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## The Presbyterian Review.

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Toronto Oct. 28, 1897

### NOTES AND COMMENTS.

We welcome the delegates to the Temperance Convention now in Session in the city. From all parts of the world, some of the brightest and best women of the day are assembled in the cause of moral and social reform. The homes as well as the hearts of our citizens have been opened to them and right worthily they deserve our very best.

On Sabbath morning one of those catastrophes which shock the mind and arouse the deepest sympathies happened on the Hudson River. The State Express, on the New York Central Railway, going at high speed, left the rails and plunged into the river bed. From twenty-five to thirty passengers were killed and a large number wounded. The accident took place under specially sad circumstances and the loss of life was caused in many cases by drowning. Among those who had narrow escapes was Mr. S. D. Wilkinson the representative of the Oxford Bible House, London, who will be remembered in Canada by many not connected with the book trade for his connection with the contract for publishing the Presbyterian Book of Praise. Mr. Glaser Appleton's representative, with his wife and daughter were also among those fortunate enough to escape with their lives.

The friends of Princeton wish they were well through with the question of the liquor bar permitted in the college, but it is not likely that the last word about it will be heard for many a day. And rightly so. In this age of enlightenment and social reform a great institution of learning like Princeton should certainly not give countenance in any form to the

drinking of intoxicating liquors among its students. It is therefore gratifying to find the Presbyterian Synod of Illinois denouncing the University for allowing the use of wine at banquets, and the New York Synod of the United Presbyterian Church, passing the following strong but moderate resolution: "The conditions of society are now more threatening than ever, and cannot be ignored much longer. With what astonishment and humility was the fact learned that a drinking bar, legalized through the signing of a petition by professors, has been established in Princeton College. It is a matter of some consolation that the logical department is not involved. But if students in course of preparation for the learned professions may be encouraged by such high authority in using intoxicating beverages, how long may we hope to keep the ministry, and even the pulpit, from the calamity of the cup? We cannot do less than enter our emphatic protest against the appearance of this old monster under the sanction of professors in American Protestant institutions of education."

According to Rev. G. Fillian, a native Armenian pastor, now in Canada, dark days are yet in store for Armenia at the hands of Turkey. Speaking evidently with accurate knowledge of the situation he warns Western civilization that events surely indicate a repetition of the massacres which shocked the world so recently. He is probably right when he says that Europe will not interfere. His hope lies in an alliance between Great Britain and the United States, and to such an alliance he looks forward for relief from the oppression of the Turk, notwithstanding the untoward questions at present holding these two countries at arm's length.

One of the addresses at the St. Andrew's Brotherhood Convention at Buffalo that will be remembered was delivered by Bishop Baldwin, of Huron Diocese. One passage was to the effect that the Brotherhood was doing good and substantial work, pushing the rough battle of the day to the gates. Every man that would not lead in the van had to swallow the dust of the people in front of him. He spurned Harriet Martineau's dictum: "Youth is a blunder; manhood a struggle; old age a regret." If that were true, wee worth poor trampled man; but true it was not, for Jesus Christ had power to glorify each life and make it beautiful. Again. The only power recognized by the Christian was the will of God. "This is the will of God, that every man that seeth the Son and believeth on Him, hath everlasting life and God will raise him up at the last day." Society was to be rescued through the individual and not the masses through society.

The discussion on the reduction of the number of commissioners of which the General Assembly is composed is likely to be renewed throughout the church by the action of the Presbytery of Whitby in adopting the following overture,—To the Venerable The General Assembly:—Whereas, through the expansion of our Church the number of commissioners to the General

Assembly is yearly growing greater. And whereas, the billeting of so large a number is becoming increasingly embarrassing. And whereas, the travelling expenses of so many commissioners have necessarily become a heavy charge: And whereas, by a reduction of the number of commissioners the expense would be lessened and a fuller attendance from the more remote Presbyteries doubtless secured. And whereas, a smaller representation would be amply sufficient for the work of the Assembly: Therefore, the venerable the General Assembly is hereby humbly overtured by the Presbytery of Whitby, that in the Act constituting the General Assembly section 1, "§" be substituted for "¶" and that section 2 be amended to read as follows, -"When the number of names on the roll is not divisible by six, the sixth shall be reckoned from the next higher multiple of six." The overture was prepared and introduced by the Rev. J. A. McKeen, B.A., Orono, and was unanimously adopted by the Presbytery and ordered to be transmitted to the General Assembly.

#### AGED AND INFIRM MINISTERS.

IT was expected that the conference between the Aged and Infirm Ministers' Committee and the special Committee appointed by the General Assembly for the purposes of said conference, would have taken place on Tuesday of this week when the half yearly meeting of the former Committee was held. The Special Committee, however, had not met nor taken action of any kind and instead of a conference, Dr. McCrae, the convener, alone appeared and made a statement quite informally and unofficially. He outlined to some extent his views as to changes in the rules and as to interesting the church more widely in the Fund, but we understand he had at this stage little to say as to the work of the Committee, beyond what he said at the meeting of the General Assembly and it is doubtful if any thing will issue from the conference proposed which will be an improvement on existing conditions.

The Committee is fully alive to the importance of maintaining the administration of the Fund on a business basis and of applying the rule of the General Assembly impartially and faithfully. At the same time they feel that congregations are really as much or more interested in the Fund than the direct beneficiaries and therefore more liberal contributions ought to be received from congregations. At the same time, it is satisfactory to know that a steady, sure growth of interest in the fund exists and that with patience the fund will get to the position of financial strength necessary for the requirements of the church. It is also satisfactory to know that the funds invested are giving very fair returns and that the investments are in a fairly flourishing condition rumours to the contrary notwithstanding. What seems to be most required is that every minister in the church connect himself with the Fund and advocate its just claims before the people. Were this done the liberality of the people could be depended upon, but ministers seem to put off this duty from time to time for a more convenient season instead of discharging it promptly and heartily.

#### THE KINGSTON PRISONERS.

A good example of Mr. Moody's simple, practical addresses on special occasions is that delivered to the prisoners at Kingston prison last week. He showed to them how their sins were sure to find them out. There were no policemen as detectives around when Cain killed Abel, but the murderer's sin found him out. They could not prosper if they covered sin. God would forgive them and cast their sins behind them. Tears glistened in many eyes when Mr. Burke sang "There is never a heart so dreary." Many of the convicts put up their hands in response to the appeal if

they desired to be prayed for. Mr. Moody promised to send them his book on how to be saved and what to do when they were saved. He gave several of his hymn-books to the prisoners. Several of the men came forward and shook hands with him.

#### A ROMAN MANDATE.

THE Canadian public have become accustomed with what are sometimes called Archbishop Cleary's eccentricities and his latest pastoral has not excited the indignation it would have aroused had it, for instance, issued from the Episcopal palace in Toronto. There are, however, two reasons why the deliverance should not be passed over in silence: first, the Archbishop occupies a position of authority and leading in his Church from which he is able to enforce his views; and second, he gives utterance to the doctrines of his Church as they are accepted generally by that Church. The pastoral sets forth the sacred character of matrimony as a sacrament of the Church and not as a civil or secular contract, and then deploras that any Roman Catholic should assist at a marriage ceremony held outside the pale of Roman Catholic sanction or of the Roman Church. Says his grace:

"It is still more deplorable, and more heinously criminal before God and man, that a Catholic lady should not merely assist as spectator of such a scene, but should dress herself up as one of the actresses in the drama, and parade herself on the platform as one of the principal performers. Let not those who went to that house of unbelief for the purpose of witnessing the spectacle try to excuse themselves from the charge of criminal participation on the ground that they took no part in the act, and desired only to amuse themselves, as they would at a theatre. Their voluntary presence at the scenic entertainment was of itself a participation in the act, and was manifestly an insult to the holy faith they profess. Whosoever goes to a theatre to witness what he knows to be a performance offensive to his national feelings or the credit of his family is chargeable with impropriety, although he is merely a spectator. In fact, our code of criminal law rightly maintains this principle of participation in crime by voluntarily assisting at the performance of the evil deed. We nowise blame non-Catholics in this matter. They act in conformity with their conscience. But we do blame and condemn the weak-minded Catholic who knowingly and willingly belittles 'the great sacrament,' as St. Paul designates matrimony, and by so doing belittles Jesus Christ and His Holy Church."

But not only are Roman Catholics forbidden to witness or take part in the ceremonies at protestant marriages; they are also forbidden to attend funerals where the Protestant "service for the dead" is observed. This extreme would be hardly credible were it not that the terms of the injunction have been given to the world. They are as follows:

"There is another irregularity that sometimes is practised by lukewarm Catholics. They take a fancy to entering non-Catholic churches in order to assist at what is called "a service for the dead," which all non-Catholics, as well as Catholics, in these countries know and proclaim to be of no service to the dead. Here again we attribute no blame to those who through ignorance of the Christian religion disbelieve the revealed doctrines of purgatory and intercessory prayer and the communion of saints. We must, however, reprehend with all authority those Catholics who show so little respect for themselves and their religion as to participate in a performance of this kind, directly at variance with fundamental Christian dogmas. The doctrine of a middle state, wherein holy souls that have passed away from us in God's peace and charity are perfectly purified before admission to the abode of heavenly glory, "into which nothing defiled shall enter"; likewise the doctrine of relief being given to those suffering saints by our pious suffrages, through the holy Mass and supplicatory prayer and fasting and alms-deeds and other good works; moreover, the ninth article of the Apostles' Creed, affirming the "communion of saints"; all these cardinal truths of Christianity, so salutary to our

deceased friends and so sweet and solacing to the living, are excluded most distinctly and pertinaciously from that cold, dry, heartless and unmeaning ceremony paraded before the world as a 'service for the dead.'

These mandates are issued with all the episcopal authority the church of Rome assumes :

"Wherefore, having invoked the Almighty God, we hereby declare, with all the authority of the church vested in us, as Archbishop of Kingston and your chief pastor, that any Catholic in our metropolitan city or diocese who shall henceforth presume to enter any non-Catholic edifice to assist at what is termed "a marriage service" or "a service for the dead," even though he should not take active part in the performance, renders himself guilty of mortal sin by dishonoring the religion of his baptism, and defying the laws of the holy church, and giving public scandal before society, and we furthermore reserve to ourselves alone the power to absolve from this heinous crime."

And yet there are leaders among us who would fain have us believe that the Church of Rome of the present day differs greatly in doctrine from the Church of Rome of the past centuries; that toleration prevails, and that a footing of fellowship exists for Roman Catholics and Protestants in each other's communion. Happily the enlightenment of the age has penetrated the thought and practice of the Roman Catholic as an individual and there is common ground between him and his Protestant fellow-citizen in secular affairs. But the position of the church as such is the same as ever. The old motto fits; *semper idem*, yesterday to-day and forever. These ebullitions of his serve a good purpose in keeping the fact before the world. Any change that would really bring Christian bodies into closer sympathy would be welcomed without reserve, but the danger of the present day is that false notions of toleration may interfere with the obvious duty of proclaiming the truth as it is held by the reformed churches.

The incident on which the Archbishop founds his pastoral was the marriage of two members of the congregational church conducted with due propriety and ceremony according to the custom of that church, at which it would seem a Roman Catholic lady acted as bridesmaid or some other subordinate capacity. The seriousness of the pastoral lies in the fact that the Archbishop lays down an article of faith that any such marriage is scandalous being in his contention secular because not sanctioned by the Roman Catholic church. The insult to Protestant belief may be passed over, but it is well that we should know what Roman Catholic prelates in Canada think of our sacred institutions and that knowing it, we should govern ourselves accordingly.

#### A FEW QUESTIONS.

THIS letter from "A Huguenot" touches a vital point of a question of importance, considerably discussed at the present time:

*Editor Presbyterian Review:*

SIR,—You have published Oct. 21st, part of an important lecture delivered by Principal Grant at Queen's University. We find in it the usual eloquence and generous spirit of the learned doctor. I would be delighted to agree with him on all points, as I do on the main ones, to be able to do so I need a little more light.

His statements concerning organized proselytism puzzle me. I clearly see, of course, that proselytism would be worse than useless between Protestants, as all Protestants circulate the Bible and insist on a personal faith based on freedom and examination. But what am I to do with my French countrymen who have not the Gospel and are compelled to blindly believe and obey what they are taught and commanded? If I love them, must I not offer to them the best gift we have received from our Heavenly Father, the Gospel? I know that thousands of them do not hold any longer the tenets of the Church to which they belong by birth; is it not my

duty to inform them that the teaching of the Gospel is quite different from those tenets, and to rescue them as well as I can, from infidelity? Many among them despair to be saved by their good works and the intercession of saints; is it not an act of mercy—nay, of justice,—to teach them the way of salvation by the gratuitous grace of God? That is proselytism, I know, but proselytism from love, not from hatred. And I cannot see that it is a crime, or even "a breach of civic and social morality."

If Dr. Grant thinks that the Gospel is in the hands of Roman Catholics in general, or that but a few are dissatisfied with the teachings of their Church, I may assure him, from personal observation, that he has not been correctly informed. With a better knowledge of facts, on this subject, his love for our fellow-citizen of French origin, would make him an ardent supporter of organized proselytism, as the best means devised to give them "the peace that surpasseth all understanding."

Mr. Editor, let your readers be persuaded that proselytism, as French missionaries understand it, includes respect of honest convictions, the "letting the light of their doctrines shine naturally instead of flashing it offensively into the eyes" of any one, and that its only source is love for their fellow-citizens.

Love, that does nothing to enlighten men, to help them out of doubt or despair, because they happen to be born Roman Catholics, is it true love? Is not proselytism, that is *acting* love, more in conformity with the example of Christ, of His Apostles, of the Martyrs, of the Reformers, and with the teaching of our Church? I respectfully submit those questions to the understanding and heart of your readers.

#### LADY HENRY SOMERSET.

THE course adopted by this lady with respect to the Contagious Diseases Act in India has been so severely criticized that a schism in the W.C.T.U. has been feared as a consequence. Lady Somerset considered the ideal set by the Women's Societies too high to be attained and she expressed the opinion that a moderate application of the C.D. law would result in diminishing the vice of impurity in the Indian Army. Needless to say a storm was raised by this suggestion, and several leaders of the W.C.T. Union favoured the expulsion of Lady Somerset from the office of vice-president of the World's Union. She was, however, unanimously re-elected last week at Toronto and Miss Willard, in her presidential address on Saturday made the following strong allusion to the incident:—

"We hold that there is but one standard for men and women, and that they are equally capable of living up to it. We steadfastly believe that all law should set forth the ideal, that it should beckon men to the summit rather than provide for them, under no matter what restrictions, these indulgences in alcoholic liquors, opium, and social vice whereby they live upon a sensual plane. Our beloved comrade has hoped to reach the same result by regulation that we propose to attain by prohibition or not at all. But while we differ as to methods, we repudiate any personal attack or severity of language toward our beloved comrade, whose zeal has been that of a flaming herald, whose devotion is a household word among us, and whose untiring work in these long years, carried forward under conditions more difficult than have surrounded any reformer that we have known, bind her to our hearts with cords that can never be broken. We admire and trust and love her. We believe that when she sees that her plan is not adopted in the India army she will frankly admit that, although she put it forward because she thought it "practicable," it partook far too much of the "impracticability" attributed to our own methods, and she will stand with us, shoulder to shoulder, heart to heart, as she has done already so long and so bravely."

The *Golden Rule*, so widely and favourably known as an excellent medium of religious intelligence and as especially devoted to the Christian Endeavour movement will next month adopt the name "*The Christian Endeavour World*," thus identifying itself still more than in the past with the great interests of the C.E. under its new name, and with its more special aim we wish it every possible success, and bespeak for it the kindly welcome its merits as a journal so well deserve.

## HINDRANCES OVERCOME.

BY MARCUS SCOTT, DETROIT.

*For the Review.*

There are few things in life of more real use to us, and for which we ought to be thankful, than hindrances and obstacles. How often is it that having a good time, as we call it, is in reality having a very hard time? Sliding down is much easier than climbing up, but it is not nearly so healthy, and it will never take you to the summit. It requires energy and effort to resist hindrances and overcome obstacles, and energy and effort develop muscles and strengthen habits. If a young man has to work hard for a living he will succeed far better than if he were born with a silver spoon in his mouth. Thus honest poverty is often a blessing in disguise. Read Longfellow's "Village Blacksmith" and learn the lesson this exquisite poem teaches.

"Thanks, thanks to thee, my worthy friend,  
For the lesson thou hast taught!  
Thus at the flaming forge of life  
Our fortunes must be wrought;  
Thus on its sounding anvil shaped  
Each burning deed and word."

Dr. Stephens tells us how Edward A. Freeman, the historian, was sadly disappointed when a young man because he lost a certain prize. The subject for which the prize was offered was "The effect of the Conquest of England by the Normans." Freeman worked hard and wrote the longest essay sent in, but he failed to secure the prize. Forty-six years afterward Mr. Freeman said—"The Norman Conquest was a subject I had been thinking about ever since I could think at all. I wrote for the prize. I had the good luck not to get it. Had I got it, I might have been tempted to think that I knew all about the matter. As it was, I went on and learned something about it."

"And thus," adds his biographer, "we are in some sense indebted to his rejected essay for Freeman's great 'History of the Norman Conquest.' The young writer lost the prize; but the world gained through that loss an enduring work."

The lives of most great men are filled with inspiring failures. At the beginning of the war in the United States Grant was one of the most disappointed of men because he failed to get his military appointment from the governor of Illinois, Benjamin Disraeli made a great failure the first time he attempted to address the House of Commons, Napoleon, when a young lieutenant in the French army, failed miserably in Corsica, and had made up his mind to desert. Gordon's early life shows many failures, and yet he rose to be one of Britain's greatest generals, William, Prince of Orange, learned more from his failures than other soldiers from their victories, and in the school of experience he became the greatest general in Europe. Hindrances to the wise and prudent are such encumbrances as wings are to the bird that by which they rise to a higher eminence. To the aspiring climber hindrances are like the steps of a stairway—obstacles in his path. Yes, but such obstacles which, if used aright, will carry him who so uses them higher up.

The failures that lie scattered all along life's long pathway  
Should be stepping stones to lead us to a brighter, grander day.  
Disaster to retrieve, a crown to win amid the strife,  
Should be the Christian's watchword in the battlefield of life.

## WAITING ON GOD FOR HIS COUNSEL.

(ANDREW MURRAY.)

"They soon forgot his works; they waited not for his counsel" (Psalm cvi. 13). This is said of the sin of God's people in the wilderness. He had wonderfully redeemed them, and was prepared as wonderfully to supply their every need. But when the time of need came "they waited not for his counsel." They thought not that the Almighty God was their Leader and Provider; they asked not what His plan might be. They simply thought the thoughts of their own hearts, and tempted and provoked God by their unbelief.

"They waited not for his counsel." How this has been the sin of God's people in all ages! In the land of Canaan, in the days of Joshua, the only three failures of which we read were owing to this one sin. In going up against Ai, in making a covenant with the Gibeonites, in settling down without going up to possess the whole land, "they waited not for his counsel." And so even the advanced believer is in danger from this most subtle of all temptations—taking God's Word and thinking his own thoughts of them, and not waiting for

His counsel. Let us take warning and see what Israel teaches us. . . . Our whole relation to God is ruled in this, that His will is to be done in us and by us as it is in heaven. He has promised to make known His will to us by His Spirit, the Guide into all truth. And our position is to be that of waiting for His counsel as the only guide of our thoughts and actions. In our church worship, in our prayer-meetings, in our conventions, in all our gatherings as managers, directors, committees, or helpers in any part of the work for God, our first object ought ever to be to ascertain the mind of God. God always works according to the counsel of His will; and the more that counsel of His will is sought and found and honored, the more surely and mightily will God do His work for us and through us. . . .

"It was when God had given the water out of the rock that they did not trust Him for bread. It was when God had given Jerico into his hands that Joshua thought the victory over Ai was sure, and waited not for counsel from God. And so, while we think that we know and trust the power of God for what we may expect, we may be hindering Him by not giving time and not definitely cultivating the habit of waiting for His counsel.

A minister has no more solemn duty than teaching people to wait upon God. Why was it that in the house of Cornelius, when "Peter spake these words, the Holy Ghost fell upon all that heard him?" They had said, "We are here before God, to hear all things that are commanded thee of God."

We may come together to give and to listen to the most earnest exposition of God's truth with little spiritual profit if there be not the waiting for God's counsel.

And so in all our gatherings we need to believe in the Holy Spirit as the Guide and Teacher of God's saints when they wait to be led by Him into the things which God hath prepared, and which the heart cannot conceive.

More still of soul to realize God's presence; more consciousness of ignorance of what God's great plans may be; more faith in the certainty that God has greater things to show us, that He Himself will be revealed in new glory—these must be the marks of the assemblies of God's saints if they would avoid the reproach, "They waited not for his counsel." "My soul, wait thou only upon God!"

## THE GOD OF ALL COMFORT.

There is no life, however fortunate and happy, which does not sometimes know the need of comfort; that is, of course, not of being made comfortable, snug, easy and prosperous, but of being comforted, raised up from depression and cheered. Sorrow in some form is inevitable and it calls for comfort. One of the tenderest, sweetest of his manifestations is that in which the Almighty reveals himself as the God of all comfort.

Some have no other comforter. They live lonely lives, either from choice or necessity, without true sympathy and often almost or quite with society. Yet sometimes among the most sensitive people there are those who are keenly conscious of the need of being comforted in their times of distress. What would they do if they had not their Heavenly Father to comfort them?

Moreover, human comfort often is quite inadequate. It is a blessing and we prize it. It goes far toward sustaining and invigorating us. But it cannot do all which we need. At the best it is but superficial. It is sincere, abiding, soothing, even inspiring, but rarely if ever does it reach the lowest depths of our gravest distresses. We cannot understand one another sufficiently to comfort each other thoroughly. Only the all-knowing Father, who Himself is the author of our being, can do this.

He certainly uses human friendship and sympathy as means of comfort. But he comes to us by His Spirit in a more effectual manner. He takes possession of our souls. He floods our inmost being with the consciousness of His loving presence. He makes us strong and glad at once. He gives us a broader outlook and fixes our attention upon the great underlying principles of eternal truth, which endure whatever else may fail. He aids us to look at events and at our own selves more from His divine point of view. Thus looking, we see better how all things work for good to them that love Him, and we are comforted.—*Congregationalist*.

THE ORIGIN OF THE WORLD'S W. C. T. U.

BY FRANCES E. WILLARD \*

In 1883, in company with Miss Anna Adams Gordon, who has now been with me for more than twenty years, I visited every State and Territory of the republic. Many a time since then have I asked my journalistic friends—who are supposed to know most things!—if they knew of any one who had done this for purposes of business, or indeed for any reason, and have not yet found that our record of thirty thousand miles, covering every part of the republic and accomplished in one year, had anywhere been duplicated.

We reached California in May, and although I had spent several years in foreign travel, this seemed to me above every part of the world I had ever beheld to be "God's country." There was nothing left to be desired—except that everywhere, and most of all in San Francisco, I kept thinking of those lines from "Lalla Rookh:"

"'Poor suffering mortals,' said the pitying spirit,  
'Dearly ye pay for your primal fall:  
Some flowerets of Eden ye still inherit,  
But the trail of the serpent is over them all.'"

As a matter of course, the most painful sight we witnessed in California was Chinatown. Accompanied by missionary workers

we went to the opium dens, where we saw men stretched out on shelves, like plates in a pantry, unconscious from the use of the pipe. Not far off where the little houses with a single door, the upper part of which was made to slide, so that in the opening might be displayed the carefully combed and shining head of a pretty Chinese girl (one in each of the houses), who had been imported for the most abominable purpose of which the mind can conceive. We went the rounds of these, the poor young creatures smiling upon us and seeming to be without any sense of shame. Looking out over the beautiful harbor, I knew that beyond the bulging waist of the big world one would find China, where the absolute dominance of the stronger has brought constant physical pain to half a race by reason of the foot-binding that prevents the women from ever escaping the clutches of their masters. I knew that farther on one would come to India, where it is admitted by men that the suttee, or burning alive of the widow on the tomb of her husband, originated in the purpose to prevent wives from poisoning their husbands, and where, as Mrs. Isabella Bird Bishop, the famous medical mission-

ary traveller, tells us, the women of the harem begged poison from her that they might give it to "the other woman's son" so that their own would inherit the title or property or both. Farther on one would come to Turkey, where, when the sultan rides to his devotions at the mosque, half a dozen carriage-loads of most beautiful women accompany him to the door, but do not dream of entering, as they are only "on view," that the gaping public may see what are to him the choicest treasures of his realm.

Thinking about all this, it was borne in upon my mind that the crusade in Ohio, that whirlwind of the Lord which has spread so fast and far, drawing into its mighty circles of power good women in many lands, might well become consolidated into a society for the protection of the home, no matter where that home might be. The impression was so vital that it gave me no rest, and a few months later, when we were convened in our annual "harvest home"—this time at Detroit, Mich., 1883—I stated to my associates the conviction that we must organize a World's W. C. T. U. Many thought the plan chimerical, but some favored it and said "it will do no harm at least to comply with the single request that is made," viz., to appoint the five general officers of the National W. C. T. U. to consider the matter for a year and to take such preliminary steps as they deem wise.

That very autumn Mrs. Mary Clement Leavitt, of Boston, formerly at the head of a ladies' school there, and later president of the Boston local union and a national organizer of the W. C. T. U., set sail from San Francisco as our first white-ribbon missionary round the world. When I wrote asking if she would undertake such a difficult mission, knowing that the society was not yet

organized and as a matter of course had not a penny of money, she answered in the most heroic fashion that she would go and take her chances. The temperance people of the Hawaiian Islands met the expenses of her voyage to Australia, and in the nine years during which she was constantly at work in foreign lands to make known the World's W. C. T. U. and the Polyglot Petition against the alcohol and opium trades, Mrs. Leavitt's expenses were met by the many among whom she toiled, save that in response to my appeal our American white-ribboners raised three thousand dollars, of which she did not, I think, receive the last installment until she was about to return home.

It is undoubtedly true that no man or woman ever invested so long a time in as many countries with so little financial support as Mrs. Leavitt, and she will always stand in the annals of our society as its capable and loyal pioneer. She was asked to be the first president of the World's W. C. T. U., but declined, saying she preferred to remain a free-lance rather than be tied down to the drudgery of official routine. It then occurred to me that we might make her honorary president, which

was done at Boston in 1891. Mrs. Leavitt still travels and works for the temperance cause, lecturing in the United States during the warm season and going to Mexico, Jamaica, the Bahama Islands, or some other milder climate during the severities of winter, because after living so long in the tropical countries she cannot endure our winter weather. The statistics given by her in Boston show that Mrs. Leavitt organized the W. C. T. U. in the Hawaiian Islands, Australia, Madagascar, India, China, Madeira, Mauritius, Ceylon, Siam, the Straits Settlements, Corea, Japan, and Europe, besides visiting South America in its interest.



GENERAL OFFICERS OF THE WORLD'S W. C. T. U.

Agnes E. Sack, Secy.

Lady Henry Somerset, Vice Pres.

Frances E. Willard, Pres.

Anna A. Gordon, Asst. Secy.

Mary E. Sanderson, Treas.

\*We are indebted to the Review of Boston for this article and accompanying illustration.

MISS JESSIE ACKERMANN.

In 1887 we sent out Miss Jessie Ackermann, of California, a young woman of strong individuality and courage, who worked seven years to establish the World's W. O. T. U. in foreign nations, travelling one hundred and fifty thousand miles. Miss Ackermann organized the whole of the continent of Australia, federated it into a national society, and became president. She has never received a penny from the white ribbon army; she was able to pay her own expenses during the first year of her work in Australia, and later has been supported, as Mrs. Leavitt was, by those to whom she ministered. Miss Ackermann has written a book entitled "The World Through a Woman's Eyes," and since her return from her second journey round the world she has visited and established our society in Iceland, and we hope may yet do valuable work for it on the continent of Europe, where, as a matter of course, it will be more difficult to secure a firm footing for such a reform movement as ours than in any other part of the world.

MISS ALICE R. PALMER.

In 1892 we sent out Miss Alice R. Palmer, of Indiana, in response to a report from our leaders in South Africa, and for nearly three years she labored assiduously there, introducing our society, which is now thoroughly acclimated and is being built up by Miss Campbell, Miss Cummings, Miss Pride, and other capable women from Mount Holyoke and other seminaries in the United States who are devoted to the temperance cause and are conducting a ladies' seminary in South Africa.

MISS MARY ALLEN WEST.

We also sent out (in 1892) Miss Mary Allen West, of Illinois, an experienced educator and county school superintendent, later on the editor-in-chief of *The Union Signal*, an author of many books illustrative of our work, a woman of remarkable executive ability and one in whom our hearts did safely trust. She was received with enthusiasm by the Japanese and had already done a good work, when she died suddenly, bringing universal sorrow to good people in that land, who showed every possible honor to her memory and who have ever since declared that they "mourned her as a mother."

MRS. ELIZABETH WHEELER ANDREW.

Our next selection was Mrs. Elizabeth Wheeler Andrew, who had also been one of the editors of our paper, *The Union Signal*, and Dr. Kate Bushnell, a thoroughly educated physician who in former years was a missionary in China. Both were women of fine education and altogether exceptional abilities. They investigated the legalized degradation of women in the British army of India, and their testimony before a Parliamentary commission was given in one of the famous blue books and led to substantial reforms in that country. After coming home to attend the World's C. T. U. Convention at the International Exposition in Chicago, 1893, they again visited India and China and investigated the opium trade of these countries, reporting to an important committee in London and speaking on the subject throughout the United Kingdom. The statistics of their journeyings fail to give any adequate idea of the sacrifices of these heroic women. I copy them from our official report: "Number of miles travelled, 135,771; number of towns visited for work, 249; number of addresses given, 1,212; number of people addressed, 162,468; number of interpreters employed, 37."

MRS. ADDIE NORTHAM FIELDS.

Mrs. Addie Northam Fields, of Illinois, went by invitation to England in 1894 and introduced the Loyal Temperance Legion for children with the triple pledge against the use of intoxicants, against impure and profane words, and against the use of tobacco.

Within the last five years Lady Henry Somerset has crossed the ocean ten times, Miss Anna Gordon twelve times, and I have survived eight transits over the wallowing waves, all of us working constantly in the interest of international good will and co-operation and for unity in the methods of the white-ribbon movement.

About two hundred women went to England as delegates of the World's White Ribbon Convention of 1895, and many of them joined Dr. Lunn's party to Grindelwald, Switzerland, participating in a conference there, the object of which was to advance the cause of Christian unity. Prominent women have been present as fraternal delegates at every meeting of the National and International unions for many years, the purpose in view being a better personal acquaintance with each other, a more intelligent appreciation of the methods pursued by the different societies represented, and a wider outlook on the constantly widening world of reform. Perhaps no feature of the movement is more helpful than that in all the countries where it is organized the same general statement of principles, plan of work, songs, mottoes, banners, and literature are used, so that if two white-ribboners met, though one might come from New Zealand and the other from Alaska,

they would perfectly understand each other as to the history method, and spirit of the work.

MRS. CLARA HOFFMAN AND MISS BELLE KEARNEY.

Mrs. Clara Hoffman, of Missouri, and Miss Belle Kearney, of Mississippi, were elected round-the-world missionaries at the great convention of the society held in London in June, 1895, but circumstances rendered their going out impracticable.

MISS CLARA PARRISH.

Miss Clara Parrish was sent to Japan as our seventh round-the-world missionary in August, 1896, and it is hoped that she will especially interest the young women of the empire. Miss Parrish will remain longer in that country than any other missionary has been able to do, and we look for good results from the labors of this gifted and devoted young woman of the west.

MRS. J. K. BARNEY.

Mrs. J. K. Barney, of Providence, R. I., who has already visited England three times by invitation of our National Society there, sailed for Australia in March, 1897, to engage especially in evangelistic work and efforts for prison reform. Largely through Mrs. Barney's exertions women have become matrons in many of our police stations, the care of women being intrusted to them, and in New York State, Illinois, and Connecticut the law obliges their appointment.

LADY HENRY SOMERSET.

The World's W. O. T. U. held its first convention in Faneu Hall, November, 1891, when Lady Henry Somerset, our vice-president at large, first came to visit us. We had held committee meetings ever since 1883, the general officers of the National W. O. T. U. being for eight years the Committee of Organization and the money being furnished by that society, which has been the backbone of the World's movement from the beginning. Although Mrs. Margaret Bright Lucas, sister of John Bright and president of the Women's Temperance Association of Great Britain, came over in her seventieth year to ratify the auxiliaryship of that society to the World's W. O. T. U. in 1886, her associates "went back on the bargain," and not until 1893, when Lady Henry Somerset had been for two years president (Mrs. Bright Lucas having died in 1890), was this important result accomplished. American methods were not popular at first among our English comrades, but Lady Henry Somerset, having spent a winter in Chicago studying these methods, decided that the "do-everything policy" promised better results than the single line of total abstinence that had been pursued by the British Women's Temperance Association. As a result of Lady Henry's influence, the British National Society was classified into departments of work, including preventive, educational, social, evangelistic, legal, and the department of organization itself. From a few thousand members it has increased under her leadership to one hundred thousand, with six hundred auxiliaries. It is to-day the leading women's organization in England, Scotland, and Wales, and has been introduced into Ireland, Lady Henry Somerset and I visiting Dublin for that purpose in the spring of 1894, and Miss Agnes Slack vigorously following up the work in 1895.

It would require a separate article to give any adequate account of the strong and varied work carried forward by the British white-ribboners. A paper has been founded, the White Ribbon Publishing House established, headquarters opened at 47 Victoria street, London, several books published, the Loyal Temperance Legion work introduced among the children, and the Industrial Farm Home for inebriate women established at Duxhurst. This is the greatest achievement of the society, and has been carried out under Lady Henry Somerset's personal supervision. It is situated four miles from her country-seat, the Priory, Reiga's-Eastnor Castle being too far from London to serve her as a residence in these busy years. The Princess Mary, Duchess of Teck, opened this home in July last (1896). It consists of a street of cottages, to which additions are being continually made, a chapel, a hospital, and a summer-outing caravansary for children from the London slums. Attached to the house is a manor house for ladies and an intermediate department. Women are sent to the home by justices of the court. There are almost no rules save one—if they run away they cannot return; and so much do they become attached to this beautiful home that this single rule helps greatly in the maintenance of good order. There are conservatories where the women work, and gardens, besides a laundry, dairy, etc., and the institution is constantly adding to the variety of its employments. It is believed by experts that this attractive object-lesson of a more reasonable and humane method of treating those who have "fallen out by the way" will be the entering wedge for great reforms in England in the treatment of the defective, dependent, and delinquent classes.

At the convention of the World's W. O. T. U. held in London in 1895, audiences of ten thousand convened in Royal Albert Hall,

where the Polyglot Petition was displayed. The signatures to this petition came to hand in fifty languages, and these signatures, with the attestations of great societies, given through their officers, make up seven millions of names. It required the work of one woman two years to put the petition together.

#### MISS AGNES SLACK.

In 1896 Miss Agnes Slack came to America by invitation of the National W. C. T. U., where she was warmly welcomed, and in five months travelled fifteen thousand miles in Canada and through the Northern and Southern States, going as far as Florida.

One of the latest missionary undertakings of the society has been to send Mrs. Helen M. Stoddard, president of the Texas W. C. T. U., to the great convocation of missionaries in Mexico, recently assembled at the capital. The work of international peace and arbitration has been prominent from the first in our society. Mrs. Hannah J. Bailey, of Maine, a staunch Quaker and probably the wealthiest woman in that State, has freely given of her time and money to help on this cause.

The work of Mrs. Mary H. Hunter, of the department of scientific temperance instruction in the public schools, is well known; to describe it would require a chapter by itself. We believe that while everything is not in the temperance reform, the temperance reform is in everything; that each philanthropic movement has its temperance aspect, and with this we are to deal.

We are one world of tempted humanity, and the mission of the W. C. T. U. is to organize the motherhood of the world for peace and purity, for the protection and exaltation of its homes. We are sending forth an earnest call to our sisters across all seas and to our brothers none the less. We are no longer hedged about by the artificial boundaries of states and nations, but we are saying as women what good and great men long ago declared: "The whole world is my parish and to do good my religion."

## THE WORLD'S W. C. T. U.

### THE CONVENTION AT TORONTO—CROWDED MEETINGS IN CHURCH AND HALL—LIVELY INTEREST TAKEN IN THE PROCEEDINGS.

#### SPECIALLY CONTRIBUTED.

The World's Convention which opened on Saturday at Toronto has been the great event of the year in woman's work. It was preceded by the annual meeting of the Dominion W. C. T. U., which preceded the way for the greater body.

Miss Willard presided. She is the natural born leader of the white ribboned hosts. What Neal Dow has been she is. Her influence is remarkable and it is world-wide. Her position she owes to her personal qualities and her devotion to the cause she so faithfully serves.

On the platform with Miss Willard, at the opening session were:—Miss Agnes E. Slack, Secretary; Mrs. Rutherford, Dominion President; Miss Anna A. Gordon, Mrs. Kirk and Mrs. Ardill, Australia; Miss Warr, Victoria; Miss Johnsdottir, Iceland; Miss Tomo Inonye and Miss M. A. Veazey, Japan; Miss Ericson, Finland; Mrs. Gordon Culick, Spain; Mrs. Krikorian, Armenia; Layah Barakat, Syria; Mrs. Lile, England; Sister Lile, England; Miss Shafner, China; Mrs. L. M. N. Stevens, U.S.A.; Ester Alonzo Lopez, Spain; Misses Vincent and Cummings, Australasian organizers; Mrs. Barnard, Collingwood; Mrs. Geo. Robinson and Miss H. M. Robinson, Toronto; Mrs. Booker T. Washington, Alabama; Mrs. Leonora M. Lake, St. Louis, Mo.; Emily Rose Blebey, Cardiff, South Wales; the Countess di Brazza, Universal Peace Union; Miss Beremie Perkins, Rochester, N.Y.; Miss Marion A. Milks, Concepcion, Chili; Miss Swankie Cameron, London, England; Mrs. Frances J. Barnes, New York; Mrs. R. W. McLachlan, Montreal; Mrs. Emma R. Atkinson, Canada; Mrs. Roberta E. Tilton, Canada; Mrs. Charlton Edholme, Florence Catheraton, Chicago Ill.; Maurice Gregory, Secretary Friends' Association (of England) for Abolishing State Regulation of Vice; Prof. Oliver S. Westover, representing the temperance workers of southern California; Mrs. Westover Alden, New York; Rev. D. V. Lucas, D.D., Toronto; Mrs. Dr. Youmans, Winnipeg; Miss A. L. A. Murcutt, Mrs. G. E. Ardill.

#### MISS WILLARD'S ADDRESS.

The proceedings began by appropriate devotional exercises and then Miss Willard delivered her bi-annual address. A few of her remarks only can be here recorded but had space permitted it would have been well worth publishing in full.

Speaking of the Canadian plebiscite she said: Canada leads the world to day in the great prohibition struggle, and it leads with cheering prospects of success. The country is homogeneous; it has not that great foreign population to contend with by which we are

almost fatally handicapped; its people are serious minded and practical; its average standard of morals and religion is higher than ours; it has put itself on record by a popular plebiscite in which prohibition triumphed; it has survived the honors of the Royal Commission to investigate the liquor traffic, and is on the eve of another popular vote, in which, although it must contend against the united power of the alcohol trade in all countries which will be brought to bear upon its politicians and its people, we have faith to believe (and we go largely by sight as well, because this thing has been done once) that "Our Lady of the Snows" is going to pluck from the heavens of purity and plant an her own fair brow the bright star of prohibition, which means happy homes to her people and a harbinger of peace to all the world.

#### ARBITRATION TREATIES.

The cause of peace has won great victories this year. The arbitration treaty with our mother country is only lying over; already we have reason to believe that through the influence of the President arrangements are being made for the presentation of another treaty of wider scope, and it is not improbable that we may soon be saying, "How good it was to reject the less valuable that we might gain a greater, even a universal treaty of peace."

The Storting of Norway has appointed a committee of nine to consider the question of forming arbitration treaties with foreign nations, and to submit proposals to that end. It is well known that France is moving in the same direction, and the recent declarations of the Czar and the Emperor of Germany are unmistakably in favor of pacific measures, while the treaty between Turkey and Greece recently promulgated by the powers is a peace triumph, even though it registers the subserviency of Christian nations to the great Moslem hierarchy.

On the "rights of the total abstainer" Miss Willard's views are summed up thus: "This is our position: that the crown of creation so far as we know, is the dome-like head carried on human shoulders; that this is the universe in miniature, and the nearest to God of anything of which we are aware; that forth from it has come all that makes the earth different from a den of beasts, and that any material sold or used which produces its deterioration beyond what any other material does or can shall not be made or sold under the guarantees and safeguards of the State."

#### ONE STANDARD OF PURITY.

No good can come of legalizing the violation of two laws of God—first, thou shalt not commit adultery; second, thou shalt love thy neighbor as thyself. Whatever degrades the women of India puts the stamp of deterioration upon all women. To this it will be replied that they have degraded themselves, and the means proposed are only to mitigate the consequences; but it makes all the difference in the world to us whether their degradation came about through any force that we have set in motion. By parity of reasoning we might say the saloon is here, and here it will remain; let us do all we can to make it less dangerous to the people. But this is not the point; our attitude toward the saloon, first, last and always, is an attitude of utter hostility, and it makes all the difference in the world to us whether its presence among us is in spite of our protest and work, or whether we have taken measures that render its continuance probable. Besides this, we must remember that, although military officers may not think so, the moral contamination of the future husbands and fathers of England is a calamity immeasurably greater than their physical deterioration. The foundation and the keystone in the arch of heathenism is the sacrifice of woman's purity on the altar of man's sensuality, and if there is one monstrous thing which above another represents the anti-Christ, it is that fact. In oriental countries women are helpless in the hands of men, as they have been through the dark centuries, and the depths of degradation to which this utter dependence has reduced them are beyond all power of western comprehension. The English law in the Straits Settlements is said to be "for the protection of Chinese girls"; none are allowed to register as prostitutes except of "their own free will," and "with the consent of their mothers." But women physicians among the missionaries testify that they have treated little Chinese girls, four and five years of age, who had been bought in North China and were taken south to be raised for vile purposes, and who, when they were made to register, would never dare to say the woman with which each one was living was not her "mother." As for "her own free will," none of these poor creatures ever had a free will, or ever will have. That is the protection that England affords to Chinese girls. It is well-known that the moral tone of army life is very low in Oriental countries, and to suppose that men who would frame such a law as I have just described would ever subject their soldiers to an examination because they had visited these women seems to expert physicians whom I have consulted to be out of the question.



## UNDER THE EVENING LAMP

### THE "BURYIN'" OF ZEB HOLT.

BY CAROLINE H. STANLEY.

(Continued.)

Meantime—who was Zeb Holt? What had he done? Nobody could tell. All that was known of him was that five years ago, he had come to his community at harvest time asking for work. He was gaunt and ungainly, and had little in his personal appearance to recommend him, but he was an untiring worker. He could do more work, Mr. Carrington declared, than any two men he ever had. Still, he was not a favourite with his fellow-workmen. He never talked, for one thing never laughed and joked as the rest did—not, apparently, that he didn't want to, but that he didn't know how. He seemed, somehow, out of practice. He would open his mouth occasionally, as if he contemplated saying something, but before he could get it out the stream of talk would have swept by him, and left him stranded on the rock of silence.

Then he had a way of glancing over his shoulder, as if he were expecting something or somebody to be there, which was commented upon quite freely by the men.

"It fairly gives me the creeps," said Hank Miller one day, "to see Zeb Holt lookin' over his shoulder. What do you s'pose he 'lows to see?" He asked him one day. Zeb grew livid, but only shook his head. He tried to break himself of it after that, but the power of habit was too strong.

The man worked for Mr. Carrington nearly a year. One day he was told that he would not be wanted any more. It was in the midst of corn-planting, and Zeb knew he couldn't well be spared, but Mr. Carrington had spoken with averted face, and so he asked no questions.

He got another place, and stayed a month or so. Then his employer told him that he had concluded to get another hand. And so it went.

At last, in desperation, Zeb went to the shoemaker, and asked for work. The man inquired where he had learned his trade.

"Down south of here," Zeb had said, his face as livid as before. The shoemaker really wanted help, and told him to put on his apron. And so Zeb went to work making shoes.

He made them as if he were in practice, and the shoemaker said curiously one day, "Well, they certainly knowed how to make shoes down south whar you learnt yo' trade."

His assistant merely nodded, and went on with his work.

One day they had a visitor who, on leaving, beckoned stealthily to his host to follow him outdoors. They had a talk of half an hour on the horse-block. When the shoemaker returned, he said to Zeb, "Whar did you say you learnt yo' trade?"

"I said I learnt it down south of here," Zeb replied doggedly.

"I reckon you learnt it at the country goal, didn't you?" asked the shoemaker, with a quiet significance.

"Yes," said the man hoarsely, laying down his last and taking off his apron. "I did."

"Nough said," returned the shoemaker, "you know I can't have you here."

And Zeb went forth again.

He had lived, since he had been with the shoemaker, in an old log cabin on the edge of town. He was missing a few days after this, and when he came back, he had a bench and a sign. He put the one in front of the window, and nailed the other to the logs by the door. And customers were not wanting, for Zeb was a good workman.

He might have built up a fair trade if he had kept at it, but for some reason he always grew restless in the spring, and wanted to go on a farm. Whether it was some farming instinct stirring within him, or a distaste for his shoemaking or just a human longing to be with his kind, it would be hard to say, but something led him, when the fit was on, to throw down his apron, and stride over the country looking for work.

Mr. Reno had taken him one summer, and finding him a valuable man had kept him a year—in fact, until the thrashers demanded his discharge. This had been a happy time for Zeb. Mrs. Reno was kind, if sharp-tongued, and he had won the mother's heart by his devotion to her baby. He was Ma' Eliza's abject slave, and that young lady

rewarded his fealty by showering upon him the wealth of her affections. There is nothing like a child's love to thaw out the frozen recesses of a human heart. In its warm sunshine Zeb grew to be almost like other men. Then came the thrashers, the discharge, and the shoemaker's bench again.

And this is literally all that was known of Zeb Holt. When Mrs. Reno reached the little cabin she found the man decently laid out, and the pillows and bed-clothing hanging on the line in the back yard, as the custom of the country demanded.

Then she went in.

The two men had just finished their work. All that was mortal of Zeb Holt lay on two boards supported by chairs. Mr. Reno stepped aside for his wife, and she stood a moment looking down at the still form. The shifting, restless eyes were quiet now under closed lids, the shambling figure was straight for once, and over all lay the dignity of death.

"Poor Zeb!" she said, softly, "poor Zeb! He'll never have to worry no more about what people think, an' say, an' do. He's a gone before his judge, Mr. Coyle, an' I reckon He knows how to make allowances a heap better'n we do."

(To be continued.)

## THE HOME CIRCLE.

Since thy Father's arm sustains thee,  
Peaceful be :  
When a chastening hand sustains thee,  
It is He ;  
Know His love in full completeness,  
Tell the measure of thy weakness,  
If He wound the spirit sore,  
Trust Him more.

### CLING TO THE ROCK.

A beautiful illustration of what it means to cling close to the rock, Christ Jesus, is given in the incident that tells of a little girl and her baby brother who were playing on the track of the Pennsylvania Railroad, in the Horseshoe Curve. Just as the engine of a long passenger train made the turn, the engineer saw the children. The shriek of the whistle startled the girl, and every eye looking over could see them. Close to the rail, in the upright rock, was a little niche, out of which a piece of rock had been blasted. In an instant the baby had been thrust into this niche; and as the cars came thundering by, the passengers, holding their breath, heard the clear voice of the little sister, on the other side of the cars, ring out: "Cling close to the rock, Johnny! cling close to the rock!"

And the little creature snuggled in and put his head as close to the corner of the rock as possible, while the heavy cars whirred past him. And many were the moist eyes that gazed, and many a silent thanksgiving went up to heaven.

"Cling close to the Rock," is the warning given to each one of us. Are we heeding it?

### A BRAVE GIRL.

There is perhaps no sweeter picture of pure heroism on all the pages of history than the touching story of a brave little California girl, which should be preserved and enshrined among the heroic deeds of earth's bravest and best. Here is the story complete, as told by a San Francisco paper: She lived in Placer country, not far from where the pretty town of Auburn now stands, for it happened many years ago, in the early '60's, and I expect that but few now residing there have any recollection of the affair. The family, consisting of her father, a miner, her mother, and little brother, dwelt in a small shanty erected under cover of a convenient ledge. The shanty was a miserable structure of two rooms, but it held what many a grander dwelling failed to contain, a loving household. The mother lay sick with the fever, and Carmen, then a girl of twelve, performed the drudgery of the house. Her little brother, a curly headed romp of five, was Carmen's great responsibility. The father was away from early morning until late at night at his work, and so the little hands of twelve found plenty to do.

In common with the custom of miners, the father kept a store of giant powder in the house, which in the present case was contained in a sack placed in an old box that stood by the foot of the bed where lay the sick mother. The upper part of the shanty, under the sloping board roof, was

utilized as a storage place for old dunnage and rubbish. One night the father was absent in the mine on night work. By some means the shanty took fire, probably from the cracked and defective adobe chimney. Carmen awoke to find that the roof was afire and sparks dropping down.

Springing up, she loudly cried to awaken her mother and Tommy, but the little boy became frightened and hid his head beneath the covers of the bed. Carmen sprang to lift him from the bed when she saw the shower of sparks falling upon the powder box. Recognizing the awful danger, she attempted to leave the child for a moment and carry out the powder, but in her excitement she caught her foot in the over hanging bedclothes and fell to the floor, breaking her thigh bone. Unable to rise, the brave girl crawled to the box of powder, and drawing herself up, covered the box with her body. The mother had by this time succeeded in getting out of bed and getting outside the now furiously burning shanty, and managed to take with her the little boy. The cries of Carmen, "Oh, take Tommy out, won't you," turned for a time the mother's thought from her daughter's danger. The fire had aroused some of the neighbors, who speedily ran to the burning shanty and lent what aid they could. Carmen was discovered and removed. Her rescuers found her almost hidden beneath a mass of burning cinders, her back frightfully burned. Tender hands bore her to a neighboring shanty, where all that could be done to alleviate her suffering was eagerly bestowed. But human aid came too late. The brave little spirit lingered until the following day and then departed for a brighter land. It was not known until after she had recovered consciousness a short time before she died that she had broken her leg. Her last words were, "Kiss me, Tommy dear; I've saved you and I'm so happy."

## THE BIBLE CLASS.

### PAUL'S LAST WORDS.

(For Oct. 31st.—Selections from 2 Timothy.

BY PHILIP A. NORDELL, D.D.\*

How long Paul remained at liberty after his first Roman imprisonment is not certain. In any event it could not have been more than four or five years. It is almost certain that the Neronian persecution of the Christians in Rome, extending to the provinces, put an end to his work among the churches. The place of his arrest is not known, though it is supposed to have taken place at Neapolis, since that is apparently the last place mentioned by him, and one in which he expected to pass the winter. Wherever the arrest occurred it is certain that the Apostle was hurried to Rome and thrown into a dungeon.

#### PAUL'S SECOND ROMAN IMPRISONMENT.

His experiences at this time were wholly different from those of his previous imprisonment. Christianity had not then come under the ban of the empire. The only charges that could be preferred against him were those brought by his own countrymen touching points of Jewish belief and practice. Hence his confinement was as easy as would be consistent with his safe keeping. Now the entire situation had changed. The Romans themselves, made furious against the Christians by the charge, false though it was, that they were the authors of the stupendous calamity by which the larger portion of the population of Rome had been made homeless and poverty-stricken, now demanded their death. So hot was the persecution that an avowal of faith in Christianity was a virtual courting of martyrdom. Hence Paul was almost wholly deprived of the company and ministrations of his friends who had cheered and comforted him in his former confinement. Luke the ever-faithful, noble friend whom no perils could daunt, was the only one who remained at his side. Of the hardships he suffered a hint is given in the request to Timothy to bring the "cloak," the heavy sleeveless overcoat that had sheltered him in his travels, which he had left in the house of Carpus at Troas, and of which he would soon feel sore need, knowing by experience the discomforts of a Roman prison in winter. To see Timothy once more, his beloved son in the Gospel, was his one great desire, and that which chiefly promoted the writing of the second Epistle. Whether this desire was gratified we have no means of knowing. If the traditional date of Paul's martyrdom, June 29th, is true, Timothy would have had ample time to reach Rome, and we may venture to hope that in this respect the Apostle was not disappointed.

\*An Exposition of Lesson 45 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."

#### PAUL'S TRIUMPHANT OUTLOOK.

The second Epistle to Timothy possesses a pathetic interest from the fact that it contains the last recorded words of Paul. It was written when, so far as human eye could see, the whole work of his life was swept away. Jews and Gentiles had combined to crush out the churches he had founded. Many of those had been alienated from him through the influence of false teachers. Himself imprisoned and awaiting martyrdom, destitute of the ordinary comforts of life, forsaken by nearly all his friends, the cause for which he had toiled, suffered and sacrificed universally execrated, and adherence to it made a capital offense, and yet not a hint of disappointment or discouragement escaped his lips. Other men, with far less reason, would have grown bitter and cynical, would have told Timothy to stay away from Rome, to keep his faith to himself if he derived any comfort from it, but not to endanger his life and deprive himself of every earthly happiness for the sake of a cause that seemed about to end in failure, a dream of ideal goodness.

On the contrary no victor's song of triumph ever rang out with more joyful confidence. In spite of all adverse circumstances his faith and courage were not dimmed. Behind apparent failure he saw divine purposes. Had the Gospel been of human origin he might well have doubted its success, but he knew that it was the "power of God" arrayed against human wickedness. He knew that he had "fought the good fight," and on the winning side, for he had fought for God. The divinely appointed course of his life he had finished in the face of persecution and at the cost of untold sufferings. He had "kept the faith," by which he designated not a system of orthodox theology, but, what is far harder to keep in this world of keen disappointments, his own personal faith in the Gospel, and in God's overruling wisdom and love. This enabled him, too, to retain his faith in the essential goodness of men notwithstanding prevailing hypocrisy, ingratitude, to believe in the power of truth and goodness though beset on every side by falsehood and selfishness, to contemplate a world lying under the power of Satan, not as it really is, but as it is destined to be when the redemptive purposes of God has been fulfilled concerning it. Above all his present misery his unconquered spirit rose into fellowship with the Lord who had stood by him in every hour of peril and need. And therefore, too, he was not cast down because his toils and sacrifices were unappreciated by the world. He did not look to man for his reward. The ineffable reward which would crown all his work at last was not human applause, but the "crown of righteousness" laid up for him where none could snatch it away, and ready to be bestowed by the Lord, "the righteous judge," whose verdict was according to truth, and not according to personal prejudices, as was the case with his human judges. With calm assurance he looked forward to sealing his life's testimony with a martyr's death. But even this, an "evil work" as men might look at it, he contemplated with joy, because he knew that the Lord would deliver him, not from it indeed, but through it "unto his heavenly kingdom." This victorious faith in Christ is the great Apostle's last legacy to the world.

## FOR THE SABBATH SCHOOL.

### International S. S. Lesson.

LESSON VI.—PAUL IN MELITA AND ROME—NOV. 7.

(Acts xxviii. 1-16.)

GOLDEN TEXT—"We know that all things work together for good to them that love God." Rom. viii. 28.

TIME AND PLACE—A. D. 60-61. Island of Melita, Rome.

INTRODUCTION—As Paul had foretold, the vessel upon which he and his guard had sailed from Asia Minor was totally wrecked, but largely through the wise counsel of Paul, every one of the ship's company reached the land in safety. Our present lesson gives us an account of their reception by the natives of the island, and of their subsequent journey to the city of Rome.

VERSE BY VERSE—V. 1. "Melita."—A small island of the Mediterranean, south of Sicily, now called Malta, and belongs to Great Britain.

V. 2. "Barbarous."—The people of Sicily were of the Phœnician race, and as they were neither Greeks nor Romans the latter called them barbarians. Showed us no little kindness."—Thus showing that they were not barbarous in the ordinary meaning of the word. "Rain . . . cold."—The severe storm, which had occasioned the ship's wreck, still continued.

V. 3. "Gathered a bundle of sticks."—Paul was ready for any service that would help others. "Viper."—A very poisonous serpent.

V. 4. "The venomous beast hang."—The viper had bitten Paul's hand and hung by his mouth. "This man is a murderer."—The islanders no doubt saw that Paul was one of a company of

prisoners under guard. "Vengeance."—Or justice. They believed that the serpent's bite was the instrument of justice.

V. 6. "When he should have swollen."—As the effect of the viper's poison, which was very fatal. "Said that he was a god."—They believed the gods were accustomed to appear among men.

V. 7. "Same quarters."—Near where the ships wreck occurred. "Publius."—A Roman name. He was probably the Roman officer in command of the island. "Received us." That is, Paul and his companions, Luke and Aristarchus.

V. 8. "Bloody flux."—The original word is that from which our word, dysentery, is taken. "Entered in and prayed."—Prayed, that is, for the restoration of the man. "Laid his hands on him."—As was the custom in healing. (See James v. 14, 15.)

V. 10. "Honored us with many honors."—In token of their gratitude for the miracles of healing. "Such things as were necessary."—For their comfort and sustenance. As they had been shipwrecked they must have been in need.

V. 11. "After three months."—The shipwreck took place in October, and the departure from Melita in February. "Alexandria."—A great commercial city of Egypt. "Whose sign."—The figurehead of the ship. "Castor and Pollux."—The deified twin brothers of Helen, who caused the fall of Troy.

V. 12. "Syracuse."—A city in the island of Sicily.

V. 13. "Fetched a compass."—Took a circuitous course. "Rhegium."—This was a city on the southern end of Italy, opposite Syracuse. "Puteoli."—A town and harbor of Italy on the bay of Naples. One of the principal ports of ancient Rome.

V. 14. "Found brethren."—Christian disciples.

V. 15. "From thence."—That is, from Rome. "The brethren."—A Christian church was in existence in Rome, and the brethren there had heard of the coming of Paul. "Appii Forum."—This was forty-three miles from Rome, on the Appian way. "The Three Taverns."—This was thirty-three miles from Rome. One company of brethren met Paul at Appii Forum, another at The Three Taverns.

V. 16. "Dwelt by himself."—In his own hired house. "A soldier that kept him."—To whom he was chained. (See v. 20.)

## CHRISTIAN ENDEAVOR.

### DAILY READINGS.

First Day—Paul in Melita and Rome—Acts xxviii. 1-16.

Second Day—"Nothing shall . . . hurt you"—Luke x. 1-20.

Third Day—"They shall lay hands on the sick"—Mark xvi. 9-20.

Fourth Day—"The prayer of faith shall save the sick"—Jas. v. 13-20.

Fifth Day—Paul's great desire to visit Rome—Rom. i. 1-15.

Sixth Day—"I am an Ambassador in Bonds"—Eph. vi. 10-24.

PRAYER MEETING. THURSDAY, NOV. 7.—INFLUENCE—WHY TO GET IT, HOW TO GET IT, HOW TO USE IT.—Deut. 20, 1-9; Matt. v. 13-16

"No stream from its source  
Flows seaward, how lonely soever its course,  
But what some land is gladdened. No star ever rose  
And set, without influence somewhere. Who knows,  
What earth needs from earth's lowest creature. No life  
Can be pure in its purpose and strong in its strife  
And all life not be purer and strong thereby."

### INFLUENCE.

You can make your influence felt in the Christian Endeavor Society

You can make your influence felt in the missionary cause.

You can make your influence felt on behalf of the poor.

You can make your influence felt in the cause of temperance.

You can make your influence felt in every circle in which you move, by directing conversation towards profitable subjects

You may make your influence felt in bringing people within the sound of the Gospel.

### MATERNAL INFLUENCE.

Examples of maternal influence are countless. Solomon himself records the words of wisdom that fell from a mother's lips, and Timothy was taught the Scriptures from a child by his grandmother and his mother. Sir Francis Philips used to say, "I would have been an infidel were it not for the recollection when my departed mother used to take my little hand in hers, and make me say my prayers on my bended knee." I have found out what made you the men you are said a gentleman one morning to President Adams. I have been reading your mother's letters to her son. What could be more expressive. Washington's mother trained her boy to truthfulness and virtue, and when his messenger called to tell her that her son was raised to the highest station in the nation's gift, she could say, George always was a good boy.

Influence is that peculiar power by which one soul aways another and which makes itself felt for good or evil. As we possess it in lesser or greater degree. All of us can increase its measure, and extend the limits of its application, it is a power to be desired and to be sought after, and its possession magnifies the meaning of life and adds significance to our every movement and action, we stand not alone, for there is no such thing as independence, and as we influence others, so do others influence us. This is an all-prevailing power, which absolutely aways the world.

## CHURCH NEWS.

### MONTREAL NOTES.

The mission school at Pointe-aux-Trembles opened for the session on Thursday, the 14th inst., with an enrolment of 100 pupils. This is above the average for the first week. It is confidently expected that by the 1st of November the full number that can be safely accommodated will be in attendance. The staff is substantially the same as last year except that Mr. Cruchon has entered the Presbyterian College to pursue his studies for the ministry, and his place has been taken by Mr. Abram, a former teacher in the school. The Rev. E. Brandt, who during the past summer has had charge of the French Mission at St. Henri one of the suburbs of Montreal, has now returned to his post in the school at Pointe-aux-Trembles where he is assistant principal. He reports considerable encouragement in the work at St. Henri, not a few being willing to hear the message of the Gospel in their homes and some of them willing to attend the Sunday services. The district is a populous one and it is important that the services should be well maintained.

The Rev. C. A. Boffa, an Italian minister, who for the past two years has been in the employment of the French Board, working at various points in the city, has returned to Missouri where his wife's relatives reside. He rendered good service in St. John's church, where for a time he preached both in French and Italian. He also supplied Lacroix church with much acceptance for several months during the absence of the pastor, Rev. Mr. Duclos, in the Maritime Provinces.

An interesting work has been done during the past few months among the bargemen on the Lachine Canal by Mr. L. Houneufaut, a French colporteur. He has had many opportunities of speaking to the captains who are frequently accompanied by their wives. In some instances where he was at first coldly received he found them afterwards much interested in the Gospel and requests have been made for copies of the New Testament. The field is a hopeful one for effective work and ought to be followed up year after year.

Mr. Boy, the French missionary teacher at Chambly, spent his holidays collecting money for the erection of a mission building that might be suitable for carrying on his work. He has succeeded in raising \$275 but of course this is too small an amount on which to begin operations. The school has fourteen children on the roll, but this number could be easily increased if there were suitable accommodation. This is also needed for the religious services on Sundays. There is no Presbyterian church in the place, and no other French Protestant service is held in the district.

St. John's French church in this city has suffered a severe loss by the death of Mr. Felix Beauchamp on Saturday, Oct. 16th. Born and brought up in the Roman Catholic faith, he was led to connect himself with the Protestant Church through the reading of a New Testament which had fallen into his hands when about fifty years of age. Since then he has been one of the most earnest advocates of evangelical truth. Though having some private means he accepted the position of sexton of the church for the sake of the opportunity it afforded for meeting and speaking with inquirers. At every service he was keenly on the watch for such and rendered most efficient aid to the pastor. He was held in the highest respect by Roman Catholics as well as by Protestants, and at the funeral service the church was crowded by large numbers of both classes.

### GENERAL.

Detectives have found buried in a vacant lot the communion cups stolen some weeks ago from St. John's Presbyterian church Hamilton.

Thursday, Oct. 15th, at Zion Presbyterian church, Vancouver, Rev. J. M. MacLeod preached his farewell sermon from the text: 2 Cor. xiii. 14.

Dr. Newton Bateman, for seventeen years President of Knox College, Galesburg, Ill., and an educator of national reputation, died of heart disease on Oct. 21st.

Rev. John Sharpe, M.A., ordained missionary at Liskeard, and formerly pastor of the Presbyterian congregation at Admaestus, has

gone to Quebec to be Professor of English in Morin College.

The Rev. Norman Russell, returned missionary from India, gave an interesting address in the Presbyterian church, Valleyfield, on Friday evening, the 8th inst. This lecture was illustrated by a lantern. It is to be hoped that most of our congregations in the Province of Quebec will avail themselves of Mr. Russell's services.

The congregation of Deer Park Presbyterian church tendered a reception on the evening of Oct. 22nd, to their pastor, the Rev. John Kay, M.A., late of Melverton. After retirements had been served in the lecture room, the large gathering repaired to the church. The ex-moderator, the Rev. J. A. Morrison, B.A., presided, and introduced the various parts of the programme, which was an excellent one. The Rev. Dr. Parker welcomed Mr. Kay on behalf of the Methodist Church, and the Revs. Wallace and Neil also cordially welcomed Mr. Kay on behalf of the Presbyterians of the city. Mr. John Murray extended welcome on behalf of the congregation and Sabbath school. At the close of the evening Mr. McKeuzie, on behalf of the congregation, thanked Mr. Morrison for his services as Moderator, and presented him in the name of the congregation, with a cheque for \$50.

**PRESBYTERY OF STRATFORD.**

The regular meeting of the Presbytery opened in Knox Church, Stratford, on Sep. 14th, Moderator Cooper in the chair.

After routine business, the motion of Mr. Cameron regarding the organization of Young People's Societies of Christian Endeavor, was laid over until the matter of Rev. Mr. Kay's call had been disposed of.

Rev. J. A. Morrison, B.A., of Oak St. Church, Toronto, appeared to prosecute a call on behalf of the Presbytery of Toronto.

Messrs. Gibbs and Barnside appeared from Deer Park congregation.

Mr. Morrison addressed the court, urging with various reasons the translation of Mr. Kay to the charge of Deer Park.

Dr. Hamilton, of Motherwell, also addressed the court. Messrs. Gibbs and Barnside spoke briefly as well.

The following gentlemen appeared on behalf of the congregations of Milverton and Wellesley: Messrs. J. Torrance, John Riddell and Robert Ranney, of Milverton; Messrs. Adam Chalmers and Henry Kelly, of Wellesley.

Mr. Torrance gave reasons at length against the translation of Mr. Kay, while Messrs. Riddell and Ranney endorsed what Mr. Torrance had said.

Mr. Adam Chalmers spoke on behalf of Wellesley, expressing the personal opinion in which Mr. Kay was held in that congregation.

In reply to a question, Mr. Morrison continued his address, but no further business was done at the morning session and an adjournment was made until 2.15 o'clock.

The Presbytery again met in the afternoon and was constituted with prayer by the Moderator, Rev. Mr. Cooper.

On resuming business the Moderator ap-

pointed the following commissioners to examine and report upon session records. Millbank—Messrs. Crow and Inglis, Burns Church; East Zorra—Messrs. McLachlin and Taylor; North Missouri—Messrs. J. C. Cameron and J. Yool.

The call to Mr. Kay was then taken up for issue. Mr. Kay spoke at some length stating his reasons for his desire to accept the call to Deer Park.

Mr. McLachlin, moved, seconded by Mr. Graham, that the call be placed in Mr. Kay's hands. It was moved by Mr. Scott that he be released from the charge of Milverton and Wellesley on and after the second Sabbath in October.

It was now moved by Dr. Hamilton, seconded by Mr. George Inglis that Rev. J. W. Cameron be appointed moderator during the vacancy and that he declare the vacancy on the 17th Sept. Carried.

The minutes of north and south Missouri, Millbank and Burns Churches were certified.

Mr. Panton reported his action, subject to the Presbytery's order, in preaching; at St. Andrew's, North Easthope and Shakespeare on July 18th in order to introduce the matter of the canvass directed by the Presbytery with a view to an increase of salary in anticipation of the separation of Tavistock.

Mr. George McCallum reported the result of the canvass. It indicated a possible increase of \$100 on the former subscription list.

Commissioners from Tavistock appeared in the persons of Dr. Steele and Messrs. Steele and Bell. These were heard in connection with the question of their separation from Shakespeare and St. Andrews.

The reports of Messrs. Panton and McCallum were received.

A discussion arose about the situations that have arisen from the desire of Tavistock for separation. This discussion resulted in the appointment of the following committee: Mr. Panton, convener; Messrs. Leitch, J. W. Cameron, McKibbin, ministers; and Messrs. W. Taylor and J. Callin, elders.

Further business was deferred and the Presbytery adjourned to meet again at Millbank on the 21st Sept. at 2 p. m. Mr. Haig's induction to be the first order of business.

The adjourned meeting of the Stratford Presbytery met at Knox Church, on Tuesday, Sept. 21st, and was constituted with prayer by the Moderator, Mr. Cooper.

The first order of business was the induction of Mr. W. M. Haig into the pastoral charge of Millbank and Crosshill. The moderator invited Mr. Kay to take the chair, and Mr. McLeod conducted public worship. He preached from Phil. ii. 5.

At the close of public worship Mr. Kay narrated the steps in process of filling the vacancy. The usual questions were then put to Mr. Haig, who answered them satisfactorily, whereupon Dr. Hamilton led in prayer, after which the acting moderator formally inducted him into the pastoral care of the united congregations of Millbank and Crosshill.

Mr. Ferguson, as appointed, then addressed the minister, and Mr. Bradley similarly addressed the people.

Mr. Haig was then conducted by Rev. J. W. Cameron and Mr. J. W. Chalmers to the vestibule to receive the greetings of the people. The audience was then dismissed by the moderator.

The session records of Milverton were submitted for attestation. Messrs. Leitch and McCullough reported the records as correctly kept and they were attested accordingly.

The estimates of the current year as prepared in the agent's office, Toronto, were then laid before the Presbytery. A circular from Rev. Wm. Burns about the A. and I. M. Fund was read; also a circular letter presenting the amounts this Presbytery is requested to contribute to the Funds for Home Missions, Augmentation, Foreign Missions and French Evangelization.

The conveners of the various standing committees were instructed to take measures for acquainting congregations with the same expected from them severally for the respective sabbaths.

Mr. Panton asked for more definite instructions to the committee appointed last meeting to visit Shakespeare and adjoining

**"The Knell of Parting Day"**

May suggest to some a sorrowful sound. But it's just the time when the delicious infusion of

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congregation. The committee was left to act upon the instructions already given.

Dr. Hamilton and Dr. Panton were appointed to prepare a minute agent the removal of Mr. Kay from the bounds, to be submitted at next regular meeting.

Further business was deferred to next meeting, which was set for Tuesday, Nov. 9th, at Knox Church, Stratford, commencing at 10.30 a. m.

The meeting was brought to a close by the pronouncing of the benediction.—W. M. McKay, Clerk.

**A BOY'S SUFFERINGS.**

Attacked With Inflammatory Rheumatism at an Early Age.

Each Successive Year Brought Fresh Attacks With Increasing Severity Until He Was a Physical Wreck.

From the Sun, Belleville.

Mr. and Mrs. W. R. Kelly are people who are deeply grateful for a kind intervention of Providence whereby the life, health and happiness of their twelve year old son, Master Harry, has been restored and preserved. Mr. Kelly is one of the best known conductors on the Midland division of the G. T. R., and is now residing in this city. A Sun reporter having heard of the cure of the little fellow and the joy of his parents, called at their home and was met by Mrs. Kelly, who on being informed of the object of his visit, at once told the story of the cure and how the results were attained. We were living in Madoc when our boy was about five years of age and in the spring I went to call him one morning. He replied to my call by saying he could not rise. I at once went to him and found that he was unable to walk. Medical aid being summoned we discovered that inflammatory rheumatism had our little boy in its grasp. All that attention and doctors could do was done and the attack passed off, but the following spring while in Peterboro he was again seized with the dread disease and again we were in terrible dread of losing the child. When the warm weather came again he rallied, but was very weak and only a shadow of



his former self. Despite all we could do he was again attacked in the next spring. You can imagine the fear and dread with which we watched these recurring attacks, each one more severe than the last, and each one leaving our boy in a worse con-

**Clergyman's Statement**

**Nerve Strength Gained by Taking Hood's Sarsaparilla.**

BRIGHTON, IOWA. Rev. Bernard M. Shulick of this place, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes this statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well again. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

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ures. Their Breakfast Cocoa is absolutely pure,  
delicious, nutritious, and costs less than one cent  
a cup. Their Premium No. 1 Chocolate is the  
best plain chocolate in the market for family  
use. Their German Sweet Chocolate is good to  
eat and good to drink. It is palatable, nutritious  
and healthful, a great favorite with children.  
Consumers should ask for and be sure that  
they get the genuine

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dition than those that went before. His  
last attack confined him to bed for three  
months, and his heart was dangerously  
affected. His sufferings were terrible, and  
it was pitiful to see him trying to carry  
food to his mouth. His nervous system  
was so shattered that a form of St. Vitus'  
dance had affected him, and his hand and  
arm trembled so that he could not feed or  
aid himself. Some friends advised me to  
try Dr. Williams' Pink Pills and recom-  
mended them so highly that my husband  
and myself decided to try them. We gave  
them to Harry for several months and when  
the spring came watched anxiously, fearing  
a return of the trouble, but were thankful  
and delighted to see no symptoms of it, nor  
has he been troubled for the past three  
years. "What is the condition of his  
health at present?" asked the reporter.  
"He is as sturdy and as healthy a boy as  
parents could wish for. I attribute his  
recovery and present health to nothing  
but Pink Pills, and I cheerfully recom-  
mend them to all."

Rheumatism, sciatica, neuralgia, partial  
paralysis, locomotor ataxia, nervous head-  
ache, nervous prostration, and diseases de-  
pending upon humors in the blood, such as  
scrofula, chronic erysipelas, etc., all dis-  
appear before a fair treatment with Dr.  
Williams' Pink Pills. They give a healthy  
glow to the pale and sallow complexions.  
Sold by all dealers and post paid at 50c. a  
box, or six boxes for \$2.50, by addressing  
the Dr. Williams Medicine Co., Brockville,  
Ont. Do not be persuaded to take some  
substitute.

**A COMING CONCERT.**

Under the patronage of the Lieut. Gov.  
and Lady Kirkpatrick, a musical evening  
will be spent at St. George's Hall, Tuesday,  
Nov. 14th, when the following excellent  
soloists will appear, Madame and Mons.  
Walther, Signor Dinelli and H. P. Stutch-  
bury.

**SHERWOOD RECITAL.**

The plan for the Wm. H. Sherwood recital  
opened at Gourlay, Winter & Loeming's  
warehouses Monday last. The subscription  
list indicates that a full house will greet  
Mr. Sherwood on his annual visit. As some  
of our readers may not have heard this  
delightful pianist, we quote the following  
criticism from the Pittsburgh *Chronicle Tele-  
graph* - "For fully two hours the appre-  
ciative audience remained breathless and  
spellbound at the masterly exposition of the  
great masters. Mr. Sherwood is not only  
the finest pianist America has ever produced  
but he is doing and has done more for the  
elevation and interests of the art of piano  
playing and its students and votaries than  
any man living." On the present occasion

Mr. Sherwood is being supported by Miss  
Amy Robsart Jaffray, a mezzo-soprano of  
beautiful quality, possessing a pathos that  
infiltrates the charming lady in one's hearts  
immediately. Speaking of her appearance  
at Chicago the *Musical Times* says: "The  
interpretation of her numbers, Meyerbeer's  
Aria, Lieta Signor, and Luckstone's Valse  
Delite, were greeted with an applause verg-  
ing on an ovation."

**PRESBYTERY OF PETERBORO.**

The following are the Standing Commit-  
tees of the Presbytery of Peterboro, for the  
year 1897-98, viz:

Home Missions - Dr. Torrance and Messrs.  
Bennett, Potter, R. Laird ministers, and  
Messrs. - Tulley and Madill Elders. Aug-  
mentation - Messrs. Hay, Lord and McLeod,  
Ministers, and Messrs. N. F. McNachtan  
and A. Haig, Elders. Church Life and  
Work - Dr. Smith and Messrs. Duncan and  
Johnston, ministers, and Messrs. McNeillie  
and Cameron, Elders. Sabbath schools -  
Messrs. Hyde, McIntosh, Reeves and  
Hamilton, Ministers, and Messrs. Roxburgh  
and Buttar, Elders. Y. P. Societies - Messrs.  
Lord, A. Laird, Hay and Duncan, Ministers,  
and representative Elders of Grafton and  
Colborne Superintendent of students -  
Messrs. Thomson, Sutherland and Somerville,  
Ministers, and Armstrong and John Clark,  
Elders. Statistics - Messrs. Bennett, Tanner,  
Cleland, Innis, McMullen, Ministers, and  
Madill and McIntosh, Elders. - Wm.  
BENNETT, Clerk.

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spare time. The work we send our work-  
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turned by parcel post as finished. Pay  
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deservedly high reputation for purity can be relied  
upon."

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