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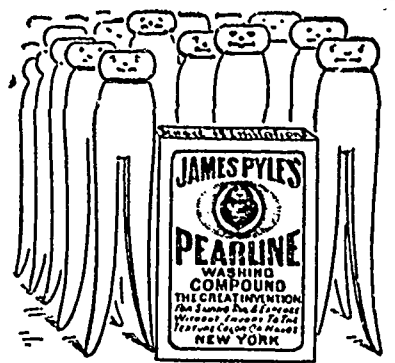
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PUBLISHED EVERY FRIDAY BY

**The Week Publishing Co.**  
TORONTO CANADA.

# THE CANADA PRESBYTERIAN.

Vol. 23.

TORONTO, WEDNESDAY, OCTOBER 17th, 1894.

No. 42.

## Notes of the Week.

The Toronto Bible Training School, which some time ago we noticed, has just been opened with very hopeful prospects. In the day classes are twelve young men and ten young women. About half of the latter are preparing for work at home as Bible women or pastor's assistants. One lady, a recent graduate of Toronto University, has chosen China for her field of labour, and others are ready to go to China, India or any other heathen country. Two of the students are University men, who are taking Bible studies in connection with their arts course. The evening classes are very largely attended, the average number present being about 120. The spirit of the students is admirable and all are engaging in directly Christian work in the city.

A correspondent of the *Standard* of Chicago, in a late number asks, Where is Chicago's Dr. Parkhurst? He tells us that when the New York Doctor first began to speak his mind plainly, the average conservative citizen said that his statements were a pulpit subterfuge, a sham, a bid for notoriety. But he kept on speaking and now the city stops to listen. There is no one man whom the guilty political tricksters and the corrupt police officials, and the minters of the coin of a debased justice, no man in all the city whom they would so like to see in his coffin, but to all appearance he is not going to gratify them. The city of Chicago, this writer says, "is just now having a scourge of 'living pictures,' which he calls a deadly blight, another path leading downward on the slimy road of immorality."

General Booth in this Jubilee year of the founding of the Salvation Army, has come to Canada on a visit to his forces, rather the Lord's forces, under his command in this country. He has been in Montreal and Ottawa, and has given before large audiences an account of the army's origin, organization and work. In due time he will be in Toronto, and not only Salvationists, but others, will gladly give him a cordial welcome, as a good man, a true philanthropist and the originator of an organization which has rendered untold blessing to countless multitudes, who, but for the Salvation Army's work, in spite of all other helpful agencies for the lapsed and downtrodden, would have been left to perish. The Army has long ago passed the stage of ridicule; it is now treated seriously, and honored as one of the mighty religious forces for uplifting men, and is spreading blessing wherever it goes.

Our Baptist brethren have had again to complain of opposition, assault and persecution in carrying on their work in the city of Quebec. It is strange that the most blinded Roman Catholic cannot see that such conduct, continued as it is in this case, only the more strongly arouses sympathy for those who are so persecuted, and deepens the determination that it must and shall be put down. As we have before said, the chief blame rests, not with the ignorant rabble, but with the priests and dignitaries of the church, who have only to say the word, and it would at once come to an end. In spite of these occasional outbreaks, it is pleasant to hear this testimony from one of the Baptist missionaries: "The old tiger of persecution has had its backbone broken, and that in great part by Roman Catholics themselves. God be praised for this! Now may His Word have free course amongst the people and be glorified."

A short article appears in the *Record* of our church for this month on "Religion in Public Schools," which most of our readers will see, but which we venture to recommend all to read. It expresses a true idea of the importance of this question, is marked by wisdom and moderation, and the solution it points to appears for a mixed community like our own, differing in religious beliefs, to be the only possible one. Meanwhile, as something to stay the mind upon, we quote the following with pleasure:

"The satisfactory solution of this 'school' question, whereby both the ends of righteousness, and that all children, no matter what the religious belief of their parents, should meet on common ground and receive their training together, can be attained, is one of the greatest problems of the day, and, like many another problem, it must be, in its place in the Great Plan of Providence, steadily drawing nearer the solution which will best benefit humanity and glorify God."

Dr. Barnardo, in the last annual report of his Homes, mentions that it marks the close of twenty-eight years of incessant and ever-enlarging effort for "no-body's children." His first Arab is by this time a middle-aged man, and after him have followed 24,000 waifs and strays. Fifty-one busy branches care for 5,000 boys and girls, with a saddened past behind them, and in the unknown future great potentialities. Seven principal branches during the year dealt with 2,123 applications, from which 1,006 were admitted to the Homes. These "Homes" gave 14,636 separate nights' lodging during the year, to apparently homeless candidates, and 44,756 free rations. This report speaks of ever enlarging work, and ever increasing need. The income for the year has been £134,053 19s 1d, being £1,173 18s 8d more than last. During the year covered by the report there were sent out to this country 834 trained and tested young emigrants, 758 being boys and 76 girls, 107 more than in the previous year, and the highest number yet reached. Altogether, 6,571 emigrants have been sent to homes in the colonies, of whom over 98 per cent. are reported to have succeeded.

The death of Professor David Swing, the other day in Chicago, will recall to many the great heresy trial in which he was the accused, and President Patton, who has been delighting Toronto Presbyterians, were the principal figures, the latter mainly conducting the prosecution. At that time, 1874, the deceased, although acquitted, withdrew from the Presbyterian Church, not feeling satisfied to remain where his teaching was so widely distasteful. He then began preaching in McVicker's Theatre, his congregation removing, four years later, to Central Music Hall, built in part for this purpose, and which the people to whom he preached have continued to occupy until now. His congregation was named the Central Church, but a church organization, properly speaking, never existed. His topics, in preaching, took a wide range, dealing with questions of public interest on many lines, as well as with those properly religious. He was a man of fine culture, with a style of oratory very captivating to many, although notable chiefly for graces of style and literary finish. Prof. Swing was sixty-four years of age, having been born in Cincinnati, Ohio, in 1830.

At the opening of Montreal Theological College the Rev. Dr. MacVicar, the Principal, made the gratifying statement, that of the fifteen who last year finished their studies with us and received their diplomas, as an evidence of the esteem in which they are held in the church; all with the exception of one or two are already settled in pastoral charges in various parts of the Dominion. It is possible, he added, that the attendance this year may be even larger. One thing is obvious for some time past that our buildings are inadequate to afford accommodation to all who desire to join our classes." Referring to what was going on in this city at the same time and expressing his feelings toward Knox College, he continued: "To-night Knox College, Toronto, celebrates its jubilee. The authorities of that institution cordially invited me to take part in the services, but I regret that, for obvious reasons, I was unable to do so. I desire therefore in this public manner to express my deep interest in Knox College and the hope that it may go forward in its career of usefulness with increased vigor. This I venture to believe is the sincere desire of all with whom I am here associated in the work of the church." Cordially reciprocated is this feeling in Toronto.

The "touch of nature which makes the whole world kin," shows itself in many ways, and often in quarters where we do not look for it. The Chinaman as he walks our streets alone so often, as if not of us, though among us, has a stolid appearance, and also gets credit for it. They did not look so the other day when one hundred and ninety-two of them were gathered at the station at Montreal, ready to start for the flowery land. Many of them, it is said, were armed, but not, they declared, with a view to taking part in the war, they were simply going to spend the Chinese New Year at home. There may be only one language which has a "Sweet Home" song, but the feeling may be found in a countless number of hearts the wide world over. Home! What heart is not stirred by the very word. There is music in it. This holiday begins in China on the first of February, and lasts for ninety-seven days, during which time there will be much feasting and merry-making. Would one hundred and ninety-two Canadians, or of any other country in a city of the size of Montreal, be found ready to go halfway round the globe for the sake of spending the New Year at home?

Curiously enough, in a book recently published across the border on the sources of the constitution of the United States, "the claim is made that the Roman Catholics of Maryland were the first people in that country to establish in their commonwealth the principle of religious toleration. Dr. Lewis G. Janes, of Brooklyn, points out that this statement, although constantly repeated, is an historical error. Dr. Janes shows, first, that the Maryland edict of 1649 did not grant full religious toleration, limiting its privileges to those Christians who accepted the doctrine of the Trinity, and excluding all non-Christians of whatever name; but in 1644 Roger Williams had obtained a charter for the "Providence Plantations" which bound the inhabitants to submit themselves to all orders for the public good only in "civil things." This charter expressly affirms the principle of full religious toleration. Roger Williams stood almost alone in the opinion that Papists, Turks and Jews should not be interfered with in their enjoyment of "soul liberty," or forced to observe any worship which did not satisfy their own consciences. To him belongs the splendid honor of being the first man in the world's history to organize a commonwealth which recognized the righteousness of separating religion from the control of civil authority.

To the principalship of McGill University, after being vacant for more than a year, has been appointed, it is understood, William Peterson, M.A., LL.D., Principal of Dundee College, Scotland. Should he accept of this high and most responsible as well as most honorable position, Canada will be a distinct gainer in a direction in which we need the best men. The *Week* contains the following account of his career up to the present time: "William Peterson, M.A., LL.D., commenced his educational career at the Royal High School of Edinburgh, where he was a distinguished pupil. He graduated at Edinburgh University and although he was the youngest graduate of his year his name headed the list of first-class honors. He gained the Greek Travelling Fellowship, and studied for some time on the Continent. On his return he was elected to the Mackenzie scholarship and shortly afterwards he gained an open scholarship at Corpus Christi College, Oxford. He took the Ferguson scholarship in 1876. On his return from Oxford he was appointed assistant Professor of Humanity (Latin) in Edinburgh University and in 1882 he was unanimously elected Principal of University College of Dundee. The degree of LL.D. was conferred upon him by the University of St. Andrews in 1885. Dr. Peterson proved himself a capable administrator and through his ability, tact and energy successfully overcame the many difficulties surrounding the early days of the Dundee College. Dr. Peterson is also well known as a capable teacher and many of his students have already gained high distinction. The appointment is here looked upon with great favor."



## Our Contributors.

### THE REIGN OF THE MANUSCRIPT.

BY KNOWNIAN

The Knox College Jubilee showed that the American habit of using the manuscript in public speaking is on the increase in Canada. President Patton was the only speaker who seemed to be entirely independent of the paper. We did not hear Mayor Kennedy, but judging from the report published in full we should say his address was written in full and read either from memory or from manuscript. Neither in his sermon nor his address did the President of Princeton do or say anything that suggested the paper. He may have written both, but he delivered them in a style that defied detection. Principal Grant delivered about three-fourths of his splendid speech without looking at his notes, but he consulted his note-book quite frequently towards the end. His fine peroration was slightly weakened by an attempt to read and speak at the same time. Mr. Blake never looked at his notes, but he had them in his hand, presumably for use, if needed. Vice-Chancellor Mulock had a fully written manuscript and used it quite freely. President Loudon read and "made no bones about it." Dr. Burwash had a well-prepared manuscript and Principal Sheraton used his paper faithfully. Professor Newman kept his eye on his notes quite as much as on his audience. One of the best pieces of work done at the Jubilee was the address delivered by Prof. Thomson when unveiling the portrait of the late Professor George Paxton Young. Prof. Thomson did not read nor even once consult his manuscript, but the paper was within a reasonable distance of the worthy gentleman, and no doubt he would have used it if stress of weather had made the use necessary. In fact the whole Jubilee programme, except the informal addresses of the chairman, was largely a manuscript programme. It was hardly fair to say that Dr. Reid read an historical sketch of the college. Some men not more than half the age of the venerable Doctor read as closely as he did.

There are some manifest advantages in reading speeches. Reading speeches is a contradiction in terms, but let that pass. One of the advantages is brevity. Few men have time to write a long speech, word for word. And even if they do find time to write there is less time needed in delivery. A speech or sermon that would take thirty or thirty-five minutes in free delivery can be read in fifteen or twenty.

The matter of a written speech or sermon is likely to be better. Most men say things when speaking extemporaneously that they would never think of writing. Some of these things may be wise and some may be painfully otherwise. Some of them may be brilliant and some are pretty certain to be silly. It is the easiest thing in the world to say something in an extemporaneous speech that makes the speaker feel half ashamed next morning.

A manuscript keeps a man from wandering all over creation and from going into other worlds when he can find nothing more to say about this one. It prevents him from fleeing into other cities when he is persecuted in the one about which he is speaking. This alone is an immense advantage. Not long ago we heard of a preacher, and a good one he is too, who goes into his pulpit loaded for bear, but when he has fired a short time at bear he begins to fire at various other animals. That kind of hunting is done more or less by almost every speaker or preacher who does not use his pen. Brother Boanerges goes upon the platform loaded for bear, but when he has fired a shot or two at bear, begins firing at the lion and tiger and elephant and sometimes cannot be induced to cease firing until he has taken a shot at all the animal creation. Now the manuscript keeps a man from firing universally and hitting nothing in particular, and that is a good thing for the man who fires and not a bad thing for the human family.

Still there are, and always must be, drawbacks in the use of written matter for oral purposes. The written style and the best oral style are in some particulars essentially different. The more carefully and elaborately anything is written the harder and more unsatisfactory will be the work of the man who has to deliver it. It is impossible to speak an essay well. Donald Fraser tells us in his autobiography that he would not allow himself to write sermons in a finished, elaborate style because it is not well to "talk like a book."

Perhaps one first class man in a hundred can deliver carefully written matter without any suggestion of "a book." Dr. Munro Gibson can do it. His paper at the Presbyterian Council was no doubt carefully written, but he delivered it in the perfection of oratorical style. Not long ago we heard a young law student, who was in the gallery at the time, go over some of the "points" in that paper and he remembered them distinctly. Could he have remembered them if Dr. Gibson had talked "like a book."

There is reading and reading and reading. Professor Young one day gave his class some earnest advice against reading their sermons. "Did not Dr. Chalmers read his sermons," asked one of the students. "Yes," replied the professor, "and if you can read like Chalmers, read yours too."

There are some advantages in reading. There are some men who ought always to read their sermons and perhaps their speeches too. There are some occasions on which it may be best for most men to read. There are some audiences, though the number is few, that are more benefited by reading than by oral delivery. But when all these exceptions are noted, the fact remains that the most effective style of speaking or preaching discards the manuscript.

### THE REV. DRS. JOHN LAING AND A. T. PIERSON ON "THE AGES OF THE KINGDOM."

BY REV. J. B. EDMONDSON, BELVIDERE, N. I.

#### II.

Near the close of page 622, we read, "The light of the gospel is to spread till all lands shall see it," Acts xiii. 47; "And all nations shall serve King Jesus," Dan. vii. 13, 14.

This quotation means in plain words that the world shall be converted to God by the spread of the gospel as it is now being carried abroad. That is the position of post-millennial brethren everywhere. Dr. Laing states his doctrine very timidly, but it is there all the same. The main points are found in the two words "see" and "serve." The two passages above are quoted in support of the dogma. Acts xiii. 47 reads, "for so hath the Lord commanded us saying, I have set thee to be a light to the Gentiles, that thou shouldst be for salvation to the ends of the earth." As a witness, this verse does not testify what Dr. Laing brought it forward to do. It teaches that Jesus Christ has been set as the light of all nations, which is a great truth, but it does not touch the point at issue. It does not say or even hint that the work is to be done exclusively by *preaching*. Then Dan. vii. 13-14, is too long to quote. The passage points on to millennial days, when "all nations and languages shall serve Him," but it says nothing as to how that happy state of things has come about. Let the reader turn up this passage and examine it as to whether it teaches that all nations are to be brought to serve God, by *preaching* under the influence of the Holy Ghost and he will see that it is silent on the subject. Pre-millennial brethren hold that no such teaching is anywhere to be found in the Word. Dr. Laing's quotations help to confirm them in what they hold.

Acts xv. 14 has a bearing on the matter in hand. It reads, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." That verse strikes the key-note of the work of grace during the present dispensation. There has never been more than an out-gathering as yet from among men into the fold of the Great Shepherd. The time is coming when they shall be brought in abreast, one and all. May God speed the day.

"That event (the fall of Jerusalem) took place A. D. 70, and with it came the end of place and nation, and of symbolic worship," Matt. xxiv. 3-14; Mark xiii. 30; John iv. 21-24. So teaches the Doctor, pages 622-3. Then the nationality of the old covenant people is gone forever. In so saying, the writer puts himself in conflict with the facts of Providence, and with explicit statements of the Word. The Jew has stood out separate from all other peoples through the ages. Balaam said, "Lo! the people shall dwell alone and shall not be reckoned among the nations." But according to the words quoted, they are a nation no more, and hence there is no reason for their continued separate existence. In such case there can be no "receiving of them" back again. But wherein does this doctrine collide with the word? "I say then hath God cast away His people whom He foreknew?" He gives the reply himself and makes it emphatic, "God forbid." They are not cast away forever, "in a little wrath he smote them." Jer. xxx. 35-37 says, "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and the stars for a light by night . . . if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever. If heaven above can be measured, and the foundations of the earth searched out, beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord." These two quotations, the one from *Knox College Monthly*, written by Dr. Laing, and the other from the prophecies of Jeremiah, written by the prophet, are in battle array as fairly as ever two armies were. Dr. Laing says that the nation is gone and symbolic worship too. The symbolic worship is gone forever, and in the same sense the nationality is gone. Jeremiah teaches that you can no more obliterate the nationality of that chosen people, than you can bring day and night to an end. The Holy Ghost through Jeremiah taught that the seed of Israel cannot cease to be a nation. Surely Dr. Laing has not given the place to that promise that it ought to have.

It is in dealing with this same question that Paul pens the memorable words, "The gifts and the calling of God are without repentance." God called Abraham and said He would make of him a great nation. If He has blotted out the nationality of the descendants of the patriarch, no longer can it be said that "the gifts and calling of God are without repentance."

Paul says, Rom. xi. 15, "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead!" The casting away of the Jews was a literal thing. The Romans, who were chosen of God to do it, performed the deed. The city and temple were burned and the people carried away. The casting away was terribly real and literal. And "the receiving of them" will be as real and as literal. Here is one point at which Dr. Laing errs, and on which Dr. Pierson is scriptural. Dr. Laing says there is no national literal "receiving of them" ever to take place. The old covenant people are no more to God now than the North American Indians are, in the judgment of the Doctor. When he holds the casting away to be literal and the receiving of them to be figurative, his conclusion is arbitrary and unscriptural. When he explains the threatenings they are all to be taken in their plain obvious sense. When the promises are under consideration, they are figures of speech, and all that is in them belongs to the church.

There is no national restoration for the Jew, says Dr. Laing. In the last verse of the prophecy of Amos these words occur, "And I will plant them upon their own land, and they shall NO MORE BE PULLED up out of their land which I shall give them, saith the Lord thy God." That promise implies a planting of the Jew in the land after which there shall be no pulling up. Dr. Laing says that people has been pulled up never to be planted again. The prophet says that they shall be planted never to be pulled up. Both positions cannot be true. The old one is the better.

"It has for him no fixed meaning," says Dr. Laing. That is *the kingdom of God* has assumed no definite shape in the mind of Dr. Pierson. To say the least, the position that Dr. Laing herein takes, is *extraordinary* when the facts of the case are all looked at. In the first place, the whole article is about that subject. If Dr. Pierson has "no fixed meaning" in all he writes, how does Dr. Laing spend so much time in exposing the mistakes made! Is he pounding the air all through the seventeen pages of the monthly? But let any reader turn to page 805 of the Review, and there he will find Dr. Pierson's views of the kingdom, clearly put. It is not very often that Dr. Pierson is charged with being muddy. Let me give one short quotation, "The peculiarities of this coming age are these: First of all, Christ's personal reign. . . the kingdom will then be marked by *visibility*; it will not be elective, but collective, comprehensive, extensive, and advance toward universal dominion. . . This coming age will be one of conquest. It is an age of completion." When we remember that Dr. Pierson undertook to write at length about only two ages of the kingdom, it is remarkable the amount of truth presented, and with such clearness. The fact is, that Dr. Laing himself has gone so far in spiritualizing the plain statements of the word made concerning the subject that the kingdom has no longer a definite being to anybody. To these two strong men, "the kingdom" means different things. Dr. Pierson accepts the language in its ordinary grammatical meaning, and holds that it implies a country, a king, laws, throne, subjects, and all good things that belong to a kingdom. Dr. Laing has assumed the liberty to say that all these things are figures, and then proceeds to tell us what they mean. A throne is not a throne; that interpretation is too carnal for him. A king is not a king—a city is not a city. If he had lived before Christ came, he would have said Christ would never *literally* enter Jerusalem riding on an ass—that is absurd. The passage means that He will be humble. That higher critic from Germany, lecturing in Edinburgh, a few months ago, said to the students, that Jesus never *literally* rose from the dead; His spirit rose in Peter and John and the others. That expounder knew how to take liberties with the word.

"Satan wrested the sceptre from the hand of the first Adam," says Dr. Pierson. To this statement Dr. Laing takes serious exception, and asks in astonishment was Adam a king? In Gen. i. 26 we read that God gave Adam *dominion* over the creatures, first made, and over the earth. It was that sceptre that the devil wrested from Adam. With that fact before us, all that Dr. Laing says about wresting the sceptre from the hand of God, falls to the ground.

Before leaving this matter, let us look at a manifest contradiction into which the Doctor falls. He admits that Satan usurped dominion, and became the god of this world. He is clear on this point—Satan has got hold of the world meantime. With that fact in his mind, Dr. Laing should not say that it was "an ingenious lie" on the part of Satan to offer those kingdoms to Christ. Satan was and is a great liar, but we have no proof that he was lying on that occasion. On Dr. Laing's showing, Satan had the kingdoms at his command, and may have stood ready to make Jesus his prime minister. Satan being in possession of the kingdoms, Dr. Laing has no right to say that he *lost* when he offered the glory of them to Jesus. We must not charge even Satan with falsehood unless we know our ground.

"Dr. Pierson errs greatly when he teaches that God's kingdom ceased when man fell," says Dr. Laing. When we look at facts it is clear that a mistake has been made. On the first page Dr. Pierson says: "The kingdom of God is therefore to be found wherever community or even an individual soul owe His sway." That sentence just answers the charge in full. The kingdom of God is on the earth now. It is here in mystery, but it is here. So Dr. Pierson teaches.

Dr. Laing says, page 626, "The kingdom was taken from the Jewish nation and given to all nations," Matt. xxi. 43. He means

that it was taken from the Jews never to be restored. In the first place, the quotation is not correctly made. According to Dr. Laing, Christ said He would give the kingdom to "all nations." What He did say was, "to a nation bringing forth the fruit thereof." Further, it is a clear case that Dr. Pierson believes that God will restore the kingdom to Israel again. That is no secret. Many believe that. The scriptures teach it. A few hours before the Lord ascended, the disciples asked Him, "Lord, wilt thou at this time restore the kingdom to Israel?" Are these followers wrong at this point? Is there to be no restoration of the kingdom to Israel? Is this a wrong hope? Dr. Laing says it is, and Dr. Pierson says it is not. Who is right? Christ has taught these men all along that the kingdom is to be restored to Israel. He said, "It is not for you to know the times and the seasons." That point of time is the only one on which our Lord puts them right. Hear Paul, Rom. xi. 15, "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead." The casting away of that people Dr. Laing holds to be literal; but the receiving of them to be metaphorical. The change in the hermeneutics is unwarranted and injurious. Let me close with noticing one point more, though many and important ones remain. Dr. Pierson is now dropped, and Dr. Gordon, of Boston is taken up. There is the thought advanced by Dr. Gordon that Dr. Laing lays holds of to expose it: "There will be an outpouring of the spirit literally at the end of this age as there was typically at the beginning." Dr. Laing's criticism on the above teaching is this: "Thus we are taught contrary to the teaching of the Apostle Peter, that the prophecy of God was not fulfilled on the day of Pentecost. The Holy Ghost was not literally poured out, but typically." How Dr. Laing misunderstands Dr. Gordon as he does is a matter of great surprise. Dr. Gordon would shudder at the thought of teaching what Dr. Laing holds him to do. Dr. Laing ought to know that. What Dr. Gordon holds is something like this, the outpouring on the day of Pentecost was great and good, but it was only the first-fruits of what is coming. The great outpouring of the Spirit is before us, not behind. The great preaching is yet before us, not behind us. The Spirit is coming down upon *all flesh* yet. He came down on some on the day of Pentecost. Be it far from Dr. Gordon to hold that the Holy Ghost did not come upon the Apostles on that great day in Jerusalem. When he says that the outpouring then was typical, he means that God was acting then as at other times, and foreshadowing something greater to come. When God delivered Israel at the Red Sea, He did a great and good thing. But that salvation was only a type of one greater to come, when all the ransomed shall be gathered home. Although usually candid and reasonable, it does seem a little hard for Dr. Laing to be *fair* when speaking on this pre-millennial question.

In connection with this subject there are many questions that need to be examined. Is the nationality of Israel clean gone forever? Dr. Laing says it is, and Dr. Pierson says it is not. It is to be hoped Dr. Laing will step forward in advocacy of his doctrine, even if wrong. He may lead many to examine into this subject. Jeremiah xxxi. 36 sweeps away his teaching forever. Do the Jews hold the title-deeds of the Holy Land? Dr. Laing says, No; they forfeited them ages ago. Dr. Pierson answers back, "the gifts of God are without repentance." When God gives life to a man (eternal life), does He say, "Here is a gift and if you are good I will let you keep it?" That is not eternal life, for the man is sure to break down. Did God say to Abraham, Isaac and Jacob, Here is this land and if you are good you may keep it! That is not the way God does things in the sphere of grace. Palestine belongs to the Jew today, "and the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises," the Rev. Dr. Laing to the contrary. Shall the kingdom be restored to Israel? Dr. Laing says "No," and Dr. Pierson says "Yes." The scriptures say much on this point, and

what they say is helpful to the spiritual life of men. Is the kingdom the same as the church? Dr. Laing says "Yes." Dr. Pierson says "No." Who is right? Shall Jesus ever reign a king in person on the throne of David with his saints around Him, as the angel said to Mary? Dr. Laing says "No," Dr. Pierson says "Yes." The one is right and the other is wrong. But some man will say, "What boots it to me who is right? If I love God and keep His commands, I need not care. Confusion is never a good thing, never helpful, but always hinders. Did it make any difference to astronomers, who was right: Ptolemy the Egyptian, or Copernicus the Prussian? The one said the earth was the centre of the system, and the other held the sun to be that centre. The astronomers were great gainers when they got their truth. Students of the Word are great gainers when they get the nations, the church, and the Jews, in their scriptural settings.

NEWS OF THE CHURCH.

Rev. J. Johnston, of Paisley, conducted a preparatory service to a recent communion in the Presbyterian Church at Port Elgin.

A recent social entertainment in St. Andrew's Church, Beaverton, was a success. Miss Gunn, of New York, gave two recitations.

The anniversary services of the Presbyterian Church, Ballinafad, were held last Sunday. Rev. R. Haddow, B.A., Milton, preached.

Miss Batsy, who is shortly to leave for China, was given a formal farewell recently at a public meeting in the Presbyterian Church, Meaford.

Revival services are being held in connection with the Thorold Presbyterian Church. Rev. J. W. Mitchell, the pastor, is being assisted by Mr. T. A. Rodger, evangelist, of Toronto.

Mr. Will J. Lind, an active worker in connection with the Park Avenue Presbyterian Church, London, has gone to New Orleans. He is a young man of estimable qualities.

Mr. Loughhead, of Knox College, preached in the Presbyterian Church, at Phepston, on a recent Sunday to a very good congregation. He has since gone to Webbwood to take up a field.

At a meeting of the Presbyterian congregation of Cayuga last week a call was extended to Rev. Mr. Edgar. Rev. T. L. Turnbull, of Clanbrassil, was first choice, but declined the call.

At the annual thank offering meeting of the W. F. M. S. of Knox Church, St. Thomas, last week, the offerings amounted to \$54.55. Mrs. Currie, of Belmont, offered the dedicatory prayer.

Mr. Joseph A. Thompson, of Port Elgin, who possesses a sweet and powerful tenor voice, sang, "Remember me, Thou Mighty One," at a service, in Knox Church, Owen Sound, on a recent Sabbath.

Rev. J. W. Rae, of Acton, preached Sunday school anniversary sermons in Wentworth street Presbyterian Church, Hamilton, on Sunday. Mr. McPherson, student, of Hamilton, occupied his position in Acton.

Rev. A. B. Dobson on Sunday last occupied his pulpit in the Presbyterian Church, Gorrie, for the first time for several weeks owing to the illness of himself and family. He has not yet regained his former strength.

Rev. Mr. Barclay, of Balliboro, Ireland, has occupied the pulpit of the Presbyterian Church at Springville for two successive Sundays very acceptably. The congregation are unanimous in extending a call to the reverend gentleman.

The semi-annual meeting of the Cooke's Church Christian Endeavor Society was held last week. There are now 323 members. Mr. Robert McConnell was elected president, succeeding Mr. Thomas Rennie. Rev. William Patterson, pastor of the congregation, was present.

The anniversary services recently held in connection with Essington line Presbyterian Church, (Thornton), were on the whole a grand success. The proceeds of the tea meeting and Sunday collections netted \$75. This is no unusual thing for that church, and as they are now without a settled pastor they deserve all the more credit for the success they are having.

The King's Daughters of Zion Church, Brantford, gave a delightful entertainment last week. Ald. C. K. McGregor occupied the chair. Mrs. Allen, who played the accompaniments for the most part during the evening, opened the programme with a pianoforte solo. A number of finely-rendered songs were given by Misses Temple and Carson and Messrs. Moffat and Ogilvie, while Dr. Hart and Mr. C. Seace charmed the audience with a duet. Miss Howell recited with considerable elocutionary skill.

It is pleasant to note that our American neighbors are not slow to recognize the merits of our rising Canadians. S. Fraser MacLennan, B.A., son of the Rev. George MacLennan, late of Camlachie, now of Pinkerton, has been appointed assistant in Psychology in the University of Chicago. His appointment was a complete surprise to Mr. MacLennan, as his first knowledge of the vacancy was a card from his former professor, Dr. Baldwin, late of Toronto University, now of the College of New Jersey (Princeton), saying that he had recommended him for the above position. This fact speaks highly for Mr. MacLennan's ability.

PRESBYTERY MEETINGS.

At Whitewood, Sept. 12th, the Presbytery of Regina met and was constituted. The report of the H. M. Committee was received and adopted with a few amendments. On motion of Mr. Campbell it was agreed to take Mr. Ledingham on trial for license. The committee having reported that the examination was very satisfactory, it was agreed that the ordination take place at Moose Jaw on Wednesday, Sept. 19th, at 8 o'clock. A committee, consisting of Dr. Robertson, Mr. Carmichael and Mr. Matheson, was appointed to visit Qu'Appelle and carry out the recommendation of the Synod. A communication was received from Indian Head also a financial statement; agreed to refer these to the H. M. Committee. The committee agreed that the committee appointed by Presbytery visit Qu'Appelle and Indian Head on the 19th inst., and that the two fields be united, that the Sabbath services be arranged and that a grant of \$6 be asked for the united field. Mr. Campbell was appointed Moderator of Sintaluta. A very profitable time was spent in a missionary conference. A very interesting report was given by Mr. Carmichael, delegate to the last General Assembly. The following minute was then adopted: "The Presbytery of Regina at this, its last meeting before the severance of the pastoral tie between the Rev. J. K. Welsh and St. Andrew's Church, Indian Head, desire to put on record its appreciation of his ability as a clear expositor of the Word and as a faithful and acceptable preacher of the gospel. His loyalty to conviction at great personal sacrifice is worthy of special commendation. His clear insight and mature judgment rendered his services of great value. The Presbytery deeply regrets that it shall so soon lose the services of a brother beloved and hopes that a short rest will completely restore his impaired health, thus enabling him shortly to resume work in some suitable field."— J. W. MUIRHEAD, Clerk.

The Presbytery of London met recently in the lecture hall of the First Presbyterian Church. Rev. A. Miller, of Mosa, was elected moderator for the ensuing six months. Mr. W. Cook reported that he had moderated in a call from Thamesford in favor of Mr. Robertson, Puslinch, but Mr. Robertson having declined to receive the call, it was agreed that the report be received and the congregation be granted leave to moderate. Mr. Little reported moderating in a call from Vanneck and Ilderton to Rev. S. Lawrence. The call was unanimous and fully signed. Messrs. Robson, Charlton and Ironside were heard in support of the call. The call was sustained and ordered to be placed in Mr. Lawrence's hands. Messrs. Miller and Murray asked and received permission to moderate in calls to Wardsville and Newbury and South London respectively. Mr. Henderson presented the report of the Home Mission Committee, containing the following appropriation for augmentation for the half year expiring: Hyde Park and Komoka, \$75; Alma Street, St. Thomas, \$50; King Street, London, \$125; Delaware and Caradoc, \$50; Port Stanley, \$100; North Street and South Delaware, \$75; Wardsville and Newbury, \$54; North Eglu, \$3 a Sabbath while the student was in the field. The report was received and adopted. Mr. Henderson also reported that he had received additional contributions from several congregations to make up the deficiency in the Augmentation Fund in the Presbytery the last year, which contribution now amounts altogether to \$145. Mr. Currie moved in regard to the reconsideration of the mode of the election of commissioners to the General Assembly: 1. That the roll shall be arranged as follows: (a) Retired ministers on roll of Presbytery; (b) Pastoral charges arranged according to membership last reported, the largest and smallest alternately, and that this roll be permanent, except in case of addition of new congregations. 2. (a) Commissioners shall in all ordinary cases be elected by rotation from the roll as arranged; (b) No minister shall be eligible for election to the first Assembly after his entrance into the Presbytery; (c) Elders shall be nominated by the sessions of the pastoral charges, having the right to nominate according to the rule of rotation, such nominations to be reported for election at the March meeting of Presbytery; (d) The Presbytery shall have the power to elect any member who is eligible for election to any Assembly, independent of the rule of rotation; (e) All vacancies reported at the last regular meeting of the Presbytery before the meeting of the Assembly shall be filled by election, independent of the rule of rotation; (f) Commissioners shall report to the Presbytery at the July meeting. It was resolved that the submitted scheme and the present rule be printed and sent down to sessions, and come up for consideration at next meeting of the Presbytery. Messrs. Mitchell, Murray and Fear, commissioners, were heard from the congregations of Alymer and Springfield, stating that at a congregational meeting held it was decided that they would offer a salary of \$750, and desired an augmentation of \$150, wishing to call a minister as soon as possible. It was resolved that the charge be placed on the list of vacancies and leave be given to moderate in a call, Springfield session to act as interim session for Alymer. Mr. Wood made application to be received on trial as catechist, and was sent to the committee, which recommended that he receive the status of catechist, and that he be certified to the Presbytery of Algoma, with the understanding that at the close of a year he be expected to apply to be certified as a student, by said Presbytery. Leave was granted to Gleaceo congregation to mortgage the manse property for \$1,200, in order to proceed to the building of a new manse. Rev. W. Burns made a statement concerning the preparations being at present made for the celebration of Knox College Jubilee. Mr. Burns was thanked for the statement made, and the best wishes of the members of the court expressed for the success of the jubilee celebration.

Christian Endeavor.

WHICH OF CHRIST'S TEACHINGS SEEMS TO YOU MOST WONDERFUL?

REV. W. S. McLAISH, D.D., ST. GEORGE.

OCTOBER 17, 1894.

Apparently the intention of those who selected this topic was that the meeting at which it is discussed, should assume the form of a Comment Meeting. At such a meeting the leader occupies only a few moments in introducing the subject, and then each of the other members reads a short portion of Scripture and makes a few brief comments upon it. This topic is admirably adapted to such a meeting. Let each Endeavorer meditate carefully upon the sayings of Christ, and when he has found that which appears to him to be the most wonderful of Christ's teachings, let him be prepared to state briefly the reason why he so regards it. It is not unlikely that a great variety of opinions will be expressed, but it does not follow that these opinions will be in any sense contradictory. When a great exhibition is in progress, lovers of art will generally be found in the art galleries. Gardeners will not fail to see the fruits and vegetables. Musicians will admire most the collection of musical instruments, and the skill of those whose duty it is to display the fine qualities of those instruments. If those in attendance were asked afterwards what they most admired at that exhibition, one would say that he was surprised at the excellent exhibit of horses; another would probably say that he did not pay much attention to the horse ring, but that he was delighted with the display of flowers and plants. Still another would say that he gazed with wonder and admiration at the many beautiful specimens of fancy work. So, also, in regard to the many wonderful teachings of Christ. One is struck with one feature of them, another with another.

Those who appreciate positive and definite statements of truth, will probably most admire the Sermon on the Mount. They will be charmed with the authoritative and strikingly original manner in which Christ expounded the law. As they read, they will wonder at the flood of light which He threw upon those precepts which had long been misapprehended by the Jews. They will read with pleasure such a declaration as this: "Ye have heard that it hath been said by them of old time . . . but I say unto you." His explanations of these difficult points in the old law will be to certain readers a source of increasing interest.

Others again who are fond of argument and who love to see a display of dialectic skill will admire the happy manner in which Christ always met those who tried to entangle Him in His talk. One marvels to see how easily Christ in a single statement brushed aside the sophistries which had long surrounded certain disputed questions. The question whether it was lawful to give tribute to Caesar, or not had long been a vexed one with the Jews, for they knew that they were a conquered people, and yet they felt that as God's children they had no right to contribute anything toward the support of a heathen power. But in a very few words Christ set at rest this troublesome question. Many other questions, equally disputed and equally difficult, He disposed of in the same easy and satisfactory fashion. His method of handling them must strike any one with wonder.

Then, again, those who love simple illustrations and beautiful word pictures will study the parables of our Lord with great and ever-increasing interest. These parables are truly wonderful specimens of teaching. They unfold truth so beautifully, they present it so clearly and so simply, they make it so attractive that one must marvel as he reads and continue to read as he marvels.

It is quite probable that if we were asked to state, off-hand, which one of Christ's sayings we considered the most remarkable, the majority of us would reply, "John 3. 16." It is safe to say that more sermons are based upon this verse than upon any other verse in the Bible. It is a wonderful statement.

About twenty years ago there appeared in the Children's column of THE CANADA PRESBYTERIAN a little poem. It described a number of children who were asking each other which word in the Bible each liked best. One of them said, "I like 'whosoever' best." Perhaps the majority of us would be disposed to agree with that child.



## Pastor and People.

### THE TEACHER'S REWARD.

Ye shall shine as the stars in the fadeless forever,  
Who turn unto Jesus the perishing here,  
Who gently are leading the lambs to the pasture  
Where floweth the water so cooling and clear.

Then prayerfully, carefully, go to your labors,  
And deal with them wisely, the souls of your  
care,

Never forgetting, though lofty or lowly,  
How costly a gem is the spirit they bear.

Better by far than all worldly bestowment,  
Is the reward that your service will win;  
Turning to righteousness souls of the children,  
Stooping to gather the poorest ones in.

Time, with its guerdons of honor and treasure,  
Soon will be lost in the measureless sea,  
But yonder a crown, that is starred with the glory  
Of souls for thy hire, will be waiting for thee.

Then turn not thy hand from the work that's before  
thee;

Nor suffer thy heart to grow careless and cold;  
The seeds ye are sowing with patience and prayer,  
Ere long will be waving in harvests of gold.

Not long may it be till the Master shall call thee;  
Not long till the time of thy mission is o'er,—  
Then work while the day lasts, and ere the night  
shadow  
Shall gather its gloom—and ye labor no more.

—Sel.

Written for THE CANADA PRESBYTERIAN.  
NEW PICTURES—ADVANCE OF  
THE KINGDOM OF CHRIST.

BY REV. JOSEPH HAMILTON.

It is not easy for us to take such a comprehensive view of the kingdom of Christ as to say whether upon the whole it is advancing. Its advance is something like that of the mighty tide that breaks on all the shores of the world. We have stood on the level, sandy beach where the tide breaks in gentle ripples at our feet. For a time it seemed quite uncertain whether the tide was coming in at all; but after a little, a wavelet larger than the rest came rolling in, and marked a clear advance all along the shore. That slight advance showed us that the vast volume of the waters was tending inward, and that soon the whole beach would be covered by the advancing tide. Yes; but I know another shore where it is very different. When the tide there is on the turn, no man or beast may venture out upon the sands, for there the waters sweep in with such resistless force as to carry everything before them. So it is with the kingdom of God. In some cases it comes gently and silently—almost without observation. In other cases it comes like the sweep of the mighty tide, bearing down all opposition. But whether gently or violently, the kingdom of God will come. As the tide fills every beach and laps every shore, so Christ shall have dominion from sea to sea, and from the rivers to the ends of the earth.

Knox College, Toronto.

### A GOOD WAY TO CONDUCT BUSINESS.

A merchant in New York had pledged to the Lord a certain portion of his business receipts as fast as they were collected. He called this the Lord's insurance money, for, said he, "so long as I give, so long will the Lord help and bless me and in the same way will He give me the means to give. It is a blessing to my heart to keep it open in gratitude; a blessing to dispose of it to gladden other hearts, and the surest way to keep the Lord's favor with me." The results of his experience were blessed, indeed, as he said: "I never realized before, how He helps me in all my plans.

"Things happen daily which show me that some one who knows more than I, is protecting me. Bad debts have been paid that I did not expect. Errand boys just getting into sly and bad habits have been discovered ere their thefts proceeded far. As I needed competent help in my business, it has come just as I needed it.

"When customers were about to fail, somehow their debts were paid although they failed to pay others.

A severe fire came to my office and seemed to have swept all my valuables away, but it was stopped at just the right moment, and not

one valuable was lost. The insurance company paid me enough to replace every damage, and the office was renewed better than before. The Lord sends me business enough to pay all debts, while others are dull.

"I cannot tell why it is, except that I always pray for my business, and ask the Lord to bless it for the good of others, and that the means which come from it may be used for His cause.

"When I stop giving, business stops coming. When I stop praying for it, perplexities arise. As long as I pray for it, all moves easily and I have no care or trouble.

"The Lord is my banker, my insurer, my deliverer, my patron, and blessed guardian of temporal things as well as spiritual."—*Wonders of Prayer.*

### ORIGIN OF THE KING'S DAUGHTERS.

I am often asked to tell the first thought I had of the Sisterhood that resulted in the Order of the King's Daughters. I was crossing the Atlantic Ocean. I had met on deck some young fellows who had been tramping through Switzerland, and learned they were from some theological seminary. One morning I was startled at hearing of the death of one of these young men. He had been ill only a few days, and I learned that through his sickness, while delirious, he had constantly called for his mother. As I paced the deck in the days that followed, and looked up at the boat that swung day after day with his body in it, I thought if I had only been in a Sisterhood wearing a badge that would have denoted service to humanity, they might have asked me if I would like to see the young man who called for his mother, for I learned that no woman had seen the youth during his illness, and I pictured to myself how glad the mother would have been if I could have written to her and told her I had seen her boy. At that hour I wished for a Sisterhood that should not be known by any distinct dress, but by some kind of a badge. I did not speak of this thought to any one.

A few months passed and Dr. Edward Everett Hale called to see me on business. As he was passing out he said, "Mrs. Bottome, I wonder you do not found a Sisterhood." And the word Sisterhood took my thoughts back to the steamer. Not many days after I invited four friends of mine who had been associated with me, and they came to my home, and we decided each to invite some friend, a consecrated woman, and to meet the week following and there would then be ten of us, and I felt sure Dr. Hale would lend us his idea of "ten times one is ten." When later I wrote to him about it he answered, "You are welcome, Mrs. Bottome, to any idea of mine that you can use."

The lovely woman, Mrs. Theodore Irving, who suggested the name for the new Sisterhood of service, "The King's Daughters," has passed into the beautiful beyond.

I was made president of that first ten, not because I was better fitted to be president than some of the others present, but simply because the forming of such a ten was my suggestion, and later, as you know, the word "tens" was dropped and the word "Circles" substituted. In all the Circles there is a president, a secretary, and a treasurer.—*Mrs. Bottome, President of the Order, in Ladies' Home Journal.*

### A WORD OF CHEER FOR CHRISTIAN WORKERS.

Discouragement no more attends or opposes Christian, than it does worldly effort. Weeds and briars are sure to spring up and flourish under the same conditions as sprout and mature the precious fruits. That farmer would have little credit at bank or store who hesitated to scatter the seed at the summons of spring, because Canada thistle and snapdragon and the general host of obnoxious vegetation were likely to take advantage of the prepared ground and warming sun. Tares will grow with wheat. But this does not hinder from planting wheat. The good must

have culture and encouragement. The bad, opposition and extermination. This is nature's parable. In making the wilderness glad and the desert blossom, the children of the light must be as wise as the children of the world. The farmer knows that the soil is the place for the seed. He knows that the sun will shine and that dew and rain will fall. And he knows, too, that whatever it may be in degree of reward and remuneration, the harvest time will come.

And every Christian laborer knows that the human heart, with all its tendencies and susceptibilities to evil, is the place for that seed which is "the Word," and that those operations of Divine power and grace which are as essential to spiritual success as sunshine and rain are for the plant, will not be withheld. It is as true in the one department as in the other, and in both is a matter of experience, not of conjecture or experiment. Many a man has taken hold of some unpromising piece of land, fought with stones and thorns, with marsh or sand, and after years of toil and patience has come out conqueror.

True is this in all departments of secular industry, and truer in the annals of the world-wide field of Christian enterprise. Hindrances are manifold, opposition strong. But the Lord is with those who go forth in the valor of faith. Discouragement is encouragement. Command is promise. Antagonism is strength.

But for those who balk at obstacles, "who dare not climb because they fear to fall," who fret and fume over hindrances, there is no honor from Church or world. The way out of "difficulties," hard times and indifference, want of sympathy and co-operation, is to breast the way through.—*Christian Intelligencer.*

### THE PREACHER'S PRAYERS.

Avoid incoherency in prayer. Simplicity is not against order; the very reverse is the case. If you study the Lord's Prayer you will see that there is a beautiful arrangement in it. It begins with the approach of the heart to God, then goes on to God's character, His kingdom, His will; man's bodily wants, his sin in their guilt and tempting power, and the cry for deliverance. It is logical, and yet it is not the logic of the reason, elaborating links and chains, but the logic of the heart, flowing on through the thought, as a stream flows on by its own natural unforced law. I have heard prayers that had neither beginning, middle, nor end, that went backwards and forwards, up and down, mixing body and soul, earth and heaven, in hopeless confusion; and then, when the tone or some customary phrase seemed to give hope, not of a conclusion, but of a cessation, something seemed to be forgotten or remembered, and the vessel which looked like getting over the bar was out at sea again. Oh, if that man only knew what grudges he is creating in hearts below him, he would pray earnestly to be guided better to a becoming close. Therefore aim at order and coherence, that you may know when you will be done, and that others may cherish the hope that you will be done.—*Rev. John Ker, D.D.*

### SUMMER HOLIDAYS AND CHURCH DUES.

There are comparatively few church people who have such a high sense of the duty they owe to their church as to see that their Sunday offerings are made during their absence, or made up in a lump sum on their return. We have even heard lately of some members of city congregations who give up their pews for the summer when away upon vacation for the purpose of saving a quarter's pew rent. It is almost impossible to believe that such a spirit could be shown in a Christian congregation, but churchwardens have informed us of actual cases. The times are said to be bad, but it is sad to see retrenchment begin at the house of God, while dress and pleasure make as many demands as ever. The boats, hotels, and summer resorts are said to be more crowded than ever, but many a church has had

to suffer from a diminished revenue, and some of the clergy have been much pinched in their incomes. Church people should remember that the expenses of a church go on all the year round, and are often but little lighter when the revenue suffers most from the absence of members on a summer vacation.

### SEIZING OPPORTUNITIES.

A lady, once, writing to a young man in the navy, who was almost a stranger, thought, "Shall I close this as anybody would, or shall I say a word for my Master?" and, lifting up her heart for a moment, she wrote, telling him that his constant change of scene and place was an apt illustration of the word, "Here we have no continuing city," and asked if he could say, "I seek one to come." Tremblingly, she folded it and sent it off.

Back came the answer, "Thank you so much for those kind words! I am an orphan, and no one has spoken to me like that since my mother died, long years ago." The arrow shot at venture hit home, and the young man shortly after rejoiced in the fulness of the blessing of the Gospel of peace.

How often do we, as Christians, close a letter to those we know have no hope "as anybody would," when we might say a word for Jesus! Shall we not embrace each opportunity in the future?—*Southern Churchman.*

The race of grumblers is not yet extinct. They are a poor lot; but they are powerful at times in the churches for mischief. One sinner destroyeth much good. Here one man finds fault with the length of the sermon, or of the prayers in the public congregation. There another man finds fault with the brevity of the sermon—says it was not worth his while to put on his Sabbath attire for a sermon like that. Here one man finds fault with the liveliness of the church music; there another finds fault with its slowness. Here one man finds fault with the audacity of poor people pushing themselves forward in the church before their betters. There another finds fault with somebody and everybody, because the poor people are absent. But why recite the grumbings? Their name is legion. Mr. Moody, with his usual forceful commonsense, administers to them some wholesome admonitions—"If you don't like the churches go in and make them better, but do not become a grumbler. Keep yourself aloof from that class of people for it is the easiest sort of thing to find fault. Any stupid man can do that, but it takes a smart man to make things better. When a man begins to grumble and find fault, you can size him up for a light weight right away." How true this is, anyone of ordinary experience knows full well. The great Apostle says—"Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer." It is a pity that the church is so slow to learn that the greatest of all the graces is not faith but charity, good-will, loving-kindness, gentleness.—*Belfast Witness.*

Joseph Parker preached a sermon recently on the text, "The sons of Eli were the sons of Belial." His main thought has a hundred illustrations every day. The higher the heights, the deeper the depths. Only Eli's sons could be Belial's. No fall so great as the fall from heaven. It took a queen to make a Jezebel. It took an apostle to make a Judas. It took a grandson of Jonathan Edwards to make an Aaron Burr. It took a minister's boy to make an Ingersoll. It took Cornell sophomores to practise refined murder on their fellow-students. It took heathenism to make a Darkest Africa, but it took Christendom to make a Darkest England. The brighter the lights, the blacker the shadows; the loftier the peaks, the lower the valleys. It took an angel to make a devil; "The sons of Eli were the sons of Belial."

Some ministers and churches feel that when a minister is invited into the pulpit of a vacant church it is in order that he may be on trial. We do not regard it in this one-sided way. To us it appears that the church and the ministers are on the same footing in this respect. If the church desires that more intimate acquaintance with the minister which can be obtained only through meeting him personally, the minister should likewise desire a similar acquaintance with the field. Both parties are seeking light, and are on equal terms, and the one ought not to feel himself on trial any more than the other.—*Christian Observer.*

We believe in a *done* salvation and in a *doing* religion. The first produces the last and the last is not genuine without the first.

Missionary World.

THE SUCCESS OF CHRISTIAN MISSIONS IN INDIA

Fred Perry Powers contributes a paper to the Forum, New York, June, in which he refutes the statements of those who undertake to show that mission work in India is a failure. Mr. Powers says that Protestant Christianity is growing in India as fast as it is in the United States, and that the growth of the missionary churches has exceeded the estimates, or rather the conjectures, of the missionaries twenty-three years ago. He gives the following statistics: According to the figures of the Bombay Missionary Conference of last year, the communicants in Protestant churches in India numbered 182,722 at the end of 1890, which was a little more than the communicants in the Presbyterian Church, South, in the United States. From 1880 to 1890, the Methodist Episcopal communicants in the United States increased 31 per cent.; the Congregational 33 per cent.; the Presbyterian, North, 37 per cent., and the Protestant Episcopal 55 per cent. In the churches of India, represented at the Bombay conference between 1881 and 1890, the increase of communicants was 61.24 per cent. This rate of increase is a little discouraging in view of the fact that the communicants increased 114.56 per cent. between 1871 and 1881, and 111.46 per cent. in the previous ten years. In spite of the Mutiny, the increase between 1851 and 1861 was 70 per cent. Baptist missionaries worked among the Telugus thirty years to get 25 converts, and then baptized 2,222 converts in one day, and 8,691 in six weeks, and, now, have over 50,000. The ordained ministers, both native and foreign, are not much in excess of one to 200,000 of the population; but the number of ordained natives is increasing rapidly. In 1890 there were 300,000 pupils in the mission schools. Instead of reckoning six adherents to one communicant, as in the earlier years, the missionaries, in 1890 reckoned only three, so careful are they not to exaggerate, though "statistics of conversions," wrote Sir Charles J. Atchison, lieutenant-governor of the Punjab, to Rev. Robert Stewart, of Sialkot, in 1886, "are no proper or adequate test of missionary work." In 1871, the missionary statisticians reported that at the then rate of progress there might be nearly 1,000,000 Protestant Christians in India in 1891, 11,000,000 in 1951, and 138,000,000 in 2001; but they added: "It is needless to state that such calculations hardly come within the bounds of sobriety." Yet, at four adherents to a communicant, they would have had a good deal over 700,000 in 1891, and would have many more than 1,000,000 in 1901.

Mr. Powers calling attention to the fact that mission work has succeeded better in the country than in the cities, and among the aboriginal tribes and people of no caste than among the high-caste Hindus and Mohammedans, gives as the reason for this the subjection of man and the subjection of woman. Their conditions are not liable to be changed in a country when "learning is not increased, tyranny is not resisted, deception is not questioned, progress is not even understood." No one, continues Mr. Powers, who has not lived in an Asiatic community can understand the degradation of Asiatic womanhood, or what it costs an Asiatic man to divest himself of the sense of superiority of sex. The constitution of Hindu society is absolutely the worst in the world. It is fossilized. Man is a god—or a demon, it matters little in Hindu theology—to woman, and the high-caste man occupies much the same position toward the low-caste man. Should we welcome a new religion that put the horse and the dog on the same plane of spiritual and personal rights with ourselves? Will the high-caste Brahman welcome the missionary who tells him that God did not make superior and inferior races, but made of one blood all the nations of men? No person who has ever heard the bitter cry of Asiatic womanhood will speak flippantly of Christian missionaries.

The introduction of Christian society not only overturns the social order in the mind of

an Asiatic, but it shocks his sense of propriety, and hers, too. No Asiatic society can understand reliance upon self-control to preserve virtue. It knows how to keep its men and women apart only by locking the latter into harems and zenanas, veiling them thickly on the street, and perhaps guarding them with eunuchs.

The missionaries are intensely in earnest in their work, or they would not be doing it, for there is no pecuniary profit in being a missionary, nor is there pleasure, apart from the sense of duty well done, in living in most of the mission stations. They are as fine a class of men and women as can be found in church-work at home. With their hospitals and their schools and their churches they are proving their divine commission as Jesus of Nazareth proved that He was the Messiah: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

THE GAINS IN INDIA.

Dr. George Smith's Graves' Lectures, "The Conversion of India," form a book of great ability and boundless knowledge. He proves beyond question that the progress of Christianity in India during the present century is full of encouragement. "He estimates that the population of the world in 1893 was 1,500,600,000, and that the average rate of increase of the several races in such decade is 8 per cent. Of these, 500,600,000 were Christians, and 1,000,000,000 non-Christians. The British Indian Empire occupies about one-fifteenth part of the habitable globe, and is inhabited by about one-fifth of the human race; its area being 1,560,160 square miles, and its population in 1891, 287,223,491, or 18.4 to the square mile, of which only 9.48 per cent. is urban. The Christians of India were 2,284,172, of whom only 168,000 were Europeans, and 79,842 Eurasians. Between 1881 and 1891 the whole population of India increased 13.1 per cent., while the Christian advance was 22.65. These last figures are of profound significance. India is slowly but surely yielding to Christ."

The record of the year of the United Presbyterian Church of Scotland in Foreign Mission work is a very encouraging one. There has been no fewer than 2,121 converts from heathenism admitted to the full membership of the church, "the largest harvest ever reaped." Eighteen volunteers have been sent out to this work during the year—7 ordained and 5 medical missionaries (two of whom were women), 3 zenana missionaries and 3 artisan missionaries. Twelve agents, including two ladies, about to start for different stations, were present at the great missionary meeting held recently, and were in a short but very solemn and impressive service commended to God in view of their journeying to their appointed stations and beginning work there. One of these, Miss Paton, of Glasgow, is about to leave for Manchuria, in China, to labour there as a medical missionary.

The semi-annual meeting of the Toronto Presbyterial Society (W.F.M.S.), was held at Bolton, on Friday, October 5th. There were three sessions held, a morning one at 10.30, which was entirely devotional; an afternoon meeting for conference, and to hear reports of the work being done, and in the evening there was a public meeting, at which an address was given by the Rev. Mr. Goforth. These meetings were felt by all present to be most helpful and stimulating. About 200 ladies were present at the afternoon session, at which very interesting addresses were given by Mrs. Jeffrey and Mrs. Harvie, imparting much valuable information in regard to the work being done among the Indians in the North-west by our church. The delegates were most kindly entertained by the ladies of the Bolton Auxiliary.

The native account of the last martyrdom in Madagascar concludes in these touching words: "Then they prayed, 'O Lord, receive our spirits, for Thy love to us hath caused this to come to us; and lay not this sin to their charge.' Thus prayed they as long as they had any life, and then they died—softly, gently; and there was at the time a rainbow in the heavens, which seemed to touch the place of the burning." There is nothing finer than this in all church history. And it is Madagascar the French are eager to civilize!

PULPIT, PRESS AND PLATFORM.

Christian Observer. The Sunday excursion is the entering wedge of Sabbath labor. Wherever it has been successfully introduced the laborer's day of rest has been sadly marred.

Christian Guardian. It is indisputably true that selfish greed and the desire to become rich without labor are the main causes of the deplorable disasters which occur so frequently in the commercial world.

The Outlook. The English-speaking race has the law abiding instinct in its blood and bone. It will go far under pressure of excitement, but the English-speaking men are few who are ready to become Anarchists.

Chicago Standard: The more I learn of the inside of some churches under the sun, the more I marvel at the manner in which Christianity survives in spite of its professors. This is a modern miracle that ought to satisfy the most skeptical.

Mid-Continent: The time for revenge never comes; for if our enemy is powerful, revenge is dangerous as well as foolish; and if he is weak and wretched, then revenge is worse than foolish, it is mean and cruel. And in all cases it is forbidden and wicked.

Dr. Philip Schaft: "The church of God, the book of God, and the day of God are a sacred trinity on earth, the chief pillars of Christian society and national prosperity. Without them Europe and America would soon relapse into heathenism and barbarism."

Evangelical Messenger: No wine nor intoxicating liquor was served at the wedding feast of the granddaughter of Vanderbilt, who was married not long since. Every such endorsement of temperance in high circles is an assurance of the speedy banishment of the social glass from all circles.

Peninsula Methodist: Sabbath breaking is suicidal. A prominent merchant in New York City says: "I should have been a maniac long ago but for the Sabbath. The nerves, the brain, the muscles, the bones, the entire physical, intellectual, and moral nature cry out for the Sabbatic rest."

Rev. John Thompson, D.D.: The question is not whether a man shall be educated or not; he is being educated already by his surroundings; the question is, how is he to be trained to secure a good education? Care and watchfulness are required. Evil is indigenous, the floating seeds are evil, while the good have to be sown by a loving hand.

Canon Liddon. A good Christian cannot be other than eager for the extension of our Lord's kingdom among men, not only from his sense of what is due to the Lord who bought him, but also from his natural sense of justice, his persuasion that he has no right to withhold from others those privileges and prospects which are the joy of his inmost life.

J. A. Froude: That which especially distinguishes a high order of man from a low order of man, that which constitutes human goodness, human greatness, human nobleness is surely not the degree of enlightenment with which men pursue their own advantage; but it is self-forgetfulness—it is self-sacrifice—it is the disregard of personal pleasure, personal indulgence, personal advantage remote or present, because some other line of conduct is more right.

Catholic Record: The name of God, and especially the name of Jesus, are set up as the divine standard before which every man will prove his reverence for God. Cursers and swearers and blasphemers forget this. No sin is so common as profanity in its various forms. Yet it shows a heart not only void of the fear of God, and even the love of God, but also, and worst of all, void of even reverence for God. A man who habitually curses is penetrated with defiance of the Divine Majesty.

Teacher and Scholar.

Oct. 3rd 1894. A PARALYTIC HEALED. Mark ii. 1-12. GOSPEL TEXT - Mark ii. 1-12. Time - Summer of A.D. 28. Place - A private house in Capernaum.

Mark i. 38-9 and Matt. iv. 23-5.—tell of Jesus' first preaching and missionary tour through Galilee lasting some weeks. The healing of the leper, Mark i. 40-5, took place before he came back to Capernaum, and that in our lesson took place soon after.

I. V. 1, 2. Jesus Preaching. He is again in Capernaum. Owing to the fame of His miracles a crowd fills the courtyard of the house to the door, and the street. They were attracted by curiosity and wonder to see His miracles. This was a great opportunity for doing His chief work, teaching or preaching the Word. It was from the Old Testament as at Nazareth, or such preaching as Matt. v. vi. vii. The word is suitable to all, it is inexhaustible, it is the means which God blesses. We should patiently, diligently, prayerfully study it, and take heed how we hear it.

II. V. 3-5. 12. Great Faith Rewarded.—The thing which struck Jesus in this case was not the man's sickness, that was common, but his great faith. Palsy is short for paralysis. It may deprive of the power of feeling or motion, or both. In its worst forms it is generally incurable. This man was powerless, helpless. From what he heard of Jesus, he believed that if only he could get to Him, He was able to heal him, and would. He was determined to get to Him; he got four men to carry him; when they could not get to Him by the door, they carried him up an outside stair to the roof; removed a part of it over the courtyard and let him down on his bed before Jesus. It was this man's faith and that of his friends that made them do this. Jesus was honoured and pleased by it. When He saw their faith, He said unto the sick of the palsy, Son, thy sins be forgiven thee.

Jesus saw in this case the effects of sin. This makes us morally and spiritually helpless. We are not able and will not come to Jesus of ourselves, but by His Word and Spirit, and in many ways He convinces us of sin, of guilt and helplessness, and draws or drives us to Himself. God for the most part uses ordinary means, often He uses extraordinary, but He never sends away unhealed, unsaved, any who come with true faith. Jesus heals instantaneously and completely. Immediately the man arose, took up his bed, and went forth before them all. So the sinner who comes to Christ believing, is at once freely, fully forgiven, freed from the guilt and condemnation of sin, and enters into and exercises spiritual life, health and strength.

III. V. 6-11. Fault-finding Scribes.—These were the teachers of the people, the teachers, theologians, legislators and politicians. They did not like to see the crowds going to Jesus. The more He became popular, the more they became hostile, fault-finding, embittered against Him. They followed Jesus about to watch and oppose Him, and, if possible, to find some ground for taking action against Him. They were captiously reasoning in their minds, saying within themselves, "Why doth this man speak blasphemies? Who can forgive sins but God only? To blaspheme is to speak evil, impiously of God; it is practically to utter treason against God. From their point of view they were right. They would not in spite of His miracles believe that He was anything more than man, a pretender, a bad man, a blasphemer. So He was, if only man, but the heavenliness of His doctrines, the holiness of his life, His miracles showed Him to be more than man. Nicodemus said, "We know that Thou art a teacher come from God," etc. Jesus Himself appealed to His works as evidence that He was what He claimed to be, the Son of God, equal with God.

He read their thoughts and said unto them, "Why reason ye these things in your hearts? Whether is it easier to say, etc. That is to make the claim to do the one or the other. If he claimed the first, it was an inner spiritual act, and could not be put to the proof, but if He claimed the second, He could prove His power to do this and did prove it in the case of this man and hundreds of others. Moses, Elijah, the apostles, and others wrought miracles by the power of God given them or in the name of Christ; He wrought them by His own power. They were acts of divine, Almighty power, showing that He was divine, had the right to claim that He could forgive sins, was able to do it and was God, for He alone can do this. Forgiveness removes the guilt and punishment due to sin, it is restoration to the family of God, to His favour, to the enjoyment of His love, to being children and heirs of God. Who can do this but God only?

IV. V. 12. The Impression Produced.—They were all amazed and glorified God, saying we never saw it in this fashion. His reading the thoughts of these men, the miracle, and the claim that He had the power and authority to forgive sins, a thing belonging to God alone, awakened in their minds a sense of awe and holy fear, produced a deep and solemn impression; they attributed this miracle to the power and goodness of God, they ascribed to Him the glory and honor of it. The works of God around us as seen in creation, in preserving and upholding all things, and especially in His grace in the gospel, in the gift of His son, in the salvation of men, in uplifting cruel and barbarous people and transforming them, should move us to glory God.

Lessons.—1. The constant activity of Christ in every place, by every means in the work of His Father. 2. The pity, compassion and goodness of God toward men as seen in Christ's miracles. 3. God uses human instruments to bring men to Christ, and when ordinary methods are not enough, it is right to use extraordinary. 4. Each man finds in Christ what he seeks, the sick man found forgiveness and healing; the four got for their friend what they wanted; the critics and fault-finders found the faults they sought for.



## THE CANADA PRESBYTERIAN,

—PUBLISHED BY THE—

Presbyterian Printing &amp; Publishing Co., Ltd.,

AT 5 JORDAN STREET, - TORONTO.

Terms: Two Dollars Per Annum, Payable in Advance.

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The Presbyterian Printing and Publishing Co., Ltd.,  
5 Jordan St., Toronto.

## The Canada Presbyterian.

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, OCTOBER 17TH, 1894.

THERE are colleges that have more money and more chairs than Knox College has, but in the matter of effacing itself it stands easily first among the theological seminaries of the world.

THE *Interior* says:

Springfield, Ohio, has a paper called "Womankind." Why not put it hind-end foremost, and call it "Kindwoman?"

Because the women who publish the paper may not be women of that kind.

THERE does not seem to be any activity in P. P. A. circles at the present time. The business of the concern was wound up on the 26th of June. Of course it would never do to say anything against a Government that has half a dozen Catholics in it, some of them Jesuits.

THE *British Weekly* devotes some space to criticism of a volume of sermons by a very young minister of the Bible Christian Church who says in the first sermon of the volume that at Athens "Paul made the mistake of regarding his hearers as philosophers, and preached a philosophical sermon." The young man should remember that the Apostle had not the benefit of his advice in regard to the selection of a subject for the Athens people.

A GOOD deal is being said about the fact that Gladstone has recently written an article on the atonement, that Mr. Balfour has read a paper at a church congress and that Lord Salisbury has been addressing a number of his fellow sinners on evolution. Supposing they have, what of it. Is theology such a small contemptible thing that the world should wonder when three prominent politicians stop talking about Home Rule and say something on theological topics?

THE Republican candidate for the governorship of New York State employed a private secretary the other day at the same salary that Ontario pays Mr. Meredith for being Chief Justice of the Court of Common Pleas. Any number of horse jockeys in America and England have larger incomes than a judge or Cabinet Minister has in Ontario. In fact a good base ball pitcher on the other side of the line used to have as good a salary as Ontario pays her Premier. Compared with others we are a severely economical people in Ontario.

WHY are Presbyterians called "God's silly people?" Because they often help every other cause and allow their own church to suffer. We once saw a man collecting money for some nondescript

Home Mission work in the northern part of Ontario. A Presbyterian asked for aid—he must have been a rare exception—declined, on the ground that his own church needed all the money he could give. The collector was very indignant. The idea of a Presbyterian declining to contribute for any such reason almost paralyzed him. He had never seen such a case before.

THE old theory that low salaries prevent young men from going into the ministry from mercenary motives is pure nonsense. The minimum salary of \$750 a year and a manse is just as strong a temptation to a young man earning seventy-five cents or a dollar a day—and many young men do not earn either sum—as four thousand a year would be to a young man of good prospects brought up in affluent circumstances. The small salary merely shifts the temptation to a different class of young men. There is nothing gained by the shifting. Even the small allowance given in the Home Mission field may be a temptation to some boys.

THE Home Mission Committee made some wholesome regulations last week in regard to student missionaries, which, it is hoped, may have a salutary effect. No student should be given work in the mission field if he, without good and sufficient reason, declined to take the work assigned to him the year previous. The number of students who want work every year is larger than the number needed, so that every student who refuses to go to his field not only disarranges the work, but keeps some other student out of employment. Several other matters will stand a little treatment, but it will be soon enough to call attention to them when the committee meets in March.

NEVER in the history of civilization has anything been unearthed quite so foul as the disclosures that are now being made in New York. Everything municipal is putrid. The police have been singularly efficient along one line—the line of blackmail. The detectives and police judges have been in league with the worst characters in the city and the entire municipal concern is rotten to the core. An occasional individual man in some lines of service may not be quite as black as some of his fellows, but taken as a whole the local government of the city is about as bad as it could be. All this comes from failure of duty on election day. People who are too fine or too pious to vote, help to turn their city into a Sodom.

DR. COCHRANE has received the following sums in aid of N.W. Missions: A member of Anstruther Free Church, £5; "S," £50; Westborne Free Church, Glasgow, £50; St. Andrew's Free Church, Edinburgh, £50; St. John's Free Church, Dundee, £17; St. Paul's, Dundee, £50; McCheyne Memorial, Dundee, £14 3s. 6d.; Free St. George's, Paisley, £25 12s. 6d.; Wellington St. U.P. Church, Glasgow, £98 os. 2d. And through Mr. Gordon, there has been sent, from Rosemary St. Church, Belfast, £50; a member there, £50; Fisherwick Place, Belfast, £50; Trinity Church, Cork, £50; Free St. George's, Edinburgh, (Mrs. Geo. Brown) £50; Kingston Church, £50, and Windsor Church, £10.

## MR. MOODY'S VISIT.

AFTER some years of an interval this famed evangelist is again to visit Toronto. During those years Mr. Moody's work and name have become familiar in all lands. Naturally a visit from such a man, and on such an errand as brings him here, excites a lively interest. It is an interest of a purely religious kind, that is of the highest and best kind. Committees of representative men of all evangelical Protestant denominations have been appointed to prepare for Mr. Moody's visit, to cooperate with him so as to make, as far as such means can do so, his work successful and beneficial in the highest degree. In Massey Hall, where the meetings will be held, will be found ample, though, we trust, none too much room, for all who shall wish to attend, while it will also afford in good measure all the other kind of accommodation such meetings require. So far so good. All these external arrangements are important in their place. There are other things all Christian people know, which for the high ends that those meetings are intended to promote, are more important, but which may be made all the more effective and be accompanied by all the greater blessing because of them.

A great responsibility in connection with these meetings, for the blessing to be reaped, we mean, lies upon all Christian people in the city, and especially upon ministers and those who take an active part and interest in the religious work and welfare of the city. Every man's first duty in this respect begins with himself, to prepare his own heart to receive and to impart a blessing, and in imparting to receive. Every earnest Christian will acknowledge it when we say that this requires much earnest prayer, heart-searching, humiliation and confession of sin before God in both an individual and collective capacity. Our churches as well as individuals should be setting their hearts very earnestly to seek the Lord, so that His servant may be met by and find himself from the first in an atmosphere of prayer. Mr. Moody's methods of working in the after meetings and other ways, call for help and co-operation on the part of many, of a kind in which they are not much accustomed to engage, which they will find difficulty in taking part in, and will therefore naturally shrink from, even when their hearts tell them they ought not. Let all Christians feel that they are their brother's keeper, and seek for the strength and qualification needed to help those who need and who will look for help. Mr. Moody's visit may be of immense help to all the churches, to none more than to the Presbyterian, by furnishing for the time a kind of training school, in which those who have done little of this kind of work may learn to do more of it and to do it better. But if any one would learn he must begin and use so far and as well as he can such a measure of his gift to help others as he now has. In this, as in other things, "practice makes perfect." Not the least, perhaps indeed, the greatest good that results from such meetings is, in addition to instruction, and more than instruction, the quickening and stimulus, the fresh impulse given to the divine life in Christians themselves, so that each one becomes a more active, fruitful centre from which blessing may radiate out and continue doing so to all around.

Another of the benefits received by Christians themselves from such meetings and which is well calculated to produce a happy influence upon the outside world, is the breaking down of barriers which hinder the progress of true religion, in the exhibition of the spirit of union and good feeling among all Christians, their oneness really of spirit and aim, and the cultivation of these among Christians. Happy are we to be living in a day when this spirit so largely prevails, and everything which deepens and spreads it upon a right basis, must result in good to the individual and to the cause of Christ at large. It will be well if this should be one marked effect of Mr. Moody's visit.

One more of the chief results, the most important of all in many respects of such services, is the gathering into the church, or, to put it in another way, the leading to become sincere, active, holy living Christians, very many who are not so and who have never professed to be. The aggressive work of the church at home, the duty of every individual Christian in this respect to his next door neighbor, to his acquaintances and relatives, is very easy to be overlooked and very apt to be. Evangelistic services profess to make this a principal object and call special attention to it. It is to be hoped that this may follow as a result at this time, and that many in Toronto who have never done so before, may now be heard saying to their neighbors and friends, "Come with us and we will do you good." The ideal state of a Christian church is one where this anxiety for the salvation of souls, or the building up of Christians in all holy living, is so deep, so all-pervading and so abiding, that every man is an evangelist. A stirring up in this respect can hardly fail to follow upon Mr. Moody's meetings, and it cannot but be productive of lasting good. Not a few, it may be hoped, will be led by means of them to offer themselves, and give themselves up entirely to the Lord's service in Christian work at home or abroad.

There can be no doubt that many will be gathered to Toronto for the time from all the district around, and that by means of the press, accounts of the work and the influences of it will be felt over the whole Dominion more or less. The evangelization of large cities and a high tone of Christian life in them, makes itself felt over a whole country and is therefore of the utmost importance. It is what may be hoped and prayed for, that the good which it is anticipated the city of Toronto will derive from the coming of Mr. Moody and his work, will radiate out in all directions, and in different ways and by different agencies be felt and redound in good over the whole land.

## THE SUPREME EXCELLENCE OF CHRISTIANITY.

At the opening of the Theological College in Montreal, on the evening of the 3rd inst., the Rev. Professor Campbell was the speaker and gave a lecture which, judging by the reports of it, must have been of more than usual interest. It was devoted to pointing out the superiority of Christianity to other forms of religion. In connection with Prof. Patton's brilliant argument in defence of Christianity as a supernatural religion, we give here such a condensed report of the lecture, as the condensed reports of the Montreal papers enable us to give.

To know the superiority of Christianity it is necessary to know and compare other religions with it, an enquiry to which has been given the name of Comparative Religion. The study of this subject is yet but in its infancy, and has become possible only by the increased knowledge of foreign languages which has been slowly gathering for years past. The tenets and teachings of those religions have been shut up in these languages, and it has only been by an increasing knowledge of them, that men have become able to speak with any authority about what they teach. It is very important to know this, for they have ever been in active conflict with Christianity, the Christian missionary has to meet and combat them to-day, and an impression has even been made by them and left upon some forms of Christianity now to be met with. With the exception of Mahometanism, during a brief period of its proselytizing career, Christianity is the only aggressive religion. Attention has been the more drawn of late to some of these ancient faiths, because of a revived activity amongst them, whereby adherents have been gained to the old creeds of Zoroaster and Brahma, of Buddha, Confucius and Mahomet in many Christian centres of thought. We may ridicule or despise some of these converts, but whatever may be thought of their moral motives, they cannot be said to be unlearned or unthinking. They must imagine that they have discovered some good in these old faiths, and that they must contain some truth so powerfully to appeal to and hold under their sway millions of men it is only reasonable to admit. This does not detract from the superlative excellence of Christianity as compared with these other religions, or abandon its exclusive claims to be accepted by men. It simply reveals to us the strength of those hoary forms of religion which have held under their sway for ages so many millions of the human race, and by knowing more of the secret of their strength the better fit the missionary of the cross to cope with and in God's name and by His help to overthrow them.

Polytheism, the lecturer showed, inasmuch as it depended upon a conception of human attributes, was really a worship of man by his fellow, and could not therefore exert any ennobling influence upon him. Such was Brahminism, and to a still greater extent Buddhism, the religion of the millions of China and Japan. On the theoretically moral side the Buddhist is strong. His morals are unselfish. His code is the external semblance of love to his fellow man, that he may acquire merit, and pile up golden opinions of himself. That sort of thing, Professor Campbell said, could never face a robust, hearty, loving Christianity. It could discount a fighting Christianity, a mean Christianity, a save my blessed self and let the world go Christianity, a so-called higher Christian life, that makes clean the outside of the cup and the platter, and has no true lodgement in the heart for Christ.

The dualism of Persia mirrored forth a great spiritual reality, made more fully apparent by Christ and His apostles, but monotheism in its various forms has asserted itself over this dualism. Shintoism and Confucianism are other faiths of China; the former is simply polytheism, and as for Confucianism, it is no religion at all, but simply an ethical system such as made it a real danger to Christianity. It made religion simply a life, which might mean the sublimest truth or the most pernicious error.

Materialism was an impossibility as a religion, for religion is a spiritual thing. Christianity as a spiritual religion, takes the highest place. It held that the essence of being is spirit: "God is a spirit." The particularly Christian conception of the divine character is Christ himself. It is that of supreme divinity, emptying itself for a time of glory, and power, and blessedness, of the Lord of all worlds coming to one of the least of them, wherein He had no place to lay His head. The Christian ethic sinks itself. "Christianity is the grave of selfishness."

The lecture was listened to throughout with the closest attention and its close was especially inspir-

ing. "There is a good time coming. There is an handful of corn in the earth upon the top of the mountains. Its fruit some day shall shake like Lebanon. It came, that handful, from Calvary, and 'mid thorns, and thistles, and noxious weeds, and wild fruit bearing brambles, that handful has continued to grow and spread. Interspersed throughout are scarlet poppies, and blue cornflowers, and purple tares, and very spread abroad are goodly stalks, bearing nothing but chaffy scales. But, let the field be ploughed by the deep, sharp share of the hungering soul, and watered by the tears of them that are reproached with the taunt, 'Where is your God?' Shake out from all full ears the living kernel of Christianity, which is Christ in man, to fill the furrows full, and when the harvest comes and the yellow fruit shakes like Lebanon, thither shall all the tribes of the earth repair for good, saying, 'This is the hill of God.'"

### REV. PROFESSOR GORDON, B.D.

THE appointment by the Synod of the Maritime Provinces of the Rev. D. M. Gordon, B.D., of St. Andrew's Church, Halifax, to the professorship of Systematic Theology and Apologetics, made vacant by the death of the late Principal Dr. MacKnight, is one which will be received in the church with general and sincere satisfaction. In addition to his present charge, Mr. Gordon has filled with ability and great acceptance the important pastorates of St. Andrew's Church, Ottawa, and Knox Church, Winnipeg. He has been well known as taking a deep interest in the mission work of the church, and has from time to time been called by the General Assembly to discharge duties for the church requiring the exercise of superior judgment and ability. His name has been more than once proposed for the moderatorship of the General Assembly, and but for his courteous declination, in all likelihood before this he would have filled that place of high honor. In addition to these proofs of the confidence and esteem in which he is held in the church, he is well known as a man of scholarship, culture and ability. His brethren in the Maritime Provinces, to whom he is best known, have called him to an office in which he will be supported by the goodwill, the sympathy and prayers of the whole church, and whose duties he will, we doubt not, under a due sense of their solemn and weighty responsibility, discharge with credit to himself and to the good of the church at large. We heartily wish for Mr. Gordon a long, happy and most useful professoriate.

### FOREIGN MISSION FUND.

DR. REID has paid out since the beginning of the financial year, up to the 11th of October, \$35,623.43, and only \$8,388.16 have come into the treasury during that time, thus leaving a deficit of \$27,235.27, at the present date. Unless the friends of Foreign Missions throughout the church make an effort this year, our Foreign Mission work will be in deep waters. Much relief could be given by congregations, if instead of holding their contributions over until the Spring, whatever is already contributed were sent in at once. Interest on such large loans is a serious loss to the Fund.

R. P. MACKAY.

In the September issues of *Littell's Living Age* are to be found "Iceland of To-day," a remarkable article of great interest; and the value of the article by Gladstone, "The Place of Heresy and Schism in the Christian Church," goes without saying. "Six Weeks in Java," by H. Collett; "Death in Classical Antiquity"; "Lucretius and his Science," by E. W. Adams; "Mr. Secretary Thurloe"; "The Outskirts of Europe," by J. D. Rees; "The Art of the Novelist," by the late Amelia B. Edwards; the series of articles on "The Beginning of the British Army," are all papers of interest and value deserving a permanent preservation. Many other noted writers are represented in these September numbers; Fred Wishaw, Lady Verney, R. B. Cunningham Graham, W. W. Story, Mrs. Andrew Crosse, George Saintsbury, A. Henry Savage-Landor, etc., etc. In addition to all this, each number contains a fair proportion of excellent poetry.

*Woman's Work for Woman*, for October, opens with editorial notes. A long list of missionaries is given, laboring in Persia in connection with Women's Societies, and accounts of various kinds of missionary work in that country absorb a large amount of space in the record for this month. Japan, Kurdistan and Corea are also referred to in items of work or travel mentioned. "Letters from the Front," are from Syria, China, Africa, Laos, Mexico, and Guatemala. The Home Department is taken up with a large number of matters of interest. *Woman's Work for Woman*, 53 Fifth Ave., New York, U.S.

## Books and Magazines.

**BLACK BEAUTY.** The Autobiography of a Horse. William Briggs, Toronto.

This is a Canadian copyrighted edition of a well known, most interesting and most useful book. It is profusely illustrated, and if anywhere, it is in the execution of this part of the book that it fails. The binding and printing done in the city are excellent, the latter clear and easy for the eye of the reader. We congratulate Mr. Briggs and the establishment of which he is the head, on their spirit and judgment displayed in publishing this book. It is written, it is well known, in the interest of the humane treatment of animals, and every work of this kind which can make the young especially, more tender and kind towards our dumb fellow-creatures, is a positive blessing. We cannot have too many well written books like "Beautiful Joe" and this one. It will make a beautiful Christmas present for the young members of the family; we cordially commend it and bespeak for it a large circulation.

The opening article of *Knox College Monthly* for October is by the Rev. Dr. Reid, entitled "Some Reminiscences of Scottish Life." It will recall to many the memories of a by-gone day, and to many of the young, born and brought up in Canada, it will be a revelation. It cannot but be read with interest. The paper read by the same venerated father in our church at Knox College Jubilee, is also found here in full. An article that will have much interest to younger graduates of Knox College especially, is that on "Knox College Glee Club." "A Church Benefit Society" discusses favorably having a society of that kind within the church. Studies on *Idylls of the King*, are continued by Rev. Robert Haddow, this one being devoted to Guinevere. Rev. R. P. Mackay, our zealous mission secretary, writes on the Jubilee of Foreign Missions. The first paragraph bristles with figures of a most instructive and inspiring kind. Reference is also made to the honorable part which Canadians have taken in this work. A plea is made for introducing into our theological courses of study one on missions; the rest of the article is to help students how to decide those questions of personal duty as to giving themselves to mission work. Other briefer but yet interesting articles, notes and notices complete a number of much interest. *Knox College Monthly*, Campbell and Pantou, Milton Ont.

The *Methodist Magazine* is always varied and readable. That for October is no exception. "Canada by the Sea," by the editor, is well illustrated. "Cyril Lucar, a Greek Patriarch and Protestant," is by Rev. W. I. Shaw, D.D., of Montreal, and is also illustrated. "Around Chentu," is a missionary sketch by one on the field. The memory of Chalmers is of perennial interest, and he is made the subject of an article by Professor Wallace, M.A., B.D. The story of Hermannsburg, is well told by Mary S. Daniels, B.A. Helen Campbell contributes "Light in Dark Places," and the stories also by ladies, "Spindles and Oars," and "A Singer from the Sea," are continued. "Christian Culture" is a sermon by Rev. A. H. Reynar, LL.D., from Phil. i. 9. An extract from the striking addresses recently given by Mrs. Isabella Bird Bishop, in Exeter Hall, London, upon *Heavenly Claims and Christian Duty* is given and should stimulate to greater and still greater missionary effort. Poetical contributions, religious and missionary intelligence and book notices complete the number. Wm. Briggs, Toronto.

The special features of *Harper's Magazine* for October are "Lahore and the Punjab," a journey in British India, with fifteen illustrations, by Edwin Lord Weeks; "A Day of the Pinochle Club," the first of a series of East Side New York; "The Streets of Paris" (with eight pictures by C. D. Gibson), by Richard Harding Davis; "Iberville and the Mississippi," "Golf in the Old Country," fifteen illustrations by Caspar W. Whitney, and complete short stories by Julian Ralph, Mrs. B. F. Mayhew, Owen Wister and Thomas Nelson Page. It also contains the conclusion of Brander Mathew's charming two-part tale of Naragansett Pier, called the "Royal Marine, and the Old Gentleman of the Black Stock." "The Happiest Heart," by John Vance Cheney, and "Unafraid," by Richard Burton, are both poems. Charles Dudley Warner's novel, "The Golden House," grows in interest as the story moves to its close in the November number. The Editor's Drawer and the Editor's Study complete an unusually varied number. Harper Bros., New York, N. Y., U. S.

In the *Treasury of Religious Thought* for October, the Rev. George D. Adams, of the First Baptist Church, Amsterdam, N.Y., is portrayed in the frontispiece and is the preacher of the first sermon, on "The Mind of Christ." There is also a full sermon by Rev. Emory J. Haynes, D.D., and Leading Thoughts from Sermons of many distinguished preachers. The second of the sketches of "Presidents of Yale," by Rev. Burdett Hart, D.D., gives a striking picture of President Jeremiah Day (1807-36). There is a condensed reproduction of Rev. Dr. W. E. Griffis's article on the Korean War; and an account of a missionary work in Iconium, by Rev. H. Jenayyan. Thoughts on Questions of the Day are presented from the current secular and religious press; and there are valuable thoughts for the Prayer-Meeting, Family, Young People's Service, Pastoral Work, and discussions of current thought, both religious and secular, a Survey of Christian Progress and notices of new books and periodicals. E. B. Treat, 5 Cooper Union, New York.

In the Review Section of the *Homiletic Review* for October contains "The Four Gospels and the Faith of Christendom," by David S. Schaff, D.D. "The Study of Comparative Religion in our Theological Seminaries," "The Metropolitan Frontier," "Homiletic Helps from the Fine Arts of the Columbian Fair," and "Light on Scriptural Texts from Recent Discoveries." The Sermonic Section is full of helps and suggestive hints of many kinds to the preacher. In the Exegetical and Expository Section will be found "St. Paul's Sermons," by Prof. W. S. Blaikie, D.D., LL.D. The other sections, namely, Sociology and Comparative Religion, Miscellaneous and Editorial, are timely and up to date. Funk & Wagnalls' Company, 30 Lafayette Place, New York.



## The Family Circle.

### FAREWELL TO SUMMER.

Weep! weep! Oh tearful skies,  
While summer gently dies,  
And let us bid her sad farewell;  
There are no tears so dear  
As yours, nor so sincere,  
Nor to our hearts such solace tell—  
Farewell!

The trees with beauteous green,  
The leaves no longer screen,  
But to the sun their verdure sell—  
He gives them glittering gold,  
And colours manifold,  
How short their day—twere vain to tell—  
Farewell!

Let the wind sadly sigh  
O'er flowers that withered lie  
In sober mead or shadowed dell  
Under the falling leaves—  
The shroud that autumn weaves  
They sleep that once we loved so well—  
Farewell!

Not with rare flow'rets gay  
Make we a last bouquet,  
But mint, and rue, and asphodel  
These are our chosen flowers,  
Now that the summer hours  
No more our hearts with gladness swell—  
Farewell!

Early the waning light  
Fades from our pensive sight,  
While deeply tolls the evening bell;  
Over the tree-tops tall,  
Night treads her airy hall,  
And silent listens to the knell—  
Farewell!

By the night coldly kissed,  
The silvery ghostly mist,  
Wakes from its slumbrous earthy cell,  
Wanders beneath the trees,  
Moved by each passing breeze,  
Where late the burning sunshine fell—  
Farewell!

Beneath the stars' faint gleam,  
Moves on the placid stream,  
And toward the sea doth flow and swell;  
So doth our life-stream flee,  
On toward Infinity,  
Where no abiding sorrows dwell—  
Farewell!

—Bernard McEvoy, in 'The Week'

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### MARJORIE'S CANADIAN WINTER.

BY AGNES MAULE MACHAR.

#### CHAPTER X.—CONTINUED.

Gerald and Ada called for Marjorie, according to arrangement, and Alan was delighted to go, too. Near the church they met Professor Duncan, who undertook to act as cicerone on Marjorie's account.

'You see, you've got to know all about our Montreal antiquities,' he said, good-humoredly; 'and I know these youngsters don't know half of what they ought to know about them, so I'll take pity on your ignorance.'

As they entered the great church—said to be the largest in North America—Marjorie could not but gaze in astonished admiration at the long vista of stately nave, with its lofty Gothic arches, the rich coloring that outlined the gallery, the white and gold that alternated with deep tones of crimson and blue, the richly carved pulpit, the gorgeous altars, the crucifixes and the large imposing paintings that attracted the eye. But after the first sensation of magnificence was past, she felt that what Marion said was true, and this church, with all its grandeur, wanted the harmonious beauty that had impressed her in the church of the Jesuits.

After they had looked at all the objects of interest, and the representations of the Nativity, the professor began to give them his historical reminders.

'You know, Marjorie, that not far from here is the spot where Maisonneuve, with his friends and Madame de la Peltrie, about whom you must hear some other time, first founded Ville Marie. The place was called *Pointe a Callon*, and their first place of worship was a little chapel of bark which was afterwards rebuilt in wood. But as Ville Marie grew larger, the church grew too small; and first Maisonneuve founded another church on St. Paul Street. Finally, about forty years after Champlain's death, they built a much larger one here, and this is its successor; not

much more than half a century old. So, with all its size and beauty, it isn't so interesting to me as some much smaller and plainer churches. But we may as well go up to the top of the tower, and have a view of the city from it.'

They clambered up the long winding stair and at last stood on the lofty platform, with the city spread at their feet in the afternoon sunshine, the mass of walls and roofs strongly revealed against the white ground, while on one side rose the snow-clad, pine-crested 'mountain,' and on the other stretched the wide, winding white sheet of river, studded with masts and hulls and flanked by the distant snowy mountains that stood out in dazzling purity against the clear azure sky.

'There! isn't that a glorious panorama?' exclaimed the professor, when they had taken breath.

'But O, Marjorie!' said Ada, 'it doesn't begin to be so beautiful as it is in summer! You mustn't go up to the top of the mountain till it is quite spring, and then you will see how lovely it is. It's prettier than any of the views I saw last summer when I was away.'

But it was pretty cold up there, and though Marjorie was delighted with the view and much interested in picking out all the streets and buildings she had already learned to know, they did not prolong their stay on their airy perch. As they descended, vespers were beginning and they waited a little to enjoy the rich deep strains of the organ and the chanting of the choristers.

To Marjorie, the music seemed heavenly, and she was divided between the desire to stay to hear more, and the strangeness of being a spectator in a church instead of joining in the service. They left the church very quietly, and as they came out on the Place d'Armes, Professor Duncan told Marjorie that the great bell, called the 'Gros Bourdon'—only rung at certain times—is one of the five heaviest bells in the world. The charming chime of eleven bells she had already heard repeatedly, for it is one of the 'features' of Montreal Sundays and holidays, and is considered the finest on the American continent.

And now Professor Duncan proposed that they should jump on one of the street cars and go as far down as the old Bonsecours Church, since they were on a sight-seeing expedition. They were soon at the Bonsecours market, and in front of the alley leading to the old-fashioned little church standing on the old St. Paul Street—the street of Ville Marie. Then they walked up to the modern front of the ancient church with the quaint inscription over the arched doorway, which none of the younger members of the party found their French quite equal to deciphering. It runs as follows:

*Si L'Amour de Marie  
En passant Ne T'oublie,  
Si ton cœur est Grave  
De Lui Dire un Ave'*

Professor Duncan told them that it meant that the passer-by was not to forget the love of Mary, but was to say an Ave to the Lady of Gracious Help.

They passed into the solemn, quiet-toned church, a complete contrast to the one they had left. The dark walls, relieved by tablets containing appropriate texts, beautiful frescoes of the ceiling, the odd, conical pulpit—all gave the impression of quaintness and antiquity and solemn repose. A tablet on the wall near the main entrance commemorates in French the name of 'Paul Chomedey de Maisonneuve, founder of Montreal, and donor of the site of this church.' The name, the spirit of the place, and the sailors' votive offerings on the walls, seemed to carry the mind back to those old heroic days of the troubles and the glories of New France, about which they had all been hearing so much from Professor Duncan.

'What a pity,' he remarked, 'that those tablets are in Latin, instead of being in French, the tongue "understood of the people" here! Now, boys, here's a chance for showing what you can do in translating some of these texts for us.'

Gerald and Alan simultaneously translated the text: 'Christ washed us from our

sins in his own blood,' while Marjorie, who was nearest to no other one, half-shyly read, 'We have redemption through His blood.'

'Well done, Marjorie,' said the professor, 'I didn't know you were a Latin scholar!'

'Oh! that's very easy; I only know a little Latin. My father wished me to learn it.'

'That's right; I wish more girls did.'

They went round to the back of the old church and looked at the weather-beaten stones that had stood so many years, and been consecrated by so many prayers, weighted with the burden of many a troubled, sorrow-laden heart, for is not human nature the same in all ages and under all outward forms? And then, having done due honor to the old church which had seen a young country grow up around it, they turned their steps homeward.

When Marjorie and Alan, with Professor Duncan, reached Dr. Ramsay's door, they found Mrs. Ramsay just setting out in the doctor's sleigh to go down with some little comforts for the Browns.

'Here, Marjorie,' said her aunt, smiling, 'I think you would like to go with me. Alan can drive us, and then your uncle can stay at home to rest and talk to Professor Duncan, as I'm sure he will be glad to do, for he has been out most of the day. You see doctors can't have a holiday even on Christmas Day!'

Marjorie willingly squeezed in beside her aunt, and Alan, perched half on the side of the cutter, soon drove them down to the narrow street where the Browns lived, and then drove on to leave a parcel for some other poor patient, while Mrs. Ramsay and Marjorie went in.

It was a much brighter scene, already, than on Marjorie's first visit. The mother was able to be about, and the table was comfortably laid for the evening meal. The father was sitting up in bed, supported by pillows, watching with an expression of affectionate pleasure, the baby laid beside him, gently cooing to itself. The other children were amusing themselves happily with the toys they had received the evening before; the boys with a little Noah's Ark, the girl putting her doll to sleep, as she had seen her mother hush the baby. The poor man smiled gratefully as Mrs. Ramsay wished him a happy Christmas.

'Indeed, mem, it's been that, an' I never would ha' thought I could have been so content lyin' here. But you an' the doctor's been that good to us, I'm sura we've much reason to thank the Lord for His mercies. You see I've got my doll here,' he added. 'I was tellin' Jenny there, I wouldn't give it for hers, that she's hardly had out o' her hands since she came back last night, so full of the Christmas-tree an' all the things she saw, that she could hardly stop talkin' about them, even in her sleep.'

The poor man was evidently glad to get an opportunity of pouring out the pent-up gratitude he had been feeling all day; and his wife, though quieter, seemed no less cheered and strengthened by the kindness and sympathy that had been shown to them. It was a pleasant little bit of Christmas brightness, even for Mrs. Ramsay and Marjorie, to see how much Christian love had gladdened that poor home and its inmates.

The rest of the Christmas day passed swiftly and pleasantly enough for Marjorie. When she and Mrs. Ramsay drove home in the gathering dusk, it was a picture of Christmas comfort to see the family group in the drawing-room gathered about the bright coal fire. They had dinner late—an unusual luxury; for Dr. Ramsay thought an early dinner best for his children, whom he liked to have about him when he was at home. Besides Professor Duncan, there were one or two young men, away from home, and one lonely school friend of Marion's; for both Dr. and Mrs. Ramsay liked to gather the homeless about them at Christmas time.

Before dinner there was both merry and sober talk, and a little music. After dinner, which was a plain, good, substantial Christmas dinner—including, of course, an orthodox pudding, brought in blazing with the traditional blue flame, to the unbounded delight of

Norman and Effie—there was more music and a merry round game. And then the professor was asked by Dr. Ramsay to give them a reading of Dickens' Christmas Carol. This, as it happened, Marjorie had never read, and it was a rare treat, not to be forgotten, to hear its humor and its pathos both so sympathetically rendered, as Professor Duncan gave it to them.

He did not of course read the whole, but his selections gave them at least the cream of that most charming of Christmas stories. Jack and Millie went into fits of laughter over the Cratchits' Christmas dinner, and especially over the 'two young Cratchits,' who, every one said, exactly corresponded to themselves. Tiny Tim—well, who that ever hears or reads the story does not love Tiny Tim, and pray that he might live? It seemed as if the little family picture Marjorie had seen that afternoon made more able to enter into her the spirit of the 'Carol.' And when Professor Duncan ended with the including words, 'And so, as Tiny Tim observed, God bless us—every one!' it seemed to her a most appropriate ending for a wonderfully happy Christmas Day.

(To be continued.)

### THE ART OF ENGRAVING.

The history of the various branches of reproductive art, says the *Portland Oregonian*, from wood-cutting to photographic process, is a record of strange vicissitudes, of marvellous growth and sudden decay, of curious imitations and substitutions. Wood-engraving is the oldest of these arts, though engraving and etching on metal were born with it, in that wonderful fifteenth century. Wood-engraving seems to have been related to printing, and probably preceded it in Europe. Engraving, on the other hand, was related to Goldsmith's work. Both, like the then more closely related art of etching, found ready employment and large development in multiplying the works of great painters. But the development of these arts has been curiously uneven and interrupted, and now photographic process threatens to supersede all except etching, which has evolved from a reproductive to an original art. The nineteenth century has seen marvelous changes, the complete decay of line-engraving on steel and copper, passage of wood-engraving through a complete cycle of growth, floriture and decline, and the apotheosis of etching as an original art. Americans led the way in the new birth of wood-engraving, as well as in development of the new reproductive processes which have superseded all manual work. They developed wood-engraving to a point where it could do everything done with burin or needle through a more stubborn medium, destroyed the occupation of the line engravers and forced the etchers to abandon reproduction of paintings, and form the school of "painter etchers," who work from nature, which is the triumph of black-and-white art in the nineteenth century. But just as wood-engraving had completed this victory came photographic process, which is a combination of photography, etching and lithography, to drive it out in turn with a method cheaper, more flexible and more popular. There is a passage in the American edition of Hamerton's "Graphic Arts," published only twelve years ago, in which he confesses the error of earlier judgments and frankly admits that American wood-engravers have made all other reproductive processes unnecessary. But Mr. Hamerton lived to see wood-engraving itself superseded, not only in the magazines, but in the print shops and the studios, by process work. The *Century* is the last of the American magazines to abandon wood-engraving for the cheaper, less artistic, but more popular process work, but there are signs in recent numbers that it is preparing to follow the rest, perhaps after Mr. Cole's old masters series is done. This apparently will be the end of wood-engraving in the United States, except for high-class books, which afford only a narrow market for engravers. It is probable that the English illustrated papers, which still use wood cuts, will follow soon, and the process picture will rule undisputed from the ten-cent magazine to the choicest offering of the print shops. It is a curious



question what will become of wood-engraving. It can hardly elevate itself to an original art, like etching. Its complete disappearance, like line-engraving, will seem lamentable, after its triumph in the last generation.

MY FIRST BOOK, BY ROBERT LOUIS STEVENSON.

"It is, perhaps, not often that a map figures so largely in a tale as in *Treasure Island*, yet it is always important. The author must know his countryside, whether real or imaginary, like his hand; the distances, the points of the compass, the place of the sun's rising, the behaviour of the moon, should all be beyond cavil. And how troublesome the moon is! I have come to grief over the moon in *Prince Otto*, and so soon as that was pointed out to me, adopted a precaution which I recommend to other men—I never write now without an almanac. With an almanac, and the map of the country, and the plan of every house, either actually plotted on paper or already and immediately apprehended in the mind, a man may hope to avoid some of the grossest possible blunders. With the map before him, he will scarce allow the sun to set in the east, as it does in *The Antiquary*. With the almanac at hand, he will scarce allow two horsemen, journeying on the most urgent affair, to employ six days, from three of the Monday morning till late in the Saturday night, upon a journey of, say, ninety or a hundred miles, and before the week is out, and still on the same nags, to cover fifty in one day, as may be read at length in the inimitable novel of *Rob Roy*. And it is certainly well, though far from necessary, to avoid such 'croppers.' But it is my contention—my superstition, if you like—that who is faithful to his map, and consults it, and draws from it his inspiration, daily and hourly, gains positive support, and not mere negative immunity from accident. The tale has a root there; it grows in that soil; it has a spine of its own behind the words. Better if the country be real, and he has walked every foot of it and knows every milestone. But even with imaginary places, he will do well in the beginning to provide a map; as he studies it, relations will appear that he had not thought upon; he will discover obvious, though unsuspected, shortcuts and footprints for his messengers; and even when a map is not all the plot, as it was in *Treasure Island*, it will be found to be a mine of suggestion."—From *The Idler for August*.

TENNYSON, THE POET OF SCIENCE.

"Let knowledge grow from more to more,  
But more of reverence in us dwell,  
That mind and soul, according well,  
May make one music, as before,  
But vaster."

There is the very index to Tennyson's intellectual position. And a very casual reading of his collected works will suffice to show how large an expression many of our scientific conceptions find in his utterances. The underlying principle of all our modern thought—the doctrine of the universality of law, and of that orderly progression or development within the domain and under the influence of law which we call evolution—these principles constitute the firm foundation of the entire fabric of his philosophy of life; they characterize his attitude toward the external world; they mold all his social and ethical teaching; out of them grows his faith in the destiny of the race, his hope for the untried future. For him, man is, as yet, "being made"; the "brute inheritance" clings about him; but, because so much has already been accomplished, much more will be accomplished by and by.

"This fine old earth of ours is but a child  
Yet in the go-cart. Patience! Give it time  
To learn its limbs. There is a hand that guides."

Above all things, it seems to me significant that, with all the reaction against the cry of progress that undoubtedly marks some of his later poems, the evolutionary note comes out with ever-increasing strength to the very end. It should not be forgotten that such poems as *The Dawn*, *The*

*Dreamer*, and *The Making of Man* all belong to his last published volume.—From *Poetry and Science*, by Prof. W. H. Hudson, in *The Popular Science Monthly for October*.

THE CENTRAL FIGURES IN THE ORIENTAL WAR.

The central figures in the war are, of course, H. E. Li Hung Chang and Count Hirobumi Ito—Primo Ministers of their respective countries, and men, I do not hesitate to say, well matched in cleverness, versatility, and shrewdness, though the former is by nature and experience a thorough commander, while Count Ito is purely the veteran politician and diplomatist without military record. The two noblemen are personal friends, and H. E. Li was probably influenced in his tardy war action by a hope of maintaining peace through diplomatic and personal efforts with Count Ito. They have both run serious risks owing to their suspected leaning to foreigners, and in the case of H. E. of China narrowly escaped the fate of a mighty Chinese mandarin many years ago, who was degraded to the ranks for his "knowledge of and sympathy with Barbarians," as we are contemptuously called. Yet the highest honors of these two men are in great part due to the results of their unfaltering faith in the value of foreign policy, of foreign principles of progress, and of foreign arms.—*North American Review*.

LORD DUFFERIN AND DISRAELI.

Two excellent stories of Disraeli told by Lord Dufferin are not to be found in the copious preface to Lady Dufferin's poems. "One of my earliest encounters with Mr. Disraeli," writes his Lordship, "was in Brook street, the afternoon of the day he had won his Buckinghamshire election. I stopped to congratulate him on his successful campaign, when he said to me, 'Yes, I said rather a good thing on the hustings yesterday. There was a fellow in the crowd who kept calling me a man of straw, without any stake in the country, and asking what I stood upon, so I said, 'Well, it is true I do not possess the broad acres of Lord So-and-So or the vast acres of the Duke of A—, but if the gentleman wants to know upon what I stand I will tell him—I stand on my head.' Many years after I passed him again as he was strolling up hatless from the House of Commons to speak to some colleague in the House of Lords. Happening to enquire whether he had read a certain novel, he said, 'Oh, I have no time for novel reading now. Moreover, when I want to read a novel I write it.'"—*London Public Opinion*.

STAMP COLLECTING.

It is remarkable how the stamp collecting craze is spreading. Mr. W. Roberts considers the subject in the last number of the *Fortnightly* and gives some astounding figures. He says that the "trade" in London is represented by nearly a dozen journals and its literature could only be indicated by a portly volume of biography. £15,000 to £20,000 worth of stamps were sold under the hammer in London last year by three or four auctioneers alone. One dealer accumulated a fortune of £50,000. Some private collections are of enormous value, that of Herr Philip von Ferrary of Paris, being "certainly not worth less than £100,000!" But by the side of this collection every other falls into insignificance. The second in importance is the Topling collection now in the British Museum, valued at £60,000. The Czar's collection is estimated to be worth about £30,000 and he takes a very special interest in those of Asiatic issue. The Prince of Wales, the Dukes of York and Saxe-Coburg-Gotha have also extensive collections. The mania, if such it can be called, originated in Belgium. Canadians will be interested in knowing that the 12d. black issue of 1852 is worth \$250.—*The Province*.

Stern duties need not speak sternly. He who stood firm before the thunder worshipped "the still, small voice."—*Sydney Dobell*.

Our Young Folks.

THE TWO FRIENDS.

My dog and I are faithful friends;  
We read and play together;  
We tramp across the hills and fields,  
When it is pleasant weather.

And when from school with eager haste  
I come along the street,  
He hurries on with bounding step,  
My glad return to greet.

Then how he frisks along the road,  
And jumps up in my face!  
And if I let him steal a kiss  
I'm sure it's no disgrace.

Oh, had he but the gift of speech  
But for a single day,  
How dearly should I love to hear  
The funny things he'd say!

Yet, though he cannot say a word  
As human beings can,  
He knows and thinks as much as I,  
Or any other man.

And what he knows and thinks and feels  
Is written in his eye;  
My faithful dog can do;  
And never told a lie.

Come here, good fellow, while I read  
What other dogs can do;  
And if I live when you have gone,  
I'll write your history, too.

—Susan Jewett.

TEST OF CHARACTER.

The principal of a school in which boys were prepared for college one day received a message from a lawyer living in the same town, requesting him to call at his office, as he wished to have a talk with him.

Arriving at the office, the lawyer stated that he had in his gift a scholarship entitling a boy to a four years' course in a certain college, and that he wished to bestow it where it would be best used.

"Therefore," he continued, "I have concluded to let you decide which boy of your school most deserves it."

"That is a hard question to decide," replied the teacher thoughtfully. "Two of my pupils—Charles Hart and Henry Strong—will complete the course of study in my school this year. Both desire a collegiate education, and neither is able to obtain it without assistance. They are so nearly equal that I cannot tell which is the better scholar.

"How is it as to deportment?" asked the lawyer.

"One boy does not more scrupulously observe all the rules of the school than the other," was the answer.

"Well," said the lawyer, "if, at the end of the year, one boy has not gone ahead of the other, send them to me and I will decide between them."

As before, at the closing examinations, the boys stood equal in attainments. They were directed to call at the lawyer's office, no information being given as to the object of the visit.

Two intelligent, well-bred boys they seemed, and the lawyer was beginning to wonder greatly how he should make a decision between them. Just then the door opened, and an elderly lady of peculiar appearance entered. She was well known as being of unsettled mind and possessed of the idea that she had been deprived of a large fortune which was justly hers. As a consequence she was in the habit of visiting lawyers' offices, carrying in her hands a package of papers which she wished examined. She was a familiar visitor to this office, where she was always received with respect, and dismissed with kindly premises of help.

This morning, seeing that the lawyer was already occupied with others, she seated herself to await his leisure. Unfortunately, the chair she selected was broken, and had been set aside as useless.

The result was that she fell in a rather awkward manner, scattering her papers about the floor. The lawyer looked with a quick eye at the boys, before moving himself, to see what they would do.

Charles Hart, after an amused survey of the fall, turned aside to hide the laugh he could not control.

Henry Strong sprang to the woman's side and lifted her to her feet. Then, carefully

gathering up her papers, he politely handed them to her. Her profuse and rambling thanks served only to increase Charles's amusement.

After the lady had told her customary story, to which the lawyer listened with every appearance of attention, he escorted her to the door and she departed.

Then he returned to the boys, and after expressing pleasure at having formed their acquaintance, he dismissed them. The next day the teacher was informed of the occurrence, and told that the scholarship would be given to Henry Strong, with the remark: "No one so well deserves to be fitted for a position of honor and influence as he who feels it his duty to help the humblest and the lowliest."—*Christian Union*.

A TOUCHING INCIDENT.

We heard a story the other day that made our eyes moisten. We have determined to tell it, just as we heard it, to our little ones:

A company of poor children, who had been gathered out of the alleys and garrets of the city, were preparing for their departure to new and distant homes in the West. Just before the time of starting of the cars, one of the boys was noticed aside from the others, and apparently very busy with a cast off garment. The superintendent stepped up to him, and found that he was cutting a small piece out of the patched linings. It proved to be his old jacket, which, having been replaced by a new, one had been thrown away. There was no time to be lost.

"Come, John, come," said the superintendent, "what are you going to do with that old piece of calico?"

"Please, sir," said John, "I am cutting it to take with me. My dead mother put the lining in this old jacket for me. This was a piece of her dress, and it is all I have to remember her by."

And as the poor boy thought of that dead mother's love, and the sad death-scene in the garret where she died, he covered his face with his hands and sobbed as if his heart would break. But the train was about leaving, and John thrust the little piece of calico into his bosom to remember his mother by, hurried into the car, and was soon far away from the place where he had known so much sorrow. We know many an eye will moisten as the story is told and retold throughout the country, and many a prayer will go up to God for the fatherless and motherless in all the great cities and in all places. Little readers, are are your mothers still spared to you? Will you not show your love by obedience? That little boy who loved so well, we are sure, obeyed. Bear this in mind, that if you should one day have to look upon the face of a dead mother, no thought would be so bitter as to remember that you had given her pain by your wilfulness or disobedience.—*Old School Presbyterian*.

FOR TIRED LITTLE FOLKS.

'Auntie, please tell me something nice to do. I'm tired of Sunday. It's too late to go out, and it's too early for the lamp, and the wrong time for everything.'

'Well, let me see,' said Auntie. 'Can you tell me of any one in the Bible whose name begins with A?'

'Yes; Adam.'

'I'll tell you a B,' said Auntie. 'Benjamin. Now a C.'

'Cain.'

'Right,' said Aunt Sarah.

'Let me tell a D,' said Joe, hearing our talk: 'Daniel.'

And so we went on through all the letters of the alphabet, and before we thought of it we were called for supper, the house was lighted, and we had a fine time. Try it.—*Mayflower*.

Dr. Dongan Clark, Professor in the Theological School of the Friends' College at Earlham, Ind., who, with ten other advanced Quakers, was baptized last summer, has been suspended.

Pride went out on horseback and came home afoot.

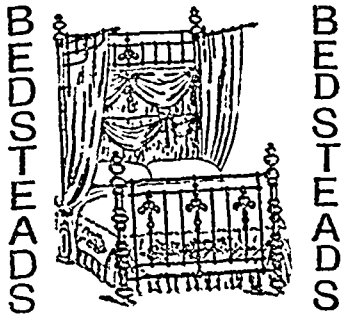
## IT'S A MILLSTONE



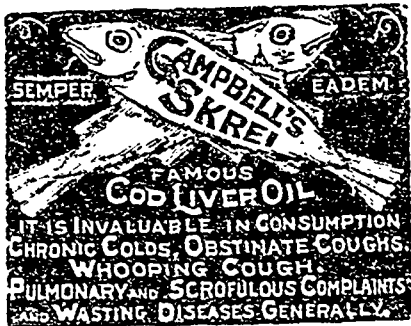
About a young man's neck to be a sufferer from nervous exhaustion, nervous debility, impaired memory, low spirits, irritable temper, and the thousand and one derangements of mind and body that result from unnatural, pernicious habits, contracted through ignorance. Such habits result in loss of manly power, and sometimes produce softening of the brain, epilepsy, paralysis, and even death insanity.

To reach, to claim and restore such unfortunates to health and happiness, is the aim of the publishers of a book written in plain but choice language, on the nature, symptoms and curability, by home treatment, of such diseases. This book will be sent sealed, in plain envelope, on receipt of ten cents in stamps, for postage. Address, World's Dispensary Medical Association, 665 Main St., Buffalo, N. Y.

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## THE NEW CHURCH AT PARIS.

Few Presbyterian Churches in Ontario are more handsome and commodious than that recently opened for public worship at Paris. Constructed of pressed red brick, with stone trimmings, being altogether unique in design, and possessing a commanding site in the town, its effect, as viewed from a distance, is quite imposing. Nor is the interior appearance any less agreeable. Stained glass windows, large and beautiful, are not the least important factor in this result, while the fittings generally are harmonious and tasteful. The auditorium seats 1,050 persons, and 450 additional can readily be accommodated. Electricity is used for lighting purposes. The large pipe organ is a superb instrument.

The dedicatory sermon was preached by Principal Grant, of Kingston. He was assisted by Rev. E. Cockburn, pastor of the congregation, whose labours in this field—active, aggressive, and well-directed—have met with such abundant success. On this occasion those acting as ushers were: Mayor Fisher, J. R. Inksater, John Allan, David Brown, Scott Davidson, John Folsetter, R. C. Jennings, Ex-Mayor McCosh, R. Brockbank, I. Gordon Smith, John Bullock, and S. Y. Taylor.

Rev. W. I. Clarke, of the First Presbyterian Church, London, and the Rev. Dr. Jackson, of Galt, preached at a continuation of the opening services last Sunday.

I was CURED of terrible lumbago by MINARD'S LINIMENT.

REV. WM. BROWN.

I was CURED of a bad case of paracho by MINARD'S LINIMENT.

MRS. S. KAULBACK.

I was CURED of sensitive lungs by MINARD'S LINIMENT.

MRS. S. MASTERS.

## Ministers and Churches.

Rev. N. D. McKinnon is leaving Glamis.

Rev. H. McQuarrie, of North Bruce, attended the College Jubilee.

Principal Grant lectured in Hamilton last week on the principles of Presbyterianism.

Rev. S. Young, of Clifford, accompanied by Mrs. Young, was in Toronto last week.

Rev. M. A. Campbell preached in St. Andrew's Church, Thamesford, on a late Sabbath.

Rev. D. McKenzie, of Orangeville, spoke last week on the elements of "Consecration."

Rev. Prof. Bryce, of Manitoba College, has been lecturing very effectively in British Columbia.

Rev. D. Currie, B.D., of Perth, conducted services in the Presbyterian Church at Lanark recently.

Rev. J. H. MacVicar and Mrs. MacVicar, of Montreal, sailed for England recently by the Lake Ontario.

Rev. A. McLean, formerly located at Glencoe, was in that town last week renewing old acquaintanceships.

Rev. R. Johnston, recently preached an impressive sermon to railroad men, in St. Andrew's Church, Lindsay.

Rev. Mr. Sinclair has succeeded the Rev. Neil Campbell as pastor of the Presbyterian congregation of Oliver's Ferry.

The Rev. E. D. McLaren B.D., of Vancouver, preached a special sermon to young men recently in St. Andrew's Church.

Rev. Dr. Campbell, pastor of the First Presbyterian Church, Victoria, B.C., recently preached on "God's Abundant Grace."

The Rev. Robt. Aylward accepted the call from Parkhill and McGillivray, and his induction took place at Parkhill on 10th inst.

The Rev. Robt. Drennan was ordained and inducted into the charge of Camlachie and Aberarder congregations on 1st inst.

During his recent stay in Montreal, Rev. J. S. Back, a former pastor of Erskine Church, Montreal, was the guest of city Treasurer Robb.

Rev. Dr. Bryce, of Manitoba College, occupied the pulpit of the First Presbyterian Church, Vancouver, B.C., on a recent Sabbath.

General Booth, of the Salvation Army, spoke last week in the Bank Street Presbyterian Church, Ottawa, Rev. Dr. Moore, the pastor, introducing him.

Rev. A. Hamilton, of Toronto, preached in the Presbyterian Church, at Chatsworth, recently, the services being well attended. Much interest was shown in his sermons.

A harvest thanksgiving service was held in St. Andrew's Church, Guelph, last week, the pastor, Rev. J. C. Smith, conducting the proceedings in his own inimitable style.

Rev. A. Urquhart, who was for several years pastor of Knox Church, Regina, is leaving Brandon, where he has latterly been stationed, to take a post-graduate course in Chicago.

Mr. Fowler, architect of Knox Church, Mitchell, brought a claim against the contractor of \$2,000 for errors, which will make a considerable difference in the price to be paid for the church.

Both the sacrament of baptism and of the Lord's Supper were administered on a late Sabbath in St. James Presbyterian Church, London—Rev. M. P. Talling, pastor—when eleven new members were added to the roll.

Children's Day was celebrated in Chalmer's Church, Guelph, this year with marked success. The pastor, Rev. R. J. M. Glassford, assisted by Rev. R. P. McKay, Foreign Mission Secretary, conducted the service.

Mr. John Clark preached his farewell sermon in Knox Church, Aylmer, on a recent Sunday, to a large congregation. Mr. Clark has made many warm friends in that town during his stay, who all regret that he is leaving.

The Presbyterians of Paris, prior to leaving the Town Hall, in which they have latterly been worshipping, to enter their new church, held a farewell service, at which the pastor, Rev. E. Cockburn, preached an effective discourse.

Rev. Donald Guthrie, who graduated last spring from McGill College, has been inducted as pastor of Knox Church, Walkerton. There was a large congregation present. The pulpit and surroundings were handsomely decorated with flowers.

Miss Tena Hay, sister of Mr. James Hay, Mayor of Woodstock, was married in that town last week to Mr. Malcolm Douglas. Rev. W. T. McMullen, D.D., performed the ceremony, his daughter, Miss Louise McMullen, being the maid of honor.

The *Detroit Free Press* says:—Rev. Dr. J. F. Dickie has accepted the call to Berlin, Germany. If the Presbytery accedes to the request Dr. Dickie will leave for his new field in Germany on the 20th of next month. Dr. Dickie has been the pastor of the Central Presbyterian Church for the past fifteen years, and has been mainly instrumental in making it what it is to-day. He was formerly pastor of the Presbyterian Church in Berlin, County Waterloo.

Rev. John MacEwen, who has been absent in Manitoba for some time conducting Normal classes in Sunday-school work, returned to the city last week. His efforts are meeting with marked success, and the present was not the least profitable among his many trips.

The Christian Endeavor Society of Allandale Presbyterian Church, held its anniversary social recently. Messrs. J. E. Smith, G. E. Loughhead, B.A., A. L. Budge, B.A., and G. B. Wilson delivered addresses. Mrs. Couper, Miss Whitley and Miss Phillips sang. Rev. D. D. McLeod occupied the chair.

The sacrament of the Lord's Supper was administered in St. Paul's Church, Smith's Falls, recently, when 55 new members were added to the roll. The Rev. A. E. Mitchell preached the preparatory sermon, after which six adults were baptized and 53 admitted by profession of faith into full communion with the church.

At St. John's Presbyterian Church, Toronto, recently, Mr. Samuel Wotton, superintendent of the Children's Shelter, addressed a meeting of about 500 children and adults on "Our Work Among the Children." The meeting was a very interesting one, and as a result a collection, amounting to \$14.42 was raised towards the funds of the society.

The congregation of St. Andrew's Church, Belleville, whose building was burned recently, have entered actively into arrangements for erecting a new edifice. Rev. M. W. Maclean, the pastor, is meeting with great success in his ministry. The proposed church will cost \$30,000, and \$10,000 of this will be subscribed before work is commenced.

At a recent meeting of St. Andrew's Church Guelph, two brief addresses, of a missionary character, were given, the one by Mr. William Findlay, a theological student of Knox College, and the other by Mr. David McCrae, assistant superintendent of the Sabbath School. Both addresses were earnest, pointed and helpful. Superintendent John Davidson presided.

The late Dr. Ferguson, of Martintown, was an elder in Burns' Church. His funeral last week was attended by over 700 persons. Rev. J. Matheson, assisted by Revs. J. S. Burnett, D. McCallum and D. D. McLennan, conducted the services. The pall-bearers were Messrs. Donald McIntyre, H. McIntyre, A. D. McArthur and Mrs. Falkner, Graveley and McLennan—three elders and three doctors.

Rev. Louis H. Jordan, pastor of St. James' Square Church, city, on Sunday morning conducted what was characterized by many competent critics present, as the most perfect children's service they had ever witnessed. "The Symbolic Arch"—the arch of prayer—was the topic of address. Mr. Jordan constructed an arch out of different coloured blocks in order to illustrate more effectively the various points in his discourse.

Miss W. Peters gave an interesting address at a recent meeting of the W. F. M. S. in the Presbyterian Church at Baltimore. Miss Gilchrist, the president, then introduced Miss McWilliams, who spoke on her work in India. She received a hearty vote of thanks, moved by Mrs. (Rev.) J. K. Gilchrist, seconded by Miss J. Boyd. The singing of a quartette by Miss Maggie Mann, Miss Annie Cameron, Miss Jennie Boyd and Miss Josie Kelley was greatly enjoyed. Miss M. Ludgate presided at the organ.

Manitoba College opened last week. About eighty students enrolled themselves, many of them being new ones. Prospects are that this season will see a very large gathering. W. E. James, B.A., a distinguished graduate of Toronto University and the Toronto Normal school, who has had considerable experience in teaching, will take the position of tutor and lecturer in mathematics. J. R. McArthur, B.A., will be assistant tutor in modern languages, and F. W. Clark, B. A., assistant tutor in classics.

Rev. A. Gandier, formerly pastor of the Brampton Presbyterian Church, now of Forth Massey Church, Halifax, preached the anniversary sermons for the first mentioned congregation. More powerful and eloquent discourses have not been heard in Brampton for many a day, and the talented and earnest young minister was listened to by large audiences. At a reception on a subsequent evening Miss Bella Mitchell, Miss Katie Kirkwood, Mr. John Hodgson and Mr. Harper Gray took part in the programme.

Knox Church, Cornwall, had its interior entirely renovated this summer, the seating capacity being increased one-third by the erection of a gallery. The past two Sundays have been devoted to a formal re-opening. Rev. R. E. Knowles, B.A., of Ottawa, and Rev. James Stewart, of Prescott, each being allotted a day. The present pastor, Rev. Jas. Hastie, has been over ten years minister of Knox Church, during which time peace, harmony and prosperity have obtained. About two years after his settlement the present edifice was erected. His second decade is marked by the present enlargement of the building. He is assisted by a body of earnest and able co-workers, while the Sunday school is conducted with marked efficiency.

The teachers and young people of Knox Church, Woodstock, gave a farewell entertainment for Mr. W. J. Best, an active worker, prior to his departure for Arnprior, where his business interests in future lie. Mr. D. H. Hunter, superintendent, occupied the chair. The Misses McMullen rendered an instrumental duet well; Miss Martin gave an acceptable reading while Miss J. McLeod favored the company with one of her popular vocal selections. Rev. Dr. McMullen, Messrs. Jas. Dunlop, Geo. Caldbeck, Jas. Bain, Dr. A. McKay and D. H. Hunter all spoke in complimentary terms of Mr. Best and his estimable wife. A creditable instrumental trio was

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Our New Importations include a myriad of just such lines as the above.



contributed by Misses K. Pattullo, E. Waldock and Grace Hall, and the closing number was a sweet solo by Miss Bailey.

After paying all expenses, the choir of Knox Church, Morden, Manitoba, realized \$51.55 as a result of an entertainment given recently. The leader, Mr. F. D. Shanks, had reason to feel proud of the performance. Miss Florence Shortreed, pianist, excelled herself. Mr. Auld got a hearty reception for his Scottish songs. The quartette by Mrs. W. J. Gam, Miss R. Murray, and Messrs Shanks and Graham was well received. The trio, consisting of Messrs. Shanks, Fox and Stewart was excellent. The solos of the Misses Murray, Schultzen and Bird, and those of Messrs. Stewart and Graham, were admirable, as was also the duet by Miss Boyd and Dr. Shanks. The violin solos by Dr. Shanks were, as usual, excellent. The Rev. M. C. Rumball gave a short address at the close, congratulating the choir on the success that had rewarded their efforts.

## A Tonic

For Brain-Workers, the Weak and Debilitated.

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

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Beware of Substitutes and Imitations.

# SUNLIGHT SOAP

**WILL REDUCE YOUR HOUSEHOLD LABOR ONE HALF AN ARREST**

**IN LIFE'S JOURNEY.**

**Had Taken the Wrong Road.**

**Endured Many Trials and Sufferings.**

**Heard of the Glad News of Paine's Celery Compound.**

**Mr. Church Says: "It Snatched Me From the Grave."**

**The Cured Man's Honest Testimony.**

**He Urges All Sufferers to Use the Medicine that Gave Him New Life.**

An important arrest in life's journey! A man saved who had travelled far on the road that leads to the silent, dark grave! His trials and sufferings were heavy and severe; he had made many efforts

## Faience

Clocks are beautiful indeed. We have just opened out a specially attractive line, to which your attention is invited. The flowers, scenes and figures with which they are decorated reflect credit on the Parisian artists.

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to rid himself of the shackles and chains that bound him, but for long months his endeavors were futile.

While on the great highway of disease and suffering Mr. John A. Church, of Coldbrook, N.S., heard the glad news of victories won over disease by Paine's Celery Compound; his heart bounded with joy and fresh hope, and he lost no time in testing the virtues of nature's great healer.

The first bottle produced a mighty change, and warranted Mr. Church in continuing with the medicine. After using nine bottles of the great Compound, a thorough cure was effected, and a new lease of life was obtained.

Before hearing of Paine's Celery Compound Mr. Church was literally robbed of his money as he bought medicines of all kinds that proved useless and worthless. His experience is of great value to every sick and suffering man and woman in Canada. He writes thus:—

"It is with pleasure that I give testimony in favor of your Paine's Celery Compound. In the spring of 1892, I had an attack of La Grippe which put me into such a condition that I could not sleep or eat. I was completely run-down, had extreme nervous prostration, and lay for days in a half stupefied state.

"After spending all my money for medicine which did little good, I gave up to die, when one day a paper on Paine's Celery Compound was brought to me. I at once procured the medicine, and derived great relief from the first bottle. I slept better, ate better, and digestion improved. After using nine bottles I feel like a new man. I can truly say that Paine's Celery Compound snatched me from the grave, and gave me a new lease of life.

"I earnestly urge all sufferers to use Paine's Celery Compound, feeling sure it will cure them. Do not spend your money for medicines that cannot cure you."

### CHURCH OPENING.

The new Knox Church, of Mitchell, was opened for public worship recently, the Rev. Dr. Battisby, of Chatham, conducting the services morning and evening, and Rev. Dr. Williams, of the Methodist church, in the afternoon. The church was crowded at all the services and hundreds were unable to gain admission. The building is one of the finest in the country, having at the front two large and imposing towers, the highest of which is 86 feet, connected by two large arches, which give the front an imposing appearance. The auditorium and school room are on the same level and separated from each other by a transept 18 feet wide, which affords two side entrances to the main building and access also to the schoolroom. In this transept are placed the organ and choir gallery. The auditorium affords ample room for galleries if required. The seats are circular, beautifully finished and comfortable. The lighting is almost perfection, the colored glass admitting plenty of light by day, while at night a flood of light is poured from a large central electroliter. The schoolroom, which was opened one week later than the church by Rev. Dr. Jackson, of Galt, is a novelty hereabouts. It is semi-circular, and is divided into class-rooms, both up and down stairs. These divisions are made on radiating lines, so that every nook and corner are visible from the desk. There is accommodation for 19 classes, exclusive of the infant and Bible classes. Taken altogether, the building is one on which the congregation may justly be congratulated. It is placed upon a beautiful site on one of the leading streets of the town, and, with the manse, which stands at the rear of the schoolroom, forms a very fine property. The congregation was formed in 1856, has had three

pastors, the late Rev. James Findlay, the Rev. J. W. Mitchell, now of Thorold, and the present one Rev. A. F. Tully. While the congregation has contributed liberally for its erection, it is only just to state that the bequests of the late Messrs Thos. Matheson, V. Sinclair, H. Drummond and Thos. Gourlay, jr., together with the efforts of the Ladies' Aid Society, made it possible for the structure to be completed as it now stands.

### A POSTMASTER'S STORY.

A STRANGE ATTACK AND THE DIRE RESULTS THAT FOLLOWED.

Mr. Robert Sharpe, of Starkville, Tells of His Sufferings—Lost the Use of Both Hands and Feet and was Forced to Give Up Business—The Timely Action of a Friend Pointed the Way to Renewed Activity.

From the Bowmanville News.

Mr. Robert Sharpe is a well known resident of Starkville, Durham county, who has been living in Canada for about thirteen years. He is by trade a blacksmith, and on coming to this country located in the township of Haldimand, in the county of Northumberland. After working there for a time he purchased a residence and shop at Starkville, where he worked at his trade and established a nice business. Being both courteous and obliging he was well liked and was appointed postmaster for the place. He was in the best of health and with the exception of a slight asthma trouble had no complaint of any kind. In the month of March, 1892, he attended an auction sale in the neighborhood and came home in the evening apparently all right, but during the night was taken with a chill, accompanied with a violent pain which gradually grew worse and before morning he went into convulsions and became unconscious. A doctor was summoned who bled him freely, which seemed to relieve him for a time, and next day he seemed better, and the doctor told him he would be all right in a few days. This, however, was not verified, and although he could go around he was fast failing in health and at times would be in an agony of pain. One doctor said he had sciatica, and another told him that his trouble was rheumatism of the spine and that he would never be better. He tried many medicines but all failed to do him any good. At this time he was so weak that he could only hobble around with the assistance of two sticks, and had to give up work. The pain continued day and night and finally he lost the use of both hands and feet, and often longed for death to relieve him of his suffering. About this time Mrs. Sharpe wrote a letter for him to a friend for whom he had worked when he first came out to the country, and this friend sent him a couple of boxes of Dr. Williams' Pink Pills, urging him to give them a fair trial. Before the second box was done he felt somewhat better and purchased another supply. To hasten the story, Mr. Sharpe continued the use of the Pink Pills until he had taken four teen boxes, by which time he had completely recovered and is now as well as ever he was, and has lost all the asthma trouble as well. He is now able to do a hard day's work, and is loud in his praises of Dr. Williams' wonderful Pink Pills. As the reporter was leaving a Mr. Stark, an intelligent farmer who lives close by, called, and verified all that Mr. Sharpe had said, and referred the reporter to others in the neighborhood who knew the circumstances as well. One who had never seen Mr. Sharpe before would not think, looking at him to-day, that he had come through the ordeal he has, as he seems the very picture of health, and both he and Mrs. Sharpe attribute the whole cure to Pink Pills.

## Peculiar

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Sold by all dealers or sent by mail, post paid, at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams Medicine Company, Brockville, Ont., or Schenectady, N.Y. Beware of imitations and substitutes alleged to be "just a good."

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**FREE!**

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

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

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Cases of 1 dozen bottles, \$4 50  
Cases of 2 dozen half bottles, 5 50  
F. O. B. Brantford, Ontario.

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



**\$3 a Day Sure**

Send me your address and I will show you how to make \$3 a day, absolutely sure. I furnish the work and teach you how to do it. 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 today.

Address: A. W. KNOWLES Windsor Ontario

**DYSPEPSIA FLOUR.**

Also Special Diabetic Food, Barley Crystals, and Patent Biscuits, and Pastry Flour. Carried in America and Europe. Pamphlets and Baking Samples Free. Write Farwell & Childs, Watertown, N. Y., U.S.A.

When writing to Advertisers please mention THE CANADA PRESBYTERIAN.

**British and Foreign.**

It is proposed to form a Gaelic library in Aberdeen.

There are more press-cuttings concerning the German Emperor than about any other person.

Forest fires have ruined 700,000,000 feet of standing timber in the upper peninsula of Michigan.

Mrs. Henry Ward Beecher has passed her eighty-second year, but is still able to write for the magazines.

The drink bill of New South Wales for 1893 is calculated to amount to £17 4s. 7d. for each family of five.

Mrs. Sarah Ames, for many years a prominent educator in New York State, died at Round Lake, N. Y., at the age of sixty-eight.

Garroters and ruffians lately tried at the Old Bailey, in London, are to be treated to the "cat" in addition to long terms in prison with hard labor.

The Voluntary churches in Wales supply, in proportion to population, three and a-half times as many ministers as the Established Church does.

A shilling edition of W. T. Stead's book, entitled "If Christ came to Chicago," has just been issued. The book has now gone into the 120th thousand.

No fewer than twelve Bills dealing with the sale of intoxicating liquors have been introduced into the House of Commons during the present Session.

A history of *Punch* is in preparation, and it is declared that the material has accumulated to such an extent that two volumes will be required to hold it.

The Ohio Wesleyan University has just received from Dr. Charles E. Stocum, a leading physician of Defiance, Ohio, the sum of \$50,000 for a new library.

Dr. Samuel Smiles, now nearly eighty years old, has written a biography of Josiah Wedgwood, potter, which will be published in the autumn by Mr. John Murray.

At a meeting held at Birmingham, Ala., a committee of reputable coloured ministers was appointed to visit Liberia and investigate its advantages for a coloured colony.

"If the bishopric of London," says Dr. Temple, "should be stripped of all endowments, the bishop and clergy of this diocese would go on preaching the gospel to the poor."

Fifteen engineers, divided into three parties, are already at work making surveys for the new Russian railway which is to be constructed between Samarkand and Tashkend.

The first church built in connection with the secession from the Free Church because of the Declaratory Act, has been opened at Kames, on the Clyde. It is an iron church, and has cost £400.

Two children baptised at the Congregational Church, of Rutland, Vermont, on a recent Sunday, are descendants respectively of Miles Standish and John Alden, and bear the family names.

At the National Labor Congress, held at Nantes, a unanimous decision was reached against a general strike, which, it was declared, was a Utopian idea which would have no effect beyond duping the workingman.

The 1,095,164 Presbyterians in the U. S. North and South, contributed last year for all purposes \$15,900,926. Whatever may be its real or imaginary faults, Calvinism does not seem to be so very stingy after all.

Though the Women's Franchise in New Zealand has not overthrown the drink traffic, it has given that traffic such a tremendous shake from one end of the colony to the other, that no retail liquor trade is now worth six years' purchase.

Mr. H. H. Johnston has not much to say that is favourable to the making of British Central Africa a field for European colonization. But he regards it as the very place for the Hindus, who would come in between the superintending European and the toiling negro.

Miss Kate Marsden, whose life is devoted to the mitigation of the sufferings of lepers, is preparing a chart, designed to show at one view the prevalence and spread of leprosy in various countries. From the minimum figures already supplied by Government medical returns, and other reliable sources, she reckons that there are 1,300,000 lepers in the world. China alone is said to have more than 600,000, Japan 200,000, and India at least 100,000.

The German Empress is an energetic church worker; and largely through her influence, and in a measure by her assistance, more than a dozen new Protestant churches have been erected in Berlin in the last half-dozen years. She is a member of no less than eleven different church societies and associations in the German capital, to each of which she gives an annual subscription.

Dr. John Hall, of New York, while in London, granted an interview to the *British Weekly*. In answer to the question as to the cause of the prosperity of his church, the Fifth Avenue, New York, he said: "I believe the real secret of our spiritual prosperity has been the very pronounced and decided evangelical preaching which has been maintained from the first." He also pronounced it a great mistake to suppose that the working-classes of America are alienated from Christianity.

JACKSONVILLE, Fla.,  
18th August, 1894.

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

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

Yours truly,  
CAPT. W. M. SOMERVILLE,

Late of U. S. Engineer Service, and formerly of the Marine Department, Canada. To Coutts & Sons, 72 Victoria st., Toronto.

It is estimated that the California vintage this year will amount to not more than 18,000,000 gallons, which is considerably below the average. The grape crop suffered much from the drought of August. In some localities it dried up the juice, and in others so increased the sugar that many grapes intended to be made into dry wine will have to be converted into sweet varieties or distilled into brandy.—*New York Evening Post*.

**Burdock BLOOD BITTERS CURES BILIOUSNESS.**

Biliousness or Liver Complaint arises from torpidity or wrong action of the liver, and is a fruitful source of diseases such as Constipation, Dyspepsia, Jaundice, Loss of Appetite, Dizziness, etc. As a perfect liver regulator

**B. B. B. EXCELS**

all others, having cured severe cases which were thought incurable. Mrs. Jane Vansickle, Alberton, Ont., was cured of Liver Complaint after years of suffering by using five bottles of B. B. B. She recommends it.

Miss Frances E. Willard, in a note to the *Washington Post*, says: "Will you please contradict the two latest misstatements of the press, which are that I have left the Prohibition party and that I recently drank wine at Chautauqua? Both are as false as a gambler's word or a drunkard's joy."

Burdock Blood Bitters cures Dyspepsia. Burdock Blood Bitters cures Constipation. Burdock Blood Bitters cures Biliousness. Burdock Blood Bitters cures Headache. Burdock Blood Bitters unlocks all the clogged secretions of the Bowels, thus curing Headaches and similar complaints.

The Korean flag is white and bears in the centre a sort of ball, one half blue and the other red, typifying the two elements of creation, the male and the female. In the corners are strange and complicated blue characters invented by a Chinese Emperor a few thousand years ago.—*New York Sun*

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

Cucumbers, cleft lengthwise, are used in some parts of Tennessee to exorcise evil spirits. They are placed in the sun and sprinkled with the dried blood of a toad killed at the full of the moon at a cross roads. The spell is regarded as infallible by the ignorant blacks.—*Mail and Express*.

**MANY A YOUNG MAN**

When from overwork, possibly assisted by an inherited weakness, the health fails and rest or medical treatment must be resorted to, then no medicine can be employed with the same beneficial results as Scott's Emulsion.

Minard's Liniment Cures LaGrippe.

See This Dress?



**Surprise Soap**

Washed it.

And will wash any washable material without injury to the color or material—it is harmless yet effective.

White goods are made whiter and colored goods brighter by the use of Surprise Soap.

Thousands use it. Why don't you?

Use Surprise on washday for all kinds of goods without Boiling or Scalding.

**SURPRISE SOAP**

LASTS LONGEST GOES FARTHEST. 180

READ the directions on the wrapper

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

The Canadian Pacific Company have inaugurated a new service across the American continent, reducing the running time of trains by half a day.

The scrofulous taint which may have been in your blood for years, may be thoroughly expelled by giving Hood's Sarsaparilla a trial.



See That Mark "G. B."

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

**Ganong Bros, Ltd.**

St. Stephen, N. B.



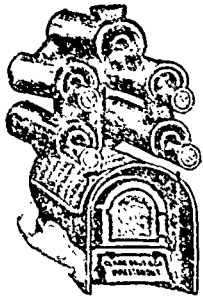
## To Nursing Mothers!

A leading Ottawa Doctor writes: "During Lactation, when the strength of the mother is deficient, or the secretion of milk scanty,

**WYETH'S MALT EXTRACT** gives most gratifying results." It also improves the quality of the milk.

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

PRICE. 40 CENTS PER BOTTLE.



## Heating BY WARM AIR, OR COMBINATION (HOT WATER AND HOT AIR.) Our Specialty.

We have letters from all parts of Canada saying  
**Preston Furnaces Are The Best.**

Let us send you Catalogue and full particulars, and you can JUDGE FOR YOURSELF.

**CLARE BROS. & CO., Preston, Ont.**

## HOME COMFORT

ROLL OF HONOR.

THREE GOLD

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

HIGHEST AWARDS

NEBRASKA STATE BOARD  
 OF AGRICULTURE, 1887.

DIPLOMA

ALABAMA STATE AGRICULTURAL SOCIETY,  
 At Montgomery, 1888.

AWARD

Chattahoochee Valley Exposition,  
 Columbus, Ga., 1888.

HIGHEST AWARDS

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

SIX

HIGHEST AWARDS

WORLD'S COLUMBIAN EXPOSITION  
 CHICAGO, 1893.

HIGHEST AWARDS

WESTERN FAIR ASSOCIATION,  
 LONDON, CAN. 1893.

SIX GOLD MEDALS

MIDWINTER FAIR,  
 San Francisco, Cal., 1894.

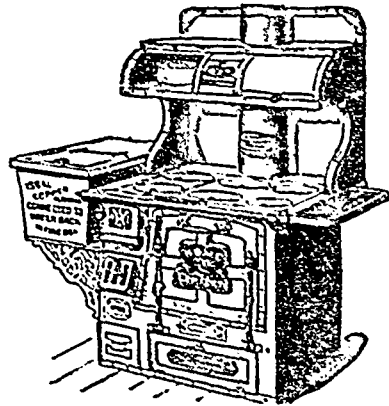
ABOVE HONORS WERE

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

OFFICES, SALESROOMS and FACTORIES,

70 to 76 PEARL STREET, TORONTO, ONTARIO, and  
 Washington Avenue, 19th to 20th Streets, ST. LOUIS MO., U.S.A.

Founded 1864 Paid up Capital, \$1,000,000.



## STEEL HOTEL AND FAMILY RANGES.

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

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

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

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

## HEALTH FOR ALL!! HOLLOWAY'S PILLS

Purify the Blood, correct all Disorders of the

**LIVER, STOMACH, KIDNEYS and BOWELS.**

They invigorate and restore to health Debilitated Constitutions, and are invaluable for all  
 Complaints incidental to Females of all ages. For children and the aged they are priceless.

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

## EMPLOYMENT EXCHANGES.

Help furnished promptly for first class families.  
 Situations procured for those seeking work.  
**KING & CO., 138 King St. West**

Another British steamer engaged in the  
 petroleum trade has been fitted with fur-  
 naces and oil jets to enable her to burn oil  
 instead of coal for generating steam.

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

The Astor memorial doors, Trinity  
 Church, New York City, are now complet-  
 ed and in place. They represent, it is said,  
 an expenditure of at least \$160,000. Com-  
 petent critics who have seen all the most  
 famous doors of the great churches of Flor-  
 ence, Vienna, Rheims, and Paris, say that  
 these Trinity Church doors are superior  
 both in design and workmanship to all pre-  
 vious achievements. Each door is fourteen  
 feet high, weighs 4,200 pounds, and was  
 cast in one piece.

Minard's Liniment the best Hair Restorer.

## MISCELLANEOUS.

The Paris Temps has printed an article  
 from the Netherlands in which the fact is  
 deplored that the French language is being  
 rapidly displaced there among the educated  
 classes by the German.

The repairing of the old aqueducts of  
 Solomon in Jerusalem will entail the build-  
 ing of a tunnel 3,750 metres long, to cost  
 £80,000. The aqueducts will bring the  
 water to Jerusalem from the fountains of  
 Arroul.—Engineer.

My feet were so badly swollen that I  
 could not wear my shoes. I got Yellow Oil,  
 and to my astonishment it gave instant re-  
 lief, and two bottles completely cured me.  
 Mrs. W. G. McKay, Berwick, Ont.

The grave of Eve is visited by over 40,-  
 000 pilgrims each year. It is to be seen at  
 Jeddah, in a cemetery outside the city  
 walls. The tomb is fifty cubits long and  
 twelve wide. The Arabs entertain a belief  
 that Eve was the tallest woman who ever  
 lived.—Chicago Interior.

Professor Roux, of Paris, at the recent  
 Hygienic Congress at Buda-Pesth, asserted  
 that in the Paris hospitals 75 per cent. of  
 the children inoculated with Behring's anti-  
 diphtheritic (serum taken from horses)  
 were saved, while of those not inoculated  
 60 per cent. died and only 40 per cent. sur-  
 vived.

One of the curious products is the jump-  
 ing bean, a vegetable curiosity, whose feats  
 of acrobatic agility have never been fully ex-  
 plained by the scientists. They grow in  
 pods, each pod containing three beans.  
 When placed on the table they fall over  
 and skip about, sometimes actually jumping  
 a good two inches. When held between  
 the thumb and forefinger they are felt to  
 beat as strongly as the throbbing of a strong  
 man's pulse.

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

In an address the other day, at a meet-  
 ing of the British Institute of Public Health,  
 Sir Francis Seymour Haden took issue with  
 the cremationists. He declared in the strong-  
 est language that earth burial, if properly  
 conducted, can never endanger the health of  
 the living, and carried the war into Africa  
 by asserting that cremation is itself unsani-  
 tary, and therefore so serious a menace to  
 the public health that it ought to be pro-  
 hibited by law.—New York Tribune.

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

Quebec House, Westerham, Kent, the  
 house in which General Wolfe was born, is  
 to be let. It is called after the battle in  
 which the hero gained such renown. His  
 first commission as lieutenant of Marines,  
 signed by George II., was handed to him  
 in the garden of Squerryes Court, close  
 by. The chairs in the dining-room of the  
 town residence of Mr. Samuel Smith, M.P.,  
 11, Delabay Street, Westminster, belonged  
 at one time to General Wolfe. The house  
 itself was the residence of Jeffreys when  
 Lord Chancellor.

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

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

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

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

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

England has just adopted the Bertillon  
 system, of minute anthropometric measure-  
 ments for the identification of criminals, in  
 addition to Herschell's finger print system,  
 which Mr. Francis Galton has made gener-  
 ally known.

Glass-houses on wheels are now em-  
 ployed by horticulturists for forcing plants.  
 The structures run on fixed rails and may  
 thus be easily moved from place to place to  
 points where it may be desirable to protect  
 vegetation or to force its growth.

The chief engineer of the Chicago Tele-  
 phone Company says in *Electrical Engi-  
 neering* that there are in this country now  
 in daily service 600,000 telephones, with  
 500,000 miles of wire, over which 600,000-  
 000 messages are annually transmitted.

Mr. W. A. REID, Jefferson street, Schenecc-  
 tady, N.Y., 22nd July, '94, writes:

"I consider Acetocura to be very bene-  
 ficial for La Grippe, Malaria, and Rheu-  
 matism, as well as Neuralgia, and many  
 other complaints to which the flesh is heir,  
 but these are very common here."

Coutts & Sons, 72 Victoria st., Toronto.

An English committee of sportsmen  
 and naturalists is taking in hand the pro-  
 tection of South African mammals—the  
 giraffe, zebra, eland, gnu, koodoo and other  
 antelopes—against their threatened extinc-  
 tion. A suggested method of accomplish-  
 ing this is to secure an enclosed park of  
 about 100,000 acres.

An International telephone system to  
 cover all Europe with its network is one of  
 the latest movements to bring the nations  
 into more intimate and more peaceful re-  
 lations with each other. The cities of Am-  
 sterdam, Rotterdam, Brussels and Antwerp  
 are already connected by telephone, and  
 the extension of the lines is a question of  
 only a little time.

HOME AND ABROAD.

It is the duty of everyone, whether at  
 home or travelling for pleasure or business,  
 to equip himself with the remedy which will  
 keep up strength and prevent illness, and  
 cure such ills as are liable to come upon all  
 in every day life. Hood's Sarsaparilla  
 keeps the blood pure and less liable to ab-  
 sorb the germs of disease.

Hood's Pills are hand made, and per-  
 fect in proportion and appearance. 25c.  
 per box.

The rice-paper tree, one of the most in-  
 teresting of the flora of China, has been  
 successfully introduced into Florida, and  
 promises to do as well there as in its native  
 country. The celebrated rice-paper, the  
 product of this queer tree, is formed of thin  
 slices of the pith, which is taken from the  
 body of the tree in beautiful cylinders  
 several inches in length.

IT'S A CURIOUS WOMAN

who can't have confidence in Dr. Pierce's  
 Favorite Prescription. Here is a tonic for  
 tired-out womanhood, a remedy for all its  
 peculiar ills and ailments—and if it doesn't  
 help you, there's nothing to pay.

What more can you ask for, in a medi-  
 cine?

The "Prescription" will build up,  
 strengthen, and invigorate the entire female  
 system. It regulates and promotes all the  
 proper functions, improves digestion, en-  
 riches the blood, dispels aches and pains,  
 brings refreshing sleep, and restores health  
 and vigor. In "female complaints" of  
 every kind and in all chronic weaknesses  
 and derangements, it's the *only guaranteed*  
 remedy. If it doesn't benefit or cure, in the  
 case of every tired-out or suffering woman,  
 she'll have her money back.

Nothing urged in its place by a dealer,  
 though it may be better for him to sell, can  
 be "just as good" for you to buy.

Dr. Pierce's Pellets cure constipation,  
 piles, biliousness, indigestion and head-  
 aches.

The United States has lost Mt. St. Elias  
 to the British, as the result of the joint  
 boundary survey of Alaska; and more than  
 that, the British have two or three other  
 mountains in the neighborhood which are  
 even higher than this, which had been sup-  
 posed to be the highest peak in North Am-  
 erica. Mt. St. Elias is calculated to be  
 18,023 feet high, while Mt. Logan is 19,-  
 534, and, so far, heads the list of North  
 American mountain peaks.

