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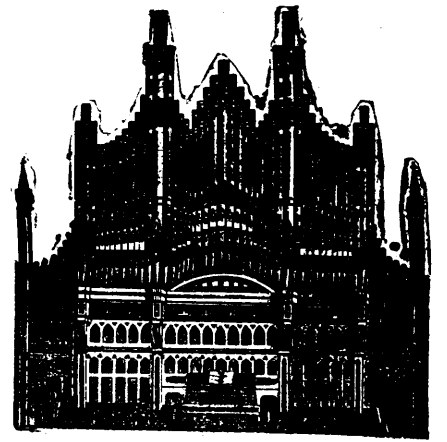
Sponge Cake.—Beat the whites of six eggs to a stiff froth, then beat the yolks of four. Turn them carefully over the whites and mix. Sift over and very carefully mix, without beating, one cupful of granulated sugar. Measure three-quarters of a cup of flour, add to it a level teaspoonful of baking powder and sift twice. Stir this carefully into the egg mixture, add flavouring and turn into an ungreased pan; bake in a moderate oven for twenty or twenty-five minutes.

Poor Man's Cake.—Two cups of sugar, one-eighth of a pound of butter, rind of one lemon, one cup of milk, two eggs; one teaspoonful of baking powder, three cups of flour. Beat the sugar and butter together, then the eggs, and add the milk, then the flour and the baking powder (sifting it in last of all). Mix well, and bake in a moderately-heated oven. Cost twenty cents, and it is very nice. This makes a nice cake pudding, eaten hot, with sauce of any variety liked. Try it, and you will do so many times.

Enchantments.—Whip to a stiff froth the whites of nine eggs, add to these the finely-grated rind of six lemons, and nine tablespoonfuls of sugar, well sifted. Put a sheet of wet letter-paper in the bottom of a pan or on a sheet of tin, and with a spoon drop the mixture in drifts. Sift sugar over the top of each, and bake in a moderately heated oven. Make boiled icing, and divide the quantity equally, colouring half with fruit colouring. Put on bottom of these, and stick two thus together, using up both kinds of icing. Jam or jelly can be used instead, if it is preferred.

Wonders.—Rub half a pound of butter into two pounds of sifted flour, mixing in three-quarters of a pound of sugar. Add a teaspoonful of powdered cinnamon, one grated nutmeg, and one large tablespoonful of rose-water. Beat six eggs very light and stir into the mixture. Mix it with a knife into a soft paste. Place on the pastry board, and roll one inch thick. If it is found too thin, roll up and knead in a little more flour and roll it over again. Cut into long strips with a sharp knife, and twist into fantastic shapes. Fry in hot lard, cool, and sprinkle with sugar. They keep a week or more, and are universal favourites.

Cream of Lima Beans.—Put one pint of freshly shelled Lima beans into one quart of water, add a sprig of parsley, a slice of onion, a quarter of a teaspoonful of pepper, one clove; cover, and simmer for three-quarters of an hour. Press through a colander, saving all the liquor in which the beans were boiled. Return the whole to the soup kettle, rub together a tablespoonful of butter and three tablespoonfuls of flour. Stir this carefully into the hot soup, and stir constantly until it begins to thicken, then add a pint of milk; stir again until it is steaming hot, press through a puree sieve, season with salt and pepper, re-heat and serve. Little squares of toasted bread may be served with the soup.



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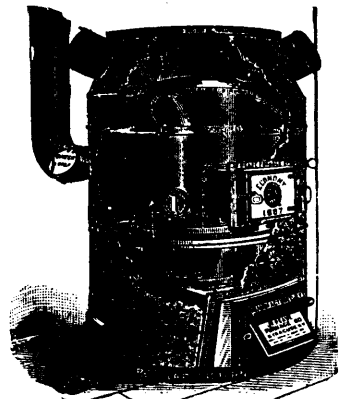
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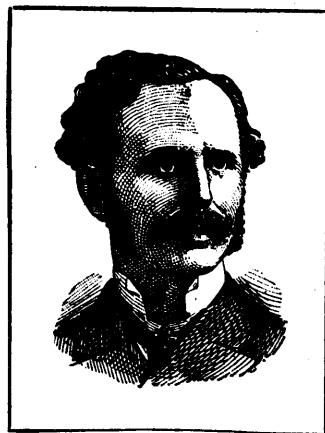
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THE CANADA PRESBYTERIAN.

VOL. 22

TORONTO, WEDNESDAY, DECEMBER 6th, 1893.

No. 49.

Notes of the Week.

Of the motion of the Rev. Principal Dykes, of the English Presbyterian Church, to send a fraternal delegation from that body to the General Assembly of the Established Church of Scotland, and which has provoked a good deal of discussion, the New York Evangelist says: "It will be a great day for the Presbyterian Church in Great Britain, and at large, when its several divisions begin to regard each other without prejudice or suspicion, and withal, in a genuinely fraternal and orthodox spirit, and this despite some minor differences of view. The recent jubilee will itself be worth commemorating in turn, provided it shall result in improved relations, such as these, between the two Churches named."

Sir Andrew Clarke, the celebrated physician, was stricken with paralysis on Oct. 19th in London, and died within a few days after. He was talking with a patient when he suddenly fell to the floor insensible. Dr. Reynolds was immediately summoned to attend him. He found that Sir Andrew was suffering from a severe attack of paralysis. Sir Andrew Clarke was born October 28th, 1826. He studied medicine in Edinburgh and graduated with the highest honours. His medical works are numerous, and his reputation is known throughout the world. He has held many official positions, among them the presidency of the Royal College of Physicians. It is well known that he has for many years been the trusted medical adviser of Gladstone, and it is possible that the state of health of the one may to some extent involve that of the other.

The choice of a successor to the late Dr. Jowett, Master of Balliol College, Oxford, lay between Professor Edward Caird, LL.D., of Glasgow University, and Mr. Strachan Davidson, an accomplished tutor of the college. The fellows have, however, unanimously resolved to invite Professor Caird, and he has accepted the Mastership. Professor Caird was born in 1835. He is favourably known at Oxford as a former fellow and tutor of Merton. He is known generally as one of the acutest metaphysicians of the day. His "Critical Account of the Philosophy of Kant" which appeared in 1877 is the acknowledged authority on the Kantian philosophy, and a book on Hegel, in Blackwood's Philosophical Classics, and another on "The Social Philosophy and Religion of Comte," are also model works. He is, theologically, an advanced Theist, of the school of the late Professor Green, of whom he was a pupil and is a disciple.

If Presbyterians throughout Ontario do not do their duty in the approaching plebiscite, and support prohibition heartily, and along the whole line, it certainly will not be the fault of the presbyteries. Rarely have we seen more unanimous and general action on any question of public policy, than is to be seen in the action taken by our presbyteries on this, for the present, burning question. One presbytery after another, by a unanimous vote is calling upon our people to rise up, and by voting for prohibition, let there be no mistake as to where our Church as a whole stands on this important matter. Great progress has been made in our Church on the temperance question, since the time, not so long ago, when the report on temperance used

to be brought in at the fag end of a General Assembly meeting, and even then receive but scant courtesy. Let the people hear the call, and on the day of battle win a great victory.

Many loving tributes continue to be paid to the memory of the late Rev. Dr. Edmond, of London. A very touching and appreciative one is from the pen of the Rev. W. M. Taylor, D.D., of New York. The following is part of a minute adopted by the Presbytery of Manchester, at a late meeting on the same subject: "The Presbytery give thanks for the rare gifts with which it pleased the Head of the Church to endow His servant, for the persuasive eloquence which distinguished him as a herald of the Cross, for his attractive power as a preacher to the young, and for the rich results with which his labours were crowned. They give thanks also for the sweet and generous nature which made him a valued friend and a man greatly beloved for his loyalty and devotion to his own branch of the Church, and for the Christian catholicity which led him joyfully to co-operate with brethren outside his own communion in common measures for the furtherance of the Gospel."

As it was in Canada, so in Great Britain, the calls for the services of the Rev. Dr. Paton are far more numerous than can possibly be met, and everywhere his appearance and services receive the most enthusiastic welcome. Rev. Jas. Paton, of Free St. Paul's church, Glasgow, writes to Ireland, "Great enthusiasm here and in England, the most wonderful missionary meetings almost ever seen." Everywhere his patriarchal appearance, his humility, modesty, and perfect self-forgetting simplicity of character and manner win all hearts. His work cannot fail of producing blessed and permanent results for good to his beloved New Hebrides Mission. In this connection, we may add that our well known and honoured Formosa missionary, Rev. G. L. McKay, D.D., has been addressing meetings in Toronto. We need not bespeak for him, for all uniting to receive and welcome him, the most cordial reception and hearty practical sympathy and aid in the work to which he has given himself, body, soul and spirit.

In opening his class at the Edinburgh University, Professor Flint set out by claiming for the Theological Faculty a permanent place in the system of university education, and asserting for all branches of theological discipline a place in the curriculum at least as necessary as moral philosophy, the humanities or history. He proposes that the State should provide in the universities for what is general and scientific in theological education, abolishing the Presbyterian and denominational tests, but further, that the Church of Scotland should appoint "two professors to supplement the teaching in the Divinity Faculties by instruction in practical and pastoral theology, and in the history and doctrine of the Church of Scotland." Any other Church, of course, would be entitled to do the like. But Dr. Flint hopes that they would accept the university teaching in all other branches of a theological training. This is the weak point of the scheme. Would the other churches, would even the Established Church, allow their students to be taught Old Testament criticism or dogmatics by professors over whose appointment and teaching they had no control? It is by this extremely problematic scheme that Dr. Flint would stave off the affiliation of the other halls as extra-mural colleges. What has been done in medicine must be done for theology.

PULPIT, PRESS AND PLATFORM.

John Wesley: Many indeed think of being happy with God in Heaven; but the being happy in God on earth never enters into their thought.

F. R. Havergal: "If a man keep My saying, he shall never see death," so when we come to die our eyes will so really see Jesus Himself that we shall not see death.

Christian Index: Man's strength may be stronger than woman's, but his weakness is weaker than hers. A strong man is stronger than the strong woman, but weaker than a weak woman is the weak man.

U.S. Supreme Court: The statistics of every State show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor saloons, than to any other source.

Horace Greeley: To sell drink for a livelihood, is bad enough, but for the whole community to share the responsibility and guilt of such a traffic, seems a worse bargain than that of Eve and Judas.

Cumberland Presbyterian: The Lord wasted no material in the creation of the universe, but it is hard for short-sighted but long-suffering humanity to recognize the divine economy of mind and matter exercised when He made the man who objects to everything anybody else proposes and never proposes anything himself.

Forward: It is still a question with some people whether Prohibition has been successful in the State of Maine, or not. One fact, which has never been denied, is significant, and that is that the law is not repealed. It has met with increasing favour ever since it was put on the statute books in the year 1858. It has been modified, corrected and added to, but all changes have been in the direction of a greater stringency in the way of prohibition.

J. Cuthbert Hadden: One of the most beautiful of the Paraphrases is the 2nd in the collection, "O God of Bethel." Nothing more musical in form, nothing more hallowed by reverent associations to be found in the whole range of sacred poetry. Of Dr. Doddridge, the author. It is necessary to say very little. His reputation has been sufficiently perpetuated by his works, although we doubt if "The Rise and Progress of Religion in the Soul" is read now-a-days any more than "The Grave" of Robert Blair.

John Charlton, M.P.: The majority ruled in this country, and he thought it proper to learn the wishes of the majority upon Prohibition. He believed the proper course was to refer the question to the people and pass the necessary legislation as soon as their decision in favour of it could be secured. To this end he favoured a plebiscite, and had twice introduced resolutions in favour of that course in the House. The Liberal party stood pledged by resolution adopted at the Liberal convention in June to submit the question to the people if it attained power, and to allow a decision in favour of such a law by the necessary legislation. This was the course that commended itself to his judgment, and was the one he would support.

Presbyterian Witness: "Winter Supply" is one of the first problems to be grappled with by Presbyteries. First of all we hope every preacher will be employed to the utmost limit of his time and strength. We have in our eye a minister who has retired, but who is able to do a great deal of work in the less exposed and arduous fields. There may be several such. We hope such brethren will not hesitate to offer their services to Presbyteries. The next thing will be, no doubt, to call in the aid of elders and others who are able to conduct services in an edifying manner. Every effort will be made by Presbyteries to remove the sad reproach of "silent Sabbaths and shut sanctuaries" this winter.

Friend of Canada: Watching both Harper's Magazine and the Scientific American carefully in their descriptions of the exhibits at the Columbian Exposition at Chicago, I was pained to notice what littleness can creep into the actions of a large and powerful nation, such as the United States of America is. As a matter of fact while insignificant exhibits have been widely noticed by the papers, Canada—which "swept the world" from the opening of the Fair to its close—has never received any notice from these papers. Canada went to the front by Provinces, and as a Dominion in cheese, horses, cattle, sheep, swine, fruits, fish, Indian exhibits, minerals, etc. Why has she been ignored? It looks extremely like jealousy. Can any one explain it?

Scottish American: Americans who visit Great Britain, have again and again professed that in one important respect they cannot possibly understand the people there. Masses of the dominant democracy there may meet on a Sunday in Hyde Park or Trafalgar Square, London, or on the Green of Glasgow, and listen to and applaud the most incendiary speeches, assailing both the Monarchy and Government, and yet no notice is taken of it by the authorities—at least so long as the crowds keep orderly and there is no reason to fear a breach of the peace. There, truly, the people enjoy freedom of speech and exercise it to the utmost extent. They like to growl and vent their grievances, fancied or real; but when allowed to do this they feel quite contented, go quietly home, return to work next morning, and all goes on as before.

Montreal Witness: The discussion of the Church and the workingmen questions, is about to result in a practical attempt to solve the difficulty, or at least to get to the bottom of it. Some time ago the Knights of Labour opened a correspondence with the Rev. J. Nichols upon the question, after which they appointed a committee to meet with the ministers and jointly arrange for the series of conferences which he had suggested. The matter was before the Ministerial Association a week or two ago, and since then Mr. Nichols has invited a number of ministers to act with him. The following are the ministers who are invited, all of whom with the exception of two, have agreed to act, those two not having yet been heard from: Rev. Dr. Barclay, Rev. Dr. Mackay, Rev. Dr. Hunter, Rev. Dr. Campbell, Rev. Dr. MacVicar, Rev. Messrs. J. H. Dixon, J. B. Silcox, W. H. Warriner, T. Hall, S. D. Chown, J. Fleck, W. D. Stevens and D. Grant. This committee was called to meet the representatives of the Knights of Labour in the Y.M.C.A., on the evening of the 26th ult.

Our Contributors.

TWO WAYS THE MONEY GOES.

BY KNOXONIAN.

Did you ever know a man who liked to pay taxes?

A few good citizens no doubt pay their annual tax-bill without saying much about it. A few more grumble just a little and say something about taxes being as high as a rent. A large number put down the money in a reluctant mood and make disparaging remarks about the council, while a violent remnant threaten to overthrow the constitution, the crown, the capitalist, the combiner and the N. P. Such and so various are the moods of men when they pay their annual tax-bill.

And yet tax-paying is a vital part of government. In fact, taxes are essential to the existence of law and order. At all events that used to be the way. Perhaps the P.P.A. might manage to govern us without taxation, but, so far as we know, they have not laid any scheme of that kind before the electors. A simple form of government from the P.P.A. Lodges would obviate the necessity of having school boards, municipal councils, local legislatures, courts of law and other institutions of that kind might save money.

In the meantime and until the P.P.A. get their form of government in proper working order, we must go on with the business of tax-paying, however unpleasant it may be. And why should it be more unpleasant than the paying of any other money for which one gets good value.

A large proportion of the taxes in Ontario goes for education. Is there any better purpose that it could go for? What prospects would a majority of our children have in this world if they could not get an education? There are comparatively few men in this young country rich enough to send their children abroad for their education. If we had no schools and colleges of our own nine-tenths of our children would grow up in ignorance. Our sons would be day labourers for the American Republic, and our daughters would not be able to read. Thank heaven for Ontario schools. They are well worth much more than they cost.

In towns a good deal of money is used for making and repairing streets. A good street is a good thing. It is a fine exercise to drive your mother-in-law's daughter over a nice smooth street behind a well bred roadster. If you have no mother-in-law it is not a bad thing to give an occasional drive to the daughter of somebody who may yet be your mother-in-law, if you behave yourself and get on in the world. A young man is much better engaged in driving a young woman of the right stamp than in lounging around clubs, loafing in corner groceries, hanging around hotels, or spending his hours with male companions who amuse themselves in a way they would not like their sisters to see. But a nice driver cannot be had without a nice street and a nice street cannot be had without money and the money comes from the taxes.

Light is needed in a town and no town that has had lighted streets for a month would think of doing without it. In fact, the best natured resident of a well lighted town will grumble if the lights are out for one night. Light costs money and the money must be paid in the form of taxes.

Good water is indispensable to the existence of a town or city. There is no way of getting good water without money. The rainfall cannot be depended on. In the good old times the early settlers used to lie down flat and drink out of a spring or running stream. That mode of quenching thirst would not work in a city like Toronto. It would not work even in Brantford under the reign of the P.P.A. It has no style. It is not toney. Besides, in these luxurious times many citizens have grown to such dimensions that they would find the old style of drinking horizontally inconvenient. Fancy Mr. Justice Fergusson or H. H. Cooke trying to quench their thirst in the good old Day. We must have good water and we must pay for it out of the taxes.

Taxes in the country not required for schools are largely expended in making and repairing roads and bridges. A good road is a good thing. The intelligence, thrift and enterprise of a township can easily be estimated by driving over its roads. Good roads save ten times their repairs every year. Bridges are indispensable if there are rivers to cross. Good roads and bridges cost money and there is no honest way of finding the money except by taxation. Even the Patronould not build roads and bridges without taxes.

Of course there are a few people who think the country might not get along well enough without government of any kind. There are people in the South of Ireland who hold and try to practise that theory. Half a dozen progressive citizens were hanged in Chicago not long ago for trying to abolish old forms of procedure. Their theory was that a man should do as he pleases and they illustrated it by throwing bombs among the police. Perhaps we might get along in Canada without paying anything for running the machinery of government. Who can say? Perhaps, on the other hand, if we had no government and every man did as he pleased until after Christmas, we might wish to get back to order and taxation.

But why in the name of common sense, complain so much about just and necessary taxation when people spend money so freely for purposes that are worse than unnecessary.

The liquor bill of Canada is \$37,885,258, a sum about as large as the national revenue, \$7.85 for every man, woman and child in the Dominion.

The drink bill of England is \$101 per family, per annum; of Scotland, \$81 per family; of Ireland, \$52 per family. The people of Great Britain and Ireland spend over \$700,000,000 a year on liquor and then complain about their poverty and taxes. The people of Ireland complain about landlordism, shoot some of their landlords, and pay more for whiskey than for rent. We Canadians spend \$7.85 per head for liquor and raise a great noise about the tariff on coal oil, binder twine and a number of other articles.

Besides the direct expenditure for liquor it should be remembered that the taxes about which people complain are largely caused by the liquor traffic.

What, in the name of common sense, is the use of men complaining about hard times, high taxation, and the expense of government when they worse than burn more money than their taxes.

PENNY SAVINGS BANKS.

BY THE REV. JAMES MILLAR, LATE OF DEMERARA.

During my residence in Demerara, I was forced to observe that almost every person of every age, from the very young to the very old, was in the habit of spending money needlessly, in small sums, it is true, but sums that in weeks would have prevented them feeling the pinch of poverty when work was scarce or provisions dear, and in hopes of assisting those with whom I had some influence, I organized several penny savings banks over my parish which would receive from and pay back to depositors any sums from one cent upwards. These were eminently successful, both black people and East Indian coolies taking advantage of them to lay past week by week such small sums as they could spare.

Since settling again among "white" people, I have seen the same habit almost generally prevailing of spending needlessly the coppers for which there is not an immediate demand. And here in the north, more than in the south, this spending habit is recognized by the manufacturers of these legions of little things, costing "one cent for three" that are exhibited in so many store windows, especially in the neighbourhood of our schools. And in many instances, these add the very pernicious inducement of "prizes with almost every package" and "lots of money prizes."

With the co operation of the Principal of the public school in this town, a penny savings bank was opened recently, with most astonishing results. The bank

is only open once a week, but in the first month 120 persons opened accounts, and in six weeks these had laid past close on \$100. And I feel sure that if the scheme were adopted in connection with every Sunday or week-day school, the habit of saving would soon grow, and the habit of spending be correspondingly checked. The advantages of having a bank account of one's own, and the good resulting from laying past systematically, a portion, however small, of one's income, are so very evident as not to require even reenumeration here. The question only becomes, "Is the scheme simple enough and safe enough to warrant a minister or a Sunday-school teacher taking it up?" The following is our method, which I venture to think is simple enough for any person, and which may have all the security of the Dominion behind it.

Each depositor is given a book, say, six inches by three and one-half inches, of four pages, with a number corresponding to the page in the ledger showing his account. On the first page are printed the name of the bank and the place and hour of meeting. The second and third pages are ruled in columns—one for date, one about an inch wide for "deposited" or "withdrawn," as the case may be, a cash column, and lastly an initials column. Summation is made after each transaction, showing the depositor at a glance how his account stands. With twenty-three lines on the page, this book will serve for half a year when used every week. On the fourth page are the rules; and the following I have found sufficient:

1. Sums of one cent and upwards will be received and paid.
2. Business only done at the specified hour and place.
3. No money received or paid unless this book is presented.
4. In the event of this book being lost, the depositor must immediately notify the cashier.
5. When the sum at the depositor's credit amounts to five dollars, an account will be opened in the depositor's name, with either of the banks of the town, but the depositor may continue his account with this bank.
6. At least 24 hours' notice must be given of an intended withdrawal of sums of one dollar and upwards.

These books cost about one cent each. A ledger giving each depositor an opening, or two pages, and costing fifty cents, and a long scroll cash book, costing ten cents, to be used as a day book, are all the stationery required. In the day book an opening is given to each occasion on which business is done. On the left hand page are entered merely the numbers of the books and the amounts deposited; on the opposite page the amounts withdrawn; and the balance at the close is signed for by the treasurer. The entries in the ledger correspond with those in the depositors' books, save that in the latter the summation is made after every transaction, while in the former, it is only made when a withdrawal is asked for. Thus a triple check is formed, which makes it a simple matter to find out where a mistake has been made.

No interest is paid to depositors, the penny bank being only an accommodation, and a stepping-stone towards the Government Savings Bank, or other trustworthy bank in the town, where larger sums are usually handled. The total outlay for all requisites, need not exceed four dollars; and this will be repaid by one year's interest upon the sum at the credit of the treasurer in the bank referred to.

The reason for rule six is, that something might arise of which the cashiers were not aware, and for which they would not in ordinary course be prepared, to cause a run upon the bank some day, and disappointment and distrust be the result if the depositors were not repaid. With timely notice the cashiers can meet any demand.

I have generally found that the

weekly bank day is looked forward to and little sums are laid aside for it. And the habit of saving is inculcated on several of the six days of the week, as well as on the one when the book and money are taken to the bank. There are many superintendents of schools who could either themselves take up such a work, or could find capable and trustworthy teachers who would. The time required for it need not be more than from one to two hours a week; and I am convinced that the good accomplished by the bank is more than sufficient to warrant the expenditure of these minutes, even of a busy man's week, upon such a scheme. It is not merely children who take advantage of such opportunities for saving the little sums for which there is not immediate demand. Many parents gladly make use of the young person's book to lay past against rent day or the hundred and one events that occur in a family to call for sums that are not usually on hand. The scheme may not seem to promise immediate results that will show in returns to Presbytery or General Assembly; but it is all along the line of helping the people to help themselves. It is at the same time an indication of the desire of the Church to get into touch, being already in sympathy with the people in their common life, and to be useful to them in any way that opens out.

WHAT IT COSTS.

ELI PERKINS GIVES A LITTLE TALK ON THE FINANCIAL SIDE OF THE TEMPERANCE QUESTION.

"Britons," said President Cotton, "spend annually £130,000,000, or \$700,000,000, in drink, an average of \$19 for each Englishman."

America spends \$900,000,000 annually for rum. The money wasted in drink in England, Germany and America would buy all the bread and meat eaten by the three nations. This awful burden compels twice the amount of labour in the world. This drink burden makes two-thirds of our sickness and three-fourths of our crime.

"Yes, but you don't have to bear this burden, if you don't drink," says the drunkard.

You are wrong, my friend; I paid \$425 taxes on my New York house last year. What was this tax used for? It was to govern a city where three-fourths of the arrests were made on account of drunkenness. I can govern myself, but I have to pay \$425 a year to be protected from the criminal classes, made criminals by means of rum.

I was lecturing out in Kansas last spring, where they have prohibition. An intemperate man came to me one day and said:—

"Yes, Mr. Perkins, this prohibition will bring ruin to the State."

"It will, will it?"

"Yes, it will impoverish us and destroy our business houses."

"Now, let's see about this, my friend," I said. "Let's examine this a little." If a Kansas farmer brings a thousand bushels of corn into Topeka, he gets how much for it?"

"Four hundred dollars," answered my friend.

"Now, if they take this thousand bushels of corn to Peoria, how much whiskey will it make?"

"Four thousand gallons."

"And this whiskey is worth—how much?"

"Oh, after they have paid four thousand dollars revenue tax on it to the other thirty-six States, it will be worth about \$4,600."

"And if this whiskey should come back to Kansas you would have to pay about \$4,600 for it."

"Yes; more too. We'd have to pay about \$5,000 for it."

"Would it be worth anything to your citizens?"

"No; I suppose it would cause a great deal of idleness and crime. It would hurt us. I never did think whiskey a positive benefit. I—"

"Well, how much would it hurt you?" I asked.

"Oh, I can't tell. I—"

"Well, I'll tell you," I said. It will hurt you directly about \$5,000 worth. You would sell the corn from which this whiskey was made for \$400, and then buy back the whiskey for \$5,000. You would be directly out of pocket just \$4,600, and, indirectly, it would cost Kansas, in idleness and crime—caused by the 4,000 gallons of whiskey—about \$20,000. It would take 16,000 men a day a piece to drink it up, if they drank a quart a day each. The loss of 16,000 days' labour to Kansas would be \$20,000, wouldn't it?"

"I declare!" exclaimed my friend, "I never heard it put in that way. I see it all plainly now. I'll never say anything about prohibition damaging Kansas again."

"Yes," I said, "if Kansas can save \$25,000 on every thousand bushels of corn by letting it go over to Peoria, the more she is damaged that way the richer she will become, till finally, Illinois utterly impoverished, will have to call on Kansas to lend her money to build poor-houses. But there is one thing in Kansas," I said, "that will be ruined by prohibition."

"What is that?" asked my friend.

"Why, her poor-houses. Your poor-houses and jails will become empty. Think of a poor-house with not a soul in it but the poor-master! Think of a jail without a convict—poor bankrupt jail and poor-house!"—The Christian Cynic.

MUTUAL RELATIONS OF PASTORS AND YOUNG PEOPLES' SOCIETIES.*

We may suggest three things necessary to a right relation between a young people's society and the pastor. These are: Helpfulness, confidence, and loyalty.

I. "The ship Zion," some one has said, "carries no passengers—only a crew—and each individual is responsible for some part of the work necessary to the successful voyage." The pastor, then, as captain, needs the hearty co-operation of every member of the church. Every one should be a worker: This being true of all the members—for even the very feeble and the aged can give their prayers; and who can estimate the propelling power the Church receives from these shut-in helpers? It is especially true of the numbers of young people's societies, which usually include the strong and enthusiastic, as well as those of most leisure to engage in church work.

"For Christ and the Church," is our motto; it is the pastor's also; so our aim and his are one, and in fulfilling our pledge, we help our pastor, both in seeking to deepen our own spiritual life, and in trying to win others to the Saviour.

Without flattering, allow me to say, my fellow-endeavorers, there are some things you can do better than the pastor, or rather things which you can do and he cannot. For instance, there is a young man or lad among you who is full of life and energy—foremost in all athletic sports. He is sure to be popular among his companions, for boys have unbounded respect for muscle. Such a one feels perfectly at ease on the sporting field, but Christian though he is, he is painfully shy at prayer meetings, and requires to muster all his courage to take even the smallest part in the meeting; but his short, trembling prayer will probably have more effect on his companions present, than even the prayers or preaching of the pastor, simply because, in the one case they think, "Oh! it's the preacher's business to pray;" but in the other, they recognize a new and greater source of power than the physical power they so much admired, and thus might be aroused to seek the power for themselves. Or, my sister, there comes a new boarder to

where you live; a young girl among strangers, and feeling very desolate, may be. The pastor will not know of her arrival as soon as you do, and in taking the stranger with you, and introducing her to some church home, you do work the pastor cannot do.

Then there may be sick ones, or poor, whom you may be the first to discover; so be watchful of opportunities, and willing to improve, them, remembering that earnest and efficient as a pastor may be, he has only one pair of eyes to see new people, one pair of feet to use on errands of mercy. The Christian Endeavor Society has many; so let them be used to help the pastor in the Lord's work.

II. Treat your pastor with confidence, submitting to his judgment any new plans or methods proposed, remembering the apostolic injunction to "obey them that have the rule over you." In the Y.P.S.C.E. there is not only the strength and the enthusiasm, but also the hot-headedness and the immature judgment of youth, and that society shows its wisdom, which, in all its endeavour, makes use of the pastor's wider experience and maturer judgment.

III. Finally—for this paper must be very brief—be loyal to your pastor. He is not the best sailor, nor is that the best crew, in whom stirs no thought of loyalty to the captain. The ideal church is that in which pastor and people are one in sympathy and in aim; that aim being the glory of God. There are many fault-finders, and they usually attend to business, if no one else does. Christ foretold there would be many to say hard, bitter things against His servants. Paul found it true; and it is true yet. But if there may be such unkind criticism, leave it to others. It is no part of Christian Endeavour work; and if we are honestly striving to help our pastor, and confiding to him our working plans, I think we shall be in little danger of disloyalty.

THE MISSIONARY REVIEW AND PREMILLENARIANISM.

The editor in chief has given the readers of the November number of the *Missionary Review*, an unexpected exposition of the Premillenarian theory to the Kingdom of God. As editro, Dr. Pierson has an unquestioned right to publish that or any other paper. But the readers also have rights, and when those who, after a life-long prayerful study of the Word of God and experience of the ever-shifting views of those who hold the Millenarian doctrine, are convinced it is not the doctrine of Holy Scripture and ought not to be taught, find that the *Review* is no longer to be a valuable source of information regarding the progress of the Kingdom of God, but has become an open apologist for the denial of the existence of the Kingdom, in this "present village," such may not think it right to aid in the diffusion of the *Review* any longer and may withdraw their support. There are other periodicals which do not thus offend. A review of the article is entirely aside from my purpose, I only wish to enter a protest against the editor taking advantage of his position to propagate views which he did not always hold, and which he knows are offensive to a very large number of the most devoted friends of Foreign and Home Mission in all the churches. The offence is aggravated by his professed purpose to take the only safe way, viz, "the induction, collating and comparing the various testimonies of the inspired Word concerning the Kingdom," so as not "to warp the Scripture to fit the crook of some preconceived theory or dogma." Had this been done, there would at least have been fairness, but the presentation of the subject is wholly one-sided and ignores every passage of Scripture that antagonizes Premillenarianism, while it reveals "a preconceived theory and dogma." on the part of the writer, as to the nature of the Millennium, the so-called

First Resurrection, the Church of God, and cognate questions, and leads him laboriously to fit into that theory every passage of Scripture that can be twisted by some exegetical conceit to its support. The article, as a contribution to the Chicago Congress expressive of one individual's opinion, may be well enough but it is out of place in a periodical. many, doubtless, the majority of whose supporters must feel deeply aggrieved by the theory and dogma it presents.

Dundas, Ont. JOHN LAING.

WHITBY PRESBYTERY AND YOUNG PEOPLE'S SOCIETIES.

BY THE REV. S. H. EASTMAN, B.A.

At its July meeting, the Presbytery of Whitby appointed a committee to arrange for a convention of the Young People's Societies within the Presbytery, to be held at Oshawa in connection with the October meeting of Presbytery. The convention was held accordingly on the afternoon and evening of 16th ult. the first of the kind in the Presbytery, and proved a most enjoyable and profitable gathering. There was a large attendance of representatives of the societies in the various congregations, and a very earnest, practical spirit characterized the convention throughout.

In the afternoon, the Rev. L. Perrin, B.A., Pickering, Moderator of Presbytery, presided, and the carefully prepared programme included a vigorous address by the chairman, on "The Christianity of to-day;" "Two-minute reports from existing societies, including Mission Bands"—which showed that in one form or another, the young people in almost all the congregations of the Presbytery are organized for Christian culture and work, the Y.P.S.C.E. being in the van; "Organization of our young people on denominational lines," introduced by Rev. R. B. Smith, Ashburn, the discussion of which indicated a general feeling in favour of such organization; "Mutual relations of pastor and young people's society," introduced by Rev. R. Whiteman, B.A., Port Perry, and discussed in a paper by Miss M. Bassett, Bowmanville, which the convention so thoroughly appreciated as to request that it should be published in the Church papers; "The Heart culture of the young," introduced by Rev. A. Leslie, M.A., Newtonville, in an earnest and practical address. Rev. R. D. Fraser, M.A., Bowmanville, occupied the chair in the evening at a very large meeting. Dr. C. F. McGillivray, Whitby, in a very practical address introduced the topic, "How to interest our young people in missions," and was followed by Miss Jessie Panton, Oshawa, with a paper from personal experience in the work, so practical and suggestive that the convention requested that it, too, should be published. The Rev. J. Abraham, Whitby, gave an admirable address on "The place and importance of the young in the work of the Church;" and Rev. J. A. McKeen, B.A., Orono, another on "Essential qualifications for Christian work."

Representatives from sister churches and societies in the town were introduced to the convention, and extended fraternal greetings. The local society and ladies of the Oshawa congregation, entertained their guests at a sumptuous tea in the lecture room of the church, as well as in their homes afterwards. A resolution was adopted asking Presbytery to call a similar convention next year.

As a practical outcome of the convention, a committee was appointed to wait on the Presbytery the following day, with a view to maturing a scheme for carrying on missionary work in some mission field of the Church by the Young People's Societies in the Presbytery.

After hearing the committee, and after full discussion, the Presbytery cordially approved of the scheme, and appointed a committee to carry it into effect—confering with the H.M. Committee as to fields, and with the society as to their willingness to co-operate in the work.

Christian Endeavor.

KEPT BY THE POWER OF GOD.

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

Dec. 10—1 Pet. 1: 1-5; John 17: 11-15.

To us there is no more comforting or consolatory truth than that we are kept—kept by the power of God. We may have our trials, our troubles, our tribulations, but amid all these we can rejoice that we are kept. Days of sorrow may come, times of perplexity may arise, seasons of gloom may overshadow us, but we need not, and should not despair, for we are kept. We may be sorely beset with temptations; evil men may solicit us to do what is displeasing to God; Satan may spread many snares at our feet, but we can still maintain a calm and tranquil spirit because we know that we are kept. (Isa. 41: 13). Even the devil knows that God has placed a hedge about us and all that we have, and that, therefore, he cannot touch us without the divine permission (Job 1: 10). If that fact grieves him should it not correspondingly cheer us? Why should we not proceed with confidence when God has given us the promise, "I the Lord will hold thy right hand" (Isa. 41: 13)?

Alas, however, we, like Jacob, are not always content to wait till God wisely and graciously unfolds His purposes! We wish to anticipate them and take the control of things into our own hands. Jacob was given the promise, "I am with thee and will keep thee in all places whither thou goest" (Gen. 28: 15). But he was too impatient, and instead of waiting until God would promote him, he devised various schemes to advance his own interests. How much better it would have been for him if he could have engaged in his undertakings with a firm reliance upon the promises which God had given him! How much happier would we also be if we could only rest satisfied with the thought that God is guiding and keeping us by means far better than we could ourselves employ (Isa. 49: 23). If we wait for God we shall not be ashamed.

Well would it be for us if we could go back and learn a lesson from the experience of our childhood! How free from care we were when held in a loving father's hands, or in a mother's tender embrace! We had no anxiety as to how we would be provided for. How calm, how satisfied, how full of sweet content our hearts then were! Let it be our endeavor now to realize that as our parents watched over us then with loving solicitude, so God watches over us now; and that as they consoled us when our young hearts were touched with grief, so God helps, keeps and comforts now.

How beautifully this thought is expressed in Psalm 121! When we consider the circumstances under which it was sung its meaning becomes all the more significant. It is one of the Songs of Degrees, and was probably sung by Jewish pilgrims who were on their way up to Jerusalem where they intended to celebrate the Feast of the Passover. They were away from home; they were preparing to pass the night in tents by the wayside; they were probably surrounded by robbers, but still they could sing cheerfully because they knew that God would keep them by night as well as by day; on a journey as well as at home; in the place where danger threatened as well as where all seemed quiet. Every sentence of that Psalm is pregnant with the thought of Divine protection.

Has not God charged His angels to keep us? And if any other argument were required to prove that we are kept it would be sufficient to refer to what Paul says about being sealed by the Spirit unto the day of redemption.

The Rev. Wm. Park, of Rosmary Presbyterian church, Belfast, has completed the twentieth year of his ministry in the congregation, and the occasion was celebrated on the part of his people by a meeting in Ulster Hall, at which he and his wife together were presented with the sum £240, and an illuminated address of congratulation to Mr. Park.

* Paper read by Miss M. Bassett, Bowmanville, in a discussion on this topic, at a Convention of Young People's Societies of the Presbytery of Whitby, held at Oshawa, Oct. 16th. Published by request of the Convention.

Pastor and People.

BUILD WELL.

High on the granite wall the builders,
tolling,
Heaved up the massive blocks and
slabs to place,
With swart and streaming brows and
straining sinews,
Under the summer's blaze.

And higher yet, amid the chills of au-
tumn,
Tier upon tier and arch on arch arose;
And still crept upward, coldly, wearily,
'Mid winter's sifting snows.

From stage to stage upsprings the mas-
ter builder,
Instructing, cheering, chiding here and
there,
Scanning, with scrutiny severe and rigid,
Each lusty labourer's share.

Anon his voice to the most distant shout-
ing
Through the hoarse trumpet, makes
his orders swell,
Or utters words like these to rouse and
hearten:—
"Build well, my men, build well!"

"The ropes are strong, and new and
sound the pulleys;
The derrick's beams are equal to the
strain;
Unerring are the level, line and plum-
met;
Let naught be done in vain!"

"Build that these walls to coming gen-
erations
Your skill, your strength, your faith-
fulness shall tell;
That all may say, as forms and centuries
test them,
The men of old built well."

And ever thus speaks the Great Master
Builder
To us, where'er our "journey work"
may be;
"Whate'er the toil, the season or the
structure,
Build well, build worthily!"

—Christian at Work.

DR. OSWALD DYKES ON A GOSPEL FOR THE AGE.

No one can fail to notice that the modern world attaches a different conception to the word "salvation" from that which has been traditional in the Church. What the Church has always placed in the forefront of her message has been the salvation of the individual from sin and from the consequences of his own sinning. It has exhorted men to seek to have their souls saved from guilt and condemnation and divine wrath, by the forgiveness of their sins. It has sought to produce saints or holy individuals by gathering them out of the world and training them into fitness for another and better world to come. And certain types of earnest Christianity, as, for example, the evangelicism that awoke in the end of last century and flourished in the first half of this, have carried this so far as to sacrifice everything else to personal salvation, or the securing of heaven for individual believers when they die. Now, with the revival of a keener, social instinct, it has become the fashion to deride this as pure selfishness in the guise of religion. By way of violent recoil from a form of piety so isolated and individualistic as this has been, the cry of the new democracy is all for the sacrifice of the individual to the community. It will have the individual find salvation, if at all, through his own efforts to promote the common weal. Its ideal, therefore, is not saved souls, but a wholesome public life. To cure the ills of society by applying the principles of Christian ethics to the relation of man to man, of class to class, of capital to labour, to readjust these social relationships on lines which will distribute more equally the fruits of industry, and remedy those economic and sanitary conditions which cause preventible misery to the masses of the people; this is the aim of moderate and sensible thinkers of the new school, however confused, anarchic, or foolish may be the methods by which some would work out similar ends. It

is demanded, accordingly, that we modify or widen our conception of salvation. We must understand by it salvation from physical ills, and not from spiritual only; salvation for the State, and not for the individual only; salvation that ends in a kingdom of God on earth, and not in heaven only.

Here, then, are two theories of what Christianity and the Christian Church are intended to accomplish. I am bold enough to hope that there may yet be found room in Christianity for both. It is probably going to be one of the achievements of the wider and better-balanced theology, which one trusts is to come out of the present confusion in the twentieth or some other century, that it will frame some larger conceptions of Christ's salvation, big enough to embrace and harmonize these two rival theories of it—the personal religious salvation of the soul from sin, and the ethical and social salvation of the community from wrong and suffering.

UNHISTORICAL CRITICAL THE- ORIES.

"All things come to them who wait," and even the Bible may be found to have some originality by those who are willing to await results of persistent investigation in its favour. Dr. Murray Mitchell writes to the Scotsman drawing attention to an important work recently issued by Professor Darmisteter, the French Orientalist. It has hitherto been a favorite exercise for the critics to trace the influence of the Persian faith upon the later books of the Old Testament. "Every Orientalist," says Dr. Murray Mitchell, admits that much uncertainty rests on the origin and history of the ancient Persian faith. But it has been always assumed—at least by critics in our day—that the portion of the Avesta called the Gathas, the moral tone of which is generally high and pure, must be the most ancient, and that it was composed before the Persians came in contact with the Jews. Consequently, when the Persian and Jewish doctrines agree, the Bible must have drawn from the Avesta. So—rather swiftly—ran the logic. But Professor Darmisteter has set himself with all earnestness to show that the Avesta, as we have it, is traceable in any of its parts only to the first century after Christ. He holds it to be uncertain whether any sacred books existed in the ancient Persian empire; but that, if they did, they were (as, indeed, the modern Parsees affirm) lost in the convulsions occasioned by Alexander's conquest of Persia. We know from history that a king, called by the Romans Vologeses, who reigned from A.D. 54 to 78, began the restoration of the ancient books. The Professor holds that the Gathas were composed in a language already dead, and probably under this king. Two centuries later, King Artaxerxes (Ardashir) employed a priest to reconstruct the sacred writings. Further additions were made under his successors, until the orthodox doctrines the fourth century.—New York Observer.

THE MEANNESS OF SOME PROFES- SING CHRISTIANS.

The work is more than the worker. Yet many are of a contrary opinion, and are willing to turn their backs on the Master at the bidding of their wounded self-love. The world is keen to notice this, for the worldly man knows that nothing more surely shows a small mind and one capable of great purposes than this same weakness. We can learn much from men who make no pretensions to religion. They are in many things much wiser than the children of light, and as Jesus Himself was not above drawing a lesson from them, we need not think it beneath our dignity to do so. We cannot conceal from ourselves that it is chiefly the smallness, even more than the wickedness or the inconsistency of the

Christians which degrades the name of Christ among the men and women of the world. Do we not all know professing Christians of the largest pretensions, with whom we would wish to have nothing to do in any business transaction, who are capable of such small and creeping meanness as would not be possible to any man of the world? How the finger is pointed, how the tongue is sharpened, "There, there is your Christian!" Have we not known a person who, when plotting some peculiarly sneaking meanness, some piece of ignoble underhandness, has tried blasphemously to throw the responsibility of the contemplated act on the Master Himself? "I know it must be right, for I took it to the dear Lord in prayer." Sir, be assured if you did, it lost its way and never got there. For the honour of Jesus and of His teaching is higher than the highest honour of the world's code. If the name of a Christian is in disrepute in a certain very practical sphere, it is not entirely to be put down to the unregenerate nature of the inhabitants. We have all need to live more and to profess less. Only thus can we give a reason for the faith that is in us that will stand.

GIVING.

The wit and wisdom of nineteen centuries at least have been at work on plans for raising money for religious uses. Yes, away back in the days when the first building for God was to be built, a plan was given to Moses from heaven for raising a sum which Bush, the commentator, estimates at \$1,250,000. God told Moses to call on all the people to make an offering to Him. That call is a nutshell condensation of the whole matter, principle and particulars. Any act that by any proper use of language can be called benevolent is an act between the soul and God—an act of worship. Who would have thought that the Israelites, just out of Egyptian bondage, could have raised any such sum as \$1,250,000, or made an approach to it? How did they do it? They made it a matter intensely personal, as between each individual soul and God. It was therefore easily done. Turn now from this history, away back in Exodus, forward three-fourths the way through the New Testament, to 1 Cor. xvi. 2: "Upon the first day of the week let each one of you lay by him in store, as he may prosper;" or, as the old version has it, "as God hath prospered him;" the same principle repeated. The father of the wisest man that ever lived says, (1 Chron. xxix. 12) "Both riches and honour come of Thee." God gave us our powers of acquisition, and so all we have acquired. Out of this God tells us by His divinely inspired servant Paul, lay by in store on the first day of the week, as God has prospered us. Let the smallest, poorest parish in Christendom conscientiously, faithfully and persistently do this, year in and year out, on the first day of every week, and the "struggles" in four-fifths of the struggling and dependent churches would be at a perpetual end; parish expenses would be easily met; gifts to benevolence would be doubled at once and go on increasing.

When Forepaugh went to Chicago with his circus, Mr. Moody asked the manager if he could hire the tent for morning services, and it was rented to him. Moody held service on Sunday morning and thousands attended. The circus was opened Sunday night, but "didn't go"—no crowd to look on. The end of it all was that the manager was delighted with Moody and told him he would never again open the show on Sunday, and if he would get a good evangelist for him he would pay all expenses, and have him preach to the showmen every Sunday morning.

If all our wishes were gratified most of our pleasures would be destroyed.—Whateley.

ONE TALENT PEOPLE.

There are quite a number of us gathered together. We, poor souls, are, all of us, more or less conscious of our poverty, and yet are sincerely anxious not to keep our one talent laid up in a napkin, nor to hide it in the earth; so we have met to consult ways and means to make the most of what we have, so that when the Lord of these servants comes to demand His own, we can return that He has given doubled and quadrupled. The meeting is called to order, and the first to speak is a poor girl: "There is only one thing in the world that I can do well," she says, "and that is to sew. One night in the week after I come from the store, I sew for a poor, blind woman who lives up-stairs, and who has nobody but a little grandchild; as soon as the days grow longer I shall teach the child to use her needle. That is the only talent I have and it may not bring in much interest, but I shall do my best with it." "I can write," said another, "not, of course, like people who are famous, but I can put sentences together, and I hope my poor little talent will improve by use. I am going to try to make it help somebody every time I take up my pen to write, even if it is only a letter. How nice it is to think that such a little thing as my pen may be consecrated!" "When I learned to read," said a third, "I never thought it was a talent; but I can read fairly well and without getting tired, so I go to Old People's Homes and read to some of them. Sometimes I get tired of going so steadily, and I am so ashamed when I remember that if our Lord was there and needed me, I would go quickly enough, and yet these are His people, and you know He said it was just the same.

THE OLIVE TREE.

The most striking feature of the olive tree is its fixed and permanent habit of yielding fruit. Season after season—on the low alluvials or up on the rocky cliff—the same bountiful crop comes in, prompt as a sunrise, and always "on time." A follower of Jesus Christ, who is habitually labourious in every good enterprise, who is always abounding in love deeds, and sweet, gentle words of sympathy, and in ministrations of mercy at sick beds and in poverty's cellars or attics, who distils true piety like holy oil into every day of his life, who drops his benign influence on the driest and bleakest spots that misery ever cursed, who loves to do good and cannot help it, and would chafe himself to death if he were not allowed to do good—such a man answers to the Bible description that "his beauty is as the olive tree." He has a habit of loving Christ and loving his fellow-men; not on special occasions, but all the while. It is his way. We can count on him; and we go to him for a contribution of money, or of a timely prayer or speech in a prayer-meeting, or a good service of any kind, just as confidently as we go to a Bartlett pear tree in its September abundance of golden fruit. This blessed fruitfulness is the gift of the Holy Spirit who dwelleth in Him; he is always alive, because Jesus Christ liveth in his innermost soul, and supplies the vital sap.—Theodore Cuyler, D.D.

USEFUL CHURCH MEMBERS.

Let us be thankful for the men and women, busy with the affairs of daily life, who find time to prosecute some form of Church work. We asked a man the other day, whom we knew to be overburdened with professional and family cares, if he were still teaching his Sunday-school class. At once his face lit up, and he said, "I can't give that up anyway; it is my meat and drink." Another gentleman of our acquaintance has time for only one thing, but he does that well. He stands at the church door and greets with a cheery smile and a grasp of the hand those who come in. In our work for the Master it is a mistake to scatter one's energies over too large a field. Find out what you can do, and then do it, however trivial be the service, as faithfully as though the Kingdom of God depended on your fidelity. Perhaps it does.

Our Young Folks.

A SERMON IN RHYME.

A short time ago one of the teachers in a Baltimore Sunday-school, the wife of a prominent physician, died. Before her death her husband asked if there was any unfinished work she wished attended to. It seems she had cut the following verses from a newspaper at some time; she desired that twelve copies should be printed, and one given to each of the girls in her class:—

If you have a friend worth loving,
Love him—yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow,
Why should good words ne'er be said
Of a friend—till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you
By its humble, pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of "two or three" in prayer?

If you see the hot tears falling
From a brother's eyes,
Share them. And by sharing
Own your kinship with the skies.
Why should anyone be glad
When a brother's heart is sad?

If a silvery laugh is rippling
Through the sunshine on his face,
Share it. 'Tis the wise man's saying,
"For both grief and joy a place,"
There's health and goodness in the mirth

In which an honest laugh has birth.

If your work is made more easy
By a friendly helping hand,
Say so. Speak out brave and truly
Ere the darkness veil the land,
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go;
Leave them. Trust the harvest Giver,
He will make each seed to grow.
So until its happy end

Your life shall never lack a friend.
—The Christian.

Written for THE CANADA PRESBYTERIAN.

JOHN DAWSON.

CHAPTER XVI.—CONCLUSION.

Tom Sinclair soon found he was firmly established in the hearts and home of his friends. He anticipated different treatment than he got; no reference was made to the cause of his prodigality. He had been dishonest; but no good could come from bringing the fact before him. His punishment, well merited, was self-inflicted and sufficient.

Tom made resolutions to amend his ways for the future, and he tried with all his strength to carry his resolves into effect. This was easy enough when he was at home, and thus temptations not in his way; his danger was in meeting his old companions. Tom had not trained himself to "resist temptation." He had lived alone for selfish pleasure, and he was weak, morally and physically weak. He lacked manly force of character, and when he met "those fellows" going to his old haunts, he had not sufficient courage to say "No." Thus his resolutions were only ropes of sand, and his habits were his master. A sad and pitiable position for anyone to be in. Poor, weak, self-indulgent Tom Sinclair! there are thousands like you—men who would do better, but evil is present with them, "slaves to their appetites and habits." Tom soon got into his old groove; "beer and billiards" were his chief pleasures, and this owing in a large degree to his own weakness and in a minor degree to his companions' influence.

Mr. Sinclair, by precept and example, tried to bring his son under influences of a more noble and elevating character, but all to no purpose. "As the twig is bent the tree inclines." Mr. Sinclair blamed himself for neglect of duty to his family when they were young; he is now reaping in a careless and wayward son the

seed he thoughtlessly sowed. A successful business was his sole thought; that he accomplished, but he now finds out it was at a fearful cost.

Prayers were frequent and fervent for the conversion of Tom, and we can only hope that He, whose ear is ever open to the cries of His people, will compassionately hear and answer the prayers. We would not venture to condemn Tom, but we give him our sincerest pity. Mr. Sinclair became a manager or deacon in the church, and he, together with Mr. Dawson, worked in harmony for many years, both seeking to promote the glory of God, the welfare of man, and to strengthen the church in piety and moral power.

John Dawson continued in the even tenor of his way, and when the right time arrived, he became Mr. Sinclair's son, and Annie became Kate Dawson's sister, which event caused Mr. Sinclair to say that "his cup of joy was full to overflowing." Katie Dawson and Polly Sinclair became fast and ardent friends, regular and attentive teachers in the Sabbath school, and each of them, both separately and together, "went about doing good."

Poor Tom was the only fly in the ointment, the only "bitter drop" in the now united houses of Sinclair and Dawson. Let us hope, that ere long the bitterness may be turned into sweetness, and that the two families joined on earth may not be disunited, but every individual member present in the eternal dwelling-place of God.

GEO. W. ARMSTRONG.

TRYING TO HELP GOD.

Here is a charming little incident which illustrates the thoughtfulness of childhood—a quality we are apt very much to undervalue. A little girl seeing the servant throw the crumbs into the fire, said:

"Don't you know that God takes care of the sparrows?"

"If God takes care of them," was the careless reply, "we need not trouble ourselves about them."

"But," said the little girl, "I had rather be like God, and help Him take care of the little birds, than scatter or waste the food He gives us."

She carefully collected what was left of the crumbs and threw them out of the window. In a short time several little birds flew eagerly to the spot, and picked up the crumbs she had scattered. After this she every day collected the crumbs that fell around the table and threw them out of the window for the little birds; and during all the winter these little creatures came regularly after each meal to partake of the food thus provided for their support. This was her idea of "Helping God."

If I were a girl.
I would take care of my health by living outdoors as much as possible, and taking long walks in the sunshine. English girls know how necessary this is for good complexions and cheerful spirits. Wear simple clothing that you may climb mountains and breathe freely.

I would secure the best education. Go to college, by all means, if it is possible. Read good books, and thereby become intelligent.

I would cultivate cheerfulness. Discontent soon shows itself in the face. If you have some disappointments, so do others. If you are cramped for money, be thankful that your lot is no worse than it is. Learn to make the best of things. An unhappy woman is a perpetual cloud in a home. A fretful girl has few friends, and the number lessens year by year.

I would say kind things of others, especially of the girls. A girl who makes unkind remarks about other girls would better be avoided by young men. She will not make an agreeable companion for life.

I would learn how to be self-supporting. Especially in this country, where

fortunes change, it is wise for a woman to be able to take care of herself. Helpless women are not a comfort to others, and usually are not to themselves.

I would try to be polite everywhere. True courtesy is more winsome than a pretty face or fine dress. Loud talk or loud dress does not betoken the lady. Be appreciative and sympathetic, and you have two keys which will unlock almost all hearts.

I would learn self-control. To know when to speak, and when to be silent; to have hateful things said about you, and be able to answer pleasantly; to have people confide in you, and be wise enough to keep it locked in your heart; to be in poverty, and not be soured by it; to meet temptation, and be strong before it; to be strong enough to perform any labour or duty which needs to be done—all this shows a noble mastery over self.

I would be punctual. Being late at meals, late at church, or late in meeting engagements, makes unnecessary friction in families. If we are willing to lose valuable time, we have no right to make others lose it. The Golden Rule, of doing unto others as we would that they should do unto us, is especially applicable here.—Mrs. Jenness Miller.

A BOY WHO IS SUCCEEDING.

Every boy wishes to succeed, but few men are able to look back upon a successful life. Why some boys are promoted more rapidly than some others is suggested by this story, the writer of which is unknown to us.

"A new boy came into our office to-day," said a wholesale grocery merchant to his wife at the supper table. "He was hired by the firm at the request of the senior member, who thought the boy gave promise of good things. But I feel sure that boy will be out of the office in less than a week."

"What makes you think so?"

"Because the first thing he wanted to know was just exactly how much he was expected to do."

"Perhaps you will change your mind about him."

"Perhaps I shall," replied the merchant, "but I don't think so."

Three days later the business man said to his wife: "About that boy you remember I mentioned three or four days ago. Well he is the best boy that ever entered the store."

"How did you find that out?"

"In the easiest way in the world. The first morning after he began work he performed very faithfully and systematically the exact duties assigned, which he had been so careful to have explained to him. When he had finished, he came to me, and said, 'Mr. H., I have finished all that work. Now, what can I do?'"

"I was greatly surprised, but I gave him a little job of work, and forgot all about him, until he came into my room with the question, 'What next?' That settled it for me. He was the first boy that ever entered our office who was willing, and volunteered to do more than was assigned him. I predict a successful career for that boy as a business man."

SWALLOWING FIFTEEN COWS.

A workingman addressing a crowd said: "I met a man only the other day who had swallowed fifteen cows! You may think this strange, but I will tell you how it happened. When I first knew him he was very well-to-do in the world. He had a comfortable home, and a very good dairy, consisting of fifteen cows. But at length he took to drinking until first one cow went, then another, and another, and another, until at last by the drink, to procure which he sold the cows, he swallowed the whole fifteen; and he is now an inmate of the poorhouse!" Remember strong drink never made a man healthy, wealthy or wise.

Teacher and Scholar.

Dec. 17th, 1893. } THE GLORIFIED SAVIOUR. { Rev. i. 9-20.

GOLDEN TEXT.—Wherefore God also hath highly exalted Him, and given Him a name which is above every name.—Phil. ii. 9.

The author of this book calls himself John (i. 1, 4, 9; xxii., 8). Early testimony is clear and ample that the apostle of that name is meant. The book is thought to have been written, either about 68 A.D., or near the close of the century. After a brief introduction, setting forth that it is to show things which must shortly come to pass, it goes on with admonitory letters to these churches. Then follow prophetic visions interspersed with practical exhortations and consolations, fitted to encourage and strengthen the Church throughout the period until the Lord came again, a period described by himself as one of great difficulty and trial. Many theories of interpretation have been held. There seems much to favour the view that Revelation is the pictorial unfolding of great principles in constant conflict under various forms. The lesson contains the introductory vision of the glorified Saviour.

I. The circumstances of the vision. John joins himself with those to whom he writes, by the bonds of common experience and privilege. He was partakers with them in the tribulations, the hard pressure, through which was to be got the Kingdom (Acts xiv. 22), in which they had a common interest, and in hope of which they in common exercised a patient endurance. In Jesus was the spring of this hope and the strength of this endurance. John's faithfulness to God's word in testifying about His Son, had brought on him the tribulation of banishment to the Isle of Patmos. This small island, barren and rocky, lies off the coast of Asia Minor, opposite Miletus. On the Lord's day, made sacred as the Christian Sabbath, by the rising of Jesus Christ, from the dead, the apostle became in a state of ecstasy. The outer world was shut out, and his spirit was so taken possession of by the Spirit of God, that he was brought into immediate connection with the invisible world. In this condition, a voice, trumpet-like in its volume, bade him write the vision in a book, and send to the seven churches of Proconsular Asia, here mentioned by name. The churches, ideally complete in number, are doubtless not selected at random but on account of their experiences and character, which are such as to make them fit representatives of the Church, with its chief characteristics, in all ages.

II. The vision. Turning in the direction of the voice, John sees the vision which he describes. The Old Testament representatives of the Church (Ex. xxv., 31; Zech. iv., 11) suggesting its functions (light bearing) and preciousness (golden), meets his eye with this difference, the seven lamp-stands are separate. The Church of Christ may have its several parts, mutually independent in external form and government. It is still, however, one in the great Head. The perpetual pressure and activity of Christ among His people, is indicated by the vision of Him amid the candlesticks. The description following should be considered in its symbolical significance, rather than with the attempt to call up a sensuous image. The long, flowing robe denotes high rank (Mk. xii., 38). The girdle is not about the loins as for active exercise, but about the breasts, suggesting the repose of sovereignty, which is further indicated by its golden material. Kingly and priestly dignity may both be suggested by these garments. Purity and glory are signified by the intensified whiteness of the head and hair (Dan. vii. 9). The fire-flashing eyes betoken their penetrative power, bringing to light all secrets and consuming all iniquity. The feet, like burnished brass, white-heated in the furnace, may suggest strength. The sound of many waters (so familiar to John in his lonely island) to which he likens the voice, suggests majesty and power. The hand is studded with stars, and the Word all powerful to execute the will, issues from the mouth, like a sharp sword (Eph. vi., 17; Heb. iv., 12). The glory of the countenance is imaged by the sun shining in unclouded power.

III. The communication made. The sight is so full of awe that John falls prostrate, like these to whom the sight of Jesus in transfiguration glory was given (Matt. xvii. 6). But as there so here; with a touch Jesus reassures His disciple, bidding John realize that the friend he had known so long ago is the origin of all, unto whom all return, the living one (R. V.) He who became dead is the source of all life. Possession of the keys of death and Hades (R. V.), i. e., the state of the dead, denotes power and authority over death. John is instructed to write both this vision, and what are to follow. The mystery, the truth, hidden under the symbol of stars and candlesticks, is now declared. The candlesticks represent the seven churches. The stars are the angels (messengers) of these, that is, their superintendent pastors.

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The Canada Presbyterian.

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, DECEMBER 6TH, 1893.

THE only real remedy for the ills that afflict the church is a genuine revival of vital godliness. This may sound like a truism, but it is a truism that cannot be too often repeated. What we need is not more ecclesiastical machinery, but more spiritual power to move the machinery already in existence.

THE *Globe's* commissioners found prohibition a dead failure in the city of Davenport, Iowa. They admit, however, that license would be just as great a failure as the prohibitory law. The facts they state show with disgusting clearness that the seventh commandment is as pronounced a failure in Davenport as prohibition. A city that has adopted the Parisian method of licensing impurity can hardly be expected to keep a prohibitory law. Anti-prohibitionists will do well to say nothing about Davenport.

IT would be decidedly interesting to see some anti-prohibition orator go to Guelph and tell a representative Guelph audience that because prohibition has failed in Davenport, Iowa, it must necessarily fail in the royal city of Ontario. Or to see him go on to Brantford and try to convince the people of that enterprising and beautiful city that their community is so much like Davenport that a prohibitory law must necessarily fail among them. The man who ventured to address a Brantford audience in that style might have to leave the city rather suddenly. Whatever his views on prohibition may be, no clean man wants to hear his city compared to Davenport.

THE patriarch of the *Interior* mused in this way on a recent Saturday evening:—

Now it is Saturday night. What a relief to turn the back upon business and worry for two nights and a day. We are going to have a good sermon to-morrow—get lifted clear out of this bog, and for a day breathe the air and bask in the sunshine of the better world. We shall see kindly faces, hear the songs of Zion, listen to the message of the Master. What an awful waste people make who throw away fifty-two Sabbaths in a year! I wonder if our ministers appreciate the blessings, and the comfort and rest they bring to their fellowmen.

And we wonder if the people they preach to appreciate these blessings. If the people showed more appreciation, the ministers might be better able to do their part of the appreciating.

A LEADING English journal would like to know why old men should retire if they are doing their work as well as or better than younger men could do it? Why should Tennyson have stopped writing? Why should Sir Andrew Clark have given up his immense practice? Why should Gladstone give up politics? No living man can fill the shoes of any of the three. Is there any reason why a man should cease to work for his fellow-men just because he has come to a certain age? If the great English journal that asks these questions would send a reporter over to Canada and consult some of the churches it might get a few points that never dawned on an English mind.

SIR ADOLPHE CARON, ex-minister of war, and John Haggart, the only Presbyterian in the Dominion Government, should not have allowed themselves to be driven from their own field by Principal Grant, a mere Presbyterian parson, you know. The Principal opened fire on them with a few well-chosen and well-directed facts and figures, and they keep quiet, perhaps the most sensible thing either of them ever did. "How did you capture these prisoners?"

asked an officer, when an Irish soldier brought in a round dozen of the enemy. "O! surrounded them, sor," replied Patrick. The Principal of Queen's did not exactly surround the Dominion Government, but he gave them the hottest race they have had since they took office. Canada will be the gainer and Queen's will lose nothing by having a patriotic and capable man at its head who is not afraid to discuss public questions.

PEOPLE who think that theological specialists who have "been to Germany" are the only men on this continent who understand the methods of the higher critics, should read Mr. Gracey's papers in the *Knox College Monthly*. Mr. Gracey's style is clear as a sunbeam; his points are well made and he has a grasp of his subject that any specialist might envy. After wading through many columns of foggy matter on the subject, it is refreshing to turn to the articles written by the pastor of Gananoque. The affected air of superiority assumed by the higher critics, their pretensions to a marvellous scholarship quite beyond the reach of anybody not a specialist in criticism, have led too many ministers to think that the subject is one that no working pastor should touch. Mr. Gracey has burst that bubble. There is nothing more difficult or mysterious about literary criticism than about textual criticism. We hope Brother Gracey will follow up the studies he has so well begun and give the church some good work in a more permanent form.

THE peroration of the speech delivered by the Hon. G. W. Ross, at the St. Andrew's banquet in Toronto last week was a capital piece of oratorical work. What could be better than this paragraph:—

To us, to-night, Scotland is the special object of our devotion, and, although we are not Scotchmen in the sense of those who still occupy her sacred soil, yet I trust we are all Scotchmen in our desire to perpetuate in Canada all those qualities which have made Scotland great. It may be that an all-wise Providence settled that little portion of His universe in which to work out to a successful issue for the benefit of other nations great political and national problems. It may be that it was necessary in working out His wonderful purposes to lift before their gaze those rugged hills as emblematic of the firmness of His eternal purposes. It may be that He spread before them those beautiful lochs that they might see reflected there the serenity of the sky which was yet to bend above them when His purposes toward them were determined. It may be that He called upon His waves to lash their shores with Titanic fury, that they might learn how safe they were at all times in the hollow of His hand. It may be that He trained their souls to bear patiently the insolence or to resist manfully the vengeance of their enemies that they might become patient in trouble and courageous in resistance; and it may be that, after having thus trained them, He scattered them to the very ends of the earth, that they might transplant to other climes the many virtues which under His hand they had developed at home.

Gems like the foregoing have a good educational influence, and we wish we could find more of them for our columns. There is far too much public speaking in Canada and not enough of pains taken with nine-tenths of it.

WHY SUCH WASTE?

EVERY good business man, every man of even ordinary common sense, in laying out his money is anxious to do it in such a way as will bring in the largest returns either present or prospective. If it is a company that is carrying on business, it is equally the same. The greater the amounts involved the greater the necessity of securing adequate returns. If it is found that there are no sufficient returns, and still more, if for outlay men only reap loss, they lose no time in checking the outlay and turning their capital into remunerative channels. These are first principles in every kind of business, and the man would justly be considered a fool and courting ruin who would persist in spending his money after he had found out that he was steadily losing, and that so long as he kept on in a certain course, he could do nothing but lose, and the longer he persisted he would only lose the more until he was hopelessly ruined.

The government of a country is often compared and very fairly so, to carrying on a business. It is one which involves immense outlay, and in every respect it is of the utmost importance to the whole body politic, and to every individual in it, that adequate returns are obtained for the money laid out. The liquor traffic may be considered one department of the nation's business. Immense sums are required to carry on this department; far more than for any other. Education, religion, administration of justice

and other important and most beneficent branches of the business sink into insignificance as to outlay, when compared with the liquor department. What do we get in return for the vast amounts which the nation expends on liquor, is a fair question? It is one in accordance with common sense as well as with an intelligent self-interest. Whatever of good we may get, it is a fact declared by the most competent authorities of all kinds, that for this outlay we get as a return by far the greater part of all the poverty, disease, ignorance, vice, crime, lunacy, social and domestic misery and suffering that exist over the whole land. We spend millions upon millions in this department of our national business, and whatever of questionable good or enjoyment we may get in return, no one doubts or can deny that all this misery, domestic ruin, ignorance, vice, crime, lunacy, national deterioration and degradation is the direct and necessary return we get for all our outlay on liquor. And the more money we spend the worse it becomes. It is not as in some kinds of business, in which by spending more, business may at last be put on a sound and well-paying basis, and thus justify greater outlay. It is not so with liquor, the greater the outlay the worse the returns.

Now in the exercise of common sense, what would an ordinary business company do in such a case, especially after it had had years of experience and ever recurring loss upon loss in such a business? Why, stop it of course. Shut down at once on such utterly unjustifiable, unpardonable infatuation. If it were a railway or banking concern the shareholders would demand that the directors should be brought to justice and adequately punished for such an abuse of their office, such worse than waste of immense sums of money. If that would be a common-sense course of action in this case, why not in that of the nation? If it would be demanded and insisted upon in the one case, why should it not be in the other? If a minority of the directors or shareholders should insist upon going on spending and losing, because to do anything to stop it would be an interference with their liberty, very short work would be made with such a claim. Your liberty! What liberty has a minority or even a majority to persist in spending the means of the company until it is involved in utter ruin, in pursuing a course which can only become worse and worse the longer it is pursued, the more that money is sunk in it? This cry of interfering with personal liberty won't bear investigation. A citizen has no right to spend his own money even in a way dangerous to the well-being of the State. Much less can he have the right to compel his fellow-citizen to spend his money in a way that is both against his conscience, and for which he cannot in the nature of things, according to the testimony of all experience, get any return but vice, crime, misery, want, shame and death, with social, moral and national deterioration, and, should it not be checked by other powerful counteracting forces, national ruin. We do not at present notice the moral aspects of this subject, but looking at it simply as a matter of business in which vast sums of the nation's money are involved, and from which we do not and cannot, owing to the nature of the business, receive any returns but those which are of the most ruinous kind, and which involve at the same time shame and moral guilt, why, when we are a self-governing body, and have it in our power, and have the right to put a stop to it, should we not do so? The plebiscite gives the nation an opportunity to say whether it desires to go on with this business involving such loss, worse than waste, such self-condemnation and insensate folly.

THE most pitiful and distressing accounts continue to fill the papers of the disasters befalling property and great loss of life under the most appalling circumstances, during the terrible gales which prevailed on the British coast lately for some days. Endurance and efforts the most heroic have been all unavailing in a multitude of instances to ride out the storm or reach a place of safety. Hundreds have lost their lives, and hundreds more hearts and homes have been made desolate by the fury of the waves. Situated so far inland as we are in most parts of the Dominion, we can but faintly realize the widespread and deep distress brought to many by such a tempest as that which raged for days, and which appears to have been attended with greater loss of life than has been the case for some years. Yet it is out of those terrible visitations that have been bred those brave men who have carried the flag of Britain in the royal navy or in mercantile vessels to its triumphs of peace or war in every part of the globe.

SIR ROBERT STOUT, leader of the temperance party in New Zealand, has brought in a very stringent prohibition bill, but seeing it was too stiff, he has supplemented it by an amendment measure that will give districts an option between prohibition and restriction; in the latter case the number of houses is to be reduced to one in 750 in population. Sir Robert is an advanced Liberal and an independent supporter of the government of Mr. Sedden, who is an ex-publican. The pressure of Sir Robert's measure has threatened such a cleavage in the party that it was not deemed safe to resist it, and a bill on restrictive lines was brought in just after the mail was leaving. An election is close at hand, and Sir Robert has accomplished the novel feat of getting the temperance question, so to the front that, in the present prosperous condition of the colony, it is certain to take so prominent a place in the programme of parties as almost to create a referendum. The new electoral law, which gives women votes, is expected to tell largely in favour of temperance, especially prohibition candidates. Parliament, however, may accept the Government compromise—hardly if it means compensation—and so escape the threatened cleavage and the acute struggle that would follow in the country.

ANOTHER school difficulty is on, this time in the Northwest, much of the same nature as that in Manitoba. The people desire to have public common school education solely and wholly under the control of the Government; the Roman Catholic hierarchy desire to have the education of all their own youth entirely under their control, and make the public schools as far as possible nurseries of the Church, and means of perpetuating the existence of religious and even race alienation and bitterness among the people. We hope the advocates of the public common school system will stand firm and succeed in establishing on an unmovable basis one school system for the whole body of the people, whether Roman Catholic or Protestant, French or English. A separate school system can only result in keeping alive antagonisms and prejudices of various kinds inimical to the public well-being, and especially to those sentiments of mutual good feeling, toleration, liberality and common national interest which lie at the very foundation of national stability and progress. Why should the Roman Catholic clergy arrogate to themselves or for their people, the privilege of being placed on a different footing in the matter of common school education from their fellow-subjects of other religious persuasions, and why should their claims be listened and yielded to? Away with them.

THE great miners' strike in Britain has closed but only after such an amount of suffering of helpless women and children, to say nothing of striking workmen, as must sadden everyone who reads it. Naturally it has been attended by acts of lawlessness and fierce retaliation of union men against non-union workers, as well as most widespread, in many cases ruinous derangement of business of several kinds. Of this, *The Week* in a late issue says: "While we can have nothing but condemnation for their lawlessness, we can well understand as must everyone who puts himself for a moment in their place, their resentment. It is undeniable that to the efforts and sacrifices of organized labour the labourer in every sphere of manual employment owes very much. The miners, who, while refusing to join the unions, or to share their struggles and sacrifices, take the places of those who have gone out, enter immediately into situations which have been made better in many respects besides that of wages, by the pressure which has been from time to time brought to bear through the labour organizations." It is a humiliating commentary alike upon our Christianity and boasted civilization, that almost every advantage now enjoyed by labour has been wrung from capital, and that as yet when disagreement arises between them, no better mode of settlement has been devised than a strike with all its suffering and intensified bitterness between capital and labour.

IN the *Religious Review of Reviews*, edited by Canon Fleming, a "Scottish Churchman" asserts that the great majority of Scottish Churchmen adhere to the National church, not because it is Presbyterian, but because it is National—"a branch of the Catholic church, as they hold, which once had bishops, and which may have bishops again." Whether this is actually the case in regard to the majority of the Scottish Churchmen or not, says the *Presby-*

terian, we are not able to say. If it is, then it is perfectly obvious that they do not possess the slightest shadow of a claim to be the representatives at the present day of the Covenanters, or the great leaders of the Reformed Church in Scotland. Dr. Macgregor's eloquent flights about "the Church of our fathers," are mere moonshine if this Scottish fellow-Churchman of his speaks the sentiments of his brethren. It is to be noted further, that on the principles of this writer, State connection, which is what he means by national religion, is of superior importance to any particular constitution of the Church; and from the same principle it will follow that it is also superior to any particular doctrines or modes of worship. In other words, it rests with the State to determine articles of faith and appoint forms of prayer, etc. This is precisely the power the State claims in England; and against which the history of the Church in Scotland has been one long and stern protest. This Scottish Churchman is not one of the sort who have made Scotland great.

MANITOBA COLLEGE.

Winnipeg, Manitoba College, Nov. 27, 1893.

DEAR SIR,—As the time is now close at hand when, according to the appointment of the General Assembly, the annual collection is to be taken up on behalf of Manitoba College, or when appropriations will be made to it in common with other schemes in cases where this mode of aiding the Institution is regarded as preferable to that of a public collection, I may perhaps be permitted to submit a brief statement to your readers.

The College, as must be now generally known, has both a winter session, extending from September 1st to May 24th, for students in Arts, and a summer session, from April 1st to August 30th, for students in Theology. There were twenty-seven students in attendance last summer, the first year of the summer session. The Arts department is now in session and is attended by one hundred and forty students. The staff at present engaged consists of four Professors, two Lecturers or tutors, who give their whole time to the work, and a seventh, a graduate of the College, who gives only a portion of his time.

The ordinary expenses of the College amounted last year to a little under \$12,000. This is exclusive, of course, of the contributions to the Building Fund, and of the cost of the boarding department, for the latter of which a full equivalent is paid by the students in the residence. Of this amount (\$12,000), \$3,000 the salary of the Principal, is contributed by Manitoba, the North West Territories, and British Columbia; over \$2,500 are derived from fees. A little over \$2,000 from investments and from grants from churches in Scotland and Ireland. The balance, \$4,200, was contributed last year by congregations in Ontario, Quebec, and the Maritime Provinces. Considering that several congregations in Montreal and Toronto are in the habit of giving \$100 each, and some indeed occasionally more than this, the result of the annual collection and appropriations, while very helpful, and in fact for the present absolutely necessary, is scarcely what might be expected from such a constituency, and indeed would be increased by a fourth, if only a small sum were given by the non-contributing congregations.

The need of some such explanatory statement as the present is rendered more urgent by the institution of the summer session. The Board of the College in agreeing to it, stipulated expressly for a commensurate addition to the annual income, and indeed without any such stipulation, it is not to be thought that the General Assembly would expect this, the youngest and weakest of the colleges, to face the increased expense of a second session without securing to it some additional income. It is not easy at this stage to say exactly what additional expense the summer session will occasion. It will probably vary from year to year. Through the considerate kindness of the professors and the lecturer who came to the help of Professor Baird and myself, and through the hospitality of some members of the Board, the direct outlay will this year not be more than a few hundred dollars; to this, however, has to be added the running expenses of the Institution for the additional months, and, most serious of all, the expense connected with providing and paying for the teaching in the Arts course, hitherto given by the professors of theology during any period in the winter session when either of these professors may be absent. As, health permitting, I do not myself intend to be away any part of this session, and as Professor Baird also is still at work, the cost of securing additional teaching in the Arts course will

for the present year not perhaps be more than \$300. Taking everything into account, I reckon that the additional expense entailed by the summer session will, for the current year, run from \$800 to \$1,000. Manitoba and the North West should be responsible for a portion of this; the rest, say \$500, should be supplied by the congregations in the East, and as the result mainly of the collection now to be taken up, or appropriations soon to be made. An aggregate of \$5,000 instead of the \$4,200 given last year, would pay the salaries of Professors Bryce and Hart, who were appointed by the two branches of the Church, previous to the union, and leave \$500 to help to meet the expense of the summer session.

The close connection of this College with the supply of laborers for the great Mission field to the west, and with its economical working, will not be lost sight of by those asked to contribute towards its maintenance. Between a half and two-thirds of the sum contributed last year by the eastern portion of the Church to this Institution was saved to the Home Mission Fund in travelling expenses, which would have been required to bring the same number of laborers from Eastern Colleges, even if these could have supplied them. This is irrespective of what the College is doing to give a Christian direction to the higher education of this portion of the Dominion.

The enlargement of the College and the improvements connected therewith may now be said to be completed, or all but completed. The Board has been successful in keeping the entire cost down to \$43,000, or a very little over; to meet this, \$39,000 have been subscribed. The canvass is being prosecuted in Winnipeg, at other points, and though the season is very far indeed from being a favorable one, there is reason to hope that the entire sum will be covered before a great while. I shall be glad to hear from any whose circumstances would enable them to assist in this matter.

I trust I may be forgiven for obtruding this lengthened statement on the attention of your readers. I have sometimes refrained from making similar statements, because I am unwilling to press the claims of this Institution in any such way as to interfere with the Church's support of the Home Mission and the Augmentation schemes. I see enough in my occasional visits to the more sparsely settled portions of our western country to force on me the conclusion that the support of these schemes is of the very first importance. I do not hesitate to say that the Church could better afford to leave this College closed (and the remark might not apply to it alone), than either leave extensive fields unoccupied for want of means, or subject its missionaries to greater hardships than some of them are now enduring. But if the gospel is as dear to us all as it should be, the means will be forthcoming both for Home Missions and Colleges, and for the great and urgent work of heathen missions as well.

I cannot close this letter without expressing my personal thanks to the many in all parts of the Dominion, who have given generous assistance to this Institution during the last ten years.

JOHN M. KING.

The Rev. L. H. Jordan, B.D., on Sabbath last began a brief period of service with St. James Square congregation in this city, by preaching morning and evening two very helpful sermons, which were much appreciated by all who heard them. An arrangement has been made, we understand, by which the reverend gentleman will fill the pulpit for the ensuing three months.

We would ask the earnest attention of the whole church to Dr. King's circular, contained in this issue, stating the position and claims of Manitoba College. The success of this college, the additional expense of the summer session, the pressing need of our great North West and British Columbia, which this college can most effectually and economically supply, make a claim which the whole church should feel and liberally respond to.

Dr. Cochrane requests us to say that a condensed statement of the Home Mission Report for this year, in the form of a four-paged leaflet, has been prepared for the use of ministers and office-bearers, in bringing the claims of Home Missions and Augmentation before congregations and mission stations at the regular Sabbath services, or at missionary meetings during the ensuing winter. The form in which it is issued makes it also serviceable to enclose in letters to friends of this important department of Church work. Dr. Reid will supply them in quantities to those who desire them for circulation in their congregations. Application should be made at once.

Choice Literature.

TO THE LARK IN AUTUMN.

Ah! I see you, little rover,
Mid the heaps of gathered clover,
Joyous warbler of the day!
While the light the dark is chiding
O'er the east, your sweet self hiding,
Ere you fly to heights away!

Picking in the dewy litter,
Turning with a chirp or twitter
This way or that your winsome head,
You must sing until the nooning;
So you make your dainty tuning,
Now from autumn-berries red.

Now from hearts of lingering daisies,
Upward, sweeping soft, grey mazes,
O'er the shocks of yellow corn,
Over mountain cliff or meadow,
Dropping now, through light or shadow,
All your songs upon the morn.

Carolling, trilling o'er the people,
Singing from the tallest sedge,
With the quivering light aflame;
Reckling not, in all your faring,
Of the Father for your carling,
Yet He careth all the same.

Now He bids you haste to bowers
Of the snowy orange flowers,
From the winter cold and long;
But you'll come again, bright rover,
Far across the springing clover,
Thrilling all the skies with song.

Found like you in places lowly,
Let my heart grow still and holy,
Winging thus to highest skies,
Good-bye, little love! I'll miss you!
Could I hold you, I would kiss you,
For your lessons sweet and wise.
—Mary Elizabeth Cloud.

VICTORY TURNED INTO MOURNING

BY THE REV. R. J. LAIDLAW, LL.D., HAMILTON,
ONTARIO.

As God's angels looked down upon the World's Fair at Chicago, they must have beheld a black cloud resting like a funeral pall over the whole splendid pageant. As a show it was certainly magnificent. Its great expanse of park ground tastefully laid out and beautified according to the best skill of the landscape gardener. Its winding lagoons, with their noiseless electric launches, and their scores of gondolas gracefully guided through the water by skilful gondoliers from Venice. Its wooded island converted into fairy-land by day with many coloured flowers, and by night with lights of as many fantastic hues. Its white palaces of enormous size, made as imposing and attractive as the skill of architect and sculptor could make edifices whose life-time was designed to extend over only a single year. Its spacious court of honour, and its many unnamable statues, wheels and other sightly shows, not to speak of the endless variety of products of human industry and skill most tastefully arranged and on exhibition in those gorgeous palatial storehouses. Without doubt, to human eyes, the spectacle was grand. But, in truth, it must have presented a strange appearance to the gaze of angels. As they saw the foundations of those palaces laid, and their iron ribs set in position, and the structures enclosed, decorated and finished at a cost of millions, and looked forward but a few months to the time when they must all be levelled to the ground again. I can believe that they must then have taken a glance down at the poor huts and hovels in which the large majority of the members of the human family are still living, and must have said one to another, "How strange!" As they saw the fingers of tired women and the hands of toiling men manufacturing exhibits in different lands, often with their hearts full of anxiety and care as to how their small wages could be made to feed and clothe themselves and their children; and as those heavenly spectators watched the transfer of those exhibits at great cost, and their arrangement in such a way that they could be best observed as things of beauty and interest in themselves; and as they saw the crowding thousands day after day, and month after month, feasting their eyes on these works of the human hand and brain, but

thinking little of the strange histories of human trouble and human toll concealed within them all—those observing angels, as they looked down, must have pitied our superficiality and thoughtlessness. As they looked down upon the dusky representatives of heathen tribes and nations that were there, and then looked away to the countries from which they came, and saw the teeming millions still in the midst of heathen night; and as they took note of how little the presence of those dark-skinned exhibits seemed to draw out the hearts of their more favoured Christian brethren towards their families and nations far away, surely the angels must have sighed, if ever an angel does sigh. And as they saw the representatives of the great Christian nations of the world mingling together and exchanging congratulations upon the progress of the age, and the bright times on which we have come, better even than that age of which it was sung:—

"When great Augustus made war's temptests cease, His halcyon days brought forth the arts of peace."

with what a pitiful smile must the angels just then have glanced down at the great Krupp exhibit of guns of enormous size and power, made for the express purpose of destroying men, shattering their homes and demolishing their handiwork. The angels must have smiled, too, as they witnessed man's brilliant but futile effort to dispel the darkness of the scene by means of electricity. Must they not have felt like calling down and bidding the promoters of the Fair observe that the real darkness to be dispelled was not on the surface, but underneath, and in the very heart of the whole affair—and that while the "search lights" on the summits of the loftiest buildings, sweeping this way and that, might be of service in disclosing the material beauties of the scene by night, a higher search light, the eye of an angel, nay, the eye of God, Himself, penetrated the deeper, moral gloom, and discovered alike the beauty and deformity of this greatest exhibition the world has ever seen? Then one could almost imagine he heard the angels calling down: "O man!" while the electric fountain with its fairy-like, bending sprays of many changing hues, is unquestionably beautiful, what is needed in order to give true beauty to every soul in that world of wonders and in that vastly greater world of wonders all around your globe, is, that they not simply gaze upon, but be washed in a crimson fountain, the fountain opened in the house of David for sin and for uncleanness."

That God would have us indulge reflections such as these, was made apparent by His providentially permitting an event to occur, as the great Fair was about to close, that could not fail to startle those who may have imagined that the World's Fair had brought the millennium near. I refer to the horrible assassination of the Mayor of the World's Fair City, by a mad fool, whose folly seemed to be only increased by witnessing an exhibition of the material progress of the ages, and whose breast was only filled with death-dealing envy by observing the material prosperity of others. Thus must surely have already led many a man to ponder the great truth that the Kingdom of God cometh not with observation, that material displays cannot in themselves convert the human soul, and that man's deepest need is not reached and supplied by means of arts and inventions, however skilfully contrived. "Not by might, nor by power, but by My spirit, sayeth the Lord."

As a material exhibition, the World's Fair was without exception a grand display, unsurpassed by anything of its kind in all past ages. To individuals, to countries, and to the world at large it has no doubt had, in many ways, a valuable mission. We are glad that one of the effects of its object lessons has been to teach us to love and others to respect our own young country more than ever. We should be glad if it has also taught

us and others to love all mankind more, and to respect the various nations of the earth, not merely according to their worth, but according to the claim they have upon us, as belonging to one and the same great, needy, toiling human family, endowed by God with such inventive genius and other extraordinary powers as bid us remember that we are all God's offspring, and therefore should not worship idols or other material things.

But while rejoicing in every gratifying feature of this wondrous event, and acknowledging that it was the most remarkable display ever witnessed on earth, of the victory of mind over matter, and of man over this earth on which he has been placed, with the command to increase and multiply and replenish the earth and subdue it, and have dominion, its closing scene seemed specially designed in the providence of God to remind us that while it was a victory in its way, it was not the victory which mankind have yet to win on earth; and such as it was, it was not wholly victory. There was a thread of mourning interwoven with all its beauty, and a note of woe blending with its most joyous strains.

Its promoters intended that its closing hours should have been full of the shouts of them that triumph, but on the contrary, it was closed suddenly and closed in silence, and in the midst of the deepest sorrow. By the mad act of one man the splendour of that grand human achievement was tarnished and its glory dimmed; and every man who had been disposed to boast of victory was bidden put his finger to his lips—"And the victory that day was turned into mourning unto all the people. . . . And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle."

THE AUTHOR OF "RAB."

Up to this time no extended biography has been published of the brilliant and beloved Dr. John Brown, who gave to the world "Rab and his Friends," "Pet Marjorie," and that exquisite monograph on his father, the pastor of Broughton-place, Edinburgh. But a charming little volume has been lately prepared by Dr. Alexander Peddie, entitled "Recollections of Dr. John Brown, and it has been issued by Charles Scribner's Sons in most attractive style. Peddie was a school-fellow of Brown's and a brother physician; he loved him with his whole soul, and sat by his dying bed when the great genius was falling to sleep in the arms of his Saviour. The book is a precious one if it were only for the three or four admirable photographs which it contains; the one on the thirty-fourth page resembles him the most exactly as I knew him. None of them can reproduce the sweetness and humour of the handsome face.

I count it a great privilege to have walked with Wordsworth on Rydal Mount, and to have spent a happy hour with Carlyle (at the top of his power) in his Chelsea domicile, and with the poet Montgomery in his Sheffield home, and to have seen many of Britain's departed men of might, but none of them was so lovable as the rare genius who painted for us Rab, and poor dying Allie, and that wee sprite Marjorie Fleming. For marvellous descriptive power, I doubt if "Rab" has its equal in our language. Dr. Adams once said to me that he considered Dr. Brown's brief monograph on his father (which appears in "Spare Hours") the most perfect bit of biography he ever read. I have shed many a tear over some of its exquisite passages, and I cannot read "Rab" even now with dry eyes. When I last saw John Brown (in 1872) he gave me a picture of his sainted father. The beautiful, enger face, and the long, white locks of the veteran preacher bedding over his books, hangs now on yonder wall. I have also a most wonderful picture of Chalmers which Brown gave me, and which I prize above fine gold.

The dreamy eyes and firmly compressed lips are to the life.

In this book of Dr. Peddie's are several letters to Sir George Harvey, the famous Scottish artist who painted the "Highland Sacrament" and other pictures of Scottish scenes. During my first visit to Dr. Brown—in 1862—he kindly took me on a drive with him through Edinburgh, and it was pleasant to see how people on the sidewalks had a cheery salute for the author of "Rab" as he drove by. We went up to Calton Hill and made a call on Harvey, whom we found in his studio, with brush in hand, and working on a Highland landscape. Sir George was a handsome old fellow, with gray locks, and the two friends had a merry crack together. When I asked Harvey if he had ever seen any of our best American paintings, he replied, "No, I have not; but the grandest American productions I have ever seen have been some of your missionaries. I have met some of them and they were noble characters." On our return from the drive, Dr. Brown gave me the elegant edition of "Rab" with Harvey's portrait of the immortal dog whose body was thick set like a little bull, and who had fought his way to absolute supremacy like Julius Caesar or the Duke of Wellington." This volume of Dr. Peddie presents the playful side of Brown's character delightfully—his love of dogs and of little children and his bewitching manner at home. Yet he was often—like our Lincoln—shadowed by fits of deep melancholy. One day he was walking with a lady who was also subject to depression of spirit, and he said to her "Tell me why I am like a Jew?" She could not answer, and he replied, "Because, I am Sad-you-see." Tears and mirth dwelt very closely in his keen, fervid, sensitive spirit. Dr. Peddie quotes an intensely humorous poem on the "Duck of Pitlochry Standing on One Leg," which shows that if Dr. Brown had cultivated his gifts in that direction, he might have almost rivalled Thackeray. He insisted that he could not trammel his mind with metre and rhyme, but some of his prose-poetry is magnificent. It is remarkable that a physician who devoted himself to his exacting profession, should have been able to master such an immense amount of miscellaneous reading, and to have won such a splendid name in literature. It is the attribute of true genius, that it can do great things easily, and can accomplish its feats in incredibly short time. The immortal story of "Rab" was written in a few hours!

Dr. Brown inherited from his eminent father and godly mother a most devout faith in God's Word, and that faith was never shaken. When alluding to the scientific scepticism of these days, he wrote to a friend, "I am so glad that I was grounded in historic Christianity in my youth, and am almost mechanically secured against these fellows and their guns and shells, their mines and torpedoes." He was a communicant in his father's Broughton-place church, and his religious life was most humble and exemplary. He was not only pious; he was good. His closing hours are touchingly described by Dr. Peddie. He seemed to be frequently engaged in prayer, and his departing spirit was possessed in perfect peace. An intimate friend, Miss McLaren, who sat much beside him, tells us that on the last Sabbath of his life, she returned from church, and he enquired what the text was. Being told that it was, "In this world ye shall have tribulation, but be of good cheer, I have overcome the world," the dying man closed his eyes, and slowly repeated to himself, "Be of good cheer! And that, too, and that, too, from Him, our Saviour!" So passed away that sweet and gifted spirit, of whom Mark Twain once said in his quaint way, "He was the most extensive slave-holder of his time, and the kindest; and yet he died without setting one of his bondsmen free." Dr. Peddie deserves a chorus of thanks from the millions who love the memory of the incomparable Dr. John Brown.

HEART HUNGER.

Crowds do not always mean congeniality. There is a loneliness and heart-hunger felt among the many that is sadder and keener than any sentiment to be experienced even when one is entirely removed from all society. Somehow the gaiety, the lights, the music, all tend to emphasize rather than modify the feeling; and the onlooker would much rather flee to the heart of a great, quiet forest than to seemingly make one of a gay throng in which they have no interest.

What a strange thing life is in its different phases—sunshine then sorrow, a great joy followed by an equally overwhelming grief, a crowd to-day, solitude to-morrow. Life is one great panorama of contrasts, all light and shade; and we wonder why there is so little light and so much shadow, yet heart bowed down, does not the darkness only tend to emphasize the sunlight when the great rays burst through the clouds and pain and trouble are swallowed up in the hope of a glorious future which bears no trace of the years gone by, the memory of which is known only to the one who has received the baptism of fire.

If you are lonely, if you are depressed, look not into the sepulchre of the past, but rather resolutely turn your face to the life work the future has in store, and which when it does come may have in it such a burst of glory that all the petty minor difficulties of other years will be forgotten and buried deep along with the blasted hopes and disappointments that seemed at the time quite unbearable.—Catholic Register.

SPRIT OF THE SCOTTISH MANSE.

A correspondent of The Speaker has been residing in a Scottish manse and has been enjoying it. "The manse," he says, "gives character alike to the place and to the people. For the manse is perhaps the most potent and typical institution in rural Scotland. The 'big house,' or whatever the place may be that corresponds to the English manor or hall, is much less important and characteristic. The clergy have been for the past three hundred years the real aristocracy, the true leaders and heroes of the people, interpreting and educating the national mind, possessing the popular imagination, filling the common heart. The lords and gentry have been largely educated in England, have lived there for the greater portion of the year, have had there their social and political ambitions, and have grown too alien in mind and feeling either to understand or influence the people. But the clergy have been the most distinctive products of Scottish education, which, so far from separating them from the people, has really qualified them to be their teachers. Much of the national love of learning was due to the way in which learning was embodied in the manse, and the dignity it gave to him who was esteemed as the father even more than the pastor of his people." No truer words have been spoken. The separation of the present land-owning class in Scotland from the interests and mind of the people is so complete that now no real understanding between the two seems possible.

There are many good stories about the great lawyer, Rufus Choate, but none more characteristic than the following. One morning as he entered his office, his clerk rose and said:

"Mr Choate, a gentleman has just left here who wants you to undertake a case for him."

"Ah, and did you collect the regular retaining fee?"

"I only collected \$50, sir."

The regular fee was \$100, and in a reproving tone Mr. Choate said:

"But, sir, that was unprofessional—yes, very unprofessional."

"But, sir," said the clerk, apologetically, and anxious to exonerate himself from the charge, "I got all he had."

"Ah," said Mr. Choate with a different expression, "that was professional—quite professional."

Missionary World.

THE JEWS.

Dr. Dalman, of the University of Leipzig, and an authority in regard to Gospel work among the Jews, has published a statistical summary of the status of the societies engaged in this work. In English there are nine Jewish mission societies; in Scotland, six; in Ireland, one; making a total of sixteen societies, employing three hundred and thirty-four men at eighty-four stations, with an income of 1,602,100 marks during the last twelve months. Germany has more societies than Great Britain—namely, thirteen—but does much less work. A number of societies do no work on their own account, but only co-operate with others. As a result the German associations employ only twelve men at eight stations, and have an income of 62,475 marks. Switzerland has one society with one missionary, but two stations, and an income of 10,100 marks. The Netherlands have three societies with two missionaries at one station, and 17,700 marks income. France has two societies, with three labourers at three stations, and 14,000 marks income. Sweden and Norway have four societies, with eleven labourers at five stations and an income of 56,050 marks. Denmark has one society, with one missionary at one station, and 2,700 marks. Protestant Russia reports four societies, with five men at four stations, and an income of 30,400 marks. The United States reports eight societies, with twenty-six men at sixteen stations, and an income of 139,800 marks. While Palestine has two societies, with three men at two stations; and Australia one society, with one man at one station. This makes a grand total of 55 societies, with 399 missionaries at 127 stations, and an income of 1,935,325 marks.

The United Presbyterian Foreign Missions Committee, Scotland, is providing a women's hospital for their Moukden medical mission (Manchuria) Mrs. Christie (the medical missionary's wife) pleaded for such a hospital a few months ago—and the appeal at once called forth generous responses. One friend sent £150, another £15, and no doubt others will follow. But the committee consider the need so pressing that they are undertaking the responsibility of building the new hospital at once, though still asking special gifts towards the cost. They have sanctioned an immediate expenditure for this purpose of £500, with which it is hoped they can erect a hospital with accommodation for fifteen patients. Dr. Lyall believes the hospital he wants—somewhat larger, we understand, than is necessary at Moukden—could be built for £600. Towards that sum special donations have been received or promised much larger in amount than the Foreign Missions Committee of the United Presbyterian Church had at their command when they telegraphed permission to proceed at once with the Moukden hospital.

The first public missionary meeting of this session in connection with Knox College was held on Friday evening last and besides being well attended, was in every respect an excellent meeting. Mr. David Fotheringham, P.L.S., occupied the chair, and gave a brief account of the society's history and work. This was the subject of the address of the President, Mr. Wm. Cooper, B.A., of the society, and was full of interest. Mr. J. A. Sillmon, a student, told of his personal experiences as a missionary in China in connection with the China Inland Mission, and the Rev. Mr. Neil, of Westminster church, gave a spirited and forcible missionary speech. Appropriate music was given by a choir of the students and the students' glee club.

INDORE MISSIONARY COLLEGE FUND.

Received additional up to Nov. 30, from—
 Mrs. Miller, Kippen \$ 5.00
 Miss McDonald, Kippen 1.00
 Miss McLean, Kippen 1.00
 Miss Jennie Duncan, Blyth 2.00
 Miss E. Beckett, Peterboro' 2.00
 Mr. W. McMillan, Brucefield 1.00
 A Friend, Whitby 10.00
 Total now in hand \$79.43

ANNA ROSS

Brucefield, Ont.

A PASTOR'S EXPERIENCE.

THE TROUBLES OF A CANADIAN CLERGYMAN.

Attacked with a Disease Unknown to Physicians—He Had Almost Given up Hope When the Hand of Relief was stretched Out to Him.

Rev. S. J. Cummings, the pastor of the First Baptist church, of Delevan, New York, has had an experience that makes him one of the most talked of men in Cattaraugus county. To a reporter of the Buffalo News who called upon him, Mr. Cummings made the following statement, which he put in the form of an affidavit:

"I am now feeling so well that I am entering on a series of special meetings, and am returning to work with all my old time vigor. I was prostrated in June last and was treated by three physicians, one near this place and two in the city of Buffalo, but received no benefit or encouragement from them. They all were of the opinion that I would have to resign my pastorate and quit preaching. Nevertheless I now feel entirely recovered.

"I cannot give you the name of my disorder. It baffled the physicians, and they could not agree as to the nature of the trouble. After the slightest exposure, as in the damp of the morning, or after the dew fell in the evening, my limbs would swell and become discolored and my body would become racked with pain. These attacks would last three or four hours, but they would usually leave me helpless for at least a day after the acute pain had passed. At night I was unable to sleep. The strain upon my nervous system was tremendous. I became so prostrated as to be unable to take exercise. I could do scarcely any work in my study, and frequently could not preach to my people. Sometimes for a week the muscles of my arms would be so affected that I could not write a letter or pen a discourse.

"On the recommendation of the physicians who examined me, my church granted me a vacation for a month, and I went to my old home at Oakwood, Ont., north of Toronto, for a rest. On reaching home my father urged me to try Dr. Williams' Pink Pills. I protested on the plea of having taken so many medicines that I had lost all faith in them. But he had heard of their efficacy and insisted on my giving them a trial. He brought me two boxes and I commenced to take them. I soon found my health improving so rapidly that I returned to my home and family at this place. Some of my friends insisted that the benefit was only temporary, that I would soon have a relapse and be worse than before, but I have continued to take them and now feel like a new man. The sudden attacks of pain which formerly prostrated me on my bed do not recur, and I have exposed myself many times in a way that would have formerly brought them on.

"In my family I have found them very beneficial. My wife finds them more helpful to her than anything she has ever taken. I have spent hundreds of dollars in doctors' remedies and patent medicines, but all to no avail until I tried Pink Pills.

"S. J. CUMMINGS."

Subscribed and sworn to before me this 19th day of September, 1893.

JOHN HUNT, Notary Public.

Druggists everywhere bear witness to the firm hold this wonderful Canadian medicine has taken upon the public, and to the vast good it has accomplished in relieving suffering, and thousands of grateful people like Rev. Mr. Cummings, cheerfully testify to the benefits derived from its use, often after skilled physicians have absolutely failed to help them. If you are ailing cast prejudice aside and give this marvel of modern medical science a fair trial. An analysis of Dr. Williams' Pink Pills show that they contain in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' Dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, that tired feeling resulting from

nervous prostration; all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. There are no ill effects following the use of this wonderful medicine, and it can be given to children with perfect safety.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cents a box or six boxes for \$2.50, and are never sold in bulk. There are numerous imitations and other so-called blood builders against which the public are cautioned. If your dealer does not keep Dr. Williams' Pink Pills they will be sent post-paid on receipt of above price.

During the sitting of the late Waldensian Synod, the King, who was in the neighbourhood of its meeting-place, received, in a very cordial and affable manner, a deputation from it. He expressed his interest in the Waldenses, and his attachment to them, and spoke of them as being one of the "foremost members of the Italian family."

"The Aged and Infirm Ministers' Fund," says the Free Church of Scotland Monthly, "has always been recognized as having a special claim upon the Church; and the Committee record with deep thankfulness to God their sense of the liberality of many towards this Fund, of the measure of good which has been accomplished by it."

The Pre-Disruption Fund of the F. C. of Scotland is applied for the survivors of the noble band of men, who at the time of the Disruption left the Established Church and became ministers of the Free Church. Those of them whose incomes do not otherwise amount to £200 receive grants of £40 or £47 each, according to circumstances. The report to the last General Assembly showed that there were still twenty-six ministers who received grants from this fund, during the year 1892-3.

Canon Barnett, in a recent article, proclaims the failure of the Church in the East of London. He notices particularly, in evidence of this, the small attendance on the services, the few votes given at School Board elections, and the absence from Church conferences of the local leaders. For causes of the failure he specifies three things—the wealth of the Church, the formality of its ritual, and its non-democratic character. The parson, as a rule, is looked at with suspicion by the workingman. He is supposed to desire to keep the lower classes down, and to reduce them to a position of virtual serfdom. Under these circumstances, it is not wonderful that he should not be drawn to his Church.

A foolish person builds foolishly, and a wise one sensibly, a virtuous one beautifully, and a vicious one badly. If stonework is well put together, it means that a thoughtful man cut it and an honest man cemented it. If it has not too much ornament it means that its carver was too greedy of pleasure; if too little, that he was rude, or insensitive, or stupid, or the like. A man may hide himself from you or misrepresent himself to you every other way, but he cannot in his work. There, be sure, you have him to the inmost; all that he likes, all that he sees, all that he can do, his imagination, his affection, his perseverance, his impatience, his clumsiness, everything is there. If the work is a cobweb, you know it was made by a spider; if a honeycomb, by a bee; a worm-cast is thrown up by a worm, and a nest wretched by a bird; and a house is built by a man, worthily if he is worthy, ignobly if he is ignoble. And always, from the least to the greatest, as a thing made is good or bad, so is the maker of it.—Ruskin.

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J. F. CUNNINGHAM.

Cape Island.

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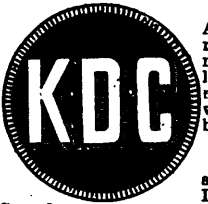
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Analyses show them to contain liberal amounts of the ethereal and saline elements, sugar and tannic acid etc., characteristic of true Wine and which modify materially the effects which would be produced by alcohol alone.

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

CHAS. F. HEEBNER, Ph. G. Pharm. B. Dean and Professor of Pharmacy. Ontario College of Pharmacy.

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References by permission.—Mr. Jas. Alison Treasurer Cookes Church, Toronto; Mr. John Duncan Clerk of Sessions, Knox Church, Toronto.

The Exchange Telegraph Company gives currency to a report that a strong and influential section of the Irish party will nominate Mr. Arthur O'Connor for the chairmanship of the party at the next election. The altered political situation requires, it is said, a more militant leader than Mr. McCarthy.

Mirard's Liniment cures Colds, etc.

Ministers and Churches.

Rev. John Eadie will be inducted into the charge of Point Edward congregation on 12th December, at 2 p.m.

In E. Lambton, Dr. McKinnon, an elder of the Presbyterian Church, Alvinston, is a candidate for the local legislature.

The Presbyterians at Eugenia, a flourishing young congregation under the pastorate of Rev. J. Wells, decided at a recent meeting to build a new church on the site purchased by them some months ago. The building is to be brick veneered, 32x52.

The Oshawa Auxiliary of the W.F.M.S. held its annual thank-offering meeting in Oct. The hour was much enjoyed by those present. The address given by Miss Gordon, President of the Whitby Presbyterian, was highly appreciated. A most suitable programme was rendered by the members of the Auxiliary. The thank offering amounted to \$32, which amount will probably be increased by those not able to be present.

A union Thanksgiving service by the Presbyterian, Baptist, and Methodist congregations of Flesherton, was held in the Methodist church Thanksgiving Day, and Rev. J. Wells, M.A., the talented pastor of Chalmers church preached an appropriately patriotic, and most edifying sermon. The other resident ministers assisted in the service, which was one of the most enjoyable Thanksgiving services held in Flesherton for many years.

Thanksgiving services were held at Winchester. In the morning the Rev. Donald Stewart, of Dunbar, delivered an appropriate and impressive discourse, based upon Micah II, 10. The collection amounted to over \$70, which will be distributed amongst the following schemes of the church—viz: French Evangelization, Queen's and Manitoba College. In the evening the Willing Workers gave a social entertainment in aid of the building fund of the new church. A very large audience assembled. The pastor, in a few well chosen remarks, called Dr. McLaughlin to the chair. Stirring addresses were given by Rev. Messrs. Stewart, of Dunbar, Gloag of Morewood, and Huxtable, of Winchester. Rev. Mr. Connery, pastor of the church, gave several readings and recitations in his usual artistic style. The proceeds of the evening amounted to \$41. Since Mr. Connery's settlement at Winchester, a few months ago, the church building has become overcrowded at all the services. Encouraged by this success the congregation has secured a lot in a central position in the town, and in the spring intend to expend ten thousand dollars in a new church.

The Bloor St. Presbyterian church held special services on Sabbath, the 12th November, it being the sixth anniversary of the organization of the congregation. The Rev. Dr. MacVicar, Principal of the Montreal Presbyterian College, occupied the pulpit and preached earnest and thoughtful sermons both morning and evening. Special collections were taken up for the building fund of the church. On the following Wednesday evening a social meeting of the congregation was held, when the large lecture room was filled to overflowing. Mr. Thos. McCracken, chairman of the Board of Managers, was appointed chairman, and briefly stated the object of the meeting. He then called upon Dr. MacLaren who gave an outline of the history of the congregation from its inception to the present time. Eight persons met in a room on Sussex avenue, to discuss the desirability of holding services in the neighbourhood, and it was subsequently decided to open a Sabbath school, and hold Sabbath evening services. Soon the meeting became too large for the room, and they moved to Convocation Hall, Knox College. Having obtained leave from the Presbytery, the congregation was organized six years ago, Nov. 16, 1887, with a membership of 70. Having built the school room on the site of the present church, the following year, in Sept., 1888, the Rev. W. G. Wallace was settled as pastor, the membership of the congregation at that time being 159. Since then the growth and prosperity of the congregation have been phenomenal. The present handsome church edifice was opened for worship in June 1890, with a seating capacity of 1,200, and it is always well filled at the Sabbath services. The membership is now 706. The event of the evening then took place. Mr. G. Robb, Mr. J. L. Blaikie, Mr. George Crane and Mrs. J. Harvie came to the front, and Mr. Robb, in an admirable speech, on behalf of the ladies of the congregation, presented Mr. Wallace with a pulpit gown and bands; and Mrs. Wallace with a beautifully finished mahogany secretary, and an oak hall settee. Mr. Wallace in a few well chosen remarks, on behalf of Mrs. Wallace and himself, thanked the ladies for their very handsome gifts. Miss Miller and Miss Hallworth then sang several sacred selections, after which refreshments were served by the ladies, and a very pleasant social hour was spent by the congregation in getting acquainted with each other.

A series of evangelistic services were conducted in St. Paul's church, Thornbury, for four consecutive weeks, ending Friday, Nov. 3rd. The Revs. Dr. McRae, of Collingwood, Dr. McTavish, of Toronto, and Mr. Knox, of Banks, assisted the pastor, Rev. J. L. Simpson. Their assistance was greatly appreciated by the congregation and community. The meetings were largely attended each evening, the greatest work of grace ever experienced in these parts, being carried on, resulting in about fifty professing faith in Christ. It was also a season of deep spiritual quickening to the members of the congregation. The afternoon meetings for believers, conducted by Dr. McTavish, were exceedingly edifying and precious, and will be long remembered by those who attended as the most help-

ful and blessed seasons of grace ever enjoyed. The communion of the Lord's Supper was dispensed on Sabbath, 19th inst., to the largest body of communicants assembled in the history of the congregation, forty-seven being added to its membership, viz., three by certificate and forty-four upon profession of faith. A communicants' class had been conducted by the pastor during the intervening weeks, which was well attended. On Monday evening, the 20th inst., forty-five of the new members met at the residence of the pastor and after tea, spent a pleasant evening, in forming more fully the acquaintance of each other in their new relationship as the children of God. It was truly enjoyable to see the Christ-like spirit manifested, giving us to realize the beauty of that Scripture, "Ye are all one in Christ Jesus." The meeting closed with devotional exercises.

Anniversary services were conducted in the Presbyterian church, Campbellford, on Sabbath, 19th inst., by the Rev. Principal MacVicar, D.D., LL.D. from the Presbyterian College, Montreal, who preached to large audiences morning and evening, and by Rev. T. W. Jolliffe, minister of the Methodist church, in the afternoon, from Psalm lxxii., 17. Principal MacVicar took for his text in the forenoon, Rom. x. 13: "For whosoever shall call upon the name of the Lord shall be saved." In the evening the text was Heb. vi., 11, and the sermon was a powerful and persuasive argument in favour of the doctrine of full assurance. Altogether last Sabbath was a day to be remembered by the members of St. Andrew's congregation. On Monday night the annual tea was held, at which there were between three and four hundred persons present. Addresses were delivered by Rev. T. W. Jolliffe, pastor of the Methodist church, Rev. John Moore, pastor of St. Andrew's church, Seymour east, Rev. D. Thomson, of Hastings, and Rev. D. Williams, pastor of the Seymour east circuit. All were admirably given—brief, spirited, vigorous addresses—directed towards Christian effort and harmony, and serving food for reflection for all thoughtful minds. A very pleasant reception, unattended by any fixed ceremony, was given the Rev. Principal MacVicar, of Montreal, at the residence of the Rev. A. Dowsley, in Campbellford, on Saturday evening, 18th inst. Mr. and Mrs. Dowsley added to the entertainment of their guests by very generously serving refreshments—cake, tea, coffee and cocoa—to all present, and a most pleasant time was passed in converse together. Mr. Dowsley's large and valuable collection of relics, which he brought with him from China, Japan and Palestine, were viewed with some curiosity and considerable interest by everyone, and the company did not separate till after 10 o'clock, well peased with the reception tendered them.

OBITUARY.

THE LATE REV. J. H. SIMPSON, OF BRUCEFIELD.

It is with the deepest sorrow that we this week chronicle the death of the Rev. J. H. Simpson, the beloved pastor of Union church, Brucefield, which took place at the manse, on Thursday morning, 9th inst. Mr. Simpson was born in Montreal, on Nov. 15th, 1845, of Scotch lineage. Shortly after his birth his parents moved to Hamilton. Mr. Simpson received his early education in the school of Nelson township, and Dr. Green's academy, Port Nelson, from which he obtained his certificate, and began teaching, which profession he followed for eighteen years. When principal of the Thorold public school he formed the congregation of Louth, which was afterwards united to Merritton; he was then called to take charge of the whole field, which he did for six years. During this time he attended Knox College, Toronto, and graduated from that institution in the spring of 1886. Several invitations and offers of calls were extended to him, but a very unanimous and hearty one came from Union church, Brucefield, which he accepted, continuing its pastor until death called him to his reward. He entered upon his work in Brucefield with great enthusiasm, and received the hearty sympathy and support of the congregations, in his efforts to build up the great Redeemer's kingdom. He was a zealous temperance worker, and strongly advocated the cause of total abstinence. He also took a deep interest in the Sabbath school, and taught the Bible class with much acceptance, while health permitted. It was mainly through his efforts that the Sabbath School Association of Tucker-smith, Stanley and Hay was formed, which has ever since sought to develop an interest in the religious training of the young. He also threw his whole soul into the Christian Endeavour movement, and organized in connection with his own

congregation the first society in Huron, and thus secured a band of zealous young Christians to rally around him and assist him in carrying on the Lord's work. His sermons were plain, pointed, and full of the Gospel. His last discourse to his people may be regarded as characteristic of the whole of his preaching. His text was, "And I, if I be lifted up from the earth, will draw all men unto me" —John xii. 32.

During his ministry many made a profession of faith in the Lord Jesus; indeed, seldom did a communion service arrive without some visible evidence of the fruit of his labours, which greatly cheered him in his work. During his last illness he was courageous, and hopeful till nearly the end, that the Master would spare him a little longer to preach the Gospel to his dear people. However, when he saw that such was not to be his lot, he could say from his heart, "Not my will, but Thine, be done," and was willing "to depart and be forever with the Lord." The Lord gave him rich grace to glorify Him in dying. His faith was strong, his mind was clear, and his peace was like a river. His last words were, "Jesus save me. Come Jesus." During his affliction great sympathy was manifested toward him and his family by his congregation and other friends. All that loving hearts and willing hands could do was done to comfort them in their sorrow. The funeral was largely attended, not only by his own congregation, but many from the neighbouring congregations came to show their sympathy with the family and congregation, and their respect for a minister much beloved. "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

A widow and two sons have been left behind, who, we understand, are likely to continue to make Brucefield their home.

The Presbytery of Huron, which met in Brucefield on the 14th inst., passed the following minute in reference to the subject of the above notice:—

The Presbytery of Huron, in session assembled, would recognize the hand of the Lord in calling from their midst their brother, the Rev. J. H. Simpson, pastor of the congregation of Union church, Brucefield. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. Our brother has been summoned early in life to rest from his labours and to enter upon his reward. The Lord gave to him gifts of a high order, which were faithfully used in seeking to advance His Kingdom among men, and now that he has been called home, the Presbytery expresses its sorrow for the loss of a brother so genial and so diligent in every good work. The Presbytery would also convey to Mrs. Simpson and sons their deep sympathy in their sore affliction, and pray that the God of all grace and of all comfort may support and sustain them in their night of weeping, and supply all their need, according to His riches in glory. The Presbytery also expresses its deep sympathy with the session and congregation, in the loss they have sustained by the removal of a pastor so dearly beloved, whose services were so highly appreciated.

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ed by the congregation and so richly owned by the Master; and it is our earnest prayer that the Lord will continue to bestow His blessing upon the seed sown, so that there may be an abundant harvest, to the honour and glory of His name.

PRESBYTERY MEETINGS.

At an adjourned meeting of the Presbytery of Whitby, held in St. Andrew's church, Pickering, on the 14th inst., after due deliberation, it was resolved unanimously that in view of Mr. Klippen's long and successful pastorate in Claremont, and the expression of hearty appreciation of his services now given, by the commissioners, the Presbytery declined to accept his resignation. The large and influential deputation, which included quite a number of ladies from the Claremont congregation, were greatly delighted with the decision. Mr. Klippen has done excellent work at Claremont during the last nine years, and it will be a gratification not only to his own flock, but to the entire community that he is to remain among them.

The Presbytery of Stratford met in Knox church, Stratford, on the 14th inst., Rev. John Kay, Moderator. A request from the congregation of Avonton to dispose of their old church and build a new one, was granted. Rev. D. Findlay spoke in behalf of his mission work, and sought help to aid in building churches and manse. The Presbytery commended his work to the liberality of the congregations. The Conveners of the A. & I. M.; W. & O.; and F. M. funds reported. The Presbytery passed a resolution urging on the members of the Church, the propriety of voting for the prohibition of the liquor traffic. Messrs. Pyke, Panton, Hamilton, Callin and Ross were appointed to examine the proposed changes in the hymnal and report. The remnant representation of mission stations was approved.—A. F. Tully, Clerk.

The Presbytery of Hamilton met on November 21st. Pleasure was expressed that Dr. Laidlaw and Mr. Dey were now able to resume their pastoral work. Mr. Purvis, of International Bridge, was recognized as a catechist, and recommended to the G.A. Home Mission Committee. A motion to make the basis of assessment for the Presbytery, Synod, and General Assembly funds, the ordinary revenue of each congregation was laid on the table until the overture now before the Assembly on the subject be disposed of. A call from Blackheath to Rev. D. B. Marsh, and another to Rev. J. H. Courtenay from International Bridge and Fort Erie were sustained. A motion was adopted and ordered to be read in all the churches expressing the desire of the Presbytery that all members and adherents of the Church should do what in them lies to secure a decided majority in favour of prohibition at the approaching plebiscite. The resignation of his charge at Grimsby by the Rev. J. G. Murray on account of failing health, was laid on the table, and the congregations will be cited for their interests.—John Laing, Clerk.

At the last regular meeting of the Presbytery of Whitby, held in Bowmanville in July last, it was resolved to hold a convention of the Young People's so-

cieties within its bounds, at Oshawa on the day preceding its next regular meeting. This convention accordingly met in the Presbyterian church, Oshawa, on Monday, 16th Oct. Two sessions were held, afternoon and evening. From ninety to a hundred delegates were present and great interest and enthusiasm prevailed. At the evening meeting, the church was filled to the doors, and the speeches of Dr. McGillivray and Revs. John Abraham and J. A. McKeen were of a very high order and must have made and deepened devotion for the Blessed Master and zeal for His work in many hearts. Next day, Oct. 17th, the Presbytery met in the same church and was constituted with prayer. Rev. Louis Perrin, B.A., Moderator. The first business which engaged attention was the presentation of a resolution, expressing devout gratitude to God for the success of the convention of Monday, and then a lengthened deliberation followed as to eliciting practical outcome of the meetings. It was finally decided that the Young People's societies should undertake to support at least three missionaries in destitute regions of the great Northwest. Other business was the licensing of Mr. John R. Sinclair, M.A., to preach the Gospel. Then a resolution on the resignation of Newcastle congregation by the Rev. W. F. Allen, B.A., owing to the ill-health of his wife. The resolution paid a high tribute to the faithful and able services of Mr. Allen, expressed regret at his removal, and assurance of brotherly love, with a prayer for his success in some other corner of the vineyard. Mr. A. H. Klippan tendered his resignation of the congregation of Claremont and the Presbytery appointed the Clerk to preach and cite the congregation to appear for their interests at an adjourned meeting of the Presbytery to be held at Pickering on the 14th November next, at 10 o'clock, a.m. Mr. McKeen moved on the question of the prohibition plebiscite: "The Presbytery would repeat the deliverance of the supreme court of our Church that the general traffic in intoxicating liquors is contrary to the Word of God and to the spirit of the Christian religion, and that it ought not to be legalized by the votes of Christian people, and in view of the fact that the Ontario Legislature has appointed a plebiscite by the first of January, by which the electors of our Province may express their judgment on the prohibition of the liquor traffic, the Presbytery express the hope that our people may be found united in their efforts to oppose this traffic, and urges upon our ministers the bringing this subject before their congregations." Carried unanimously.—J. McMechan, Clerk.

The Presbytery of Toronto met on Tuesday, Nov. 7th, the Moderator, Rev. W. A. Hunter, M.A., presiding. As soon as the Presbytery was constituted, Mr. Melke presented and read a motion of sympathy and condolence with the Moderator in his recent bereavement, and the same was adopted by a standing vote of the Presbytery. Rev. G. E. Freeman, B.A., who had been absent in Colorado on account of failing health, presented the certificate furnished him on leaving this Presbytery, and his name was again placed on the appendix to the roll of Presbytery. A most encouraging report from the committee appointed to visit Mount Albert and Ballantrae, was presented, and in connection therewith, Mr. Young gave notice that he would move at next meeting of Presbytery, that application be made for an additional \$50, as grant from the Augmentation Fund, to this charge, making the total grant \$150. An extract the records of the Presbytery of Sarnia was read, setting forth that the Rev. J. C. Tibb had accepted the call addressed to him by Streetsville congregation, in this Presbytery. Arrangements were accordingly made for his induction, to take place on Monday, the 20th inst., at five p.m. Mr. Slimmon, who is seeking recommendation for ordination as a Foreign Missionary, was advised to pursue a course of study at Knox College during this session, and report to Presbytery at its April meeting. Reporting for a committee appointed to visit the western portion of the city, with a view to recommending a better location of churches and mission stations, it was recommended that Presbytery take into consideration the advisability of uniting the Bonar and Ruth street congregations. A committee was appointed to meet and confer with these congregations and with the congregation of Chalmers church, as to the advisability and possibility of effecting the proposed union. At a later stage of the meeting, it was also proposed to make the following arrangements of fields: St. Paul's and Fairbanks to form one charge; and Fisherville, Eglington, and Bethesda to form one charge; and a committee was appointed to meet and confer with these congregations in reference to the proposed change. Mr. Hamilton, whose resignation of

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the charge of Eglington and Bethesda, was laid upon the table at last meeting of Presbytery, still pressed the resignation. Commissioners were heard, and on motion the resignation was accepted, to take effect on the 18th inst. Mr. R. Wallace was appointed to preach on the 19th inst., and declare the pulpit vacant. Mr. Neil was appointed Moderator of Eglington and Bethesda during the vacancy. A minute in connection with the death of Mr. Miller, for many years an elder in connection with one of the congregations in this Presbytery, was presented by Mr. Neil and adopted by Presbytery. It was agreed to instruct the Clerk to send the apportionments for the schemes of the Church to each congregation as soon as these shall be received from the Conveners of the several committees.—R. C. Tibb, Clerk.

TWENTY-FIVE CENTS WELL INVESTED.

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In some parts of India, children are held in the rain to wash away the measles. It is effectual also in washing away the children.

At the time of the winter solstice it was customary in the earlier stages of the histories of the different peoples to have feasts in recognition of the power and influence of their nation's gods. It was made a festive occasion, a joyous and glad some time. To-day, times have changed considerably, and we have in vogue the custom of making presents to those near us by ties of relationship and friendship. A first-class jewellery establishment such as John Wanless & Co.'s, 172 Yonge street, Toronto, for instance, is an emporium for those articles that go to make suitable and heart-delighting gifts. A visit of inspection will show inexpensive trifles in great variety for grandfathers, grandmothers, husbands, wives, young men and maidens, school boys and school girls and for the little tots who have never seen Christmas yet. Intelligent buying on the part of this firm, gained by a long and practical experience, enables them to place their goods before the public at prices that please and which know one can undersell. They buy their stock personally from the manufacturers in Europe and United States, manufacture largely themselves and therefore offer their customers a splendid assortment of new, bright and up-to-date novelties. They are always pleased to see visitors and extend hearty invitation to all to take a look through their handsome warehouse.

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The number of members of the Wesleyan Methodist Church in England is reported to be 427,700, being an increase of 2,741 for the year.

There are some vain persons, that, whatever goeth alone, or moveth upon greater means, if they have never so little hand in it, they think it is they that carry it.—Bacon.

The ninth Annual Conference of the Northern Presbyteries of the United Presbyterian Church was held lately in Aberdeen. The proceedings lasted over two days, and the meetings were largely attended. Papers were read on practical and devotional subjects, and were followed by vigorous discussion.

AT HOME AND ABROAD. Physicians, travellers, pioneers, settlers, invalids, and all classes of people of every degree, testify to the medicinal and tonic virtues of Burdock Blood Bitters, the most popular and effective medicine extant. It cures all diseases of the stomach, liver, bowels and blood.

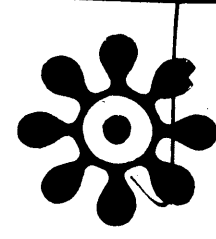
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British and Foreign.

In a letter to Sir Charles Cameron, M.P., Mr. Gladstone says that the Scottish Local Government Bill will have a claim to precedence next session.

The congregations of Killymurriss Presbyterian church, has decided to give a unanimous call to Mr. W. B. Sproule, B.A., a licentiate of the Donegal Presbytery.

A shell which had been imbedded in the earth since the Crimean War, forty years ago, was recently discovered. On being struck, it exploded, killing nine persons who were standing by, several others being injured.

The Press Association's Glasgow correspondent telegraphs: Sir John Gorst, Conservative, was on Wednesday elected Lord Rector of Glasgow University, receiving 916 votes against 695 recorded for Mr. Asquith, the Home Secretary.

The Press Association Edinburgh correspondent telegraphs: The rectorial election for Edinburgh University too place on Saturday and resulted as follows: Lord President Robertson, Conservative, 1,145; Lord Reay, Liberal, 728. Lord Robertson therefore elected.

It is amusing to read in a German paper, published in Bonn, a report of a case in which a witness, on being asked his occupation, replied that he was an old china manufacturer. The Lady remarks that collectors of rare bits of Dresden, Sevres, and other choice varieties will probably feel interested.

The new mayor of Gravesend, Mr. E. C. Paine, who succeeds the brother of Sir Edwin Arnold, is a staunch Presbyterian, and for 14 years been superintendent of St. Andrew's Presbyterian church Sunday school. The mayoress and the whole family are well known for the interest they take in good work of various kinds.

A memorial service for the late Sir Andrew Clarke was held in Westminster Abbey. Mr. Gladstone, Sir James Paget and Sir Richard Quain were among the pall-bearers. The Queen sent a wreath with an inscription of regret. The body was afterwards conveyed to the village of Essendon, near Hatfield, for interment.

Mr. Hayward, of Croydon, is about to publish a work entitled "These Eighty Years, or the story of an unfinished life," by the Rev. Henry Solly. In addition to the author's recollections of various distinguished men, such as Lord Brougham, Lord Lyttelton, John Stuart Mill, the Earl of Rosebery, Samuel Morley and others, his own varied experiences will be given.

The town of Santander, where the appalling dynamite explosion occurred, is deserted. The Queen of Spain visited the sufferers, and gave a very large sum for their relief. The bomb thrown into the pit of a theatre in Barcelona, caused over 30 deaths, 100 people being injured. Fifty Anarchists have been arrested. Only one of four bombs exploded, or hundreds must have perished.

The aggregate meetings of the Synodical Committee of the Presbyterian Church in England, were held lately in the College. The most interesting matter at the November meeting is always the selection by the Board of Nomination of a Moderator for the ensuing Synod. The motion to be proposed by Dr. Dykes for sending friendly greetings to the Church of Scotland has awakened keen interest, and the result will be eagerly awaited. The New York Evangelist commented very favourably on this proposition.

Who has not heard of the municipal enterprise of Glasgow? We shall hear of the city by-and-by. For Glasgow is about to start a labour colony, the first of its kind in the United Kingdom. The Glasgow municipality has had the benefit of the example of Germany, into which it lately sent a special deputation of inquiry. The shrewdest member of the deputation was Professor Mavor, the lecturer on economics, who has been appointed Professor of the University of Toronto. Whether the other great towns of the United Kingdom will follow Glasgow's example, remains to be seen; but they will have to do something.

Don't selfishly deprive your friend of cheerful company by remaining a dull, gloomy Dyspeptic. Restore your spirits by using K. D. C., the King of Dyspepsia Cures. It conquers every time.

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

On Sabbath evening, Nov. 12th, a united service was held in First New-towards church. The immense building was well filled, and the new secretary, Rev. D. A. Taylor, preached an appropriate sermon. He stated that there were at present above 2,500 orphans on the roll, and appealed to his audience to support the society which seeks to discharge the Church's duty to her fatherless children. The collection taken at the close was much larger than has been usual at such meetings.

The musical contributor of the Christian World, writes: "I have just been in Scotland, and have renewed acquaintance with many church music workers and the services they direct. At Glasgow, I attended Free St. Matthew's (Dr. Stalker), and was charmed by the rich sound of unaccompanied part singing by the congregation. At Partick Established church I heard singing as good and as general, with organ accompaniment. The Scotch people, however, have not taken to prose chanting.

The winter Protestant campaign has commenced under very encouraging circumstances. From every part of the country, says the English Churchman, reports reach us of Protestant meetings already held, together with numerous announcements of others shortly to take place. Our various Protestant societies show signs of exceptional activity in defending Protestant principles, and resisting the attacks of Romanists and Ritualists. On all hands, there are indications of a determination to leave no stone unturned in arousing the nation to a sense of the dangers to which it is exposed from sacerdotal intrigue within the Church of England, and Vatican influences from without.

Rev. Dr. Edgar delivered an interesting and able lecture on Monday evening, Nov. 10th, at the opening meeting in connection with the Armagh Presbyterian Young Men's Guild, the subject being "Our Era." The lecturer reviewed the progress of this age, and the advantages which this progress has conferred upon the people. He then traced the development of human thought and progress during the Christian era, and concluded by remarking that when the world would see before it a reformed and united Church it would then prepare itself for its last stand against Christian truth. Christ must reign until every foe is beneath His feet, and then shall He deliver up the kingdom to the Father, and God shall be all in all.

In Newcastle-on-Tyne and the neighbourhood, Presbyterians have come well to the front in the election to positions of civil dignity. The deputy-mayor of Newcastle is Alderman William Sutton, J.P. Mr. Sutton has been both mayor and sheriff in former years. He is an elder in Jesmond Presbyterian church, and is very well known from the part he takes in the public business of the English Presbyterian Church. The sheriff of Newcastle, Councillor John Gooden, is a member of Blakett street church (Rev. R. Leitch's). The mayor of Jarrow, Councillor Thos. Renton, is a member of Ellison street Presbyterian church, and invited the corporation of that borough to worship with him there one evening recently, when the Rev. A. Millar Marshall preached a sermon suitable to the occasion.

Do you feel the first muttering of indigestion? Don't wait for it to become chronic. Use K. D. C. K. D. C. Company, Ltd., New Glasgow N. S., Canada, or 127 State St., Boston, Mass.

The last decree of the Emperor William seems to sum up the Imperial idea, bequeathed by the first German Emperor. He has ordered that when he goes to church, all seats of which he can see the occupants, or from which he can be seen, shall be filled by soldiers, so that he may not be distracted or disturbed in his prayers. Evidently young William is no believer in the injunction, "Go into your closets when ye pray."

Dr. Pentecost begs persons not to send him anonymous communications, usually criticising some shortcoming of his. "It is cowardly and mean, and above all, impertinent, and does no good. The pastor is perhaps quite as well aware of his many faults as his congregation are," and "is sincerely regretful that he cannot please everybody, either with his preaching or with the discharge of his pastoral duties."

Mr. P. D. Gallagher, Dominion Cotton Mills, Brantford, Ont., writes under date of Sept. 25th, 1893: "My ankles were much swollen with rheumatism, and looked ready to burst: in fact my stockings were removed with difficulty, and I suffered much pain. St. Jacobs Oil was applied, which eased the pain at once, and the use of one bottle performed a permanent cure."

Ask for Minard's and take no other.



AYER'S SARSAPARILLA

CURES OTHERS WILL CURE YOU

PURE BLOOD, SOUND SLEEP, LONG LIFE, VITALITY, STRONG NERVES, MENTAL ENERGY, CLEAR SKIN, HEALTH

M. Hammerly, a well-known business man of Hillsboro, Va., sends this testimony to the merits of Ayer's Sarsaparilla: "Several years ago, I hurt my leg, the injury leaving a sore which led to erysipelas. My sufferings were extreme, my leg, from the knee to the ankle, being a solid sore, which began to extend to other parts of the body. After trying various remedies, I began taking Ayer's Sarsaparilla, and, before I had finished the first bottle, I experienced great relief; the second bottle effected a complete cure."

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

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

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

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

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

It was the First and is the Only PAIN REMEDY

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

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

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

25 cents per bottle. Sold by all Druggists.
RADWAY & CO.,
419 St. James Street, Montreal.

RADWAY'S PILLS,
Always Reliable.

Purely Vegetable.

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

RADWAY'S PILLS
Have long been acknowledged as the Best Cure for
SICK HEADACHE, FEMALE COMPLAINTS, INDIGESTION, BILIOUSNESS, CONSTIPATION, DYSPEPSIA, AND ALL DISORDERS OF THE LIVER.

Price 25c. per Bottle. Sold by Druggists.

The problem of profitably producing beet sugar in the West has apparently been solved. The factory at Norfolk, Neb., has manufactured and sent to market, within about four weeks, fifty-two carloads of the best granulated sugar, made from beets raised in Nebraska soil. -Kansas City Journal.



This is a very good likeness of our youngest, as he appeared recently, after having dropped out of his high chair on to the floor, very solid. We rubbed the afflicted parts thoroughly with St. Jacobs Oil, and he was soon put right again, and is now the joy and hope of our lives.

We shouldn't think, however, of being without St. Jacobs Oil in the house, not only on account of the Baby, who frequently receives knocks and scratches, but on account of the Rheumatic aches and pains, which we sometimes have.

We find that St. Jacobs Oil removes all these like magic—in fact, it is thoroughly a Household Remedy, and it is a household word, that St. Jacobs Oil "Conquers Pain."

CANADA'S . . . THE . . . BEST POLICY . . . DOUBLE MATURITY POLICY.

Are you thinking about taking some Life Insurance, and cannot make up your mind which company to insure in? Well, you will find that the

DOUBLE MATURITY POLICY OF THE MANUFACTURERS LIFE

The easiest and most convenient form of saving money for old age ever devised. The full amount insured for is payable at death or age 65, or as soon as the reserve and surplus combined shall amount to the sum insured, estimated at about thirty-one years from date of issue. The policy is

INDISPUTABLE AFTER THE FIRST YEAR

and you may live or travel in any part of the world, engage in any employment whatever, without prejudice or restriction. You pay your premiums and the Company will pay the insurance. That's the policy for you

MANUFACTURERS LIFE INSURANCE CO.,
63 Yonge St., TORONTO, Cor. Colborne.

MCCOLL'S OILS ARE THE BEST.
USE LARDINE MACHINE OIL, CHAMPION GOLD MEDAL OIL OF THE DOMINION.

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

The Finest High Grade Engine Oils are Manufactured by

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And learn how to get these books practically without cost.

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MISCELLANEOUS.

We see time's furrow on another's brow; how few themselves in that just mirror see!—Young.

We may neglect the wrongs which we receive, but be careful to rectify those which we are the cause of to others.—Dewey.

Wealth is a weak anchor, and glory cannot support a man: this is the law of God, that virtue only is firm and cannot be shaken by a tempest.—Pythagoras.

The means that heaven yields must be embraced and not neglected; else, if heaven would and we will not, heaven's offer we refuse, the proffered succour and redress.—Shakespeare.

In troubled water you can scarce see your face, or see it very little, till the water be quiet and stand still: so in troubled times you can see little truth; when times are quiet and settled, then truth appears.—Selden.

To me it is a delightful thought that during the familiarity of constant proximity the heart gathers up in silence the nutriment of love, as the diamond, even beneath the water, imbibes the light which it emits.—Richter.

The importance of this powerful agent—public opinion—for the prevention of injurious acts is too obvious to need to be illustrated. If sufficiently at command, it would almost supersede the use of other means.—James Mill.

The colour of our whole life is generally such as the three or four first years in which we are our own masters make it. Then it is that we may be said to shape our own destiny, and to treasure up for ourselves a series of future successes or disappointments.—Cowper.

That Pale Face.

For Nervous Prostration and Anaemia there is no medicine that will so promptly and infallibly restore vigour and strength as Scott's Emulsion.

Count Tolstoi, the Russian novelist, is said to have reproduced in the courtship of Levin and Kitty, where the lovers pronounce only the first letters of the words they wish to say to each other, the wooing of his wife and himself. The Countess was married at 18, and after 31 years of married life is the mother of nine children.

Positive economy, peculiar merit and wonderful medical power are all combined in Hood's Sarsaparilla. Try it. Hood's cures.

By means of a "reducing valve" the pressure of steam in one receptacle supplied from another may be automatically kept down to a lower point. On somewhat the same plan, a newly devised vacuum valve, made in Boston, will regulate the vacuum in the chamber, such as is needed in sugar and other manufactures.

HELEN KELLAR,

the extraordinary young Southern girl, blind and deaf, but possessed of such rare genius, is told her Life-Story in *The Youth's Companion*. This article is the only one this lovely and gifted young girl has ever written for publication, and she wrote it upon the type-writer with her own hands.

The signalling apparatus invented by Prince Louis, of Battenberg, has been highly commended by competent naval judges. The device consists of a sort of collapsible spheroid, capable of being opened and closed after the fashion of an umbrella, visible at sea for a far greater distance than flags, and by the use of which the Morse code signals can be easily made.

LIFE IS MISERY

To many people who have the taint of scrofula in their blood. The agonies caused by the dreadful running sores and other manifestations of this disease are beyond description. There is no other remedy equal to Hood's Sarsaparilla for scrofula, salt rheum and every form of blood disease. It is reasonably sure to benefit all who give it a fair trial.

Hood's Pills cure all liver ills.

The well-known French savant, M. Pasteur, had, a short time back, petitioned the British Government to authorize the despatch to India of a scientific mission for the express purpose of studying the vaccine of anthrax which prevails there to a very large extent. The Government has accepted the proposal, and has given the illustrious Frenchman all the powers he wished for.—India Engineering.

THE MOST EXCELLENT REMEDY.

DEAR SIRS,—I have suffered greatly from constipation and indigestion, but by the use of B.B.B. I am now restored to health. I cannot praise Burdock Blood Bitters too highly; it is the most excellent remedy I ever used.

MISS AGNES J. LAFONN, Hagersville, Ont.

Keep Minard's Liniment in the House.



A FRIEND

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

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

AYER'S PILLS

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

Every Dose Effective

If he who has little wit needs a master to inform his stupidity, he who has much frequently needs ten to keep in check his worldly wisdom, which might otherwise like a high-mettled charger, toss him to the ground.—Scriver.

BEYOND DISPUTE.

There is no better, safer or more pleasant cough remedy made than Hagar's Pectoral Balsam. It cures hoarseness, sore throat, coughs, colds, bronchitis, and all throat and lung troubles.

The depth to which the sun's rays penetrate water has been recently determined by the aid of photography. It has been found that at a depth of 553 feet the darkness was to all intents and purposes the same as that on a clear but moonless night. Sensitized plates exposed at this depth for a considerable length of time gave no evidence of light action.

FOR SEVERE COLDS.

GENTLEMEN,—I had a severe cold, for which I took Dr. Wood's Norway Pine Syrup. I find it an excellent remedy, giving prompt relief and pleasant to take.

J. PAYNTER, Huntsville, Ont.

Another new-born star has been discovered by photography at the Harvard Observatory in Peru. Mrs. Fleming, who is employed at Cambridge, in examining a lot of pictures recently received, found the "Nova" in the constellation of Norma. It is of the seventh magnitude, and its spectrum, which has been photographed, corresponds exactly to that of the new star discovered in Aurigo nearly three years ago.

DEAFNESS CURED.

GENTLEMEN,—For a number of years I suffered from deafness, and last winter I could scarcely hear at all. I applied Hagar's Yellow Oil and I can hear as well as any one now. MRS. TUTTLE COOK, Weymouth, N. S.

English journalists report that the contract for piercing the Simplon tunnel has been signed, the contractor undertaking to complete the work in five and a half years. It is expected that the tunnel will cost \$9,000,000, and that it can be enlarged after completion to the capacity of a second track in four and a half years' time, and at a cost of \$3,000,000.

Those who believe that Dr. Sage's Catarrh Remedy will cure them are more liable to get well than those who don't.

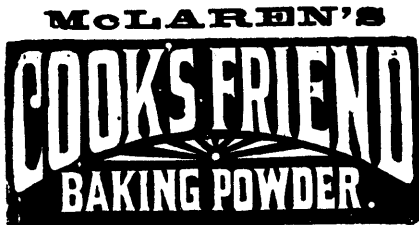
If you happen to be one of those who don't believe, there's a matter of \$500 to help your faith. It's for you if the makers of Dr. Sage's remedy can't cure you, no matter how bad or of how long standing your catarrh in the head may be.

The makers are the World's Dispensary Medical Association, of Buffalo, N.Y. They are known to every newspaper publisher and every druggist in the land, and you can easily ascertain that their word's as good as their bond.

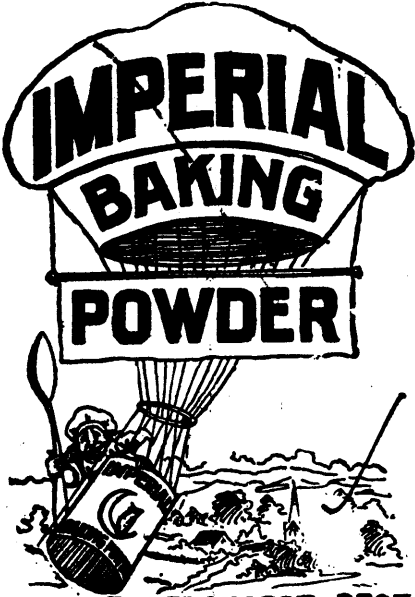
You wind your watch once a day. Your liver and bowels should act as regularly. If they do not, use a key.

The key is—Dr. Pierce's Pleasant Pellets. One a dose.

Miscellaneous.



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



PUREST, STRONGEST, BEST. Contains no Alum, Ammonia, Lime, Phosphates, or any Injurious.

STOCK FARM

Containing 485 Acres—Healthy Section. Handsome Dwelling. Shady Yards. Near Depot. Orchard select fruit; well watered; hardwood timber; mild climate. Free catalogue containing many bargains. E. B. CHAFFIN & CO., Richmond, Va.

Campbell's Skrei Cod Liver Oil advertisement with fish illustration and text: 'IT IS INVALUABLE IN CONSUMPTION CHRONIC COLDS, OBSTINATE COUGHS, WHOOPING COUGH, PULMONARY AND SCROFULOUS COMPLAINTS AND WASTING DISEASES GENERALLY.'

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

CHATTERBOX THE KING OF JUVENILES. No book has ever been made for young people which compares in value, or has had one-tenth the sale of this great annual. Millions of copies have been sold. The new volume for 1893-4 is just ready, and has over 200 large and entirely new pictures, several new stories, (each a book in itself), and hundreds of short stories, anecdotes, etc. The best Xmas present possible for boys and girls of all ages. Order from your bookseller or of us. ESTES & LAURIAT, Publishers, Boston.

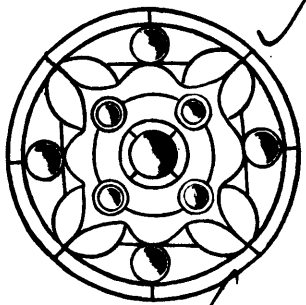
STAINED GLASS WINDOWS OF ALL KINDS FROM THE OLD ESTABLISHED HOUSE OF JOSEPH MCCAUSLAND & SON 76 KING STREET WEST TORONTO.

Minard's Liniment cures Distemper.

MEETINGS OF PRESBYTERY.

ALGOMA.—At Sudbury, in March 1894, at call of the clerk. BRUCE.—At Walkerton, on Dec. 12th, at 1 p.m. BROCKVILLE.—At Brockville, in First church, Dec. 12th, at 2.30 p.m. CALGARY.—At Calgary, first Tuesday of March, 1894. GLENGARRY.—At Vankleek Hill, on Dec. 12th, at 1 p.m. HURON.—At Clinton, on Jan. 16th, 1894, at 10.30 a.m. KINGSTON.—At Belleville, in St. Andrew's Church, on Dec. 19th, at 7.30 p.m. KAMLOOPS.—At Vernon, on Dec. 12th, at 10 a.m. LINDSAY.—At Lindsay, on December 19th, 1893, at 11 a.m. MINNECOSA.—At Gladstone, on March 12th, 1894, at 11.30 a.m. MAITLAND.—At Wingham, on Jan. 16th, 1894, at 11.30 a.m. MONTREAL.—In Presbyterian College, at 10 a.m., on Jan'y 9th, 1894. OTTAWA.—At Ottawa, in St. Andrew's Church, on February 6th, 1894, at 10 a.m. OWEN SOUND.—In Knox Church, Owen Sound for Conference, Dec. 18th, at 2 p.m., for business, 19th, at 10 a.m. PETERBOROUGH.—At Peterborough, in St. Paul's Church, on Dec. 19th, at 9 a.m. QUEBEC.—At Quebec, in Morin College, on February 27th. REGINA.—At Indian Head, on second Wednesday of March, 1894. ROCK LAKE.—At Manitou, in St. Andrew's Church. SAUGEEN.—At Clifford, on Dec. 12th, at 10 a.m. SARNIA.—In St. Andrew's Church, Sarnia on Dec. 12th, at 10 a.m. STRATFORD.—At Stratford, in Knox Church, on January 16th, at 10.30 a.m. TORONTO.—In St. Andrew's on first Tuesday of every month. VICTORIA.—At Nanaimo, in St. Andrew's Church, on Dec. 18th, at 2.30 p.m. WHITBY.—At Port Perry on third Tuesday of Jan'y, 1894.

CHURCH WINDOWS, ECCLESIASTICAL WORK, CATHEDRAL DESIGNS,



HOBBS MANUFACTURING CO., LONDON, ONT.

PARK BROS. 328 YONGE STREET. Good Work out Specialty. PHOTOGRAPHERS

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Miscellaneous

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HOT MEATS AT NOON AT 51 KING ST. EAST.

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

Applications stating qualifications, salary expected and furnishing references, should be addressed before 25th November, to

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That he must spend money in order to make money. He also knows that he must spend it judiciously.

During Hard Times

The merchant who makes money is the one who advertises. The advertisement is at work for him while he sleeps and brings him business from places where he would never go.

To Make Money,

He selects the best medium for his advertisement; the one that reaches well-to-do people who are likely to become his customers. He also selects a medium where his advertisement will be seen.

Experience Proves

That the newspaper is the best advertising medium, and that among papers the weekly is the most profitable. If you would be prosperous, carefully ponder these facts.

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JERUSALEM ON THE DAY OF THE CRUCIFIXION Is now open daily from 9 a.m. to 10 p.m. Lectures every hour. Admission 25 cents. Corner Front and York Sts., Toronto.

DUNN'S BAKING POWDER THE COOK'S BEST FRIEND LARGEST SALE IN CANADA.

Miscellaneous.

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MORVYN HOUSE, 150 JARVIS ST., TORONTO.

YOUNG LADIES' SCHOOL, For Resident and Day Pupils. MISS LAY, Principal. (Successor to Miss Haight.)

A thorough English Course arranged with reference to UNIVERSITY MATRICULATION.

Special advantages are given in Music, Art, French, German and Elocution. Resident French Teacher.

SEMINARY. Special offer to boy, girl, or student who sends 50c. for stamps and names paper. No run for profit. Tuition free, 88th year \$50,000 building. Opportunity surprises you. No one need lack education. Presbyterian, No. Granvil, N.Y.

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RECTAL TREATMENT: Polypus, Fissure, Diarrhoea, Piles, Fistula, Prolapsus, Hemorrhoids, etc., cured without the use of the Knife, Excision or Caustery.

DR. W. L. SMITH, Specialist in Chronic and Malignant Diseases, offers a sure, certain, safe and painless cure for Hemorrhoids or Piles, Ulcer, etc. Patients go about business after treatment. The most serious of all maladies is Ulceration because of its comparatively painless progress. Symptoms:—Protrusion, burning, bleeding and pain at times of and after passage; soreness in lower portion of back; mucus matter or bloody discharges; frequent urination; itching and moisture about the anus; constipation followed as disease progresses by diarrhoea; gradual decline, and in time prostration. Treatment in use over ten years. 300,000 successful operations. Consultations free. Offices and residence 450 Church St., TORONTO.

Miscellaneous.

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Diseases are often difficult to remedy.

SCOTT'S EMULSION

OF PURE NORWEGIAN COD LIVER OIL AND HYPOPHOSPHITES OF LIME AND SODA,

will restore a lost appetite, lost flesh, and check wasting diseases, especially in children, with wonderful rapidity. Coughs and colds are easily killed by a few doses of this remarkable remedy. PALATABLE AS MILK. Be sure to get the genuine, put up in salmon-colored wrappers. Prepared only by Scott & Bowne, Belleville.

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ALL REED ORGANS, ARE PIANOS,

STRICTLY HIGH CLASS IN EVERY PARTICULAR.

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BUCKEYE BELL FOUNDRY THE YANDELL & TIFT CO. Best Ingot Castings Cincinnati, Ohio, U.S.A. Lead & India BRASS BELLS, PEALS AND CHIMES. Price & Terms Free. Satisfaction Guaranteed.

MENEELY & COMPANY, WEST TROY, N. Y., BELLS For Churches, Schools, etc., also Chimes and Peals. For more than half a century noted for superiority over all others.

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CLINTON H. MENEELY BELL FOUNDRY TROY, N.Y., MANUFACTURER A SUPERIOR GRADE OF Church Chime and School Bells

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