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Young Aleck McIntosh, interesting, bright and good-looking, is a lad in his teens, and resides with his parents at No. 167 Catherine Street, south, Hamilton, Ont. The members of the family are well and favorably known, and attend St. Paul's Presbyterian Church, of which Rev. R. J. Laidlaw, LL.D., is pastor.

Some months ago, to the great grief and consternation of Mr. and Mrs. McIntosh, their son Aleck was stricken down with a terrible swelling of the limbs and throat. Notwithstanding the fact that the boy was under the care of an able and experienced doctor, his condition became most alarming. At this juncture a consultation was held by three of the leading physicians of the city, and the result was that Aleck was sent to the hospital, where he might have all the advantages of medical skill, and the constant attention of trained nurses.

At the end of four weeks Aleck's condition was more alarming than ever, and his parents were assured that there was no possible chance of recovery for their dear boy. He lay on his hospital bed perfectly helpless, and so swollen from head to foot that he was unrecognizable.

The sorrowing parents, feeling that there was no hope, and that the hand of death had securely grasped their loved boy, wished to have him die in their home. As he was being taken from the hospital, those in charge expressed sorrow that nothing more could be done for the dying lad.

While at home, and at the point of death, a kind neighbor called to see him. A thought—a revelation—came to her mind. A joyous hope filled her motherly heart as she gazed on the dying boy, and witnessed the intense grief of the parents. She remembered having herself used in an extreme case that great life-giver and health-restorer, Paine's Celery Compound. Would it meet this case where the vital spark was almost extinguished? Yes, she had faith that it would. The use of Paine's Celery Compound was suggested to the parents. "Ah! yes, try it—anything—if dear Aleck's life can be saved."

The wondrous Compound was immediately procured and properly administered. The first dose produced results that gave the parents hope. There was a virtue in this medicine that no other remedy ever contained. The boy lived, and the medicine was continued from day to day with the results that gave joy and gladness. By the time the fourth bottle was finished young Aleck McIntosh was well, and all his troubles banished. To-day he is as strong and robust as any boy of his age in the city.

All the physicians look upon the cure as a marvellous one, and the whole staff of St. Joseph's Hospital rejoice at the lad's restoration to health.

Scores of Hamilton's best people can vouch for every statement made in connection with this unparalleled case. The statements made by Mr. and Mrs. Jas. McIntosh, the boy's parents, are ably supported by two of Hamilton's leading business men. Such sterling proof of the value of Paine's Celery Compound, should strongly convince every sufferer, and all who have suffering and diseased friends, that there is no other medicine known to the medical profession and the pub-

lic, that can so effectually and honestly meet the needs of all.

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Mr. and Mrs. Jas. McIntosh write as follows:—

"We are willing and anxious to give a testimonial letter in reference to the marvellous cure your Paine's Celery Compound effected for our son, Alexander.

"The case is such an important one, and has attracted so much attention in this city, we would like it to be as fully communicated to you and the public as possible.

"Our son, Alexander, was taken with swelling of the limbs, and in a few days after the throat was similarly affected. At this stage he was confined to his bed for about two weeks, when he became somewhat better. A short time after he got worse, the swelling affecting his whole body and limbs. He continued in bed, under the close attention of one of our best doctors, when a consultation of three leading physicians was held, and we were informed that the case was so serious that Aleck would have to go to the hospital where the experience and skill of the whole staff of physicians could be employed, and where trained nurses would be in attendance day and night.

"For four long weeks our boy suffered and battled heroically with his disease. At the end of that time we were assured there was no possible chance of recovery. Everything had been done that could be done, even to tapping under which operation two gallons of water was taken from the body. For two weeks after this operation he lay perfectly helpless, and so swollen from head to foot as to be unrecognizable.

"That he might die in our midst, we made arrangements to have him conveyed to our home. As we carried him out of the hospital, the good people in charge remarked "they were sorry that nothing could be done for our poor dying boy."

While Aleck lay in bed in our home a friend and neighbor called. She had used Paine's Celery Compound successfully for an extreme case of neuralgia. Our friend said she would write and ask you if it would be advisable to use Paine's Celery Compound, even in this terrible case of kidney trouble, attended with the worst form of erysipelas. You replied that it was very advisable to try the Compound and kindly sent us four bottles free of charge.

"God bless you for the good advice and the gift. He used the four bottles and no more, and to-day Aleck is as well as ever, a marvel to his physicians, and the whole staff of St. Joseph's hospital, and a large circle of friends in this city."

The above testimony of Mr. and Mrs. James McIntosh, is vouched for by Geo. LeRiche, Esq., and David Morton, Esq., as follows:—

"The testimonial letter from Mr. and Mrs. James McIntosh, in reference to the cure of their son Aleck by Paine's Celery Compound, has been submitted to us as neighbors and friends. Having visited this home many times during Aleck's illness, we do most willingly testify to the truthfulness of all statements made."

HEALTH AND HOUSEHOLD HINTS.

Watch sweet pickle for a few days after it is made, and if it shows signs of fermentation give it a scalding.

It is very important in all pickling to use only cider vinegar; the manufactured kinds often contain very harmful acids.

Pickles should be kept well covered with vinegar, and not be used for a month after making. They are better still when a year old.

Jellies may be easily covered by pouring melted paraffine upon them when quite cold. This hardens at once and is air tight. A paper should be put over to keep off the dust.

Black serge or cashmere dresses are improved and cleansed by being sponged with this mixture. A teaspoonful of ammonia and another of spirits of wine, to three of boiling water.

To make rice muffins, take two cups of cold-boiled rice, two eggs, a little salt, a tablespoon of melted butter, one cup of sweet milk, and two cups of flour, into which is sifted a teaspoon of baking powder. Beat all thoroughly, and bake in muffin pans. Serve very hot.

Baked Potatoes.—Knowing how to bake and serve potatoes is a high art. Have a hot oven. Select potatoes of uniform size; wash well and put moist into a clean oven. Do not open the oven, if you can avoid it, for half an hour. Try if they are done in a towel. Serve immediately.

Sponge Cake.—Six eggs, one half pound sugar, one-fourth pound flour, juice and grated peel of half a lemon; rub the yolks of eggs and sugar to a cream; add lemon, then add the whites, well beaten; stir ten minutes; add flour the last thing and stir lightly. Bake in quick oven.

Charlotte Russe.—One quart cream, one-half box Cox's gelatine thoroughly dissolved. Whip the cream to a froth, then sift in powdered sugar; strain the gelatine before adding: flavor and sweeten to taste. Line two molds or glass dishes; pour in the cream; set in the refrigerator to form.

Baked Mutton Chops.—Beat and trim the chops, roll each one in beaten egg, and then in dried bread crumbs; put them in a dripping pan, with a small lump of butter on each one. Set in the oven, and as they brown, baste every few minutes with boiling water and a little melted butter. When nut-brown, keep them hot, sprinkled with pepper and salt, while you thicken the gravy left in the pan by adding brown flour and a few tablespoonfuls of tomato catsup. Pour over the chops and serve.

To Cure a Felon.—Take sassafras bark and grind it—in the coffee-mill or otherwise; stir into a poultice with cold water, and apply to the felon. Keep wet by putting in cold water, that is, do not let it dry out. In a short time the felon will be killed. The writer says that a woman who had been suffering extreme pain night and day, and could get no sleep, was told of this remedy. She immediately tried it, and in fifteen minutes after the application she was asleep. When she awoke, the felon was killed.

Potato Salad.—Boil four good sized potatoes until they are just done, no longer. Drain off the water, sprinkle them with salt and stand them over the stove until dry and mealy. While the potatoes are boiling prepare the dressing. Put a teaspoonful of salt, and half teaspoonful of pepper in a bowl. Add gradually three tablespoonfuls of oil. Stir until the salt is dissolved, then add three more tablespoonfuls of oil and then beat into this two tablespoonfuls of vinegar. Cut into this one good-sized onion. The onion must be sliced as thin as possible. Now, as soon as the potatoes are dry, take them in a napkin and slice them while hot in with the onion and dressing. Mix lightly with a fork, and turn out on the serving dish. Garnish with cold, boiled beets and parsley. Serve cold.

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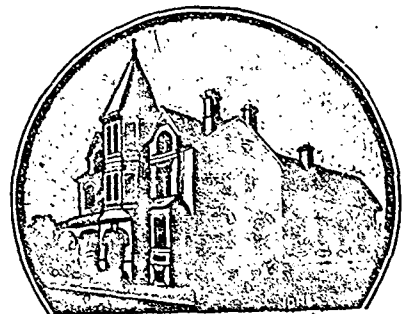
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I have tried various kinds of baths, manipulations, outward application of liniments too numerous to mention, and prescriptions of the most eminent physicians, all of which failed to give me relief.

Last September at the urgent request of a friend (who had been afflicted as myself, I was induced to try your remedy. I was then suffering fearfully with one of my old turns. To my surprise and delight the first application gave me ease, after bathing and rubbing the parts affected, leaving the limbs in a warm glow, created by the Relief. In a short time the pain passed entirely away. Although I have slight periodical attacks approaching a change of weather, I know now how to cure myself, and feel quite master of the situation. RADWAY'S READY RELIEF is my tried and true friend. I never travel without a bottle in my valise.

Yours truly, GEO. STARR.

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Notes of the Week.

The meeting of the Ministerial Association of this city on Monday, 28th ult., was largely taken up with the preparations of one kind and another for Mr. Moody's meetings. The Rev. Dr. McTavish took up the subject of revivals and gave an excellent practical address. He took by way of illustration the Old Testament revival under Asa as given in 2 Chronicles xv. It has been arranged that Mr. Moody will address the Ministerial Association on Monday, November 12.

Groups of lecturers, under the Presidency of Professor Sir J. R. Seeley, and the Vice-Presidency of Mr. G. R. Parkin, are in course of formation in Britain, to preach the "Unity of the Empire." The movement has nothing specially to do with Ireland and Home Rule, but with that larger union of the United Kingdom and the Colonies which has been called Greater Britain. The London "group" consists of Messrs. C. R. Beazley, Nugent Chaplain, J. W. Greig, and eight others.

In Paris, Mr. Campbell-Bannerman, Secretary for War, has been interviewed by a representative of the *Matin*. He spoke of the relations between France and England. One can only smile, he said, when one hears every moment the word "war." It is simply ridiculous. It was strange to see a certain section of the press regard the English as the hereditary enemies of France. He had the deepest conviction that the British nation entertains only sentiments of friendship and sympathy with France.

A short time ago, in response to a circular issued by Rev. William Park, one of the conveners of the Foreign Mission, of the Irish Presbyterian Church, a largely-attended meeting was held in the Lecture-hall of Rosemary Street Church, Belfast, for the purpose of offering united prayer to God on behalf of the missionaries of our own and other churches labouring in China, and to plead for the speedy termination of the war between China and Japan. The Moderator of the General Assembly, Rev. Professor W. Todd Martin, D.D., presided.

The will of the late Senator Ross has been finally settled. Morrin College and the high school receive between them \$170,000, Jeffrey hospital \$150,000, three Anglican churches \$40,000 each, French Mission Presbyterian Churches \$30,000, Women's Christian Association \$16,000, Ladies' Protestant Home \$40,000. Frank Ross, as part of a settlement, agreed to remit \$50,000 to be employed in benevolent purposes in Carlisle, Scotland, and devotes \$30,000 to the establishment and maintenance of a home for Protestant old men and boys.

Mr. Laurier thus gives his impressions of the country which he has passed over to the *Montreal Herald*:—"It is a magnificent country; it has no superior under the sun, and its resources are illimitable. It can supply the world with bread when its boundless prairies come under cultivation. The soil is exceedingly productive, and under such cultivation as it receives from our people there the yield of grain is something enormous. The climate is the finest in the world, and, taken altogether, the country is beyond anything that can be imagined by those who have never seen there. The people are a hardy, intelligent race, thoroughly imbued with a spirit of loyalty to our British institutions. They are proud of the country and proud of being Canadians."

The well-known Rev. Dr. MacGregor, of Edinburgh, has been writing a letter in the *Scotsman* describing a tour in Brittany. He says. There is no lack of human life here or anywhere along these shores, and life comfortably and pleasantly led. The young women of the islands are handsome

pretty, and well-to-do. Referring to marriage customs he adds: The common method is for the man to ask the woman. As is well known, France has adopted a somewhat different method. There the parents select the husband. In these islands, however, there is a decided improvement on both methods, which entitles them to the name of the islands of the blest. Here the women ask the men, and the result seems to justify their action. The custom might, to a limited extent, be tried among ourselves. The result would probably be a decided diminution of the number of bachelors, to the advantage of the country as well as their own

Whatever differences of opinion there may exist amongst us on political subjects, it appears unquestionable, unless the newspapers have entered into a conspiracy to deceive the public, that Mr. Laurier in his western tour has everywhere met with a most cordial welcome. We mention this mainly to add two remarks: first, that it cannot but be a most useful, and for the position he fills, or a member of the Government fills, important education to see for themselves so large a part of the country as has been seen by the Laurier party, and which is so deeply affected by the policy pursued at Ottawa by either party. Mr. Laurier refers to this in his speech at the Winnipeg Banquet. Our second remark is that, whatever there may be in the race and creed question in Quebec, and which is often referred to in our political papers, the welcome given to the leader of the opposition, a Frenchman and a Roman Catholic, in his late tour, and wherever he has been in Ontario, shows that it has but little power in these portions of the Dominion. The force of this example ought to make itself felt in Quebec, and in time it must if it is not now.

A reception was given to General Booth in New York lately, and an address of welcome from various ministers in the city was presented to him by Dr. Bradford, of Montclair. The address had been enthusiastically and with great unanimity adopted at the Ministers' Meetings of the Congregationalist, Baptists, and Methodists. While there was no official representation of the Presbyterians, the address was signed by President Thomas S. Hastings, of Union Theological Seminary, and Dr. Charles H. Parkhurst, of the Madison Square Presbyterian Church, and would, no doubt, have been signed by a very large proportion of the Presbyterian ministers and workers in New York. The address welcomed General Booth to these shores; expressed appreciation of his great work; congratulated him that his life has been spared to lead this forward movement; and closed with an earnest hope that his visit might result in a spiritual quickening both for the Army, and for all the churches, and be the means of binding more closely together his nation and our own. It is safe to say that fully four-fifths of the Protestant ministry of New York were informally, but not less truly, represented in this address.

Lately, a deputation, consisting of Dr. Barrett, Rev. J. Guinness Rogers, and Dr. Brown, waited upon Mr. Gladstone at Hawarden Castle, to present to him a resolution of the Congregational Union, of England and Wales, passed in May in reference to his retirement from official public life, and expressive of the high sense entertained by Nonconformists of his eminent character and distinguished service to the State through a long public career. This resolution, in the form of an Address, having been engrossed, beautifully illuminated, and bound in morocco, was presented to Mr. Gladstone. Mr. Gladstone expressed his sense of the kindness which had prompted the Address, and of the loyalty which Congregationalists had always shown to him, and his admiration of the beautiful manner in which the illumination had been executed. The deputation visited the library he has recently established near Hawarden Church. His intention in founding this library and the neighboring hostel, is to enable country clergymen and others to enjoy a quiet time of study

in some subject in which they may be interested and for which they may have no opportunity nearer home

The cost of the Queen's visit to Manchester upon the occasion of the opening of the Manchester ship canal has just been made public, and as a consequence a great hue and cry has gone up from certain classes regarding the wanton extravagance of royalty. The report of the auditor of Manchester gives the total expenditure on the occasion of Her Majesty's sojourn of a few hours in the city as reaching the enormous sum of \$31,215. So far as the accounts show there can have been very few indeed of the articles mentioned required for her Majesty's own personal use. The bill has risen to such dimensions, either by the extravagance of the Manchester people in their jubilation over the completion of so great a work, or more likely by perquisites, the practice of tipping all and sundry, which so largely prevails in Britain, and to a system of grabbing not to say stealing, which a great many, from whom something else would be expected, shamelessly practise on such occasions. It is hardly fair to lay the expense of these and other things equally uncalled for and unjustifiable at the door of royalty. They are often to be met with where there is no royalty to lay the blame upon.

We have the utmost sympathy with the claims of labour, and recognize that perhaps the gravest problem of society to-day is how successfully so to adjust the claims of labour and capital that justice and general contentment will result. Samuel Gompers, president of the American Federation of Labour, in his circular calling the fourteenth annual convention to be held in Denver, on December 10th., appears to us to employ language which would mean that, at the beck of a few thousand workmen at manual labour in Chicago or elsewhere, the country may be brought into a state of the most imminent danger, one resembling almost a state of war, and yet the Government should do nothing but let it go on unchecked. There must be some limit to what are called the rights of labour, in the sense in which this word is commonly used, and this limit must be found at a point very far short of what may be called almost a state of the total disorganization of society, when every man of a certain class of labourers thinks he may with impunity do what is right in his own eyes. Nobody would so soon and so bitterly suffer from such a state of things as the very men who are loudest in their demands for what are called the rights of labour.

The Toronto Mission Union is one of those non-denominational Christian societies found in this as in all large cities, and which, besides the direct good they accomplish, do a large amount indirectly by bringing Christian people of all denomination together in common benevolent work. It dates from ten years ago, and the names of the late Messrs. Gooderham and Howland were prominently associated with it. Various unforeseen circumstances have resulted in considerable arrears, which should be made up at once if the work is not to be cramped or any of its branches closed. Notwithstanding that many volunteers give time and effort to the work of the mission, its expenses amount to about \$10.00 per day. Its object is to reach the non-church-going and neglected people of the city, and its growth has exceeded the fondest expectations of its founders. Volumes might be written telling of help and comfort brought to poverty-stricken homes, of the sick poor nursed well again, of the naked clothed, and how by this means also the poor have had the Gospel preached to them. Some among the poorest of those benefited by it proposed a self-denial week to help the mission out of its difficulties. Doing this really means self-denial to those who proposed it. This course was adopted as one means of helping the Union, which we hope may be so supported that it may be enabled to go on doing its good work.

Our Contributors.

A HABIT THAT SAPS.

BY KNOXIAN.

We came across a fruitful idea the other day. We cannot name the man we owe it to, or one would gratefully do so. It was not Solomon, nor Shakespeare, nor Macaulay. Perhaps it was Mr. S. R. Crockett, author of the "Stickit Minister, and Some Common Men," that gave us the peg on which we propose to hang this contribution. Anyway, it is a good idea, and if a lot of people would burn it into their memories, they would become much stronger and better all round. The idea may be stated thus:

SELF PITY DEBILITATES.

Somebody may say "debilitates" is not a good kind of a word. Well, then, say weakens, or enfeebles, or impairs strength, or reduces mental and moral force, or any thing else you like, provided the idea is seen in distinct shape and through a clear medium, as Shed I would say.

To get good illustrations for this topic, one does not need to prance around the room, or tear one's hair, or ransack the library. The difficulty is one of selection purely. Living illustrations abound. There, for example, is the woman who is everlastingly pitying herself because she has to keep house and take care of her children. She is always weak, and self-pity is one prolific source of the weakness. If she could make up her mind once for all, that home is a good thing to have, especially in winter, and that even children may be useful some day, her strength would increase like an election majority under the promise of a new railroad.

There is one kind of a minister that nobody need ever expect to do much good, and that is the minister who is always pitying himself because he has to work. Now, look around among your clerical acquaintances, and select one the task is too easy given to that habit, and say if he is accomplishing anything, or ever did accomplish anything. Self-pity cuts the nerves of exertion. It fixes the attention of the minister on himself, and after a time he thinks much more about himself than about his work. When he has pitied himself a few years, his usefulness is clean gone.

Some ministers pity themselves because they have to labour in obscure places. They see men that they consider scarcely their equals, in more prominent positions, and they pity themselves because their own positions are not more conspicuous.

Let it be granted that, under the system of settlement by call, some grotesque things do happen. The man who does not know that is scarcely fit to be a minister. The right time to have thought about the peculiarities of calling, was when entering the ministry. There is no sort of sense in entering the ministry of a church, that settles by call, and then kicking about the system. All intelligent people knew that the system is peculiar, and that under its working strange things do occur.

But supposing that the system were even worse than it is, pitying oneself would not mend matters. John Hall says the best way to get promotion to a larger sphere, is to make yourself conspicuously efficient in the one you occupy. Even that plan may not always be successful, but it is the only one that an honest man would care to try. The one thing clear is that self-pity makes matters worse, because it enfeebles the mind and destroys every hope of doing anything better.

After all, is it a manly thing to crave the prominence that a small statue has, by being placed on a high pedestal? Prominence, at best, may be a doubtful blessing, but certainly the kind a man gets because he happens to live in a certain place, is no credit to him. The pedestal on which he stands is the manly thing. If people must talk about prominence in the ministry, and we think much of the talk is decidedly unwhole-

some—let the credit be given to the man who needs no pedestal. Dale, the author of the greatest work on Baptism, was a village pastor. Splendid work has been done by scores of ministers with ut any pedestal to shout on. It would puzzle most of our readers to name the part of Scotland in which the author of the "Stickit Minister" lives. We always did admire the Highlandman who said "Wherever McGregor sits is the head of the table."

No one can blame a minister for feeling bad at times on account of his poverty. He may not mind a little pinching himself, but it is hard to look at wife and children in want. It is not easy to look forward to old age or enforced retirement, from lack of strength, without a cent laid up for the rainy day. But pitying oneself does not improve the situation.

We have known a few public men who were much given to pitying themselves. With one marked exception, they were men who had made well out of the public service. The man who whines in public because he has to run elections or go to Parliament, does not know his business. The public, especially a considerable portion of the Grit public—don't care a straw if a man gives all his goods to feed them, and his body to be burned for them. Pitying oneself before the public is a poor business.

Moral. Don't make a habit of pitying yourself, but if you must do it, go where some people who call themselves orthodox go when a collection comes around for the schemes of the church—behind the woodpile.

JAMES ANTHONY FROUDE.

BY REV. LOUIS H. JORDAN, B. D.

The world of letters may well mourn today, for it has suffered the loss of an illustrious citizen. Not in England only and in the British Colonies, but wherever English literature is read and studied, James Anthony Froude has long been accorded the reverence due to the authority of a master. Amid the names which lend distinction to this brilliant Victorian era, few are more widely known or more justly revered than his from whom we now stand parted. During half a century his pen has seldom rested, and it has ever been wielded with the consummate skill of an artist. For the moment, if we except the genius of Ruskin, he appears to have left no successor. There was in his literary style a grace and graphic touch, a simplicity and purity, a definiteness and naturalness which remain absolutely unrivalled. It may be a couple of decades before we shall be permitted to look upon his like again.

Within the domain of his special historical researches, it cannot be said that Mr. Froude was either lawgiver or leader. Rather was it true that, in a field where most he longed for disciples, all men forsook him and fled. He said to me once, with something of sadness in his tone, that his attempt to convince his countrymen of the error of their historical conclusions had apparently failed. I observe that in his introduction to *The Divorce of Catherine of Aragon*,—the recent supplementary volume with which he closes his *History of England*,—he reiterates this rather disheartening conviction: "At the close of my life. . . I am still substantially alone in maintaining an opinion considered heretical by orthodox historians." This passing reference to heresy and orthodoxy has a pathetic interest for those who are acquainted with certain episodes in Mr. Froude's eventful career.

But it is not of the Professor, viewed either as essayist or historian, that I feel like writing to-day. To me he proved a friend, and it is with the more tender interest and the closer knowledge of friendship that I shall ever regard him now. It is easy for those who never knew him to pronounce him combative, cynical and crotchety: for so he may at times have seemed. But it is only those who knew his patient and tireless industry, his fearless and conscientious loyalty to his convictions, his struggle against physical weakness, and his persist-

ency in spite of hindrances which would have subdued a less resolute spirit, that can fully appreciate what English scholarship has lost. To some he occasionally unbosomed himself, as he did not to those who were never weary of disparaging him: the latter precluded the possibility of them ever understanding him. His friends became quickly attached to him. His conversation had a peculiar charm: for of late years he travelled much, and his experiences had enriched him with many rare and racy reminiscences. His memories of the various literary treasures which he had examined in different parts of the world made him a special favorite among those whose opportunities for original investigation had been more limited than his own. It was within the narrower circle, then, of those who were no strangers to the man himself,—of those whom, in some measure at least, he had taken into his confidence,—that the bulletins from the sick room were so eagerly and sorrowfully scanned. As week succeeded week, and the stern struggle with death went on, many sadly foresaw that death would probably win for the sufferer had grown frail by reason of age, and he had drawn much too heavily upon his strength during the preceding two years.

The circumstances under which Mr. Froude returned to Oxford were in every sense significant. They were as dramatic in fact as were any of the alleged fictitious situations which Mr. Froude's own hand has delineated. Forty four years before he was selected to fill the chair of Modern History, his university career had ended under a cloud. His brother Hurrell, an advanced High churchman, had recently died at the early age of thirty-three. Mr. Froude's own convictions, touching the Oxford movement, were still in process of transition. But he was not long in reaching a rational conclusion, and the measure of his later sympathy with the Newman school, with which he and his brother had been brought into such close contact and connection in Oxford, found unambiguous expression in *The Nemesis of Faith*. A great uproar was raised forthwith, and the author of it all felt himself constrained to resign his Fellowship in Exeter. He turned his back upon Oxford, practically disowned by his *Alma Mater*, and one need not much wonder that he turned his back also upon that high calling, to entering upon which he had for years been looking forward. From the engagements of a first step, already taken in this direction, he sought and obtained formal and welcome release.

But the situation was completely reversed when, in 1892, the heretic was recalled to be awarded one of the very highest honors in the gift of the University. The appointment was indeed a Crown appointment; nevertheless doubtless, the University authorities were consulted. Nay more, Mr. Froude was installed in the chair which had been held since 1884 by Edward A. Freeman, the idol of Oxford but his own most relentless critic! I fancy Mr. Froude secured the coveted post because his claims upon it were too conspicuous to be successfully ignored; but at the same time it was none the less a triumph. Moreover, Oxford's action in this connection furnished an additional illustration of the change in current sentiment which, within the last quarter of a century, has revealed itself in the University. Only by a scanty majority was it recently resolved that the projected statue to Cardinal Newman should not be erected beside the Martyr Monument in St. Giles; and in the year 1893, less than twelve months after the recall of Mr. Froude, there was dedicated in the grounds of University College a handsome Mausoleum, commemorative of the poet Percy Bysshe Shelley,—a youth who from that very institution, as a young man forever branded and disgraced, had formally been expelled for publishing his disquisition on *The Necessity of Atheism*. Surely it must have been a satisfaction to Mr. Froude to receive and accept the summons which restored him, after so long an absence, to scenes which had once been familiar. To the very last, he considered

he had been dealt with very harshly during this crisis. Because he had scorned to conceal his real sentiments under the cloak of silence, he had been summarily cashiered. His difficulties had been denounced, not explained or even sympathetically lessened. But although he had bravely spoken out what he believed, and had been equally outspoken as to his unwelcome beliefs ever since, he was now being invited to come back and to assume the office of a teacher! Verily the times had changed; and wrongs, long unredressed, exacted stern retribution!

It was my good fortune to hear the new professor deliver his public inaugural lecture. By a coincidence, it was spoken just two years ago to-day! I remember, as if it were but yesterday, the expectant throng that assembled in the theatre of the University Museum. The auditorium is not very large, and so it was quite uncomfortably crowded. There was evidently a restless interest amongst those who had come to listen, an interest that was not wholly friendly to the lecturer. Perhaps one half of his auditors were merely curious, others were malevolently-minded critics. Some who ought to have been present were conspicuously absent. The address, in view of all that led up to it and that entered into it, secured the closest attention from the outset. It might fairly be called Froude's *Apologia pro Historia sua*. The lecturer said that, in beginning his work as an authorized teacher of history, he had no wish to modify his published historical judgments. His continued investigation of the sources had only served to confirm him in these conclusions which he had reached many years before. He stated and examined various current theories of History as a separate department of learning; and then he stoutly maintained that his own well-known conception of it was the only one that could ultimately commend itself! The Heads of Houses were scandalized, and they did not hesitate quite frankly to say so. *The Oxford Magazine*, which echoes with fair accuracy the voice of University opinion, felt impelled to sneer at the new comer, and spoke of his tenure of the chair as being likely to give a reactionary stimulus to historical study and teaching in Oxford. But the crowning grievance of the Dons lay in the fact that Mr. Froude made no reference to Mr. Freeman, save in the line of some indirect criticism of his method; and such deliberate, remorseless iconoclasm was deemed simply intolerable. If Mr. Froude had courted the fierce whirlwind of controversy, he could not have selected better means whereby to raise it, but as a matter of fact, in perfect consistency with his whole career, he neither courted nor feared it.

My personal contact with Mr. Froude came about in this way. With the purpose of gaining a more intimate acquaintance with student life in Oxford, I matriculated in the University after the usual manner. I attended few lectures, as I spent my forenoons either in my study or in the Bodleian Library; but the bold Inaugural of Mr. Froude, and his announcement that he would lecture during Term on the Council of Trent, led to my immediate enrolment among his students. I was anxious to see how one who had passed through the experiences which are discovered to us in *The Nemesis of Faith* would carry himself in the face of several critical questions which would necessarily present themselves. Besides, as a student of Church history, I hoped to obtain some suggestive material belonging to the era of the Reformation in Europe. The progress of that movement in England has been pronounced by Mr. Froude "the greatest incident in English history,—the root and source of the expansive force which has spread the Anglo-Saxon race over the globe, and imprinted the English genius and character on the constitution of mankind; and I knew we would be sure to hear something more about Henry VIII, and Philip II, and Charles V. This is the period of history to which Mr. Froude has devoted many years of admittedly diligent research, and certainly I have good cause to recall

with sincerest gratefulness the hours I spent subsequently in his class room. Yet the opening lecture of the course did not attract more than thirty or forty auditors!

But it was in another connection that I came to know Mr. Froude more intimately. A week or two after the lectures on the Council of Trent had been begun, the Professor organized a sort of *Seminar* for the study of those voluminous British State Papers, which relate to the inception and advance of the Reformation movement in England. I was fortunate enough to be one of eight or ten who constituted this class. We met every Saturday afternoon at "Cherwell Edge," the commodious residence of our honored instructor. And it was there, while scores of boats and canoes were gliding up and down on the smooth surface of the adjacent river, that a few deeply interested students were gradually learning to know and understand and revere their ardent and painstaking teacher. Certainly it was there, as also on other less formal occasions within the same attractive home, that I, for one, was led to form an entirely new estimate both of the man and his mission.

The old controversy concerning the merits of Mr. Froude as a Historian,—his place as Essayist is established beyond dispute,—has of necessity been re-opened through his lamented death; and in the hush which still surrounds his grave, it is gratifying to note that some of those who speak, utter words more kindly than of yore. Now, as a matter of simple fact, was Mr. Froude only a glib-tongued rhetorician? And are his numerous portrayals of the past only so many historical romances?

As one who has often seen Mr. Froude at work in his study, and who has sometimes been permitted to work along with him; as one who knew something of the temper of his mind, and his high sense of a historian's responsibility, I unhesitatingly repudiate this calumny. The charge, utterly unfounded, has indeed gained wide currency; but from the first it ought to have been regarded with suspicion, if only because of the sources from which it emanated. It comes often from a quarter whence proceed tomes which are neither Histories nor Romances. Some have been alarmed because ancient convictions seem in danger of being subverted. But Mr. Froude's perspicuity, his picturesqueness, his penetration and his peculiar piquancy, have proved to be unpardonable sins in the eyes of very many; and perhaps by these characteristics of his work he has as signally offended some, as by his revolutionary conclusions he has rendered himself obnoxious to others.

One day, in his own house, Mr. Froude spoke to me very frankly about the result of his inquiries into the character of Henry VIII. He said he did not blame his detractors for their incessant and incisive criticism, for genuine criticism could only result in good. But he did point out, in a very scathing way, the wretched inconsistency of men who were always crying out, "Back to the authorities," who nevertheless refused to recognize such authorities as did not answer their purpose. They satisfied themselves with the mere opinions of modern historians, instead of studying the great in dispute at first hand. "The real facts of Henry's conduct are to be found in the Statute Book, and nowhere else," he maintained, so he reiterated in his Oxford inaugural, and so he re-affirmed till the day of his death. The exact language required in legal documents, drawn up by men who chose each word with a deliberate preciseness, were much more likely (he held) to reflect impartially the sentiments which were dominant in Henry's Court, than the hostile utterances of men whom the King completely routed,—men who hated Henry with an intensity of passion which could not have been more savage had he been the evil himself." In truth the King, like his modern biographer, had sought to hold the scales with scrupulous exactness, and both had been condemned with equal lack of reason.

Among volumes in my library which I

especially value, there is one which Mr. Froude gave me before I left Oxford. It is a copy of *The Divorce of Catherine of Aragon*, already referred to; and if any one wishes to gain true insight into the author's own character, let him read carefully the introduction to this volume,—especially p. 23 ff. The main interest of this chapter lies in the fact that it is a deliberate defence by the writer of the honesty of his purpose. He tells us, on p. 17, that he has carefully reviewed his earlier judgments, so as to hand on to posterity only such conclusions as have become mature convictions. And what does he claim for himself? He does not aver that he has been absolutely dispassionate in statement. He writes: "For myself I can but say that I have discriminated with such faculty as I possess. I have kept nothing back. I have consciously distorted nothing which conflicts with my own views. I have accepted what seems sufficiently proved. I have rejected what I can find no support for, save in hearsay or prejudice." And again: "The body of the history I leave as it stands. It contains what I believe to be a true account of the time, of the immediate causes which brought about the changes of the sixteenth century, and of the characters and principles of the actors in them." "I find nothing to withdraw in what I then wrote."

Is this verdict concerning himself,—confirmed, as it is, by the testimony of those who have come into closest contact with him,—to be lightly cast aside? So be it! Such a result is ever a foregone conclusion with those whose convictions are rigid,—so rigid indeed, that no amount of evidence could possibly suffice to reduce them. Personally I do not follow Mr. Froude blindly. In his interpretation, whether of character or events, he was not more infallible than were his predecessors or contemporaries. All his conclusions were not equally well grounded. In asserting the rights of some who had been ignorantly defamed, he may unwittingly have been led to claim for them something more than was their due. But these allowances having been made, I unflinchingly maintain that Mr. Froude was strictly conscientious as a guide; that he took all pains,—yes, infinite pains, unacknowledged and thankless pains, and often fruitless pains, to secure thorough accuracy in the matter of even the most trivial details; and that, as the outcome of conscience and principle, he so loved truth that he would have disdained knowingly to distort it. His discoveries and criticisms, at first openly ridiculed, had the effect of compelling fresh research; and, as a result, Froude stands to-day vindicated as to many of his decisions. He did not pass away until he had witnessed quite an appreciable change of opinion as to his rank both as a Critic and a Historian. It is now assured that, even within the domain of strictly historical literature, Froude is destined to occupy a permanent place. His name will live probably as long as that of Freeman. His originality must, in simple justice, be conceded. The charge of empty sensationalism has been forever effectually exploded. A love of curious paradox, save where the paradox might lend swifter wings to Truth, was something quite foreign to his character.

The subject of this sketch once said:—"There are men whose enmity is a compliment;" and he closes his *History* with the rather caustic remark:—"My censors have been so many that a reply to them all is impossible, and so distinguished that a selection would be invidious." So he came to regard the scant courtesy, with which in certain quarters he was greeted, with an easy magnanimity. I have sometimes marvelled as I have eagerly listened to him, narrowly watching him the while. Endowed with a nature that was acutely sensitive, he must often have known the pain of sudden heart-ache,—he must often have realized and lamented the loneliness of his enforced

† So it was in his *Life of Carlyle*, and in his *Carlyle's Reminiscences*. Long before these volumes issued from the press, he foresaw clearly the coming storm; but, truth-loving always, he was willing to face it.

isolation; but, among those who knew him familiarly, he gave few signs of distressed or irritated feeling. He had a tender heart and a gentle spirit. The undercurrent of his life flowed evenly, although its surface appeared to a stranger to be often sorely troubled. He knew that, in Oxford, he was more than half distrusted; his renunciation of Deacon's orders is scarcely yet forgiven; he was frequently made the target for cheap jests, aimed at him by the more thoughtless among the students; and he was unpopular in that he was the unexpected successor of his distinguished rival. But I fancy I can see him at this moment, as he looked when last I saw him. It was in his library at Oxford. Although his years had begun to tell upon him, he bore himself erect with easy grace. Behind him stood a magnificent bust of Cromwell, of whom he had just spoken some words of honest admiration. Among the portraits which adorned the walls, there hung a striking one of Philip II. of Spain. On the large table beside which we were standing, there lay several portfolios,—containing authenticated engravings of Luther, Calvin, Erasmus, Henry VIII, and others whose names are conspicuous in Reformation annals. Froude, like Carlyle, had considerable faith in the adage that a man's face reveals in some measure his character. The theory was true at any rate of Mr. Froude himself. The majority of the wood-cuts which have appeared in our Canadian newspapers are irretrievable caricatures. But, standing beside that table as I clearly recall him now, I can see his facile half-tremulous lips slightly compressed; the eyes that meet mine are keen, yet kindly; the forehead is ploughed deeply with furrows, which tell their own story. The countenance seems half sad, save when its owner smiles. He gives me a warm shake of the hand; I say a reluctant good-bye; and we two stand parted until the living and the dead shall meet again.

Toronto, October, 26th, 1894.

PRESBYTERY MEETINGS.

The Presbytery of Winnipeg met lately to take action upon a call addressed by the congregation of Point Douglas Church to the Rev. T. U. Richmond. Rev. Prof. Baird reported that he had presided at a meeting of the congregation at which it had been unanimously and heartily resolved to present a call to Mr. Richmond, and that the call was now laid upon the table, signed by eighty-two communicants and fifteen adherents, and accompanied by a guarantee of salary to the amount of \$900. Mr. Richmond having intimated his acceptance of the call, arrangements were made for his ordination and induction on the evening of the 23rd ult.

An adjourned meeting of Brandon Presbytery was held in Brandon, on Tuesday, October 2nd, at 10 a.m. The resignation of Mr. A. Urquhart, placed in the hands of Presbytery at its last meeting, was considered. Mr. Urquhart pressed the acceptance of the same and the Presbytery reluctantly accepted the resignation to take effect on the first Sabbath of November. A unanimous call in favor of Rev. J. Carswell, of McGregor, was laid on the table from Carberry, and Messrs. Swanson and Hope were heard in its support. It was agreed to sustain the call as a regular gospel call and to forward it to Mr. Carswell. Provisional arrangements were made for his induction, and the clerk authorized to call a special meeting if necessary.—T. R. SHEARER, Clerk.

The Presbytery of Regina, met at Whitehead on Wednesday, September 12th. Mr. Moore, Moderator, presiding. The report of the Home Mission Committee was received and adopted with a few amendments. On motion of Mr. Campbell, it was agreed to take Mr. Ledingham on trial for license. The committee having reported that the examination was very satisfactory, it was agreed that the ordination of Mr. Ledingham take place at Moose Jaw, on Wednesday, September 19th, at 8 o'clock. Mr. Campbell was appointed Moderator of Sintaluta. Some time was profitably spent in a missionary conference. It was agreed that Mr. McAllister be appointed Qu'Appelle and Indian Head for next six months. The following minute was then adopted:—"The Presbytery of Regina at this, its last meeting before the severance of the pastoral tie between the Rev. J. K. Welsh and St. Andrew's Church Indian Head, desires to put on record its appreciation of his ability as a clear expositor of the Word and as a faithful and acceptable preacher of the gospel. His loyalty to conviction at great personal sacrifice is worthy of special commendation. His clear insight, and mature judgement rendered his services of great value. The Presbytery deeply regrets that it shall so soon lose the services of a beloved brother and hopes that a short rest will completely restore his impaired health, thus enabling him speedily to resume work in some suitable field."

Christian Endeavor.

HOW MAY WE PREACH GOD?

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

Nov. 11.—II, Tim. iv. 1-10.

There are right and wrong ways of doing almost everything. Strange as it may appear, there is a wrong way of preaching Christ. Paul told the Philippians that in Rome, where he then was, there were some who preached Christ of envy, of strife, of contention, of mere pretence (Phil. i. 5-13). Paul felt that he could rejoice no matter how or why Christ was preached, but we may be assured that He would have been much better pleased had all preached Christ from proper motives. We take it for granted, however, that we are all prompted by pure and lofty motives, and that the only question with which we are concerned is, How may we preach Christ?

We may proclaim His truth in public—in the pulpit, in the prayermeeting, in the Sabbath-school, in the C. E. Society. But Christ may be preached in other ways, and it is well He can be, because, if His truth were never proclaimed except in public, it would be a long time before the whole world could hear the story of His wonderful life and atoning death.

We may preach Christ in private conversation, as Philip did to the Ethiopian and as Paul did to the jailer at Philippi. On one occasion in Jerusalem there arose a great persecution, and all the Christians there except the apostles were scattered abroad. But we are told that those who were fled, went everywhere preaching, or more strictly talking about, the Lord Jesus (Acts viii. 4). They had not received a license to do that—indeed, they felt they required none. They believed that He who had sent them forth had commissioned them to speak. Their method of preaching Christ was very effective, for in those days the Gospel spread with great rapidity. It would be well for the cause of religion if this style of preaching were more general to-day. If men in the office, on the road, in the store, in the counting-house, at the work-bench, would occasionally speak of Christ, what an impetus might be given to the work of the Lord! In the days of Malachi, those who feared the Lord spoke often one to another (Mal. iii. 16). Why should Christians not do the same to-day?

We may preach Christ in song. Messrs. Bliss, Sankey, Stebbins, McGranaham and many others have preached Christ in this way. Who can tell how many precious souls have been led into the kingdom of heaven by this mode of proclaiming the Gospel? As the words, "I saw one hanging on a tree," have been sung, many a poor sinner has been encouraged to look to Christ and live. The singing of the words, "Where is my wandering boy to-night?" has arrested many a young man in his foolish career. Any work on hymnology will furnish illustrations of the fact that the Gospel is wonderfully effective when proclaimed in song. If, therefore, we have a pleasant thought, let us sing it—sing it from the heart.

We may preach Christ by giving of our money for the support of the Gospel at home or abroad. Perhaps we cannot enter the ministry ourselves, but we may contribute towards the support of the college where students are trained for this high and holy calling. We may not be able to go to heathen lands ourselves, but we may give something to aid those who have gone to unfurl the banner of the cross there. It may not be in our power to carry Bibles to far distant lands, but we may support a society which will carry them there.

We may sometimes preach an eloquent and effective sermon without saving a word. When we bear meekly with reproach or ignominy we proclaim not only that Christ is meek and patient, but also that He has made us, and can make others so. When we endure afflictions in a spirit of resignation we proclaim the fact that the Gospel of Christ comforts and sustains in the hour of trial.

If our hearts are only set on preaching Christ, we can soon find a pulpit. In a mission church we once preached from a pulpit which had formerly been used as an office desk. Perhaps those who used that desk, before it was transferred to the church, preached from it—and preached, too, if not so publicly, at least, as effectively as we did. Our great duty is to be instant in season, out of season. If we are, God will see that His word does not return to Him void.

Pastor and People.

THE SABBATH.

"In the Spirit on the Lord's Day."

For the tired world what raptures blest
Thou gives' birth, sweet day of rest!
Baptised with dews of purer grace,
Earth wears with thee a heavenlier face.

No sounds so glad fall on my ear
As when thy pleasant chimes so dear
Ring out the week-day toil and din
And ring the happy Sabbath in.

There seems a spirit in the air
Which loves God's presence to declare,
And draws the heart with tender chords
To heed the Father's loving words.

O would that we had ears to hear,
To-day, that Voice rise sweet and clear;
That reassured each soul might be,
Its spirit is, O God, with Thee.

With Thee in worship, here to find
The revelations of Thy mind;
For on this day, the rest above,
God sets His signet ring of love.

Woe to the sacrilegious hand
That would efface it from the land,
To leave life one unbroken chain
Of days of toil for sordid gain.
—Roland Brown, in *Christian Work*.

THE ONE LAWGIVER.

One of the most distinctly marked features of the church of the present day is the weakened hold which men have of the doctrines of future retribution. This is shown not by the alteration of creeds and confessions, but by the publication of books and pamphlets, by the utterances of prominent men in different communions and by the action of various local ecclesiastical bodies. In these it is declared with more or less emphasis that sin is not eternal, and that one day all men without exception will be brought home to happiness and to God. But if this be true then there is no such thing as retribution. All the penal sanctions of the law are changed into corrections, their real ultimate end being not the satisfaction of justice, but the reformation of the transgressor. Sympathy with the wrong doer takes the place of sympathy with eternal rectitude. This arises from a feeble sense of the evil of sin. Men shrink from the unsparing denunciations of Scripture, and are supposed to palliate and excuse moral delinquencies as if they were infirmities, accidents due to the weakness of man's nature, greatly to be regretted indeed, and avoided, yet not by any means demanding a penalty strictly endless. If we trace further back the source of these views, we find it in the inadequate apprehensions men have of the Divine Law. They do not keep in mind its holy, spiritual, searching, inflexible character. They do not recognize its absolute and unchangeable authority. They merge all the perfections of God into his one aspect as a Father, and so overlook his majesty as a moral governor. Forgetting, too, that even a father must rule, and that a family without discipline is on the sure road to ruin, they so explain the divine paternity as to make it mere good nature. The Father of all cannot finally reject any, and his grace is as universal as mankind. Making happiness rather than holiness the last end of his procedures, they resolve the law into an educational institution instead of an original and unbending standard of duty. In direct opposition to all such loose and indefinite opinions stands the positive assertion of the Apostle James (iv. 12), "There is one Lawgiver." That God is a Lawgiver arises from the fact that he is Creator. Even in the lower sphere of physical forces it would be inconsistent with his perfections to allow the existence of a permanent chaos. Were there no uniformity in natural sequences, science would become guesswork and life a riddle.

But if God imposes law upon unorganized matter, much more must He upon rational beings. Man, we are told, was made in the image of God, a free, self-conscious agent, endowed with reason, conscience and will, and therefore raised immeasurably above all other orders of being on earth. As the immediate offspring of God he partakes of

his spiritual nature, and therefore is capable of knowing him and having communion with him. But he is also capable of turning away from him and pursuing wrong courses. Man, therefore, must have a rule of action. His own moral constitution requires it, as well as his relation to his Maker upon whom he is dependent and to whom he is subject. The wise and holy God cannot be indifferent to the character of his intelligent creatures either in respect to their dispositions or their conduct. He must have a will upon the subject, and that will must necessarily take the shape of law. It is indeed conceivable that he might have so constituted men that they would always be disposed to do right, an infallible propensity of nature guiding them at every step, so that there never could be a possibility of their going wrong either from inclination or from mistake. But, so far as we know, the Almighty never did constitute any of his creatures after this manner. Such being the case, man with all his high endowments being fallible and peccable, there must needs be given to him a fixed rule of conduct. Mere suggestion or advice will not answer. There must be something absolute and peremptory, something that comes as the irrevocable declaration of God's own judgment of good and evil, something established over mankind, like the sun in the firmament, the same from the world's first day to the last. It says, *Thou shalt* or *Thou shalt not*, and it means to be obeyed. It has, therefore, sanctions, as it, indeed, must have; otherwise it would not be law at that, but a mere expression of opinion. And these sanctions must be enforced. For if not, then they might just as well not exist.—*Talbot W. Chambers in the Presbyterian and Reform Review*.

THE LESSON OF BETHESDA.

Why did our Lord single out one sufferer, amid the many at the Pool of Bethesda? There were a multitude of impotent folk lying in the five porches or colonnades, waiting for the moving of the waters. But we do not read that the Divine Healer wrought a miracle for any more than this single invalid. The reason, I conjecture, is this: No one at that pool of mercy was so pitifully unbefriended as this man. He had lain there a long time, and been tantalized by seeing other and nimbler patients reach the healing waters before he could creep in. Others had friends to help them. But this poor forsaken creature had no one, not even a wife or a child, to assist him into the pool. Suffering often makes people selfish. Perhaps, then, the loving Lord intended to rebuke the selfishness of the neglectful, as well as to show His sympathy for the neglected, by curing this one friendless cripple on the spot. There is a beautiful lesson here for us. Beside every pool of privilege or mercy in human life, there are one or more unbefriended sufferers, whose trials are aggravated by seeing others relieved, but no relief comes to them. Jesus teaches us to look after those who have nobody to care for them.

This is one lesson to be learned at Bethesda—which signifies the "house of mercy." There is another lesson which we would press home upon all our unconverted readers. It fits their case exactly. In all our congregations are more or less of spiritually diseased persons, who are seen every Sabbath in God's house of mercy. Their disease is sin. Whether blinded by it, or lamed, or withered, or paralyzed, the root of the malady is a sinful, unbelieving heart. They expect, at some time or other, to become Christians. Not one of them expects to "make his bed in hell." Yet every one of them does lie, and persists in lying, upon a bed of criminal delay—waiting for they can hardly tell what. A word now to each of these.

One of you, perhaps, is waiting for a powerful revival, when the waters will be greatly troubled, and then you will be cured. But Christ nowhere tells sinners to wait for revivals. "Now is your day of Salvation;" and now don't mean to-morrow. Jesus

Christ is as close to you to-day as He ever will be. No one else can ever cure your wicked heart. Here is another unconverted person who is waiting for some "angel" in the shape of a powerful, thrilling sermon, or a peculiar providence, which shall arouse you and do the needed work. You are mistaken. If you thus dictate to God, He will not do your bidding. A greater than any angel is beside you now; neither is there salvation in any other. It is not more sermons you need, nor startling providences; you need Jesus.

Another is waiting for "more conviction." How much do you require in order to accept Christ? How much did the cripple require at Bethesda? If you admit that you are a sinner, and that, unless Jesus saves you, you will be lost, this is enough conviction to start with. To tell God that you will never serve Him until He smites you with intense sorrow for sin, is an insult; it increases your guilt. No "angel" is going to trouble your stagnant heart with healing power while you are insulting God. Nor need you wait for some wonderful conversion. To each one of you lingerers and loiterers in sin, let me say you are cheating yourself with the devil's delusion.

Your immediate duty is all condensed into that one pithy sentence which Jesus spake to the cripple at the pool: "Arise, take up thy bed, and walk." You are on your bed now. You put yourself there by your own sin. You have kept yourself there by your own choice. Every sinner is a sinner because he chooses to be; and you are no exception. Jesus commands you to repent, and trust Him, and follow Him. The moment you are willing to obey, He gives you strength to obey. Christ commanded that poor, miserable creature at Bethesda, who had been "in that case" for thirty-eight years, to "stand up." What, on those weak and withered limbs? Yes; for he could have no other to stand on. And the moment he obeys, and makes the honest attempt, a new power shoots through the nerves and muscles. The man is not lifted up. He rises up himself, and on his own limbs. But Jesus furnishes the strength. The man wanted to get up, and made a resolute effort to get up, and a supernatural power came into him, and enabled him to get up. His part in this happy transaction was *faith*; Christ's part was *grace*. Put the two together, and you have the history of every conversion that ever took place in our world.

Now, what hinders every unconverted sinner who reads these lines from being healed at once? To lie still means guilt, uneasiness of conscience, and final death. It means a wasted life here, and hell hereafter. The first act you honestly perform to please Christ breaks the spell. The first prayer you breathe sincerely for a new heart, and the first sin you refuse because Jesus bids you, puts you on your feet. These steps are all your steps. But the Divine love moves you to take them, and gives you the sufficient strength.

Here is the transcendent lesson of Bethesda. It teaches every sinner who desires salvation that all he must do is to *obey Jesus*. The "angel" you wait for will never come. Death will soon stand beside your "bed" of guilty delay. Jesus is already beside you with His warm heart of love. His short, simple command is: "Arise, take up thy bed, and walk."—*Rev. Theo. L. Cuyler, in "The Pulpit."*

INCREASE OF SABBATH-BREAKING.

The *Christian World* had, some time ago, a striking article on this subject, from which we extract the opening sentences. It is not only in the neighborhood of London that the phenomenon referred to is to be seen; the evil is everywhere, and need for a remedy is urgent.

"Archdeacon Farrar, in an article in this month's *Contemporary Review* against the Anglican Romanizing party, lets drop a sentence whose significance is far wider

than its relation to Ritualism. 'There are,' says he, 'thousands in England, where fifty years ago there were only scores, in the upper classes who now devote their Sundays exclusively to worldly amusements.'

In the working classes such men may be counted by millions.' The Archdeacon, in passing from the upper to the lower ranks of society, might have paused at the middle section of observe that this also contributes an immense and rapidly-increasing quota to the number of English people who are learning to pass their lives outside of the church and of the religious observance of Sunday. The crowds on the river at Richmond and at Maidenhead, and the swarms of bicyclists who fill the high-ways leading from the metropolis, and the other great centres, are recruited mainly from the middle classes. It is nowadays no uncommon spectacle to find the heads of a household, trained in the habits of the earlier generation, worshipping on Sunday in the church, while the sons, the representatives of the new order, are taking their pleasure in the fields. That amongst the classes who in this country have hitherto been the main supports of churches and of organized religion generally a new attitude is manifesting itself, is, in short, only too apparent, and it behoves those who have the spiritual interests of the nation at heart to take the phenomenon into the most careful consideration."

COME NEARER.

But you have come to Christ already and found relief? Then come nearer, nearer still. The closer your communion with Christ, the more comfort you will feel. The more you daily live by the side of the Fountain, the more you shall feel in yourself "a well of water springing up into everlasting life." John iv: 14. You shall not only be blessed yourself, but be a source of blessing to others. In this evil world you may not perhaps feel all the sensible comfort you could desire. But remember you cannot have two heavens. Perfect happiness is yet to come. The devil is not yet bound. There is "a good time coming" for all who feel their sins, and come to Christ and commit their thirsty souls to his keeping. When he comes again they shall be completely satisfied. They shall remember all the ways by which they were led, and see the need-be of everything that befell them. Above all, they shall wonder that they could ever live so long without Christ, and hesitate about coming to Him.—*Canon Ryle*.

BUSYBODIES.

There is a strong disposition upon the part of one or more persons in almost every church to "run things." They try to run the pastor, exercising more or less supervision over preaching or pastoral work, showing officiousness in regard to his personal or family affairs; shaping matters in the church to suit their own ideas, scheming to secure the adoption of their own methods or measures, and all with reference to the advancement of their own wishes or interests without a due consideration of the welfare of the whole church. Such people are never satisfied unless they are in the lead. They act as if the church was organized for their benefit and not for the promotion of the cause of Christ. If the schemes miscarry, or square defeat is encountered, they give way to pouting. The language of their hearts is: "We'll let you run things and we'll see how you will come out." They labor under the delusion that the church cannot get along without them. The forefather of this class of people was Diotrephes, of who the apostle John says: He "loveth to have the pre-eminence among them," that is, among his brethren. Nothing is more hurtful than the ambition for place and power in the church; than that officious and domineering spirit which, with but little, if any, consideration for the feelings and opinions of others, except of a particular faction, insists that its judgment must prevail, that things must be done in its way. Such a spirit will sooner or later lead to a division and strife. It is not a Christian spirit. Such persons should remember that the church grew and multiplied before they came into the world and that it will doubtless advance by wonderful strides after they leave the world. It has done and will do all this in spite of the Diotrephean spirit.

The Dublin Presbytery has passed a resolution declaring its belief in the Scripturality of instrumental aid in public as well as in private worship, and, at the same time, an intention to respect the "truce" until its expiration in June, 1896. A resolution was also carried: That the Presbytery overture the Assembly to give, on the close of this "truce," a deliverance on the Scripturality of instrumental music.

Missionary World.

ANOTHER MISSIONARY FOR INDIA.

A large congregation assembled in Molesworth Presbyterian church on the evening of Wednesday, the 24th October, to witness the designation of Miss Kate Campbell as a missionary to India. The Rev. Dr. McDonald, of Seaforth, a member of the Foreign Mission Committee, presided. Rev. B. D. McRae, of Cranbrook, preached an excellent sermon on the importance and necessity of consecration to the Lord. A collection having been taken up, Dr. McDonald narrated the steps leading to Miss Campbell's appointment and spoke of the main qualifications which the committee desired in all their agents in the mission field; and, in particular, to the importance of (1) A good constitution; (2) Experience in teaching; (3) Acknowledged piety, and (4) Common sense. While he dwelt upon these points, Dr. McDonald had a sympathetic audience, for all his hearers could testify that Miss Campbell possessed, in an eminent degree, all these characteristics. Dr. McDonald then asked Rev. A. Stevenson to engage in prayer. The Rev. G. Ballantyne then suitably addressed Miss Campbell, giving her encouragement and counsel.

Mrs. Ross, of Brussels, on behalf of the Women's Foreign Mission Society, of Maitland Presbytery, read an address to Miss Campbell and presented to her a copy of the Bible. Dr. McDonald addressed the congregation giving a short account of the work of the church especially in India. Miss Campbell is a member of a talented and pious family connected with Molesworth congregation. She was a long time teacher of the infant class in the Sabbath school and was a most active member of the Y.P.S.C.E., and also in the Young People's Mission Band and the Women's Foreign Mission Society. At an early age, she began to teach, and her merits as a teacher became so well-known that she did not require to apply for schools, but was an object of strife among trustees. She could therefore command, and received, a salary far above the average of female teacher. She carries with her to her distant sphere, the loving sympathy and earnest prayers of many former pupils and friends.

MONGOLIA AND THE MONGOLS.

The missionary work of that heroic Scotchman, the late Rev. Mr. Gilmour, has justly arrested the attention of the churches. His life, by the Rev. Richard Lovett, is full of incidents and examples of self-denial. At the beginning of his lonely residence among a strange people of many repulsive habits, whose language he was picking up word by word, he was subject to great transitions of feeling. Thus in his diary, written while crossing the desert of Gobi, he says, under the date September 11th, 1871. "Fine, smooth, and partly level road. Walking an hour or two at different times. Felt happy in spirit. Sang Scotch psalms and paraphrases." The next day, Sunday, he enters a pathetic prayer: "When shall I be able to speak to the people? O Lord, suggest by the Spirit how I should come among them, and guide me in gaining the language and in preparing myself to teach the life and love of Christ Jesus." The same day his intense religiousness breaks out into a curious fashion: "The plain is lively here with the chirruping of a kind of grasshopper, which makes a noise with the voice of a rat and the note of a nightingale. Thus God is praised even on the desolate plain of the desert of Gobi." Sometimes a dark cloud of depression fell on him, and he once confesses he felt like Elijah "when the revulsion came on after his danger from the priests of Baal." He prayed God to die. "I wonder now," says Gilmour, "if I am telling the truth when I say that I felt drawn towards suicide. I felt that I was afraid that if I remained long in this state I would be more strongly tempted to it. Is suicide itself a sufficient proof of insanity? O God, pre-

vent me from this end. I take the opportunity of declaring strongly, that I, as well as God, think it not good for a man to be alone, and that on all occasions two missionaries should go together. I was not of that opinion two weeks ago, but I had no idea of how weak an individual I am. My eyes have filled with tears frequently during these last few days, in spite of myself, and I don't wonder in the least that Mr. Grant's brother shot himself. Oh, the intense loneliness of Christ's life! Not a single one understood Him! He bore it. O Jesus, let me follow in Thy steps, and have in me the same spirit that Thou hadst." Yet Gilmour did bear that dreadful loneliness for twenty-one years! Then he could speak the language and his hands were full of evangelistic and medical work. The joy of the work itself was a preservative. The medical work was no child's play. In 1887, Gilmour says: "I must have seen nearly 20,000 patients." Yet he thanked God that there had been cures, "some of them too extraordinary almost for belief," and "through God's care over us we have had no serious accident." He tells us much that is interesting in a lively way, about the aspects of the country, the climate, the camel, the people, the diet, and their virtues and vices. He is severe on tobacco, which everybody of both sexes smokes in Mongolia.

A BRAHMIN'S TESTIMONY.

We request the earnest attention of our readers who sometimes wonder whether the labours of our missionaries are impressing the minds of the general population among whom they are working in season and out of season. The following testimony was borne to the labours of a medical missionary in his native city by a learned Brahmin in the presence of 200 Brahmins, official students and others. He said:—

"I have watched the missionaries and seen what they are. What have they come to this country for? What tempts them to leave their parents, friends, and country, and come to this, to them unhealthy clime? Is it for gain or profit that they come? Some of us country clerks in Government offices receive larger salaries than they. Is it for an easy life? See how they work, and then tell me. Look at the missionary. He came here a few years ago, leaving all, and for our good! He was met with cold looks and suspicious glances.

"He was not discouraged; he opened a dispensary, and we said: 'Let the Pariahs (lowest caste people) take his medicine, we won't; but in the time of our sickness and our fear we were glad to go to him, and he welcomed us. We complained at first if he walked through our Brahma streets; but ere long, when our wives and daughters were in sickness and anguish, we went and begged him to come—even into our inner apartments—and he came, and our wives and daughters now smile upon us in health! Has he made any money by it? Even the cost of the medicine he has given has not been returned to him. Now what is it that makes him do all this for us? It is the Bible! I have looked into it a good deal, in different languages I chance to know. It is the same in all languages. The Bible! there is nothing to compare with it, in all our sacred books, for goodness, and purity, and holiness, and love, and for motives of action. Where did the English people get their intelligence, and energy, and cleverness, and power? It is their Bible that gives it to them. And they now bring it to us, and say: 'That is what raised us, take it—raise yourselves.' They do not force it upon us, as did the Mohammedans their Koran, but they bring it in love, and they say: 'Look at it, read it, examine it, and see if it is not good.'"

In the United States the largest givers, through their church societies to home and foreign missions, are the Congregationalists, who gave in 1892 \$4 27 per capita. The Northern Presbyterians gave \$3.72; Southern Presbyterians \$1.25; Episcopalians \$2.07; Methodist North \$3; Methodist South 44 cents; Cumberland Presbyterians 30 cents; Baptist, North \$1.54—South 36 cents. The Lutherans are lowest, 27 cents.

PULPIT, PRESS AND PLATFORM.

Edward Everett Hale: Never bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, and all they have now, and all they expect to have.

Richter. The burden of suffering seems a tombstone hung about our necks, while in reality it is only the weight which is necessary to keep down the diver while he is hunting for pearls.

Spurgeon: God puts our prayers, like rose leaves, between the pages of his book of remembrance, and when the volume is opened at last, there shall be a precious fragrance springing up therefrom.

George McDonald. Free will is not the liberty to do whatever one likes, but the power of doing whatever one sees ought to be done, even in the very face of otherwise overwhelming impulse. There lies freedom indeed.

Young Men's Era: The cry for light is not for light merely, but warmth. The cold scientist who thinks that the icy product of the intellect is going to satisfy the world ought to be scientist enough to know that moonlight never kept a body from freezing.

Lutheran Observer: The selfish man who pretends to be benevolent and never drops more than a nickel into the contribution plate on Sunday, may find in eternity that his name has been hidden from God by the smoke which each week rolled up from numerous costly cigars.

Austin Phelps. The great thing which a young man needs in a crisis of temptation is to declare for the right quickly. Leave no time for temptation to accumulate. . . It often requires a great deal of character to do that; not only a religious principle, but a strong character back of that.

Rev. G. B. F. Hallock: There is, indeed, wonderful power in song. A singing church is a conquering church. The early Christians were singing Christians. The early church was a singing church. The great Reformation was largely an awakening of song. To this day the Germans say: "Luther conquered us by his songs." Let us sing. Let us all sing. Let us praise God wherever we go. It will lighten the world, and at the same time brighten our own lives. Better than all, it will glorify God. "Let everything that has breath praise the Lord. Praise ye the Lord."

Theodore L. Cuyler, D.D. To "cease to do evil" is not enough, even if it were easily accomplished. "Learn to do well" is infinitely more important, and that means to learn Christ. Paul went to the core of the matter when he told us that if we walk in the Spirit we shall not fulfil the lusts of the flesh. The only way to get sin out of your life is to get the root of sin out of your heart, and the only sure process is to give Jesus the heart and enthrone Him there. As Mark Hopkins has well said: "The beauty on the surface of daily life is from the central principle within, as the beauty on the cheek of health is from the central force at the heart."

Philadelphia Presbyterian: Man is in the world for duty. He has obligations which he owes to God, to man, to the State and to the world. He is placed in relations which carry with them responsibilities. It is not his to be always claiming rights and contending for them. The struggle for personal and social demands has interfered greatly with the discharge of duties which men owe to the government, to society and to religion. He who thinks most of what is due to God and to man, and strives most constantly and fully to be good and to do good, will usually have the amplest rights accorded to him, or, at least, will not be so tenacious of what he thinks does, or should, belong to him, that he cannot recognize the claims which religion and humanity have upon him.

Teacher and Scholar.

Nov. 18th, 1894. } THE SERMON ON THE MOUNT { Luke vi. 1-31.

GOLDEN TEXT.—Luke vi. 31.

The N. & P. Epoch. The choosing of the Twelve to be with Him, to preach and to work miracles, naturally led to a more formal declaration of the spirit and principles of Christ's new, heavenly kingdom than had yet been given. This is done in the Sermon on the Mount—Matt chaps 5, 6, 7; Luke vi. 17-40—and these two events introduce a new epoch in the Gospel history. Time.—Summer of A. D. 28. Place.—A square shaped hill, 7 miles south-west of Capernaum, two or three from the sea of Galilee, near the centre of the west coast, with two tops, hence called the "Horns of Hattin," called also from the beginning of this sermon the "Mount of Beatitudes." Picture the scene; Jesus on a slight elevation, around Him the Twelve whom He had chosen, the level space at His feet, and the hillsides, covered with the multitude who had come to hear Him. This sermon has been called the "Inaugural Address," and the "Great Opening Lecture in a Course of Instruction." Its theme is the Righteousness of the Kingdom of Heaven—that is, of Christ's divine kingdom on earth.

L. 1. The Blessed Ones, v. 20-23; II. The Woes, v. 24-26; III. The Spirit and Law of Christ's Divine Kingdom on the Earth, v. 27-31.

I. The Blessed Ones. V. 20-23—They may be thus classified: to be poor in spirit (Matthew v. 3), having a deep sense of great need and utter helplessness before God, is the first, indispensable condition of all Christian life. Next, as regards the inner life toward God, there are (1) they that mourn; (2) that hunger and thirst after righteousness; (3) the pure in heart. As regards the outward manifestation of this life toward men, there are (1) the meek; (2) the merciful; (3) the peace makers—V. 20, Blessed be ye poor (Matthew) in spirit. Christ's followers were chiefly among the poor, Matthew xiv. 27-29. Poverty in spirit is here chiefly meant, that is, consciousness of utter spiritual destitution and helplessness before God, and readiness to be filled with His fulness. These are blessed, because all His fulness is ready for them, and at their disposal. This was an entirely new kind of teaching. Men had always been taught the very opposite. Yours is the kingdom of heaven, all the treasures and privileges which Christ, as a King, can bestow upon His people, are for the poor in spirit, for them only. Such are, indeed, blessed.

V. 21. Blessed are ye that hunger now, for ye shall be filled. (Matthew) Hunger and thirst after righteousness. Those who have an intense desire and longing after such goodness, purity and excellence of spirit and character, as are seen in Christ, are blessed, for they shall be filled. The true disciple of Christ finds much in himself to mourn over; he is blessed, for in Christ, in God and heaven there is a spring of constant joy, now and forever more, John iv. 14.

V. 22, 23, Blessed are ye when men shall hate you, etc. That is, when ye endure the bitterest persecution of all kinds for Christ's sake; such are associated with all the best who have ever lived, and shall be infinitely rewarded at last in heaven.

II. The Woes. V. 24-26.—These are the exact opposites of the former. Woe unto you that are rich—that is, rich in the ordinary sense, and have nothing more; that are satisfied with being rich as to this world, and seek for nothing better, of I. Timothy vi. 17-19; Rev. iii. 16-18. So with these, full now, without high or holy desires for something better than the creature or this earth can give; they shall hunger. They that laugh, are satisfied, delighted now, they shall mourn and weep; will one day discover how vain, empty and worthless, is all worldly good. Woe unto you when all men speak well of you, etc. The world is not friendly to God, and true goodness; if we speak and act so that it considers us to be on its side, belong to it, are friends with it, we must have been untrue to God and righteousness, like the false prophets, betrayers of God and His cause whom all men spoke well of. Woe unto such.

The Spirit and Law of Christ's Divine Kingdom on the Earth. V. 27-31.—Notice the emphasis with which this is introduced. Put in contrast with the teaching of Scribes and Pharisees, I say unto you which hear. God is love, and the fundamental, vital, all-pervading spirit and law of His kingdom is love, love unconquerable, felt and shown toward those the least deserving. "Your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you." Love is here set forth as a principle, v. 27, as shown in action, v. 27; as expressed in words, v. 28. This is love after the model of Christ's, Romans v. 8-10; Luke xiii. 34; xix. 41; xxiii. 34. This is perhaps the most difficult and rarest achievement in the whole Christian life, to love our enemies. Yet this is the law of Christ's kingdom on earth. If this really exists, all the rest will naturally follow, doing good to them which hate us; blessing them that curse us, etc. This is fundamental; this is all important; this is the highest, most Christ-like attainment in the Christian life; this will do more than aught else in enabling us to live the Christ-like life, and exhibit the Christ-like character. This is illustrated, v. 29, 30, in not returning evil for evil, but bearing without any feeling of retaliation the daily ills, trials, affronts or insults we may meet with; not to insist on every jot and tittle of our rights, but to yield rather than be selfish, grasping or ungenerous. The golden rule, v. 31, sums up the whole spirit and law of Christ's kingdom. It is the essence of the teaching of all the Old Testament, it is the expression in words of the primitive command of God written on the hearts of men. Obedience to this rule would transform earth into heaven.

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C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, NOVEMBER 7TH, 1894.

WE are asked by the Rev. Dr. Reed to no ice that in making out the list of contributors for Indore College Building, on the 28th of August, there was an omission of \$20.00 from Oshawa for that object.

DR. PARKER says the worst kind of a Pope is a Protestant Pope; and the worst kind of popery is the kind bolstered up by Protestant money. The doctor might have added that the meanest kind of a Jesuit is a Protestant Jesuit.

EVEN Brantford has its hoodlums. The men who cheered the acquittal of the wretched woman who was tried for murder there the other week classified themselves with unquestionable accuracy. Justice McMahon did well to put a couple of them in the cells.

THERE is no one best way of doing pastoral visitation well. The way that is best for one congregation may not be the best for another. There is one rule, however, that always holds good; the only minister who can visit well is the minister who likes to visit. Pastoral work done under compulsion is never done well by any system.

IT ought to be remembered by those who denounce the Toronto and the Provincial detectives for inefficiency that there is a limit to the power of the human mind. There are some things that baffle the best detective talent. It is a thousand fold better that the officers of justice should acknowledge their failure in any given case than that they should arrest and put on trial people against whom there may not be any evidence. What the crowd cry for after every crime is the arrest of a lot of people, innocent or guilty; evidence or no evidence.

THE good people of New York, Chicago and several other American cities are fighting a terrific battle for municipal reform. Nothing in modern civilization equals the rottenness of local government in New York, and Chicago is a good second. In both cities the police, the municipal authorities and some of the courts were in league with the worst elements of society. The apathy of good citizens and the influx of the worst kind of Europeans were the factors that honey-combed local government with bribery and bull-doing. The right way to stop municipal corruption is the Irishman's way—stop it before it begins.

THE death of the Czar causes people to think of tyranny under an Autocrat. The investigation at present going on in New York shows that the most odious tyranny can be carried on by a mob

Between the tyranny of a single tyrant and the tyranny of a mob there is little to choose. The Tammany mob had no Siberia, but they systematically blackmailed respectable citizens and compelled them to pay tribute. There may be more physical suffering under Russian tyranny, but there is not as much odious corruption as has been running riot in New York for years. The condition of that city shows with painful clearness that neither the school nor the ballot reforms human nature.

THE public has heard enough of this gentleman murderer," said Sir Oliver Mowat about the young Englishman who paid the penalty of his crime some years ago in Woodstock. The public has heard more than enough about the murderer in Stratford goal, who manifestly is no gentleman. The press should not be allowed to visit his cell and serve up mausoleum items about his appearance, his sayings and his doings. It is to be hoped that Stratford has no clergymen who will parade either the prisoners impenitence or his conversion—should he profess to be converted—before the public. If the monster wants a spiritual adviser by all means let him have one; but common decency, to say nothing about professional honor, should prevent his spiritual adviser from advertising his interviews with the prisoner. The public have heard enough, much more than enough, about this abandoned wreck of humanity. Let the law take its course in dignified silence.

THE Moody meetings, in this city, began on Sabbath, with every indication of very deep and widespread interest. Troops of people might be seen on all the principal streets at an early hour, wending their way to the Massey Hall prayer-meeting, at 9.30 a.m. Before that time arrived, every seat in the great building, holding four thousand, was occupied, and many were standing. Many more would have been glad to get in and get standing room, but on account of a cold which Mr. Moody had caught, and affecting his voice, he was obliged to ask the ushers to keep the doors shut to secure silence so that he might be heard, as he was afraid otherwise, he might not be, or even perhaps be able to speak at all. Long before the hour for the afternoon meeting, four o'clock, both the building and all the approaches to it were packed so that hundreds or even thousands who could not find admission had to be turned away. His subject in the morning, which was to be continued in the afternoon, was "The Elements of Prevailing Prayer."

THE Convener of the Home Mission Committee does well in telling the people, as nearly as possible, the amount of money that will be needed for Home Mission purposes before next May. A little judicious pressure added to the information will not do any harm. There is not much danger that many will do more than their duty in the way of giving for Home Missions or any other purpose; and if they should they can easily get absolution, even in a Presbyterian church, for all they do over and above their duty. But while pressure is being brought on the consciences and pockets of the people who find the funds, may not something be done in the way of doubling up mission stations. Are all Presbyteries quite prepared to tell the Committee and through the Committee tell the General Assembly that their stations are arranged in the most economical manner. Do the stations themselves always show a willingness to make the arrangements the Presbytery may deem best. The Augmentation Scheme got its first deadly blow from Presbyteries applying for aid for congregations that did not need aid if properly arranged.

PROFESSOR BROWN, of Union Seminary, is credited with saying that "the theological seminary is not a church and was not intended for the spiritual training of future ministers, but for their intellectual training." Commenting on this view of seminary work the *Interior* says:

The student in his academical course gets nothing but intellectual training and he may come to the seminary as dry and as finely polished as a mahogany veneer, except that his coming shows that he has a good mother and a good pastor. We can tell the professor, as one of the pew, that we are dead tired of ecclesiastical intellectuality. May the good Lord give us some rain and dew and sunshine to make us grow in grace. That is what we want, professor, and cry out for as the panting hart in the riverless desert. We like fine intellectual and social culture. They are admirable and charming; but what we need is spiritual life spiritually trained. Suppose Rush Medical College should say: "This college is not for medical and surgical training, but for intellectual

culture," how many of its graduates would be entrusted with healing the sick and relieving the wounded? What would we say of one of them who held out for medical practice? We would say he was a dangerous quack, all the more dangerous because of his culture. No, no! Let the students go out on fire with love and zeal and compassion for the lost. That is the kind of light that shines in the darkness, the other kind only shines when set upon the spire in the sunshine.

Right you are, brother! The church is "dead tired" of hearing about the machinery by which the intellectual side of a minister is trained. What the people need, and what we hope a good many of them want, is red hot gospel preaching. The man with the intellectual essay will soon kill the church if the church does not kill him. Intellectual training and intellectual power are good things but they should be used in the production of high class gospel sermons. There is ample scope in gospel preaching for the highest kind of intellect.

SABBATH OBSERVANCE.

IN our last issue we referred to a conference on this important subject, convened by the Presbytery of Toronto in accordance with the instructions of the General Assembly, which was held in Central church (Rev. Dr. McTavish's) in this city on the afternoon and evening of Monday the 22nd ult. The prospects for the observance of the Sabbath, in the sense in which Christian people generally understand it, would be very dark indeed if the interest left in the matter was to be measured by the attendance at this conference. It was held, as has been remarked, by instruction of the General Assembly; notice of it was given in all the Presbyterian pulpits in the city; possibly in all within the bounds of the Presbytery. All the speakers declared the proper observance of the Sabbath to be vital to the maintenance of religion and the wellbeing of the country in every way; and yet at no time in the afternoon would the audience number over seventy-five persons. And in the evening, although larger, and it was announced that the Hon. John Charlton, M.P., would speak, it could not be called large; indeed, it must be said that it was small. We shall not attempt to account for this, but content ourselves with stating the fact. It certainly was not the fault of the speakers. In the afternoon they were the Rev. J. McAull and Rev. Prof. McLaren, and the addresses of both, treating the subject from quite different points of view, were admirable. The former dealing with the matter more in the concrete than the abstract, referred first to forms of Sabbath breaking within the church itself. He instanced star preaching and star singing, so-called sacred concerts, church parades, Sunday afternoon social teas, Sunday funerals, Sunday visiting and church business meetings. He next mentioned and also condemned forms of Sabbath-breaking not so much under the control of the church, such as, secular reading on Sunday; encroachments on Sabbath and as unfitting for its proper observance, late business hours on Saturday night, and late parties on that night; Saturday excursions and sports carried to excess and Sabbath desecration by even professedly Christian people at summer resorts. He in the last place mentioned forms of Sabbath-breaking chargeable mainly to the State, through defective or non-enforced legislation on the subject. Excursions to the island at Toronto, canal, railway, and post-office work, were passed under review, and the fact of Sabbath laws now on the statute book being allowed to be a dead letter. Much important and some encouraging information was given and evoked in the course of the conference as to the willingness of many leading railway officials to aid in restricting work on Sabbath to the smallest possible amount. What is wanted to keep it down to that, and from gradually increasing which it tends to do, is some steady, powerful, counter-acting influence, such as a strong public sentiment, and sufficient and properly enforced legal enactments against it.

The Rev. Prof. McLaren's address discussed the question more in the abstract and was exceedingly good. It dealt with it, first, as an existing institution, without reference to any authority which might be quoted for it. Under this he pointed to its wise adaptations to the needs of the body, the mind and the spiritual nature of man. The burden of showing why it should be done away with, therefore, lies with those who wish to do so, seeing it now exists and is evidently adapted to promote the good of man. Turning from this he next dealt with the authority which might be claimed for it, and, referring to three grounds on which this might be based, he showed that Divine authority was the only safe and lasting ground on which to base it. All this was done with great force of argument and clearness of statement. In the conference which

SIXTY YEARS WITNESSING FOR
CHRIST.

ensued several ministers took part and helped to give it value, notably the Rev. J. A. Young, convener of the committee charged with the arrangements.

In the afternoon the Rev. W. G. Wallace, Moderator of the Presbytery, presided. In the evening the chair was filled by Alderman Carlyle who did such yeoman service in the city council for Sabbath Observance in the struggle against the running of the street cars on Sabbath. The speaker of the evening was the Hon. John Charlton, M.P., whose name, well-known labors in the cause of Sabbath Observance and ability to advocate its claims, were deserving of a much larger attendance, especially from Presbyterians, than greeted him. We cannot profess to give even an outline of what was a most practical, able and convincing speech. Its purpose, in which the speaker was entirely successful, was to show that in every possible way in which man's good could be contributed to, the Sabbath was calculated to do this. It especially deserves to be noted and receive most serious reflection that, in the opinion of Mr. Charlton, as well as in that of nearly all who referred to this aspect of the question, the chief danger to the preservation of the Sabbath as a day of rest, arises from the apathy of professedly Christian people. There is therefore the utmost need, he argued, to keep before the people and to convince them that the Christian Sabbath and its proper observance is the very "bed rock of Christianity," that Christianity without it is a dead Christianity." Mr. Charlton gave a most interesting account of his efforts to secure legal enactments for the preservation of the Sabbath, of the ingenious devices and ostentatious indifference by which they have been rendered all but abortive, and he bore willing and grateful testimony to the aid and sympathy he had received in his efforts from Sir John Thompson, the head of the Government.

The weak point in such conferences for the most part appears to us to be that, in most cases, they end in talk; they are not followed up until an emergency arises with any practical, definite action. They are by no means without their use, but the result reaped is small compared with what it might be and what the necessities of this case call for imperatively. With a younger generation growing up, having much laxer views of the sanctity of the Sabbath than their forefathers have held, because they see it in so many ways set at naught, because of the increasing keenness of competition in business, of the greed of gain, and love of pleasure, and the incessant and insidious attacks made upon it by those who would if they could destroy it altogether, it is a foregone conclusion that we shall be robbed of it unless the most intelligent, persistent, determined and organized means be taken to avert such a calamity. Without this no great moral or philanthropic reform has ever been gained or, being once secured, has been preserved to society. The overthrow of slavery and the onward movement of the temperance reform are illustrations in point. If therefore the Sabbath rest, quiet and opportunity for worship are to be preserved, nothing can well be more clear than that a general, systematic and organized effort must be made to this end, and that without delay. In this, situated as we are in Canada alongside a great State with which we have many and very close relations, co-operation on its part is all but indispensable to success. This is a work in which all the churches including the Roman Catholic could work heartily together, for Mr. Charlton bore strong testimony to the high and advanced views upon it of, for example, Archbishop Ireland and Cardinal Gibbons. Many also who would not admit any divine claim or authority for the Sabbath, would gladly enter into an organization for the preservation of the Sabbath simply as a day of rest, on purely economic grounds. Here is work for some one such as Mr. Charlton to enter upon, with strong convictions, with knowledge, with ability to present its claims aided by a good public standing and position, by which he could secure for his country a blessing of simply priceless value. It only requires some such an one to lead in a great crusade on behalf of the Sabbath to find any number of willing followers and helpers. Why should not a "Sabbath Rest Defence Association" be formed, and call into requisition to preserve such an invaluable blessing every pulpit in the land, hold public meetings to enlighten and educate public opinion, and employ all the great power of the press in defence of this beneficent gift of God to man?

If you divorce capital from labour, capital is hoarded, and the laborer starves.—*Daniel Webster.*

THIS is the suggestive title of a small pamphlet, or, as they have come to be called, booklet, compiled by the session of Stanley Street Church, Ayr, Ontario, and presented by it to the members of the congregation on the sixty-first anniversary of its formation. To witness for Him is one of the main objects contemplated by Christ in calling out from the world and saving individual souls, and in the founding of His church upon the earth. Each successive year of witnessing is an added year of power and blessing and usefulness, and sixty-one years of such witnessing is suggestive of very much that it is profitable to dwell upon.

The details have mainly a purely local interest and we do not mention them here, but refer to the little book because the idea of it appears to us to be a good one, and has in it possibilities of much good by being widely followed as an example in all our older congregations. In this case an attraction and interest are given to the details by the happy way in which the work has been done. While the older members of a congregation will by such a record have many memories recalled, it cannot but be especially profitable for the younger generation, growing up amid surroundings so different from those of their forefathers of fifty and sixty years ago, so much more favorable in many respects—a generation not chargeable with any tendency to overestimate or respect the past—to have set before it the Christian spirit and principles of those who have gone before them, and to whom they owe so much; all that is best, indeed, of whatever good they now enjoy. In this interesting compilation is set forth in brief, but sufficient outline the religious principles which the fathers, in this case, the Secession churches in Scotland contended for. The destitution of church ordinances once, where now they abound, and the love for them is told, so great that eight, ten and twelve miles would be walked to enjoy them. The humble but self-sacrificing efforts at church building in the early days, so that the first house erected for worship by the fathers of Stanley Street Church, cost, exclusive of "bees," the large sum of \$155.00. It was large, for even in this sum their deep poverty abounded unto the riches of their liberality. The steps they took to obtain a minister, and the patience and faith which they had to exercise until their earnest appeals were responded to in what was then, so much more than now, the far off mother country, the men whom they got first from Scotland, then from our home supply, their widespread, zealous, self-denying and fruitful labours, their consecrated lives, their dying in faith amid the people whom they loved and laboured for, and beloved in return, the laying away until the resurrection morning, the precious dust in the country churchyard beside that of the hamlet's rude forefathers, and the names and numbers of new congregations formed from the parent one as time went on, form a story which should not only be of deep interest, but fraught with great profit to the rising generation. It is a story which might be told by some congregations in all the older points of the country, and the example set by Stanley Street Church may well be followed by all of these, so that the rising generation, if not for higher reasons which they do not exclude, may at least for these, love and cherish the church in which they have been born and nursed, for which their fathers made such sacrifices, which they loved so well, which as it has been a well-spring of blessing to them in the past, may continue to be, and in an increasing measure, a source of blessing in the future, not to themselves only, but to our whole land, and by our missionary interest and labors, to distant and strange peoples, down through long succeeding generations.

THE *Canadian Independent* appears in the issue of November 1st, under a new name, *The Congregationalist and Canadian Independent*. It is also under new auspices and editorship; and, still more and more significant, as we trust, of denominational prosperity and growth, it has been changed into a weekly, instead of monthly journal. As a fellow laborer in connection with a sister church, seeking through the press to promote the cause of truth and righteousness, we welcome our confrere in its new and changed circumstance, and wish for it a long prosperous and useful career.

Books and Magazines.

DON'T WORRY. By J. R. Miller, D.D. Ward & Drummond, New York.

This is a very dainty booklet. Those who have read any of Dr. Miller's wise and helpful books will not be disappointed in this. The lesson it is written to teach is one which such a vast number need to be taught, that we should expect it to get, as it deserves, to have a very wide circulation.

The October number of the *Critical Review* is unusually rich in notices and critiques of recent valuable works. We can mention but a few of those which receive somewhat full notice, and commend the whole to the student. "Macintosh's, The Natural History of the Christian Religion," by Rev. Principal Cave, D.D. "Houghton's Sabatier's Life of S. Francis, of Assisi"; "Fowler's and Wilson's The Principles of Morals"; "Fraser's, Locke's Essay Concerning the Human Understanding"; "Bennett's, the Book of Chronicles"; "Rendel Harris', A Popular Account of the Newly Recovered Gospel of St. Peter"; "Hardy's Christianity and the Roman Government"; "Cheetham's, A History of the Christian Church During the First Six Centuries." To these must be added other valuable accounts of recent publications, together with a long list of others which receive briefer notice or bare mention. Edinburgh, Scotland: T. & T. Clark, 38 George St.

The November *Scribner* is of more than usual interest, both because of the subjects treated and their admirable illustration. The frontispiece is a striking reproduction of Louis Deschamps' "Charity." This is followed by an interesting sketch of the painter, by Philip Gilbert Hamerton. "Election Night in a Newspaper Office," and the illustrations awaken the excited interest of the reality. "English Railroad Methods," by H. S. Prout, is full of information, and well illustrated. No one but a real lover of the horse and one who has studied the subject most intelligently could have written "The Horse." This is by N.S. Shaler. Of a lighter nature are "True Pictures Among the Poor"; "The American Girl's Art Club in Paris"; "How Whalebone Caused a Wedding"; "The King of Currumpaw"; "The Third Relief," and "John March, Southerner." Charles Scribner's Sons, New York.

The *Missionary Review of the World* holds on its way of acknowledged excellence. Among the more prominent articles in the number for this month are "The Homes of Carey, No II," by Dr. Pierson; "A General View of Ecuador"; "The Prospect," by Charles E. Starbuck, asks the question, "If it is certain that Christianity will always continue to prevail as now?" "Present Aspects of the Missionary Work in Turkey," is by a returned missionary; "The Indians in the United States"; "The Anglo-Saxon and the World's Redemption"; "Obstacles to Missionary Success in Korea," and "Woman's Work in American Missions," are all interesting subjects and all dealt with in this number, besides the usual bright notices and general information given in the International and other departments. Funk & Wagnall's Company, 30 La Fayette Place, New York.

"Tent Life in Palestine," is continued by the Editor in the *Methodist Magazine* for November. Madagascar is an island toward which many eyes are at present directed; its church history is of thrilling interest, and an article on "Its Missionaries and Martyrs" is timely, and will be eagerly read. An interesting and suggestive article is that on "The New Psychology," by F. Tracy, B.A., Ph.D., of Toronto University. "Pestalozzi and Froebel," is a brief sketch of the spirit, methods and work of these two great men, by James L. Hughes, Public-school Inspector, Toronto. Other and briefer articles are "Palimpsest Literature"; "People's Banks—How to Save Money"; "Life in Other Worlds." The stories which have for some time been going on are still continued. Brief articles and Book Notices conclude a good number. Wm. Briggs, Toronto.

The sermon section of the *Treasury*, for November, contains three sermons on Revivals, Cosmic Redemption, and The Uses of Temple Beauty, by Rev. F. C. Iglehart, D.D., Wm. E. Barton, B.D., and L. vid Gregg, D.D., respectively. "Thoughts for Timely Service" contains two papers, not on Children's Day, but on Forefather's Day "Sermonic Outlines and Leading Sermonic Thoughts," are full and helpful as they are intended to be. In "Noted Preachers," "Presidents of Yale," "Some Elements of Pulpit Power," by Theo. L. Cuyler, will be found much that is interesting. These and "Young People's Service," "Current Religious Thought," "Current Thought on Secular Issues," and other useful matter make up a useful number. E. B. Treat, 5 Compere Union, New York.

The Review Section of the *Homiletic Review*, for November, is contributed to in articles of interest by Prof. J. O. Murray, D.D., of Princeton, N.J., by Dr. Schaff, of Jacksonville, Ill., T. F. Ellinwood, D.D., and Rev. J. Westly Earnshaw. The Sermonic Section contains sermons in whole or in part, on a number of interesting themes, among which we note a "Communion Sermon"; "The Great Advent Light"; "The Omnipotence of Faith." The other departments of this well known *Review* are all most helpful to the preacher who would be in touch with the thought of the day. No matter of living present interest is overlooked. Funk & Wagnall's Company, 30 La Fayette Place, New York.

"Notes on the Books of the Old Testament," is a very attractive booklet, compiled by Miss M. McIlwaine, of Hamilton. Its object is to help to memorize the Books of the Old Testament, and it is well fitted to do this, especially in the case of young people, in an interesting way, and within very short compass. Imrie, Graham & Company, Toronto, are the publishers.

The Family Circle.

1 WORD ABOUT WORDS

Ah me, these terrible tongues of ours,
Are we half aware of their mighty powers?
Do we even trouble our heads at all
Where the jest may strike, or the hint may fall?
The latest chirp of that "little bird,"
The spicy story "you must have heard"
We jerk them away in our gossip rash,
And somebody's glass, of course, goes smash.
What flames have been blasted and broken,
What postulent sinks been stirred,
By a word in lightness spoken,
By only an idle word!

A sneer—a shrug—a whisper low—
They are poisoned shafts from an ambushed bow:
Shot by the coward, the fool, the knave,
They pierce the mail of the great and brave,
Vain is the buckler of wisdom and pride
To turn the pitiless point aside;
The lip may curl with a careless smile,
But the heart drips blood, drips blood the while.
Ah me! what hearts have been broken,
What rivers of blood been stirred,
By a word in malice spoken,
By only a bitter word!

A kindly word and a tender tone—
The only God is their virtue known!
They can lift from the dust their abject head,
They can turn a foe to a friend instead;
The heart close-battled with passion and pride
Will fling at their knock its portals wide,
And the hate that blights and the scorn that sears
Will melt in the fountain of childlike tears.
What ice-bound griefs have been broken,
What rivers of love been stirred,
By a word in kindness spoken,
By only a gentle word!

Epworth Herald.

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MARJORIE'S CANADIAN WINTER.

BY AGNES MAULE MACHAR.

CHAPTER XII.

A NEW YEAR'S DAY.

For New Year's Day, Marjorie had a pressing invitation from Ada to spend the day with her.

'It will be such fun,' Ada said, 'for you and me to sit in the drawing-room, as I always do, and see all the gentlemen who come to see mamma. Some of them come to see me, too,' she added, with a rather conscious smile. 'I think it's great fun, any time, but it will be ever so much nicer to have you to talk to while mamma is talking to the gentlemen.'

Mrs. West was to have a musical party in the evening, and Marion and Allan were invited to come then, Marjorie of course remaining to dine with Ada. Marion, as a rule, did not go to gay parties. She did not care for them herself, and neither Dr. Ramsay nor his wife cared to have their children frequent large and late entertainments, which, as Dr. Ramsay expressed it, combined a maximum of frivolity and extravagance with a minimum of healthful recreation; or, as Mrs. Ramsay more briefly put it, were a great waste of time and money. But Marion loved music and sang very sweetly, so that a good musical party was a real pleasure to her; while for Alan, not yet arrived at the dignity of being invited to 'grown-up parties' generally, this one was a great treat; procured for him, as he could easily divine, through the joint mediation of Gerald and Ada, because his sister and cousin were asked, and they knew that he would not like to be left out.

The old year passed away as usual, giving place silently to the new, with its unknown burden of cares, responsibilities, joys and sorrows. To Marjorie it seemed as if the year just ended had been the longest and most eventful of her life. Her Aunt Millie's marriage closing one chapter of it; the opening of a new chapter, with new scenes, new friends, new interests; her father's absence; and last, not least, the new thoughts and inspirations that had come to her, marked off this past year very distinctly from all the rest. More especially, the new light that had come to her since she had heard so much about the 'light that shineth in darkness,' had become a real and living force in her life, and, combined with the thought of her father, almost unconsciously influenced her thoughts and judgments and acts. And when she looked back to last New Year's Day, she could scarcely believe that she was only one year older.

There was a nice New Year letter from her father before it was time for her to go to Mrs. West's, for he had taken care to calculate very carefully the mail arrangements, so that his letters should arrive just at the right time. He had many pleasant scenes to describe, besides the New Year wishes and counsels; and he was much cheered, as he said, in the separation to find that she was so happy in Montreal. And she looked bright and happy enough, her aunt thought, when she came down in her warm wraps ready to be driven to Mrs. West's by her uncle as he went to see his patients.

Ada was watching for her friend, ready to greet her with a hearty kiss, and a 'Happy New Year!' She expressed great admiration, too, of Marjorie's appearance, when her out-door wrappings were laid aside. For, of course, she had to wear a dress suitable for the evening party, and the one evening dress she had was the pretty pale maize-colored cashmere that had been her bridesmaid's attire at her Aunt Millie's wedding, which had been made under the special supervision of the bride, and had pleased even her father's critical eye. It was very becoming to her dark hair and eyes, and clear, pale complexion; and she wore, as her only ornament, Ada's pretty locket. Mrs. West, as well as Ada, admired her dress, all the more that it was 'from New York,' for, whatever her prejudices against Americans might be, they certainly did not extend to American fashions. She herself was richly dressed in velvet and lace for her New Year's reception; and Ada looked charming in a blue silk afternoon dress which, as she explained to Marjorie, was to be exchanged for a white evening dress for 'the party.'

If Ada found the afternoon 'reception' amusing, it was more than Marjorie did. The callers were all strangers to her, and the greetings and good wishes sounded, for the most part, rather flat and stereotyped. The luxurious drawing-room, too, did not seem quite such a vision of beauty as it had the first time she had seen it. She felt the satiating sensation of too much ornament, too much ostentation of richness and luxury. The air was laden with the fragrance from the open conservatory, and the gracefully arranged vases of flowers that were scattered about the room; the servants were attentive in handing the delicate refreshments in readiness to the guests, and the glow of the bright coal fire sparkled on gilding and rich draperies and charming pictures; but all this had lost the first charm of novelty, and Marjorie could not feel so much herself, so free and bright, as she did in Mrs. Ramsay's simple but Lome-like drawing room, or in the dear, homely 'study,' littered as it often was with the play of the children. The very magnificence about her seemed to pall upon and oppress her, and she no longer wondered that it was evidently so commonplace to Ada as to Gerald, who openly disdained the multiplicity of 'gewgaws.'

As for the talk that went on, it was very much in keeping with the surroundings. It was all, or almost all, what her father used to call 'out-side talk,' and it all ran on the same track. The weather was discussed, and the chances of a thaw, with the prospects of the progress and completion of the ice-palace, in time for the Carnival, now fixed for the end of the month. Then the various arrangements for that were canvassed; the new toboggan slides to be opened, the French Canadian trophy to be erected on the Champ de Mars, the grand ball, and, in particular, the expected visit of the Governor-General and his wife, with its attendant festivities. This seemed to be the inevitable round. One or two gentlemen, indeed, referred to matters of public interest. Bismark's policy, the progress of Wolsely's Nile expedition, and the fortunes of the Canadian *voyageurs* with it, the probable fate of Gordon and Khartoum, were cursorily touched upon; but were soon dropped, for it was evident that the fair hostess, whose mind revolved in a small circle of outward interests more or less con-

nected with herself, 'cared for none of these things.' Some of the gentlemen made some of the smallest of small talk for Ada, in which Marjorie disdained to take part, as an implied insult to the intelligence of girls nearly fourteen! As the afternoon faded into dusk, and the gas was lighted in the pretty crystal chandeliers, the visitors grew more numerous and the visits still briefer, as every one seemed hurrying to accomplish his allotted round; a hundred seeming to be no unusual number. Mr. Hayward made his appearance about five, to stay to dinner; and then Ada's spirits rose at once, and her tongue seemed to go faster than ever. The young man was evidently a favorite both with mother and daughter, and knew how to ingratiate himself with both. He had been accompanying Dick on his round of visits, leaving out certain 'old fogies' to whom Dick had still to pay some 'duty visits,' and when the ordinary callers began to thin off, Mr. Hayward kept Mrs. West and Ada amused with a run of satirical little comments on their friends and acquaintances whom he had been visiting. Mrs. West never showed much animation of manner. She was, indeed, exceedingly lazy, and, more over, rather affected—

—that repose
Which stamps the caste of Vere de Vere.'

Mr. Hayward's rich English voice, and soft, drawling English accent just suited her, while the vein of raillery and the way in which he 'touched off' the peculiarities of her friends, seemed to entertain her greatly. Marjorie wondered a little how both she and Ada could enjoy so much this 'making fun' of their most intimate friends, and she noticed that nothing kind or pleasant was said of any one; and that the satirical remarks were particularly biting when clergymen or their families came under discussion. And as she had a natural dislike of satire and satirical people, she ceased to listen to the talk, and was soon absorbed in an album of fine foreign photographs which Mrs. West had, years ago, brought from abroad.

At dinner Marjorie for the first time saw Mr. West, who looked like what he was—a shrewd, energetic business man, with a good deal of the complacency of success about him. Two things were particularly apparent, that he was very fond of Ada, and that he enjoyed a good dinner; and, indeed, the long and elaborate dinners rather bewildered Marjorie. So many courses, such luxurious appointments, and, most of all, the variety of wines, were a new experience to her. She met with some banter from her host for persistently declining to drink anything but water, and noticed with surprise that Ada drank her glass of champagne with great satisfaction. Mr. Hayward and Dick West evidently thought that any one who could refuse good champagne must be little short of a lunatic, but they evidently did not consider Marjorie's abstinence worth notice, while she cared as little for their opinion. Mr. West, however, did look worried when he noticed Dick helping himself to wine more freely than he approved, while Mrs. West seemed a little uneasy lest his annoyance might find expression in words, and be construed into a reflection on their English guest. So that the latter part of the dinner was not very satisfactory, and the hostess rose to retire as soon as she could, remarking that Ada had to change her dress for the party.

'Dear me!' said Mr. West, 'I thought she was quite fine enough already! Well, Ada, we'll see what a swell you are, by, and by. I suppose you mean to be the belle of the evening.'

He evidently thought she would, when she appeared in the drawing-room in a fairy-like apparel of white gossamer and lace, with a garniture of blue, just sufficient to contrast effectively with her golden hair, the delicacy of her fair complexion, and the soft roses in her cheeks. She wore a little cluster of rosebuds to match these, on the breast of her dress; and she made a charming picture, of which her father might be excused for feeling proud. Marjorie and

she made a happy contrast, and as a counterpart to Ada's pink rosebuds, Marjorie had a bouquet of white and tea-roses, which Ada had arranged for her. Alan was enthusiastic in his admiration of both girls, when he arrived with Marion; and if his expression of it was not quite so open to Ada as to his cousin, it was very evident that his boyish eyes were strongly fascinated by Ada's charms, which he had never seen to such advantage before. Mr. Hayward was more adroit in his flattering attentions, however, and Marjorie could not help seeing with vexation that they had already somewhat turned Ada's silly, little head. There were several very pretty girls there, however, 'grown-up young ladies,' who naturally divided the young Englishmen's attention—not altogether to Ada's satisfaction.

There was a good deal of music, both vocal and instrumental, some of it very good. There was some brilliant execution on the piano; but Marjorie specially enjoyed a charming violin solo, which seemed almost to speak the voice of human emotion and longing and aspiration, and called up to her mind some of the grand scenes she had seen when with her father among the hills the previous summer. Several ladies sang, most of the songs being pretty trifles of the day. One young lady sang, with great vivacity and animation, some of the pretty French Canadian songs. As she sang them in French, Marjorie could not catch many of the words; but Alan told her that the air which she liked best was called, 'A la Claire Fontaine,' and was a great favorite among the French Canadians. The words, he said, were great nonsense; but he and Marion would sing them to her some evening at home, and she could see them for herself. Marion sang several songs, most of them being Miss Proctor's words and great favorites with Marjorie, who had heard them already. One little song, however, which she sang, towards the close of the evening, was new to Marjorie, and both the words and air delighted her. It ran thus:

'A little flower so lonely grew,
So lowly was it left,
That heaven seemed like an eye of blue
Above its rocky cleft.

'What could the little flower do
In such a lonesome place,
But strive to reach that eye of blue,
And climb to kiss heaven's face?

'There's no lot so lone and low,
But strength will still be given
From lowliest spot on earth to grow
The straighter up to heaven.'

To Marjorie it seemed as if this song belonged to the same order as her story of the Northern Lights, and the pictures of lovely Christian heroism with which Professor Duncan's narratives had been filling her mind. She was thinking of *Pere Le Jeune* and his steadfast faith and hope among the wretched heathen savages, when she heard Mr. Hayward's languid tone addressing some one near him:

'Miss Ramsay has rather a nice voice; it's a pity she wastes it on namby-pamby things like that.'

'I can't agree with you,' said the young lady to whom he was talking. 'I think it's a lovely song.'

'O, well! that's a matter of taste; but it's great nonsense all the same.'

'I must say I don't see where the nonsense is,' said a young man beside them whose pleasant, intelligent face Marjorie had noticed before, when she had been told by Gerald that he was studying for the Church. 'The man who wrote it, Gerald Massey, wasn't given to nonsense, at any rate.'

'Oh! Gerald Massey! a sort of radical socialist, isn't he?'

'Well, I don't know much about his opinions,' said the other, 'but I do know that he has the true spirit of Christianity in him, and that song preaches a real spiritual truth.'

(To be continued.)

Our Young Folks.

SPELLING KITTEN.

A dear little girl,
With her brain in a whirl,
Was asked the word "kitten" to spell
"K-double i-t-
T-e-n," said she,
And thought she had done very well,
"Has kitten two I's?"
And the teacher's surprise
With mirth and patience was bent.
"My kitten has two,"
Said Majorie Lou,
And she looked as she felt—quite content.
—*Ladies' Companion.*

THE ROAD TO YESTERDAY.

Will some wise man who has journeyed
Over land and over sea,
To the countries where the rainbow
And the glorious sunsets be,
Kindly tell a little stranger,
Who has oddly lost her way,
Where's the road that she must travel
To return to Yesterday?

For, you see, she's unfamiliar
With To-day, and cannot read
What its strange, mysterious sign-posts
Tell of ways and where they lead.
And her heart upbraids her sorely,
Tho' she did not mean to stray
When she fell asleep last evening
And abandoned Yesterday.

For she left a deal neglected
That she really should have done;
And she fears she lost some favors
That she fairly might have won.
So she'd like to turn her backward
To retrieve them if she may—
Will not some one kindly tell her
Where's the road to Yesterday?
—*St. Nicholas.*

JEWELS.

"Oh, grannie, I have had such a lovely time!" said little Nettie, running into her grandmother's room to bid her good-night, after coming home from spending the day with her Cousin Ella.

"I am very glad," said grannie, drawing her into her arms. "What did you do all day?"

"Oh, we had games and races and lots of things, and, oh, grannie! just fancy, Aunt Alice took me up to her room and showed me a velvet box full of such lovely things; bracelets and brooches and necklace; she told me they were diamonds and pearls and rubies, and something else I forget, and, grannie, Aunt Alice says that they are all Ella's jewels, and some day, when she is big, she is to have them all for herself to wear."

"Dear me," said grannie, "won't Ella be grand?"

"Yes, won't she, grannie? oh, they are so lovely! you can't imagine anything like them, they are so bright; isn't it well for Ella?—how I wish they were mine."

"There are three beautiful jewels I know of," said grannie. "They are not like Ella's at all, and not what you would call real jewels. These three, beautiful, precious jewels I know of."

"Oh, grannie!" said Nettie, "what are they, might I see them?"

"You can see them whenever you like to put them on, and you can put them on as often as ever you like, but it is better still to keep them on always, and never take them off, for the more you wear them the brighter and more lovely they grow. Indeed, I often wonder you wear them so seldom, they are so very lovely, and you are so fond of jewels."

"Grannie, what do you mean? you know I have no jewels, you can't mean really, truly, jewels like Ella's."

"No, I told you I meant something quite different, not rubies or pearls or diamonds like Ella's. The names of these jewels, which you can always wear if you will, and not have to wait until you are grown up to put them on at all, are 'Love,' 'Joy' and 'Peace.' And you wear them deep down in your heart, not on your neck and wrists. And they shine right out of your heart into your face, and make it, oh, so beautiful! that every one likes to look at it. The little girl who wears these jewels feels so happy that she is always trying to

make other people happy, too; and she looks so bright all day long, while she wears her jewels; and when she takes them off she looks so dark and ugly every one turns away rather than look at her without her three lovely jewels. 'Love,' instead of hat red and envy. 'Joy,' instead of discontent and grumbling. 'Peace,' instead of angry words and sullen looks. Oh! what a difference these jewels make in my little girl when she puts them on and off, and, oh, what a pity she takes them off so often!" And then grannie kissed the little face against her arm, and said: "Will Nettie ask Jesus to help her wear her jewels always?" And Nettie put her arms around grannie's neck, and whispered, close to her ear, "I will, grannie."—*Anon.*

A BOY WHO STAMMERED.

"I can't get it, mamma, and there's no use trying;" and Frank threw down his pencil, laid his head on his hands, and sobbed aloud.

Now, Frank was a brave little boy, who hardly ever cried, so his mamma said. "Why, son, what is the matter?"

"I can't get this sum, and I am tired trying."

"How many times have you tried, Frank?" asked mamma.

"Oh, ten times, I guess."

"Ten times, Frank?" asked mamma.

"Well, four or five times, then; and I'm not going to try any more."

"Put your slate and pencil away, Frank, and I will tell you a story."

"A long, long time ago, Frank, there was a little boy who lived in a beautiful country by the sea, called Greece. He was not very strong boy, and of course his voice weak, and, besides, he stammered. He heard some of the great men of his country speak, and he made up his mind that when he grew to be a man, he would be a great speaker, too. Now, in order to be a great speaker, you must have a strong voice, and speak distinctly; and you know his voice was not strong, and he stammered.

"As I told you, he lived by the sea, and every day he would go down to the shore and put a pebble under his tongue and recite aloud. In this way, it is said, he cured himself of stammering; but his voice was not strong enough—it could not be heard very far—so he used to go on stormy days and shout as loud as he could to try and hear his voice above the sound of the waves. Of course every day his voice became stronger and at last he could hear his voice above the roar of the waves. He kept on and on until in time he became one of the greatest speakers—orators we called them—the world has ever known. He never could have been that, Frank, had he given up trying."

"What was his name, mamma?" asked Frank.

"It is a long, hard name for a little boy to pronounce, Frank. It is Demosthenes."

Frank sat very still for a few minutes, then he said: "Mamma, I will get it now."

He took his slate and worked and worked. Suddenly he shouted: "I've got it, mamma!" and brought his slate to show her.—*Harper's Young People.*

AN AUSTRIAN BANKER.

An Austrian banker lately went to Vienna on business. He arrived in the evening, travelling with a large, handsome dog. The two put up at a hotel, and the next morning the gentleman went out, bidding care to be taken that his dog did not stray from the house. The chamber-maid went to make up the banker's room. Bruno was very pleased to see her, wagged his huge tail, licked her hands, and made friends thoroughly until, her business being done, she was about to leave. Not so. Bruno calmly stretched himself full length before the door. He explained as perfectly as possible that "he knew his duty." No one should leave his master's room in his absence. When the girl tried to pull the door open sufficient-

ly for her to slip out he growled, showed his teeth, and finally tried them on her legs.

The woman's screams brought another maid, and yet another, and then in succession all the waiters. Bruno was glad to let them all in, but he allowed no one out. The room became pretty well crowded, and every bell in the house meanwhile rang, while the walls echoed cries of "Waiter! waiter!" Finally the lady who kept the hotel appeared and pushed her way irately into the room, asking angrily, as she walked in, what sort of picnic they were all holding here. Bruno let her in too, but not out again—oh, no! When the lady's husband appeared she called loudly, for heaven's sake, to keep outside, to send messengers scouring the city for the banker, and meantime to endeavor to pacify the angry customers down stairs.

That Austrian banker was a welcome man when he arrived.—*Pall Mall Gazette.*

THE HIGHER CRITICISM.

"By Higher Biblical Criticism is meant a critical inquiry into the Divine authority of Sacred Scripture, which depends on its inspiration; into its ecclesiastical authority, which depends on its Canonicity; and into its human authority, which results from the Genuineness, Integrity, and Credibility of the sacred books. It is the business of the higher critic to analyze the documents with which he has to deal, to determine their value, relative age, and general credibility. If such is the meaning of the word, surely no valid objection can be made against this science itself, but only against the manner in which it is sometimes cultivated. For thus understood, the exercise of criticism is not only allowable, but even desirable. The best way to know what a thing is, is to learn how it came about, how it came into existence. There is no reason why a Christian should be afraid of the most searching inquiry into the human authorship, date of composition, and meaning of the several books of Sacred Scripture, provided, of course, that the critic is not misled by false principles in his researches."—*The Rev. Charles P. Cranman, in The American Catholic Quarterly.*

ANECDOTES OF LORD ELDON.

In a recent issue of the *Brief* there are some capital stories of Lord Chancellor Eldon. He was nothing, the writer says, if not deliberate; and by the way, it was Romilly who said of him that the tardy justice of the Chancellor was better than the swift injustice of his Deputy, Vice-Chancellor Leach. But it was Lord Eldon and another Vice-Chancellor (the first of them) Sir Thomas Plumer, who (rivals in the snail's pace) were referred to in the following epigram:

To cause delay in Lincoln's Inn,
Two different methods tend:
His Lordship's judgments ne'er begin,
His Honour's never end.

Later on Sir John Leach's swift injustice was compared with Eldon's prolixity in the following lines:

In Equity's high court there are
Two sad extremes 'tis clear:
Excessive slowness strikes us there,
Excessive quickness here.
Their source 'twixt good and evil brings
A difficulty nice,
The first from Eldon's virtue springs,
The latter from his Vice.

Those whose criticisms were expressed in prose described Lord Eldon's court as one of *oyer sans terminer* and Leach's as one of *terminer sans oyer*. But the versifier was not exhausted, and produced the following *a propos* of Leach:

A Judge sat on a judgment seat,
A goodly judge was he;
He said unto the Registrar,
"Now call a cause to me."
"There is no cause," said Registrar,
And laughed aloud with glee:
"A cunning Leach hath despatched them all:
I can call no cause to thee."

Lord Eldon, it is well known, was attacked in the House of Lords for using the Great Seal while the King was insane. Whether this attack was just or not, there

can be no doubt that on one occasion he lost the seal *pro tem.*, under ludicrous circumstances. The *Clavis Regni* had always been an anxious care with the Chancellors. To counterfeit is high treason, to lose it is a serious matter. Once upon a time it was thrown into the Thames (so that William of Orange should not get hold of it) and netted by a fisherman. Some of the keepers, it is said, used to take it to bed with them. Lord Eldon, at any rate, used to keep it in his bed-room. One morning early a fire broke out at his house at Elcombe. The Chancellor was in violent trepidation about the Great Seal. Seized with a happy thought he rushed into the garden with the majestic emblem and buried it in a flower border. But it is said that what between his alarm for the safety of the Seal, his anxiety concerning Lady Eldon and his admiration for the vestal (house) maids, who, hastily aroused, assisted in scant attire to extinguish the fire, he clean forgot where *Clavis Regni* was hidden. Everybody was set to work to dig for it, and at length the priceless treasure was discovered.—*Private Bill in the Province.*

To nursing mothers, Dr. Pierce's Favorite Prescription is a priceless boon, for it not only strengthens the mother, but also promotes an abundant secretion of nourishment for the child. For those about to become mothers, it is even more valuable, for it lessens the perils and pains of childbirth and shortens labor. Of all dealers.

Ovarian, fibroid and other tumors cured without resort to surgical operation. For pamphlet, testimonials and references send 10 cents (for postage) to World's Dispensary Medical Association, Buffalo, N. Y.

At the race for the captaincy of the Brighton Ladies' Swimming Club which took place off the Chain Pier over a course of nearly 500 yards, and in a rather heavy sea. Four members participated, Miss E. Styer (holder) and Miss Samuel making a plucky fight for the honour. The former, however, proved equal to all emergencies, and won the captaincy for the third successive year in 11 min., 2 sec.—*London Lady.*

Chicago, Sept. 20th, 1894.

Gentlemen,—I wish to certify for the benefit of rheumatic sufferers of the great relief and cure I have experienced through your wonderful remedy. Three weeks after exhausting every known remedy, and feeling completely discouraged, I commenced using your Acetocura and now I am another man and I have no pain whatever.

Very truly,
G. H. REEVES,
(Reeves & Beebe),

169 State st., Chicago.
To Coultts & Sons, 72 Victoria st., Toronto.

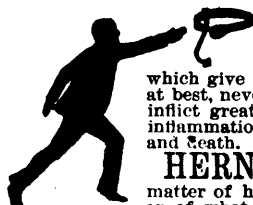
The production of iron-ore in the United States in 1893 was 11,587,629 gross tons against 16,296,666 tons in 1892, a decrease of 4,709,037 tons. The shipments of iron-ore from the Lake Superior mines in 1893 amounted to 6,060,492 tons, against 9,069,556 tons in 1892, a decrease of 3,009,064 tons. Our imports of iron-ore in 1893 amounted to 526,951 gross tons, against 806,585 tons in 1892. The imports in 1893 were the smallest since 1885.

Mrs. B. M. Hall, Fernwood, Ill., U.S.A., August 15th, 1894, writes:—"I am 61 years old. For two years I have been afflicted with partial paralysis of the lower limbs rendering me unable to walk a block without complete exhaustion. After using Acetocura for five days the pain had entirely disappeared, permitting me to enjoy a good night's rest, and after ten days treatment I was able to walk two miles without fatigue."

To Coultts & Sons, 72 Victoria st., Toronto.

Popular Astronomy for September contains a full-sized plate of the Arago Gold Medal which was conferred last December by the French Academy of Sciences upon Prof. E. E. Barnard and Prof. Asaph Hall on the former for the discovery of Jupiter's fifth satellite—on the latter for that of the two moons of Mars. The medal, which was founded in 1881, has been awarded but once before—to the astronomer Leverrier for his discovery of the planet Neptune.

Minard's Liniment Cures Diphtheria.

THROW IT AWAY.

There's no longer any need of wearing clumsy, chafing Trusses, which give only partial relief at best, never cure, but often inflict great injury, inducing inflammation, strangulation and death.

HERNIA (Breach), or Rupture, no matter of how long standing, or of what size, is promptly and permanently cured without the knife and without pain. Another **Triumph in Conservative Surgery** is the cure of

TUMORS, Ovarian, Fibroid and other varieties, without the perils of cutting operations.

PILE TUMORS, however large, diseases of the lower bowel, promptly cured without pain or resort to the knife.

STONE in the Bladder, no matter how large, is crushed, pulverized, and washed out, thus avoiding cutting.

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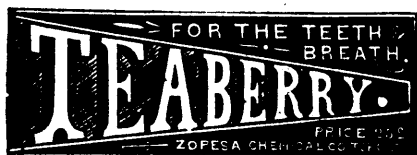
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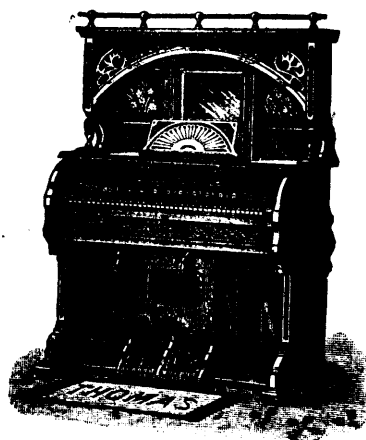
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WOODSTOCK, - - - ONT.**Ministers and Churches.**

The new Presbyterian Church, just completed at Lower Millstream, was dedicated on last Sabbath.

Erskine Church, Claremont, unanimously called the Rev. W. A. Cook, of Dorchester, on Monday evening, 22nd ult.

Rev. J. C. Tolmie, the popular pastor of St. Andrew's Presbyterian Church, Windsor, was married October 24th, to Miss Ferguson, of Fergus, Ont.

The First Presbyterian Church, Brockville, was reopened on Sunday 21st ult., after a complete overhauling and having a new pipe organ placed in it.

Rev. Dr. Cochrane preached a special sermon at the celebration on Sunday, October 21st, of the sixtieth anniversary of the Stanley Street Presbyterian Church, of Ayr.

Rev. Dr. Smith, of Queen's University, Kingston, occupied the pulpit of the Presbyterian Church, Middleville, on Sabbath 21st ult, and delivered an excellent discourse.

The sacrament of the Lord's Supper was administered in the Presbyterian Church, Sunderland, on Sunday, 31st ult. Rev. Mr. Bethune preached the preparatory services.

The Ladies Aid Society of St. Andrew's Church, Carleton Place, have engaged Mr. J. W. Bengough, the talented cartoonist, for a lecture on the night of Thanksgiving Day—the 22nd November.

The Rev. Geo. K. Maxwell, clerk of the Presbytery of Westminster requests that communications intended for him should be addressed to Rev. James Buchanan, Eburne, P. O., B. C., for the months of November, December and January.

Rev. J. C. McKee, A.M., Ph.D., of Bridgen, preached the anniversary sermons in Guthrie Presbyterian Church, Alvinston, to crowded congregations last Sabbath. The churches of Bridgen and Bear Creek are in a most flourishing condition.

The Rev. Robt. Drinnan, who as a catechist labored with much acceptance on several of the Presbyterian mission fields in Algoma District, was ordained and inducted into the charge of Camlachie and Aberarder Congregations, Co. of Lambton, on the 1st of October.

On Monday evening, 22nd ult., a large number of teachers of Knox Sabbath School, Goderich, met at the studio of R. R. Sallows to bid a formal farewell to George Stiven, ex-superintendent of the Sunday School, who some time since was promoted to a position in connection with the Bank of Commerce, Guelph, and who has removed to that city.

Sabbath, October 21st, was communion Sabbath in Knox Church, Galt. There was a large attendance, and the service was taken by the pastor, Rev. Dr. Jackson; 14 names were added to the roll, baptism being administered to five adults. An able preparatory discourse was preached on the previous Saturday by the Rev. R. J. M. Glassford, of Chalmer's Church, Guelph.

The special services held from night to night in the Presbyterian Church, Thorold, continue to grow in interest and numbers. Many of the people of God have been greatly revived and stirred up to activity, and the unsaved are one by one yielding to Christ. Mr. Rodger's singing and pleading are winning many. He will preach next Sunday, and the meetings will be continued next week.

Hon. D. C. Fraser, and a number of ladies and gentlemen connected with St. Andrew's Church, Winnipeg, were entertained at the manse, on the evening of October 24th, at the close of Mr. Fraser's lecture. There are many Nova Scotians connected with St. Andrew's congregation, and it seemed peculiarly home-like for Mr. Fraser to meet so many people from down by the sea. A very pleasant evening was spent by the guests of Rev. Joseph and Mrs. Hogg.

On a late Wednesday evening, after prayer meeting, the congregation of St. Andrew's Church, Perth, waited at its close, and, on their behalf, two of the elders, Messrs. D. Glossop and Thos. Moodie, presented to their pastor, Rev. A. H. Scott, an appreciative address accompanied with a gown and cassock. Mr. Scott, taken by surprise, expressed in a very excellent impromptu speech his thanks for the kind donation and token of remembrance and appreciation.

Anniversary services in connection with the Forest Presbyterian Church were held on a late Sabbath and Monday, and were a success in every respect. Rev. N. McPherson, B.D., of Petrolia, preached at 10.30 a.m., and at 2.30 and 7 p.m. to good congregations. On Tuesday evening the young people were treated to a social in the basement of the church, which was well attended, and was heartily enjoyed by all. The collections on Sunday amounted to \$40; the proceeds of the tea meeting to \$56, and the social and contributions brought in \$15, making the total proceeds of the services \$111.

The jubilee of Knox Church, Ottawa, will be celebrated on November 11th. On a recent evening, a congregational meeting was held to hear the report and recommendations of the Jubilee Committee. Upon the church property is a debt of \$15,000, and one of the recommendations of the committee was that the congregation should endeavor to pay off the debt on or before this auspicious period in the history of their church. A resolution to this effect was unanimously adopted and within half an hour after the adoption of the resolution almost \$10,000 of this amount was

subscribed on the spot. There were quite a number of five hundred dollar subscriptions, and one subscription was for over a thousand dollars. Fifty and one hundred dollars were popular subscriptions.

Special services were held in Knox Church, Midland, on Sabbath the 21st October, the occasion being the seventh anniversary of the opening of the church. Rev. Dr. James, of Walkerton, father of the pastor, preached to large and attentive audiences both morning and evening, and, although retired from the active duties of the ministry, did not give any evidence that he had lost his old-time vigor and energy in preaching. On the Monday following a very successful tea meeting was held, at which in place of the usual speeches, the pastor gave an interesting account of his recent trip through Switzerland, an innovation which seemed to be appreciated by the large and attentive audience present.

The programme prepared for the district Y. M. C. A. convention of the Ottawa association, to be held at Smith's Falls on the 9th, 10th and 11th of November, has been drafted. It comprises a public meeting the first evening to be addressed on the following subjects:—"Relation of the Physical to the Spiritual," by Dr. D. C. McLaren; "Necessity of association work in towns," by F. C. Gilbert, Ottawa; "Personal Worth," W. H. Eagleson, Ottawa; "Relation of the Reception Committee to the social side of the work," T. St. Germain, Ottawa; "The World's Jubilee Convention," by Secretary Fedarb; song service by J. W. Fulford, Brookville; and on Sunday a mass meeting for men in the Town Hall, closing with a farewell meeting in the evening.

On Sunday, October 21st, the new edifice built by the congregation of St. James Church, Stouffville, of which the Rev. H. E. A. Reid is pastor, was dedicated to the Lord's service. The morning and evening services were conducted by Rev. Prof. McLaren, of Knox College, who preached two able and instructive sermons, and the afternoon by Rev. Wm. Burns, of Toronto. The weather was perfect and at each service besides the new building being completely filled, overflow services were held in the old church, the morning being conducted by Rev. Mr. Burns, the afternoon and evening by the Rev. T. H. Mitchell. On Monday evening, 22nd, a social tea in the old church and entertainment in the new building again brought crowded houses. Addresses were given by J. A. Paterson, Esq., M.A., who proved himself an ideal chairman. The Revs. J. Neil and Dr. McTavish of Toronto and Revs. Shanton, Booker, Young and Percy of the town. The music for the evening was well rendered by Mrs. J. A. McGillivray, Mrs. Fleury, Miss Bruce and Miss Duncan. The services throughout were very successful and must be to pastor and people a source of great encouragement and thankfulness. The building, which is of brick and modern in architecture, is a credit to the designers, Gregg & Gregg, to the congregation and an ornament to the town. Its seating capacity is over three hundred.

OBITUARY.

MRS. ROBERT GILRAY.

The Euphrasia pioneers are fast passing away, and few are left to tell of the privations of early days. None of them were more universally and deservedly esteemed, none will be more missed than will be Mrs. Gilray, wife of Mr. Robert Gilray, J. P., "Bræburn Place," Epping, who was called to her rest on Wednesday, 10th ult., at the good old age of 78 years, 6 months and 7 days.

The deceased lady was a native of Blair Athol, Doolie Parish, Perthshire, Scotland, her maiden name being Jannet, Conacher. She came to Canada with her husband in the year 1845, and they first settled in Vaughan township, near the site of the present village of Thornhill, where they remained four years. Then, after six years residence in Reach township, they pushed westward to Euphrasia.

Mrs. Gilray was, truly, one of Euphrasia's "grand old women." She was very successful in the treatment of the sick, her skill being recognized and acknowledged by our local physicians. Without mon y and without price she went about doing good, her greatest pleasure being found in administering unto those in sickness and trouble. No matter how unseasonable the hour, or bad the weather of the roads, Mrs. Gilray was not content until she found her way to the bedside of the sufferer, carrying with her some palatable delicacy, and there are few homes for miles around into which she has not frequently brought relief and sunshine. But withal, her own home and her own family were never neglected; hospitality was never lacking there; her sons and daughters had grown up to call her blessed, and to be a pride and comfort to her in her declining years; and the pretty home, with its inviting surroundings, bears witness to her domestic taste and industry.

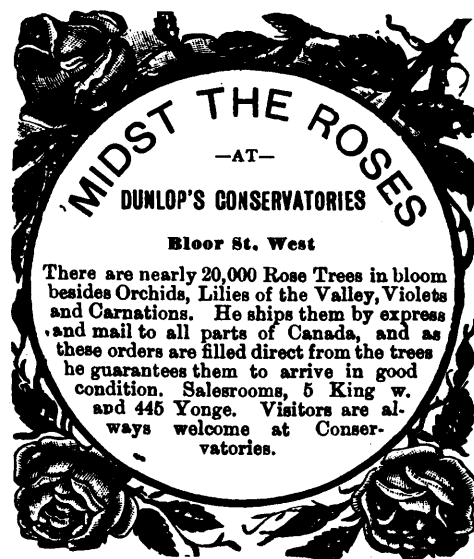
The funeral took place, on Friday afternoon, to Thornbury cemetery. The attendance was large, several friends coming from Meaford and other distant points to join in paying the last tribute of respect. The remains reposed in a handsome casket, and around and about them were beautiful flowers, the tributes of loving friends. At the foot, encircled by a floral wreath, was a silver plate on which was prettily engraved "At Rest," and the calm, life-like expression of the sleeper's face harmonized with the legend. Rev. J. F. McLaren, B.D., of Temple Hill Presbyterian Church, conducted a brief service at the house. After the singing of "Asleep in Jesus" came the reading of the 11th chapter of St. John; the deceased's favorite psalm, the 23rd, was softly sung; and a prayer fervent, touching, full of hope and comfort was offered. Then the

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There are nearly 20,000 Rose Trees in bloom besides Orchids, Lilies of the Valley, Violets and Carnations. He ships them by express and mail to all parts of Canada, and as these orders are filled direct from the trees he guarantees them to arrive in good condition. Salesrooms, 5 King w. and 445 Yonge. Visitors are always welcome at Conservatories.

last farewell look was taken, and the cortege proceeded silently on its way. The pall-bearers were: Messrs. James Stewart J.P., Meaford; George Richardson, J.P., Euphrasia; George Vickers, Meaford; T. B. White, Collingwood; and Wm. McConnell and James Myler, Euphrasia.

The sympathy of the community is extended to the sorrowing relatives, and more particularly to the aged husband, who keenly feels the loss of her who has shared his joys and sorrows for fifty-eight long years.

REV. J. ALLISTER MURRAY.

We now add, as we promised last week, some particulars respecting the late esteemed pastor of St. Andrew's, London, which will be of interest to our readers, and at the same time a tribute of respect to the memory of one who was deservedly

A Tonic

For Brain-Workers, the Weak and Debilitated.

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

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Something for everyone.

John Wanless & Co.
Fine Jewellers,
168 Yonge St., Toronto.

held in high esteem in the church at large. James Allister Murray was born at Big Meadows Farm, Roger Hill, county of Pictou, N. S., in 1834. His parents emigrated from Edinburgh to Nova Scotia early in the present century. Mr. Murray had the claims of the Christian ministry early impressed upon his mind by his parents, and his education from the first was directed accordingly. He studied for some three years at a grammar school in Tatamagouche under the able superintendence of the late John Currie, famous as an expert in teaching, and afterwards at the celebrated Pictou Academy. After teaching at Salt Spring, Pictou County, for three years he entered the Presbyterian College at West River, Pictou, where he took a full course, and after an extra course at the Free Church College, Halifax, was licensed to preach in 1857 by the Presbytery of Prince Edward Island. After laboring for a short time in the home mission field of Nova Scotia, he received, almost simultaneously, four calls to important charges, viz., Newport, Maitland, Economy and Annapolis. Having referred decision as to acceptance of a call to the Presbytery of Halifax, Mr. Murray was ordained pastor of the Presbyterian Church in Annapolis Royal in 1857. This is interesting from the fact of its being the origin of the Presbyterian congregation in that beautiful old town. After three years' successful labor in his first charge, he accepted a call to the congregation of St. Luke's Church, Bathurst, N. B., in connection with the church of Scotland. He subsequently removed to Ontario and accepted a call to St. Andrew's Church, Mount Forest, from which was called to St. Andrew's Church,

Lindsay, where he labored for some years. During his ministry at Lindsay the great union of all the Presbyterian bodies in the Dominion took place, and being a strong advocate of it, Mr. Murray resigned his charge in order to promote the union of the local congregations. Within a short time he was called to St. Andrew's Church, Niagara Falls, St. Andrew's, Hamilton, and St. Andrew's, London. This was in 1875, and Mr. Murray accepted the latter, which is one of the most eligible congregations in the Dominion. In 1861 he was married to Georgina, second daughter of the late William O. Smith, of St. John, N. B., who still survives him, as well as two sons. His death, which had for some time been expected, took place on Sabbath evening, 21st ult., under circumstances peculiarly touching. The pulpit was occupied for the day by the Rev. Dr. Milligan of Toronto. At the close of a powerful sermon he quoted the words of the hymn:

"Part of the host have crossed the flood,
And part are crossing now,"

which applied to the then dying divine. Just before the benediction a message announced Mr. Murray's death in the adjoining manse. Dr. Milligan conveyed the information to the congregation with a few fervent and touching allusions to the deceased, which brought tears to the eyes of many and sadness to the hearts of all. As regards his personal qualities, says a contemporary, the *London Advertiser*: "They were impressed upon all who came within the range of his influence. He was a man of unusual ability and strong character. His naturally vigorous mind was cultivated and graced by ripe scholarship and profound reflection, and as a pulpit orator he ranked among the highest in the denomination. The prosperity of St. Andrew's under his charge, and the devotion he inspired in his flock, were testimonies to his worth and popularity as a pastor as well as preacher. By his death the congregation suffers an almost irreparable loss, the Presbytery of London is deprived of a moving spirit in counsel and action, and the church in Canada one of its brightest ornaments."

A VICTORIA CO. MIRACLE.

THE STORY OF AN EX-RELIEVE OF CARDEN TOWNSHIP.

Seventeen Years of Intense Suffering from Rheumatism—Local Physicians and Treatment in Toronto General Hospital Failed to Help Him—How He was Restored to Health and Activity.

From the Lindsay Post.

There are few men better known in Victoria county than Mr. Richard Fitzgerald, who was one of the first settlers of the township of Carden. He was elected to the honorable position of reeve of that township for twelve successive years and filled that position with so much acceptance to the people that he was pressed to continue in office for a longer time, but was compelled to decline the honor. It therefore goes without saying that Mr. Fitzgerald is not only known to all the residents of the township, but that his word is considered by those who know him to be as good as his bond, and that upon anything he may say the most implicit confidence may be placed.

When young, a stronger or more hearty man could not be found, but possessed of an iron constitution, he did what too many are prone to do, neglected his health, and exposed himself to all sorts of weather, often in the pursuit of his calling as a farmer, being wet to the skin for hours at a time. A little over seventeen years ago he found that he had contracted rheumatism of a muscular form, and each succeeding day found him in a worse condition. He applied to the local doctors in his neighborhood, but received no relief, and was then induced by them to apply for admission to the General Hospital at Toronto for treatment, and was in that institution for several months, until he became disheartened at the want of success attending his treatment and returned home, as was thought, to die. By this time the muscles of his body had become so contracted that he could not straighten his limbs, and was forced to spend the greater part of his time in bed, and when able to get around at all, it was only with the aid of a stout pair of crutches. When he attempted to raise to his feet, his legs would crack at the knees like sticks of wood, caused, as the doctors told him, by the fluid in the joints being completely dried up.

He was constipated to a fearful degree. When he retired at night there was not sufficient blood in his veins to keep him from feeling intensely cold, and in order to keep him warm his daughter knitted him woolen leggings and lined them with soft wool. Several times his family, a portion of

SCROFULA

Is that impurity of the blood which produces unsightly lumps or swellings in the neck which causes running sores on the arms, legs, or feet, which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors," which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

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By taking Hood's Sarsaparilla, which, by the remarkable cures it has accomplished, has proven itself to be a potent and peculiar medicine for this disease. If you suffer from scrofula, try Hood's Sarsaparilla.

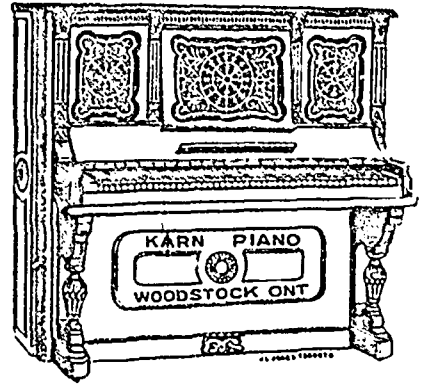
"Every spring my wife and children have been troubled with scrofula, my little boy three years old, being a terrible sufferer. Last spring he was one mass of sores from head to feet. We all took Hood's Sarsaparilla, and all have been cured of the scrofula. My little boy is entirely free from sores, and all four of my children look bright and healthy."
W. B. ARZERTON, Passaic City, N. J.

Hood's Sarsaparilla

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ADMIRER AND PRAISED BY ALL.
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- QUALITY
- CARPETS

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A new feature of Wiltons is a Gothic pattern in all new self-colors.

Ask to see a line of these Carpets with handsome Stair Carpets to match.

JOHN KAY, SON & CO.,

34 KING STREET, WEST, TORONTO.

whom reside in Michigan, were summoned home to see their father for the last time, as he was thought to be on his death-bed. Finally, after suffering as much bodily pain as would have killed an ordinary man, and at a time when he had not set his foot on the ground for a year, he was induced by his son to give Dr. Williams' Pink Pills a trial, as he had heard of the many remarkable cures made by that remedy. It was after much persuasion that he was induced to give them a trial, as he had then spent a small fortune in medicines and different modes of treatment under which he had steadily grown worse, and he had despaired of finding anything that would help him. At last he began the use of the Pink Pills and had not taken them long before he began to notice a decided improvement in his condition. Continuing their use he found he could get around much better than he had been able to do at any time for many years, and after a still further use of Pink Pills he was entirely relieved from all rheumatic pains, and is now a wonder to himself and all who knew him. Mr. Fitzgerald is now 70 years of age, is able to walk to Kirkfield every day, and is enjoying better health than he has had since he was first affected.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after effects of la grippe, diseases depending

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upon humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature.

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

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

The Best

- Value
- Sizes
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- Finish.



See that each garment bears the Puritan Trade Mark.

For sale by all leading Retail Dry Good's Houses.

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Our Meat, Fish, Oysters, Saratoga Chips, Eggs, Doughnuts, Vegetables, etc.

Like most other people, our folks formerly used lard for all such purposes. When it disagreed with any of the family (which it often did) we said it was "too rich." We finally tried

Cottolene

and not one of us has had an attack of "richness" since. We further found that, unlike lard, Cottolene had no unpleasant odor when cooking, and lastly Mother's favorite and conservative cooking authority came out and gave it a big recommendation which clinched the matter. So that's

why we always fry ours in Cottolene.



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FREE!

This remarkable statement to which we give special attention, is from a Tennessee farmer. My age is 63. I suffered intensely from Catarrh 10 years. Had intense headache, took cold easily had continual roaring and ringing in my ears. My hearing began to fail, and for three years I was almost entirely deaf, and I continually grew worse. Everything I had tried failed. In despair I commenced to use the Aerial Medication in 1888 and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored, and I had been perfect ever since, and in a few months was entirely cured of Catarrh. ELI BROWN, Jackboro, Tenn.

Medicines for Three Months' Treatment Free. To introduce this treatment and prove beyond doubt that it is a positive cure for Deafness, Catarrh, Throat and Lung Diseases, I will send sufficient medicines for three months' treatment free.

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



This wine is used in hundreds of Anglican and Presbyterian churches in Canada, and satisfaction in every case guaranteed. Cases of 1 dozen bottles, \$4 50. Cases of 2 dozen half bottles, \$5 50. F. O. B. Brantford, Ontario.

J. S. Hamilton & Co., Brantford, Ont. SOLE GENERAL AND EXPORT AGENTS. Mention this paper when ordering.

A new barometer showing minute variations of pressure has been invented by Mr. C. O. Bartrum, of London. About its middle the tube is expanded into a bulb, in which the upper surface of the mercury is. On the mercury rests a column of some light liquid. It is plain that a rise of mercury in the bulb will cause a much greater rise of the light fluid in the narrower upper tube the amount depending on the sectional area of the bulb as compared with that of the upper tube. Small changes of pressure can therefore be read with ease, and the maker claims accuracy to 1-200th of an inch.

Minard's Liniment Cures Colds, etc.

British and Foreign.

Prof. Henry Gibbons, of Brownsville, Pa., has been elected to the chair of Latin literature in the University of Pennsylvania.

The late Allan Barlow, of Binghamton, N. Y., left all his property, about \$100,000, to found an industrial training-school in that city.

Last Friday the upper house of the Hungarian diet adopted by a majority of three a bill granting liberty of worship to all religious beliefs.

Principal Fairbairn occupied the pulpit of St. Augustine Church, Edinburgh, at both services on a recent Sunday. There were crowded congregations.

Her many friends and admirers will read with genuine sorrow of the affliction which has come to Mrs. Oliphant in the death of her only surviving son.

Thirteen Missionaries, twelve of whom are women, and nine going out for the first time, sailed recently for China, in connection with the China Island Mission.

Dr. Newman Hall, lecturing in Clavton-street Church, Newcastle (Rev. J. W. Bowman), gave some "reminiscences of a long life," interspersed with selections from his recently published "Lyrics of a Long Life."

Rev. T. Cochrane's overture in favour of the Assembly declaring March 15th to be the close of the Church's ecclesiastical year has been remitted by Edinburgh Presbytery to a committee for conference with a committee of the Supreme Court.

Sickening accounts come of desolating slave-raiding in the region lying to the north of lake Nyassa. Arabs are the accursed actors, and their plan is to surround a village by night, place a warrior at each door, order the inmates out, spear the men and boys, and capture the women.

Rev. John McNeill continued to address enormous audiences in Melbourne during the month over which his mission extended. Before leaving to commence services in Ballarat, Mr. McNeill was presented with an address on behalf of the Presbyterians, Mr. Burke Mr. McNeill's singing companion received an album.

Dr. Cameron Lees presided at the opening and dedication ceremony of the Church of Scotland Deaconess Hospital at Edinburgh, which owes its origin to the work of Professor and Mrs. Charteris. The building, with its complete outfit of medical appliances, has cost £3,400, and a sum of £500 has been subscribed for the expenses of the first year.

At the opening of the Union Theological Seminary, Dr. Charles Briggs delivered an address which is very highly spoken of as thoroughly evangelistic and entirely free from anything that could be objected to by the most conservative. The address is published in full in the columns of *The Evangelist*, and is very well worth reading, especially by students of theology.

The jubilee of Brighton-street Church, the mother of Evangelical Union churches in Edinburgh, has been celebrated by a series of services. "No fewer than twelve ministers who were formerly members of the church have," writes a correspondent, "taken part in the celebrations, which included a conference on home missions, Temperance and children's meetings."

Rev. Dr. Bevan, preaching to the Christian Endeavour Union convention at Sydney, N.S.W., said there were three evils to be guarded against in the present age; a paganism which regarded life from a materialistic, immoral, and selfish standpoint; the revival of mediæval sacerdotalism; and a systematic pietistic sentimentality, which might be more dangerous than the two other evils.

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Recent experiments for determining the effect of massage upon the blood show that it increases the number of red blood corpuscles enormously, and also the hemoglobin, though to a less extent. In some cases there was an even greater increase in the white blood corpuscles. Dr. S. Weir Mitchell suggests that the increase is due to the bringing into the general circulation of corpuscles which have been previously accumulated in the smaller vessels of the larger viscera. Dr. Reynolds suggests that the increase may be only relative, and due to the withdrawal of a portion of the fluid elements of the blood into the tissues. The effects of massage seem to be identical with those of cold bathing and exercise.

May 2nd, 1894.

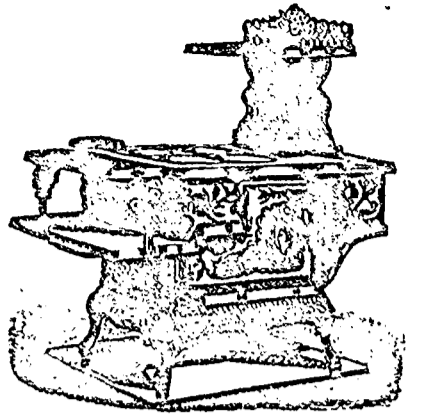
My Dear Sirs,—I may say that I have used your Acetocura with great results in my family. It has given great relief, especially in Nervous Affections and Rheumatism, and I can confidently recommend it to any troubled with these complaints.

I am yours truly, J. A. HENDERSON, M.A., Principal of Collegiate Institute, St. Catharines.

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Henri Moissan, the French chemist, has made some new and interesting researches respecting the metal chromium. By availing himself of the intense heat produced by the electrical current, he succeeded in preparing cast chrome in a very small quantity which may be fairly represented by the formula Cr. When treated with lime or the double oxide of calcium and chrome, the metal produced under these conditions is more infusible than platinum, and takes a very fine polish. It is not attacked by atmospheric agents, not to any great extent by acids, and resists the action of aqua-regia and of alkalis in fusion. This preparation of chrome leads to some very important results in connection with the alloys of the metal. Alloyed either with aluminum or copper, it possesses some remarkable qualities. When pure copper, for instance, is alloyed with 0.5 of chrome it becomes endowed with a double power of resistance, is susceptible of a high polish and undergoes less change when exposed to atmospheric influences than when pure.

Dear Sirs,—I have been using Burdock Bitters for Boils and skin diseases, and I find it very good as a cure. As a dyspepsia cure I have also found it unequalled. Mrs. Sarah Hamilton, Montreal, Que.



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Photography over 100 miles or more of distance is literally a new thing under the sun, yet they are doing it. From the hill at Poland last week Photographer Seaver, at Newtown, Mass., an expert with the camera, obtained a fine view of Mount Washington. The lens used was an imported novelty bought by the Rickers for this express purpose. It is a telescope lens, and will take a recognizable picture of a person on the hotel veranda at a distance of half a mile. The view of Mount Washington was perfect.—*Lewiston Journal*.

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The Ivanhoe tunnel, now nearly completed, from Rusk, near Leadville, to Ivanhoe, Colo., will be the third in length in the United States, being surpassed only by the Hoozac tunnel and by the Boulder tunnel, in Montana. It is 9,400 feet long, and owing to the great altitude—10,800 feet—doors will be placed at each end to exclude snow, and the tunnel for several hundred feet from either entrance is to be heated by steam. Work was begun in August, 1890.

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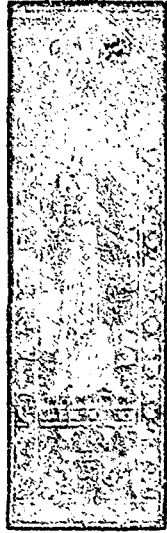
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MEETINGS OF PRESBYTERY.

ALGOMA - At Bruce Mines, on March 13th 1895. BRUCE - At Latic, on November 27th, at 10.30 a.m. BROCKVILLE - At Morrisburg, on December 11th, at 2 p.m. CHATHAM - In St. Andrew's Church, Chatham, on December 10th, at 7.30 p.m. GUELPH - In Chalmers Church, Guelph, on November 20th, at 10.30 a.m. HURON - At Clinton, on November 13th, at 10.30 a.m. HAMILTON - For Ordination and Induction, at Smithville, on November 6th, at 2.30 p.m. KANLOOPS - At Rivestoke, on December 11th, at 10.30 a.m. KINGSTON - In John Street Church, Belleville, on December 18th, at 2 p.m. LONDON - In First Church, London, on November 13th, at 1 p.m. MANTLAND - At Wingham, on November 20th, at 11.30 a.m. MONTREAL - In the Presbyterian College, on January 7th, 1895, at 2 p.m. OTTAWA - In Bank St. Church, on November 6th, at 10 a.m. ORANGEVILLE - At Orangeville, on November 13th, at 10.30 a.m. PARIS - In Chalmers Church, Woodstock, on January 15th, at 10.30 a.m.



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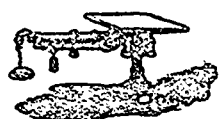
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DIVIDEND NO. 30.

Notice is hereby given that a dividend of 4 per cent on the capital stock of the Company has been declared for the current half year, payable on and after the

1st DAY OF DECEMBER NEXT.

At the office of the Company, corner of Victoria and Adelaide streets, Toronto. The Transfer Books will be closed from the 17th to the 30th November, inclusive. By order of the Board.

S. C. WOOD, Managing Director Toronto, 31st October, 1894.

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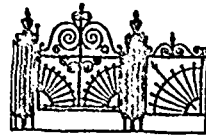
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SEALED TENDERS addressed to the undersigned and endorsed Tender for Trent Canal, will be received at this Office until noon on Saturday, Seventeenth day of November, 1894, for the construction of about five and a half miles of Canal on the Simcoe and Balsam Lake Division, and also for the construction of about three and a half miles of Canal on the Peterboro' and Lakeside Division.

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

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

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

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