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# THE CANADA PRESBYTERIAN.

Vol. 23.

TORONTO, WEDNESDAY, NOVEMBER 14th, 1894

No. 46.

## Notes of the Week.

Writing in the *Times* on the controversy over the religious question in the London School Board, Rev. Dr. Parker says that the straightforward and consistent course for Nonconformists is to insist that literary education may be given by the State and that religious education must be given by the churches.

It is an interesting inquiry. From what occupations in life are the ranks of the ministry chiefly recruited? The Student's Handbook of McCormick Theological Seminary contains the names of two hundred students. In the list showing the father's occupation, 83 of them appear as farmers, 31 as ministers, 23 as merchants, while the rest are scattering, lawyers and physicians being 3 each. The average age of the students is about 26.

Non-partisan public service—office for ability, faithfulness, and skill—is so well established in Great Britain, that of the 125,000 men and the 16,000 women in the postal service, there is not one whose tenure of office can be affected by any political change. The postmaster-general belongs to the administration, and, of course, goes out with his party, but not one of his subordinates is affected in the least by the change. "What a happy thing" says an American Exchange "it would be if the same were true of this country."

The Young Men's Era Publishing Company are to issue about December first a "Book of Association Buildings." It will contain illustrations of all the more important Y. M. C. A. buildings, the date of dedication, cost of building, dimensions, cost of lot, and if the gift of one individual the name of the donor, population of the city in which situated at the time of dedication; and much other information which will be valuable to the members and office-bearers of all such associations. Indications point to the full edition being taken up before the date of publication.

The Rev. Dr. Parkhurst, of New York, to whose pertinacity and fearless determination no small share of the credit for the overthrow of the Tammany ring and rule in that city is due, when congratulated upon the great victory, is represented as saying; "It signifies, first, that the people are getting their eyes open and that their consciences are awake. In the second place, that although our American institutions were put to a severe test, the better element has prevailed and good municipal Government is assured. Good municipal Government means that the country will maintain itself. That is all there is of it."

We are glad to learn that the arrangements for issuing a memorial volume in connection with the Jubilee of Knox College are advancing satisfactorily, and that such a volume will be issued is now a settled fact. From the committee which has the work in hand, we have no doubt that the work will be pushed with all the speed consistent with good work, and that the volume when issued will be worthy of the church and of the occasion. If it is this, as it ought to be, no alumnus or graduate of Knox College will wish to be without it, both because of a just pride in his *Alma Mater*, its usefulness to him, and the satisfaction he may have in reading it.

It is pleasant to add to the able and loving vindication of Mr. Froude from many asperities by the Rev. L. H. Jordan published in our columns last week the following from the *Chicago Interior*; Froude's Life of Carlyle is one of the world's greatest biographies, ranking with Boswell's Johnson and Lockhart's Scott, and to my mind more interesting than either of the above. The rugged, stern outlines of

Carlyle's character stand clearly revealed in Froude's life of the Sage of Chelsea, and Carlyle's keen literary discrimination was as clearly shown in his choice of a biographer as in any of his own masterpieces. Carlyle is painted as he was, and, for this genuine literary portrait, literature will ever gratefully acknowledge its debt of gratitude to James Anthony Froude."

Our best historians, Motley, Froude and their peers, have noted that the great battles for good government have all been won by Calvinists. We should naturally have expected our liberal friends, says *The Interior*, who talk so much about "ethical relations" and "a practical creed," to take the lead in municipal reform, but they seem so far to have left the brunt of the fight to the "round heads" and "ironsides" of the Westminster Confession. Here is Dr. Parkhurst routing the tiger from his lair in New York, and our Rev. Brother Clark sending the gamblers flying across the Indiana line from Chicago; and, as the Star of Empire takes its way westward, we find the Mayor of Sioux City, the Hon. C. W. Fletcher, a Presbyterian elder, despite the protests of all political parties, closing every gambling den and house of ill-fame in this city of 40,000 people.

The Government of cities, so that it shall be honest, clean, wholesome, and make in every way for righteousness, is one of the difficult problems of the present day, and it threatens, if the tendency to crowd into the cities continues, to increase in difficulty. "The two great evils of to-day," said a statesman recently, are bad government of cities and cheating at elections." That these are two of the great evils will not be questioned by the students of our rapidly making history. The city problem is one of the chief for good citizenship to solve. The tendency of the time, as has been said, is the concentration of population in great city centres. This may well be feared and regretted, whether from the national, social, economical, political, sanitary, moral, or religious standpoint, but it cannot be helped. The efforts in behalf of good citizenship must adjust themselves to this tendency.

A scheme is on foot for the union of the Presbyterian Churches of Australia and Tasmania. There has been a Plan of Federation, under which the various Presbyterian churches of those far-off countries, have been working; but the new project means organic Union, intimate and permanent. It is proposed to effect this union on the basis of the Westminster Confession of Faith read in the light of a Declaratory Act, to be framed by the General Assembly of the United Church. The Assembly is to be the highest Court of Appeal in the church, and will exercise supreme control on all matters which concern the work and welfare of the church, in accordance with the Constitution of the Presbyterian Church. Synods are to take the place of the present existing Assemblies, and are to have the control of the Home and Foreign Missions which are now carried on by these Assemblies, reporting to the United Assembly of their work and its progress.

Our exchanges both Canadian and from the United States are filled with the results of the recent elections across the border and comments upon them. While their political meaning and aspect are differently viewed accord to the political leanings of each journal, there is a very unanimous opinion that the great and very general revulsion of feeling against Democratic rule is due largely to the failure of the party to implement its election pledges, to the disclosures of fearful corruption in New York city and the endorsement by the State Democrats of Senator Hill. While there is little or no sympathy with the Democratic party, there is also but little respect for the Republican. The *Montreal Witness* describes the situation thus: "The Republican

party, the divine instrument of this vengeance, merits its triumphs no more than did the heathen potentates of old who chastised Israel. Its judgment day awaits it. No worse thing could happen it than to be where it is to-day."

A contemporary, the *Kingston News*, publishes the demands of Canadian Secularists, who are organized as the "Canadian Secular Union," and have their headquarters in this city. They make very suggestive reading. They include the doing away of all chaplaincies provided for by the Legislature, and all public appropriations for educational and charitable institutions of a sectarian (that is simply of a Christian) character, the abolition of all religious services sustained by the Government, and especially the use of the Bible in the public schools in any way whatever, Thanksgiving Day, and all such days, all laws for the preservation of Sabbath quiet, rest and order; all laws for the enforcement of Christian morality as such; and they demand the legalization of purely civil marriage and some other things to match these modest claims. Their impudence is simply sublime. That of the three tailors of Tooley Street was modesty in comparison with them, and anything more utterly brutish and purely animal it would be difficult to concoct.

In reference to the demands of the Canadian Secularists the same contemporary adds that, "the fatal weakness of Christians as an opposing force is their lack of unity. The battalions that should be directing their united fire on the enemy are pouring broadsides of controversial invective into each other's ranks." It is very easy to say or write such things, and with a certain class they are very popular, and are very convenient to fling in the face of Christian people. But the question is, are they true? And we venture to say they are not. Christians do differ in opinion upon many points, important and unimportant, not more so than they do upon politics, philosophy, science and such matters, but the calm and honest statement of their difference, courteously expressed as for the most part it is, is very far from being a "broadside of controversial invective." Controversial sermons are now very rarely heard, and not in one case in a hundred do they come down to mere invective. A demonstration of the very opposite of what is asserted may at the present moment be seen two or three times a day in this city by any who attend Mr. Moody's meetings.

The *Scottish American* put the issue before the citizens in New York in the late election in this unmistakable fashion; "Whether there are more thieves than honest men among the citizens of New York, is the sole distinction this year between the two great opposing forces. It is not Republicans against Democrats. Politics has nothing whatever to do with it. The revelations made before the Lexow Committee have induced all upright citizens at this election to throw political and party considerations to the winds, and to array themselves under the banner of Honesty in the fight against Dishonesty and Corruption. Those who would shelter and protect a thief are no better than he, and Tammany Hall, it has been demonstrated, is the headquarters of the thieves in this city. The terms Tammany and Anti-Tammany really means this year, "For the Thieves" and "Against the Thieves." Thus we say that when the votes cast in this city on November sixth are footed up it will be known whether there are more thieves than honest men among the citizens of New York, for we can scarcely think it possible that any honest citizen will fail to register and vote on this occasion." The result of the election has triumphantly shown that there are more honest men than thieves in New York. The question now will be how to keep what has been gained.

## Our Contributors.

### A GOOD WAY TO RAISE MONEY.

BY KNOXIAN

In an address to ministers and students of divinity delivered some years ago Dr. Parker said: "If we had to pay for our words, we should use fewer of them." Undoubtedly we should. A cent each on all words over and above those actually needed would cut down some sermons and speeches until there would scarcely be anything of them left. If the orators at an average convention had to pay a small sum for each superfluous word they would go home bankrupts. A tariff on useless words would shorten up meetings of church courts or send some of the members into insolvency. Sessions of Parliament would be wound up in a few weeks if the members had to pay for verbiage at telegram rates. The oratorical end of tea meetings would be cut off if the orators had to pay a mill for every ten useless words. What a blessing a high tariff on verbosity would be.

Look at the matter from another point of view. Supposing the tariff failed to check the verbosity, what then? Just this: money would flow copiously into the church and the state treasury. A Session of Parliament three or four months long would produce thousands for revenue purposes. A general election would bring enough money into the strong-box of the country to build post-offices and custom houses and bridges, and make many other improvements. In fact the revenue from election verbosity taxed at a fair figure might perhaps build a railroad. We respectfully suggest this source of revenue to the attention of the Hon. George Eulas Foster, minister of Finance for this Dominion. A tax on verbosity might be a better thing for the country than a tax on the necessaries or even on the luxuries of life.

How would it do to make an attempt to raise money for the schemes of the church by levying a tax of a cent on every useless word spoken at meetings of the church courts. Might there not be enough raised in this way in most Presbyteries to pay the clerk's salary and other running expenses. Who has not known Presbyteries in which, were this plan of raising revenue carried out, one member would have to pay the whole bill. The brother who speaks on every matter, especially those about which he is densely ignorant, might be compelled to pay the whole expenses of the court and then the Presbytery fund might go to missionary purposes or theological education.

By adopting the same plan at meetings of Synod and Assembly the expenses of these courts might be saved and the Synod and Assembly funds given to Augmentation. We respectfully suggest this idea to Mr. Macdonnell.

A cent a word on useless talk at tea meetings if paid to the pastor would help him mightily. Let us suppose that the oratorical part of the meeting lasts two hours and that the tap is running all the time. A tea meeting parson who has no ideas can easily speak a hundred words in a minute. That is six thousand words an hour or twelve thousand words in two hours. At a cent a word the revenue would be one hundred and twenty dollars. By a tremendous stretch of the imagination let us suppose that half the words are useful. There would then be the tidy little sum of sixty dollars for the pastor. That sum would put sixty good books into his library. Now just think of that and say if a tax on tea meeting verbosity would not be a good thing.

How would this plan work on sermons especially on the "one word more," "lastly," "finally," part of sermons. A New York clergyman, writing in one of the magazines, says that many sermons are five minutes too long and gives this happy illustration. "We may be glad to sail with an agreeable friend up to the very head waters of the Hudson, but it does not necessarily follow that we care to prolong our voyage though the Erie Canal." Supposing a

preacher has taken us up the Hudson in good style and then seems likely to take us into the shallow canal of reckless exhortation how would it do to say to him. "Brother keep out of that canal or pay a cent a word of toll."

### IS ORDINATION NECESSARY? \*

In the practical work of the Home Mission Field, greater difficulties are experienced in supplying stations with the sacraments of the Gospel than with the preaching of the Word of the Gospel. This paper is an attempt to remove some of these difficulties, and, as the present is developed from the past, it recalls certain theories and practices of this church in the past, and compares with these the theories and practices of the present in the same line of subjects. This is done in order to make manifest the fact that some of the difficulties experienced have resulted

FROM UNEQUAL DEVELOPMENT in correlated lines of theory and unequal development in correlated lines of practice; that, in equal development, these difficulties would be removed; and that, from the very nature of the case, equal development is a necessity.

The practice of the early Scottish Church with regard to the establishment and promotion of the true religion of the Gospel, was all based on the supreme importance in the Gospel ministry of the function of preaching. The preaching of the Word and the administration of the Sacraments were indeed necessarily connected in such sense that no one could any more preach the Gospel lawfully than he could administer the Sacraments lawfully without ordination, yet to the preaching of the Word was attached such significance that the qualifications for preaching were regarded as the sole qualifications for the administration of the Sacraments. The whole action of the church in connection with the ministry was founded on this.

The theory of the church set forth, shortly, was as follows: The preaching of the Gospel is the supreme function of the ministry, and, inseparably connected with it, is that of the administration of the Sacraments. Both of these belong to the ministry alone. Ordination is the solemn setting apart to these functions, and to the office of the ministry over one particular flock in some particular place. In proof of these allegations I appeal to the 1st and 2nd Books of Discipline, whose language, on this subject, should be carefully noted. Book I., Chaps. I. to IV.; Book IV., Chap. IV., Sec. 7; Book II., Chap. V., Sec. 6.

Under such a theory and practice it is quite evident that license was not intended to mark, and

DID NOT MARK, ANY SEPARATION between the function of preaching and that of administration of the sacraments. License was clearly instituted simply as a device whereby the theory regarding the functions of the ministry, and the theory of ordination as over one particular flock in some particular place, could be put into actuality. It was a plan to bring the man and the flock together, so that ordination might follow, in order to minister both Word and Sacraments. License was thus the act which gave immediate eligibility to a call, and no such thing could exist as license without immediate eligibility. The very purpose for which license existed at all was to give eligibility, not to give authority to preach the gospel. In proof of which I cite the 10th Act of Assembly, 1691. "Probationers are not to be esteemed by themselves or others to preach by virtue of any pastoral office, but only to make way for their being called into a pastoral office."—Pardovan's collections, title IV.

"Let it also be noted that the action of the early church with regard to readers, was strictly in the direct line of this theory and practice. Readers were simply readers, not preachers of the Word as our catechists are. As soon as they became the equivalent

\* A paper read at the last regular meeting of the Presbytery of Montreal, by the Rev. James Fraser, B.A., Cashier, Quebec.

of our catechists they were given authority to preach the Gospel and administer the Sacraments, by being ordained as ministers.—See 1. Book of Discipline, chapter v.

Turning now to our own church in the present; some change (not much) in theory has taken place, considerable change in practice—though some of that change in practice is not apparent at first sight because of old names being retained. With regard to our present theory let it be remarked first, that the only point of departure is in respect to the preaching of the Word. Whatever the various causes which have brought it about this church no longer hold that

#### ORDINATION IS NECESSARY

to the preaching of the Word. It is true she requires, and rightly, for the sake of order, that all whom she employs to preach the Gospel shall hold a certain relationship to the church through the Presbyteries, but ordination is not now regarded as a necessity to the preaching of the Word under the charge of the Presbytery.

Secondly, this church holds that her ministers should be ordained, solemnly set apart, not only for the administration of the Sacraments, but also of the Word. She maintains, however, that in addition to the other qualifications, her ministry should be composed of men of a certain education, which the church provides, or the equivalent of which the church accepts. In this there is very little divergence from the ancient view, only a slight advance with regard to education

Thirdly, in keeping with the view of the early Scottish church, this church holds that to the preaching of the Gospel of Jesus Christ the administration of His Sacraments is united. In keeping with the view of the early church, this church does not hold that higher gifts are needed for the administration of the Sacraments than for that of the Word; nor that the administration of the Sacraments is a higher function than the administration of the Word of the Gospel. She holds to the supreme importance of the preaching of the Word, even in organized congregations and churches.

Adverting now to the present practice of the church, and comparing that practice with the three theories just mentioned, as held by this church, we find in the line of the first view a class of unordained workers in the mission field called Catechists, Student Catechists, and Licentiates. In the line of the second view just mentioned as held by this church, we have a class of

#### ORDAINED WORKERS IN THE MISSION FIELD

and congregations, composed of men called ordained missionaries and pastors or ministers. Both classes, the unordained, comprising catechists, student-catechists and licentiates, and the ordained, comprising pastors and ordained missionaries, all under the charge of the church. But we find that a distinction in function exists between these two classes. The unordained are dispensators of the Word alone, the ordained are dispensators of both the Word and Sacraments, and we find that this distinction in function is clearly not in the line, but contrary to the third view just mentioned as held by this church.

Now, the design and efforts of the church to secure an educated ministry, though not the only factor in the case, has carried immense weight in influencing and shaping this practice of the church, as between the functions of the ordained and non-ordained workers. Not that the design and effort to secure an educated ministry are not to be commended. But if this church deems it needful that her ordained ministry should be an educated ministry, that view and purpose should be set forth so clearly in her practice and order, as not to contradict, but run in the line of her view regarding the relative importance of the functions of administration of the Word and of the Sacraments. Manifestly, a glaring inconsistency is exhibited by a church, which, holding to the truth that the gifts needful for the function of preaching are the sufficient and

only qualification for the administration of the sacraments, and that the preaching of the Word is not a lower function than the administration of the sacraments, yet makes the distinction between her ordained and non-ordained administrators of the Word to lie in this, that the ordained preacher of Word can administer the sacraments while the non-ordained preacher of the Word cannot administer the sacraments. Her practice contravenes her view of the truth, and it creates not merely a fictitious, but grossly erroneous distinction between the functions, and between the gifts needed for the functions. As an example of what may proceed from attempts to work along that line, take one act of the legislation of the 17th Assembly, Kingston, 1891: "That the application from the Presbytery, of Halifax, for leave to ordain the student-catechists sent to Labrador be granted in so far as the one at present in the field is concerned, leave being given to license and ordain Mr. Simon Fraser, but that he complete his theological course before

#### BEING ELIGIBLE FOR A CALL."

Now, first, we have here the ordinary appointment of the Catechist, *i. e.*, authority to administer the Word but not the Sacraments. Next, on account of the need of the field for the administration of the Sacraments, we have ordination, and in this ordination a regular Presbyterial License, the significance of which is deliberately abstracted, it gives no immediate eligibility to a call; and then the ordination itself, which is not settlement and is not meant to be settlement. The old names of license and ordination, and the old order first license then ordination are retained, but they are mere names without body. It is like an attempt to confine new wine in old bottles with the usual result. The theory is spilled and the forms spoiled.

Hence we conclude that since this church holds unchanged the view, that for the furtherance of the true religion of the Gospel and of the life inculcated by the Gospel, to the preaching of the Word

#### IS NECESSARILY UNITED

the administration of the Sacraments; that the Sacraments do not need higher, but the same gifts for their administration as the preaching of the Word; that the administration of the Sacraments is not a higher function in the church than the preaching of the Word; and that ordination confers no special gift or grace to fit for the administration of the Sacraments any more than for the preaching of the Word,—so it follows, logically and necessarily, that if ordination is not necessary to the preaching of the Word of the Gospel, neither is it necessary to the administration of the Sacraments of the Gospel.

It follows, also, that if, in the order of development from the past, permission is granted to Presbyteries now to employ Catechists to preach the Gospel without ordination, that permission involves and carries in itself permission to employ these same Catechists to administer, without ordination, the Sacraments of the Gospel; that such employment both as to time and place is to be determined and regulated by the Presbytery, after the same manner as with respect to the preaching; and that such employment to administer the Sacraments of the Gospel, neither contains nor declares any more right of eligibility to a call or settlement in a pastoral charge than employment, under the charge of the Presbytery, to preach the Word of the Gospel now does.

If under this condition, the present idea generally entertained of License, that its object is to give authorization to preach the Gospel, will have to be given up, so much the better, for that was never meant to be its real object; and if under this condition, the name will have to be changed from "license to preach the Gospel" to "license to accept a call" or "license to settle," so much the better, for that will remove all possibility of mistake as to its signification and use. License, however,

will still be retained in all its integrity by the church courts, for that sole purpose for which it was originally instituted and afterwards used, in the words of the old Act of Assembly of 1691, "only to make way for being called into a pastoral office."

**REMIT OF ASSEMBLY ANENT THE NEW BOOK OF PRAISE.**

MR. EDITOR,—Last General Assembly ordered "that the Book of Praise including the 150 psalms, selections and hymns be sent down to Presbyteries for consideration, with instructions that they report their views respecting it, etc." By a previous resolution the Assembly deemed it "desirable that some new versions and selections from the Book of Psalms should be incorporated in the new Book of Praise, and that the selections . . . should form the first part of the New Hymnal."

Lest your readers should be led to think, by the constant reference in the minutes to the Book of Praise, that it is the intention to publish only one book for the church, I wish to say that the action of the Assembly if confirmed by Presbyteries really provides for the publication of three different Books of Praise—one containing hymns and selections from the psalms alone, another containing hymns and the 150 psalms, without selections, and a third for the few who might wish to have it, containing the 150 psalms, plus selection from the psalms, and the hymns. A resolution proposed in the Assembly—that "in view of the fact that said book includes the whole of the psalms, it is unnecessary and undesirable that selections from the psalms should also be comprised"—was voted down. Sir, I presume to question the wisdom of the General Assembly in authorizing such a complicated and clumsy arrangement to furnish the church with a psalmody. I submit that there should be but one book for the whole church, as was the original intention of the Hymnal committee, and not three. Besides this arrangement being complicated it is expensive. The greater the numbers of different editions, or really different books that are issued, the more limited must be the sales of each, and the more limited the sales the greater must be the price.

It seems, however, very strange that a book of selections from the psalms should be again submitted to Presbyteries. The whole question, including the principle of issuing a book of selections, was before the Assembly of 1893. That Assembly voted down the Hymnal committee's recommendation that "selections from the psalms and paraphrases should be incorporated with the Hymnal," and instructed the committee "to include the entire psalter in the proposed new Book of Praise." This deliverance was sent down to Presbyteries last year to report thereon to last Assembly. Thus I hold that last year there was a square issue before the Presbyteries—Shall there be selections from the common versions of the Psalms, or shall the whole psalter be retained? Now, turning to the report of the Hymnal committee submitted to last Assembly, we find that 37 Presbyteries reported on the remit, and that 29 of these "declared in favour of retaining the whole psalter." Three or four of these may have expressed a desire for, or a permission of selections besides, but the great majority of the Presbyteries declared against a book of selections. Only eleven Presbyteries altogether; reported in favour of selections being made from the common version of the psalter. In the face of this the committee set aside the expressed judgment of the majority of the Presbyteries, and recommended the adoption of the wish of a minority constituting about one-fourth of the whole, and this is the recommendation which last Assembly adopted. I hold that the question of selections should never have come up in last Assembly if there had been a desire on the part of the committee to legislate according to the mind of the church. I do not question the right in law, of the committee to recommend as they did, and of the

Assembly to adopt and to send this question down again, but with all respect I question the wisdom of it. Moreover, if after Presbyteries have again given their opinions on this or any other question sent down to them, the Assembly following may decern contrary to the opinion of the majority there anent, it is pertinent to ask what is the use of it.

ALEX. HENDERSON.

Appin, Nov. 5th, 1894.

**AUGMENTATION.**

To help one hundred and fifty-two weak congregations to enjoy the services of settled pastors, who shall have a decent maintenance, is the work assigned the Augmentation Committee in the western section of the church for the current year. To secure this end about \$31,000 is required. The demands on the fund, in some parts of the North west and British Columbia, will be greater than usual on account of disaster which has in various forms overtaken many districts.

Each Presbytery has been asked to aim at raising a certain amount, and, in the circular addressed to Presbytery clerks, it is suggested that the sum thus assigned may be apportioned among the congregations within the bounds. Some Presbyteries have done this in the past with good results. The members of a congregation can give more intelligently when they know how much the congregation is expected to raise.

The committee has arranged for the visitation of Presbyteries by deputies in the interest of the Scheme. Some Presbyteries have been already visited, with good results. The Presbytery of Owen Sound has adopted a plan which is commended to the attention of other Presbyteries, viz., the visitation of all the congregations within its bounds in order to secure the hearty support of this scheme.

A leaflet containing information regarding Augmentation has been issued along with the November Record. Additional copies of the leaflet for distribution in pews, or otherwise, may be obtained by applying to the secretary, Rev. Dr. Warden, Box 1,839, Post office, Montreal. Dr. Warden will also supply special envelopes, if desired. Ministers and sessions are asked to interest themselves in securing for this fund a due proportion of what is raised during the year by their respective congregations for the Schemes of the church. Contributions from Sunday-schools, and from Women's and Young People's Societies, will be very thankfully received.

This work is good and important, and the amount required in order to do it thoroughly, is not large. There ought to be no word of a deficit next April. There will be none, if ministers and members of the church will be true to one another, and if the strong will realize the responsibility and the privilege of helping the weak. The making of a grant of \$100, or \$200, to a congregation is a very prosaic matter which does not lend itself readily to eloquence or romance; but the withholding of aid may occasion the spiritual loss that must come to a congregation left without pastoral care, or it may compel a faithful minister to do his work while in financial straits which takes the heart out of him. The Presbyterian Church is too strong, and it will surely be too wise, to accept either of these alternatives. D. J. MACDONNELL, Convener, Augmentation Committee.

Toronto, Nov. 9th, 1894.

**THE JEWISH MISSIONS.**

Dr. Reid has so far received very little money for our work amongst the Jews. The church generally is aware that Dr. Webster has settled, and is at work in Haifa, a town of about 6,000 inhabitants, 1,500 of whom are Jews, and situated at the foot of Mount Carmel. It was after a great deal of careful enquiry that Dr. Webster and the Foreign Mission Committee decided to begin there. The question was discussed

fully whether it might not be better to co-operate with Mr. Ben Otlet, in Jerusalem, and it was unanimously agreed that that would not be the best course. It is quite certain that if the entire discussion was made public all would agree that the committee's decision is the right one. This I say because there are some who are still advocating such co-operation and wondering why the committee did not agree to it. It was also under consideration whether it might not be well to co-operate with the mission of the Free Church of Scotland at Safed. That proposal is not finally disposed of yet. If the church would only contribute enough to send out another to be associated with Dr. Webster, then such an alliance would be possible, continuing Dr. Webster at Haifa, and thus unifying all Presbyterian mission work in Galilee. A great deal of thought was also given to other points, such as Aleppo, in North Syria, where there is a large Jewish population, but, after much correspondence and personal inspection, Haifa was fixed upon, and now Dr. Webster has his hands already full, ministering to the Jews physically and preparing himself to minister to them spiritually as well.

We have also Mr. Newmark employed amongst the Jews in the city of Montreal, where there are about 6,000 Jews, over 1,000 of whom, during the last year, at one time or another, attended Mr. Newmark's meetings. For both these missions \$3,000 only are asked this year. Last year less than \$1,000 were contributed by the church. Unless the interest is increased this modest beginning must be curtailed or entirely discontinued. It is well known that many Presbyterians who are interested in the conversion of the Jews, are contributing to outside enterprises whilst passing by the work of their own church. Would it not better, at least to sustain, if not extend, what we have undertaken? "I will bless them that bless thee." If there is a promise of blessing to them who bless the Lord's ancient people, ought we not to seek to place our own church in a position in which she can claim the fulfilment of this promise?

R. P. MACKAY.

**CHILDREN'S DAY QUESTIONS.**

MR. EDITOR,—Will you allow me through your columns to ask the Assembly's Sabbath School Committee for an explanation of one of the questions in the service prepared for "Children's Day" and presumably put to most of the Sabbath school children of our church? The question is: "In view of the great need abroad is there a reasonable division of our missionaries and our money?" And the children are made to answer as follows:—"While the need is more than 500 times greater in the foreign field than in the home field, yet out of every 651 Christian workers, 650 stay at home and one goes abroad, and out of every \$21 spent for Christian work \$20 are spent at home and \$1 is sent abroad."

Letting the question as to comparative need at home and abroad pass, the question arises what is meant by Christian workers? Evidently it is not used here as equivalent to "ministers," for out of the 1,094 names of ministers appearing upon the rolls of Presbyteries (including retired ministers and ministers living within the bounds without employment) according to the report of the Foreign Mission committee 24, (and that is exclusive of the 6 ministers employed among the Indians of the North-West and among the Chinese of the Coast,) have gone abroad. Thus 1 out of every 46 ministers of our church is abroad.

Still less can the term "Christian workers" as used in the above question mean *paid workers*. For while this term would add 168 students who spend part of the year in the field and 55 catechists to the ordained workers in the Western section of the church, and probably under 300 of these two classes both east and west, it would add 22 to the workers in the foreign field; thus raising the proportion abroad to 1 out of every 31 workers.

Does the term then mean all who in any way work for Christ, whether paid or not? Then it must include every Christian; and in that case it is to be hoped that the proportion stated in the answer to go abroad is far too high. If there are only 650 times as many Christians left at home as are sent abroad to work in the foreign field the state of our church is indeed deplorable, and the first thing demanding our attention is not the foreign field.

JAMES FARQUHARSON.

Pilot Mound, Oct. 27th, 1894.

**Christian Endeavor.**

**SOME APPLICATIONS OF THE GOLDEN RULE**

REV. W. S. MCTAVISH, B.D., ST. GEORGE.

Nov. 18.—Luke vi. 27, 28

The rule is very brief. It is simply this:—"As ye would that men should do to you, do ye also to them likewise." But though it is expressed in so few words, it is a precept which has many applications. Many rules have one or more exceptions to them. They are accompanied by one or more provisions. But it is not so with this one. It is not qualified in any way whatever. It provides for no exceptions. Men in every age and in every land may act upon it. Whenever they speak a word or perform an act which in any degree affects another individual, they should govern themselves by the principle of doing to others as they wish others to do to them.

We shall consider a few specific applications. If we make an error in judgment we do not wish to be too severely censured, for we feel that it is natural to err. So when another makes a mistake we should be lenient, if we are called upon to pronounce sentence. If a man be overtaken in a fault, we, who are spiritual, should restore such an one in the spirit of meekness, considering ourselves lest we also be tempted (Gal. vi. 1). If we do a gracious act we do not wish others to impute to us sinister motives. So if another has done an act of kindness, let us not sneer at it, and say that he is seeking popularity, or that he is paving the way into office, or that he expects some day to be well repaid for his generosity. Probably no such thought ever entered his mind, and we should be as chary of giving expression to such opinions as we would desire others to be regarding our actions. If we have committed some grave error either inadvertently or otherwise, we trust it will soon be forgotten, and we do not wish to be reminded of it again. So, if another has blundered, let us not proclaim it openly unless we are satisfied that some distinct and positive good is to be accomplished by so doing. We do not wish our own reputation to be blackened, therefore let us be very careful lest by any word of ours, the good name of another is traduced or defamed. If we have wronged another we hope to be forgiven, therefore let us be as ready to grant pardon as we are to accept it. If we are dull or stupid we trust that others will be patient with us, therefore let us not be impatient with the dullness or stupidity of others. If we are poor and require assistance we would be pleased to receive help from others, and especially if it is given without ostentation; so when we find others who stand in need of help, let us render what assistance we can, and let us do it in such a way, as not to wound a sensitive disposition. If you have anything to sell, it is not pleasant to hear a prospective buyer belittle it; if he make the purchase after a good deal of bantering, it is rather galling to us to learn that he went away and boasted of what an excellent bargain he had made. In our dealings with others, therefore, we should be as considerate and honest with them as we desire them to be with us. If we were surrounded by the darkness of heathenism, and knew that other people possessed a Book—a safe guide for this life and also to a better life beyond, would we not consider them selfish if they never brought it to us? Now, since we have the Bible in our hands, and since we know that that the heathen are perishing without its light, should we not do all in our power to carry it to them.

I will be seen that this rule runs counter to some others which are quite commonly accepted. Still, it should always have the precedence. Why? If there were no other reason than that Christ gave it that would be enough. But even if it had been given by an ordinary man, we would find it far more profitable to act upon it, than to set it at defiance. Let us place the Golden Rule side by side with such mottos as these:—"Every man for himself;" "Look out for number one;" "Treat every man as a rogue until you find he is an honest man." Suppose we all acted upon the principles set forth in these three sayings, what would be the condition of society? What greed, what selfishness, what suspicion, what utter disregard to the feelings of others would be displayed! What a Bedlam it would make of this world! Suppose, on the other hand, we always made the Golden Rule the governing principle in our conduct, what a change for the better would be witnessed! This earth would soon become a paradise like the heaven above.

## Pastor and People.

### MY WORK FOR GOD

"I cannot give to God;  
No gold have I,  
Gladly to cast into  
His treasury  
I often wish for wealth, that I might make  
An offering of it all for His dear sake.

"I cannot speak for God—  
I am not wise;  
My simple, halting tongue  
So vainly tries  
To stammer out at times the gospel tale!  
None care to listen; all my efforts fail.

"I cannot work for God,  
I am too weak,  
Some little plot of ground  
In vain I seek  
Which I could tend for him. Too hard the soil.  
Weeds spring, plants droop therein, for all my  
toil

What can I do for God?  
I long so much  
To give him each best sense—  
Sight, hearing, touch,  
My strength, my health, my energy each day.  
But, lo, He seems to turn His face away!

"I want to work for God,  
He sees me stand  
Lone in life's market place  
With empty hand,  
Suppose that Time's great clock should strike  
eleven,  
Hath he forgotten me up in His heaven?"  
O foolish one and blind!  
Canst thou not see  
This waiting is the work  
God sends to thee?

Stoop, kneel, take up this task; his wish fulfil.  
Thou wouldst give God thy work; He craves thy  
will.

—Anon

### Written for THE CANADA PRESBYTERIAN NEW PICTURES—SUPERFICIAL GRACES

By REV. JOSEPH HAMILTON

The heart is deceitful and treacherous—  
who can know it? It is something like a  
volcano. The volcano is not always belch-  
ing forth its liquid fire that rolls down the  
mountain side, destroying all the verdure  
and beauty that lies in its path. No; the  
volcano will be quiet for years. The grass  
that was burnt and scorched by a former  
eruption becomes green again; the flowers  
spring forth around the very crater. The  
volcano seems as quiet, as beautiful, and as  
safe now as any other mountain. But you  
need to beware. Within the mountain there  
is still the surging, seething tempst of fire,  
and you know not the moment it may burst  
from its confinement, and spread desolation  
and death over that fair scene. And so, a  
man of corrupt heart may be very quiet and  
orderly for a time—for a long time. He  
may take on the superficial graces of culture  
or manners that may please himself and  
deceive others. But you must needs be-  
ware. Underneath that fair exterior there  
still surges the restless, fiery tide of lust,  
or pride, or hate, which some day may become  
too strong to be confined, may burst these  
artificial barriers, and blast and wither the  
man's fair name and fame.

Knox College, Toronto.

Written for THE CANADA PRESBYTERIAN.

### A JUST REQUIREMENT.

By C. H. WETHERBE

Many a Christian misses the way to the  
obtainment from God of all that is quite  
possible for him to receive, simply because  
he does not unconditionally surrender him-  
self to the will of God. Just so long as there  
is a reservation of personal preferences, or  
consultation of choices, there is a practical  
blockade against the outgoing from God to  
the individual of some of the rarest, richest  
blessings which he would be exceedingly  
glad to convey to the heart. There must be  
a clear passage between God and our hearts  
in order to the freest and fullest reception by  
us of His boundless treasures; but this can  
not be realized apart from the unconditional  
surrender of our wills, our preferences, and  
the service of our whole powers to the con-  
trol of God. He has never purposed to  
freely and most beneficially act upon us un-

less we meet Him with a whole-hearted free-  
dom of purpose to let Him do with us and  
for us all that He, in His infinite wisdom and  
love, is disposed to. He must have the  
whole of us to manage at His will if we would  
get from Him all that is possible for us to  
hold. And then, too, our surrender must  
have in it the unreserved purpose to use  
what He may unstintedly give us in such  
ways as to glorify His object in committing  
to us what He does. The unconditional  
surrender of ourselves, that we may obtain  
fullest blessing from Him, must be linked with  
a purpose to unreservedly surrender, for the  
good of others, what is freely received from Him.  
We are to get much that we may give much.  
A very thoughtful writer says: "Uncondi-  
tional surrender of himself to God is un-  
doubtedly the essence of all requirements  
which can be made of man; but, let it be  
remembered, it must be self-surrender along  
with a morally useful life; otherwise he has  
nothing to surrender to God, and the appa-  
rently implicitness of the surrender is mere-  
ly its emptiness, while the pompous talk upon  
the subject is really a presumptuous mockery  
of God." The surrender of one's self to God,  
for the purpose of getting special advantages  
from Him, to be used for self-gratification,  
is a most wicked insult to Him. The fact is,  
however, that it is no real surrender and God  
never honors it. Genuine, complete surren-  
der in God-honoring.

### WINGS OR FEET?

It is an old figure to compare the Chris-  
tian's life to a journey—a pilgrimage to a  
Better Land—a march through the desert  
to Canaan. But all long journeys are tire-  
some, and so it is with the journey to  
heaven. We get wearied on the march.  
We begin bravely enough, but we soon get  
fagged. The length of the journey and the  
heat of the day tell upon us all.

When I was young, I used to say to my-  
self—"Oh! that I were shown some way of  
doing a great deed at once, then would I do  
it and be at peace. I would leap into the  
gulf like Curtius, or go to the den of lions  
like Daniel. But this is far too easy a way  
to heaven; and God, who knows what is  
best for us, has appointed a round-about  
road—a weary, plodding journey, with no  
single great thing to be done, but a great  
many small things, which try us and fret us.  
And this is the reason we get wearied. We  
get wearied with the monotony, we get  
wearied with the daily toil and trouble. If  
it were a Waterloo and be done with it, we  
could stand it better. But life is no single  
battle-day. It is a long campaign stretch-  
ing over our threescore years and ten.

When the people of Israel were in exile  
in Babylon, they were called by God to  
return to their own land again. But many  
of them were indifferent about it. They  
had got settled down comfortably in Baby-  
lon, and they feared the long desert journey,  
and the hard work that awaited them in  
their now desolate home. But to these  
faint-hearted ones this word of encourage-  
ment came: "They that wait on the Lord  
shall renew their strength; they shall  
mount up with wings as eagles; they shall  
run, and not be weary; they shall walk,  
and not faint."

We are in the position of these return-  
ing Israelites. We have waited upon God,  
as the trees at this spring season have wait-  
ed upon the sun, and like them we have re-  
newed our strength. We have by God's  
grace begun the journey to our heavenly  
home, but already we are getting fagged in  
it. We commenced the journey bravely  
enough. We mounted up on wings like  
eagles, and set out with a rush that was  
going to carry everything before it. But  
have we carried these brave beginnings  
out? Have not we left them long behind  
us? Yes, it is the old story. But we are  
not to give up for all that. God made us so  
that we all naturally begin high, although  
we end low. We begin flying, though we  
end walking—perhaps even creeping. Only  
let us see that we are creeping in the right  
direction, and all will be well in the end.

The question of religion has often shaped  
itself to my mind in this way—Is it best to  
use wings or feet in making our way to  
heaven? And the answer I have come to is  
this—Both are best, only feet are most to  
be depended on. It is a good thing to use  
our wings—to mount up on our emotions  
to fill our hearts with high feelings and lofty  
adoration. That is good, though we cannot  
sustain the flight long. It is good, for  
instance, to sing these psalms and hymns of  
ours, although their language is too high  
for every-day life. Even King David him-  
self did not long sustain that flight, but  
came down to the earth, as we all do. But  
it is good, all the same, to rise above the  
earth in imagination, even though it be in  
nothing else, for the imagination is a part  
of us, and no man was ever great unless his  
imagination first led the way.

But we must remember that these high  
states do not last. They were not meant to  
last, and although they are good and salu-  
tary at the time, we must come back to the  
earth again, and plod on our journey as at  
the first. Wings and feet are like faith and  
works. We are saved by faith, but the faith  
must be a working faith. It must not be  
merely a thing of the mind, but a thing of  
the body, too. Wings and feet are both  
needed to take us to heaven—wings to give  
us impulse, and feet to carry us forward on  
our journey. Either of them alone is use-  
less. Mere feeling gives no progress, and  
mere work without feeling is dead.

To stir up feeling in our heart is easy,  
but it is not so easy to carry out the steady  
round of every-day duty. The place, there-  
fore, to concentrate our effort is in obeying  
the will of God. That is where the stress  
lies. Still, we can't carry out the round of  
every-day duty without love to God; for it  
is feeling, after all, that gives the motive  
power. Let us not, therefore, neglect the  
use of either wings or feet in religion. They  
are both necessary, and neither of them can  
be done without.

Among our religious denominations,  
some favor one mode of locomotion, others  
another. Revivalists, Methodists, Salva-  
tion Army generally insist most on mount-  
ing with wings as eagles. They appeal to  
the emotions, and aim at reaching heaven  
with a rush. While the ordinary churches  
insist more on the use of feet than wings,  
knowing how unstable a thing emotion is,  
and how apt we are to come to grief by  
trusting to it alone. Happy the church and  
the preacher who wisely combine both.  
For feet have no right to say to wings, "I  
have no need of thee;" nor as little have  
wings any right to say to feet, "I have no  
need of thee."—Rev. R. Lawson in *Chris-  
tian Leader*.

### WEST INDIA EMANCIPATION.

I was eight years old when England  
passed the Emancipation Act. I was there.  
I remember being carried by mother to the  
office, so that my name might be registered.  
But it was in the year 1838 that the great  
day came; and I shall never forget it. Our  
parents had to serve a longer time than we  
did. It was only children of a certain age  
that were set at liberty when the Emancipa-  
tion Act was passed 1834. In the year  
1838, on the 31st day of July, our mission-  
aries—among them William Knibb and  
James Philippo—gathered the fathers and  
mothers together, and they thought that,  
if England had done such a great thing for  
us, we ought to give slavery a very respect-  
able burial; and so we did. We had a  
first-rate mahogany coffin made, and, as  
some of our fathers were carpenters and  
cabinet-makers, they put all the polish they  
possibly could upon that coffin. It looked  
very respectable. And they had not only  
that, but a splendid grave, fit for a gentle-  
man to lie in. We had all the implements  
of slavery—the whip, the torture iron, the  
branding iron, the handcuffs, a piece of the  
treadmill, the coarse frock, the coarse shirt,  
and the great hat (all things which were used  
in slavery)—put into that coffin and screw-  
ed down as close as possible. At about  
half-past eleven o'clock, on the night of

July 31st, there were fourteen thousand  
people and five thousand children gathered,  
and I was one of them. I remember that,  
as soon as the half hour came, the appointed  
signal was given all through the island, so  
that at that hour, I believe, every colored  
man that was to be found on the island of  
Jamaica was on his knees! And as the clock  
began to strike the hour of twelve, William  
Knibb stood over the grave, and, at every  
stroke of the clock that sounded out the  
hour, he cried, "The monster is aying! The  
monster is dying! The monster is dying!"  
and when the clock struck the last stroke of  
the twelve, he cried "The monster is dead.  
Bury him!" We lowered that coffin into  
the grave, and that mass of human beings  
rose on their feet and sang the doxology.

Praise God, from whom all blessings flow.

And I can remember looking into my  
mother's face and seeing tears rolling down  
her eyes, while I, as a child, looked up and  
thought what a happy time it must be. As  
soon as they had sat down, all of us children  
rose on our feet, and we sang a piece that  
had been taught us; and that piece was

"Send the glad tidings over the sea,  
The chain is broke, the slave is free;  
Britannia's justice, wealth and might  
Have gained the negro's long-lost right.

We sang that song; and I remember our  
marching, five hundred of us, to the Gover-  
nor's house, where Sir Lionel Smith read  
the proclamation of freedom to all.—Rev. J.  
J. Fuller.

### ABSENT-MINDED PEOPLE.

The wedding day is certainly a most  
awkward time for a display of mental abstrac-  
tion, but in the "Life of John Hookham  
Frere," one of the writers in the once  
famous *Anti-Jacobin*, and a translator of  
Aristophanes, an example of the inconve-  
nient conjunction of the great event with the  
troublesome failing, is put on record. On  
the 12th of September, 1816, Frere was  
married to the Dowager Countess of Erroll.  
In the afternoon he dropped in upon Mr.  
John Murray, the publisher, of Albemarle  
Street. The two had a long talk. Frere  
lost all idea of time and circumstance, and  
launched out into recitation of his own  
poetry. Mr. Murray, finding that the enter-  
tainment promised to be protracted, and  
seeing how the hours had passed, asked his  
visitor to dine with him. Frere was start-  
led by the invitation, and remembered what  
had happened. He hurriedly excused him-  
self, confessing that "he had been married  
that morning, and had already over-stayed  
the time when he had promised his wife to  
be ready for their journey into the  
country."

People have comically shown absence of  
mind by carrying the wrong articles abroad.  
Mrs. Flowerden, the aunt of the John Hook-  
ham Frere previously mentioned, went into  
her kitchen one Sunday morning, and was  
subsequently seen going to church with a  
knife in her hand instead of her fan. A  
student in a university town provided his  
fellow-undergraduates with a favorite joke  
at his expense by replenishing the fire in his  
college den before going out into the streets,  
and then sallying forth with the fire tongs to  
do duty for his umbrella.

Dr. Lawson, a distinguished Scottish  
minister, supposed to have been the original  
of the Rev. Joseph Cargill in Sir Walter  
Scott's novel of "St. Ronan's Well," was  
often wrapped away from the world in a  
mist of thought. There was a particular  
peg in the lobby of his house in Selkirk on  
which he used to hang his hat. One day it  
chanced that a girl's bonnet by accident  
occupied this peg. It made no difference  
to the doctor. He came down the lobby,  
put up his hand, and placing the bonnet on  
his head, would have proceeded about his  
business in the town, "bonneted" instead  
of hatted, if a laughing friend had not  
stopped him. On another occasion he was  
returning, in company with Mrs. Lawson,  
from a country service. They rode, accord-  
ing to prevailing custom, on the same horse,  
the lady on a pad behind her husband. At  
her request he took a circuitous route to  
call on acquaintances. Reaching the house  
Mrs. Lawson dismounted and went in. The  
doctor had promised to wait for her, but he  
soon forgot this, and horse and he went  
quietly home. At the manse he was still  
in cloudland. "Here," he called to a  
domestic, "come and help your mistress  
off." The servant told him that Mrs. Law-  
son was not there. He hastily rode back  
and apologised.—*Scotsman*.

# Missionary World.

## HEATHEN NEED AND CHRISTIAN DUTY.

Men always and everywhere need four things, and the deeper and truer their insight into their own state and that of others, the more conscious are they of the need.

1. They need, in some true and adequate sense, to know God.
2. To know how sins may be forgiven.
3. How a sinful nature may be changed.
4. If there is a future life and how to prepare for it.

Men have been searching after light on these awful mysteries, which concern all, for thousands of years, and none more profoundly or persistently than the races of Asia, who have come to accept Mohammedanism, Buddhism and Hinduism as their solution of the great riddle—that is, variously, a belief in the stern, unlovable Allah of the Koran; or of a god who neither sees, nor hears, nor cares for the wants or woes of any creatures; or Pantheism; or hundreds of millions of gods—whose ideas of the future are a heaven of sensuality, or metempsychosis, or a state hardly to be distinguished from annihilation, and which offers nothing to the sinful but fatalism, or dreadful sufferings, or expiation by physical torture, or deliverance wrought out by self through countless transmigrations!

The practical influence of religion is most worthy of consideration, and it is here that every non-Christian system fails. Yet it is the side our "philosophers" least notice, and sometimes entirely ignore. No heathen religion has a rational theology, an all around system of ethics, or a power above and beyond man to raise him toward what he should be; and in many instances, instead of curbing the downward tendencies of our humanity, they pander to human weaknesses and passions. Therefore it is that all through the East the people are gloomy, hopeless fatalists; ignorant, poor, suspicious, and morally weak; and oppression, wrong, falsehood, fraud and vice are so prevalent. And all this in spite of great intellectual and physical qualities! Truly "the world by wisdom knows not God!"

There is no doubt a most pathetic interest attaching to those "religions of the East." On their philosophical, speculative side they display wonderful subtlety and intellectual power in dealing with the most solemn and mysterious questions which can engage human thought. They reveal an ardent desire "to find out God" and sacred truth. They contain many wise, beautiful, elevated and pure sentiments. This is their best side. But many of those who study comparative religion overestimate its value, because they look too much at its philosophical, and not sufficiently at its practical, aspects. They pass by too leniently the triviality, grossness and filthiness with which it is so often associated, and its inherent inability to meet the deepest needs, sorrows and cravings of ordinary humanity; that is, of the great masses of mankind.

The great questions, then, which all the ages have been seeking to answer, and which it concerns all to have answered, receive their only true and satisfactory reply from the Bible, and especially from the life and lips of Jesus Christ. The revelation there given of God, of the forgiveness of sins, of the life everlasting, and the renewing power of the Holy Spirit, is not only transcendently superior to what is anywhere else taught, but it commends itself to the judgment and experience as rational and philosophical, as in agreement with our consciousness of what men are, what they require, and what they should be. It meets, as nothing else does, our wants, our hopes, and our aspirations, and it is associated with a divine, practical power, able to change the moral nature and to make men victorious over sin.

Thus, as a system of belief relating to the sublimest and most important of all subjects, as a most definite and authorita-

tive system of morals and the principles on which they are based, as a force enabling men to rise toward God, and always making for righteousness and goodness, and as the means of imparting a divine life to the soul—the highest of all blessings—it stands immeasurably above and beyond all other religions. It is the substance, they are shadows only. It does what they pretend only to do.—By Edward Storrow.

The *Allgemeine Zeitung des Judenthums*, No. 19, publishes some interesting data on the Jewish conversions to Christianity as officially reported by the Prussian authorities. According to this source, from 1816 to 1840, in Prussia, there were 3,273 Jewish converts, or an average of 117 in a Jewish population of about 160,000. From 1844 to 1871 there are no absolutely reliable statistics, but the maximum number is 2,000. Between 1872 and 1888 the number of Jewish baptisms was 2,195, or an average of 129 in a Jewish population of 300,000. These figures refer only to the nine old Prussian provinces, and do not include the three—Hanover, Schleswig-Holstein, and Hesse. From 1830 to 1836 there were 326 cases in Berlin, out of 750 in all Prussia; in the years 1875 to 1888, out of 1,901, there were 890 in Berlin alone. Singularly enough the old influential Jewish families in Berlin, such as the Mendelssohns and Friedlanders, furnish the greatest number of converts. On the other hand, a few Christians occasionally join the Jewish communion. In the fourteen years between 1875 and 1888, there were 135 such cases in Prussia.

The Free Church is making a new departure in opening in Edinburgh an Institute to train women as missionaries for the foreign field. With the growth, during recent years, of women's missions, such a step was inevitable; perhaps the surprising thing is that it was not taken earlier. Men who mean to become messengers of the gospel, whether at home or abroad, have to pass through a long course of instruction; and it is hardly to be expected that women should be fitted for similar work without any special training at all. The real reason, of course, for the neglect to train them is not any confidence in their higher capacity, but simply that very little thought was given either to them or their work. At length, however, a change of sentiment is in progress. Women's work is manifesting its importance in the foreign field, and is coming thereby to be better appreciated at home, and so the worker is claiming more consideration. The value of the end raises the value of the instrument, and it is seen to be worth while to fit the instrument for its purpose.—*United Presbyterian Magazine*.

The English language is to become the missionary language of the globe. The fact that at the recent National Congress in India all the speeches and proceedings were in English is a striking illustration of the wide diffusion of that tongue. There were gathered at Madras seven hundred delegates from all parts of India, Afghanistan, Nepal, and Sincde. They spoke nine different languages, and the English was the only medium through which the proceedings could be satisfactorily conducted. Great Britain's colonial enterprises have been probably the largest factor in spreading a knowledge of English. It is also found that in countries like Java, where Great Britain has no control, the knowledge of English is steadily growing.

Dr. De Forest affirms that in Japan the two powerful departments of education and of war seem to discourage any acceptance of the Christian religion. He says that "Christian teachers and students in the government schools have found it often very uncomfortable to be known as Christians, and large numbers of them have deserted the churches, though they almost universally assert that they have not given up their faith."

The unintended result of Mrs. Besant's Theosophist propaganda in India seems to have been to convert to Christianity a Madras gentleman of liberal education and good social position. Mr. Ramanujam, M.A., B.L., has declared that he was led by these speeches to make inquiry, and was induced to confess his faith in Christ chiefly by witnessing the exemplary lives lived by his Christian teachers.

The treasurer of the Baptist Missionary Society has practical views of the qualification of a missionary, these are, piety, sound health, linguistic capacity and a temper under control.

A Protestant place of worship has been opened in the intensely Romish town of Girgenti in the Sicilian province of that name.

## PULPIT, PRESS AND PLATFORM.

**Ram's Horn:** The busier a man is the harder it is for the devil to get into conversation with him.

**Young Men's Era:** The difference between a wise man and an enthusiast is, one drives with reins and the other without.

**Ruskin:** To watch the corn grow, or the blossoms set; to draw hard breath over the plowshare or spade, to read, to think, to love, to pray, these are the things that make men happy.

**Henry Drummond:** And there is a sense of touch to be acquired—such a sense as the woman had who had touched the hem of Christ's garment, that wonderful electric touch called faith, which moves the very heart of God.

**Arthur Helps:** The heroic example of other days is in great part the source of the courage of each generation; and men walk up composedly to the most perilous enterprises, beckoned onward to the shades of the brave that were.

**F. W. Brighton:** To teach a few Sunday School children week after week commonplace, simple truths—persevering in spite of dulness and mean capacities—is a more glorious occupation than the highest meditations or creations of genius which edify or instruct only our own solitary soul.

**Archdeacon Farrar:** The children of the drunkard die like flies, if they survive, they grow up dirty, repellent, depraved, thievish, beyond the reach of beneficent activity, to occupy the cell of the felon, to lie in the suicide's grave, or to become the scourge of the society of which they have been the helpless victims.

**S. S. Times:** Whoever else may be ready to trust us, no one of us ought to trust himself. Others may be sure that we would never fail in fidelity to the right. We know that we are liable to fail at any time. He that thinketh he standeth is already tottering for a fall. Only the one who realizes his constant danger of proving untrue has the possibility of a sure standing in the way of truth.

**Presbyterian Journal:** We have been hearing *ad nauseam* of individual cups in the Sacrament of the Supper, for fear of disease from the common cup! And now it is reported that, at a ministers' meeting recently held in Elmira, New York, where the subject was under discussion, it was seriously proposed that a plate of clean straws be passed around with the cup as the simplest solution of the microbe problem, giving individual straws instead of cups.

**United Presbyterian:** Father and mother vowed at the marriage altar to bear each other's burdens, but what of the children? Paul said, "Let them learn to requite their parents." Blessed study! Precious privilege! This is one of the children's texts. We wish that every pastor would preach upon it, and that every son and daughter might be there to hear. Young men and women, study to requite your parents. Bear their burdens for them while you may. No other memory will give you so much pleasure in after life.

**D. L. Moody:** I pity those people who have to be fed with the ecclesiastical spoon. I know some people forty years old who cannot feed themselves yet. They believe what a minister tells them, but know nothing else. The Bible is full of golden nuggets. The deeper you dig the more gold you get; the better the truth is. We have many prayer meetings, but how few Bible readings! Would it not be well to gather our friends in our homes and have Bible study? A great many look on the Bible like they look on the great American desert. They have never explored it. In the 119th Psalm David prays God nine times to quicken him according unto His word. If you want a healthy soul, just let it feed on the Word of God. The more it feeds the healthier it gets.

# Teacher and Scholar.

Nov. 25th, 1894. } **OPPOSITION TO CHRIST.** { Mark iii. 22-35.

**GOLDEN TEXT.**—John i. 11.  
Jesus was making great progress in His work. His many glorious miracles, the vast crowds attracted to Him, producing ever increasing hatred on the part of His enemies.

**Time.**—Autumn, A. D. 28, some weeks after the Sermon on the Mount.

**Place.**—Capernaum, on the sea of Galilee.  
The gracious, kind treatment of all classes by Jesus, His mighty miracles; His wonderful teaching, so loving, righteous and simple—so devout, comforting and uplifting was undermining that of Scribes and Pharisees, and drawing away their followers, hence their bitter hatred and opposition.

**I. The charge of the Scribes against Jesus.** He hath Beelzebub, and by the prince of the devils, casteth He out devils—v. 22. II. Christ's answer—v. 23-27. III. The unpardonable sin—v. 28-30. IV. Christ's true relatives and friends—v. 31-35.

**I. The Charge Against Jesus—He Hath Beelzebub, etc.**—It was made by scribes who had come down from Jerusalem, specially to oppose, harass and thwart Him. He had just healed one possessed with a devil, blind and dumb, so that he became sane, saw and spoke, and all the people were amazed and said, "Is not this the son of David?" The Scribes said, "He is possessed by Beelzebub," or a Beelzebub. Beel means lord; zebub, or zebul, here means, probably, dwelling; and the charge was that Jesus was lord of the dwelling, or place, where evil spirits dwell; that is, that He was the head of the family of evil spirits, that He ruled them as a man does his household. They did not, they could not deny the miracles, but they said that He wrought them—cast out devils—by the power of the prince of the devils, that is, Satan. They insinuated that Jesus was playing a part under Satan, pretending to heal those possessed, that He might win the people to His pestiferous teaching.

**II. Christ's Answer. V. 23-27.**—He knew their thoughts—*Matthew xii. 25.* He called them unto Him and said unto them in parables, taught them by way of comparisons, illustrations and analogies. He showed them that what they charged Him with was impossible. How can Satan cast out Satan; absurd and suicidal. Satan would in this way be acting contrary to his very nature and undoing his own work—v. 24-26.

**V. 27.**—Satan is a strong man; he has a house and goods; he has property, authority and rule which he prizes. How can he be deprived of these and spoiled, except by one stronger than himself. Jesus is the one stronger, He came to destroy the works of the devil, and by His works teaching and life, was doing it.

**III. The Unpardonable Sin. V. 23-30.**—This is part of his answer to the charge made above of committing the unpardonable sin. In this section, notice that there is such a thing as an unpardonable sin; that the statement of this fact was drawn from Christ, because the Scribes charged Him with having an unclean spirit. They persistently, deliberately and determinedly, hardened their hearts and shut their eyes against the clearest light. One who thus sins against the Holy Spirit, puts himself where no power can soften his heart or change his nature. If we so harden our hearts that we cannot feel the power of the Spirit; if we are past feeling, then there is no hope. It is said of such, God "gives them up." There results a state of sinful activity and hardness which goes on forever. It is thus unpardonable. He who is in this state is guilty (R.V.) of an eternal sin.

**IV. Christ's True Relatives and Friends. V. 31-35.**—Some think these to be literal brothers, and others, cousins. The reason of their coming to Him just now is given in v. 21. They thought Him beside Himself. They did not yet believe in Him. His conduct was imprudent and fanatical in the last degree. His doctrines were new and strange, and the crowds who ran after Him had affected His mind. So they came to look after and take care of Him. It is often the case, it has always been so, that the most ardent, earnest Christians are misunderstood by those around them, by members of their own family. They are called peculiar, fanatical. When told that His mother and brethren were outside seeking for Him, He answered, Who is my mother or my brethren? And he looked round, etc. Whosoever shall do the will of God (*Matthew xii. 50*) of my Father which is in heaven the same is my brother, and my sister and mother. Doing the will of God proceeds from having the same filial affection, the same spirit of obedience, the same concern for the Father's interest and honour, as He had. This closest, dearest, most lasting bond, doing the Father's will, includes the closest of all ties, even that of mother. This doing the Father's will is the only tie which makes men the children of God, true brothers and sisters, and includes all family ties and relationships.

**Lessons.**—1. What blind invincible hatred of God, persistent perversity of will, and malevolence of judgment, professedly good men may be guilty of.

2. The solemn and awful possibility of going to such a length in sin as to preclude the possibility of repentance and pardon.

3. When men cannot stop a good work, the next worst thing they can do is to misrepresent it by giving it a bad name, or ascribing bad motives.

4. No one can have committed the sin against the Holy Ghost, who desires His influence to deliver him from sin and enable him to love God.

5. Doing the will of God, is the only requirement for the most tender, close and dear relationship to God and to one another.



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## The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, NOVEMBER 14TH, 1894.

WE are pleased to learn Dr. Cochrane has received for Northwest Missions, from Fort William Park Church, Belfast, £34; Tay Square Church, Dundee, £45, Lothian Road Church, Edinburgh, £25.

WHEN the Democratic members of Congress were haggling for months over the unmistakable mandate given them by the people to reform the tariff, somebody asked them to "govern or get out." They did neither. The people are now helping them to do one of these things. The election returns show which one.

DR. PROUDFOOT'S lectures in the classroom and in the post-graduate course have led many who heard them to wish that he would publish a text book on Homiletics. His paper in the last issue of the *Knox Monthly* will strengthen the wish. There is no better treatment of the fundamental qualities of a sermon in any text book than Dr. Proudfoot gives. He goes to the roots.

HALF a dozen ministers have told us in the *Knox Monthly* how they do their pastoral work and the method by which they prepare their sermons. Each one does his work in the way that suits himself and his circumstances best. That is exactly how it will be with all sensible ministers. There is no one best way of doing anything. Other things being nearly equal the most useful minister will be the one that makes the most of his environment.

AMIDST the general and often unnecessary distrust of public officials it is pleasant and profitable to see a man discharging difficult and responsible duties in such a manner as to command the confidence and respect of everybody. Judge McDougall can do and does do that very thing. In the investigation now pending he proceeds so fearlessly and holds the scales so evenly that adverse criticism is simply defied. It is a great thing to be able to discharge duty in that way.

NEWSPAPER publicity of revival services brings one serious draw-back. People who read the reports day after day come to the conclusion that the town or city in which the meetings are being held is converted. They go to the place on business and find it just like any other place. Unless they happen to run against some one specially connected with the meetings they do not hear a word about the revival. Then they jump to the conclusion that the whole thing is newspaper sensation.

THE *Interior* asks this suggestive question:—

Why is it that when one ventures to interpose a suggestion that Christian love is a solution of most difficulties, he does it in an apologetical and helpless sort of way—with the feeling that he will be regarded as weak, and his suggestion as sentimental? If one rise, amid the jargon of contention, to say it, he may as well sit down when he is half way up, and say it to no one but the Lord.

There are two reasons why a man who makes that Scriptural suggestion often has little or no influence. The one is because so many professing Christians like the display of contention, if not contention itself, and the other is because men who interpose suggestions of Christian love are sometimes well-known schemers themselves. There are men who never need watching so much as when they are talking about brotherly love.

SEVENTEEN years ago Canadians undertook to build a nation on British models. We had not gone far until it became painfully apparent that we were copying some of the very worst things in American politics. We adopted several things that are not British—the Protective Tariff for instance. A section of the people are now demanding the election of county officials by the direct vote of the people—another distinctively American method. The worst, however, remains to be told. The Tammany system of "financing" tenders seems to have taken a hold even in Toronto the good.

CAN anybody explain why it is that the advocates of a good cause nearly always divide and spend the ammunition on one another that they should spend on the enemy. New York, perhaps the most corruptly governed city in the civilized world, might have been cleaned up years ago if the friends of municipal reform could have agreed among themselves. They nearly agreed last week for once, and the result is that Tammany got a staggering blow from which it may not recover. Unity of aim and method among good citizens would have killed Tammany years ago. But good citizens never display half as much unity as bad ones do.

MR MACDONNELL has addressed a letter to the ministers of the Western Section, asking them to co-operate with the new Augmentation Committee in giving the fund a vigorous lift before next April. Mr. Macdonnell is the reverse of a pessimist and he addresses his brethren in a very hopeful mood, considering his experience with the Augmentation Fund during the last ten years. He thinks that a little wise exertion on the part of ministers would obviate any danger of a deficit next April. We quite agree with him in so thinking. Between the Presbyteries that put congregations on the fund that never should have been put on and the Presbyteries that pay not a cent towards the fund, Augmentation has had rather hard lines.

AS the Augmentation Scheme is coming to the front again under a special committee it may be well to recall some of the objections to the scheme that did yeoman service years ago. We distinctly recollect one veteran that was often pressed into the work "A minister that has ability can easily get a call from a self-sustaining congregation and therefore does not need help." This objection assumes that the fund is solely for the benefit of the minister, whereas it was intended mainly for the benefit of congregations that were not able to support a pastor of their own. Supposing the pastor did get a call to a self-sustaining congregation the weak congregation would still remain where it was and as it was, and would need a pastor all the more because it had just lost one. In ninety-nine cases out of a hundred the man who makes this objection to the Augmentation Fund would be the first to throw stones at a minister for accepting a call with a larger salary—but let that pass. The Augmentation Fund was not, as has been sometimes alleged, intended to maintain useless ministers. It was intended mainly to help weak congregations in the transition period between the mission station and the self-sustaining congregation.

## OUR OWN CHURCH WORK.

"THERE!" we can fancy we hear someone saying, "there is another of his narrow sectarian articles;" or another "There it is again, money, money," and with that passing on summarily to the next item or next page. Well, whoever you be, pray don't. Be fair and patient enough to give us at least a hearing. In our issue of the 17th ult. our Foreign Missions were brought before the church by the statement of the secretary to the effect that, of \$35,623 expended, not much over \$8,000 were contributed, leaving a deficit of over \$27,000. The total amount required this year for this branch of our work is \$76,300. On the 31st ult. the convener of our Home Mission Committee informed the church that, at that date, the expenditure was "very largely in excess of any former year," and the whole amount required for the year would be \$79,000. In this issue a circular on French Evangelization states that there is a deficit at date on the ordinary fund of \$8,000. The total

amount required will not be much less than \$50,000. The Jewish Mission also is brought before us by the statement of the Foreign Mission secretary that, of \$3,000 needed, only a small part is yet in hand. The claims of the Augmentation Fund are also set before the church in the vigorous communication of the Rev. D. J. Macdonnell; \$31,000 needed. It will be necessary to draw attention to these various objects in detail as occasion arises and the opportunity presents itself. Meantime let us look at the great objects they bring before us in a general way. We would by no means discourage the utmost Catholicity of spirit and large-hearted liberality toward Christian objects outside of the Presbyterian church, yet we claim, and would present this claim to our readers, that there is no way by which we can more effectively advance the cause of Christ and all the manifold blessings which go along with it than through the medium of the work which our own church is doing. There is no other way in which we can do it and at the same time exercise such direct control over the expenditure of what we contribute for the spread of the gospel. In addition to this there may well be urged upon all our people the solemn and weighty obligation laid upon every individual member and adherent of our church, to provide adequate means by the fact of its carrying on great Christian undertakings, entered upon by their authority through the courts of the church, and in sole dependence upon their support. It is therefore a matter of simple good faith and common honesty that, as a general rule, before giving to outside objects, we give aid first, and in sufficient amount to all the schemes of our own church.

Another most important consideration, which on some future occasion we may discuss more fully, but which we shall only refer to now in the most general way, is insisted upon in an article in the last *Knox College Monthly*, and has often been most forcibly by the Superintendent of missions in the Northwest. It is that, in the language of the article referred to, "in the ordering God's providence a supreme moment is upon our church. We are face to face with an opportunity unique in our history, such as has never faced us before, as may never face us again; an opportunity of extension and consolidation at home and to advance to some purpose abroad." Within the last few years there has arisen and there is now before us "the opportunity of our history. This is furnished by the conjunction of two sets of circumstances, one arising from the development of our New West, the other from the recent creation of a New East. The New West and the New East with the Pacific now between, are coming to meet and when they do meet they will have much to say to each other. They are *new* only once, hence our opportunity."

Referring to the sudden awakening in Japan, one of the most remarkable and significant events in modern history, and the shaking up and changes almost certain to result in China from the present war, this writer goes on to say, "The East will now enter as never before into all Western calculations. We shall more and more have to do with China and Japan, and they with us, and this it is which largely contributes to the making of our opportunity. . . . Through the West we reach the new opportunity. For all possible reasons it is of vital importance that, in these next few years, Western Canada should be possessed by a strong Christianity. The advancing line of heathenism should meet on our British Columbian coast a living, active, aggressive Christianity." We believe that the judgment of all competent to speak upon this subject will substantially agree with the opinion thus expressed. What follows we believe to be equally true and still more grave, namely, that "associated with this new opportunity for extension and consolidation is a *new peril*, that of not being equal to our opportunity and of allowing Western Canada to become unchristian. At every cost this must be prevented. The New West, while it is new, must be possessed for Christ. This is the Home Mission aspect of our Western problem, a *new opportunity* for extension of magnificent promise, and *new peril* of sad and deadly possibility."

In like manner it might be shown that through the new state of things growing up in our New West, there are arising both a new peril and a new opportunity for our Foreign Missions. The peril arises from the fear that "irreligion and immorality in the west should nullify the efforts of our missionaries in the east." The opportunity arises from the presence amongst us in our west of

8,000 Chinese, whom it ought to be much easier to impress with the beauty and truth of the Christian religion when they are amongst us, than if they were in China. "For our Canadian Presbyterianism, from a Foreign as from a Home Mission point of view, the west holds the key of future." The same opportunity will never again occur. If it is lost now it can never be recalled.

We do not believe these views of our present position as a church to be overstated. They are such as we believe the most thoughtful, far-seeing men in our church would subscribe to. As regards our rapidly advancing Home Mission work, and the claims it is making upon the church, these have been laid upon us without our seeking them in the providential ordering of events. And as to our Foreign Mission work we do not believe that in it we have run without being sent. What an overwhelming responsibility rests therefore upon our church for the zealous prosecution and adequate support of both.

This is simply a question of willing consecration on the part of the church to the work. God has put into our hands the financial ability to do it. Are we willing to use it for this purpose? This is the simple question. The total number of communicants reported last year is 181,370. If 150,000 of these could be got to contribute for these purposes at the rate per week of but little over three cents, the entire sum would be raised; or if 100,000 would give but a little over four and a half cents weekly, the whole amount would be forthcoming. It lies very much with ministers and sessions whether this shall be done or not. If by pondering over this great subject, considering deeply how closely the honour and glory, and interest of Christ and His kingdom are identified with it, they would rise to some adequate appreciation of the greatness of the opportunity and of the peril which God in His providence is setting before us, if they would themselves become inspired with a holy enthusiasm in this great work, if they would master the facts and set them before their congregations, and set them at the same time an example of willing, joyful and sustained consecration to this great service, we verily believe that the Canadian Church would, under such leadership, rise to the greatness of the occasion, and in doing so would give and receive such a blessing as we have never done before, one which would be but the prelude to still greater blessings to the church at home and abroad.

#### A REAL HARDSHIP.

SOME of the difficulties, not a few, indeed, with which the ministers of our church in the far west have to contend with, are unknown to their brethren in the east and so are also unthought of. It is hard enough often for those in the east with moderate salaries to make ends meet, how much more so must it be in similar circumstances in the distant west! A correspondent in the Presbytery of Calgary sets forth one of the hardships of the pioneer minister. He says:

Our Presbytery covers a large amount of territory, 550 miles long by about 350 broad, and the expense of frequent meetings would be altogether beyond our means. The traveling expenses alone cost about \$120 to \$150 for each gathering at Presbytery.

It is altogether too bad that so much should be expected out of the private funds of the members considering the high price of living and of things generally in the North-west.

Those who expect to attend Synod in Nanaimo, in May next will have to pay (even with reduced rates) in the neighbourhood of \$45 to \$60 each, and you can judge what it means for any of the Western Presbyteries to be represented at the General Assembly in the far east. Two overtures have been framed with a view of somewhat equalizing the expenses."

It may be difficult to devise practical measures by which this real hardship may be overcome, but it certainly ought to be done if possible. It should, at any rate, be known to the church that not a few of our ministers who are so bravely, and yet so quietly and unostentatiously doing the church's work and our common Master's work, are doing it under these special difficulties in addition to those which under any circumstances are met with. In view of statements such as those we have just given, and which were not made in a spirit of complaint, it can easily be seen of what importance it is to sustain fully our Argumentation Fund so that no minister shall be deprived of what has been promis-

ed him and what he is depending upon. If in the East, where ministers are more thickly settled, attendance at Presbytery meetings is important because of the work, how much more necessary must it be in the West, where constant, watchful oversight is so much more needed and where there are fewer to give it, that every minister at least should be able always without hardship to attend his Presbytery meeting. The isolation also in which most of our ministers in the far West have to live and carry on their work makes attendance at Presbytery on that ground most desirable. Struggling, as so many of them are, with wide fields of labour and scattered flocks, far removed from the sympathy, companionship and help of brethren, it is doubly needful that every missionary so situated, should, as often as Presbytery or Synod meeting comes, be stimulated, cheered and have his lot brightened by meeting, if at all possible, with his brethren in their periodical gatherings. The overture, which has been brought up with a view to lighten or remove the hardship spoken of, will, we trust, lead to some solution of the difficulty. It has always appeared to us that the ministers expenses connected with attendance at church courts should be very largely borne by the people. The reasonableness of this is obvious; the business to be done at these meetings is not the minister's business; it is that of the church and the expense connected with it should therefore be met by the church at large; and again the cost attendant upon it, which, falling upon one man with a very modest income is felt to be large and burdensome, would be so trifling as hardly to be felt if it were distributed over the whole congregation to whom it properly belongs. This is the case for the most part we believe in the east, and it ought to be in the west, where there is most need for the burden being shared. This method, which makes it lighter for all, would also increase the interest of the people in the business of the church courts, which, by having to bear the expense of in part at least, they would gradually get to learn was their business, and in which therefore they ought to feel an interest.

#### FRENCH EVANGELIZATION.

THERE is a present deficit in the Ordinary French Evangelization and Pointe-aux-Trembles Funds of eight thousand dollars.

The Executive of the Board has accordingly resolved to appeal to the congregations of the church for a special collection on Thanksgiving Day (Nov 22).

The work of the past half year presents many encouraging features. Colporteurs report a growing desire among the people to listen to and speak about the things of the Gospel, although forbidden to read it and warned against those who sell it by their Church.

There has been a good attendance at the mission day schools, about one-half of the pupils being Roman Catholic.

The Pointe-aux-Trembles schools opened on the 16th of October. There are already over one hundred and fifty pupils in attendance.

The missionaries and their work are being more appreciated. While rejoicing over conversions in the face of difficulties and opposition known only to those in the field, they deplore in many quarters a recognition of the truth without the conviction necessary to its acceptance or rejection.

The needs and condition of the work call for the utmost liberality consistent with other missionary claims.

On behalf of the Executive of the Board of French Evangelization.

D. H. MACVICAR, D.D., LL.D., Chairman.

S. J. TAYLOR, Secretary.

Montreal, November, 1894.

The London Reform Union has hit upon an excellent method of promoting its objects by securing the co-operation of a large and influential body of London ministers of all denominations in promoting what it calls a London Reform Sunday, an occasion for bringing simultaneously to the notice of the various congregations the problems of the great city's life. Christianity should be steam in the boiler supplying motive power for every moral and social reform.

## Books and Magazines.

CHINESE CHARACTERISTICS. By Arthur H. Smith. Fleming H. Revel Company, Toronto.

The author of this book was twenty-two years a missionary of the American Board in China. These articles composing it, first appeared in the North China Daily News, of Shanghai, and excited so much interest in China, Britain, the United States and Canada, that the author was asked to reproduce them in permanent form. Our own missionaries in Honan found them an excellent help in understanding the Chinese and thus an introduction to their work. The first edition was soon sold out, and the second edition now appears, enlarged and beautifully illustrated. Next to hearing a returned missionary speak, who know what to tell, or even seeing with our own eyes, is the reading of this volume. The author has a fascinating style; is scrupulously careful as to his facts, and a keen observer, so that his descriptions of the many phases of Chinese character may be accepted as trustworthy. For such as lead mission bands, or seek to interest any class, old or young, we know nothing so highly entertaining and reliably instructive. Chinese politeness, economy, perseverance, disregard for accuracy, contempt for foreigners, indifference to comfort, filial piety, etc., are so vividly portrayed that we feel that China is no longer an unknown country. This volume has the additional advantage of not being an expensive one.

PELOUBET'S SELECT NOTES. A Commentary on the Sunday-School Lessons for 1895, by Rev. F. N. Peloubet, D.D., and M. A. Peloubet, 346 pp. Illustrated, \$1.25. W. A. Wilde & Co., 25 Bromfield St., Boston, Mass.

While different casts of minds will prefer different kinds of Sabbath school helps, for ourselves we can say, and we speak from actual experience, that we have found no one single volume so thoroughly helpful as Peloubet. It seeks to reach and satisfy both the head and heart, and to a very large degree it succeeds. Its material is abundant, yet condensed. This year the first six months completes the study of the Life of Christ, and the Notes supply an abundance of the most helpful and interesting material regarding both the action and aim of the last years of our Master. In July the International Lessons go back to the Old Testament, and with great skill the editor has garnered such facts, illustrations, and explanations as will so illumine the text as to make it intelligible and profitable to every teacher and scholar. The whole volume is freely illustrated, and with its finely drawn, accurate maps and beautifully printed pages is a delight to possess, both for external beauty and its positive helpfulness to every student of the Bible. This volume is the twenty first, and, so far as we have been able to examine it, it is also the best.

OUR JOURNEY ROUND THE WORLD. An Illustrated Record of a Year's Travel of Forty Thousand Miles Through India, China, Japan, etc., etc. By Rev. Francis E. Clark, D.D., President of the United Society of Christian Endeavor, with glimpses of Life in Far-Off Lands, by Mrs. Harriet E. Clark. A. D. Worthington & Co., Hartford, Conn., U.S.

There is nobody, now, but knows Father Endeavor Clark. This book is an account of his travels round the world, on his Christian Endeavor Mission round the world, in which he was lovingly followed by so many hearts and eyes. His Christian Endeavor work proper has been elsewhere told, so that this is a book of travel out of the usual beaten path of globe-trotters, in which he has rendered all the assistance that kind friends could give to see whatever was thought worth seeing. Mrs. Clark writes a supplementary chapter to let readers see life in far-off lands, as seen through a woman's eyes. The style is lively, chatty, pleasant; the type large; a wealth of illustrations are found in every part of the book, besides a good map showing the route followed. Altogether the book deserves to be, as we have no doubt it will be, widely and well read.

THE OUTLINE HANDBOOK OF THE LIFE OF CHRIST. Stevens and Barton. Published by Silver Burdett & Company, Boston.

The Harmony by those same authors is decidedly the most convenient and complete we have used. With this Outline Handbook, an student with common intelligence, patience and application can make a most thorough study of the life of Christ. The price 50c brings it within the reach of all. We cordially commend it.

The November number of *Knox College Monthly* contains a number of readable and useful articles. "The Sermon" is by Rev. Dr. Proudfoot, and all who know how long and assiduously the doctor has been dealing with this subject, will read his article with interest. A symposium upon "How I Prepare my Sermons" will also attract the attention of ministers and students. "A Sketch of the Jubilee of Knox College" is by Rev. Professor McLaren. A very striking article is that by the Rev. Charles W. Gordon, B.A., of Winnipeg, well deserving the most serious consideration of the whole church. Other contributors are Rev. M. P. Talling, B.A., Rev. Principal Sheraton, D.D., and Prof. Archibald MacMeehan. Campbell & Paton, Milton, Ont.

So long as the present standard of excellence in its illustrations is kept up, the *Cosmopolitan* cannot fail to be interesting. That for November does not fall below the standard. The "Portraits of Women," the first articles contains portraits of varied, but great beauty to look upon. "The Great British Northwest Territory," is a sketch of our great Northwest, accompanied by exquisite views of exquisite bits of scenery. Very interesting are "The Art Schools of America"; "Public Control of Urban Transit"; "The Chiefs of the American Press," and "The Public Library Movement." Stories for lighter reading, literary and art gossip, make this an always welcome magazine. The *Cosmopolitan* Co., New York.

## The Family Circle.

### THE SOBS OF THE SEA.

I heard the deep, strong, strenuous, godlike sea,  
An ardent wooer, bending suppliant knee  
To smiling earth, plead earnestly for love,  
Now whispering soft and low  
In the tide's tender flow,  
Now, storm-swept, raging, fierce thro' fiord  
and cove.  
But beauty, sitting there,  
So sweet, so heavenly fair,  
Repulsed her lover brave,  
Spurned every pleading wave,  
And in her pride defiant,  
Haughty and self-reliant,  
Said, "I will dwell alone."  
And then I heard the sea utter a moan  
So deep, so true, 'twould melt a heart of  
stone!  
And ever more,  
From every shore,  
From unlit caves,  
From wind-whipped waves,  
That heart-ery of the sea  
Comes sobbing back to me.

Horatio Mills.

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### MARJORIE'S CANADIAN WINTER.

BY AGNES MAULE MACHAR.

#### CHAPTER XII.—CONTINUED.

'Oh! there you get beyond me,' said Hayward, sneeringly. 'I thought that what you called spiritual truths were "played out" now; that there wasn't any room for them any more. In fact, I don't know what "spiritual" means, nor I think do half the people that use the work! It's just a phrase that may mean anything or nothing.'

'Yes,' replied the other young man, gravely, 'it does mean very different things to different people! I find, in the highest authority on such points, that no one can understand what "spiritual" means, unless he is willing to have his eyes opened from above.'

Hayward shrugged his shoulders. 'You must excuse me,' he said; 'I, for one, have no desire to penetrate into such profound mysteries. The world I do know is a very good world, and it's enough for me.'

And then he suggested to his companion that she should have some refreshments, but she declined, having had some already.

'If you'll excuse me, then, I think I'll have some myself,' he said, and passed on.

'Poor fellow! what a proof he is of the very truths he rejects, if he could only see it,' remarked the other young man to his companion, as they looked after him. And then he added: 'It's not right to joke about such matters, but one can hardly help feeling that his insensibility to spiritual influences is partly due to his familiarity with a very different kind of spirit!'

Gerald had been standing near while this little discussion had been going on. He, too, looked after Hayward, as he disappeared, and observed to Marjorie:

'I just detest that conceited Englishman! I wish he had something better to do than I af about the world to kill time! Dick hasn't been the same fellow since he's been here, and he seems to want to lead him into harm's way. And he flatters my mother and Ada into thinking that there's nobody like him! But come, Marjorie,' he added, 'you haven't had any supper yet. Come in and have some now.'

They went on into the dining-room, where game, jellies and ices were temptingly laid out, with an abundance, also, of wine and spirits. When he had helped Marjorie, Gerald looked about him, and presently caught sight of his brother standing with Mr. Hayward, by the sideboard, both helping themselves liberally to champagne.

'There, isn't that too bad!' exclaimed Gerald, in intense vexation. 'Dick will make a fool of himself before he knows it, if he goes on like that. I must go and stop him! I know what I'll do!'

And going up to his brother, whose flushed face showed already that he had considerably more than was good for him, he whispered a few words into his ear.

Dick immediately left his companion and went out of the room, returning after a few minutes' absence with Marion, who looked a little uncomfortable as she noticed his excited manner, but sat down beside Marjorie, while he went for an ice for her.

'I hope you'll forgive me, Miss Ramsay,' said Gerald, frankly. 'I know you're so good you won't mind. I didn't know how to get him away from Hayward there,' he said, glancing to where the young Englishman still stood; 'so I told him I thought you hadn't had any supper yet. And then he went off at once. For you know he thinks ever so much of you.'

Marion smiled comprehendingly, with ready sympathy for Gerald. 'I'll try to keep him from going back there again,' she said, as Dick returned. And she did so, disinterestedly enough; for she did not care in the least for Dick's society, and she had a particular abhorrence of even the most distant approach to intoxication. Her detestation of the habit, and her pity for young West combined to make her proportionately indignant when Alan remarked, on the way home, that he thought champagne 'a first-class institution.'

'A first-class institution for ruining young men,' replied Marion warmly; proceeding forth to give Alan a forcible temperance lecture, a point on which she had very decided views, and in which she was warmly re-enforced by Marjorie, who perhaps produced most effect by describing the evident distress of Gerald at his brother's weakness, and the insidious influence of the tempter who added double force to the temptation.

'Well, it is too bad,' he said. 'And Gerald's just as steady as a boy could be, though he does take his glass of wine, too, with the rest. But then he has Dick's example before his eyes, and that makes him careful. Anyhow, I can get on very well without champagne, and I'm not likely to get much of it! So you needn't worry, Marion.'

#### CHAPTER XIII.

##### TREASURES OF THE SNOW AND ICE.

The Christmas holidays were fairly over, and Marjorie got settled down to school work again, after the long break. Ada and she went together, the first morning, as Marion went only at a later hour for certain classes. Ada introduced Marjorie to her special friends, and it was not long before she felt quite at home among her new companions. Most of them were bright, clever girls who liked to study, and Marjorie was pleased to find that she could take a fairly good place in her classes, though these included some girls a year or two older than herself. In German she found herself rather before her companions, though the Montreal girls had naturally the advantage in French, having plenty of opportunity for practicing speaking it, if they were so disposed. Even Ada could do a little shopping in it, when necessary.

Marjorie had petitioned for leave to add drawing to her other studies, having taken a fancy to it from seeing her cousin paint; and her father had willingly consented, only exhorting her to begin at the beginning, and be thorough as far as she went. The hour at the drawing-class soon became one of the pleasantest in the day. It was a great pleasure, also, to go with some of her cousins, or with Ada, to see the pictures in the little Art Gallery, on a fine afternoon, when the light was good enough to show them to advantage. Both Dr. Ramsay and Mrs. West had season tickets, and Marjorie spent a morning there before the holidays were over, enjoying the pictures all the more because there were not so many to look at as there had been in other art exhibitions which her father had taken her to see in New York. Ada, who had never had any stimulus to take an interest in such things before, began now to try to see what made Marjorie enjoy them so much, and even her lessons grew somewhat more interesting to her from the effect of Marjorie's zeal and industry. Marjorie herself was trying her

best to overcome her natural tendency to be 'desultory,' against which her father had warned her, and she was succeeding tolerably well. He had counseled her to be very sparing in her reading of story books—a great temptation to her.

She resolutely abstained, therefore, from even looking into one, except on Saturdays, when she allowed herself the treat for an hour or two over one of Sir Walter Scott's novels, which were all in Dr. Ramsay's book-shelves, and of which she had as yet read only one or two; not nearly so many as her cousin Millie had already devoured.

Millie and she had long talks about them, when they went on their regular Saturday afternoon excursions, sometimes on a snow-shoe tramp to the house of a friend two or three miles off, at the other side of the mountain, and sometimes to see the new toboggan slides which were being prepared for 'grand openings' at the Carnival. And one fine Saturday afternoon, Alan, who had a particular friend in the club which owned the 'Lansdowne Slide,' arranged to take the girls down that one, on a 'trial' afternoon, when only the members of the club and their friends were permitted to be present. It was at the east end of Sherbrooke Street, just to the right of the mountain slope, on an open incline, where, as Alan told her, they played 'golf' in summer and autumn. And as Marjorie did not know what 'golf' was, he tried to explain this old Scotch version of 'hockey' or 'shinty,' at which he knew that his father and hers had often played when they were Edinburgh students.

As they slowly mounted the slope to the wooden platform and 'send off,' Ada and Millie pointed out the steep flight of wooden steps that ran up the mountain close by.

'It's too slippery to go up now, you know,' said Millie; 'but in summer I often go up, and when you get to the top it's splendid!'

'I'm going to do something nicer than that, when summer comes,' said Ada. 'You know, Marjorie, I took some riding lessons last fall, and my uncle in the country is going to have a pony broken in for me, and I'm going to ride on the mountain with Gerald. Can you ride? For if you can I'll lend you my pony some day for a ride.'

Marjorie's eyes sparkled at the thought. She had been a few times on horseback when among the hills with her father, and she thought it the most delightful exercise in the world, and the greatest pleasure.

'Wait till you've been down the toboggan slide, Marjorie,' said Alan. 'Riding's nothing to that!'

But when they had mounted the wooden steps which led up to the high platform from which they were to begin their descent, Alan carrying the light toboggan—and when Marjorie looked down the steep, slippery, inclined plane, she thought it rather a fearful pleasure; and felt as if, despite her experience on the children's slide, she had hardly nerve enough to trust herself to the giddy descent. She wanted to try, but all the encouragement her companions could give could not overcome the involuntary reluctance that she felt to take the final step of seating herself on the toboggan when poised on the edge of the slippery descent. Alan assured her that it was particularly safe, as there were so few toboggans there, and no one was immediately following. But she still shrank back and declared that they would have to go down without her, the first time, at least. So Ada and Millie arranged themselves; Ada holding tight to the sides of the toboggan, Millie grasping her waist as tightly; Alan threw himself on it behind them; putting out one foot to steer, and away they went. Marjorie held her breath for a moment, but before she had caught it again, they were at the foot of the 'send off,' and gliding down the white hill below, with a speed that did look exhilarating; taking them down to the foot of the long slide in about a minute.

It was fascinating enough, and by the time that the others had made their toilsome way up again, she made up her mind to hesitate no longer, but sit down in the

toboggan without thinking about it. There was room enough for them all, and they put her between the other two girls so that she might feel safer. She held Ada with a desperate grip, and half-shut her eyes as they shot off. But in a moment they were at the foot of the giddy plane, and then she could really enjoy the swift gliding over the hard, smooth snow; then came a second leap down a chute, or little sudden descent in the snow, and then an easy progress, slowing gradually as they reached the level ground, when they all scrambled to their feet, laughing for glee over the successful descent. They went down two or three times more, walking nearly half a mile up each time; and Marjorie agreed, as they walked home, glowing with exercise, that, after all, the pleasures of tobogganing had scarcely been overated.

'You see the benefit of a good example, Marjorie,' said Alan. 'If you hadn't had our heroic example first, you wouldn't have got your own courage up!'

'Yes,' observed Millie, 'and that's one reason why Professor Duncan tells us all those stories.'

'Why,' said Ada, 'he doesn't want us all to go to live among the Indians, even if there were any wild ones any more?'

'No,' said Alan, laughing; 'but suppose we shall all have lots of disagreeable things to do; and he thinks such examples will help to make us brave. I daresay I shall have plenty of such experiences if I am an engineer, as I want to be.'

But Ada was evidently pretty tired, and Alan asked her to sit down on the toboggan, so that he might draw her home. And when they had left her there, the other three took their way, in the rosy winter sunset, down to Dominion Square, growing daily a centre of increasing interest, now that the stately ice-palace was rising day by day into its fine proportions and sparkling ethereal beauty. It was being hurried on now, so as to be completed by the time fixed for the Carnival; and there were few days when Marjorie, with one or other of her cousins, did not manage to go to inspect its progress. It was built on the model of a Norman castle, and its towers, bastions, battlements and 'donjon keep' began to be defined with some distinctness. It was built of solid blocks of ice about three feet long, a foot in height, and eighteen inches in thickness, all the layers being solidly frozen together.

When the bright winter sunshine enfolded and penetrated the crystal mass, seen against the clear blue sky, it gleamed and sparkled in a thousand exquisite gradations of light and shade, from softest ethereal tints of gray, to the diamond glitter of the icicle point. This afternoon the rosy glow of the sunset seemed to give it the delicate tints of mother-of-pearl.

To Marjorie, the silent uprising of this wonderful palace, without the sound of hammer or ax, seemed to be an embodied fairy tale; one of the 'fairy tales of science' spoken of in the lines her father had taught her from 'Locksley Hall.' She only wished she could see it, as it grew in beauty; and she did her best to give him some idea of it, by describing it in her letters. And there were other ice wonders, too, to describe. Down in the more strictly French portion of the city there were trophies rising, which, if less remarkable for stately beauty, were just as wonderful in their way. On the Champ de Mars, close to the old court house and beautiful new Hotel de Ville, there was a great round tower rising tier upon tier of enormous courses of ice blocks. It was, according to Alan, 'for all the world like a giant wedding-cake constructed on the model of the Tower of Babel.' It was called a *condora*, and Professor Duncan told them that the idea came from Russia, and was a bit of barbaric, oriental architecture, making a curious contrast with the Norman ice castle which by rights should have belonged to the French.

Then on the Place d'Armes, associated with the feat of the French Horatius—as Professor Duncan called *Maisonneuve*—there was growing up, under a canvas covering, a great ice-lion, which no one was to see till it was completely finished and formally unveiled, as a part of the Carnival celebration.

(To be continued.)

## Our Young Folks.

### NOBODY KNOWS BUT MOTHER.

Nobody knows of the work it takes  
To keep the home together ;  
Nobody knows of the steps it takes,  
Nobody knows—but mother.

Nobody listens to childish woes,  
Which kisses only mother ;  
Nobody's pained by naughty blows,  
Nobody—only mother.

Nobody knows of the sleepless care  
Bestowed on baby brother ;  
Nobody knows of the tender prayer,  
Nobody—only mother.

Nobody knows of the lesson taught  
Of loving one another ;  
Nobody knows of the patience sought,  
Nobody—only mother.

Nobody knows of the anxious fears,  
Lest darlings may not weather  
The storms of life in after years,  
Nobody knows—but mother.

Nobody kneels at the throne above,  
To thank the heavenly Father  
For the sweetest gift—another's love ;  
Nobody can—but mother.

Selected by L. Moyer.

### THE SKEPTIC AND THE ITALIAN GIRL.

She sat behind her neatly arranged fruit stand—a girl of fourteen—absorbed in reading her Bible. She did not hear the footsteps of a gentleman who was passing by ; and was startled by this question, "What are you reading that interests you so much ?"

She timidly replied, "The Word of God, sir."

"Who told you that the Bible is the Word of God ?" he inquired.

"God told me Himself," she replied, with childlike innocence.

"God told you ! Impossible ! How did He tell you ? You have never seen Him, nor talked with Him. How, then, could He tell you that the Bible is His Word ?"

For a few seconds the girl seemed confused and was silent. The man, who was a skeptic, and took delight in undermining the faith of people in the Scriptures, felt confident that he had confounded the simple-hearted girl. She soon recovered herself, and her ready wit came to her aid. There was a flash in her dark eyes as she asked : "Sir, who told you there is a sun yonder in the blue sky above us ?"

"Who told me ?" said the man, smiling somewhat contemptuously, for he fancied that the girl was trying to hide her ignorance under an irrelevant question. "Who told me ? Nobody ; I don't need to be told. The sun tells this about itself. It warms me, and I love its light. That is telling enough."

"Sir," cried the girl, with intense earnestness, as she stood before him with clasped hands, "you have put it right for both Bible and sun. That is the way God tells me this is His book. I read it, and it warms my heart and gives me light. I love its light, and no one but God can give such light and warmth through the pages of a book. It must be His. I don't want more telling, that's telling enough, sir. As sure as the sun is in heaven, so sure is God shining through this book."

The skeptic was abashed. The earnest faith of the young fruit-seller amazed him. He could adroitly insinuate doubts into the minds of those who had only given an intellectual assent to the truth that the Bible is God's book, but the girl's heart-experience of the power of God's Word was an evidence he could not shake.—*Messiah's Herald.*

### FOR LAW-MAKERS.

HERE IS A SUBJECT WORTH THEIR SERIOUS CONSIDERATION.

It Affects the Public Health, and Whatever Affects Health should be Investigated—Cold Facts Bluntly and Truthfully Stated—Let the Truth Be Known No Matter Whom It Hits.

To the close observer it often seems as though the days of the secret and worthless compounds are numbered. Every time the worthlessness of a secret mixture is exposed by the medical profession there is a public reaction in favor of the legitimate preparations which really have merit. The public is also gradually awakening to the possibilities, not only of fraud, but of actual harm in many preparations whose proprietors hide behind the inability of the chemist to trace the elements in their nostrums. The result is that people are becoming more cautious about buying new preparations, or old ones, that are enshrouded in mystery.

If the truth were known, there are surprisingly

few remedies in the market that would stand legislative investigation. This is made apparent, even to a layman, whenever it is proposed to require all proprietors to give information about their preparations before they will be allowed to offer them for sale. This suggestion, although prompted by public welfare, is as a bomb thrown in the midst of many remedies. This fact shows only one thing, which anybody can understand.

The public has a right to demand thorough investigation of everything sold to benefit health. If there is any reason whatever why any preparation should be taken only on a doctor's prescription, for the sake of public health, this fact should be made known. If, on the other hand, a preparation is utterly worthless, and will not do what is claimed for it, the public should not be allowed to be deceived.

One fact will surely stand. The proprietors who are afraid to have a public investigation of their preparations by a national health board, created for the purpose, have some reason which

makes it all the more imperative for such an investigation.

When the time comes for the public to demand action in this matter on the part of national legislators there is one preparation which will come out with flying colors. This preparation is Scott's Emulsion. For twenty years Scott's Emulsion has had the highest endorsement of the medical world. The formula for making it has been published for years in the medical journals, and, as for there being anything secret about its ingredients, that is impossible, for any expert chemist can find out by an analysis everything that is in it.

Scott's Emulsion is both nourishment and medicine. It presents the medicinal properties of Cod Liver Oil in a form that is easy on the most delicate stomach and sweet to the taste. Scott's Emulsion is good for a dyspeptic person, for it aids the digestion of other foods, and to all persons who suffer from any wasting condition Scott's Emulsion offers the most effective cure.

For all affections of Throat and Lungs, like Coughs, Colds, Sore Throat, Bronchitis and Consumption, Scott's Emulsion is invaluable. It soothes the Throat, cures Coughs and Colds, relieves inflammation and possesses the power to overcome the wasting of Consumption up to the last stage of the disease. Persons who have been so far gone with Consumption that they have raised quantities of blood have been entirely cured by this great remedy.

For weak babies and children with wasting tendencies Scott's Emulsion has been prescribed by physicians until it is a household word in hundreds of thousands of families.

Scott's Emulsion gives strength. It enriches the blood, makes healthy tissue, restores a healthy action of the vital organs and nourishes a weakened system back to health and strength. All druggists sell Scott's Emulsion at 50 cents and one dollar. The only genuine Scott's Emulsion is put up in salmon-colored wrapper and has our trade mark of a man carrying a fish on his back. Refuse inferior substitutes.



## The Love Story of a Country Minister

Who is called from a quiet rural parish to become the

pastor of one of the most fashionable churches in New York, will begin, under the title of "A Minister of the World," in the NOVEMBER issue of

## The Ladies' Home Journal

Edition 620,000 copies

10 cts. a copy ; \$1.00 a year

All Dealers

The Curtis Publishing Company, Philadelphia

**HIP-JOINT DISEASE.**



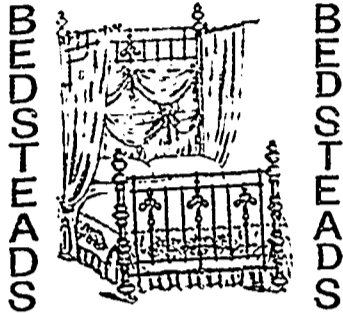
Elizabeth Harrison Co., Ind.  
At the age of eight years I became afflicted with "Hip-Joint Disease." For a year I suffered as much as it was possible for a human being to suffer. My physicians told me I would have to wait patiently, but my father procured the bottle of Dr. Pierce's Golden Medical Discovery, and I found my failing health restored. I can cheerfully say that I believe I owe my life to the use of that valuable medicine.

Your true friend,  
EDWARD J. RUSH.

**PIERCE GUARANTEES A CURE OR MONEY IS REFUNDED.**

A scrofulous state of the system is the primal cause of Hip-joint Disease. Dr. Pierce's Golden Medical Discovery has cured thousands of cases of Scrofula. In Skin Diseases, all Scrofulous Sores and Swellings, it's the only guaranteed blood-purifier.

**BRASS AND IRON**



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TORONTO.

Rev. P. C. Headley, 697 Huntington Avenue, Boston, U.S.A., April 2nd, 1894, writes:

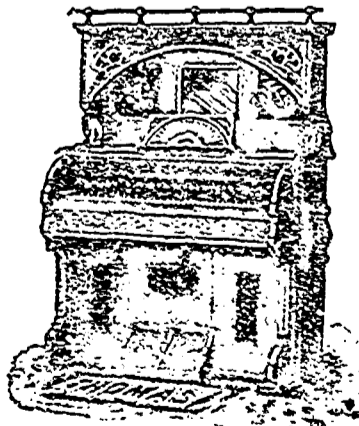
"I have found the Acid treatment all it claims to be as a remedy for disease.

"While it does all that is stated in the descriptive and prescriptive pamphlet, I found it of great value for bracing effect on one part of the acid to ten of water applied with a flesh brush, and towels after it; also as an internal regulator with five or six drops in a tumbler of water. I should be unwilling to be without so reliable and safe a remedy.

"I wonder that no mention is made in the pamphlet of the sure cure the Acid is for corns (applied once or twice a day), so many are afflicted with them. It was death to mine."

To Couetts & Sons, 72 Victoria St., Toronto.

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Are Unrivalled - -  
For Tone, Touch and Quality of Workmanship.

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WOODSTOCK, - - - - - ONT.

**Ministers and Churches.**

Rev. J. D. Edgar has received and accepted a unanimous call from Presbyterian Church, Cayuga.

Rev. Mr. Donald, late of California, conducted both services at Chalmers' church, Woodstock, on Sabbath 28th ult. The sermons were listened to by large congregations.

The Woman's Foreign Missionary Society of St. Andrew's Church, Blyth, presented Mrs. McLean, their president, with a certificate of Life Membership of the General Society.

The quarterly examination for the higher religious instruction will be held on June 6th., and examination papers may be had by applying to Rev. W. Farquharson, Claude, Ont.

Rev. D. Hodges writes from Brandon to Virden to the effect that Rev. Mr. Currie, who is in the hospital there with fever, is improving and hopes to be able to sit up soon.

The committee of the Aged and Infirm Ministers' Fund received recently through Rev. Dr. Reid a bequest of \$200 from the estate of the late Mrs. Jane Farrel, and one of \$155 from the estate of Eleanor E. Armour.

The annual thank-offering meeting of the auxiliary and the Mission Band of the W. F. M. S., First Church, Port Hope, was held on the 30th Oct., when an interesting and instructive address was given by the Rev. Jno. Hay of Coburg.

The Rev. Wm. Meikle, B.A., has just finished a series of special services in Cornwall, extending over three weeks and a half. There is evidence that much good has been accomplished. His addresses Sunday afternoons in the Music Hall to men only were greatly blessed it is believed.

Rev. A. McCauley, B.A., of Woodville, has accepted the call from the Presbyterian congregation of Pickering and Brougham, and the new pastor will be inducted in his charge on Tuesday, November 11th. He will occupy the pulpits of St. Andrew's and St. John's on the Sabbath following.

The Oshawa Auxiliary (W. F. M. S.) held its annual thank-offering meeting recently. Mrs. Eastman presiding. Mrs. Ewart, president of the general society, gave an interesting address, emphasizing the duty and advantage of systematic giving. The offering amounted to over \$45, and further returns are expected.

In Erskine church, Ottawa, on the morning of the 21st ult., Rev. H. W. McMeekin occupied the pulpit, the pastor, Rev. Dr. Campbell, being indisposed, but preaching the sermon in the evening. The Ladies' Aid Society presented the church with five new silver collection plates which were used for the first time the other day.

The Rev. Dr. H. M. Parsons, of Toronto, conducted the anniversary services on November 4th in the First Presbyterian Church, Port Hope, of which Dr. J. R. Smith is pastor. There was a very large attendance at both services. Both discourses were most impressive and eloquent, and commanded the closest attention of the audience.

The Rev. John McGillivray, B.D., of Montreal, has been granted six months leave of absence by his Presbytery, last week he passed through Toronto on his way south. While the state of his health is not such as to cause alarm, it requires attention; and it is hoped that respite from work and change to a more genial climate may speedily result in complete restoration to wanted health.

Mr. D. MacIntyre, M.A., a graduate of Manitoba College, was ordained to the holy ministry of the Church by Victoria Presbytery, within First Church, Victoria, B. C., on the 29th ult. The Rev. J. Campbell, Ph.D., Moderator, presided. The Rev. W. L. Clay, B.A., preached, the Rev. R. G. Murison addressed the newly ordained minister, and the Rev. D. MacRae gave a very interesting and instructive missionary address, showing the growth of the church in B. C. during the last ten years, since the Canadian Church took hold of the work in the province. Mr. MacIntyre goes to be missionary at Union Mines, an important and growing mining town in the northern part of Vancouver Island.

With Sabbath November, 4th, the Rev. James Hamilton terminated his four years' pastorate of the congregations of Keady, Desjars and Peabody. Those who have been closely associated with Mr. and Mrs. Hamilton in their work in the congregations feel a deep regret at parting with those who, by their consistent daily lives, have gained their respect, and who by their gentle, generous and sympathetic dealings have won their love and esteem. Many look back with thankfulness on account of good received from the encouragement and help given by their consecrated Christian lives. And their earnest prayer is that the good seed of the kingdom, so well and faithfully sown, may bear fruit, and that the bread cast upon the waters may yet appear, though it may be after many days.

The annual anniversary services in connection with St. Paul's Presbyterian Church, Athens, were held on the 21st ult., and were largely attended. Rev. Mr. Connery, of Winchester, preaching in the morning and evening, and Rev. Mr. Hager (Methodist) in the afternoon. Each service was interesting and edifying. On the following evening the usual tea meeting was held, and socially, numerically and financially was a complete success. After supper all repaired to the auditorium where a large audience had assembled. Short and racy speeches were given by Rev. Messrs. Hager (Methodist), and Kennedy (Baptist), Athens and Wright (Presbyterian), Mallroytown, interspersed with choice musical

selections by the choir. Rev. J. J. Cameron, pastor, presided. Great praise is due to the ladies of this young and spirited congregation for the taste and energy they displayed on the occasion.

**OBITUARY.**

MR. JAMES McILLRAITH, DARLING.

One of the old land marks is gone from the Township of Darling in the person of James McIllraith, who died on the 20th of October, 1894, after little more than a day's illness received from a fall.

Mr. McIllraith was born in Johnston, in the South of Scotland. His parents came to Canada in 1821 and settled in the Township of Lanark, undergoing all the hardships to which the first settlers were then exposed. He took part as a volunteer in the rebellion of 1837. Afterwards he purchased the farm in Darling, on which he lived until his death, and by frugality and industry amassed considerable wealth. Mr. McIllraith married Esther Stuart in 1840, by whom he had a large family, most of whom still survive him. The eldest son is the Rev. J. S. McIllraith, the respected minister of Balderson, and two, George and Stuart, are elders in the church. Mr. McIllraith held the office of ruling elder in the church at Darling for many years, and was at the time of his death representative elder for the session and congregation. He took a lively interest in all public matters, and was a member of the township council for over thirty years. He was a member of several agricultural societies, a most successful farmer and exhibiter, so much so that a sample of his wheat sent to the World's Fair at Chicago, was highly commended by the judges. It is in the church, however, that was so dear to him that he will be greatly missed. The new church in Darling, erected little over a year ago, was built largely through his instrumentality and generosity. He ever took a keen interest in the church's welfare and in everything that tended to advance the moral and spiritual interests of the community. He was present at church on the Sabbath preceding his death and assisted in dispensing the communion of the Lord's supper. On the succeeding Sabbath he lay in the stillness of death. His funeral on Monday, the 22nd ult., was the largest ever seen in Darling. The services were conducted at the house by his pastor, the Rev. W. S. Smith, assisted by the Rev. Dr. Smith, of Queen's University, Kingston, and the Rev. J. A. McConnell, of Watson's Corners. In few men was there ever so much substance with so little show, yet, as all would bear witness, none could be long in his company without feeling that he was a truly pious man. His reverence and enjoyment of the things that appertain to God's house testified that his soul was always richly fed by the nourishment they supplied. In short his religion made him useful in life and gave him a happy death in the Lord.

**YOUNG PEOPLE'S PRESBYTERIAN UNION.**

The semi-annual business meeting of the Young People's Presbyterian Union, of Toronto, was held on Tuesday evening, October 30th, in Chalmers' church, and was well attended. The pastor of the church, Rev. J. Mutch, conducted devotional exercises, after which the chair was taken by the president of the union, Rev. W. G. Wallace, who called upon Mr. Herbert Ben-Oliel to give an address on "The Present Condition of the Jews in Palestine." Mr. Ben-Oliel was listened to with great interest as he presented many interesting facts, particularly with regard to the progress being made by Christian missionaries and the difficulties they have to contend with in their work. He referred, among other things, to the lamentable persecutions the Jews have received from many so-called Christian people and to the prejudice against Christians resulting therefrom.

Short reports were received from representatives of the societies, of the work being done in each, after which Mr. G. T. Fergusson, President of the Christian Endeavor Union for Ontario, opened a Parliament on the subject "Is the Y. P. U. Union Worthy of Support?" in which Messrs. Richard Donald, John Arbuthnot, Rev. J. G. Potter, Mr. Martin and Rev. J. Mutch took part. Many valuable suggestions were made, and on motion were all referred to the Executive Committee for consideration and to report at the next meeting.

The choir of the church very kindly rendered some musical selections during the evening, and the local society did everything in their power to make the evening a pleasant one for all present.

Miss Traill, of St. John's church, was elected treasurer in place of her brother, who had resigned on account of absence from the city.

The semi-annual missionary meeting, which will be addressed by able and enthusiastic speakers, will be held early in December in College St. Church.

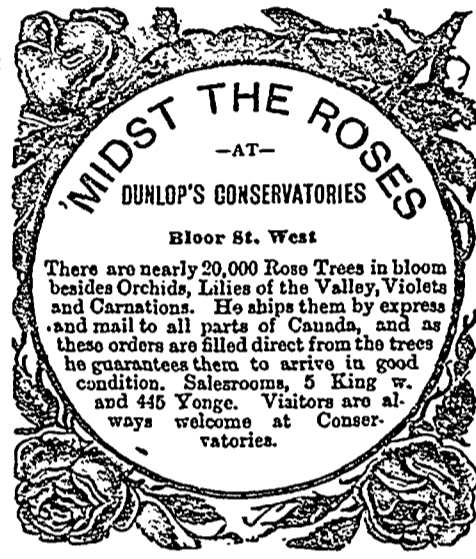
**THE BRANTFORD LADIES' COLLEGE AND CONSERVATORY OF MUSIC.**

The winter term begins November 14th, and affords an excellent opportunity (particularly for specialists in music, art and elocution) to enter. This institution is deserving the hearty support of Presbyterians because of the disinterested and determined efforts of its promoters to found and maintain a college without direct financial aid from the church in which a thorough education should be imparted, while at the same time the students were surrounded with such social and

**14 Kt. Gold Buckles**

Our new goods includes some very chaste designs in SOLID GOLD BELT, GARTER and CZARINA BUCKLES—Plain, Enamelled and Set with Pearls. Those are finer goods than have ever been shown in Canada hitherto. Whilst the requirements of our trade demand such goods, our stock includes a most exceptional line of similar goods in STERLING SILVER, most artistic in design and most reasonable in price.

**Ryrie Bros.,**  
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religious influences as would tend to the development of that refined Christian characters which will fit them to adorn and mould home life. That success has rewarded the efforts of the management in this direction, the history of the college in the past will abundantly show. It therefore deserves as it claims the loyal support of our people.

**PRESBYTERY MEETINGS.**

At the last meeting of Chatham Presbytery Mr Hodges, of Tilbury Centre, was elected Moderator for the ensuing six months. It was reported to the court that Mr. McLintock's congregation had raised his stipend \$50 per annum. Presbytery's standing committees for the year were appointed. Mr Nattress was appointed convener of a com-

**A Tonic**

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate is without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia Pa., says: "I have not with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free.

Horsford Chemical Works, Providence, E.I.

Beware of Substitutes and Imitations.



**HAVE YOU TRIED IT?**

**IF NOT, PLEASE DO SO**

It will convince you of its wonderful cleansing and labor-saving advantages

**THERE IS NOTHING LIKE IT**

In the shape of soap which brings so much comfort and satisfaction in its daily use in the house

**IT PAYS TO USE SUNLIGHT SOAP**

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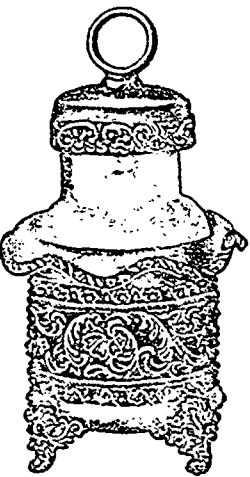
For the Library Table

may be seen in wondrous variety with us. This is a Mucilage Pot and is one of many desirable presents for Ladies or gentlemen.

Our Prices Are Right.

**John Wanless & Co.**

Leading Jewellers,  
168 Yonge St., Toronto.



fields during the summer and it was hoped that such arrangements had been as would continue the good work during the winter in most of the fields. Mr. Gamble gave a similar account of the French fields. He had visited all the fields in person this summer and was glad to be able to report well. Most of the fields were under the care of ordained ministers and their work would continue during the winter. The two fields under students would be visited as opportunity occurred.—JAS. H. BEATT, Clerk.

The ordinary meeting of Kingston Presbytery was held in Chalmers Church, Kingston, on September 18th, the Rev. J. Moore, B. A., Moderator. The Rev. E. W. Florence having complied with the requirement of the General Assembly to take two sessions in the study of theology was received as a minister of the church, and the clerk was instructed to grant him a Presbyterial certificate and letters of transference to any other Presbytery in the church if required before next meeting of Presbytery. Dr. Williamson and Mr. Mackie were appointed to frame a minute of sympathy with Mr. Maclean and his congregation on the recent destruction of their church by fire, and one was accordingly submitted which was adopted. Reports from several of the members of Presbytery appointed to visit mission fields and disperse ordinances were received. Rev. Messrs. Houston, McEachern and George, with Messrs. Hinch and C. Hamilton, elders, were appointed a standing committee on augmentation, and the duty of making arrangements for visiting augmented congregations within the bounds in accordance with requirement of Assembly was committed to them.—WM. THOS. WILLIAMS, Clerk.

The Presbytery of Owen Sound met in Division St. Hall on the 18th Sept. The resignation of Mr. Hamilton was considered, and Rev. J. F. McLaren was appointed to cite Keady, Desboro and Peabody to appear at a meeting of Presbytery to be held in Division Street Hall, Owen Sound, Oct. 30th, at 10 a. m. Mr. Somerville reported for the committee appointed to consider the question of rearrangement of congregations, and Presbytery agreed that Berkeley be joined to Markdale, the union to take effect from Oct. 1st. Messrs. Somerville, Wais, McLaren, McNabb, Acheson, McLennan and Little were appointed to continue the work of rearrangement for the whole Presbytery with the view of strengthening congregations and saving Mission Funds. Presbytery favored the proposal to withdraw from McIvors and Purple Valley in the Indian Peninsula provided the Methodist church withdraw from Adamville, Mar and Red Bay, and Mr. Acheson was appointed to visit the field along with the Methodist minister and lay the proposal before the people with the view of united and harmonious action, and to report at the December meeting of Presbytery.—J. SOMERVILLE, Clerk.

**RHEUMATISM AND DYSPEPSIA.**

A COMBINATION OF TROUBLES WHICH MADE LIFE MISERABLE.

Mr. Eli Joyce Relates His Experience With These Troubles—Could Not Retain Food and was Thought to be Beyond Hope of Cure—But Relief Came and He is Now a Well Man.

From the Coaticook, Que., Observer.

The readers of the Observer have become familiar with the remarkable cures effected by the use of Dr. Williams' Pink Pills for Pale People through their recital in these columns, as taken from other reputable newspapers. It is now our purpose to tell them of a cure, hardly short of miraculous, which was effected on a person with whom many of our readers are acquainted. We refer to Mr. Eli Joyce, formerly of Dixville, but now living at Averil, Vt. A few days ago we saw Mr. Joyce and asked him about his recovery. He stated that for four or five years he had been afflicted with rheumatism and dyspepsia. He was laid up and unable to do anything on an average four months in a year, and was constantly growing worse, although treated by good physicians and trying numerous remedies recommended. A year ago last August he was taken seriously ill while at his sister's, Mrs. Dolloff, of Dixville. He could not retain anything on his stomach and the physicians who attended him were powerless in improving his condition. One of them stated that he had cancer of the stomach and could not live long. It was while in this precarious condition that he determined to try Dr. Williams' Pink Pills, and before long was able to retain food on his stomach. His pain gradually became less

**BIRTHS, MARRIAGES AND DEATHS.**  
NOT EXCEEDING FOUR LINES 25 CENTS.

**MARRIAGES.**

On the 16th of October, at the residence of the bride's father, by the the Rev. Alex. U. Campbell, B.A., Uxbridge, assisted by Rev. John Ross, B.A., Churchill, A. L. McFayden, Mt. Albert, and D.B. McDonald, Scarborough, Eliza, eldest daughter of Mr. Donald Ross, Scott Township, Ont., to Dr. James Forrest, of Mt. Albert.

**DEATHS.**

On November 5th, at 54 Elm Avenue, Rosedale, Toronto, J. Herbert Gordon McAAndrew, eldest son of D. H. McAAndrew, of Renfrew, Ont., aged 9 years.

Duric.—At "The Lindens," Richmond Road, Ottawa, on Wednesday morning, November 7th, 1894, Mary Stewart, wife of John Duric, in her eighty-sixth year.

and in six weeks time he was back to his home in Averil, feeling that he had obtained a new lease of life. He continued taking the Pink Pills for some time longer and gained so much in health and strength that he is now able to do the hardest kind of a day's work, and he frankly gives Dr. Williams' Pink Pills all the credit for his rejuvenated condition, and says he believes their timely use saved his life. The Observer has verified his story through several of his neighbors, who say that it was thought that he was at the point of death when he began the use of Pink Pills; in fact when we mentioned his case to one of the doctors who had attended him he said he supposed he was dead long ago. When such strong tributes as these can be had to the wonderful merit of Pink Pills it is little wonder that their sales reach such enormous proportions, and that they are the favorite remedy with all classes. Dr. Williams' Pink Pills contain the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for locomotor ataxia, practical paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, nervous prostration, all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. In men they effect a radical cure in all troubles arising from mental worry, overwork, or excesses of any nature.

Dr. Williams' Pink Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., sold in boxes (never in loose form by the dozen or hundred) and the public are cautioned against numerous imitations sold in this shape) at 50c. a box or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company at either address.

The following pointed remarks from the pen of a leading writer will be appreciated by every thinking individual interested in their own and their friends' welfare:

"In a nut shell.—A' owns a store full of goods, a factory and a dwelling house. He desires to insure his own property for his own protection and that of his creditors. He wants to be safe. He cannot afford to accept a security which is in any way uncertain. Would it be reasonable for him to seek insurance in companies which do not charge a sufficient rate to pay claims and expenses? Would he be honest to his creditors, or would he evince ordinary business sagacity if he did this?"

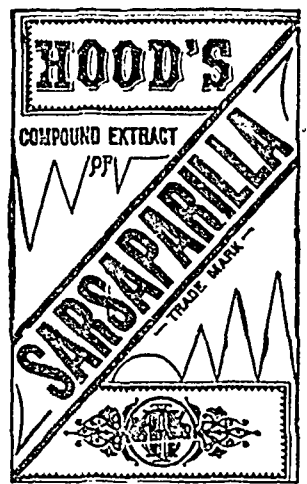
How much greater is the necessity when making application for a policy of life insurance, which may run for many years, instead of one or three years, as in a fire policy, to apply tests as to the relative strength, economy and surplus-earning power of the company, in all of which respects the North American Life Assurance Company is unexcelled.

For the information explanatory of the company's excellent plans of investment insurance apply to Wm. McCabe, F.I.A., Managing Director.

**HEALTH FOR ALL!!  
HOLLOWAY'S PILLS**

Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For children and the aged they are priceless.

Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford St., London. And sold by all Medicine Vendors throughout the World. C.B.—Advice gratis at the above address, daily between the hours of 11 and 4, or by letter.



The importance of purifying the blood cannot be overestimated, for without pure blood you cannot enjoy good health.

At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and Hood's Sarsaparilla is worthy your confidence. It is peculiar in that it strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. Give it a trial.

Hood's Sarsaparilla is sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass.

**100 Doses One Dollar**

INCORPORATED TORONTO HON. G. W. ALLAN 1823 PRESIDENT

**CONSERVATORY OF MUSIC**

OUR YONGE ST. & WILTON AVE. EDWARD FISHER - Musical Director

**NEW CALENDAR** 192 pages, giving full information mailed free.

Scholarships, Diplomas, Certificates, Medals, etc.

H. N. SHAW, B.A., PRIN. ELOCUTION SCHOOL. Elocution, Oratory, Voice Culture, Delsarte and Swedish Gymnastics, Literature, etc.

**THIS REFLECTS WELL.**

FORT WAYNE, IND., May 18th, 1894. BAILEY REFLECTOR Co., Pittsburg, Pa.

GENTLEMEN: We received the Reflector you sent, in due time—have it hung in church and tested, and to say the church is satisfied is placing it very mildly. It is easily set up, and gives a bright, soft light. You can well afford to send your goods on trial, for they are sure to give entire satisfaction. Please find enclosed a check for amount of bill, and by sending me a receipt for same you will greatly oblige,

Yours, C. F. W. MEYER, Pastor Lutheran Church.

**DANGER FROM CATARRH.**

The most important feature about that very common complaint, catarrh in the head, is its tendency to develop into some other more serious and dangerous disease. The foul matter dropping from the head into the bronchial tubes or lungs, is very liable to lead to bronchitis or consumption, that destroyer which causes more deaths in this country than any other disease. As catarrh originates in impurities in the blood, local application can do but little good. The common sense method of treatment is to purify the blood, and for this purpose there is no preparation superior to Hood's Sarsaparilla. The powerful action of this medicine upon the blood expels every impurity, and by so doing cures catarrh and gives health to the entire organization.

For Ladies and Children in Jersey shaped Vests, Drawers and Combination Suits.

**The Best**

Value Sizes Material Finish.



See that each garment bears the Puritan Trade Mark.

For sale by all leading Retail Dry Goods Houses.

WHOLESALE ONLY BY

**GORDON, MACKAY & Co.,**  
TORONTO.

**LARD**  
isn't in it.

It is just because there is no lard in it, that **COTTOLENE** the new shortening is so wonderfully popular with housekeepers. **COTTOLENE** is PURE, DELICATE, HEALTHFUL, SATISFYING—none of the unpleasant odor necessarily connected with lard.

Sold in 3 and 5 pound palls by all grocers.



Made only by  
**The N. K. Fairbank Company,**  
Wellington and Ann Sts.,  
MONTREAL.



**FREE!**

We direct special attention to the following remarkable statement.

For many years I suffered from Catarrh, which destroyed my hearing, and for twenty-five years I was so deaf that I could not hear a clock strike by holding my ear against it. I had tried every known remedy, and nothing gave me the slightest relief. I obtained Dr. Moore's treatment, and in three weeks my hearing began to improve and now I can hear common conversation across a room, can hear a clock strike in an adjoining room, 30 feet away. I think I am entirely cured, and my hearing, permanently restored.

EDWIN COLEMAN, Maize, Kas.

Medicines for 3 Months' Treatment Free.  
To introduce this treatment and prove beyond doubt that it will cure Deafness, Catarrh Throat and Lung Diseases, I will for a short time, send Medicines for three months' treatment free.  
Address: J. H. MOORE, M.D., Cincinnati, O.

Our Communion Wine  
**"ST. AUGUSTINE"**  
(REGISTERED.)



This wine is used in hundreds of Anglican and Presbyterian churches in Canada, and satisfaction in every case guaranteed.

Cases of 1 dozen bottles. - \$4 50  
Cases of 2 dozen half bottles. - 5 50

F. O. B. Brantford, Ontario.

**J. S. Hamilton & Co., Brantford, Ont.**

SOLE GENERAL AND EXPORT AGENTS.

Mention this paper when ordering.

Reports of naval officers commanding patrol boats in Behring Sea generally show that the regulations have been of little avail to protect seals in the open season. Pelagic sealers have killed about 25,000 head during the past season, which were found asleep on the surface, and of which fully 80 per cent. were females. One officer predicts the extermination of the seals within the next five years at the present rate of slaughter.

"My Optician," of 159 Yonge st., says that many so called nervous diseases are caused entirely by defective vision. Go and have your eyes properly tested, free of charge, at the above address.

Minard's Liniment Cures Garget in Cows.

**British and Foreign.**

Sir Joseph Renals has been elected lord mayor of London.

The Jowett Memorial Fund, which has not yet closed, amounts to £1,100.

The New South Wales legislative Assembly voted 58 to 53 in favor of Woman Suffrage.

£1,270 has been raised by a bazaar in aid of the endowment of Maryfield Church, Dundee.

The Finnish Parliament has passed a law prohibiting all railroad traffic and mail delivery on Sunday.

Rev. John Lamond, of Skelmorlie, has received six months' leave of absence, to allow him to visit Australia and the Holy Land.

The Pope has condemned the conduct of the Spanish Government in permitting the consecration of a Protestant bishop of Madrid.

The trustees of the Central Church at Chicago, which was founded by the late Professor Swing, have already decided to discontinue the church.

Liberty of worship to all creeds has been granted by the Diet of Hungary. As might have been expected the clergy were much opposed to the measure.

The town authorities of Braddock, Penn., have passed an ordinance imposing a fine for every profane word used by any person on the streets of the town.

In the cyclone at Little Rock, Ark., there were forty persons hurt, seven are missing and four were killed. The destroyed property was valued at \$1,000,000.

The Cardiff and Swansea District has a van which perambulates the villages, selling Christian literature. The sales during the last year have been larger than ever before.

The Oxford Diocesan Conference resolved to ask Convocation to express an opinion if there is anything contrary to the teaching of the Church in the disposal of the dead by cremation.

News from Coolgardie gold field say the excitement continues and many rich finds are reported. People are flocking there from all parts of Australia and New Zealand, special steamers being put on for traffic.

In connection with the meetings of the Congregational Union at Liverpool, a conference convened by the Christian Evidence Society was held on "How to protect the young from Scepticism." Rev. Urijah Thomas, chairman-elect of the Union, will preside.

Within two or three months train robberies have been numerous in the United States. One of these robberies occurred within 41 miles of Washington, and the robbers secured \$182,000. In several cases murder has been committed in connection with the robberies.

Greenock Presbytery approved of the Assembly's overture in favour of the addition of more philosophy to the curriculum of students studying for the ministry, and also of the clause suggesting that probationers should, after leaving the Divinity Hall, undergo a year's probation before being licensed.

Mrs. Frederick Harrison is laboring with the ladies of England to abstain from cigarette smoking. It is quite startling when she tell us that no table of wedding presents is now considered complete without two or three cigarette cases. She warns them that they are subjecting themselves to a new exaction, one that is more imperative and tyrannical than any other.

An American traveler in Normandy says that in a country tavern he found the following printed card on the wall detailing the law of that land against intoxication: "After two formal condemnations for scandalous and public drunkenness (mere committals do not count), the offender, *ipso facto*, incurs the following disabilities: (1) Loss of his vote, (2) may not be voted for, (3) may not serve on a jury, (4) may not exercise any administrative faculty (such as acting as executor of a will, (5) loses the right to carry arms."

Dr. Theodore Cuyler, since his return to America, has been writing on the lack of uniformity in Presbyterian services. He prefers the extempore invocation to a repetition of the Lord's Prayer. He does not object to the Apostles' Creed being repeated every Sunday. He laments that there is a famine of good old congregational singing, and fears the preaching of the Gospel will be smothered under a vast accumulation of

musical performances. Dr. Cuyler thinks Presbyterianism should be popularised in the best sense of the world.

The Church of Scotland Travelling Scholarship for Bible Lauds, including Greece, instituted through the zeal mainly of Professor Blackie, and open for competition to Divinity students in any Scottish University who completed their second or third year in Divinity last session, has been gained by Mr. John Duncan, M.A., of Botriphuil. Mr. Duncan is a distinguished student of the University of Aberdeen. He was a leading Grecian of his years, graduated with honours in classics, and carried off first prizes in Hebrew and Church History. During the past summer Mr. Duncan studied Hebrew, Syriac, Arabic, and cuneiform inscriptions at Jena.

JACKSONVILLE, Fla.,  
18th August, 1894.

To whom it may concern—and that is nearly everybody. This is to certify that I have used Coutts & Sons' "Acetocura" on myself, my family, and hundreds of others, during the past fifteen years for headache, toothache, rheumatism, sciatica, sprains, cuts, boils, abscesses, scarlet fever, chills and fever, and also with good success on myself (as I was able) in an attack of yellow fever. I can hardly mention all the ills I have known its almost magical power in curing, such as croup, diarrhoea, biliousness, and even those little but sore pests to many people—corns. The trouble is with patients, they are so fond of applying where the pain is—and not where directed, at the nerve affected. And the trouble with the druggists is that they also want to sell "Something just as good," which very often is worse than useless.

Wishing you every success in your new establishment, and that a more enlightened public may appreciate the blessings of your Acetocura, is the fervent wish of

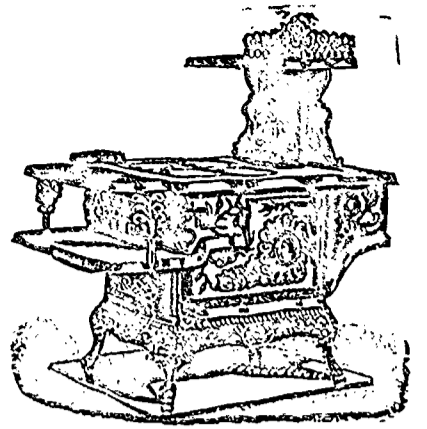
Yours truly,

CAPT. W. M. SOMERVILLE,

Late of U. S. Engineer Service, and formerly of the Marine Department, Canada.

To Coutts & Sons, 72 Victoria St., Toronto.

Buenos Ayres will soon see the completion of the largest opera house in the world. It will seat 5,000 spectators and the stage will hold 800 persons. The house is so constructed that box-holders can have their carriages drive up to their tiers, and for the occupants of the galleries there are elevators. The parquet seats can be removed, and the auditorium converted into a circus in three hours.



**Aberdeen Warrior**

This beautiful Stove is expressly suitable for the wants of Canadian users, and you will find it in your interests to see it before purchasing. It is made in all styles and varieties and possesses the most modern improvements of the day.

**The Copp Bros. Co., Ltd.,**

Hamilton, - Ont.

The French Anthropometric Bureau, founded and conducted by M. Bertillon, have found that out of nearly half a million persons who have passed through their hands, no two individuals were exactly the same in all the particulars recorded. Mr. Francis Galton, F. R. S., having taken the finger-prints of 2,500 persons, and found a difference in every case, deduces from this fact that the probability of a resemblance occurring is about 1 in 64,000,000.

I WAS CURED of painful Gout by MINARD'S LINIMENT.

Chatbam, Ont. BYARD McMULLIN.

I WAS CURED of inflammation by MINARD'S LINIMENT.

Walsb, Ont. MRS. W. W. JOHNSON.

I WAS CURED of facial neuralgia by MINARD'S LINIMENT.

Parkdale, Ont. J. H. BAILEY.

USE  
**SURPRISE SOAP**  
ON WASH DAY;  
AND EVERY DAY.

Professor Metschukoff, of Paris, a pupil of Pasteur, has discovered a cure for mucous fever by a method of inoculation similar to that used by Koch.

RELIEF IN SIX HOURS.—Distressing Kidney and Bladder diseases relieved in six hours by the "GREAT SOUTH AMERICAN KIDNEY CURE." This new remedy is a great surprise and delight on account of its exceeding promptness in relieving pain in the bladder, kidneys, back and every part of the urinary passages in male or female. It relieves retention of water, and pain in passing it, almost immediately. Sold by druggists.



See That Mark "G. B."

It's on the bottom of the best Chocolates only, the most delicious. Look for the G. B.

**Ganong Bros, Ltd.**

St. Stephen, N. B.

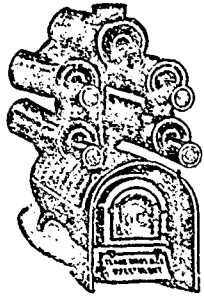
## To Nursing Mothers!



A leading Ottawa Doctor writes:  
"During Lactation, when the strength of the mother is deficient, or the secretion of milk scanty,  
**WYETH'S MALT EXTRACT**  
gives most gratifying results." It also improves the quality of the milk.

It is largely prescribed  
**To Assist Digestion,  
To Improve the Appetite,  
To Act as a Food for Consumptives,  
In Nervous Exhaustion, and as a Valuable Tonic.**

PRICE, 40 CENTS PER BOTTLE.



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BY WARM AIR, OR COMBINATION  
(HOT WATER AND HOT AIR.

Our Specialty.

We have letters from all parts of Canada saying

**Preston Furnaces Are The Best.**

Let us send you Catalogue and full particulars, and you can  
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## HOME COMFORT

ROLL OF HONOR.

THREE GOLD  
and ONE SILVER MEDAL  
THE WORLD'S INDUSTRIAL and  
COTTON CENTENNIAL EXPOSITION,  
NEW ORLEANS, 1884 and 1885.

HIGHEST AWARDS  
NEBRASKA STATE BOARD  
OF AGRICULTURE, 1887.

DIPLOMA  
ALABAMA STATE AGRICULTURAL SOCIETY,  
At Montgomery, 1888.

AWARD  
Chattahoochee Valley Exposition,  
Columbus, Ga., 1888.

HIGHEST AWARDS  
25th ANNUAL FAIR  
ST. LOUIS AGRICULTURAL & MECHANICAL  
ASSOCIATION, 1889.

SIX  
HIGHEST AWARDS  
WORLD'S COLUMBIAN EXPOSITION  
CHICAGO, 1893.

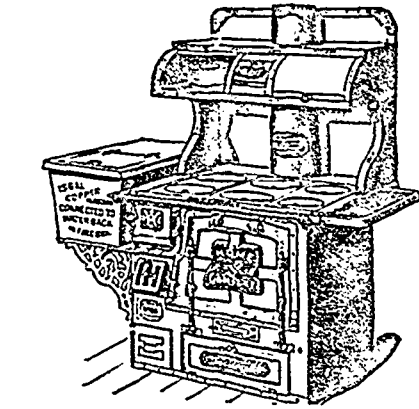
HIGHEST AWARDS  
WESTERN FAIR ASSOCIATION,  
LONDON, CAN., 1893.

SIX GOLD MEDALS  
MID-WINTER FAIR,  
San Francisco, Cal., 1894.

ABOVE HONORS WERE

RECEIVED BY **WROUGHT IRON RANGE CO.**, MANUFACTURERS OF  
Hotel Steel Ranges, Kitchen Outfittings and "Home Comfort" Hot-Air Steel Furnaces.

OFFICES, SALESROOMS AND FACTORIES,  
70 to 76 PEARL STREET, TORONTO, ONTARIO, and  
Washington Avenue, 19th to 20th Streets, ST. LOUIS MO., U. S. A.  
Founded 1864. Paid up Capital, \$1,000,000.



## STEEL HOTEL AND FAMILY RANGES.

CARVING AND STEAM TABLES,  
BROILERS, MALLEABLE WATERBACKS,  
ETC., ETC.

Above Style Family Range is sold only  
by our Traveling Salesmen from our  
own wagons at one uniform price  
throughout Canada and  
the United States.

Made of MALLEABLE IRON and WROUGHT  
STEEL and will LAST A LIFETIME  
if properly used.

SALES TO JANUARY 1st, 1894,  
277,188.

## Heavy Steel Plate Range

For Coal  
or Wood.

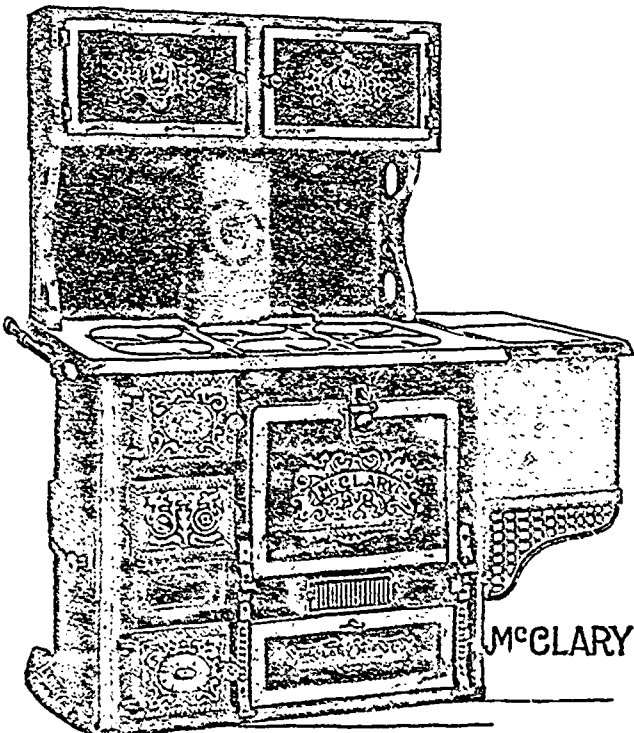
Made in various Styles for  
Hotel or Family use.

Are constructed in the  
most substantial manner  
and after the most ap-  
proved patterns.

Are strictly up to date in  
every particular.

Economical, Durable, Effi-  
cient, Guaranteed

If you are solicited to pur-  
chase a Range, see them  
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hands before doing so  
**IT WILL PAY YOU**  
if he does not handle  
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nearest house.



**THE McCLARY MANUF'G CO'Y.**

London, Toronto, Montreal, Winnipeg and Vancouver.

### MISCELLANEOUS.

The total length of the telegraph lines of the world is about 1,006,000 miles, of which 540,000 are in America and 380,000 in Europe. In the United States alone there are 400,000 miles.

Do you have headache, dizziness, drowsiness, loss of appetite and other symptoms of biliousness? Hood's Sarsaparilla will cure you.

The *France Militaire* says that the French and Spanish Governments have agreed to the boring of two railway tunnels through the Pyrenees to connect the two countries at Saint Chiron and at Oloron.

Dyspepsia arises from wrong action of the stomach, liver and bowels. Burdock Blood Bitters cures Dyspepsia and all diseases arising from it, 99 times in 100.

A Berlin inventor has recently discovered a method by which soap may be substituted on the recording surface of the phonograph. The advantage gained is that soap is unaffected by changes in temperature.

Some people laugh to show their pretty teeth. The use of Ivory White Tooth Powder makes people laugh more than ever. It's so nice. Price 25c. Sold by druggists.

Professor Boyd Dawkins has found evidence at the Tullie House Museum, Carlisle, to show that the Celts did their enamelling not by inlaying but by fusion—an interesting discovery which may lead to others.

Dyspepsia causes Dizziness, Headache, Constipation, Variable Appetite, Rising and Souring of Food, Palpitation of the Heart, Distress after Eating. Burdock Blood Bitters is guaranteed to cure Dyspepsia, if faithfully used according to directions.

A new disease, called "elevator sickness," is on the increase, says a Chicago physician, and results in brain fever and a disordered nervous system. It is caused by the shock given the nerves by the sudden descent of the express elevator which feels almost like a fall.

For Cholera Morbus, Cholera Infantum, Cramps, Colic, Diarrhoea, Dysentery, and Summer Complain, Dr. Fowler's Extract of Wild Strawberry is a prompt, safe and sure cure that has been a popular favorite for over 40 years.

The *Baltimore Sun* says: "About three miles from the town of Cordele, Ga., is located a body of water called the 'vanishing lake.' It has an area of four square miles, and every autumn it dries up completely, although a week before this phenomenon takes place it is 12 feet deep in some places. The water reappears in the spring."

Dr. Fowler's Extract of Wild Strawberry cures Diarrhoea, Dysentery, Cramps, Colic, Cholera Morbus, Cholera Infantum, and all looseness of the bowels. Never travel without it. Price 35.

"This is truly a utilitarian age," remarks the *New York Mercury*. "Until two years ago only the fins and tails of sharks were cut off, dried and made use of, but now the whole skins are bought, too, and are tanned into leather by a new process. Nearly all the fins and tails are still taken to China, where they are delicacies, worth from \$300 to \$500 a ton."

Dear Sirs,—I have used Yellow Oil for two or three years, and think it has no equal for croup. Mrs J S O'Brien, Huntsville, Ont.

Camilla Urso, the violinist, always closes her eyes when playing. This she explains. "people in the audience used to distract my attention. A lady might come in late wearing a high bonnet, with nodding feathers. That bonnet immediately had an individuality above all others; it fascinated me. A young couple whispering behind their hands, others impatient and moving in their seats, a fluttering programme—they all distract me. At first it was difficult to perform without seeing the conductor and orchestra, but perseverance was needed as in everything else worth doing well."

W. A. Reid, Jefferson street, Schenectady, N. Y., 22nd July, 1894, writes:

"I consider Acetocura to be very beneficial for La Grippe, Malaria and Rheumatism, as well as Neuralgia, and many other complaints to which flesh is heir, but these are very common here."

Coutts & Sons, 72 Victoria St., Toronto.

Light may be thrown upon the vexed question of the origin of man in the Western Hemisphere by a recent discovery in Southern Mexico. In a rock hewn tomb has been found a bronze and hammered iron sword, bearing on its blade and handle, in rich inlaying of silver, characters of record and representations of life distinctively Assyrian and Grecian.

YOU'RE AN EASY PREY.

with your flesh reduced below a healthy standard, for Consumption and other Scrofulous and dangerous diseases. And it's for just this condition that Dr. Pierce's Golden Medical Discovery is especially valuable.

If you're thinner than you ought to be, whether from wasting diseases, defective nutrition, or whatever cause, the "Discovery" will surely bring you up to the healthy standard. By restoring the normal action of the deranged organs and functions, it arouses every natural source and means of nourishment. As a strength-restorer and flesh-builder, nothing like this medicine is known to medical science. Filthy Cod liver oil and all its disguised compounds can't compare with it.

Dr. Pierce's Pellets cure constipation, indigestion, or dyspepsia, biliousness and headaches.

By a new continuous-record seismograph at the Collegio Romano, a considerable number of distant earthquakes of 1893 and 1894 have been mechanically registered in Rome. The most interesting record is that of the Japanese earthquake of March 22nd, 1894, which shows slow undulations some 25 miles long, propagated across nearly a fourth of the earth's circumference.

## "Great is Acetocura."

185 Madison street,  
Chicago, Aug. 17, 1894.

Gentlemen—One day last month I called into the office of your agent, Mr. S. W. Hall, on other business, and received the gentleman's condolence upon my wretched appearance. As a matter of fact, I was a sick man—had been receiving treatment from two different physicians without the slightest benefit. I certainly was discouraged, but afraid to let go. I had not had a decent night's rest for most ten days, no appetite, no ambition, "achey" all over, but bowels were in good order—the fact is, neither the physicians nor I knew just what the trouble was. Mr. Hall spoke of Acetocura. I confess I would have paid little attention to it but for my precarious condition. He insisted on giving me half a bottle to try, and refused to accept any payment for it. I read the pamphlet and had my mother rub me that evening. Failing to produce the flush within 15 minutes, I became thoroughly frightened—the flesh along the spine seemed to be dead—but persisting in it produced the required result in just 45 minutes. That night was the first peaceful one in ten, and on the morrow my spine was covered with millions of small pustules. By night I felt a considerable improvement. Owing to soreness the application was omitted, but again made the third night. The following day showed a wonderful change in me. I felt like a new man. Since then I have chased rheumatic pains several times, with the greatest ease. From being sceptic, I cannot help but say, "Great is Acetocura." It is truly wonderful, and I am most grateful to Mr. Hall for his action.

Respectfully yours,  
P. O. BAUER.  
(P. O. Bauer & Co.)

IC. COUTTS & SONS, 72 Victoria street,  
Toronto.



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You Need Not Worry

About the Cooking if the Good Mother, or Wife, uses

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COOK'S FRIEND

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If you are giving a concert Save Time, Money and Annoyance by consulting them

Send for illustrated announcement containing Portraits, etc.

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BEST QUALITY

Coal & Wood FOR CASH AND PRESENT DELIVERY.

STOVE \$5.00 NUT 3.00 | PEA 34.00 | EGG 5.00 GRATE 5.00

Best Long Hardwood ..... \$5.50 Cut & Split Hardwood 6.00 Long No. 2 Wood 4.00 Cut & Split No. 2 Wood 4.50

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Hot meals also at 51 King St. E. rear entrance from Colborne St



BUCKEYE CHURCH Bells, Peals and Chimes. Best Legit. Copper and E. Ind. Tin only, and so warranted. Best Hangings and Workmanship in the Country. Highest Award at World's Fair and Gold Medal at Mid-Winter Fair. BUCKEYE BELL FOUNDRY, E. W. Vandusen Co., - Cincinnati, Ohio.

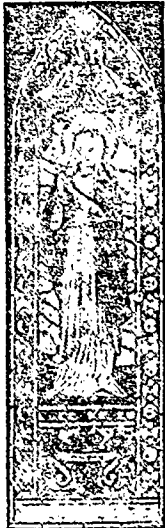
\$3 A DAY SURE. Send us your address and we will show you how to make \$3 a day, absolutely sure, we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully. Remember we guarantee a clear profit of \$3 for every day, except Saturdays, Sundays and public holidays. Write today. 127-129, St. Nicholas St., Toronto, Ont.

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MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, on November 27th, at 10. 0 a.m. BRUCE.—At Paisley, on December 11th, at 1.30 p.m. BROCKVILLE.—At Morrisburg, on December 11th, at 1 p.m. CHATHAM.—In St. Andrew's Church, Clatham, on December 10th, at 7.30 p.m. GUELPH.—In Chalmers Church, Guelph, on November 20th, at 10.30 a.m. KAMLOOPS.—At Rivelstoke, on December 11th, at 10.30 a.m. KINGSTON.—In John Street Church, Belleville, on December 18th, at 2 p.m. MAITLAND.—At Wingham, on November 20th, at 11.30 a.m. MONTREAL.—In the Presbyterian College, on January 7th, 1895, at 2 p.m. PARIS.—In Chalmers' Church, Woodstock, on January 15th, at 10.30 a.m.



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The Transfer Books will be closed from the 17th to the 30th November, inclusive. By order of the Board.

S. C. WOOD, Managing Director

Toronto, 31st October, 1894.



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Plans and specifications of the work can be seen at the office of the Chief Engineer of the Department of Railways and Canals, at Ottawa, or at the Superintending Engineer's Office, Peterboro, where forms of tender can be obtained on and after Monday, October 29th, 1894.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and places of residence of each member of the same, and, further, an accepted bank cheque for the sum of \$7,500 must accompany the tender for each section; this accepted cheque must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for work at the rates and terms stated in the offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

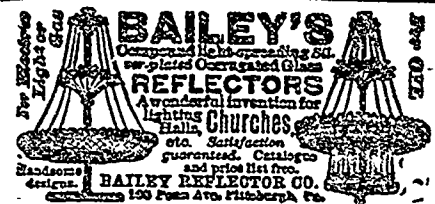
The lowest or any tender not necessarily accepted. By order, J. H. BALDERSON, Secretary.

Department of Railways and Canals, Ottawa, October, 1894.



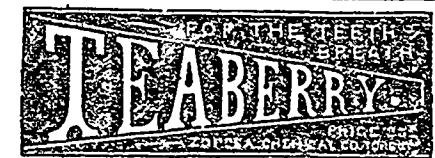
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