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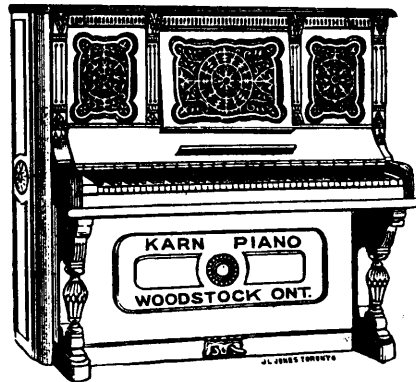
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Corn Omelet.—Strain through a meat squeezer a pint of grated corn. To the clear pulp thus obtained add six well-beaten eggs, a teacup of milk, seasoning to taste. Pour into a buttered frying pan and cook very slowly, finishing it in a warm oven till the egg is just done. This is delicious.

Potato Souffle.—Put one cup of mashed potato in a saucepan over the fire. Have ready the yolk of one egg beaten light, a large tablespoonful of cream, a teaspoonful of butter. Add these to the potato, stirring until smooth and light, whisk in the white of an egg beaten stiff. Put the mixture in a buttered pudding-dish and bake ten minutes.

Graham Pudding.—Mix together two cupfuls of graham flour, one of milk, one of chopped raisins, a cupful of molasses and one egg beaten light, a teaspoonful of salt, and one of soda dissolved in a little water. Pour into the pudding pan, allowing plenty of room to rise. Cover tightly and boil three hours, adding boiling water as the water around the pudding dish wastes. Serve with any kind of sweet sauce.

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THE CANADA PRESBYTERIAN.

VOL. 22

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No. 44.

Notes of the Week.

Volume one, number one, of a new church paper, the Pittsburg Messenger, has appeared. The Rev. J. T. Gibson is the editor, and Messrs. Axtell and Orr the publishers. It is a handsome, well-edited paper of twenty-four pages. The general make-up is like that of the Mid-Continent. The editor's salutatory tells why the paper was born, and marks out its course as pledged to maintain the doctrines of the Christian religion as set forth in the Standards of the Presbyterian Church, and as aiming to be a medium of communication between pastor and people and between the boards and the churches.

The Synod at Truro, says the Presbyterian Witness, of Halifax, was, taking all in all, a very pleasant and profitable assemblage of fathers and brethren. Two "cases" were dealt with in such a way that all parties were satisfied. The business was transacted with earnestness and courtesy, and with care. There were no unseemly outbreaks of temper—none. Brethren spoke and acted as if self were effaced, and each aimed at doing his duty worthily. When time is short and business is pressing, a feeling of impatience prevails, with any speaking that is not brief, clear and to the point. This is quite excusable.

Lord and Lady Aberdeen, after doing the World's Fair at Chicago, have returned to Canada and have been tendered enthusiastic public receptions at London, Hamilton and in Toronto, at all which places they have shown their deep interest in whatever affects the well-being of the people and country by visiting public institutions of all kinds designed to promote the public good. At Chicago, Lady Aberdeen gave a very interesting address in connection with Irish industries, especially that of lace-making. The average takings, it may be mentioned, at the Irish village during the Fair, have been about \$10,000 per week, and from \$50,000 to \$60,000 of goods from Irish homes have been sold which means very much to many of the poor people from whom the work has come.

All our exchanges in the early part of last week were filled with details of the late terrible railway disaster, and each one as they gradually come to light, more pitiful and heart-rending than the last. No similar calamity for a long time past has been so fatal and carried such grief and life-long sorrow to so many homes. While there will no doubt be a searching investigation to discover where the blame lies, that can do nothing to make up to the hearts bleeding for their dead ones the losses that have come to so many homes under circumstances of such unwonted sadness. It is impossible not to notice what a number of such accidents, but happily, on a smaller scale, have happened within a few weeks. Had the railway companies adopted a liberal policy earlier in the Fair, there would have been less crowding now and less liability to accident in almost every one of which someone loses life or limb.

The Baptist body has been holding its annual convention at Waterford. The total receipts for Home Missions has been \$22,821, and the expenditure \$24,359, which includes a deficit of last year, and leaves for the whole year an actual deficit of \$587.00. The year upon the

whole, however, has been a good one. For Foreign Missions the total receipts have been \$29,568; the disbursements \$35,508, leaving an actual deficit in the fund of \$4,394, but the subscriptions for the year have been the best yet received. The Baptist body is doing a large educational work within itself. At McMaster University there are 100 students, being an increase of 38; in Woodstock, 131, a decrease of 31; at Moulton Ladies' College, 138 students, being an increase of 19, and making a total of 369 students, leaving, however, a deficit upon all their educational work of \$8,716, caused by a decline in the rate of interest and an increase in working expenses.

The immense expenditure of the nations for intoxicating liquor and tobacco, is illustrated by certain propositions which the United States Government is said to be entertaining for increased taxes on those articles for the purpose of increasing its revenue. The tax on distilled spirits of 90 cents per gallon now yields a yearly revenue of \$95,000,000. A tax on fermented liquors of \$2 per barrel, instead of \$1, as at present, would yield a revenue from that source of \$64,000,000. To restore the taxes on tobacco to what they were prior to 1883, would give \$60,000,000 revenue. It is also proposed to make some change in the customs duty on these articles amounting to \$4,000,000, thus making a total addition to the revenue from these sources of \$64,000,000. With this increase the total annual revenue from distilled and fermented liquors and tobacco would amount to the enormous sum of \$245,000,000, which, it is said, would be sufficient to pay all expenses of government as now being incurred, aside from pensions, and leave a surplus of nearly \$50,000,000.

Two important matters have been up before Presbyterian Church courts in the neighbouring country and decided upon. The decision in each case was the same, but the end is not yet. The first is the appeal of Dr. Henry P. Smith to the Synod of Ohio against the decision of the Presbytery of Cincinnati suspending him from the ministry. It has declared by this decision, that it will not tolerate in its ministers any difference of opinion in the matter of the inspiration of the Scriptures. "It has virtually affirmed," so the New York Evangelist puts it, "that the General Assembly of the Presbyterian Church has the right to establish new tests of orthodoxy, or in other words, that the General Assembly can virtually make additions to the Confession of Faith at the pleasure of a majority." The other matter is that of the Rev. Professor Briggs, D.D., as it has been dealt with in the Synod of New York, which met in Rochester in the third week of October. It was attempted by Dr. Briggs and some of his friends to get his case again before the Synod and probably before the Assembly also, on five grounds of complaint made by them against the procedure of the Presbytery of New York in its dealing with this matter. The main part of the report of the Judicial Committee which dealt with the case, is as follows: "The above mentioned five complaints all relate to occurrences on the two trials of Dr. Briggs by the Presbytery of New York. The merits of that case have all been heard on appeal in two General Assemblies. In the General Assembly of 1893 the whole case was heard at great length, and a final judgment was rendered at that time by that Assembly covering the whole case. This, in our opinion, clearly and finally disposes of all interjectory questions in those cases, no matter when those cases were pending." The adoption of the Committee's report was carried by a large majority.

PULPIT, PRESS AND PLATFORM.

Ram's Horn: No man will want to have anything to do with Christ as long as he is satisfied with himself.

S. H. Calhoun: To see the hand of God in all things and events, and calmly to leave the results with Him, this is the glory of Christianity.

John Newton: I am not what I was; I am not what I would be; I am not what I should be; I am not what I shall be; but by the grace of God, I am what I am.

Hooker: Their thoughts are vain who think their watching can keep the city. And are not theirs as vain, who think that God will keep the city for which they do not watch?

Dr. Reade: The Sabbath is the green oasis, the little grassy meadow in the wilderness, where, after the week-days' journey, the pilgrim halts for refreshment and repose.

The Altruistic: Twelve hundred beds at a penny a night each are offered to London's homeless poor, in a new Salvation Army shelter erected on the banks of the Thames, near Blackfriar's bridge.

MacLaren: The Christ who prayed on earth teaches us to pray; and the Christ who intercedes in Heaven helps us to pray, and presents our poor cries, acceptable through His sacrifice, and fragrant with the incense from His own golden censer.

Spurgeon: Nearness of life to the Saviour will necessarily involve greatness of love to Him. As nearness to the sun increases the temperature of the various planets, so near and intimate communion with Jesus raises the heat of the soul's affections towards Him.

President Patton: He wished it known from Maine to California, and from the Lakes to the Gulf, that "while the teaching of the Institution would not be in any degree of a sectarian character, it would always be distinctly upon the lines of Evangelical Christianity."

Cumming: As the fountain finds its expression in overflowing, as a river in rushing to the infinite main, as trees bursting into life and blossom in the springtide, so God feels it His joy to give liberally, and to give above all we can ask or think or desire for Christ's sake.

Rev. Samuel H. Virgin, D.D.: The life of any person is more important than his speech. The speech is an essential part of the life but the greater includes the less. The one often contradicts the other. Then the life is trusted and the speech is discounted. It is always a calamity when this occurs, for much harm is sure to follow.

Dr. Broadus: Preaching to children is a characteristic of our time. In every age preachers have sometimes addressed certain portions of a discourse especially to children, and on rare occasions have even made them a formal address. But only within our century and chiefly within half a century, has such a practice been common.

Mrs. C. R. Lowell: My view is that public systems of relief are to protect the community, while the duty of private organization and of all men and

women who love God and their neighbour, is to guide and care for every one of their fellow-beings who is degraded, and save him, body and soul, because he is a son of God and has an eternal future.

President Gates, LL.D.: Upon the Christian Church of to-day rests a profound responsibility for the reception and the true interpretation of this mighty idea of the brotherhood of all men. Mutual confidence in each other's moral convictions must be maintained. This must be developed through institutions that insist upon duties and obligations toward others as strongly as upon rights and privileges for oneself.

Lutheran Observer: No teacher who is irregular in his or her attendance, or who comes late on Sunday morning after the class has gathered, can hope to have any considerable success in Sunday-school work. There is no day-school in the whole country which would not be speedily despoiled of all its usefulness and so lose all its scholars, if the teacher should absent himself at pleasure and leave the scholars or those in charge to secure occasional visitors, or choose from among the number of the older scholars those who would consent to occupy the place of instructor.

Westminster Teacher: More and more are Christian people learning that true religion must have adequate and fitting expression in the life. A good creed, taking part in meetings, and activity in many forms of Christian work and general philanthropy, important as these are, are not the ripest fruits of faith in the individual. It is in Christian character, in the exercise of the spiritual graces in the contact of life with life, and in the outgivings of helpfulness in personal relations, man towards his fellows, that the final testing and measure of religion must be sought. Or, to put it more simply, love is the true measure of Christian life.

Boston Watchman: Behind all the clamour for pulpit oratory, there lies the notion that somehow the preacher is to do it all. There is a Protestant sacerdotalism only less injurious than the Roman Catholic type. The preacher is not to do it at all. If Christianity is to prevail in any community, it must be by each Christian exercising his gifts for the cause of Christ. The people who long for an "eloquent" preacher could probably make their minister, if he is a good man, adapted to his place, eloquent enough for all practical purposes, by rallying about his ministry, and not depending on him to "draw" them as well as those who care nothing for religion.

The Presbyterian: "Bread funds," are, we fear, to be the order of the coming winter in our great cities. The great army of the poor, whose ranks are growing so rapidly, must be fed. Humanity urges us to this. The best and truest policy demands it. The religion of Jesus Christ sanctions it—yea, makes it imperative. No matter whether the poor are improvident; no matter whether they revile the rich and say bitter things against the homes where luxury reigns; no matter whether secret plots are hatched, and hatred boils in many a breast that is lightly covered—the command still is, "If thine enemy hunger, feed him." It is getting to be the duty of the hour.

Our Contributors.

LET US HAVE THE BEST.

BY KNOXONIAN.

Sir Oliver Mowat delivered a good patriotic speech in Hamilton the other day. Sir Oliver has a pleasant literary style. His sentences are clear, crisp, terse, compact and well-rounded. He has individuality, and individuality is, after all, the charm of style. Nobody ever wrote well if trying to write like somebody else. The most excruciating kind of speaker is he who tries to speak like some other man. There is only one more deplorable kind of imitator, and that is the one who imitates when he prays.

The best part of Sir Oliver's speech was the paragraph in which he urges the people of Canada to try and secure the best of everything. "We want," said the Premier, "the best laws and the best administration of the best laws, the best universities, the best colleges, the best schools, the best farmers, the best manufacturers, the best mechanics, the best bankers, the best merchants, the best judges, the best lawyers, the best doctors, the best journalists, the best engineers, the best architects, and the best men in every department of industry and intellectual activity. To crown all we want Canadians of every class and condition to be a law-abiding, a temperance-practicing, and in all respects a well-conducted and honourable kind of people."

It will be noticed that the Premier did not say, we want the best preachers. Why did Sir Oliver omit the preachers? Certainly not because he ignored them. The Premier is a church-going Presbyterian and is well known to take great interest in preachers and preaching. In fact he occasionally occupies the pulpit himself. Some of the American journals said a year ago that the Ontario Premier could hold the attention of a congregation longer on a hot Sabbath than any regular preacher in the Province. Why then did Sir Oliver not say we want the best preachers. The reason for the omission is clear. The Premier thinks we have them already.

If the Premier holds that opinion about the Canadian pulpit he is well backed up by no small number of Canadians who travel. Some of the most disappointed church-goers we ever met were Canadians who went to Scotland expecting to hear preachers over all the kingdom like Chalmers, Candlish, Guthrie, and other pulpit princes of the Disruption era, or Cairns of the U. P. Church. The man who goes to Ireland thinking that every preacher in Ulster is a Doctor Cooke, generally comes home thinking there is a mistake somewhere. Some good people are coming home from Chicago at the present time more than satisfied with their own ministers and churches. They went the round of the Halls on Sabbath, heard the sensational much-advertised men, and came away as much disgusted as edified.

Of course there always will be people who think that a preacher who comes from a long distance must necessarily be better than one near home, just as there are sick people who think that a pill made in New York, or Edinburgh, or London must be better than a pill made by the druggist on the next street. And there will always be imbeciles who roll up their eyes and open their mouths at every new preacher and say, "Did ye ever hear the likes of thon?" but the intelligent people of this young country are not much given to exercises of that kind.

One thing is clear. There ought to be far better preaching in Scotland and Ulster and some other European countries than in Canada. For one difficulty the average preacher in these countries has to contend against, the preacher in Canada has to contend against ten. Considering his environment the Canadian preacher does at least fairly well. If

Sir Oliver did not say we want the best preachers, because he thinks we have them already, he was not far wrong. He very seldom is.

Another thing is also clear. When the church-going people of Canada make it evident that they attach more importance to the really good qualities of a preacher than to his power to draw a crowd and raise money, the preaching power of the country will go up fifty per cent. A preacher needs much grace to keep him from acting like a clown, if he knows that clownish tricks will fill his pews much more quickly than sensible preaching. The temptation to get up a show of some kind is rather strong if a preacher knows that his neighbour has a Sunday show on the next street, and that his own friends may blame him if some of his people patronize the neighbour's show.

It would greatly help Canada to get the best of everything and Canadians to become the best kind of people if we realized once for all that communities, corporations, and bodies of every kind have a reputation and character as certainly as individuals have.

Since the last census was taken two years ago, orators have worked themselves hoarse, and writers have used gallons of ink, on the fact that we have only five millions of people in Canada. How many have said or written much on the kind of people we are? The kind is of much more importance than the number.

Cities and towns wrangle about their population every day. A decrease of one or two hundred is considered a calamity, and an increase of a few hundreds a great thing. Civic character is a much more vital consideration than a slight change in numbers either way.

Even schools and colleges are often judged by the numbers that attend them rather than by the character of the work done in them. Cities, towns, villages, townships, churches, congregations, conferences, synods, Presbyteries, sessions have a reputation and a character. Insurance companies and companies of all kinds have a reputation. We cannot have the best in every line until every man realizes that he has to guard not only his own personal reputation but the reputation of his country, his town, his church, his congregation and every body of people he is connected with.

How is it that so many fairly good men do things as members of a corporation, or company, or society, or party, that they would never dream of doing in their individual capacity? Simply, because they do not realize that bodies of people have a character to sustain as certainly as individual men.

By all means let every Canadian try to have the best in every line. To secure the best we must stop thinking that the biggest is the best, and we must remember that bodies of people have characters that may be good or bad or only middling.

Fellow-citizen, what is the reputation of the city, town or township in which you live? How much have you ever done to make its reputation good?

Son of Calvin, what kind of a congregation is that you belong to? What have you ever done to make it better?

STATEMENT BY REV. JOHN WILKIE RESPECTING THE MISSIONARY COLLEGE AT INDORE.

I. State of the field. When two years ago I made a calculation from figures then obtainable, I found that .0019, or 19 out of 10,000, of the population were in schools, and that there was one school or college for every 24,245 of the people.

Many of these schools are (a.) Mohammedan, where the Koran is memorized. (b.) Shastric, where the Hindu sacred books are memorized. (c.) Banya, or shop-keeper, where only that connected with their accounts, is taught.

The greater part of the people can neither read nor write, and hence are the prey of the cunning priests and their

ignorant superstitions, and hence, too, the sale of books, tracts, etc., is very restricted.

In the general awakening, Central India has been moved somewhat, too, and hence there is a rapidly increasing number who desire to be able to read and write. Were we able to occupy it, almost the whole field of virgin soil is open to our efforts, and had we but the men we might have 1,000 of schools among these people.

II. Our desires. 1st. To educate as many Mohammedan and Parsee boys as we can reach, in a Christian atmosphere and by direct Christian instruction. We get the boys when their minds are open to impressions, and day after day, before their prejudices have bound them, and so can give continuous and progressive teaching; and, inasmuch as we are helping them in a way they can appreciate, we can instil divine truths by means not possible in the ordinary preaching services we may hold. They regard our words as those of a friend.

Further, we cannot surely, in the awakening in India, in the crisis through which it is passing, allow the young men, the future rulers, to be educated in the infidel atmosphere of too many of the Government colleges, or in the heathen atmosphere of some of those in the native states, if we can counteract that evil influence. There never was so great a need for healthy Christian influence in connection with education as there is here to-day, and this only the mission schools and colleges can give. They are not afraid of us nor our religion, and to me the Bible-class hour is one of the most interesting of the day. I teach the Bible to the college and matriculation class, and have thus day after day about 40 young men before me, deeply interested in our religion, eagerly questioning each step of our way, but yet apparently following me step by step as I seek to lead them up to Christ, not a few of them, convinced of the truth of Christianity, some even confessing Christ publicly. If the Gospel is the "power of God unto salvation," as I firmly believe, then I know of no way in which to gather together for daily presentation of the Gospel a congregation at all equalling this one whether we have regard to the present or the future of these young men.

The fact that heathen colleges are being established, only emphasizes all the more the need for ours, i. e., if we keep before us the higher work that we can and should do, and that will not be thought of by these others. The causes that led to infidel France, are living realities in India, and even the Government has at last been awakened to a sense of her danger; but her hands are tied.

2nd. But our special aim is to train and educate our native Christians for the work of our Lord in Central India.

Every mission has more work than workers, and so we only get those whom misfortune has in some way thrown out of work in their own field, and too often these are far from satisfactory. We must therefore train our own men. For some of these the Vernacular school course will be sufficient, but we must put the best weapons into the hands of those able to wield them in the keen, earnest conflict that is being waged around the cross of our Lord and Master Jesus Christ. If a college education and the mental training it imparts are needed at home, how much more in India. All our Christians cannot be set apart as Christian workers, and of the workers all cannot take a university course, but some can, and for this we require our Institution in our own field where we can take them over the entire course. The Normal School and theological classes we should more fully develop, but in the meantime we are trying to train to the extent of our strength, time and ability, in the subjects that seem to be needed for those under train-

ing. We do not mean to say we are doing all we wish, but, till our hands are strengthened, we are trying to cover all that seems possible.

We have now sixty Christians in the school, of whom fourteen form a special class that we are preparing for the position of teacher missionaries in the meantime. The greater part of these are from Indore, but gradually we hope to get the young men from other fields too, when our numbers will greatly increase. These are all taught the Bible outside of school hours, besides the daily Bible instruction given to all the students in their regular classes, and take part in the Christian work, as in Sunday schools, evangelistic work, &c., &c., as they are able.

(The special importance of these facts is very apparent, in view of the following sentences just received from another missionary: "During the past twelve months upwards of 50 of the Mangs have been baptized. These are the first fruits of what is believed will be a large ingathering into the Christian Church. To teach and build up this flock in the Christian faith, will require a band of earnest, faithful native workers." A. R.)

III. Our need. Our great difficulty has been the want of help and want of accommodation.

For the accommodation we require—
1. A church building large enough to receive the crowds that come to almost every service. We have two rooms turned into one in the new college building, i. e., 50x20, but to-night at prayer-meeting, outside on the verandah, as well as in the room, the whole was crowded full. Our new college hall, 70x40, if completed, would help us over this difficulty.

(In a private letter, recently received from Mr. Wilkie, occur the following touching sentences: "As our wee room (50x20) is crowded full and overflowing at our different services, there is an intense longing for the larger hall—but it will all come in our loving Master's own time, and He knows what we need and when." A. R.)

2. Room for our classes.
3. We should like to have a "home" for both Christian and other students, so that the Christian influence may be more thoroughly carried out. Such a building could be erected for about \$2,000, of good materials, but of this I do not care to say anything till the college building is completed.

At present the walls of the college building are built, but roofing, plastering, seating, &c., &c., are undone, and to finish it, i. e., to give us class rooms and our hall or church, we will require \$10,000 additional. The entire cost of the building was estimated at \$25,000. Of this, \$10,000 was raised in Canada, and it was expected that \$10,000 would be given by the Government here. In this I have been disappointed, as the great fall in the value of silver has thrown the Government in to serious financial difficulties. If I had obtained this, I could easily have managed for the rest; and I earnestly hope that some good friends may come to our assistance, and give the money the Government was expected to give. . . I cannot but believe there are many in Canada who will gladly join us in the work that is theirs as well as ours, when they know the need.

I should have said the first story is all done, and is used by the college and part of the school classes.

(Signed) J. WILKIE.

Indore, Sept. 6th, 1893.

Copies of the above "Statement" I propose to keep on hand in quantities during the next three months, to be used by any one who would like to help in making up the amount required, and I hold myself ready to transmit to Mr. Wilkie direct, at the end of each month, any money that may be sent in for that purpose. Mr. John McIntosh, of this village, has kindly undertaken to manage for me the accounts, the banking and transmission, but the money may be sent to me. A brief, weekly account, if space can be allowed, will appear in

each of the Presbyterian papers, giving weekly receipts and the then state of the fund. By keeping this open for three months, all who have a mind to help, will have the opportunity both for prayer and effort in a quiet but effective way.

Rev. Dr. Reid, at my request, kindly consented, under some restrictions, to act as Treasurer, but these restrictions made a local Treasurer necessary besides, and we think at present it may be more convenient and direct to do all the business on the spot, though looking to him for any instruction that may be needed. But, if further investigation shows it to be advisable, the money will be remitted at the end of each month to Rev. Dr. Reid, for transmission.

Copies of the above "Statement," each inclosed in an open envelope, will be sent to any address. These can be distributed among friends in Sabbath schools or congregations, to be returned within a week containing any gift the willing-hearted may wish to put in for the cause. The smallest offerings in this way will be acceptable. The amount thus received can be sent at once to me, Mrs. Anna Ross, Brucefield, Ont., and will be acknowledged with all the care and speed possible, both to the sender, and to the two Presbyterian papers. Many can thus have the opportunity to help, and yet no one will be pressed to give, or to give more than they feel inclined. When convenient, the copies of the "Statement" may be sent back to me, as they may easily be used several times. \$10,000 are required, if possible, \$12,000. Is it asking too much to plead that He whose are the "silver and the gold," shall so open His treasures that the full amount shall come in by the end of the three months? Will those, especially those who can help but little with money, make this matter a subject of prayer? This effort, I may add, is made with the hearty sanction of the Foreign Mission Committee.

ANNA ROSS.

Brucefield, Ont., Oct. 16th, 1893.

LETTER FROM REV. S. H. KELLOGG, D.D.

Through the kindness of old and valued members of St. James' Square Presbyterian congregation, we are enabled to lay before our readers the following letter from Dr. Kellogg, which will interest them all, and most especially the members of his late charge and all the more because of its personal and domestic references, which in other circumstances might have been withheld, but in this case constitute one of the charms of a most interesting letter.—Ed.

"The Firs," Landour, North India, Sept. 20th, 1893.

My dear Friends: Many is the time that you have been in our thoughts, and often have I thought that the next mail should carry you a word of remembrance. But you will have heard how things went with us for so long, with my wife's long fever, and will not have wondered that there are many both in the congregation and elsewhere to whom I have never yet written. Since my wife has been so far recovered as to give me a chance to work, I have felt that I must crowd to the this Biblical translation work to the utmost, and correspondence has still had to take a second place.

All the morning, I have been working over my Anglican colleague's translation of Jonah and Obadiah, with my own Pundit at my elbow revising my own translation of Exodus, each of us constantly interrupting the other with remarks and questions, each on the work before him. Then, as a third in the room, has been my Edwin at his Algebra, coming to me every now and again with a mathematical problem. It reminds me a little of Napoleon, of whom it is said that he frequently used to dictate to four secretaries at once, as many different letters; though I dare not hope that I can work as successfully in this way, as that great, but very wicked, man. I may carry out my illustration of a morning's work, still showing the manifoldness of one's occupations here, even in hours set apart for study. Yesterday a poor fellow in my service fell very sick and was taken to Dr. Newton, one of our medical missionaries here, who has kindly taken the poor sufferer into his own house that he might nurse him the better, and be with him all the time, as he lives far from here, and the miserable hut of the man's brother which was near, was a sad place for an almost dying man to be placed. But the doctor had left his medicines and instru-

ments at his home on the plains, being only up here for a short vacation; so while he takes medical charge, I have undertaken to look after medicines and apparatus so far as I have them, or can procure them. So in the midst of my studies I have had to rise once and again to fill a prescription sent around by the doctor or send some instrument which the doctor had left at home. We are feeling so sorrow for the poor fellow; for he was according to his light a very faithful servant, and yet unprepared to die, if die he must. I was in his poor hut to see him after I had placed him in the doctor's hands, and tried to point him to the Lord for help, but he was suffering so much I fear he could take in little. However, it gave a good opportunity to explain the Gospel to a young brother of his who went off with me to get some medicine for him, which I was to send him. These are the times, times of sorrow, when with these poor Hindoos, as with us at home, God's plough of affliction makes the soil of the heart open and tender, so that one gets attention instead of indifference, and by kindness shown one can win hearts, we hope and pray, for the Master. So much for the outline of one forenoon's work.

We are having such a tremendous storm for these last three days; I think one of the most terrible I ever saw, except on the ocean. We have already had since the end of June over 120 inches of rain, which I believe is rather more than you have in Toronto for three years, and it must be far above that now. Such sheets of water as fall! The fastest I ever saw in Toronto was one Sabbath eve in the year before I left, when it rained an inch an hour for two hours. I dismissed the people that night without a sermon for the only time in my life. But a night or two ago it rained here thirteen inches in seven hours; twice as fast for about three times as long; and I think last night cannot have been much less. We look to hear of great disaster when the storm is over from the awful landslides which often take place here on the mountains. Fortunately the steep mountain slope behind our house is densely wooded, so that the roots hold the soil together, or we might have the experience of one of the Rajputana missionaries (U.P.) who is up here, who with his sick wife had to turn out into the rain at 2 a.m., the mountain coming down on the house and obliterating some of the rooms, leaving large forest trees on the verandah.

The rains ought now to be over, and we are hoping that this storm may end them.

I am expecting during the winter season to give lectures in Urdu to the students in our theological college in Saharanpur; we wanted to live there, but could not get a suitable house, as all the mission houses were occupied; so we are at present expecting to live in Dehra Dun, after November, about thirteen miles down the mountain from here, and 45 miles from Saharanpur, which distance I shall have to cover—as there is no railroad—in the saddle and on my bicycle, which last I find worth everything in this land of splendid roads. Last winter I went about among the villages chiefly in this way; not only saving a great deal of time and strength, but, as it proved, attracting in a kindly way the natives, who, as a rule, had never seen one. For explaining to them its operation, their good will was won, and questions started which opened the way right up for the Gospel. One day, for instance, a fine old Hindoo gentleman, the postmaster of the town, with a number of the native bankers of the town came over to my tent to see more carefully both the bicycle and the typewriter, of which they had heard much. The old gentleman asked me how it was that while they had very intelligent men, they never made any discoveries or inventions. I told him that for hundreds of years while their forefathers were highly educated and intelligent, mine were utter barbarians, like them, however, worshipping dumb idols; but that from the time the British nation received the Gospel, not only did they leave idolatry, and their morals improve, but their intellect also was wonderfully quickened; while you who, despite the Gospel, have yet held on to your idolatries, have made no progress for centuries. Which of the two religions is the more likely to be true? The old man was much impressed, and said: "Wuh to ak bahut bhari praman hai." "That is indeed a very weighty proof of your religion!"

Things look dark here, as it seems to me, for this poor country. The great depreciation of silver, in a land where silver has been the one currency (with copper) has made the millions of poor still poorer; religious fanaticism, side by side with the spirit of inquiry, increases; Russia is pressing more and more closely on our northern frontier, only less than a hundred miles away now—and

with no peaceable intent. I cannot enlarge on these things, but I want to assure you, and through you, all the dear friends who gather in St. James' Square, to pray for missions, that there is very special reason to pray for India, that God may overrule all these things, that His dear people here, a handful of sheep in the midst of wolves, may grow in grace and numbers, be a blessing to their suffering countrymen, and be saved from the grave calamities which threaten the land. With this, good-bye. Mrs. Kellogg unites with me in Christian love to you both, as also to all inquiring friends. Very truly yours in Christ's service,

S. H. KELLOGG.

P.S. Remember us both specially to the — who have not been out of mind, even if we have not yet written, which same might be said of a host of others.—S. H. K.

LETTER FROM REV. DR. J. G. PATON.

The many friends of the Rev. Dr. J. G. Paton will be glad to hear of his safe arrival in Glasgow, Scotland. Mr. W. Drysdale, of Montreal, has received a letter from him, of which the following is an extract:—

I landed in Liverpool on Saturday morning. That evening I did not feel sick, but could not write or read with comfort, as usual at sea, and felt as if the time were lost. On the 14th I entered upon a two months' course of meetings, in the largest cities of Scotland, England and Ireland. All was arranged before I came, by a volunteer committee, which saves me much labour and time. They have taken Exeter Hall, London; the City Hall, and St. Andrew's Hall, Glasgow, etc.; and each city to be visited, with from one to three meetings daily. I hope I may be able to carry all safely through, for I caught a severe cold on the voyage, and have not been able to be out since I landed. May the Lord grant strength and His blessing, with much spiritual fruit, to His glory!

I look back to my visit to Montreal with pleasure, and feel very grateful for all the undeserved kindness and liberal aid the churches and friends gave me and our mission. I heard that the Toronto Foreign Mission Committee took no action regarding the Five Cent Children's Shares for our Mission Ship, till they see what the Synod of Nova Scotia does regarding it; but I hope God has led them to approve of it. We must accept the result as His will in the matter.

The London Missionary Society are launching a new "John Williams," with auxiliary steam power, on the 11th Nov., built here in Glasgow; and unless Canada helps us, there seems to be no hope of ours being built.

With best wishes to you and all friends, I remain, yours faithfully,

J. G. PATON.

A SUCCESSFUL SUNDAY SCHOOL.

The earnest, devoted Sabbath School teacher need have no fear of failure come to your class each Sabbath with your lesson well prepared, and this one desire always uppermost in your mind, to lead the children to love their Saviour. Always be in time to welcome your class, and be careful to see that they have hymn books and everything that is necessary, in order that they may join in the service, and at prayer see that each little head is bowed with reverence. Always set them a good example, never let them see you talking, or looking about, while you should be singing or listening yourself. And try to be with your class every Sabbath. Do not let anything except illness or something which you cannot really prevent keep you from your class. Always remember that you are a worker together with God, placed here to advance His glory, to promote the interests of His Kingdom, to improve every talent entrusted to your care. The time in which we can labour and show diligence is rapidly passing away, opportunities for doing good are not to be recalled at will, once gone they are gone forever.

The great thing wanted is a sincere and earnest desire to bring your class to Jesus. Try and have your class the very best in the school. An eminent servant of God has said, "It is indolence, and not humility, which would make contentment with the lowest a reason for not aspiring to the highest." We, as followers of Christ, coming into contact with the children and with all with whom we associate in the world, are to commend His religion and spread its influence wider by our pure, earnest and Christlike temper and bearing; our daily lives, so to speak, are to be perpetual pleadings with man for God; and by exhibiting the softening power of Christ's grace, by living a life bright with purity and love and goodness we are to win others to the Saviour.

Christian Endeavor.

VICTORY THROUGH CHRIST.

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

Nov. 5.—1 Cor. 15:57; 1 John 5:35.

One of the gladdest sounds on earth is the shout of victory. How joyous the words of Paul, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." But did Paul make the mistake of boasting when he was putting on the harness, instead of waiting until he was prepared to put it off? Far from it. Even when writing, he felt that the victory was his. When the time actually came for his last earthly encounter, he was still in the same confident spirit. Then he could say, "I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." Paul felt that death was neither a conqueror, nor a master, but a servant. Death to him seemed only like God's porter whose duty it was to open the doors of the heavenly mansion and allow the redeemed to enter in. He was no more concerned with this servant than he would be with his prototype at the door of an earthly mansion. He was interested, not with the porter at the door, but with the friends within. Indeed, he even went so far as to say that death was one of the believer's possessions. Death finds a place in the inventory which Paul makes of the Christian's belongings (1 Cor. iii. 21-23). Since this is so, why should the Christian fear?

Many expressions are on record to show that Christians have triumphed over death. William Hunter when dying said, "If I had strength to hold a pen, I would write how easy and delightful it is to die." Brownlow North, the evangelist, died with the expression, "Perfect peace," upon his lips. Said Lady Glenorchy with her expiring breath, "If this be dying, it is the pleasantest thing imaginable." The Countess of Huntingdon, upon her death-bed said, "I long to be at home! My work is done. I have nothing to do but to go to my Heavenly Father." When Hugh McKail was brought upon the scaffold to suffer martyrdom, he turned to one side of the scaffold and said, "Farewell, sun, moon and stars! Farewell, all earthly delights!" Then turning to the other side he said, "Welcome, God and Father! Welcome, sweet Jesus Christ, the Mediator of the new covenant! Welcome death! Welcome glory!" But why give other illustrations? They might be multiplied indefinitely.

Let us never forget that this victory over death is attainable only through Christ. He it was who first robbed death of its sting and the grave of its victory. It is only when trusting implicitly in Him that we can realize that the last enemy is robbed of its terror. If we, like Balaam, desire to die the death of the righteous, if we wish our last end to be like his, then we must live the life of the righteous. If our hopes are centered in Christ, if by faith we rest upon Him and His finished work, then we can go down with calm confidence into the valley of the shadow of death; then we can look forward with bright and happy anticipation to the time when we shall be re-united with friends and loved ones beyond the grave. It shall come to pass that at eventime there shall be light.

Do not destroy your church papers, periodicals, etc., when you have read them. They will be a great boon in many homes on our mission fields, where there is a lack of good reading matter. The Knox College Missionary Society ask for contributions of suitable literature for distribution by the missionaries who go out to these fields. Address all donations to Room 21, Knox College.

Rev. M. W. McLean, M. A., has tendered his resignation of the pastorate of St. Andrew's church, Belleville.

Pastor and People.

SHARED.

I said it in the meadow path,
I say it on the mountain stairs—
The best things any mortal hath
Are those which every mortal shares.

The air we breathe, the sky, the breeze,
The light without us and within—
Life, with its unlocked treasures,
God's riches—are for all to win.

The grass is softer to my tread;
For rest it yields unnumbered feet;
Sweeter to me the wild rose red,
Because she makes the whole world
sweet.

Into your heavenly loneliness
Ye welcome me, O solemn peaks!
And me in every guest you bless,
Who reverently your mystery seeks.

And up the radiant peopled way
That opens into worlds unknown,
It will be life's delight to say:
"Heaven is not heaven for me alone."

Rich through my brethren's poverty—
Such wealth were hideous! I am
blest

Only in what they share with me,
In what I share with all the rest.
—Exchange.

THE ANTI-FOREIGN RIOTS IN CHINA.

BY REV. J. H. MACVICAR, B.A., HONAN.

We may dismiss at the outset, I think without the least hesitation, the idea which naturally occurs to Christians at home that these riots were but the legitimate outcome of the barbarous treatment meted out to Chinese subjects in America. It is sufficient to indicate that the extreme and un-Christian legislation known as the Geary Act—which may even yet provoke retaliation—did not at that time disgrace the statute book of the neighboring Republic; nor is there evidence that more recent disturbances are in any degree connected with it. In like manner we may almost dismiss the theory of incipient rebellion, which was first propounded by a Shanghai lawyer said to be in the confidence of many of the highest Chinese officials. According to this view, the flame of riot on the Yang-tse was fanned by parties whose sole ambition was to embroil the Chinese Government in difficulties with foreign Powers, in order that they themselves might find a convenient opportunity for raising the standard of revolt and succeeding in their long cherished desire to oust the Ch'ing dynasty from the throne. It is true the standard of revolt was raised before the year came to an end; but it was in Mongolia; and apart from the extreme geographical remoteness of that field, all the circumstances under which the Imperial forces came into conflict with these mounted robber hordes indicated that the uprising in the North had no connection with the demonstrations against foreigners farther south. And yet it cannot be denied that the theory of the Shanghai lawyer seemed to find support from certain sensational developments in the midst of the rioting: The arrest, for instance, of a foreign adventurer, named Mason, who with dynamite and numerous small arms in his hand-satchel, was detected in the apparent act of smuggling into the country a large consignment of foreign rifles for the alleged use of a seditious secret society known as the Ko Lao Hui; also, the fact that stern measures were subsequently adopted by the Chinese Government to exterminate by numerous decapitations the society referred to; as well as the frustration of an independent attempt at Tientsin to smuggle arms into the country. Satisfactory evidence has been wanting, however, to implicate the Ko Lao Hui in a conspiracy against foreigners; and till within a very recent date evidence has even been lacking of any intention to precipitate a rebellion at the present juncture.

But apart from any such local conditions there is sufficient in the re-

lations which have long obtained between foreigners and natives in China to account not only for spasmodic outbursts, but even for such a continuous train of troubles as have been enumerated and described. At the risk, therefore, of proving tedious, I shall endeavor to indicate some of the main factors in this serious problem of continued foreign intercourse with the rulers and subjects of China.

In the first place, there is that peculiarly intense dislike for interference or enlightenment from without which has always characterized the Black haired Race. "Ju kuei chu k'an, pu chin hai k'uan." That is a sentence from a delightful Confucian essay on Contentment which my teacher of the language one day wrote for me on a paper fan; and it may be regarded as a particularly apt description of the dreamy inertness of a very ancient civilization. Ju kuei chu k'an, "Be as the tortoise which stirs not out of its hole," pu chin hai k'uan, "and does not know the sea is wide." How palpably it hits the case. In China the tortoise, living out its hundred years, has been selected as the emblem of longevity; and China itself, dragging out its national existence through millennium after millennium, whilst Egypt, Babylon, Greece and Rome have waxed and waned, may be looked upon as the Tortoise Kingdom, digging its hole in one corner of the earth and hibernating in a dormant state through all the dreary winter of its history. Such, indeed, is the Confucian ideal; and (to dismiss the figure) though Chinese geographers now-a-days know better than to represent foreign lands as mere dots on the margin of a map of China, they still proudly cherish that idea, and delight in calling theirs the Kingdom of T'ien-hsia—"Beneath the heavens," as if it were the only one "beneath the heavens." Our own knowledge of China and the Chinese has been greatly amplified within the last few decades and we have learned amongst other things to recognize her possession of some of the elements of true greatness; but in the discussion of the problem before us there is a danger of overlooking the one outstanding trait with which we first became familiar and which seems as marked now as ever it was—that of pig-headed, flatfooted exclusiveness. It was in 1834 that Lord Napier stood hour after hour at the gates of Canton vainly endeavoring to find a Chinese official who would receive his communication from the British Government without first compelling him to write on the face of it a character marking it as the obsequious petition of an inferior to his superior. Vast strides, it must be acknowledged, have been made since then in the direction of inculcating wholesome lessons in foreign diplomacy; but after all that has been done it is difficult to dismiss a suspicion that the old Latin adage is extremely pertinent, *Lupus pilum mutat, non mentem*: for it is only the other day so to speak, that Queen Victoria, in the person of her accredited minister, was permitted to hold audience with the Emperor of China in any place outside the Hall of Tributary Nations. This enormous race pride, then, will in the ultimate analysis be found at the bottom of all these tumults in the Valley of the Yang-tse, as well as elsewhere. The Chinese never wanted intercourse with the outside world and it looks very much as if they do not want it even now, notwithstanding the long series of object lessons they have received under varying conditions from the foreign communities established at treaty ports along the coast. Yes, this revolt, as has been already hinted, is as much anti-foreign as anti-missionary, and in most of the riots others than the heralds of the Cross have suffered the destruction of their property, or else had to save it at the point of the bayonet. It is a significant fact that a missionary travelling in one of the most hostile regions near the

scene of all these troubles everywhere heard the cry—not, "Here comes the man who wants to make us Christians," but—"Here comes the man who wants to steal our trade;" and one of the most common suspicions encountered in pioneer work anywhere is that the missionary is such only in disguise and means in the course of time to convert his preaching halls and hospitals into vast warehouses for the prosecution of foreign trade. That an intense pride and nothing else—displaying itself in unreasoning prejudice—is really one of the most efficient causes in all these outbursts was demonstrated by an unusually clever Chinese gentleman, who had been educated abroad, and at the instance of a well-known Chinese Viceroy took up the cudgels against the missionaries in a Shanghai English newspaper. "When," he wrote in flowing foreign rhetoric, "the educated Chinese see that this mass of darkness" (by which phrase he complacently designated the Bible and all missionary publications) "is being thrust upon the people with all the arrogant and aggressive pretentiousness of the missionaries on the one hand, and by the threats of gunboats on the other hand, it makes him hate the foreigner with a hatred which only those can feel who see that all which they hold as the highest and most sacred belonging to them as a nation, their light, their culture and their literary refinement, are in danger of being irreparably defaced and destroyed." This, let me say, is the root of the hatred of foreigners among the educated Chinese. It will be observed that the lively existence of race hatred is herein unequivocally admitted, and also that it is due mainly to the abnormally developed intellectual pride and self-sufficiency of the Chinese which lead them to regard all outside their own boundaries as untutored barbarians. Even those who have been educated abroad, and thus in a measure forced to acknowledge the superiority of our Christian civilization, still cherish in their hearts the immense national conceit which was so strikingly betrayed in the diary of the late Marquis Tseng, who in all seriousness stated that in ancient times China did actually enjoy all the highest products of our nineteenth century civilization, including the use of machinery and steam, but that for reasons well recognized by herself she came in the course of her history to discard them and so knows nothing of them now.

Perhaps the most conspicuous exhibitions of this race hatred have come from the official classes, and their insincerity, therefore, must unflinchingly be arraigned and held responsible for the inception and continuation of anti-foreign rioting. It is safe to assert, almost in unqualified terms, that were the officials of China sincere in their occasional professions of friendliness to foreigners, the relations of Christian missionaries to the masses would be at least as harmonious as those enjoyed by the votaries of another religion introduced into the empire from without—I mean Buddhism. It was all very well in the midst of the rioting for the Chinese authorities to declare, as they did, their utter inability to control the unruly elements. But it is noticeable that they never become conscious of such helplessness when occasion arises to suppress any outbreak for which they have no sympathy. Mencius long ago said, "The officials are the wind that blows; and the people the grass that is blown." And both parties tacitly and openly recognize this as the ideal state. On one of the steamers by which I came away from China, I met a gentleman who had carried on the first negotiations with the Chinese government for the introduction of a telegraph line. He related to me the particulars of his final interview with the Viceroy, Li Hung-chang, before carrying out the contract. "You tell me," said the Viceroy, "that the straighter the telegraph line the fewer the poles that will need to be bought?" "Yes," "Then make it straight." "But, your Excellency, what, for instance, if it has to pass by graves? Your people are

somewhat superstitious about any shadow falling across a burial mound, considering it a dangerous interference with the geomancy. Will not your people then be likely to object?" "Not if I issue proclamations. Make the line straight, Don't plant your pole right in the centre of a grave, of course, but just alongside." "In that case, I suppose your Excellency will appoint soldiers to protect my workmen?" "Soldiers!—what want you with soldiers? I shall issue proclamations; that will be enough." "But if your people do not respect your proclamations?" "The people know I am the Viceroy; they are bound to respect my proclamations. If they do not, their heads will come off!" And, needless to say, under the impulse of a will so strong, the enterprise was successfully carried to completion and the government to-day can communicate instantly by telegraph with almost any part of the empire. I mention this incident because it throws into marked contrast the spirit and performances of the officials during the anti-foreign outbreaks. Revert to the facts; and at numerous points throughout the Empire you find the Imperial Edict itself torn to shreds by fearless mobs, and no one in authority appears to mind it in the least. At one place you see Chinese soldiers with perfect immunity turning their coats inside-out in order to loot; and at another place hurling down a steep bank the helpless women they had been ordered to protect. Why, even in China, soldiers cannot mutiny without being called to account; and yet in neither of these instances was the slightest notice taken of their conduct. Again, you see them addressing themselves to their work with so little spirit, and such an evident lack of sympathy, that the great mob, laughing in its sleeve, shoves them aside and fearlessly dashes past with the cry of riot and torch of destruction. You even see defenceless women and children, who under cover of the night have been jostled through the streets and treated with barbarous indignities and acts of violence, seeking shelter at a court-house only to be driven back into the heart of the mob. Sincerity? Possibly nowhere in the wide world can instances of more revolting duplicity be cited against officialdom than over there in China.

"I never believed," wrote a resident of Wu-chang, "that the riots were an official movement till I saw how they were put down in our city. First, we had the anti-foreign literature circulated, and the rumors. The people were greatly excited by them; crowds collected and stoned the Roman Catholic establishment, and the authorities said they could not prevent it. Then we had the splendid joint proclamation by the Viceroy and the Governor, but the people tore it down. Then, soldiers were brought into the city in great numbers, and strong guards were placed over the missions, but this only made matters worse. After that came the Imperial Edict, which was also torn down, and then proclamation after proclamation, but they did no good. This went on for months. We felt we were living on the mouth of a volcano, and many a sleepless night did I pass waiting for these rioters whom we were warned on all hands to expect. But, just when it seemed as if the outbreak could not be staved off another day, there came a great change. On leaving my house one morning I became conscious that something had taken place. The people looked pleasant and agreeable again; the very dogs seemed friendly. I learned that on the previous evening the Viceroy had summoned the Mandarins to his official residence, and that they had been rushing about all night in consequence. Next I was told of a remarkable interview which the British Consul and the Commander of the Archer had had with the Viceroy in the afternoon. They had gone and told him plainly that the firing of a single missionary establishment would be the signal for instant retaliation on the part of the war vessels in the river. His Excellency, it was said, had manifested great incredulity, and pointed out that such an unwarrantable proceeding would be quite contrary to international law. However, he was fortunately convinced they were in earnest, so he called for his subordinates, issued his instructions, and all was changed in a night. From that time, not only has there been no more trouble threatened, and no more talk of uncontrollable soldiers and people, but there has hardly been a hostile rumor to be heard. This was what convinced me the whole movement was under official control all the time."

The thorough insincerity of the Mandarins is exhibited perhaps to the worst extent in the persistent preparation, publication and circulation of defamatory literature. If I touch less on this point than on others it is only

(Continued on page 699.)

Our Young Folks.

WON'T AND SHAN'T.

Won't and Shan't were two little brothers,
 Angry, and sullen, and gruff.
 Try and Will are dear little sisters,
 One can scarcely love them enough.

Shan't and Won't looked down at their noses,
 Their faces are dismal to see.
 Try and Will are brighter than roses
 In June, and as blithe as a bee.

Won't and Shan't are backward and stupid,
 Little indeed did they know.
 Try and Will learn something new daily,
 And seldom are heedless and slow.

Shan't and Won't came to terrible trouble,
 Their story is awful to tell.
 Try and Will are in the schoolroom,
 Learning to read and to spell.

Written for THE CANADA PRESBYTERIAN.

JOHN DAWSON.

CHAPTER VI.

JOHN ENTERS UPON HIS DUTIES.

Monday morning arrived, and John entered upon the duties of his office. He applied himself with diligence to whatever he had to do, was obedient to all Mr. Sinclair's commands, and was quick upon all messages that were entrusted to him. He kept both his eyes and his ears open, and did not make a too free use of his tongue. Mr. Sinclair seemed to take little or no notice of him; at least John imagined so. But employers observe more than most boys give them credit for. If boys are always out of the way when they are wanted, and as much time is wasted in looking for them as would take to perform the duty for which they are needed, a mental note is taken: "This boy is more trouble than he's worth." John contrived to be near at hand when wanted, and thus was ready to render help when his help was needed. And though Mr. Sinclair appeared to take no notice of John, he had made many mental notes. "John is a good and attentive lad; I thought I was not far wrong in my estimate of him." John expected praise which was not given; he looked for what he had no right to expect. When we do right and are attentive to the interests of our employers, we are not doing anything beyond our simple duty; and if we are only doing our duty, why should we look for praise. Some boys grow disheartened, unless they are being constantly noticed and commended for what they do. Not so, John. He many times said to his parents, "If Mr. Sinclair would only tell me he was pleased with me, I should feel better satisfied, but he never says anything, good or bad."

"Well, my son," his father would say, "do your duty, and if no complaints are made, conclude your service is satisfactory, for if it was not so, Mr. Sinclair I think, would soon let you know."

John, though somewhat discouraged, was not dismayed; these doubts of his were rather helps to increased diligence, than obstacles to exertion. "I'll do my best," he resolved, "and if I fail to please the fault shall not be mine." And thus he toiled from week to week, from month to month. Tom Sinclair paid daily visits to his father's warehouse. Sometimes, when it suited him, he would render a little help, but his visits by degrees grew fewer and fewer. He was too much of a gentleman for work. At times his father would set him to perform some duty, but Tom, having noticed John Dawson's diligence (unlike his father), was not slow in acknowledging it. "John," he got into the way of saying, "work doesn't like me, and I've no love for it; the governor has set me to do this, come and do it for me." On several occasions he did so, and almost got himself into trouble for his pains, through neglecting his own work; but experience taught him wisdom, and when Master Tom gave his commands, or made his requests, Master John would say,

"When I've done my own work, if I've time, then I don't mind helping you; but I must discharge my own duty first." Tom's work was many times thus left undone, to the great annoyance of his father. Thus time rolled on; Tom growing in idleness, John growing in diligence and goodness.

CHAPTER VII.

WELL MERITED REPROOF.

"I wonder what that son of Mr. Sinclair wants in this street so much," said Mr. Dawson to his wife: "I see him hanging about nearly every day. It is a pity his time was not better occupied." Katie, hearing what her father said, remarked: "John told me the other day that he feared Tom would grow into a worthless fellow: that he was more harm than good at the warehouse, and that his idle habits and love of pleasure would prove his ruin, unless he altered."

"John ought not to speak so of his employer's son," said Mrs. Dawson. "Yes, but mamma, I know Tom Sinclair is fond of going to the hotel to play billiards, and he likes wine and smokes cigars; and that he dislikes work, John cannot be far wrong in his opinion."

"I don't say John's opinion may be wrong. John can think what he likes, but it is not always right to say what we think," said Mr. Dawson. "But let us prepare for dinner."

Preparations for dinner were progressing, when a knock at the door announced the arrival of the Misses Sinclair, who were ushered into the parlour. They had called to invite Katie to take tea with them that afternoon, as their parents would be from home. Katie, as usual, was allowed to accept the invitation; and, as usual, was subjected to gloomy, brooding thoughts and jealous feelings at the more fortunate circumstances of her two companions. Mrs. Dawson noticed the great change in her daughter's disposition and manners after the Misses Sinclair had left, and took the opportunity, after dinner was over and they were alone in the house, of conversing with her on the subjects of envy and contentment.

"Katie, dear," she commenced, "I have several times noticed how unhappy you become immediately after you have had a visit from the Misses Sinclair. Will you tell me what is the cause of this?" Katie remained silent, but her mother noticed a slight blush pass over her face, and proceeded to say: "I hope it does not arise from feelings of envy because they are better off in this world's goods than we are; if such is the case, I should be very much pained, for it would amount to saying you are dissatisfied with your parents and with your home."

Katie made no reply, but her deeply crimsoned face spoke in plainer tones than oral utterance.

"Katie," said Mrs. Dawson, "I fear I'm right; your confusion tells me clearly that I am. My child, I trust you will give yourself no rest until you put such feelings from you; envy is destructive to happiness and peace of mind, and is a sin which affords no possible pleasure; it does not detract from the happiness of those we envy, and only makes those who exercise it miserable; it is a sin against which we should ever be on our guard, and is offensive in the sight of God and man. Katie learn to be contented with your lot, for contentment is only another name for happiness, and there is no experience so serene as that which is the portion of those who can say with St. Paul, 'I have learned in whatever state I am therewith to be content.'"

Mrs. Dawson being a wise woman, here let the conversation drop. She knew a few words fitly spoken were much more powerful than a long and wearisome lecture, but like a truly Christian parent, did not neglect to ask God's blessing on her daughter, and to turn her thoughts from evil.

Katie's afternoon duties were over, she prepared for going to Irwell Villa to see her friends, the Misses Sinclair. She had hardly got out of sight of her home, when she was met by Master Tom, who volunteered to escort her to their house.

"How is it, Mr. Tom," said Katie, "you can spare the time in the middle of the afternoon to leave the warehouse? My brother always says he is busiest from four to five o'clock, as all letters and invoices must be got ready for the mail."

"Your brother," said Tom, "seems desperately fond of work; he sticks at it like a leech, and is never tired. For my part, I soon get tired."

"Is tired a proper word, Mr. Tom," asked Katie.

Tom looked at Katie a very significant look and said, "Why what word should I use?"

"It is not for me to say," replied Katie, "but those who are not fond of work generally like pleasure."

"Yes," said Tom, "it's because I like pleasure better than work that I am here now. Your brother likes work better than pleasure, so I have left him to have his fill of it."

"So, then I am to understand that your going home along with me means that you are causing my brother to do your work," said Katie.

"No, not exactly, for I never do much work, and none when the governor is away," replied Tom.

"That is a confession of idleness that I would scarcely have expected you to make; but not only are you idle, you seem to me to hold your parents in great disrespect, for I presume you mean your father when you speak of the governor being away. I have always been taught it was the duty of children to honour their parents."

This sort of conversation was not at all palatable to Tom; he longed for an excuse to get away.

"Do you still like wine and smoke cigars, Mr. Tom?" asked Katie.

"Rather," was Tom's reply.

"And I suppose you think it reflects credit upon you to like wine and dislike work, and to hold cigars and pleasure in higher esteem than duty and perseverance."

Tom had had enough, and so he said, "I must leave you Miss Katie; it just occurs to me I have an appointment. 'But I thought,'" said Katie, "you had come to escort me to your house and your work is not yet half done."

"Good-bye, Miss Dawson," and off he went, whither was best known to Tom himself. True, he did not appear at home as long as Katie remained there, and no sentinel kept guard in the neighbourhood of Katie's house after this date. What motive prompted Tom in this self-imposed duty, I will not say; but truly thankful Katie felt that she had spoken so plainly, and had stood up like a true little woman on behalf of her brother.

(To be continued.)

KEEP A CLEAN MOUTH.

A distinguished author says, "I resolved when I was a child, never to use a word which I could not pronounce before my mother." He kept his resolution, and became a pure-minded, noble, honoured gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar words and expressions, which are never heard in respectable circles. The utmost care on the part of parents will scarcely prevent it. Of course we can not think of girls as being so much exposed to this peril. We cannot imagine a decent girl using words she would not utter before her father or mother.

Such vulgarity is thought by some boys to be "smart," the "next thing to swearing," and yet, "not so wicked;" but it is a habit which leads to profanity, and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

Young readers! keep your mouths free from all impurity, and your "tongue from evil;" but in order to do this, ask Jesus to cleanse your heart, and keep it clean, for "out of the abundance of the heart the mouth speaketh."—The Christian.

Teacher and Scholar.

Nov. 12th, 1893. } THE GRACE OF LIBERALITY. { 11 Cor. VIII. 1-12.

GOLDEN TEXT.—He became poor that ye through His poverty might be rich.—11 Cor. 8. 9.

This epistle was written not many months after the preceding. Paul had been in a state of unusual depression in the interval, partly by reason of persecution (1. 8), partly through anxiety about the effect of his epistle on the Corinthian Church (7. 5). His solicitude was relieved by Titus, who, though he had to tell him, that false teachers were increasing in boldness and making calumnious charges against himself, yet refreshed him by tidings of the tender, affectionate, penitent spirit, in which his former epistles had been received. The present epistle was called forth by that information. The care for the poor saints of the Church was welcomed as a constant charge by Paul. The Corinthians some time before had taken steps towards making contributions (9. 2). Paul now seconds Titus' work among them by further commending the matter.

I. Example of the Macedonian churches. In Macedonia Paul had founded churches at Philippi, Thessalonica and Berea, of whose great liberality there are many notices (11. 9; Phil. 2. 25; 4. 15, 18). This Paul makes known to the Corinthians. His grace showed itself amidst experience of great tribulation, and notwithstanding deep poverty. The persecutions which befel the apostles in founding these churches seem to have been continued to the hands of believers (I. Thes. 1. 6; 2. 14). Macedonia had also been desolated by successive civil wars, and so oppressed by the Romans, that the people were in abject poverty. Notwithstanding, their joy in the divine mercy so rose above these things, as to produce a wealth of single-minded liberality, which by contrast made their poverty seem to abound. Not only up to, but beyond their power they gave (R.V.). Again, while Paul's mention of the earlier readiness of the Corinthians had aided in stirring them up (9. 2) the movement proceeded from themselves. They even begged as a favour, from the apostles, the privilege of participating in the contributions to the saints (R.V.). Moreover the secret of their liberality was the fact that it was founded on self-devotion. They surpassed the expectation of Paul, because by God's will, they made an entire dedication of themselves, first to the Lord, and then subordinatedly to the apostles.

II. Exhortation based on the example. Titus had already made a beginning in calling into exercise the grace of liberality among the Corinthians. The example of the Thessalonians stirred up Paul to urge the completion of this grace. It was necessary for the fulness of their Christian character. Paul joyfully recognizes their riches in other Christian gifts (I. Cor. 1. 5. 7). They were sustained by strong, active faith, enriched in declaring and apprehending Christian truth, vigorous in their spiritual life, and fervent in that love towards the apostle, which he so much cherished. To harmonize with these, he calls upon them to excel in this grace also. Again this will give proof of their sincerity. The zeal of the Macedonians had given occasion for making this trial. Paul is careful to state that he is laying no command on them. Love can be tested only by what it yields freely of itself. The strength and genuineness of an inward affection is best proved, not by the feelings experienced, but by what it makes us willing to do. Besides, Christ became poor for their sake. Rich in possessing glory with the Father, He showed His spontaneous grace in entering into such a state of humiliation (Phil. 2. 6), in order that believers might share the riches of His glory (I. Pet. 1. 4; John 17. 22; Rom. 8. 17). His act not only shows that self-sacrifice is the proper test of love, but should move us thereto, from gratitude for the great mercy which His example has brought us. Moreover, their own profit required this, out of self-consistency. They had been before the Macedonians in making a beginning, not simply in doing, but also in purposing the year before. It will be profitable not to leave the work unfinished, but complete it out of what they have. Add to this, what is required, is thoroughly reasonable, God regards the attitude of mind, and where there is a ready disposition, it finds acceptance according to the ability.

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The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

WEDNESDAY, NOVEMBER 1ST, 1893.

Says the Interior: "We are not so anxious to annex Canada as to see some of her good ideas transplanted to this side of the border." That is all right; you can have all the ideas you want, but not a foot of territory.

Several brewers have testified before the Commission that they sold more beer in Scott Act counties while that law was in force than before its adoption or after its repeal. If prohibition improves their business, why do they ask compensation for loss of property and business should a prohibitory law be passed. If the Scott Act improved trade, why did they spend money in repealing it. There seems to be a screw loose somewhere.

We believe we are correct in saying that there was not a passenger killed on any railway in going to or returning from the Centennial in Philadelphia in 1876. It has been far otherwise with the Columbian. There have been several serious accidents, and some of them were of a nature that it was very hard to read the details. Of course the number of people carried to and from Chicago was much larger than the number at Philadelphia in '76, but the difference in numbers could not have made all the difference. The solidity of the East and the excitability of the West may have been factors in the case. Whatever the cause, the World's Fair will be a sad memory in a good many homes.

Once again we remind our friends of the danger of trusting too much to meetings in this plebiscite campaign. A good meeting may be informing or stimulating, or both, but it must be one or the other to make it worth holding. If a meeting informs the people, it is a good one, because many people need information. If it rouses the people to action it does good, because many need to be roused. If it does neither, it is no use. In fact, it is worse than useless, because the time and money spent on it might have done good in some other way. Organization that will bring out the votes is the indispensable thing. Ballots, not speeches, will be counted on the evening of polling day, and a speech that does not increase the ballots for prohibition is no use.

There is one kind of a temperance meeting that all good people should unite in stamping out. We mean the kind at which sentences not any too serious or refined are punctuated with laughter. The liquor business and its consequences are no laughing matter. Two-thirds or three-fourths of the crime of this country is produced by the liquor traffic, and crime is not a laughing matter. Much of the poverty of Canada is caused by intemperance, and poverty is no laughing matter. Hearts are broken and homes darkened by drink, and the man who can laugh at a broken heart or a darkened home is unfit to address his fellow men on any serious question. It is said that five thousand men go down every year in this Dominion to a drunkard's grave and a drunkard's doom. The man, who with that awful fact staring him in the face, can retail Yankee stories to make an audience laugh, has as little moral earnestness as the audience that laughs at him.

For many years it has been considered a good thing by temperance and municipal men to compel a large majority of the retailers of liquor to provide a certain amount of accommodation for the travelling public. A certain number of rooms in the house and stalls in the stable were necessary in order that a license could be secured. Several experts in their evidence before the Commission tried to knock that old theory on the head. They were quite certain that the best plan is to separate the liquor-selling from every other form of business. A capital move, they say, was made when the liquor and grocery business were separated years ago, and they are right. That was a good stroke of business. It is now contended that it would be an equally good move to separate liquor-selling from the business which finds accommodation for the travelling public. Quite likely that would be a good move too, should the plebiscite fail to find a sufficient majority.

The Commission on the liquor question has served at least one good purpose. It has been made clear by the evidence that the temperance sentiment of the Dominion, and especially of Ontario, has made marvellous strides forward during the last few years. Prohibitionists and anti-prohibitionists, temperance men and brewers, experts and ordinary citizens—witnesses of all kinds agree on that point. There was another point on which they all agreed, and that was that the influence of the Churches was one of the principal factors in bringing about the change in public sentiment. Of course no intelligent man needed to be told that, and no fair man would deny it, but between the present time and the first day of January, many of our readers may hear that the Churches are responsible for nearly all the drunkenness in the Dominion. The testimony of prominent men and not any too friendly to the Churches, is certainly of much importance on this point. Had it not been for the steady Gospel work done for years in the Churches, whiskey would be flowing in every corner of Canada to-day as freely as it flowed thirty years ago.

Why in the name of common sense should a judge have extraordinary powers to defend himself against criticism? The reputation of other prominent citizens is just as dear to themselves and as valuable to the community, as the reputation of a judge, but there is no power given them to put their critics in prison without a trial. Fair, intelligent criticism helps a man, and even unfair criticism hurts no man strong enough to be a judge. Principal Caven had his own share of newspaper criticism during the Equal Rights excitement and Sunday car fight. What earthly difference did it make to him. Mr. Macdonnell's name was in every paper in Toronto nearly every day the street car excitement was on. Who thinks any the less of him for that. Principal Grant is under newspaper fire nearly all the time. He stands it without a squirm or a scream. If the offending editors called at Queen's, he would take them into his house and give them the best kind of entertainment. The fact is, a judge who has to defend himself by the exercise of extraordinary power, lays himself open to the suspicion that he needs a great deal of defending. If any one misbehaves in court, by all means fine him or "send him down." Every approach to disrespect should be punished. We want order, decorum, and if possible dignity in the administration of justice, but the last way to get and keep these things is by having weak, sensitive, vindictive men on the bench. Mere arbitrary power will never command respect. A man strong enough to be a good judge does not need to put critics in prison.

Mr. J. Hardie, superintendent of the Bank Street Presbyterian church Sunday school, Ottawa, has held that position for twenty-five years. He is very popular in the school.

WHAT CASTING OFF PASTORS IN THEIR PRIME IS LEADING TO.

"I should like to please you, father, if I could, by entering the ministry, but I think I can serve Christ as well in some other calling in which I would not be liable to be cast off as unable to work at fifty or fifty-five." Is this a common feeling among the students that you associate with? "Yes, very common, and besides it is a very common opinion that the strong men are not entering the ministry for this reason, but are going into law, medicine, or other professions." This, which is part of a conversation that took place between a well-known and most influential minister of our Church and his son, is ominously significant, provided the facts are as stated. That which refers to the young man's own course is certainly as it is here given. He is not going to enter the ministry, and one, at least, of the reasons why, is, that he might be cast off at fifty or fifty-five, as he sees many others being cast off. If this feeling is common, as he avowed it is, and that the stronger men are avoiding the ministry for the same reason as himself, there is good ground for the utmost solicitude on the part of the Church at what is before us. The infatuated conduct of our people in running so blindly and persistently after young men, however pious and devoted, yet without experience, and casting off men who both have experience and are yet in their intellectual prime, is likely if it goes on to cost the Church dear. She is losing in both ways, disgusting the most able and aspiring youths, so that they are driven from the ministry, and she loses what might become a glory and honour and power to her under the blessing of God, and casting out of her pulpits and from her service those who might enrich and adorn her as they only can do who have spent the largest portion of their lives in loving devotion to her interests for Christ's sake. Not ministers alone, but everyone who loves the Church and all that the Church means of incalculable benefit and blessing to our country and to mankind, is surely called upon to give this matter the most serious consideration, to discover, if possible, the cause and remedy for a state of things which all admit and deplore. The causes are without doubt many and diverse. One thing, may be said, which of itself means much. The cause is certainly not that the Church is becoming more intensely spiritual in her membership and life, and because of this young men are preferred and older ones cast off, for no one who has had opportunities of observation would say that the preaching or the life of the younger men are marked by a deeper spirituality than those of the older men who are being cast aside for them. That is not the reason, and that, as we have said, means much. On the contrary, because the tendency of real piety in every man and perhaps more so in the case of ministers than of most others, is to become more deep, intense and all-pervading with years, there is great reason to fear that the main cause of the evil growing among us, is a decline in spiritual life. There is great activity, we admit, organizations and machinery without limit, grand churches and no end of display in the way of music, decorations and externals, but all these are no evidence that the Church's spiritual life is more real and intense now than at a former period, when full proof in the ministry was more prized. It has always been so, that the more the Church has prospered in a worldly sense, the more conformed to worldly ways she has become, and a truly godly and spiritual ministry was less prized. There can be no doubt about the material wealth and prosperity of the Church at the present day which has led many to connect themselves with her who are very far from being spiritually minded or caring for spiritual things. To all such, a ministry growing in spirituality must be unpalatable. The discussions which for many years have been agitating the

Church on some such vital subjects as inspiration, for instance, have no doubt shaken the faith of many and begotten a large amount of practical infidelity, even among church-goers, and consequent indifference as to who it is that does the preaching or what or how they preach.

No doubt much is due to the spirit of unrest, the love for change which has been produced and is constantly ministered to by many things which characterize our time. Nothing remains long in our stay. "There is a tremendous feeling of unrest," said the Moderator of the Synod of the Maritime Provinces, the other day, in his address to the Synod. This affects Church relations as well as all others. "The day," he adds, "for long pastorates, is evidently over. The Church should strive to solve the problems connected with pastoral changes." Ministers are very widely and deeply affected by this spirit of unrest as every Moderator of a vacant congregation knows. The number who apply for a "hearing" in vacant charges is so great, as almost to lead one to conclude that there are very few of our ministers who are not willing or even anxious to make a change. These cases for the most part become known to the congregations, and when once they get to know that their minister would move if he could, they are in many cases not only willing that he should move, but are also anxious to help him to get his wish and take the first plausible reason that arises to do so. To a certain extent then, the blame lies with ministers themselves.

"This is the young people's age," said a speaker at the Christian Endeavour Convention held at Montreal, and the greater scope and power given to young people in all Church work and life by these societies, and their natural preference for those more like their own age, who may reasonably be expected to have closer and more ready sympathy with them, has undoubtedly its influence, not only with the young, but also with parents, in choosing youth rather than age to fill up vacant pastorates, and make vacant places for young men. Often the first and chief question with respect to any minister wanted for a vacant congregation is, "Will he keep or will he draw the young?" Parental control and influence have been relaxed, and instead of parents drawing their children to, and keeping them in the Church by a spiritual life and character, exercising a steady influence in the home and over the family, they look to the minister to do the drawing, without distinguishing very carefully, in many cases, what the nature of the drawing may be, whether really to Christ by the power of a new life begun in the soul, or only to an outward connection with the Church by means of some one of the many societies which have come to be regarded as an indispensable part of it, if not the Church itself, and for which the buoyancy and fresh enthusiasm of youth are better fitted than the gravity of riper years, which instead of commending a pastor to his people, are often without hesitation or shame pleaded as a reason why he should be got rid of. But what is to be done? Is the Church to look on helplessly in the presence of what is felt to be a most serious and threatening danger? The question of remedies is too large to take up and deal with here, and must be left for another time.

The statement, published in this week's issue, of the Rev. John Wilkie, of Indore, of the needs of our mission college there, deserves, and we hope it will receive, the earnest attention and prompt, active help of very many who will read it. We should rejoice to think, of so many and to such an extent, as will relieve the difficulties and consequent great disadvantages the mission is labouring under. The statement of Mr. Wilkie gives weight to the view of a contributor, L. A. C., that the wise course for the Church to pursue is first to strengthen and raise to the highest degree of efficiency one missionary under-

taking before entering upon another. In this matter the Foreign Mission Committee is only the servant of the Church, and when the Church by its General Assembly says, begin a new mission here, or there, it ought also to mean that the Church is ready to sustain it in a state of reasonable efficiency. The money wherewith to relieve our college at Indore of its difficulties and enable it to do a noble work is in the hands of our people. Are we prepared to give it? The plan put before the Church by Mrs. Ross by the sanction of the F. M. Committee is simple and feasible, and we trust may be heartily responded to, so heartily that by the time specified for completing it, we hope she may be able to report that the whole amount needed is either on its way to India or is in her hands.

OUR MISSIONS.

Having noticed in previous letters our foreign missions to India and China, we can turn with profit and pleasure to our mission in Formosa; this is unique in many respects. Some twenty years ago a solitary representative of our Church was sent to this far-off heathen island, to do what he could in civilizing and christianizing; we need not follow the weary, chilling life he so long had to lead; the wonder is the heroic man is yet alive. His wanderings by sea and land, his trials from heat and cold, his home privations that words fail to express—all these are now history, and a glorious history, that the maker has said little about. His reward and monument are the sixty preaching stations now illuminating that not long ago all-heathen island. The hero of all this, with God's help, is now with us, and, as on his previous visit, a right royal welcome he will receive wherever he travels in our Dominion.

Dr. Mackay has worked his mission field in his own way; perhaps the Church has not always approved, but no obstacles were put in his way, and success sweeps away all opposition. The weak feature has been his being alone as Director, or I might say as Presbyterian Bishop. Many have said, should he break down, or anything serious happen him, then what? Happily, this reasonable objection now appears to be in a fair way of removal.

Formosa is the last of our foreign missions that belong to the whole Church. Most interesting missions in the New Hebrides and Trinidad, etc., are specially under the charge of the Eastern section of our Church; as the latter in particular appear to be growing beyond the strength of the East to sustain, would it not be a graceful act for the whole Church to lend a helping hand? There are thousands upon thousands of the same heathen in these islands, almost at our door, that we are sending missionaries long weary miles to reach; here, I think, is another of the mistakes we have made. Many of these island coolies have become Christians; numbers, I believe, return to their native land; if so, they become their lights shining in dark places, their changed lives alone making them a power for good wherever they go. Let us help our weaker brethren. L. A. C.

MEETING OF THE GENERAL ASSEMBLY S.S. COMMITTEE.

The S. School Committee of the General Assembly met on the 23rd and 24th ult., in the Toronto Y.M.C.A. Board room. There was a large attendance. The Rev. T. F. Fotheringham, of St. John, N.B., Convener, presided. The financial statement submitted by the Convener, showed a balance on hand of \$221.00, with outstanding liabilities of \$700.00, and that liberal contributions were coming in from Sunday schools, giving every prospect that the debt would be wiped out by the end of the year. The Convener was authorized to appeal to Sunday schools for contributions as to his judgment might appear right and best.

The Syllabus of Higher Religious Instruction for 1894, for examinations of 1895 was considered, and the following text books assigned:

I. Biblical Department, junior and intermediate scholars, the International S. S. lessons for 1894.
Senior, the same with an additional paper on the "Life of Abraham," "Men of the Bible series."

II. Doctrinal Department, junior and intermediate, Professor Salmond's Primer on the Shorter Catechism, Vol. II.
Senior, Dr. Whyte's Handbook, page 154 to the end.

III. Church History: Junior and intermediate, The Church of Scotland, by Madam Muir.

Senior: Scottish Church History, by Dr. Norman Walker.

IV. Essay: The same for all grades, "The Life of Abraham."

V. Teacher's Training: Dr. Morrison's Handbook for S.S. teachers.

The Home Study Leaflet was reported as having a circulation of 6,000 and rapidly increasing, with every prospect of being on a paying basis by the end of the year. The committee was appointed to prepare a new series of class books for S.S., and to report at the April meeting. A committee was also reported to draw up a Foreign Mission S.S. concert exercise for 1894. Mr. D. Torrance Fraser brought before the committee the need of S.S. in our French S.S. work. The Convener was instructed to correspond with the Board of French Evangelization on the subject, and the Montreal members of committee were appointed a sub-committee to confer with Rev. Mr. Amaron regarding the publication of a column for French Sunday schools in the proposed new French paper shortly to be published.

JUBILEE OF CHALMERS' CHURCH, HALIFAX.

The jubilee of this church, held lately, was a most delightful and memorable occasion. After a social meeting of two hours' length, held in the hall, of member and adherents of former years and of the present, they repaired to the church, which was decorated for the occasion and looked its brightest and best. The pastor, the Rev. John McMillan, occupied the chair, and on the platform with him were a large number of ministers of the city, elders of the congregation and others. After welcoming all, letters were read from friends, and the one written to Dr. Welsh in 1843, in response to which the Rev. R. Robb was sent out to be their first pastor. Mr. Robt. Murray, editor of the Presbyterian Witness, then gave a sketch of the fifty years of the congregation's history, embracing many interesting particulars, respecting the pastors, elders and members who had been or are still connected with it. Of the forty-four who formed the first roll three, all residents in Halifax, still survive. After paying a glowing tribute to the character and work of the Rev. C. B. Pitblado, now of Winnipeg, Mr. Murray said: On the 29th of April, 1884, Rev. John McMillan was inducted into the pastorate of this church. As his pastorate has been the longest in our chequered history, it has been the most fruitful. All that is becoming me to say is, that with God's blessing on the preaching of the pure Gospel, his organizing skill, his business tact, his unexampled vigilance and activity as a pastor—the congregation has grown and prospered and done wonders. The congregation was at no time larger than it is now; the prayer meeting was never so well attended or so lively; the people were never so liberal, and never did they more fully manifest the fruits of the Spirit.

Mr. J. C. Mackintosh followed with interesting references to Presbyterianism in Halifax during the past fifty years. Mr. McPherson gave a clear and concise account of Presbyterianism in Canada during the past fifty years. Dr. McKnight and Dr. Forrest gave brief addresses of the most timely and cordial character. The whole service from 5 to 10.30 was most interesting and delightful.

On Sabbath, the morning service was conducted by the Rev. Dr. Sedgwick, Moderator of the General Assembly, who preached from Acts 25: 18. He spoke eloquently of the grounds we have for courage, and wisely and hopefully of the state of the country morally and spiritually.

In the afternoon there was a Jubilee Service for the young, especially the Sabbath school. W. T. Kennedy, Superintendent, presided. Rev. A. Simpson, Moderator of Synod, gave the principal address. Rev. W. M. Fraser, Robt. Murray, John Watson, George Cunningham, John Grierson, J. Thompson, and Dr. Sedgwick and Rev. A. Robertson, and the pastor spoke briefly. There was excellent singing. The whole service was impressive and excellent.

In the evening the church was filled to its utmost capacity by a most attentive audience. Rev. Dr. Forrest preached from Deut. 4: 1. Chalmers church has prospered, and that is due to the zeal of the founders of the church. From its very beginning, its members seemed to be fired with zeal, but its success is most due to its band of godly women, who afterwards were the moving spirits in founding many of our charitable and benevolent institutions. This church has told upon the religious life of Halifax, of the whole Province, and of the whole Church. The preacher concluded with an earnest appeal to present duty.

The jubilee, taken all in all, was most

delightful, and we have no doubt it will be profitable to the congregation in stirring up their zeal and intensifying their loyalty to the Church and the Church's ever living Head.

CHURCH OPENING AT ST. THOMAS.

Knox church, St. Thomas, after having undergone a thorough renovation, was reopened for divine service on Sabbath, Oct. 22nd. The church was packed at both services, chairs being placed in the aisles, and at the evening service all who desired could not obtain admission. The clean, quiet beauty of the interior was greatly admired by all who attended. The re-opening sermons were preached by the eloquent pastor of St. Andrew's church, Toronto, Rev. D. J. Macdonnell, B.D., who, by the way, officiated on a similar occasion some seventeen or eighteen years ago in the old church which stood on the site of the post office.

On Monday evening a platform meeting in connection with the re-opening services was held. The church was well filled. On the platform were Rev. J. A. Macdonald, pastor of the church, Rev. D. J. Macdonnell, of St. Andrew's church, Toronto, Rev. Canon Hill, and others. In the audience were a number of ministers from other city churches.

The Rev. J. A. Macdonald, pastor, occupied the chair, and said that, after consulting with city ministers, it had been decided to substitute for the usual five-minute addresses, a lecture, sermon, or speech by Rev. D. J. Macdonnell, who had the privilege of speaking for an hour and a half, or as long as he desired and there were people left in the church to listen. He then introduced the reverend gentleman, who announced his subject as "Conservatism and Progress in the Church," founding his remarks upon conservatism on the text, "Hold fast that which is good," and on progress on the text, "Let us press on unto perfection." He considered the subject in its application to worship, to the preaching and teaching of the Word, and to the state of theological thought of to-day, which he characterized as being one of transition.

The meeting was closed with the usual devotional exercises, after which refreshments were served by the ladies of the church in the lecture rooms.

The entire collections in the special envelopes amounted to \$288.71, of which the children in the Sunday school gave \$64.82. The open collections at both services amounted to \$41.70.

PRESBYTERY MEETINGS.

A large and enthusiastic meeting of the Presbyterian congregation at Petrolia was held on the evening of Oct. 26th, for the purpose of moderating in a call to a minister, which resulted in the choice of the Rev. J. S. Hardie, of Ayr, Ont. The Rev. George Cuthbertson, of Wyoming, Moderator of session, presided.

The Presbytery of Sarnia held an adjourned meeting on the 17th of Oct., in St. Andrew's church, Sarnia, Rev. Mr. McKee, Moderator pro tem. The Presbytery proceeded to consider a call from Streetsville congregation in the Presbytery of Toronto, to Rev. J. Campbell Tibb, of Burns church and Moore Line, in this Presbytery. Rev. Mr. Tibb intimated his acceptance of the call, and a resolution highly commendatory of Mr. Tibb's personal character and work, was unanimously carried, and the Presbytery took up the consideration of the call to Rev. James Pritchard, of Forest, from Fordwich and Gorrie, in the Presbytery of Saugeen. Mr. Pritchard intimated his declination of the call. Rev. Dr. Thompson intimated that on the 25th of September he had moderated in a call at Point Edward in favour of Mr. John Eadie, signed by 41 members and 13 adherents, promising \$800 with manse, and asking \$150 supplement. Messrs. Beveridge and McClester were heard in the matter. It was agreed to approve of the Moderator's conduct, sustain the call as a regular Gospel call, and instruct the Clerk to transmit the same to Mr. Eadie for his consideration. Intimation was received by the Clerk of the acceptance by Mr. Halg of the call from Adelaide and Arkona, and arrangements were made for his induction. There was laid on the table and read, a paper intimating the resignation by Rev. Mr. Beamer, of his charge of Courtright and Sombra, he having received a call from Marine City, Mich., U.S., and asking immediate action to be taken in the matter. Parties were cited to appear for their interests at the meeting in Adelaide, on the 31st Oct., at 11 a.m.—Geo. Cuthbertson, Clerk.

At Kingston, and within St. Andrew's church there, on Tuesday, Sept. 19th, at 3 o'clock, p.m., the Presbytery of Kingston met pursuant to adjournment, and was constituted with prayer by the Rev. Joseph Gandler, who in the absence of the Moderator was requested to preside. The Moderator, Rev. Mr. Wishart, having entered he was requested to continue to act as Moderator until the full term of one year be completed, instead of the six months for which the Moderator is usually elected. The Clerk submitted and read communications which had come in to his hands for the Presbytery, viz.:—

1. From Dr. Cochrane, Convener of the Assembly's Home Mission Committee, stating that \$68,000 is required from the whole Church for Home Missions during the current year, and that this Presbytery is expected to contribute \$2,150 towards said amount. That \$10,000 will be required for the Augmentation Fund, of which this Presbytery is expected to contribute \$1,100.
2. From Dr. Reid, stating that the estimated amount required for the Assembly Fund is \$4,720, of which this Presbytery is expected to contribute \$120.
3. From Dr. Reid, relating to the distribution of the Assembly Minutes.
4. From Dr. Torrance, in reference to distribution of Probationers and the reporting of vacancies, and also concerning the dropping from the roll of probationers the name of Mr. J. Walker. Mr. Maclean submitted a very lucid and interesting report from the Presbytery's Home Mission Committee, which was received and its several recommendations adopted. He further reported that there is at present an unexpended balance of \$70.00 in his hands as Convener of the Home Mission Committee, available for carrying on the work. The Clerk brought before the Presbytery the subject of the Aged and Infirm Ministers' Fund, and reminded it that he and Mr. W. G. Craig had been appointed at the last meeting of the Synod of Toronto and Kingston to look after the interests of this fund within the bounds of this Presbytery. He read communications from Rev. W. Burns, the Assembly's agent for this scheme, and stated that they had two objects in view: 1. To endeavour to have all the ministers on the roll of Presbytery connected with the fund, and an increased interest taken in the matter of congregational contributions to the ordinary revenue. 2. To render assistance to Mr. Burns in canvassing the congregations for subscriptions to the proposed endowment for this fund. It was resolved to defer further action in regard to this matter until the next ordinary meeting of Presbytery. Mr. Fleming reported that the congregations of Glenvale, Harrowsmith and Wilton have taken action, as recommended by the Presbytery at its last meeting, to provide a manse for their minister, and that good progress is being made. The Presbytery expressed its satisfaction with this report. The Presbytery proceeded to consider the question of making appointments for Missionary meetings throughout its bounds. Mr. George moved, seconded by Dr. Smith, and it was resolved:—That a committee be appointed to consider the best means of stirring up among our congregations an increased interest in the various schemes of the Church, whether by missionary meetings or otherwise, and report on the subject at the next meeting of Presbytery. Mr. Gracey called attention to certain matters in connection with the report of the Assembly's committee on statistics, and submitted certain recommendations which were adopted and ordered to be entered in the minutes, as follows: 1. That resolutions be asked by Presbytery to give attention to this matter, with a view to having the items in the several statistical columns as accurate as possible, in order that the Assembly's statistical report may be reliable in the information it gives respecting our Presbytery. 2. That the statistical committee of the Presbytery be instructed to enter Professors' salaries, if at all, only in the first column—"Stipend from all sources;" and that the amounts be not carried to the column—"Total for strictly congregational purposes." 3. That the Statistical Committee be urged to procure, if reasonably possible, full returns from our mission fields. Mr. McLean brought up the subject of the deductions made from grants from the Augmentation Fund for the last six months, and it was agreed that the members of Presbytery appointed to visit augmented congregations shall bring this matter before the several congregations visited, with a view to their making up the amounts deducted from the grants by the Augmentation Committee.—Wm. T. Wilkins, Clerk.

The anniversary services of the Bloor St. Presbyterian church will be held on Sabbath, 12th inst., at 11 a.m. and 7 p.m., and be conducted by the Rev. D. H. MacVicar, D. D., Principal of the Presbyterian College, Montreal. At these services a collection will be taken up in aid of the Church-building Fund.

Choice Literature.

MY LATTICE.

My lattice looks upon the North,
The winds are cool that enter;
At night I see the stars come forth,
Arcturus in the centre.

The curtain down my casement drawn
Is dewy mist, which lingers
Until my maid, the rosy dawn,
Uplifts it with her fingers.

The sparrows are my matin-bell,
Each day my heart rejoices,
When from the trellis where they dwell
They call me with their voices.

Then, as I dream with half-shut eye
Without a sound or motion,
To me that little square of sky
Becomes a boundless ocean.

And straight my soul unfurls its sails
That blue sky-sea to sever,
My fancies are the noiseless gales
That waft it on for ever.

I sail into the depths of space
And leave the clouds behind me,
I pass the old moon's hiding-place,
The sun's rays cannot find me.

I sail beyond the solar light,
Beyond the constellations,
Across the voids where loom in sight
New systems and creations.

I pass great worlds of silent stone,
Whence light and life have vanished,
Which wander on to tracts unknown,
In lonely exile banished.

I meet with spheres of fiery mist
Which warm me as I enter,
Where—ruby, gold and amethyst—
The rainbow lights concentrate.

And on I sail into the vast,
New wonders aye discerning,
Until my mind is lost at last
And suddenly returning,

I feel the wind which cool as dew
Upon my face is falling,
And see again my patch of blue
And hear the sparrows calling.

—Frederick George Scott, in *The Week*.

A LISTENER AGAINST HIS WILL.

The shades of nightfall were beginning to creep over the old Swiss town of Lucerne, several hundred years ago, when a tall, active boy of fourteen came with a quick step, but with the set, stern look of one who felt that he was bound on a dangerous errand, along one of the streets that led down to the lake.

To any one in our own day, indeed, his errand would not have seemed so very terrific, for it was nothing more than the exploring of a rocky cave that lay close to the water's edge; but the boldest men of that ignorant age would have thought such an undertaking serious enough.

Local tradition called this grotto "The Wizard's Cave," and declared that, like every cavern, glen, wood and ruin of those superstitious days, it was haunted. In fact, it was believed to have been the chosen home of a terrible sorcerer, who had practiced unholy rites of magic, called up evil spirits, murdered numbers of children whom he had decoyed into his den, and done many other things which, strictly speaking, he ought not to have done. And although this disreputable old gentleman was no longer there (if, indeed, he ever had been there at all), his supposed haunt was as well guarded by the terror of his memory, as if it were garrisoned by all the spectres with whom he was believed to have been so intimate.

But Kaspar Stein was one of the boldest as well as shrewdest lads in the town, and such an adventure was just the thing to suit him. He had often heard Father Joseph, the good old pastor of the place, declare that a man who feared God need fear nothing else; and the idea of making his way after dark into a place which most men were very shy of approaching even in broad daylight, was irresistibly attractive to

the brave boy's daring spirit. In short, he had fully made up his mind that, come what might of it, he would see for himself what the inside of that cave was like.

Meanwhile, the growing shadows were fast deepening into darkness, and by the time Kaspar came up to the mouth of the dreaded cavern, its interior, gloomy enough even at mid-day, was as dark as the inside of a tunnel.

But for this our hero cared little, for he had already provided for it. With his flint and steel he quickly struck a light, kindled a huge splinter of resinous pine-wood that he had brought along with him, and, armed with this primitive torch, went boldly forward into the dismal den.

Brave as he was, however, he could not restrain a start when a leathery wing brushed his face, and a black, formless shadow flitted past him with a shrill, unearthly screech, athwart the tiny circle of light into the deeper gloom beyond. But he had seen a bat many a time before, and he was laughing heartily the next moment at his own causeless panic, though he felt inclined to shudder again as he heard his laugh sent back in hoarse and hollow echoes from every cleft and cranny of that gloomy dungeon, like the mockery of evil spirits.

Low and narrow at first, the cave grew higher and wider as the bold boy went on; and it ended at last in a kind of natural chamber, nearly circular in shape, the vaulted roof of which was upheld by eight or nine pillarlike masses of stone, worn by time and damp into strange goblin shapes.

This recess was supposed to have been the actual den of the redoubted wizard; and Kaspar, having seen it, and finding nothing more for him to do, was just about to retrace his steps towards the outer air, when he was startled by a sound of voices at the mouth of the cave. Who could these intruders be, and what could they want there? But whoever they might be, it was plain that they were coming right into the cave; and the shrewd lad quickly made up his mind that men who came to such a place, at such an hour, must be after no good. They might very possibly be a gang of robbers who had come hither to hide their plunder; and, in any case, it would be just as well for him not to let them catch him there. So he at once put out his light, and cowering down in a dark nook behind the farthest pillar, lay as still as a mouse.

Hardly had he done so when stealthy steps were heard along the stony floor of the cavern, a light gleamed through the darkness, and into the pillared recess came gliding a number of shadowy forms, all of whom were armed (as our hero saw from his hiding-place with secret dismay), for the light of a lantern carried by the foremost man was flashed back from sword blades and dagger points and the steel heads of short hunting spears.

Here was a dilemma!

At any moment he might be discovered; and if he were discovered he had no mercy to hope for from such men. For the first time the brave lad began to repent of his bold undertaking; but the first words that he caught of their talk put every other thought clean out of his head.

"The Austrians are already on their march to help us, and if we do our part success is sure."

Our hero's bold heart beat faster, for these few words told him that the men before him were far worse than mere robbers—they were traitors and plotters against the state. In spite of himself the boy gave a slight start, and the movement dislodged a small piece of stone, which fell rattling to the ground.

"Hark! what was that?" cried one of the conspirators; "methought something stirred in yon corner. Can anyone have overheard us?"

"If anyone has," cried a second man fiercely, "it's death to us or to him! Let me deal with him!"

He sprang forward with uplifted sword, and in a moment poor Kaspar would have been discovered and cut to pieces, had not a huge bat, scared by the movement, gone flapping and screeching across the cave into the deeper shadows.

The plotters laughed hoarsely at this absurd issue of their alarm, and satisfied that this bat had been the cause of the sound that had startled them, troubled themselves no more about the matter, and went on with their talk, while our hero, with death staring him in the face, listened attentively to every word they said.

And in truth what he heard was well worthy of attention, for in a few moments he had learned that these villains were plotting to betray the town of Lucerne to the Austrian Emperor (from whose oppression it had but recently freed itself), and to restore the tyrannical noles whom the stout-hearted Swiss peasants had lately driven out. An Austrian force was already on its way to surprise the town, the gates of which were to be opened to it by traitors; and in order to effectually cripple any attempt at resistance on the part of the citizens, all of the leading men among them were to be murdered by the plotters that very night!

At this last disclosure, the most terrible of all, poor Kaspar's feverish anxiety became almost unbearable. He held in his hands the secret that would save the whole town from destruction, and yet he had no chance of using it; and the plot was to be carried out that same night! What if these ruffians were to send off some of their number to begin the work of murder at once, while the rest remained to complete their arrangements, and thus keep him imprisoned in his hiding-place!

The thought was maddening; and the brave boy, driven to distraction by the idea of sitting idle while his countrymen were being cut off by treason, made up his mind that the only thing for him to do was to burst in amid the murderous gang, dash the lantern from the hand of the man who held it, and then try to break through them in the darkness and gain the mouth of the cave.

It was a wild and perilous scheme, and had little or no chance of success, but so desperate had our hero become at the imminence of the danger that menaced his friends and the whole town, that he was just about to make the attempt, when, to his indescribable relief, this council of darkness showed signs of breaking up. The man with the lantern (who seemed to be the leader of the gang) held up his light, and moved slowly back along the gloomy passage, followed by his comrades.

Then Kaspar, taking a bold resolution, mingled unperceived with the assassins in the darkness, and reached the mouth of the cave without being detected. As he issued from it his eye caught a light in an adjoining building, where the heads of the various 'trading guilds' of the town were wont to sit up rather late over their supper; and thither he hastened with all possible speed.

His tale was soon told, and readily believed. An hour later all the plotters were prisoners, and the town was saved. The Austrian invaders, finding their plot baffled, made a hasty and disorderly retreat; and the memory of the bold boy whose courage and coolness saved Lucerne is held in honour there to this day.—Harper's Young People.

PEGGY.

The sun was shining on the river and the broad fields, and there was a faint haze in the atmosphere suggestive of Indian summer, yet it was far too early for this fair, lone season to cross the hills.

Leon was reading. At his back, towering above him, was a solid wall of lime-stone showing traces of fossil imprints and fire long centuries ago burned out, on its uneven surface. A glimmer of dewy grass was visible along the summit and several juniper bushes and young cedars grew at the edge. A few rods distant above a modern bridge lay a large mill-pond, its waters reaching below the bridge into a hollow like a big, brown bowl. There was no perceptible current in this lower pond, the dam was here, but just below it the river appeared flowing shallow past the mill and carelessly onward full of sparkles and foam through a wide rocky gorge. The ledge on which Leon sat was directly above the lower pond and overlooked the opposite bank, the old mill, and the country for some miles about. Beyond the mill, in a sunny hollow, lay a field of great pumpkins fast turning yellow. The Canadian farmer knows well how to economize, for in this same field a fine crop of corn

had been raised among the pumpkins. It had recently been cut, and the dull green sheaves, bronzed and tinged with Indian red were standing there now, thick, and looked like a band of wild Indians, bedecked with war-feathers, preparing for a sun-dance or some other pow-wow.

On the bank by the mill stood a small grey-white house where the miller lived, his wife was just inside the door ironing, and snatches of song drifted from her lips across the water. The miller's son came out of the big mill door occasionally with always a whistle, some old song, and Leon might have heard these sounds as well as the plaintive voice of a phoebe pilfering insects from spider-webs spun here and there in jagged places on the gray wall about him, but he was reading "Ninety-Three," believing its author inimitable, wherefore he heard nothing. The miller's wife having ironed the last big collar, curled it into a circle with deft fingers, slipped it on a rod to dry thoroughly, and went upstairs.

That morning, like many other mornings, Peggy had got up late, dressed in a hurry and ran down stairs to have her frock buttoned, had taken a mere bite of a breakfast and gone out to play. Her night-gown lay in a round heap on the carpet, in a circle just as she had stepped out of it. It was a pale blue one, shades lighter than Peggy's eyes, and there was a woolly odor about it like that of a humming-bird's nest. The mother picked it up and touched to her lips the soft, blue frill that had rested so often on Peggy's white, warm throat, then put it away. Every morning she did likewise, murmuring sometimes: dear little Peggy, or thinking that perhaps it was wrong to let the child acquire the habit of leaving her night-gown on the floor, but the after-thought was sure to follow that should she correct it she herself would lose by it, for it was a pleasure on entering the room in the morning to find the blue gown lying there, always in a circle.

When Peggy went out into the sunshine the first thing which attracted her attention was a chick-a-dee hopping about in a hedge. It was chirping, and Peggy cried gleefully: dee, dee, dee, shaking her chubby hands towards it. Just then her brother came up from the mill and in passing daubed her little nose with flour.

"Go away, go away!" she cried, rubbing her nose and stamping her small foot on the sod. She would have followed him and tried to hurt him with her tiny hands had she not been afraid of him catching her up in his white arms as he had done not long since, dusting her curls and her blue frock with flour.

Presently the chick-a-dee flew on and Peggy followed it from bush to bush up the road and out of sight toward the upper pond.

Leon was still reading—the children were being passed down the ladder out of La Tourge—when suddenly he heard a cry of distress, a child's cry. He looked about, passed his hand over his eyes and looked again but saw no one, and believing the voice to have been imaginary continued reading. In the course of half an hour he had read to the end and closed his book, and sat thinking. In his heart was a mighty doubt. Was it right that men should at all times "fulfil the law?"

A wind had risen and some scarlet leaves blew down about him from a maple growing somewhere above, and several drifted below to the clear brown water where they were blown about like fairy sailors. Across the water, a man came down the road bearing in his arms a child. As he approached the grey-white house he stood still a moment to put back from her face a wet, yellow curl, and to place her cold little hands on her breast. Then he went slowly on to the door, not thinking but walking anywhere, crushing some white flowers growing in the grass. He was wondering how he should meet the mother.

—Helen M. Merrill, in *The Week*.

In China a boy begins his schooling at five years of age, and is at his study nearly twelve hours a day, seven days in a week.

Thoughts come and go, some never to return. What some of us would have given at the time for an Esterbrook pen to jot down a fleeting inspiration?

The Japanese tattooers now produce in colors an exact photograph of any cherished friend whose image the tattooed person may desire to have constantly with him.

THE REMARKABLE CASE OF CAPTAIN JOHN.

A TRUE TALE.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit.

He was a river pirate. His father and father's father were river pirates before him. He never read his Bible, he could not read. He never went to church for the same reason that the fox kept clear of the trap. He might get caught. His hand was against every man, and every man's hand against him. He belonged to the "Jinks tribe." Everyone who knew that "tribe" would instantly exclaim, Enough said! A little hovel under the river bank, a dingy old boat, armed with axe and pike pole and possibly more questionable implements, were his possessions; the open river and any man's property, the field of his operations. He had a wife after his own heart, and children, well, they were in the Jinks line. Here Captain John lived—and laboured at river piracy until he was sixty. Every year he grew more weather-beaten, dark and tough, without and within. Ignorance, superstition, whiskey, tobacco, blasphemy, vices of all shapes and lines, had united their diabolic forces in begetting a man and moulding his life for sixty years.

One day I was called down from my study "to see a man." When I entered the room this is what I saw: A man whom I would have pronounced an Indian chief except for his iron gray hair and clothes. He looked from head to foot as if he had been hewn out of ancient, tawny wood with a broad axe, and left "in the rough." He fixed his small, keen, gray eyes upon me with the steady glare and fascination of a wild animal, and in just such a voice as must come from such a throat began:

"Be you the minister?"

"Yes, I am."

"Well, sumthin's happened to me, and I've come to tell ye."

"May I ask who you are?"

"Yis, ye kin. I'm Captain John. John Jinks. I belong down to the river. Sumthin' queer's happened to me. It was yisterday arternoon, and I haint slept since, and I haint et nothin' neither. An' I don't feel sleepy nor hungry neither. I feel so good. It seems as if eatin' and drinkin' 'ud spile it all till I telled it to some one, that is, to some one as knowed. You're the minister, haint ye?"

"Yes, Captain, what is it?"

"Waal, yisterday arternoon I went out to cut my ole woman some wood. I cut a spell, and then I began to feel kinder bad. I don't know what ailed me, but I felt bad. I said to myself, I haint sick, I et my dinner all right. I haint got no aiks nor pains. I sot down on a log and looked up and down the river. Tho't I rest a spell. But the longer I sot the worse I felt. Well, I said to myself, sumthin's the matter with ye, ole man. Ye haint never felt like this afore, as I rec'lect. I guess ye'd better go and lay down. So I went up in my chomber and laid down on the bed. I wasn't sleepy, and I didn't go to sleep neither. But whilst I lay there lookin' up at the rofters, if ye'll believe me, all at once they began to look shiny. I lay there starin' at 'em till they got as shiny as gold. Remember, I sort o' chuckled to myself, sayin' 'Well, ole man, ye never expected to have a chomber with gold rofters, did ye?' Then I sot up and looked round, and the hull room was just as shiny as the rofters. Everythin' in it was so bright it kinder dazzled me like. And the chomber looked bigger. Suddenly I didn't see 'em come, but all tu wunst there was some nice old men sittin' all around the room. They had white hair and long white bairds, and white clo'es. They was nice lookin' ole fellers, I tell ye; I never seed none like 'em like 'em nowhere. An' they all jest ris right up outen the floor and sot there, jest as I've seen the white mist rise up outen the river. They didn't say nothin' to me, nor I didn't say nothin' to them. We jest sot there and looked at each other. But they looked at me mighty kind and good. And they was all so clean and white and they looked so kinder soft and nice outen their eyes, that I began to feel ashamed. Seemed's if they were lookin' right into me and all through me; and none on 'em said a word till it seemed 's I'd hev to holter. Then, if ye'll believe it, all to once there cum flutterin' right down from

the gold rofters the pootiest leetle white dove ye ever saw. It seemed 's if its wings were all silver, they was so white, an' it hovered down and lit right in the middle of the shiny floor. (So lost was the old man in his vision that he imitated with his great, leathry, square hands, the hovering of the dove, bending his body to the floor as if he still saw it). And when the ole men saw it, they all smiled, an' I smiled too, and when they seed me smilin' at the leetle dove, they smiled again more'n afore. Then ail to once my eyes began to get kinder hazy, and when I looked up at the rofters, I seed they was turnin' back into wood again, an' the walls they kinder cumed together again, and putty soon there I was in my old chomber again, jest as twas afore. But I kin tell ye, minister, somehow or other the light off'n them rofters and clabboards has got right in here." He struck his chest a resounding blow that would have felled an ordinary man. "An' that leetle white dove seem's if I can jest reel it right in here a flutterin' them leetle shiny wings all covered with silver, and I tell ye, I never felt nothin' like it afore."

Here the old man's voice failed and the tears streamed down his seamed, weather-beaten face. "An' what's strange, minister, I don't want to go on the river no more; an' I can't swear no more; it scares me, for them nice ole men seem to be lookin' right into me. An' then I felt jest like prayin', but I'm kinder feared to that, 'cause I've done nothing but swear ever sence I can remember. An' I don't know what ye ought to say. So jest look up into the sky, an' say, 'O, Lord, don't let that shiny feijin' an' that leetle dove git outen my heart."

"My ole woman says I'm sick. But I haint sick; never felt so well in my life. I haint et nor slept any for nigh onto a day and night. But how kin ye eat and sleep when ye feel jest like shoutin' and singin' and runnin' and jumpin' all the time. Itell her if this is bein' sick, I wish I'd never been well, nor ever 'ud get well again. I want to be sick all the rest of my life if this is bein' sick. Now, minister, I've cum to ask ye what to do, for it seems's if sumthin' oughter to be done; an' sumthin' kept a sayin' inside here, 'Go'n see that minister, an' he'll tell ye what to do.'"

The old man paused and turned to me, with the simple, eager expectation of a child. Me heart sank within me, for it flashed upon me that here is a mind utterly vacant of Biblical and Church lore. There was no starting point. So putting up a little prayer for help, I went to the old man with outstretched hands, putting one in his hand and one on his shoulder, for I felt strangely drawn to him, and said, "Captain John, my dear brother, the Lord has been with you. For your life, don't you do or say, or think anything to darken that light in your heart or to soil the wings of that little dove. Now let us get down on our knees here and pray." We poured out our hearts in thanksgiving and prayer. I knew he was praying with me by the deep sighs and groans and hearty "Yes, yes."

The rest of Captain John's story is soon told. From that time on he was a new being. He soon found reputable work. Blasphemy and vulgarity passed as by magic from his speech. He was a constant and most devout worshipper at church and prayer-meeting. Often when I came down from the pulpit, Captain John would be waiting for me, his face aglow; he would seized my hands in a vice-like grip, saying, "Ye got it right, minister, ye got it right, this mornin'; I knowed it, I knowed it; glory be to His name."

We never failed of a good prayer-meeting when Captain John was present. A few fresh and startling words from him would instantly dissipate the air of unreality which too often broods over such assemblies, and bring us to a consciousness of His presence, who speaks to His children heart to heart. If we were in a leaden mood, the brethren solemnly and prefunctorily "occupying the time," a deep groan from Captain John, or a suppressed Hallelujah, would startle us from our drowsiness like a call from heaven. A sense of shame would steal upon us, that we could be so slow and dull of heart when there was one in our midst filled with glory and triumph.

So he lived in the joy of the Lord, growing in grace and favour with God and man. That first light caught from the "gold rofters and clabboards" of his poor little garret, never seemed to fade. The white dove in his heart had never taken its flight. Captain John died in the vision and victory of that light which came down out of God from heaven, and fell in transfiguration upon the poor little pirate hut under the river bank.—Evangelist.

THE ANTI-FOREIGN RIOTS IN CHINA.

(Continued from page 694.)

because of the abominable nature of the stuff. I have in my hands a collection of coloured cartoons, which were republished for the especial enlightenment of the foreign Powers, with a translation conveying some idea (but by no means an exhaustive one) of their grossness. The production is extraordinary in more respects than one. Modern Buddhism, in the person of a priest, contributed the pictures, too vile to display before you; and Confucianism, in the person of a notorious Hunan official called Chou Han, contributed the descriptive text on the margins, likewise too vile to read before you, even through a softened translation. Observe, now, on the very cover the evidence of official duplicity. When the engravers were at work reproducing this volume, a curious practical difficulty arose. Here on the cover are depicted five or six dragons. But the dragon is the national emblem of China; and these have each five claws. The difficulty was this: the native workmen were found unwilling to reproduce the cover, as a five clawed dragon is recognized by any intelligent native as the mark of imperial sanction for a publication, and they were afraid they might become liable to punishment if found guilty of engraving them without express official orders. See then the cunning duplicity of this filthy publication. And it is by no means the only defamatory literature which circulates under official sanction. There is for instance, an important series of historical documents issued by the Government bookshops, which for convenience have been called the Blue Books of China, and they are full of grotesque and hideous representations of foreign infamy and outspoken incitement to violence. Especially from the Province of Hunan, there has for some time been flowing a steady stream of impure literature breathing bitter detestation not only for the heralds of the Cross, but for foreigners at large; and the government has never seriously attempted to stop this evil at its source. Everywhere these documents are effectually used in preparing the way for riot. After an experience which has extended over thirty-five years, Dr. Griffith John, the veteran missionary at Hankow, expresses it as his deliberate opinion that "if the scholars and gentry would only let us alone, we should have no difficulty whatever with the people."

And yet it would be unfair to leave the matter here. The admission must be made, however reluctantly, that over and above the conditions just indicated there are certain injudicious missionary methods in vogue in China which cannot but be held responsible for the frequent recurrence of trouble—responsible at least to the extent of affording a too ready handle for stirring up the passions of the common people. That this stirring up is undoubtedly, and almost without exception, done by the gentry and literati—who belong to the official classes—is recognized by all; but at the same time, opportunities for playing upon the vulgar suspicions of the people have in certain quarters been too readily afforded by the missionaries themselves. I refer, of course especially to the operations carried on by the Roman Catholic Church. In the progress of the narrative, you must have been struck with the prominence given throughout the rioting to mistrust in connection with the work carried on in Catholic Orphanages. These institutions, in themselves part of a noble benevolent enterprise, are hardly adapted for Chinese soil at the present stage of foreign intercourse. Among the Chinese themselves, it is a not uncommon practice to kidnap children for the purpose of using various parts of their bodies in the concoction of certain remedies recommended in the native work of Materia Medica; hence the persistent belief in all these stories attributing to foreigners the same practice of scooping our hearts and eyes. The people see large numbers of children conveyed to the Roman Catholic Orphanages, and in their national inability to understand any disinterested work of charity their indignation is easily inflamed by the persistent suggestions of the gentry that the mission enclosures are in actuality only so many factories for making eye and heart medicine. One would think that the Church of Rome had long ago learned the inadvisability of this otherwise advantageous method of training followers from infancy; for in 1870 the massacre of nuns and other foreigners which occurred at Tientsin was occasioned by this very method.

But here again, it is only fair to the Roman Catholics to recognize the strong probability that were they to vacate the field to-morrow, Protestants would

be sure to encounter difficulties of their own. It may be taken for granted that we, too, are not always possessed of consummate wisdom and that instances of imprudence can be cited against us; we do not indeed lay claim to anything like the infallibility of the average globe-trotter and scribbler for the press. But I am prepared to go still farther. Even those who in the prosecution of secular pursuits, fondly imagine that missionaries of all stripes are the sole cause of the misunderstandings which so frequently endanger life, need to be reminded of the historical fact that outbreaks occurred against foreigners before the missionary appeared on the field, as well as of a further consideration with the mention of which I shall close.

While it would not be the part of an intelligent observer to dismiss all the rioting in China with a wave of the hand as due to pure and simple savagery, there would be at least a certain amount of justification for such an attitude:—this, namely, that all these outbreaks are so many deliberate exhibitions of the natural enmity of the human heart against God. It is quite pertinent to raise the Psalmist's query, "Why do the nations rage and the peoples imagine a vain thing?" There can be little doubt about it: the kings of the earth herein set themselves, and the rulers take counsel together, though often unconsciously against the Lord and against His Anointed. We need not try to minimize it: the revolt in the long run is nothing less than that. Nor, under the discovery, need our spirits quail. It means simply that we must bestir ourselves and put on the whole armor of God that we may be able to stand against the wiles of the devil; for our wrestling over there in China is not against flesh and blood, but against the principalities and powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Not only in pagan lands, but all over Christendom, the times are portentous with mighty social and religious upheavals, and problems calling for solution by the most devoted consideration and choicest efforts of the Church of God; and in facing them all, it is idle to sweep out of sight the stern unrelenting fact of original and actual sin. A Bellamy may contrive another Utopia, but sinful nature in Chicago finds it impossible to carry it out. We may lay our fingers on any number of mediate causes of this rioting in China, but when it comes to the sum total they are all embraced in the one fearful fact of political and moral corruption. The very rulers of China, pluming themselves on a falsely estimated intellectual superiority, have over and over again illustrated by their conduct the utter insufficiency of Confucianism, lofty as its teachings are, to regenerate sinful human nature; and indeed, growing ever more and more jealous of the undoubted evidence that the Gospel of Jesus Christ is the Power of God unto salvation to every one that believeth, they hasten to play upon the passions of those whose baser natures are unrestrained by even such education as Confucianism can afford; and the whole country as a consequence is in a blaze. There is, therefore, a sense in which we would not dare to shift the responsibility for all these troubles from Christianity itself for in one important aspect they exhibit unmistakable symptoms of alarm at the true progress of the only Power which can renovate China and the Chinese. I cannot better conclude than in the words of Dr. Griffith John upon this very point: "The main aim of the missionary in coming to China," he says, "is not to teach a system of ethics, but to preach Christ, the one true Saviour of men. The great need of China to-day is just vital religion. The Chinese need a heavenly principle that shall infuse a new moral and spiritual life into the nation, a mighty power that shall transform them in their inmost being, a divine inspiration that shall create within their breasts aspirations after holiness and immortality. In other words, what they need is the Gospel of Jesus Christ. Apart from Christianity, I can see no hope for China. There is no power in the religious systems of the country to develop a holy character, a true manhood. China cannot advance in the path of true progress without a complete change in the religious life of the nation; it is Christ alone who can lead in the glorious dawn of the Chinese renaissance; the new birth of a mighty nation to liberty and righteousness, and ever expanding civilization. Feeling this to be true in our heart of hearts, we, the missionaries, have come to China to preach Christ unto them that are called, whether the one or the other, Christ, the power of God, and the wisdom of God."

J. H. MACVICAR.

Honan.



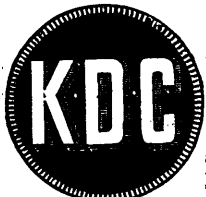
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THE REV. DR. CHINQUY.

AN APPEAL TO THE FRIENDS OF PROTESTANTISM.

We have been requested to publish the following appeal:—

To the friends of Protestantism,—

That noble Protestant champion, the Rev. C. Chiniquy, D. D., having lately met with severe loss by the hand of the incendiary in the destruction of his house at Kankakee, Illinois, with its contents, valuable manuscripts, and a precious library, the accumulation of years, and this blow having fallen on him in his 84th year, has not only hampered his work of evangelization among his Roman Catholic compatriots, but has swept away this provision made for his family.

This now presents to the friends of Protestantism, not only in Canada and the United States but in Great Britain, the Australian colonies, and wherever he is known, an opportunity of expressing their appreciation of his labours and life work, and their indebtedness to this Canadian Luther for his heroic and successful efforts in spreading a free gospel among his countrymen.

In furtherance of this object a committee has been formed who will present Father Chiniquy with an offering in the month of January next as large as possible, worthy of the man and of the gospel for which he has contended so bravely and successfully for the last thirty years, many times risking his life and spending his last cent.

We purpose presenting as a souvenir of this venerable man and distinguished Canadian, a beautiful photograph, cabinet size, by one of our best artists, to all contributing from \$1 to \$4, and to those contributing \$5 and upwards a 24-inch photo.

Let all offerings be forwarded with the least possible delay, as the committee would like to present the purse in the early part of January next.

Contributions may be sent to any of the members of the committee, or to the Montreal Witness, which will be suitably acknowledged.

The following are the names of some of the Presbyterian members of the committee: Rev. W. T. Smyth, M. A., 414 St. Antoine St., Montreal; Mr. Walter Paul, 2355 St. Catherine St.; Rev. Jas. Fleck, B. A., 1134 Dorchester St.; Rev. A. B. McKay, 1133 Dorchester St.; Rev. Robt. Campbell, D. D., 67 St. Famille St.; Rev. John Scrimger, D. D., Summerhill Ave.; Mr. Wm. Drysdale, 232 St. James St.

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

JAS. MCKEE,

Linwood, Ont.

Ministers and Churches.

The Rev. R. J. Adamson, of St. Andrew's church, Alberni, is leaving for the East. The congregation of Alberni gave a farewell social gathering in his honour.

There were 145 students in attendance last session in the arts department of Manitoba College, 95 of whom went up to the examinations of the University of Manitoba.

A Calgary paper says it appears that nine of the Winnipeg churches are regularly using unfermented wine on sacramental occasions, namely, Grace, Zion, Fort Rouge and McDougall Methodist; Central and Maple street, Congregational; North Presbyterian, Scandinavian and Icelandic churches. This wine is also sent to some of the provincial churches outside of Winnipeg, Oxbow, High Bluff and Little Mountain use it.

A social meeting was held by the C.E. S., of the Presbyterian church, Allandale, on the evening of Friday, Sept. 29th, to welcome Mr. McPhail, who has represented the Society during the summer in the Algoma H.M. field, on his return to attend college. The meeting was interesting and a collection of \$20 was taken up to be applied to the funds of the Students' Missionary Society of Knox College.

The annual missionary meeting of St. Matthew's church, Woodlands, was held as previously announced, on Monday evening, the 9th inst., and was very successful numerically, socially and financially. Interesting addresses were delivered by Rev. Messrs. Service, Aultsville; Russell, Luenburg; and Kitts and MacVicar, returned missionary from China; Mr. Kitts dwelling upon the medical aspects of mission work in the East, while Mr. MacVicar referred more especially to the difficulties attending the work in China arising from the prejudice and suspicion of the people, and the hoary system of idolatry, which have struck their roots so deeply into the life of the nation. The choir enlivened the meeting with choice selections of music.

On Monday evening, Oct. 2nd, the Christian Endeavour Society of the Presbyterian church, Seaforth, held a farewell social to Rev. Mr. Hunt, who for six months has been assistant to Rev. Dr. McDonald, the pastor. The basement of the church was well filled, and an exceedingly pleasant time was spent. An address was presented to Mr. Hunt from the congregation, expressing their appreciation of his labours among them. He was also presented with a handsome Russia leather travelling companion, as a memento of the summer he has spent in Seaforth. Mr. Hunt made a very suitable and earnest reply, describing the work in which he is about to engage as a representative of the International Committee of the Young Men's Christian Association.

A very pleasant "At Home," under the auspices of the Young People's Association, was held in Zion church, Charlottetown, P.E.I., on the evening of the 5th inst. It was held to give the many friends of the Rev. Mr. McLeod, pastor of Zion church, Vancouver, B.C., an opportunity of meeting him before his return to his home on the Pacific. Mr. McLeod told his friends of his work in starting the present Zion church, of Vancouver, B.C., of which he is pastor. When they began they had only seven members and fourteen adherents, but after two years their number had increased to such an extent that they set to work and built the present church in which they worship, only six months elapsing from the time the contract was let until they held public worship in it. He spoke of the many P.E. islanders who had joined hand in hand to assist him in carrying on the Master's work in Vancouver.

The new Presbyterian church at Howey was dedicated to the Lord's service on Oct. 16th. The dedicatory services were conducted by the Rev. A. MacWilliams, of St. Andrew's, Peterboro', who preached an eloquent and instructive sermon. The building, a handsome one, is of brick and seats two hundred. It is a credit to the people and would be an ornament to any village. However, its capacity was taxed to its utmost, many not being able to gain admittance. An elaborate dinner was served in the old building. In the afternoon a meeting was held, at which addresses were delivered by the following gentlemen: Rev. Mr. McCaughey, Methodist; Rev. Mr. Grant, Baptist; and Rev. Messrs. Locke, Hall and MacWilliams, Presbyterian. Mr. Stratton, M.P., ably filled the chair. A subscription was taken up and sufficient was realized to leave the church free of debt. The people of Howey are to be congratulated on their successful effort.

The anniversary of St. James' Presbyterian church, London, was held on the evening of the 4th ult. The church was filled to hear the lecture of the Rev. Mr. Patterson, "Ireland and the Irish." The Rev. M. P. Talling presided, and on the platform were several brother ministers, who made short congratulatory addresses. This is the third anniversary since Mr. Talling's induction, during which time there have been added two hundred new members. They have also erected a new lecture room and formed a Christian Endeavour Society, which had undertaken to pay off the debt on the lecture room. Several other improvements have been made, including new furnaces for the church and the remodelling of the manse. The lecturer is a good speaker, full of his native humour, and he lightened up his historical description of the country and its patron saint with many flashes of wit. The curses of Ireland, he said, were landlordism, drink and Romanism, and the country suffered from all three. But the lecturer believed that brighter days were yet in store for the beautiful land.

The eighth anniversary services of the Presbyterian church, St. George, celebrating the induction of Rev. W. S. McTavish, were held on a recent Sabbath. On Sabbath, Dr. McTavish, of Toronto, conducted both morning and evening services. On Monday the usual entertainment was held, the audience completely filling the edifice, thus showing that it is quite possible to have a successful social without the aid of refreshments. The pastor, Rev. W. S. McTavish, had with him on the platform Rev. Dr. Jackson, of Galt, and Rev. Mr. Hollingshead, the Baptist minister, of the village. Addresses were delivered by the pastor, Mr. Hollingshead, Dr. Jackson, and Mr. J. R. Blake, of Galt. Miss Wood ably presided at the organ, both on Sabbath and Monday evening. We are sure we may safely say all St. George echo the wish expressed by one of the speakers, "May it be long before a divorce takes place between Mr. McTavish and his people. And as the years glide by may there be nothing but pleasantness and peace." The collection at the services, we believe, amounted to a goodly sum.

On Thursday evening, the 19th inst., the annual meeting of the Women's Foreign Missionary Society of the Presbyterian church, Orillia, was held in the lecture room. After devotional exercises led by the President, Mrs. R. N. Grant, Mrs. Harvie, of Toronto, was introduced to the audience and delivered a very practical address on Thanksgiving and Thank Offering. Let the young women present earnestly consider the offering of themselves for foreign mission work. The call from India comes continually for more medical missionaries, for more teachers or for more Zenana workers. We have 80 foreign workers and we rejoice that the number is so large, but when we consider that if we had Christian ministers in the same proportion to the population there would be but 257 ministers in the whole of the United States, or about one-third of the number that there are in the city of Boston alone. Prayer for a blessing on the offering which amounted to \$47.60, was led by Mrs. G. McKinnell. A hearty vote of thanks was tendered Mrs. Harvie, and this successful meeting was brought to a close by Mrs. Geo. Grant leading in prayer.

A very enthusiastic and profitable meeting was held in the Presbyterian church, Vankleek Hill, on Monday evening Oct. 16, by the Y. P. S. C. E. The object of the meeting was to welcome the pastor and his family, Rev. John McLeod, B. A., who had been absent on a holiday tour for about five weeks. The social and flower committee did credit to their office by having the church decorated and providing a well-spread table in the basement of the church. It being the regular prayer meeting night, the President of the society took charge of the meeting. The subject was "The Hope that maketh not Ashamed." Mrs. McLeod gave a paper on it which was highly appreciated. The subject having been ably dealt with by the whole society in turn, brought the first part of the programme to a close. After a short intermission the second part was entered on, the most important part being an address by Mr. McLeod, in reply to an address of welcome given to him and his family by one of the active members of the society, in which he very feelingly referred to the bond of union entered into between pastor and people one year ago. He entered upon the work with fear and trembling then, and still, after one year's labour, we could look back over the work and thank God for all His great blessings bestowed upon us as a congregation, and especially upon the efforts of the Young People's Society. The model school class of the town was present, to whom Mr. McLeod referred in a very appropriate manner, showing that

the profession of Teacher came next to that of Preacher. The audience was next invited to a sumptuous repast awaiting them in the basement of the church, to which they did ample justice. All being satisfied and giving expression to the profitable time spent together, the meeting was brought to a close by pronouncing the benediction.

PRESBYTERY MEETINGS.

The Presbytery of Bruce held a pro re nata meeting in Knox church, Paisley, on the 12th ult., at 11 a.m., when a call to Rev. R. W. Ross, B. A., from Pinkerton and West Brant, signed by 172 members and 74 adherents, and promising a stipend of \$750 with manse, was sustained. A letter intimating Mr. Ross's declinature was read and the call was set aside. Leave to moderate in a call was renewed. A call from Orangeville to Rev. Donald McKenzie, B. A., Tara, was presented, and commissioners from the Presbytery of Orangeville, and the congregations of Orangeville and Tara having been heard, the Presbytery agreed to grant the translation of Mr. McKenzie, to take effect on the 12th November next. Mr. Mowat was appointed Moderator of the Session of Tara, and was instructed to preach and declare the charge vacant on Nov. 19th. Mr. Gourlay was appointed Moderator of the Session of West Arran and Dunblane, and Mr. Fitzpatrick was appointed Presbytery Treasurer. Next meeting of Presbytery at Walkerton, Dec. 12th, at 1 p.m.

J. Gourlay, Clerk.

An adjourned meeting of the Presbytery of Montreal was held in the usual place on the 3rd ult. The H.M. and City Mission reports were dealt with. The committee appointed at last meeting to prepare an answer to the protest and appeal of the Rev. Professor Campbell, reported as follows: Your Committee to whom it was referred to prepare a reply to Professor Campbell's "Reason of Protest and Appeal" against the finding of the Presbytery in the case against him, beg leave to report, recommending the following answer: "The Presbytery had before it all the arguments and Scriptural references, written and oral, used by Professor Campbell in his defence, before coming to a judgment on the counts of the libel, but it was unable to discern in them any material modification of the views set forth in the printed address, which occasioned the process against him. Besides, when asked whether he drew or modified the views complained of, Professor Campbell declined to do so; and therefore all his pleadings before the court were properly regarded as an attempt to justify the statements of the printed lecture, founded on the libel, rather than as a manifestation of a desire to withdraw or modify them. The report was adopted by the Presbytery.

The regular quarterly meeting of Paris Presbytery was held on 3rd ult., in Knox church, Woodstock; Rev. R. G. Sinclair, Moderator. Messrs. Hardie and Pettigrew, with Elder Wallace, were appointed to prepare a suitable minute on the death of Mr. A. Marshall, represen-

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tative elder of Stanley street church, Ayr, and report. A circular on temperance was read and in connection therewith it was agreed as follows: "Inasmuch as by the action of the Ontario Legislature, the electors of this province will have on the first of January next an opportunity of expressing their minds on the prohibition of the liquor traffic, the Presbytery would therefore repeat the deliverance of the supreme court of the Church, that the traffic in intoxicating liquors is contrary to the Word of God and to the spirit of the Christian religion, and ought not to be legalized by the votes of a Christian people. The Presbytery expresses the earnest hope that our people will be found unanimously opposed to this great evil, and urges our ministers and other office-bearers to bring this important subject properly before the people. Mr. Cockburn addressed the court on the claims of Home Missions and Augmentation, asking \$3,600 for the former, and \$1,250 for the latter from the Presbytery. A moderation in a call was granted St. Andrew's, E. Oxford and Blenheim. Mr. Hutt was appointed Convener of Committee for bringing the claims of the schemes of the Church before congregations.—W. T. McMullen, Clerk.

Barrie Presbytery met in the Barrie Presbyterian church on Tuesday, Oct. 3rd. Dr. Gray was appointed to preside during the Session. Much surprise and regret were expressed when the Clerk, the Rev. R. Moodie, laid on the table his resignation as minister of Stayner and Sunnidale. After deliberation, it was agreed that the resignation lie on the table till the next ordinary meeting of Presbytery, and that a deputation be appointed to confer with the congregations of Stayner and Sunnidale. There was also considered the resignation of Mr. John Hunter, as minister of Guthrie church and Mitchell Square, laid on the table at last meeting. Mr. Hunter is at present in Scotland, and he has tendered his resignation, to the great regret of his congregation, to facilitate the union of it with Central church, Oro. The resignation was accepted and a resolution was unanimously adopted expressive of the regret of the Presbytery in losing the services of so faithful and successful a minister. A verbal report was received from Mr. W. J. Hewitt, stating that he had declared the pulpit of Ivy and Town Line charge vacant. Mr. A. Findlay submitted a call from Sundridge in favour of the Rev. J. J. Cochrane, M.A., and describe it and very harmonious. It was sustained and was put into the hands of Mr. Cochrane and accepted by him. The inducted was appointed to take place on Tuesday, 24th October. Committees were appointed to deal with several congregations in the southern and north-western parts of the county which would tend to benefit the cause throughout these districts. A very large portion of the Session was taken up with Home Mission business. A committee was appointed to arrange if possible the mission in groups, under the charge of ordained missionaries, and steps were taken to raise a fund of \$6,000 for manse and church-building purposes. An appeal is to be made, especially to those Presbyteries which have practically no Home Mission fields. An interesting report

was read by Rev. A. Findlay of his labours throughout the Muskoka and Algoma districts. A circular was read from Dr. Cochrane, agent the requirements of the Home Mission Committee for its work during 1893-'94. The apportionments to this Presbytery for Home Mission and supplementary purposes are larger than last year, and call for increased liberality in dealing with Home Missions.

A special meeting of the Presbytery of Victoria, was held on September 21 in the First Presbyterian church, there being present Rev. D. A. Macrae, of Nanaimo, Moderator; Rev. D. MacRae, Rev. A. B. Winchester, and Rev. Dr. Campbell, of Victoria, and Messrs. A. Shaw and J. T. Bethune, elders. Besides the members of the Presbytery, there were a very large number of spectators present, and a keen interest was taken in the proceedings. In the circular calling the meeting, it was set forth that Rev. P. McF. McLeod had preached in the old Methodist church on Sept. 10th to a congregation that had been advertised as the Central Presbyterian church, but which had, in fact, no existence to the knowledge of the Presbytery, and that Mr. McLeod by so preaching, had violated the laws of the Presbyterian Church. On the Saturday previous, a document signed by the Rev. Dr. Campbell and Rev. Messrs. D. MacRae, and A. B. Winchester had been laid before the Rev. Mr. McLeod, setting forth that to carry out this intention would be to violate the rules of the Church, and further stating that if the course were persisted in, the signers would petition the Moderator to call a special meeting of the Presbytery to deal with the matter. On Monday, Mr. McLeod sent a lengthy reply, in which he defended his position. These documents having been read, the Moderator formally cited Mr. McLeod to appear at the bar and answer to the charges made against him in the court. After long discussion, taken part in by all the members of Presbytery and, by permission of the Presbytery, by three petitioners from the body of Presbyterians, to whom Mr. McLeod had preached, asking for organization, an extended motion was read and carried unanimously, in which the Presbytery declares that "Rev. Mr. McLeod's action was irregular and calculated to bring the laws of the Church into disrepute and impair the interests of the Church in the city, and Mr. McLeod is enjoined to discontinue all public services in connection with the movement of the petitioners until the Presbytery has issued the case." Rev. Mr. McLeod announced that he would appeal to the Synod, and a committee, consisting of Rev. D. A. MacRae, Alexander Shaw and Young, was appointed to prepare an answer to the appeal. The question was asked, "What effect will Mr. McLeod's appeal have on the matter?" Rev. Dr. Robertson, Missionary Superintendent, who was present, replied that the case would stand on its own merits. But as to Mr. McLeod, if he appealed, and the Presbytery was sustained, then the Presbytery could deal out what punishment it saw fit. If Mr. McLeod appealed, and the new congregation were formed, other supply would have to be obtained, as no minister under censure could perform the functions of the Church. The next matter taken up was the issuance by Mr. McLeod of certificates of demission to members of St. Andrew's church after he had sent in his resignation, and had ceased to conduct the public services of the church. With regard to these it was agreed to recommend that while noting the irregularity, they be ratified by the Session as valid, except in any case in which it might appear that the certificate had been issued in error.

The Presbytery of Algoma held a semi-annual meeting in Manitowaning, on the 26th, 27th and 29th days of September. Rev. S. Rondeau, of Sudbury, was elected Moderator. The following changes in the working of fields were proposed for the approval of the committees of Assembly concerned: 1. The stations of Massey, Chelmsford and Cartier to be erected into a new field to be in charge of Rev. E. D. Pelletier, who will labour under the joint supervision of the Home Mission and French Evangelization Boards. 2. Webbwood, Birch Lake and Nairn to form another field, in the care of an ordained missionary. 3. An ordained missionary to be appointed to Tarbut field. 4. That Rock Lake and Ophir fields be worked together during the winter. 5. That Sturgeon Falls shall have service in the morning and Cache Bay in the evening. 6. That Chapleau be the central point of a field to have the services of an ordained missionary. Mr. William Tracy applied for the position of catechist, was duly examined and accepted. The claims of mission fields on the Home Mission Fund for the past six months were presented by the Presbytery's committee, and sustained as read by the Convener. A hearty

BIRTHS, MARRIAGES AND DEATHS

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BIRTHS.

At Rotherham House, 56 Isabella St., Toronto, on the 8th of October, the wife of the Rev. J. Elliott, Nairn, Ont., of a son.

DEATHS.

In the Township of Morris, on Wednesday, Oct. 23rd, George Hanna, father of Rev. W. G. Hanna, B.A., Uxbridge; aged 75 years 9 mos. Native of County Down, Ireland. (Belfast papers, please copy).

vote of thanks was passed by the Presbytery, (1) for a grant of \$250 received from the Church and Manse Building Fund, (2) to the Women's Home Mission Society of St. Andrew's Church, Toronto, for assistance in working the Silver Water field, and (3) to the Knox College Missionary Society for their valued assistance in carrying on mission work in several fields within the bounds of this Presbytery. The Supt. of Missions was authorized to visit Eastern congregations for the purpose of presenting the claims and needs of Home Mission work in Algoma Presbytery, and to solicit assistance and support for this important field. It was resolved to pay the pastors of the augmented congregations the sum of ten dollars each from the Presbytery Fund, to make up for the deficiency in the grants last spring. The Presbytery was divided into convenient districts, and committees appointed to each for the purpose of holding missionary meetings in the interests of the General Schemes of the Church, and the Convener were enjoined to call special attention to the claims of the Augmentation Fund. The Convener of the Temperance Committee was instructed to correspond with the Public School Inspectors of the district to ascertain the extent to which Temperance Text Books are used in the Public Schools. It was resolved to admit Mr. D. B. Smith, catechist, to an examination for the rank of approved catechist, in view of the faithful and efficient character of his work during the past three years. Subjects were assigned and a committee appointed to conduct the examination. The Moderator and the Clerk were asked to draw up a scheme for the regular and systematic examination of catechists and present it at the next meeting of Presbytery. A conjoint meeting of the H. M. and F. E. Committees having been held to define the duties of Rev. E. D. Pelletier in the French and English work he is expected to undertake, reported recommendations which were adopted. A hearty vote of thanks was passed to the friends in Manitowaning for the very generous and hospitable treatment received by the members of Presbytery during their stay in that village.

J. K. MacGillivray, Clerk.
McLennan P. O., Ont.

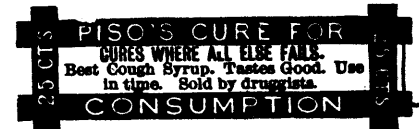
The Presbytery of Sarnia held its usual quarterly meeting at Strathroy on the 19th Sept., Rev. John McKee, Moderator, in the chair. Rev. Mr. Currie, on behalf of the Presbytery's Home Mission Committee, gave in the half yearly report from 1st of May to 1st of October, which was received. In regard to the mission field opened up by this Presbytery in Dawn, exception to which was taken by the Presbytery of Chatham, within whose bounds the stations referred to are situated, the Presbytery agreed to express regret that unwittingly they had infringed on territory under the care of Chatham Presbytery; transfer the stations erected and the whole question of supply for that field into the care of the Chatham Presbytery, and the Clerk was instructed to explain the mistaken action of this Presbytery in the matter. The Home Mission Committee were instructed to provide such supply for the stations during the winter as may be deemed necessary. Rev. Mr. Mackinnon intimated that he had moderated in a call at Adelaide and Arkona, on the 7th of September last, in favour of Rev. G. Haight, probationer; signed by 66 members and 54 adherents, promising \$700 with manse—\$450 from Adelaide and \$250 from Arkona. Messrs. Wiley and Shields, commissioners, were heard in the matter. On motion of Rev. Mr. Currie, the Moderator's conduct was approved; the call sustained as a regular gospel call, and \$50 supplement asked for from the Augmentation Fund. The call was forwarded to Mr. Haight for consideration. Rev. Mr. McLennan laid on the table the resignation of his charge of Camlachie and Aberarder. Deputations from both congregations were present and acquiesced in immediate action being taken. After consideration, it was agreed to accept Mr. McLennan's resignation, the same to take effect on the last Sabbath in September. Rev. Mr. Pritchard was appointed to preach and declare the charge vacant on the 8th of October, and act as interim Moderator

Peculiar

Peculiar in combination, proportion, and preparation of ingredients, Hood's Sarsaparilla possesses the curative value of the best known remedies of the vegetable kingdom. Peculiar in its strength and economy, Hood's Sarsaparilla is the only medicine of which can truly be said, "One Hundred Doses One Dollar." Peculiar in its medicinal merits, Hood's Sarsaparilla accomplishes cures hitherto unknown, and has won for **Sarsaparilla** itself the title of "The greatest blood purifier ever discovered." Peculiar in its "good name at home,"—there is more of Hood's Sarsaparilla sold in Lowell than of all other blood purifiers. Peculiar in its phenomenal record of **Peculiar** sales abroad no other preparation ever attained so rapidly nor held so steadfastly the confidence of all classes of people. Peculiar in the brain-work which it represents, Hood's Sarsaparilla combines all the knowledge which modern research **To Itself** in medical science has in many years practical experience in preparing medicines. Be sure to get only

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar



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Elocution, Oratory, Voice Culture, Delsarte and Swedish Gymnastics, Physical Culture Literature.

NEW CALENDAR with full particulars of all departments mailed free.

EDWARD FISHER, Musical Director.

of Session thereafter. The Presbytery expressed its regret at such a termination of a useful ministry; expressed the hope that Mr. McLennan may soon find a suitable field in which to exercise his ministerial gifts, and instructed the Clerk to furnish Mr. McLennan with a presbyterial certificate. Rev. Dr. Thompson was appointed Moderator of Point Edward congregation. There was laid on the table and read, a call from North Gower and Wellington, in the Ottawa Presbytery, to Rev. J. S. Lochead, of Parkhill, in this Presbytery. No delegate appearing from the Ottawa Presbytery, the Clerk gave explanation thereof, and parties were heard in the above order, Mr. Lochead intimating his acceptance of the call. Parties were removed. On motion of Rev. Mr. Cuthbertson, it was agreed to grant the translation in terms of Mr. Lochead's decision; express regret at parting with their brother; the resignation to take effect on the 2nd day of October; Rev. Mr. Currie to preach and declare the charge vacant on the second Sabbath of October, and act as interim Moderator of Session thereafter. There was laid on table and read a call from Forditch and Gorle, in the Saugeen Presbytery, to the Rev. Jas. Pritchard, of Forest, in this Presbytery, also reasons of translation and extract minute of Presbytery in the matter. On motion of Rev. Mr. Cuthbertson, it was agreed to order the same to lie on the table and appoint Rev. Mr. Currie to cite parties to appear at a meeting to be held in St. Andrew's church, Sarnia, on Tuesday, 17th October, at 10 a.m. The Home Mission report was adopted, and the Moderator instructed to sign the necessary schedules.—Geo. Cuthbertson, Clerk.

Minard's Liniment cures Diphtheria.

A \$10 BILL ÷ A \$5 BILL

Will buy from us a perfect little beauty of a Lady's watch. It has a solid gold case, stem wind and stem set, with a genuine American straight line lever movement containing the latest improvements. This watch is thoroughly reliable in every way and has our full guarantee.

YOU SHOULD SEE IT.

John Wanless & Co.,

ESTABLISHED 1840,

172 YONGE ST., - TORONTO.

COTTOLENE
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OUT OF THE FRYING PAN

Has come not a little knowledge as to cookery—what to do, as well as what *not* to do. Thus we have learned to use

COTTOLENE,
 the most pure and perfect and popular cooking material for all frying and shortening purposes.

PROGRESSIVE COOKING

is the natural outcome of the age, and it teaches us *not to use* lard, but rather the new shortening,

COTTOLENE,
 which is far cleaner, and more digestible than any lard can be.

The success of Cottolene has called out worthless imitations under similar names. Look out for these! Ask your Grocer for COTTOLENE, and be sure that you get it.

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

COTTOLENE
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COTTOLENE

The Ideal Food for Infants!

By Royal  Letters Patent

[Registered.]

MILK GRANULES.

THE PERFECT EQUIVALENT OF MOTHER'S MILK.

It is the solids of pure cow's milk of the very best quality so treated that, when dissolved in the proper amount of water, it yields a product which is practically identical in composition, re-action, taste and appearance with mother's milk. It is absolutely free from starchy matter, which is present in barley, flour and other infant foods, and contains no glucose and no cane sugar.

Put up in 50c. Tins.

—BY THE—
JOHNSTON FLUID BEEF CO.
MONTREAL.

GILLETT'S
 PURE
 POWDERED 100%
LYE

PUREST, STRONGEST, BEST.
 Ready for use in any quantity. For making Soap Softening Water, Distincting, and a hundred other uses. A can equals 20 pounds of Soda.
 Sold by All Grocers and Druggists.
W. W. GILLET, Toronto

In the last twenty-five years, so says Mrs. Alice Freeman Palmer, \$11,000,000 have been given in this country to women's colleges alone.

"Satisfactory Results."

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

British and Foreign.

The manufacture of wine is becoming a thriving industry in Palestine.

The Jewish Orphan Asylum at Cleveland, Ohio, celebrated its twenty-fifth anniversary on the 15th ult.

There are many people in the interior parts of Japan who have never tasted any animal food in their lives.

The Corporation of London has decided to strike a medal in commemoration of the recent Royal Wedding.

On September 27th, Mr. Geo. Muller, founder of the Orphans' Home at Bristol, completed his 88th year.

Thirty thousand sea-islanders along the south Atlantic coast, made destitute by the recent storms, are dependent solely upon charity.

Rev. W. A. Duncan, of Sault Ste. Marie, preached lately at the M.P. church, Galt, Miss., for Rev. Mr. Morley. It was a strong, logical, forcible sermon and one that carried conviction with it.

At a recent meeting of the Presbytery of Dunkeld a letter was read from the Rev. Thomas Marshall resigning his charge at Caputh, on his appointment by the General Assembly to be deputy of the Home Mission and Endowment Committee of the Church.

Mrs. Sarah B. Cooper, who organized the first kindergarten in San Francisco in 1880, has received more than \$300,000 to enable her to carry on the work. There are now 65 kindergartens in the city, and more than 10,000 children have been trained in them.

The Bishop of Rochester is about to appoint the Rev. J. A. V. Magee, son of the late Archbishop of York, as his domestic chaplain. Mr. Magee, who is at present in deacon's orders, is working at Halling, a village on the Medway, with a population devoted to cement making. He is spoken of as a preacher with a future before him.

The Emperor of Germany has presented Max Muller, of Oxford, with a life-size picture of himself, in a magnificent Florentine frame, with his signature, manu propria, as a gift of thanks for the new edition of the "Rig-Veda," with the Sansan commentary, which Professor Muller has recently completed, and which he has dedicated to the Emperor.

Professors Bruce and Lindsay, of Glasgow, have issued a joint address suggesting in the interests of Christian unity a periodical conference of all Christian ministers in a district, the setting apart of one Sabbath in the year for dealing with the question, and the united attendance of all believers within a given district at the Lord's Supper.

In a pathetic letter to a friend in Hungary, Kossuth writes: "I am weighed down with the burden of years, and my eyesight grows dim. I can now see only outlines and not details. I cannot read, and when writing only guess at the characters which I trace. Nevertheless, impelled by a sense of duty, I completed the third volume of my memoirs a few days ago."

Rev. J. Hirst Hollowell, in an address to the Manchester District of the Lancashire Union, on "Gladness in Church Life, and Some Things that Hinder it," said that the way in which some influential church members could pass twenty years in a church without knowing the names or saying one word to ninety per cent. of their fellow-members, was simple heart-breaking.

The Rev. John Robertson, pastor of Gorbals Tabernacle in Glasgow, and editor of the Christian Scotsman, has just finished a week of special services in Dr. Brookes' church, St. Louis. Mr. Robertson has been engaged in the Moody meetings at Chicago during the summer. Dr. Brookes gave a week of labour in those meetings, Dr. Robertson taking charge of his church in St. Louis, preaching five week nights and on Sabbath, the 8th ult.

The Oxford University Press warehouse of London, Eng., has issued a circular offering, during a limited period to supply the Revised New Testament in quantities of 500 copies at a time, at net prices, for purposes of charitable distribution. The books to be paid for on delivery and the carriage defrayed by the purchaser. The prices are: Nonparell

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

type, 32mo, cloth, 1 1-2d.; brevier type, 16mo, cloth, 3d; long primer type, crown 8vo, cloth, 4d.

Under the title of the British Empire Defence Association, an organization has been started with the Duke of Devonshire, Lord Ashbourne, and others as members of the Supreme Council, for the purpose of inducing ship-builders, colliery-owners and manufacturers to put aside certain portions of profit for division amongst the workpeople every three months. A number of letters endorsing the scheme, which is of Australian origin, have been received.

A "social wing," of the native church at Hong Kong has been established through the efforts of Mrs. Stevens, of the Alice Memorial Hospital, and Pastor Wong Yuk Ch'o. A workshop has been opened in which very poor Christians, who are shut out from other means of earning a livelihood, and also patients discharged from hospital but physically unable to resume their former occupations, will be employed in preparing rattan for furniture for export. It is believed that the enterprise will soon be self-supporting.

The Presbyterian seminary at Omaha enters on its third year with three classes containing twenty-two young men, and with five professors. Of the professors four are pastors of local churches who give their services to the seminary without remuneration, while one who devotes his whole time to the work receives the modest salary of \$1,500 a year. The seminary is at the gateway of vast Home Missionary fields, and is a direct feeder to that pressing work. The building at present used for the work of the institution is a 60-room hotel located in the heart of the city, and kindly furnished without charge by a friend of the cause.

A drawing-room meeting was held recently in the house of Dr. Hoskin, Hackney, in aid of the London Police Court Mission of the C. E. T. S. Some idea of the excellent work which is being done in the metropolis by this mission may be judged by the fact that upwards of ten thousand persons were dealt with in the courts by missionaries last year. Lady Frederick Cavendish, who was one of the speakers, paid a high tribute to the men who worked in the heart of evil to help those who were in despair, and the Bishop of Bedford said that the mission was 'a great and admirable means of help' to the magistrates.

A modest but useful lay work is done in London by Scripture readers. The forty-ninth annual report of the Church of England Scripture Readers' Association has recently been published. The committee report that the accounts for the last two years show an excess of expenditure over income of £3,224. This has been met by drawing upon the Society's small reserve fund, with the result that it has been well nigh exhausted, and the report states that the necessity of considerable reduction in the staff will have to be faced. The Society's total income for the past year reached £11,062. The report points out that the Association fills a place in the Church's life in London, which is occupied by no other society.

The Shinto priest at the Chicago Parliament of Religions, in his paper on the "Shinto Religion," created a false impression concerning the Christian missionaries in Japan. He made an indiscriminate statement that they incited riot, bloodshed and rebellion, for which the government was compelled to expel them. He did not say distinctly that this occurred with the Jesuit missionaries in 1637-40, and by connecting himself with the counter movement to oppose missionary effort led the great audience to suppose that he referred to the present Protestant missionaries. Hence that audience cried, "Shame on the missionaries!" This was simply an outrage on Christianity. He confused history, and made no distinction between Roman Catholic and Protestant missionaries. After the expulsion of the Jesuits in 1637, Japan was closed against all foreigners, except the Dutch, who had held the monopoly of trade for two centuries. The first Protestant missionary was a Presbyterian, who began his work in 1859, after the treaty was made in 1854 between our government and Japan. Protestant missionaries never interfere with governments, as it has been the invariable habit of the Jesuits to do. They simply preach and practice the gospel of peace, the gospel of the Son of God.—N. Y. Observer.

WORTH ITS WEIGHT IN GOLD

but sent free to all. Drop a card to the Proprietors of St. Jacobs Oil, the Great Remedy for Pain, requesting a copy of their profusely illustrated book descriptive of the "World's Fair." Address Canadian Depot, 44-46 Lombard St., Toronto, Ont.



A Bright Lad,

Ten years of age, but who declines to give his name to the public, makes this authorized, confidential statement to us:

"When I was one year old, my mamma died of consumption. The doctor said that I, too, would soon die, and all our neighbors thought that even if I did not die, I would never be able to walk, because I was so weak and puny. A gathering formed and broke under my arm. I hurt my finger and it gathered and threw out pieces of bone. If I hurt myself so as to break the skin, it was sure to become a running sore. I had to take lots of medicine, but nothing has done me so much good as Ayer's Sarsaparilla. It has made me well and strong."—T. D. M., Nowatur, Kans.

AYER'S Sarsaparilla
 Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
 Cures others, will cure you

Unlike the Dutch Process

No Alkalies
 —OR—
Other Chemicals

are used in the preparation of
W. BAKER & CO.'S
Breakfast Cocoa
 which is absolutely pure and soluble.
 It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.
W. BAKER & CO., Dorchester, Mass.

Burdock BLOOD BITTERS **CURES CONSTIPATION.**

Constipation or Costiveness is an annoying and dangerous complaint caused by irregularity of the bowels, which produces disastrous results to health, causing biliousness, bad blood, dyspepsia, etc. B.B.B. acts perfectly to cure constipation and remove its effects. If you have never tried it, do so now.

IT NEVER FAILS.
 "Was very bad with Costiveness, and one bottle of Burdock Blood Bitters cured me. Would not be without it."
 Mrs. Wm. Finley, Jr., Bobcaygeon.

A comparative summary of the statistics of the Presbyterian Church in the United States of America, commonly called the Northern Presbyterian Church, gives the following facts: The main figures are: Communicants, 855,089; organized churches, 7,292; ministers, 6,509; Sabbath school members, 909,062; added on profession, 59,660; total contributions, \$14,918,311. The gain in the aggregate of communicant membership is 24,910 for the year. The average weekly gain to this great denomination, over and above losses by death or departure to other communions, is 479. The ministry shows an increase of 178, and there are twenty more candidates than last year, the total reaching 1,300. The additions upon profession of faith, averaging 1,150 each week, are more than 2,000 in excess of last year, but exactly ten only in excess of the year before that. The membership of the Sunday schools shows the gratifying increase of 14,434. The summary of contributions reveals the cheering fact that the contributions for Foreign Missions have reached and passed the million dollar mark. The causes of Home Missions, Education, Sunday School work, Church Erection, and Aid for Colleges, all show gains. Ten and a half million dollars was contributed by the churches for congregational purposes.

Scrofula, whether hereditary or acquired, is thoroughly expelled from the blood by Hood's Sarsaparilla, the great blood purifier.

ALL THE SAME, ALWAYS.

SPRAINS.

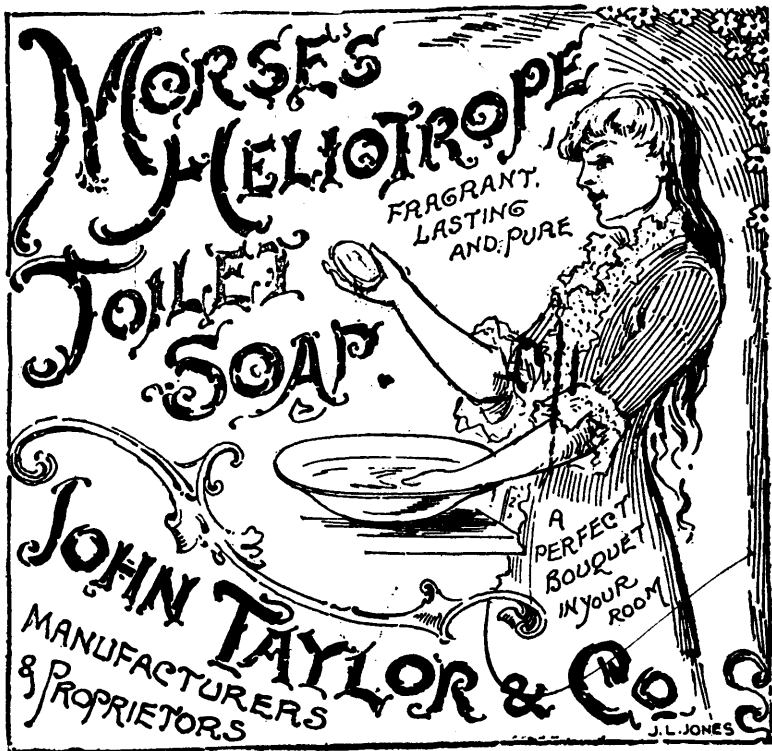
MT. PLEASANT, TEXAS,
June 20, 1888.
Suffered 8 months with strain of back; could not walk straight; used two bottles of St. Jacobs Oil, was cured. No pain in 18 months.
M. J. WALLACE.



BRUISES.

PITTSBURG, PA.,
302 Wylie Ave., Jan. 29, '87
One of my workmen fell from a ladder, he sprained and bruised his arm very badly. He used St. Jacobs Oil and was cured in four days.
FRANZ X. GOELZ.

A PROMPT AND PERMANENT CURE.



What do you Want

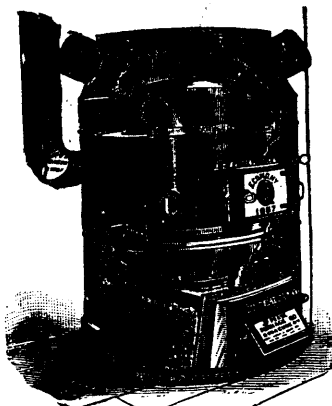
In the way of a Heating Apparatus? An adequate and even temperature in mild or stormy weather? A minimum of cost for fuel? No escape of gas? Simplicity of construction? Then get a

- PEASE -

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

SEND FOR OUR CATALOGUE

J. F. PEASE Furnace Company,
191 Queen St. East, Toronto.



The "Economy" Warm Air Furnace.

MCCOLL'S OILS ARE THE BEST.

USE LARDINE MACHINE OIL, CHAMPION GOLD MEDAL OIL OF THE DOMINION.

MCCOLL'S CYLINDER OIL WILL
wear twice as long as any other make

The Finest High Grade Engine Oils are Manufactured by

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

Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For children and the aged they are priceless. Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford St., London; And sold by all Medicine Vendors throughout the World. C.B.—Advice gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

MISCELLANEOUS

In India last year 274 tigers were killed. Mrs. Hannah Day, of Brunswick, Me., died recently in her one hundred and first year.

BURDOCK BLOOD BITTERS.

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

New York society is golf mad. The Four Hundred have taken up the ancient game, which many kings played.

A CURE FOR COUGHS.

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

The city authorities of St. Louis have decided to build electric ambulances for use in street car and other accidents. The street railway will supply power and free use of their tracks.

A BUSINESS LETTER

Tilsonburg, March 15th, 1887.

T. Milburn & Co.

Sirs,—Please ship at once three dozen B. B. Bitters. Best selling medicine in the shop. Sold seven bottles to-day.

Yours truly,

C. THOMPSON.

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

In some parts of Central and South America a single firefly gives so much light that it illuminates a whole room. The English residents catch them in order to find the match box or lamp.

OBSTINATE COUGH CURED.

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

JOSEPH GARRICK, Goderich, Ont.

Mrs. Janet Carlyle Hanning, of Trafalgar, Ont., and the only surviving sister of Thomas Carlyle, has just celebrated her eightieth birthday.

HOW DYSPEPSIA IS CURED.

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

Mrs. J. H. SNIDER, Kleinburg, Ont.

It is reported that the old Indiana homestead of the family of Mr. James Whitcomb Riley has been purchased by the poet as a permanent residence.

A QUARTER OF A CENTURY.

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

Knighthood has been conferred upon Dr. Benjamin Ward Richardson, of London, in recognition of his valuable discoveries in medicine, and great abilities as an instructor and writer.

THE BEST PRESERVES.

How to be always successful in preserving: how to make the very best jellies, jams, pickles, etc., and how, at the same time, to do it economically, can be learned from Ayer's Preserve Book. The recipes are all practical and never fail. Ayer's Preserve Book mailed free to any address on receipt of a two-cent stamp by J. C. Ayer & Co., Lowell, Mass.

The Chinese doctor's lot is not wholly a happy one. Four members of the Imperial College of Physicians at Peking failed recently to make a proper diagnosis of the Emperor's indisposition, and were punished by being fined a year's salary.

The three British battleships now under construction have been modified as regards armor, in view of the information gained by the loss of the Victoria, the general effect of the change being to strengthen the ends. At the water line there will be a belt of steel 18 inches thick and supported by wood and iron plates of some 1½ inches.

CATARRH IN THE HEAD.

Is undoubtedly a disease of the blood, and as such only a reliable blood purifier can effect a perfect and permanent cure. Hood's Sarsaparilla is the best blood purifier, and it has cured many very severe cases of catarrh. Catarrh oftentimes leads to consumption. Take Hood's Sarsaparilla before it is too late.

Hood's Pills do not purge, pain or gripe, but act promptly, easily and efficiently. 25c.



A FRIEND

Speaks through the Boothbay (Me.) Register, of the beneficial results he has received from a regular use of Ayer's Pills. He says: "I was feeling sick and tired and my stomach seemed all out of order. I tried a number of remedies, but none seemed to give me relief until I was induced to try the old reliable Ayer's Pills. I have taken only one box, but I feel like a new man. I think they are the most pleasant and easy to take of anything I ever used, being so finely sugar-coated that even a child will take them. I urge upon all who are in need of a laxative to try Ayer's Pills. They will do good."

For all diseases of the Stomach, Liver, and Bowels, take

AYER'S PILLS

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

Every Dose Effective

R. R. R.

RADWAY'S READY RELIEF.

The Cheapest and Best Medicine for Family Use in the World.

NEVER FAILS TO RELIEVE

PAIN.

It is the best application for Bruises, Sprains, Cramps, Stiff Joints, Pain in the Chest, Back or Limbs.

It surpasses all other remedies in the wonderful power which it possesses of curing.

RHEUMATISM and NEURALGIA.

Thousands have been relieved and cured by simply rubbing with Ready Relief, applied by the hand to the parts affected and considerable of the adjoining surface; at the same time several brisk doses of Radway's Pills will do much to hasten the cure.

INTERNALLY.

From 30 to 60 drops in half a tumbler of water will, in a few minutes, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Colic, Flatulency, and all internal pains.

A CURE FOR ALL SUMMER COMPLAINTS, DYSENTERY, DIARRHOEA, CHOLERA MORBUS

A half a teaspoonful of Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach and bowels will afford immediate relief and soon effect a cure.

MALARIA, CHILLS and FEVER
Fever and Ague Conquered.

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

Price 25c. per Bottle. Sold by Druggists.

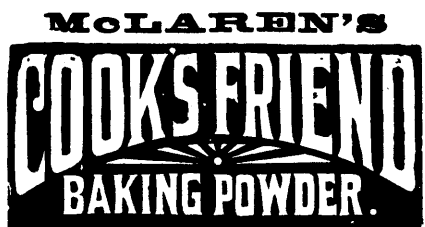
BE SURE TO GET "RADWAY'S."

AGENTS WANTED for our marvellous picture and Ten Commandments, which is a creation of genius, a masterpiece of art and an attractive household picture, beautifully executed in eight handsome colors; printed on heavy plate paper 16x22 inches. Sample copies sent by mail on receipt of 25 cts. Special terms.

C. R. PARISH & CO.,
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Minard's Liniment cures Garget in Cows.

Discellaneous.



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

RETAILED EVERYWHERE.

CHURCH PIPE ORGANS.

We have added to our Piano business the manufacture of the above instruments, which department will be under the supervision of an expert from London, England.

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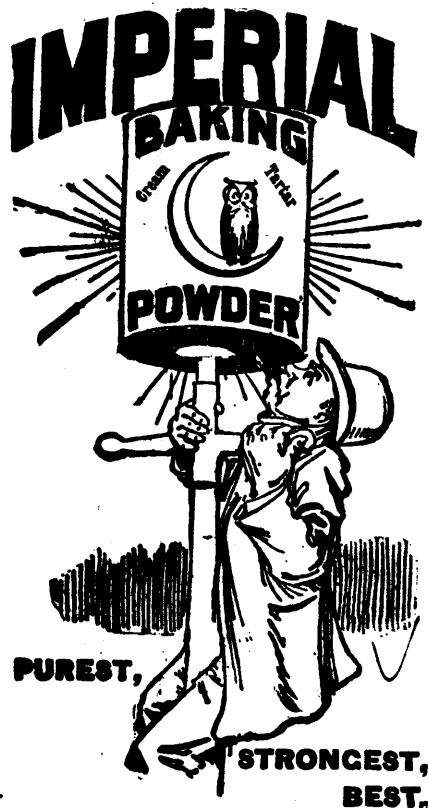
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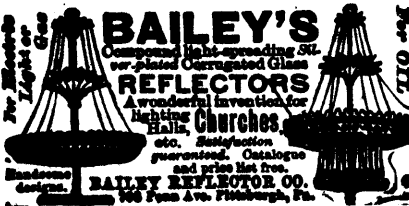
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MEETINGS OF PRESBYTERY.

ALGOMA.—At Sudbury, in March 1894, at call of the clerk.

BARRIE.—At Barrie, on November 28th, at 10.30 a.m.

BRUCE.—At Walkerton, on Dec. 12th, at 1 p.m.

BROCKVILLE.—At Brockville, in First church, Dec. 12th, at 2.30 p.m.

CALGARY.—At Calgary, first Tuesday of March, 1894.

GLENGARRY.—At Vankleek Hill, on Dec. 12th, at 1 p.m.

GUELPH.—At Guelph, in St. Andrew's, on Nov. 21st, at 10.30 a.m.

HURON.—At Brucefield, on Nov. 14th, at 10.30 a.m.

KINGSTON.—At Belleville, in St. Andrew's Church, on Dec. 19th, at 7.30 p.m.

KAMLOOPS.—At Vernon, on Dec. 12th, at 10 a.m.

LANARK AND RENFREW.—At Pembroke, on Nov. 28th, at 11 a.m.

LONDON.—In the First Church, London, on Nov. 14th, at 1 p.m.

MAITLAND.—At Wingham, on Nov. 21st, at 11.30 a.m.

MONTREAL.—In Presbyterian College, at 10 a.m., on Jan'y 9th, 1894.

OTTAWA.—At Ottawa, in Bank St. Church, on Nov. 7th, at 10 a.m.

OWEN SOUND.—In Knox Church, Owen Sound for Conference, Dec. 18th, at 2 p.m., for business, 19th, at 10 a.m.

ORANGEVILLE.—At Orangeville, on Nov. 14th, at 10.30 a.m.

PETERBOROUGH.—At Peterborough, in St. Paul's Church, on Dec. 19th, at 9 a.m.

QUEBEC.—At Richmond, on Nov. 14th, at 5 p.m.

QUEBEC.—In Chalmers Church, Richmond, on Nov. 14th, at 5 p.m.

REGINA.—At Indian Head, on second Wednesday of March, 1894.

ROCK LAKE.—At Manitou, in St. Andrew's Church.

STRATFORD.—In Knox Church, Stratford, on Nov. 14th, at 10.30 a.m.

SAUGEEN.—At Clifford, on Dec. 12th, at 10 a.m.

SARNIA.—In St. Andrew's Church, Sarnia, on Dec. 12th, at 10 a.m.

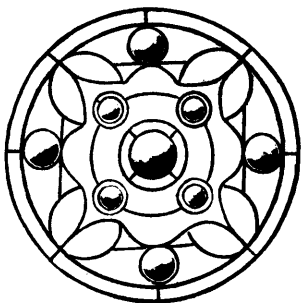
TORONTO.—In St. Andrew's on first Tuesday of every month.

VICTORIA.—At Nanaimo, in St. Andrew's Church, on Dec. 18th, at 2.30 p.m.

WINNIPEG.—At Winnipeg, in Manitoba College, on Nov. 14th, at 3 p.m.

WHITBY.—At Port Perry on third Tuesday of Jan'y, 1894.

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