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Roy Pudding.—One cup molasses, one-half cup melted butter, one teaspoon soda dissolved in one-half cup boiling water, two eggs, one cup milk, three cups flour, three cups raisins. Steam three hours.

Chocolate Pudding.—One quart milk, three ounces grated chocolate, one cup white sugar, five eggs; scald milk and chocolate together, when cool add yolks of eggs, and one-half the cup of sugar; bake about twenty-five minutes; beat whites of eggs with other half cup of sugar; spread over top and brown lightly. Eat cold.

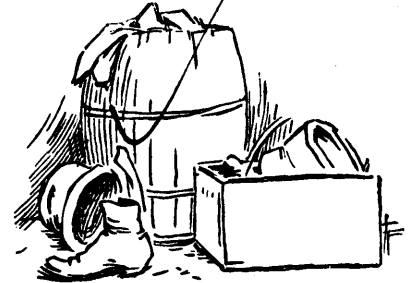
Celery Salad.—Cut your celery into inch lengths, lay it in a bowl, and put in on the ice until needed. After it is brought on the table pour over it a French dressing consisting of three tablespoonfuls of oil, two of vinegar, a salt-spoonful of salt, a half teaspoonful of white sugar and three or four dashes of black pepper.

Plum Pudding.—One pound raisins, one pound currants, three-quarters pound of bread crumbs, one-half pound flour, three-quarters pound beef suet, six eggs, one pound sugar, one-half pound citron and lemon peel, one-half nutmeg, spices, two teaspoons baking powder; mix all dry and then add eggs, with milk enough to wet it all. Boil four hours.

Snow Pudding.—One pint boiling water, three tablespoons corn starch, two eggs, one-half pint milk; dissolve corn starch in a little cold water, stir into boiling water, add whites of two eggs beaten light, a little salt, one tablespoon white sugar; pour in mould and set to cool; make custard of yolks of eggs, one-half pint milk, one-half cup sugar, one teaspoon corn starch; flavour to taste; serve cold, pouring on custard as you serve it.

Sunshine Cake.—Cream one cup of butter; add gradually two cups of sugar, stirring until beaten to a cream; add one cup of milk and two cups of flour. Beat well. Beat the whites of eleven eggs to a stiff, dry froth; add gently to the batter, stirring up and over, that the eggs may not lose their lightness, adding at the same time one cup of flour. The flour should be sifted three times, the sugar once. As soon as the eggs are mixed with batter add quickly a teaspoonful of baking powder, fill the tins and bake in a moderate oven for forty-five minutes.

Queen's Pudding.—One quart milk, one pint bread crumbs, five eggs, one teaspoon corn starch, two small lemons, one cup common sugar, one cup pulverized sugar; bring milk to a scald, pour over bread crumbs, and let cool; beat yolks of eggs and one cup common sugar together; mix in corn starch also. Just before putting it to bake add the grated rind of lemons; bake twenty minutes; beat whites of eggs and one cup pulverized sugar together, add lemon juice; and when pudding is done, put this on top, and set in oven again for a few minutes. To be eaten cold.



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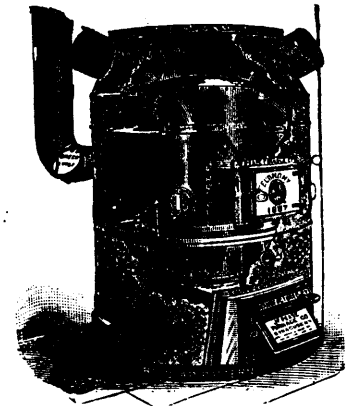
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THE CANADA PRESBYTERIAN.

VOL. 22

TORONTO, WEDNESDAY, NOVEMBER 29th, 1893.

No. 48

Notes of the Week.

Professor Thoumalan, the Armenian minister, whose life was saved on condition that he left Turkey, lately made a very pathetic remark in a brief address to the South London Presbytery. He said that, while he could not but feel grateful for the saving of his life after he was condemned to death by the Turkish tribunal, he was almost sorry his life had been spared, seeing that the effect of this had been to diminish the interest in the other prisoners, who were still kept in strict confinement and exposed to ill-usage and torture. Professor Thoumalan wishes to stir up the churches of this country to support the hands of the British Government in their efforts on behalf of the victims of Turkish injustice and cruelty.

Owing to the pressure of the anti-opium agitation, the British Government has appointed a Royal Commission to make what they call a full inquiry; but the value of that inquiry depends upon the amount of knowledge already possessed, and the lines upon which the inquiry is proposed to be conducted. Tried by this standard, the remit to the Commission is found to be very wide regarding points already fully investigated, and correspondingly narrow upon those requiring elucidation. Accordingly some think and speak of this Commission much as our Prohibition Commission is by many spoken and written of, as meant to stave off a settlement of the matter, and that there is an imminent risk of its accomplishing that purpose.

Mr. D. L. Moody has sent to the press the following interesting notice of his work during the great Fair at Chicago: "During my six months' labours in the World's Fair evangelistic movement in Chicago, I have been greatly cheered by the sympathy and co-operation of the various Christian Churches. As the work enlarged upon our hands, and new doors opened, I felt constrained to call upon the Churches for financial help to meet the increasing expenses which it involved. I desire herewith gratefully to acknowledge the receipt of an aggregate of \$1,264.90 from all the Churches that responded, and would assure the givers that the money has been well invested in a work which God has greatly blessed with immediate results, and which gives promise of a hundredfold increase as the days go by."

In the closing weeks of the Exposition at Chicago, Congresses on all lines of moral and religious work were held at the Art Institute. Social purity, public health, kindergartens, deaconesses and trained nurses, walf saving, the humane congress, and others held sessions in the various rooms. Anthony Comstock gave a vigorous speech to the social purity assemblage, Miss Grace Dodge and Miss Jane Adams, among others, discussed theories, presented at the local settlements and working girls' clubs congresses. The Evangelical Alliance held interesting meetings, having for speakers William E. Dodge, Prof. Henry Drummond, Lord Kinnaird, Rev. Charles H. Parkhurst, Secretary Clark, of the Home Missionary Society, Rev. A. T. Pierson and others. The address of welcome was given by Rev. Dr. McPherson. Essential unity of all believers was emphasized and strong words were spoken looking to greater harmony and combination in all Christian work.

Statements have been going the rounds of the press respecting the demand and sale at a great reduction of the Revised Version of the Scriptures, which require some explanation. While it may be true that the sale of the Revised Bible has not been all that its publishers hoped, it is a fact that for several years past its sale has been steadily increasing, and that no English author could be pointed to for whose works there is so large a demand. It is also a fact that, with the exception of the British and Foreign Bible Society (whose constitution forbids it) all the great Bible-distributing societies have circulated and still circulate the Revised Version. The report seems to be based upon a misrepresentation of a special offer to institutions or persons known to be engaged in charitable distribution of religious literature, which offer has resulted in the immediate sale of no less than 150,000 copies of the New Testament. There has never been any intention of offering the special terms to the public generally, and we understand that the limitation has, in fact, been strictly observed.

Mr. Walter Q. Gresham, Secretary of State for the United States, has made an elaborate report to the President on the annexation of Hawaii, based upon the results of Mr. Blount's investigation. The report says: "A careful consideration of the facts, will, I think, convince you that the treaty which was withdrawn from the Senate for further consideration, should not be resubmitted for its action thereon. Should not the great wrong done to a feeble but independent State by the abuse of an authority of the United States, be undone by restoring the legitimate government? Anything short of that will not, I respectfully submit, satisfy the demands of justice. Can the United States consistently insist that other nations shall respect the independence of Hawaii, while not respecting it themselves? Our government was the first to recognize the independence of the islands, and should be the last to acquire sovereignty over them by force or fraud." The President is said to be in hearty accord with his Secretary of State and he will doubtless take speedy action in accordance with these suggestions.

A conference of a semi-private nature was held lately in Cleveland, Ohio, of those calling themselves "Liberals" of the Presbyterian Church of the United States of America, to which were personally invited some fifty ministers by a committee appointed for that purpose. The object of the conference can be judged by a portion of the call to it which is as follows: "The present condition of the Presbyterian Church occasions deep solicitude, and calls for immediate and serious consideration. Many ministers and elders view with apprehension the tendency to assumption and centralization of power, and the disposition both to impose practically new dogma without due constitutional process, and to treat the formal action and overtures of Presbyteries with small respect. They fear lest reasonable tolerance and liberty of opinion hitherto enjoyed under the standards shall be abridged, and not a few devoted office bearers crowded out of good ecclesiastical standing, or even out of the Church." The results of the conference were embodied in a series of resolutions in the line which this portion of the call naturally suggests.

PULPIT, PRESS AND PLATFORM.

Westcott: Sin, suffering, sorrow, are not the ultimate facts of life; they are the work of an enemy; the work of our God and Saviour goes deeper.

Dr. Chalmers: Enthusiasm is a noble virtue, rarely to be found in calm and unruffled times of prosperity. It flourishes in the hour of adversity; it kindles in the hour of danger.

Ottawa Evening Journal: A large number of women in Ottawa are on the voters' lists and these the W.C.T.U. will take charge of. That is sufficient to guarantee that nearly every woman voter in the city will cast a ballot in the coming election, and cast it on the right side, too.

Cumberland Presbyterian: An institution of learning was being established by the Cumberland Presbyterians of Kentucky. A friend of the cause early suggests this bit of advice, which would be a fit motto for every worthy enterprise, religious and secular, "Talk it up, pray it up, pay it up."

Dr. Carpenter: In the average man the habitual use of alcoholic liquors, in moderate or even in small quantities, is not only unnecessary for the maintenance of bodily and mental vigour, but is unfavourable to the permanent enjoyment of health, even though it may for a time appear to contribute to it.

Maine Temperance Record: The Canadian Liquor Commission, while in Maine, at least found a very prosperous old State, and where there was the most prosperity there were the least saloons. It is pretty safe to say Canada would make no mistake in following our example in the matter of law, and then, if possible, improve on our method of enforcement.

Forward: Public opinion is being roused as never before to the prohibition question. The tidal wave of interest is rising, the floodgates of repression are yielding to it, the concretion of partisanship, indifference and hostility, so long effective as a dam, are being overwhelmed by it; and, finding vent, with irresistible impulse it excites the apprehension of those who would stem the torrent's flow.

Mrs. Cavers: The Government has given the people an opportunity of declaring their opinion regarding prohibition, and it is the duty of the temperance people to see to it that an answer is made in no uncertain tones. A careful canvass must be made, the pulpit and the press must be enlisted, literature must be distributed. United and earnest work must fully occupy the first two months, and a majority larger than that recorded by Manitoba, must be rolled up.

Bishop of Liverpool: A clever, learned man, I see, may spend his life in reading tame and tasteless Christian essays, full of sound divinity, without a spark of fire in the whole discourse, and see no results among his hearers. On the other hand, I see less intellectual men, without University degrees, like Spurgeon, Moody, John McNeill, filling places of worship to the doors, arresting attention, and affecting lives. We want more simplicity of language, more plain speaking, more directness of style, more boldness of fire in the delivery. It would be well if most of the old sermons were burned.

Atlantic Monthly: The essence of good breeding is simplicity—not the simplicity of the peasant, although that is good in its way, but the simplicity of the really civilized man who has arrived at a kind of artificial naturalness. To be vulgar is to adopt other people's language, to use their cant phrases, to copy the inflections of their voices, to espouse their ideas—in fine, to think and do and say, not what comes naturally to one, but what is supposed to be considered proper by other people. Thus, to be vulgar is to lack simplicity.

Belfast Witness: But is it not a tactful insult to the Church of Rome to say that we are called to the evangelization of the members of her communion? We have heard even ministers ask that question. What answer would the Apostle Paul have given to such a question? What answer did the leaders of the great Protestant Reformation give to it? What answer to-day are the Waldenses of Italy giving to it? Consider the case, Rome has taken the Bible out of the hands of the so-called laity. Her answer to the awakened soul's question—What must I do to be saved?—is not believe in the Lord Jesus Christ, but believe in our infallible Church. Her whole system of salvation is not one of works; not even moral works, but empty ceremonial observances.

Christian Leader: One of the most hopeful features in the fight against the insidious power of liquor, is the fact that almost if not all the labour members of Parliament are on the side of sobriety, and vote for empowering the people with a veto over the issue and renewal of licenses in whatever locality the people care to exercise it. The most important of trades unions and friendly societies are also not now afraid of showing leanings towards temperance and sobriety. There is much sympathy, for instance, on the part of the members of trades unions and societies in the agitation against holding these meetings on premises licensed to sell intoxicating drinks; and there is no doubt that that step on the part of the worker means the recognition that the interests of the publican are not his interests.

Mr. J. J. Kelso: It is very important that the general public should fully understand what is implied in the term, "neglected." The duly appointed officer of the Children's Aid Society may apprehend without warrant and bring before the judge as neglected any child apparently under the age of 14 years who comes within any of the following descriptions, namely: Who is found begging or receiving alms, or thieving in any street, thoroughfare, tavern or place of public resort, or sleeping at night in the open air; who is found wandering about at late hours and not having any home or settled place of abode, or proper guardianship; who is found associating or dwelling with a thief, drunkard, or vagrant, or who by reason of the neglect or drunkenness or other vices of the parents is suffered to be growing up without parental control and education, or in circumstances exposing such child to an idle and dissolute life. There are many other excellent provisions in the new law, which was very carefully drawn up by Hon. J. M. Gibson, after a study of the laws of other countries, and if the work is taken up as it should be by charitably disposed people, untold good will doubtless result from a much neglected class of little ones.

Our Contributors.

WHAT KIND OF A THANKSGIVING DAY HAD YOU?

BY KNOXONIAN.

How did you spend Thanksgiving Day? Did you lie in bed until near noon and then "sit around" all the rest of the day doing nothing in particular?

Did you get up in the morning growling about the weather or something else and growl all day in the most industrious manner?

Did you go on a visit to some of the neighbours instead of going to church?

Did you attend a football match and give thanks by applauding the most vigorous kickers. That did not use to be the way in which grateful people gave thanks for their mercies, but this is an age of progress. There is no reason why we should give thanks as our fathers did. Perhaps the old men did not know how to give thanks with their heels. They were so primitive in their ways, that they used their hearts for thanksgiving exercises. This is an age of education. The students of Yale and Princeton and other high-class American institutions, give thanks by kicking a ball, while admiring thousands show their gratitude by shouting to encourage the young men in their thanksgiving exercise. Why should we be behind our neighbours in their mode of giving thanks. We have copied their tariff and adopted the method of arranging the boundaries of constituencies originated by His Excellency the Hon. Elbridge Gerry, Governor of Massachusetts. Why should we not adopt their Thanksgiving Day? We set out in 1867 to found a nation on British models. The intention was good, and we are bravely carrying it out by copying some of the worse features of American politics. Why not still further display our love for British institutions by turning Thanksgiving Day into a national holiday as our neighbours do? The good people over there give thanks as good Christians ought to do, but it is not the good ones we generally imitate.

Did you go on a shooting expedition Thanksgiving Day, and show your gratitude by killing a few small birds? That was a noble thing to do. A man who gives thanks devoutly by killing a few small birds, can hardly fail to prosper in his business next year.

Did the people of your town hold a union meeting on Thanksgiving Day instead of an old-fashioned thanksgiving service? Did all the denominations meet on that "common platform" that has become so very common and listen to crude semi-political speeches about everything in general and nothing in particular. That substitute for a thanksgiving service was perhaps ascribed to the growing union sentiment of the community. The people had so much union sentiment that they preferred a joint platform meeting to a religious service, and fourth-rate platform speeches to praise, prayer and preaching. Union sentiment must be a great thing when it works such reforms in a community.

But after all, is union sentiment solely responsible for the substitution of platform meetings for a proper thanksgiving service? Is it not a fact that many of the churches that have adopted the platform meeting did so because there was not gratitude enough in their congregations to secure a decent attendance at a thanksgiving service. The union meeting was held to hide the empty benches. The pastors, like John McNeil, did not enjoy preaching to a lumberyard, and naturally enough suggested, or at least fell in with the proposal to substitute speech-making at a union platform meeting as a substitute for a religious service. Then the union meeting is held up before the public as evidence that union sentiment reigns triumphant in the community, while in reality it proves that there was not

grace enough in any one of the congregations to meet in their congregational capacity and thank God for His mercies.

The musical service held in some congregations as a substitute for a thanksgiving service is outward and visible evidence that the people do not want to thank God for His mercies. Listening to vocal or instrumental music for an hour or two in the evening is not giving thanks. If we mean to have a Thanksgiving Day in this country, let us have one. If we merely want a holiday, let us honestly say so. Fellow Canadians, now honestly, what kind of a Thanksgiving Day had you?

CASTING OFF OLD PASTORS.

Sir,—I was glad to notice by your paper lately that you were inviting correspondence on the above subject, and it pleased me much to see the article on this subject in your issue of the 5th inst. The sentiments expressed at the close of that article are those which have forced themselves upon my mind for some time, and I also find the same opinion in the minds of many others with whom I have conversed on the subject. I believe that this question at the present time is one that is exercising the minds of a large number of members and adherents of our good Presbyterian Church, and that the sooner this matter is taken up and brought before our Church courts in a public manner, the better, as being beneficial to both ministers and members. There is no doubt but there are some in all the Presbyteries of our Church who have seen or known the evil effects of too long pastorates as having a tendency to create an indifference and dissatisfaction in many congregations, and no doubt has led in some cases to the starving-out system, even in some short pastorates, and thus ruining congregations for many years. The system that now prevails in our Church of a congregation being unable to get rid of an inefficient minister without resorting to such a method, has a tendency to lower the respect for each other, both of ministers and congregations, the evil effects of which are long felt. No less hurtful is it in some cases, when a minister who gets the offer of a larger salary in another place, at short notice leaves a congregation to the winds of heaven to be blown hither and thither, it may be for years. Even the system of going about preaching looking for a call, it seems to me must be repulsive to a man of fine feelings. A few figures taken from your issue of the first inst., may be here given to show in a comparative way what we are now doing with reference to changes of ministers. I find that our Church contains forty-six presbyteries, and that they generally meet quarterly, which with special meetings would amount to 184 meetings per annum. Taking the six Presbyteries, reporting in your issue of the first inst., I find that between calls in course of process, vacancies, and resignations tendered, there were fourteen, or about an average of 2.1-2 to each Presbytery reported, leaving aside Barrie, which seems to have an enormously large number of mission fields and preaching stations to be supplied. Now, supposing that these were a fair sample of the proceedings of our Presbyteries, it would give about 460 changes in one year throughout the Church, or 1,380 in three years, which would nearly amount to much the same as if we adopted the system pursued by our sister Church, the Methodist. It appears to me that the itinerating system would be much easier for ministers and impart new life to many congregations, as it is almost impossible for a minister in a congregation for fifteen or twenty years, to give his people fresh food for 52 Sabbaths each year during that time. In the Presbytery with which I am connected, I know of three congregations who would be very glad if they could get a change without just saying to their minister to go, and there are also two congregations in the same Presbytery who have just lately told their pas-

tors plainly that they did not desire their services any longer. And of course they left. One of them is now going through the country endeavouring to secure a call, and the other, I understand, who is well advanced in years, continues preaching to one of the stations forming his previous charge, and takes what salary they are able to give him. If true, this is indeed a humiliating position for a minister to occupy. Another feature of the subject which is detrimental to congregations, is the long vacancies which many of them have before they can agree upon a pastor. They get what is called supply by the Presbytery or Home Mission Committee, perhaps a young student, or a minister without charge is sent, in some cases a distance of two hundred miles from Toronto or some other place. He arrives on Saturday night and leaves on Monday morning by train, preaches a sermon on a passage which, perhaps, the congregation has heard expounded a dozen times, and leaves no good impression, but rather the reverse; nevertheless, they are compelled to pay the usual allowance in such cases made and provided, as the legal documents express it.

A sincere desire to see some change brought about for the better, is my only excuse for asking you to give this a place in your next issue, in the hope that some others will ventilate their views on this subject through your columns. AN ELDER OF THIRTY-FIVE YEARS' STANDING.

SUBSTITUTES FOR MISSIONARIES.

When the need of more men and means for the extension of mission work in Western Canada is urged, and the number of fields that have to go without winter supply, is deplored, it is frequently asked, why can not the people read their Bibles at home? Why can not the elders hold services during the winter? Why not organize Christian Endeavour Societies, and let them hold meetings in the absence of a missionary? Since many using these arguments are undoubtedly sincere, let me through your columns endeavour to supply an answer.

To the first question, let me say, that the policy of leaving people to read their Bibles at home, sent them in shoals out of the Church in the Maritime Provinces; that in Quebec it sent them, and especially their children, into the Roman Catholic Church, from which at heavy expense we are now painfully trying to regain them; that in Central Ontario, it bled the Church, so that she can not even now stand alone, and that, north of Lake Erie, from Niagara to Windsor, it nearly wiped her out of existence. The policy of neglect has cost the Christian Church in some of the Eastern and Western States adherents by the million, and filled certain parts of Australasia with agnostics and infidels. The fruit of neglect is evil and only evil, and we have no desire to reap it in the West. The Bible-reading plan has been weighed in the balances and found wanting.

We further reply to the question, that if the policy of reading the Bible at home can meet the wants of the West, it ought to meet those of the East. Why should Eastern people build expensive churches, buy high-priced organs, and call talented pastors, when they might stay at home, read their Bibles, and send the ministers and their money to the foreign field? But if such a policy would speedily decimate, if not destroy the Church even in Ontario and Nova Scotia, will its effect be less disastrous in Manitoba or British Columbia? Generally speaking, many of the people that push to the frontier, are not so enamoured of Bible-reading, that they can with confidence, be left without religious ordinances. To the experienced, the suggestion does not meet the need.

2. To the second question, we reply that at certain places, whether we have a missionary or not, the church door is never closed. But at many points we

have no elders, and no persons who will undertake to conduct a service, and if we had, we fear that satisfactory work could not be done. How long could services by elders be conducted successfully in the majority of congregations in Ontario? If it can be done, why not set forty or fifty Ontario ministers free for the coming winter to labour in the Northwest? Those who have considered the matter know that church services to be attended, must be attractive and edifying, and if such services can be conducted long by elders who are working all the week, then we can dispense with ministers entirely and with the colleges where they are educated.

3. To the third question, our reply is that Christian Endeavour Societies are confined mostly, and of necessity to cities, towns or villages of some size, and that services of the kind proposed are not practicable for scattered settlements and distant outposts. A missionary sent to a new field this spring reported that he found one professing Christian in a distance of seventy miles; another reported four, and quite a number reported fewer than a dozen. When services are held at several points in one mission, how can C.E. Societies be organized, or expected to conduct them successfully under such conditions? Such services require numbers, variety, good music, suitable accommodation, and the rest to make them attractive, and these essentials are difficult to secure in a new country.

Perhaps it should be added that much of the success of mission work in the West is due to pastoral visitation. Many of the people had been long neglected or are estranged from the Church, and it is only by visitation and private dealing that they are to be won. We must seek if we are to save the lost. For such work a missionary is absolutely necessary.

J. R.

A CHURCH ORGAN.

Editor of the Canada Presbyterian:

Dear Sir,—After having perused your good article in your issue of 13th Sept., under the heading "Are We Becoming Congregational?" every word of which I agree with, the first thought that passed through my mind was one of regret, from the fact, which I believe it to be, that the instructive action of the Toronto Presbytery in sending Rev. Mr. Gandier to Fort Massey, Halifax, which might be said to be an object lesson to the whole body and is well worthy the attentive observation and imitation of all our presbyteries, and still more of all our congregations, will be so little known by the great bulk of the members of our country congregations at any rate, I fear only a small proportion of the members know little if anything of the general business transacted in the various presbyteries of our Church, and perhaps ignorant of what their own presbyteries do and how they do their work, unless in exceptional cases, which the secular press gives publicity to. If my fear has good foundation, then there is cause for regret and serious consideration.

I take it to be important that the great bulk of our church members, at any rate, should be informed of how presbyteries do their work, whether wisely or otherwise. Humanly speaking, I do not know of anything more likely to tend to wise action prevailing, and so strengthen the Presbyterian form of Church government. We fully believe it is the Scriptural form and will endure. Its leading principles, I take it, are of Divine origin. Some of the details in carrying out the principles, doubtless cannot be so described, and should be carefully considered, not only by those who are members of Presbyteries, Synods or Assembly, but by every member in full communion.

My object in writing this is, if possible to increase the diffusion of necessary information, and of giving better opportunities of doing what little may be in each one's power to spread abroad the knowledge of our Lord and

Saviour, and thus God be glorified and man enjoy Him. As a means to this end I venture to broach not a new idea, but rather to resuscitate an old one, viz., that of our Church having an official organ, somewhat in the form of your good paper, either in conjunction with our present organ the Record, or otherwise. Private denominational papers, such as yours and others, have served and are serving a good purpose. The Church is under great and lasting obligations to them, but they cannot properly take the place of an official organ. At first sight it may seem somewhat ungracious, even bold to ask you to publish anything that might tend to curtail your good work and influence, but Sir, with all respect and deference, I think it might be possible to have such an organ, whether by an amalgamation of all our denominational papers, or some other arrangement, and be productive of good, even greater good upon the whole to the individuals who are responsible for them, as well as a good to the Church as a whole. Whether my thought, which amounts almost to a belief, is correct or not, I affirm not, however, I am satisfied that this is a matter well worth considering at the present time, and merits serious consideration.

I believe as a Church, we fail in not taking sufficient advantage of the press and making it an immense power for good in conjunction with the pulpit. An official organ, well conducted, as I doubt not it would, would be certain of a very large circulation, almost at the outset. If the circulation was anything like what it ought to be, it doubtless would be a great power for good. If I mistake not, our learned cosmopolitan, Principal Grant, said sometime ago that the press was more powerful than the pulpit. Without speaking dogmatically on that point, we all know it is powerful, both for good and evil. Surely it would be wisdom for the Church to take more advantage of it, and utilize it more as an aid to true progress. To my mind we want some good medium of communication, not only where information may be disseminated more widely, but where the members in general can have a good opportunity of giving expression to any thing upon their minds, which they believe it would be well to have deliberately considered. At present any change, however small or desirable it may be, is slow and difficult of attainment when it has to run the gauntlet of presbyteries and Assembly, without having been previously considered. One of the fundamental principles of our Church government is that, to the members belong the right and duty to choose the rulers, and why should they not have a good and full opportunity to express their aims as to what could or should be done by the rulers. The living members are the Church. At present the members in general have not sufficient opportunity to express themselves to their rulers. Many of them doubtless are as capable and have as good an understanding of matters and are as well able to give good counsel as many of the rulers for the time being. It is very desirable there should be mutual deliberation and reciprocity of ideas. We read, "Then they that feared the Lord spake often one to another." This would not tend to prevent opportunities for such speaking amongst those more immediately associated, it might possibly increase it with blessed consequences. It would in a manner extend the sphere for such speaking. Very much could be said in favour of having such an organ, and not much against, as far as I see matters. I will be pleased if you will do me the favour of publishing this, and invite any of your readers who have convictions on the matter to give their views as they may feel disposed. Meantime, Yours,

ROBT. DOUGLAS.

The above has been for some time delayed, owing to press of other matter.—Ed.

SABBATH SCHOOL ASSOCIATION.

You have noticed the Sabbath School Association, which lately met in Toronto. Attending that Association recalled to my mind my own experiences in Sabbath school work. During the session of 1842 at Queen's College I organized a union Sabbath school in the western suburbs of Kingston, which is still kept up. In the summer of 1842 I also organized a union Sabbath school in Toronto township, about four miles south-east of Brampton. I soon found that many of the children were not familiar with the Old Testament history or characters. I therefore arranged a system virtually the same as the present Sabbath school lesson system, 30 years before it was begun in 1872. I divided the historical parts of the Bible into brief sections, and requested the children to read such section at home during the week, and then fixed on a central portion to be specially studied during the lesson hour. Then I, as Superintendent, asked questions on the whole section, and gave information on the subject. This course I followed for several summers; and this school is still kept up by one of my scholars there, as superintendent now. I especially showed the necessity of an interest in Christ by faith, and the dedication of their lives to His service. I had reason to believe that several were converted during my connection with that school. I also urged the teachers to make this their chief object, to lead the young people to Christ, and not to rest satisfied with mere general instruction, or with anything short of the conversion and salvation of the children. I gave the same advice to the teachers in Knox church Sabbath school at Ingersoll, and in West church, Toronto, where I expounded the Sabbath school lesson for twenty years. Then at the quarterly review I made this subject prominent, that the young people should give their hearts to Jesus and devote their lives to His service. This should ever be the chief aim of the Sabbath school teachers. They should not rest satisfied with anything short of this; for surely that is the chief end of the Sabbath school—to lead all who attend to believe on Jesus, and to receive Him as their Lord and Master, and then to devote their lives to His service. This conclusion is the result of fifty-two years' experience of Sabbath school work before I retired.

ROBERT WALLACE.

402 Huron St., Toronto.

PRINCETON COLLEGE.

Students of Princeton College, New Jersey, U.S., of whom there are many in our Church, will read with interest the following letter reprinted from the "Interior," Chicago.—Ed.

Thursday, September 21, Princeton Seminary opened for another year of hard, theological work. From the mountains, sea-shore and prairies, come the young men who have been faithfully working for the four months just past, in the interests of Christ's kingdom here upon earth. Sixty-eight new students have matriculated already, while each train from Princeton Junction brings some addition to one of the three classes, so that there will probably be about two hundred and fifteen students this year. The faculty is also being enlarged. The newly-created chair of Biblical Theology has, as its first occupant, Rev. Dr. Vos, of Grand Rapids, Mich. Dr. Vos graduated from Princeton Seminary in the class of 1885. From 1885 to 1887 he resided in Germany, where he was taking a post-graduate course of instruction in connection with the Hebrew fellowship which he had won in his senior year at Princeton.

Friday, September 22, was the day set apart for the induction into office of the new Professor of the Relation of Science and Philosophy to Religion, Rev. William Brenton Greene, Jr., D.D. President Patton, and Dr. C. A. Aiken were

the two former occupants of this chair. After Dr. Greene had sworn allegiance to the Presbyterian Church, and after the charge had been delivered by Rev. Ebenezer Erskine, D.D., the new professor arose to deliver his inaugural speech, the theme of which was "The Function of the Reason in Christianity." In the afternoon came the special exercises in connection with the opening of the new dormitory. Dr. Gosman opened the service with prayer, after which telling speeches were delivered by Dr. Murray, Dean of the College of New Jersey; Dr. Craig, Moderator, of the General Assembly, and Dr. John Hall, of New York. The name of the dormitory, familiarly known as the "Old Seminary," has been changed to Alexander Hall. The seminary chapel has been christened "Miller Chapel," while the new dormitory rejoices in the name of "Hodge Hall." This dormitory is a strikingly unique structure of brown stone, admirably adapted for receiving sunlight in every room, and furnished as becomes a first-class, nineteenth-century dormitory. The college, too, has been advancing. There are two new buildings in its campus, which call for attention. These two are the Princeton Inn and the Alexander Commencement Hall. The Princeton Inn has just been finished, and is now quite ready for occupancy. It is sufficient to say of it, that it furnishes as good courses for the body of man as does the college for the mind, or the seminary for the spiritual man. Alexander Commencement Hall is well adapted for the purpose its name indicates. This auditorium of the college is to be used for all public purposes. Junior exhibitions, Senior commencements, Washington birthday celebrations, and all similar events are to be held within its massive walls. Now that the hall is actually the property of Princeton College, it will probably from henceforth be as much appreciated as its absence was before deplored. Some new instructors have recently been added to the faculty. Among others may be mentioned: Herr Stollhoven, in the department of modern languages, and Professors Perry and H. F. Covington, A.B., in the English course. A. P. Dennis, A.M., will be instructor in history, while Dr. Nicholas Crosby has been secured to assist Professor Marquand. William B. Chittenden, A.B., Charles Howard Hinton, A.M., and Leigh Wilbur Reid, A.B., have been chosen instructors in mathematics, and Frank Allan Waterman, A.M., has been made instructor in physics. New elective courses are to be presented for the benefit of juniors, seniors and post-graduates. President Patton offers a course in Theism, Professor Baldwin in Psychology; Professor Ormond in Metaphysics; Professor Magie in Analytical Mechanics. Other courses in Philology, French and German literature, Oratory and Aesthetic criticism, Archaeology, and advanced Logic will be offered to enterprising students. So one can readily see that the Princeton institutions of higher learning are well equipped for work this coming year.

J. MAC INTOSH ECKARD.

Prof. A. B. Bruce: Among other hindrances to union, two have a bad pre-eminence—the dogmatic spirit and sacramentalism. The overweening love of opinion is one form of the legal spirit. The prospect before us is not union, but a long controversy as to sacramentalism. Not a few will say, "We poor outsiders do not, it appears, possess a true ministry and valid sacraments: It does not greatly matter. We can do without both as long as we have the historic Christ, and through Him access to our Heavenly Father. We may not have clergy or sacraments, and our religious community may not deserve the name of church, but we still have fellowship of heart, in faith, hope and love; and we may still also have our spiritual guides—men of open eye and pure heart who can see God and tell us what they have seen." The prophet, not the priest, is the most important person.

Christian Endeavor.

KEEPING UNSPOTTED FROM THE WORLD.

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

Dec. 3rd.—James 1: 27; Rom. 12: 1-3.

Two duties are here clearly set before us—to show practical charity, and to maintain personal purity. We cannot afford to neglect either of these duties if we wish to develop a well-balanced character. Christ's life in these two respects, as in all others, was truly wonderful, for He went about doing good, and though He ate and drank with sinners, He was undefiled. We need not, of course, expect to manifest these qualities in the same pre-eminent degree, nevertheless we should remember that His life is the pattern after which we are to mould ours. If we do this, then we shall attend to these two duties which James enjoins. We shall do good as well as depart from evil. We shall cultivate a spirit of kindness and a desire for personal purity. As, however, our topic calls special attention to the latter we shall deal with it exclusively.

What are we to understand by keeping ourselves unspotted from the world? By the term "world" is meant those maxims which are quoted, those habits which are cultivated and those customs which are observed by godless men (Rom. 12: 2; I. John 2: 51, 16). Their precepts and practices are directly contrary to the teaching and practice of our Lord Jesus Christ. If we keep ourselves unspotted from them, then we shall not be swayed by those maxims, we shall not be guilty of those practices and we shall not be brought under the power of those habits.

To do this, it is not necessary, neither is it desirable, that we should retire from society and live as hermits. Men and women innumerable have tried that experiment and found it a miserable failure. Though they kept themselves from one form of evil, they were contaminated by another; though they escaped from temptation, they were beset by and fell before another. Besides, we can easily see that it was not the design of God that His people should live in seclusion, for if all Christians retired from the world, what would become of the many educational, philanthropic and missionary enterprises which have been instituted for the uplifting of our fellowmen, and for the extension of the Church of Christ? Jesus prayed, not that His disciples might be taken out of the world, but that God would keep them from evil. Hence, while we are in the world, we must not be of the world. We should act upon the injunction of Paul, "Keep thyself pure."

It is easy to become contaminated. We may pass unscathed through the vilest society if we firmly resolve that we shall maintain our purity and integrity. But the danger lies in associating with those who engage in the more refined and more fashionable forms of evil. We are disposed to tolerate them at first, but when more familiar with them we are disposed to look upon them as harmless, and because we regard them as harmless, we adopt them. After that, the descent is easy. What we once looked upon with abhorrence, we afterwards regard with comparative complacency. We shall find, as the little hero of Haarlem did, that our safety lies in stopping the water when it first begins to trickle through the dyke.

There can be no doubt, that one of the crying evils in the Church to-day is worldliness. Year after year, this question was sent down to the Sessions of our Church: "What special forms of evil interfere with the progress of the Gospel in your community?" Regularly, from hundreds of Sessions the reply was sent back; "Worldliness in all its forms." How important it is to remember that the friendship of the world is enmity with God, and that whosoever, therefore, will be a friend of the world, is the enemy of God (James 4: 4.)

Pastor and People.

A LESSON OF LONG AGO.

The bringers of glad tidings should be glad;
And those who have to tell of Christ's great love
Should be themselves most loving.

Long ago,
In the seventh century, King Oswald prayed

The monks, with whom his student-life was passed,

Upon Iona's island, 'Send a man
To tell my people in Northumberland
Of Christ, the world's Redeemer.' So they sent

One of their number, Carman, who, a while

Did live and work among the strong, brave folk

Who, in the far North, dwelt beside the hills,

Or listened to the wild sea on their coast.
This man, austere, unloving, knew no way

Into the hearts of others. With stern words

He talked of judgment, not of mercy, there,

And they would not receive him. When he spoke

They would not listen, and the truths he taught

They disbelieved. So, hopeless, he returned

To those who sent him, with a grave report:

'Wild heathen are they, and it is in vain
To preach the Gospel to Northumbrians;
They are barbarians with evil hearts.'

Then spoke the gentle Aidan: 'Is it so?
Yet love can find a way. Perhaps thy words

Failed to gain entrance since they were too stern.

I think Northumbria is meant for Christ,
And may be won for Him.' 'Go thou instead,'

The fathers of the Church in conclave met
Said to young Aidan, and he joyfully
Accepted the commission. Full of faith
In men, hoping the best of them, he went,
Glad that he had good tidings of great joy

For all the people. Loyal to his Lord,
Sure that the hardest hearts must yield to Him,

And that His grace availed to save the worst,
Aidan commenced his ministry; and soon,
There in the North, at pleasant Lindisfarne,

The Church was founded; for men's hearts were changed,
And they knew Jesus and His love to them

Through Aidan's life and words of holy love.

That time was long ago; this time is late.

But is the lesson mastered even yet,
That they must love who have to speak of love,

And bringers of glad tidings must be glad?

—Marianne Farningham.

THE CHURCH WAS FOUNDED; FOR MEN'S HEARTS WERE CHANGED,

AND THEY KNEW JESUS AND HIS LOVE TO THEM

THROUGH AIDAN'S LIFE AND WORDS OF HOLY LOVE.

THAT TIME WAS LONG AGO; THIS TIME IS LATE.

BUT IS THE LESSON MASTERED EVEN YET,

THAT THEY MUST LOVE WHO HAVE TO SPEAK OF LOVE,

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consist of copies of pictures, representations of biblical scenes, reproductions of ancient monuments, and drawings of animals, plants and flowers. An intelligent historical mind has presided over the selection of these illustrations. The text and the notes are those of Martini, and the correctness of the letter-press enhances the value of the work. This artistic, useful and popular edition, the first of its kind in Italy, is destined to have an extraordinary success, worthy of its marvellous cheapness." Then, in this same paper appeared an advertisement, in large type, headed, "The Bible, Old and New Testaments, published throughout the whole of Italy." Then followed the particulars as to the form in which it was being issued, with the prices, etc., after which came these words: "The Bible is denominated *The Book per eccellenza*, and also the *Book of books*. No book was ever considered so important in the history of literature and in that of the development of intelligence in general as the Bible; no book merits, as much as it, to be the object of profound study. To indicate the different parts of which this work, so full of wisdom and variety, is composed; the epochs to which they refer; and the characters that distinguish them, would be to give only a pallid idea of it. In order to appreciate the influence that it has exercised on the destinies of the world, and its lofty importance, it is necessary to consider the authority in which it rejoices, the study and the discussion of its text, and the diffusion that it has had amongst all civilized people, because in it is summed up the human wisdom of centuries."

Such was the paragraph, and such was the advertisement that appeared in the *Secolo* newspaper during June, 1888. As I had occasion to note at the time, their appearance marked an epoch in the history of the Bible in Italy, and would probably mark a revolution in its circulation. Let me explain a little the nature of the enterprise before telling what has happened. Here, in the first place, is a newspaper office printing and selling the Bible. The *Secolo* newspaper is not a religious paper. It is one of the secular Liberal organs of Italy, claiming to have a daily circulation of 600,000. The editor of this paper, then, has come to recognize the Bible as the *Book of books*, to which no work in any literature can be compared, and he points for proof of it to the influence it has exercised in advancing intelligence, culture, civilization wherever it has circulated; and he says, "No book so merits to be the subject of profound study." The enterprise he took up, and his manner of writing of it, implies that Italy has not the Bible, and is suffering from want of it, and is prepared to accept it when offered. He was publishing the Bible, too, not for the few but for the many. He sought to popularize it. "It is necessary for the culture of all classes, and ought to be found in every house," he said, and he did his best to bring it within the reach of all, and put it into every house. It was published in halfpenny parts, and came out week by week. A halfpenny a week every family can spare, and eight pages a week every one can read. Its pages have many illustrations. The paper and type are good. The text is in big type at the top of each page, and the notes in smaller type below. It is an Italian Family Illustrated Bible, and the first of its kind. An advantage this edition possesses is that it is authorized by the Pope. Now, generally, his authorization of a thing is a reason why it should be discarded, and I have already said that this edition is not the best in existence. But he had a special reason for authorizing it. He wanted to save his credit. When people said "the Church of Rome keeps the Bible from the people," he wanted his people to be able to answer, "It is not true, the Martini Bible is permitted to us." At the same time he never meant the people to have it, for he only authorized it to be printed in a most cumbersome

form, and to be sold at the price of 100 francs (£4), so as to put it outside the purses of most people. He gave it with one hand and withdrew it with the other. Then priests, as I have learned from their own lips, were not expected to possess it without a license. But the editor of the *Secolo* has rather stolen a march on the Church. He has practically said, "You have permitted the people to have this Bible, holding it, at the same time, high above their heads out of reach. I shall bring it down to them. They are hungering, and you mock them by showing them the bread of life at a distance. I shall carry it to their doors and into their houses." This he did, so that the parts of this family Bible were seen lying for sale on the counters of news-agents at every railway station, in the kiosques at the chief street corners, and in news-shops of every kind throughout the length and breadth of the land. The people could buy it with their daily paper. The immense success that the first edition of Sonzogno's Bible has had, being lauded to the skies in Italy and abroad, has induced the editor to publish a second edition, the first being entirely sold off.

Now, what has happened in the interval between June, 1888, and Sept., 1893? The *Secolo* does not tell us, but I have letters from the editor which do. In the interval 50,000 copies of the complete Bible have been sold; that is to say, 500,000 francs have been spent by Italians on the Bible, for each copy cost, as we have seen, 10 francs. 500,000 francs, that is to say, £20,000, have been voluntarily spent by Italians themselves in purchasing family Bibles, in securing this household edition of the *Book of books*. By what class of Italians has it been purchased? By all classes in all places. Signor Sonzogno tells me it has been sold not only in the cities, but also in the towns and small centres, and bought not only by the laity, but also by the clericals. Many Italians subscribe for it in England, the United States of America, and Canada at 20 francs (16s.) a copy; and some in South America, Japan, and India at 30 francs (24s.) a copy.

But that is not all. Up till 1888 the Bible was looked upon in Italy as a foreign book. Foreigners printed it and imported it into the country, and foreigners sold it. Or, if it was printed in Italy by Italians, as it is in Florence at the Claudian Press, and if sold by Italians, these were in the pay of foreigners. It was further regarded as a Protestant book. The edition imported—that alone issued by the British and Foreign Bible Society—or printed at Florence, is Diodati's. This is a most excellent translation, superior to Martini's—which is that of the *Secolo*—but it is Protestant. Diodati was a Protestant. So all those who use it in Italy and sell it or give it away, are Protestants. It is not to be wondered at then that its foreign, Protestant origin prejudiced the bulk of the Italian nation against it. It was something with which they as a nation and as a Church had nothing to do. It was to them an English partisan organ. And as the edition had not the sanction of the Pope, the priests intensified that prejudice, and created it where it did not exist; for amongst these simple-minded peasantry I have generally found it gladly received and read, and only rejected when the priest used against it the facts I have mentioned. But the "*Secolo*" Bible has disarmed that prejudice and cut the ground from under the priests' feet. Signor Sonzogno is not a Protestant, his workmen are not Protestants, his news-agents are not Protestants. They are all, what the bulk of Italians are, anti-clerical, but not anti-Catholic—against the Pope and the Curia, but holding on to Church and Catholicism, and hoping for reform. Again it is presented as an Italian book, not as an English one; as a Catholic book, not as a Protestant one; and as bearing the imprimatur of the Pope, not of the British and Foreign Bible Society or of the Claudian Press.

One other result, then, of the publication of the "*Secolo*" Bible is this, that so far from its having hurt the sales of the more correct editions of the British and Foreign Bible Society, these sales have shown a steady increase each year since it was issued. That increase may have been due to several causes, but certainly one cause has been the publication of the Bible by the *Secolo* newspaper. That publication has broken down to a great extent the prejudice that existed against the Bible of which I have spoken. It has likewise enabled the Protestant agent and colporteur to say, "The '*Secolo*' Bible is cheap for its get-up, but still it costs you ten francs; but I can give you the whole Bible for one franc, and the difference in the text is in favour of the correctness of mine." The circulation of the two Bibles thus runs in parallel lines, and the flow of the one helps that of the other.

One other statement I make. When we add together the sales of the two classes of Bibles, when we take the gross circulation of the Bible in Italy, then we reach this gratifying fact that it is greater than that of any other book. The Bible tops the list of works sold annually in Italy, a fact that seems to show that it is being recognized as "*il libro per eccellenza, il libro del libri*."—Rev. Alex. Robertson, Venice, in *The Bulwark*.

SABBATH AND LIBERTY.

We can see no liberty or equity in the principle that one class of the community is to enjoy, while to enable them to do so, another class of railways, in hotels, public-houses, parks, or bands of music must work. We deplore the corruption of any man's conscience by tempting him with bread for his family, on condition of his forfeiting the Lord's day.

And, finally, we deprecate the unfounded and altogether mistaken ideas that in advocacy of "Sunday recreations" have been put forward regarding the nature of worship, as if the enjoyment of a green field or a glass palace were worship. Mere joyous feeling is not worship. To be awed and hushed by the sight of a sacred pile is not worship. To worship is to have the mind in an active state. These only require it to be passive. In worship there needs a definite religious act which feeling accompanies, but the want of which feeling cannot supply. To worship is to express before God penitence and hope and praise through Jesus Christ and in the manner He enjoins.

To want this, though our delight rises high and our feelings be intense, is to serve Him, not as intelligent, dependent, and blood-bought creatures, but in somewhat of the sense in which the beasts of the field honour Him. They are mere recipients of His bounty, happy in the measure of their enjoyments; we are actively and joyously to show forth the praise of Him who calleth us out of the darkness into His marvellous light, and to feel that one day in His courts is better than a thousand elsewhere. Let the working-class seek by right means a Saturday half-holiday, and rightly to enjoy it, that they may be the better fitted for coming into the courts of God's house on His own day, and employers and employed will have reason to rejoice together.—Dr. John Hall.

GOOD TIDINGS.

Of all the Christmas beauties ever put on the market the Christmas numbers of the *Montreal Star* easily carried off the palm. They were out and out gems of art in every particular, and simply carried people away by their loveliness. The public will be delighted to hear that there is to be a Christmas *Star* out early in December, a thing of perfectly bewildering beauty.

Money does all things—for it gives and it takes away; it makes honest men and knaves, fools and philosophers; and so forward, *mutatis mutandis*, to the end of the chapter.—L'Estrange.

Our Young Folks.

THY BROTHER'S KEEPER.

This poem was written by one of the little boys at the Waifs' Mission, 44 State street, Chicago. It was put in print by one of the older boys in the printing office at the Mission.

Little bare feet on pavement cold,
Little pinched face with look so old—
Daily battle for daily bread—
Only a crumb and never a bed.
Without a mother's tender care;
Never a lip of a childish prayer,
Just a thing to be kicked and spurned
By men in the ways of Christ unlearned;
Just a thing for vice to deprave—
Not a child with a soul to save.
Is there no soul in Riches' wake?
Nothing to give just for His sake?
And was it not to such as he
The Saviour whispered, "Come unto me."
Only the rich at Heaven's door!
Only a hell for neglected poor!
Is this the teaching of Christ above,
This a promise of peace and love?
'Tis but a decree of selfish man—
From the beginning the devil's plan.
What is one walf?—or hundreds more.
Keep thine eye on the golden store—
Drive him to crime and prison cell.
But what of the soul you drive to hell?
Earthly sentence for earthly crimes,
Sold and bought for dollars and dimes;
Heavenly judgment for deeds undone,
A sacred record of every one!
Are not the waifs' crimes charged to thee
Who left us to ruin and would not see?
—Norval Naylor.

Written for THE CANADA PRESBYTERIAN.

JOHN DAWSON.

CHAPTER XIV.

THE TERMS OF PARTNERSHIP.

When the Dawsons arrived home, they assembled for prayer and thanksgiving, for the mercies God had bestowed upon them, after which the partnership deed was opened and read. The contents set forth that John was to be a partner and that his share of the profits was to be to the extent of one-third; at the end of nine years, or when John entered upon his thirtieth year, he was to become a partner on equal terms with Mr. Sinclair, and receive one-half of the net profits of the business.

"Father," said John, "I cannot believe it; if I were not conscious of being awake, I should think I was dreaming. I shall remain in doubt of its reality until I have it fully confirmed to my senses by the sober light of day. We had better go to rest; we must all be quite exhausted; at least I am," and so they retired.

The next morning John found the matter not a dream, but solid fact. But though his senses were convinced, his feelings were not composed; he still felt that his reward was out of all proportion to his deserts. This thought agitated him considerably, and he seriously hesitated whether he ought not to decline the offer, at least for the present. With these thoughts in his mind, he, in company with his father, left home to pay a visit to Mr. Sinclair at the office. Mr. Sinclair was there before them. The greeting was cordial.

"So you have come with your son to witness the signatures, Mr. Dawson?" said Mr. Sinclair.

"Oh, no, sir," said John, "father has come with me because we both think your kindness is greatly in excess of my merit, and we wish to suggest that the signing of the document should be delayed."

"Five years ago, Mr. Sinclair, I was in this office," remarked Mr. Dawson, "I little thought then what would be the nature of my next visit; but you must excuse me for saying I think your offer to my son ought to be modified."

"Mr. Dawson," said Mr. Sinclair, "if I were not persuaded that John merited the position, I should not have given it to him. I find myself unequal to the task of managing the business alone, and besides, I want more relaxation. There is no one but John in whom I can fully confide, and his being my partner will clothe him with greater authority, and thus he will have more control over the employes. It is my wish the deed should

be completed, and if you will accompany me we will go at once to the lawyer's office, and sign the document in his presence."

Mr. Dawson's and John's scruples were thus overcome, they went together and completed the partnership, and John was legally installed into the position of employer and part proprietor of the extensive business of Mr. Sinclair, manufacturer and merchant, Middleton.

CHAPTER XV.

THE PRODIGAL'S RETURN.

As John Dawson was busily engaged at his office one day, a messenger brought a letter addressed to him, marked "private." He opened it and read: "Will you be good enough to walk on as far as the 'Anchor of Hope' or Travellers' Rest, after you have finished your business this evening? Please ask the bearer no questions, but come."

The writing was evidently disguised, but not sufficiently to prevent John from recognizing it. The "Anchor of Hope" was a public house where intoxicating drinks were not sold, and lay about two miles out of Middleton on the high road.

"Tell the man who sent you with this letter, I'll meet him about six o'clock," was John's oral message.

Business finished, he wended his way to the Travellers' Rest, and he could not but wonder whether the sender of the letter looked upon himself as an "Anchor of Hope." He prayed that such might be the case, and that he might be the means of keeping the already drifting bark from getting into still more dangerous waters.

Before he reached the place, he was met on the road by a most pitiable object; judging from his appearance, you would have taken him for a beggar or a tramp, which, in fact, he practically was.

The "tramp" spoke and said, "Are you not John Dawson?"

"That is my name," said John, "but surely you are not Tom Sinclair?"

"I am," said the wretched tramp. "I am truly sorry to see you in such a plight; wherever have you been?" asked John.

"I cannot stop to tell you now. What am I to do, John? How's the governor, and my mother, and my sisters?" was Tom's next inquiry.

"How are they? Just about as well as could be expected, considering their only son and brother is astray, and they know not where he is. Are you hungry?" demanded John.

"Hungry? Just a bit."

"Well, then, here's a quarter—go and get some food; the 'Anchor of Hope' will supply your wants, and when you've had enough come back to me," said John.

"Before I go, tell me if the governor paid that old Jew the thousand dollars."

"Of course he did, to save you from exposure and disgrace," said John.

"So far, so good," said Tom; "I can now take my meal in peace," and off he set to the "Anchor of Hope."

It was not long before he returned and joined John Dawson, who had been turning over in his mind what would be best to do with Tom.

"What do you want with me, Tom?" asked Dawson.

"That I can hardly tell, except to have your advice. You have not told anyone I am here?"

"No."

"What must I do?"

"It will never do for you to enter Middleton as you are, unless it be in the dark. I'll tell you what to do. When all is quiet come to our house—I'll go before and prepare the way. I'll give you some of my clothes to put on, and when you look a little more like yourself than you do at present, we can talk matters over. No one shall know where you are except those who can keep the secret, so you can come along with confidence," said John.

"You're a decent sort of fellow, Dawson; I'll just do as you say," was Tom's reply. And so they parted.

John was soon at home and revealed the whole matter. The narrative produced both joy and sadness, but the necessary preparations for his reception and comfort were made. When the shades of evening had thickened into night, the poor prodigal arrived. Everyone tried to appear as natural as possible and to be as friendly. The first thing John suggested was a thorough bath, and then the "change of raiment."

Tom now felt as he had not felt for several months, clean and comfortable. After the family had gone to rest, John and Tom remained alone.

"Now we are alone," said John, "perhaps you won't object to tell me where you've been, and how you came to get into such a state of wretchedness."

"If you'll hear me patiently, I'll tell you all; promise me."

"I will," said John.

"Well, then, when I found my trick—I mean the bill trick—was sure to come to light, I concluded my only safety was to get out of the way as fast as I could. I was afraid my father would not pay the money, and I should thus get into the hands of the police. I went to New York and got among a lot of fellows who live by gambling. I had a few dollars. I followed their advice, laid a wager, or rather made a bet. I won! "You see, Greenhorn," said one, "if you will only stop with us, you'll make your fortune in no time." And so it seemed to be, for I had become possessed of five hundred dollars in about a week. I stuck to them, but reverses set in, I lost more than I won, and thus my little all was gone. I never knew to what deep depths of degradation men and women can sink until I saw it for myself. I got into a common New York lodging house, and stayed there "on tick," as they call it, but when the landlady asked for payment, then I made a promise, but never more returned. I sold my coat for two dollars and bought another for one dollar, and thus I parted with everything I had, getting worse ones in their place."

"But why did you not come home?" asked John.

"Let me proceed. I had a little money left in my pocket, and I went to some back slum, and got a night's lodging. I there met a young fellow, who, like myself, had done some wrong. He was an educated man. There was a feeling of sympathy between us, companions in crime and poverty; we resolved to try our fortunes together. We tramped the country through, begging at the various cottages and farmhouses that we met, and at night sleeping where we could. It was a life of misery. I endured it as long as I could, and then the plan of meeting you came into my mind. Do you think my father will receive me?"

"Receive you? To be sure he will, I'll break the news of your arrival to him in the morning, and you'll find he won't be long before he comes to see and welcome you," said John.

"I shall be afraid to meet him." "You have no need to fear. Your folly is not known but in this house and yours; your family have been away from home a long time, thus your presence has not been greatly missed, so that with a little care the matter may be kept forever unknown," said Dawson.

"You give me comfort; I've been fleeing from a shadow then," responded Tom.

"Nay, not so; guilt makes cowards of us all. You've found out by experience that the wicked fleeth when no man pursueth. Now let's away to bed."

And John showed Tom into a little cozy room, where he slept in greater comfort than he had slept for several months before.

The next morning John informed Mr. Sinclair of the fact of his son's return and where he was to be found. Mr. Sinclair at once proceeded to the Dawsons to welcome his son, and what a scene it was! The father fell on his son's neck and kissed him, and exclaimed, "The dead's alive, the lost is found!" Had they met a few months earlier, upbraiding and recriminating might have been the result, but Mr. Sinclair had been led to see that it was the Christian's duty to forgive injuries received. He had learned to pray, "Forgive us our trespasses, as we forgive them that trespass against us," and he knew that the enjoyment of God's favour depended upon his own ability to forgive. "For if ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses."

The scene at Irwell Villa was very affecting and gratifying.

Tom's experiences during the time of his absence were never known to any but himself and John Dawson; and thus Tom was able to take a position of respectability again, if he had only learned how to keep it.

(To be continued.)

Teacher and Scholar.

Dec. 10th, 1893. } THE HEAVENLY INHERITANCE. { Pet. i., 1-12.

GOLDEN TEXT.—Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.—Col. i., 12.

This epistle has the fervour and love-liness characteristic of Peter. It is jaded from Babylon. The Corinthians in the northern part of Asia Minor, to whom it was written, had been undergoing misrepresentation and persecution. Their well-doing was evil spoken of (ch. ii. 12), their very designation as Christians exposed them to outrage (ch. iv. 14, 16). The apostle seeks to fortify them amid trials by stirring up their minds, by way of remembrance, to the realization of the graces of the Gospel imparted to them.

I. The Salutation. This embraces the statement alike of Peter's position, and that of those to whom he wrote. He is an apostle sent forth and commissioned of Christ. His readers are sojourners (R.V.) abiding for a season in a land foreign to their heavenly citizenship. The expression, the dispersion (R.V.) indicates them to be Jews away from the Holy Land. These sojourners are chosen ones, whom God has elected out of mankind, and by so doing has placed in a relation of peculiar intimacy with Himself. This choice, while in thorough harmony with every attribute of God's character, has its ground, not in those chosen, but in His foreknowledge. His gracious approval and love (v. 20; Rom. 8. 29; 11. Tim. 2. 19; John 10, 14, 15). The choice is wrought out and realized in sanctification, effected by the Holy Spirit. The purpose in which the choice issues, and which sanctification effects is obedience, that obedience which springs from the forgiveness of sins through the death of Christ. The sprinkled blood of sacrifices expressed purification from ceremonial uncleanness, and also typified Christ set forth in His blood for the forgiveness of sin. These elect had been partakers of God's grace, and knew somewhat of His grace. Peter wishes for them that these may be multiplied.

II. The living hope. The grace given to the elect suggests to Peter the glorious hope which is theirs. This has its source in God, in His overflowing mercy, and should call forth praise to Him. It is living, the accompaniment of the new life to which he begets us, in virtue of which the Father of our Lord is our Father as well. It is further living, in that it springs forth from the resurrection of Christ. The contents of this hope corresponds to the position of believers as children by regeneration and thus heirs. It is an inheritance, a portion not earned, but heired. In Peter's characteristic manner, synonyms are heaped up to describe it. Its substance cannot decay. It is untainted with pollution. Its glory will never fade. On the one hand, this inheritance is safely preserved in the power of God for the sojourners who have not yet entered on it in its fulness. On the other hand, the heirs also by the same divine power, are guarded through that faith, which holding on to God receives and keeps salvation. The beginnings of this are enjoyed as soon as faith is exercised. Its fulness will be disclosed only when it is perfected, and the heir sees as He is, and wears the likeness of the only begotten Son.

III. Preciousness of this hope. It is precious because of the exulting joy the heir feels even when put to grief by diversity of trials. These are but for a season, and may be needful discipline. Through such trials, the genuineness of faith is proved; it is clarified like gold tried in the fire. It is so much the more precious, because while the profit of gold perisheth with the world, the proven faith will then appear at the revelation of Christ worthy of praise, crowned with glory and honour. The hope is further precious, inasmuch as through the faith connected with it, the heir loves and rejoices in Jesus Christ, though yet by him unseen. These believing Jews had not seen the Lord in the flesh, but this hope wrought in them such a persuasion of the graces of His character, as made Him altogether lovely. Faith already tasting the realization of hope in the salvation of the soul, finds in Jesus a joy not able to be put into words, bright even now with heavenly glory. The preciousness of this hope is further seen in the earnest gaze directed by prophets and angels to the salvation which it embraces. Christ and His kingdom were the theme of the prophets. Inspired by His Spirit, they earnestly sought to know more narrowly, the time of those sufferings and consequent glories from which salvation comes. Their ministrations prepared the way for what has now been wrought out. The looked-for time has come, and now the Holy Ghost from Heaven certified the truth of the good news preached.

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The Canada Presbyterian

F. C. BLACKETT ROBINSON, MANAGER.

WEDNESDAY, NOVEMBER 29TH, 1893.

Principal Grant did not pose as a representative of his Church when he discussed the prohibition problem in the *Globe*. The *Principal* does not need to ride on the Protestant, Presbyterian or any other horse, when he enters the arena. He is conspicuous enough on foot for all practical purposes. It would be just as sensible to say that he spoke for all Presbyterians on the tariff question.

The main question in this plebiscite campaign is, Does prohibition prohibit? Nobody defends the evils of the liquor traffic. Everybody—well nearly everybody—admits that something ought to be done. The question is—what. Now, we submit that though it could be made clear that prohibitory laws have partially or even wholly failed in Kansas and Iowa, it would not by any means follow that a similar law would fail in Ontario. Why not agree that easy divorces and lynching must prevail in Ontario because they prevail in some States of the Union.

The *Globe*, with its usual enterprise, has sent two members of its staff to Kansas and Iowa to investigate the working of the prohibitory laws, that have been in force in these States for some years. Knowing something about the danger of prophesying, we venture to predict two things. The one is that the replies the *Globe* men get will depend almost entirely on the kind of men questioned. The other is, that in the rural districts and small towns of Iowa, the law has been fairly well administered, but has proved a failure in most of the larger cities.

We utterly fail to see why there should be so much fuss made about Mr. Preston's letters on Prohibition in Iowa. Assuming that everything Mr. Preston said was correct, what did it amount to? Just this, that the law was not effective in the larger cities of the State. Who ever said that it was? It is acknowledged by all fair men that the law is not quite effective in some of the larger cities of Maine where it has been in operation much longer than in Iowa. In the law in Iowa drove the traffic from the whole State into a few centres, then we say it did a good thing. And if the law in Ontario would do nothing more than drive the liquor business into two or three centres, it would be doing a great thing for Ontario. There are eleven cities in this Province. Seven of them are not large enough to conceal dives. There might be some chance for illicit business in the other four, but not much. If the traffic were cut down in Ontario to the amount of business that could be done in Toronto or London in spite of the police, Ontario would have practical prohibition. Besides it is sheer nonsense to say that because the law did not work in Council Bluffs and Des Moines, it would necessarily fail in Ontario cities. Brantford with its law-abiding, church-going people, is not Council Bluffs. Guelph is not Des Moines. London has of its own motion, cut down its saloons. There is no comparison between an orderly, well-governed city of Ontario and a Western city, dominated largely by the scum of Europe.

The salutary effect of the recent conspiracy trial at Ottawa and the punishment of the offenders is largely discounted by the fact that only two, and perhaps the least guilty of the gang, have been brought to justice. Mr. Blake told the jury that if justice were done, some of the nobles of the land would be beside his client in the dock. Mr. Justice Rose, in sentencing the prisoners, said he would not visit on the heads of two the faults of many. The feeling that these two unfortunate men are merely scapegoats, is well-nigh universal. Though the fact that others are more guilty does not justify their misdeeds, it does create sympathy in the public mind for these two upon whom only punishment has fallen. The average man says McGreevy and Connolly should not be in prison while those who used their contributions are at large and some of them perhaps in high places. But the fact that all who are believed to be equally or more guilty than they, have not been caught and punished as they deserve, is no reason why those who have been tried and found guilty, should not receive their deserts. So far as we know, neither of the men found guilty has ever expressed any regret for their offences. If they would make a clean breast of the whole affair and tell all they know, we think Sir John Thompson would be perfectly justified, in the opinion of many, in advising the Governor-General to commute their sentences. McGreevy is sixty-six years of age, and in addition to the disgrace of it, it is a serious thing for a man of that age to be kept a year in gaol. The ends of justice would, perhaps, be better served by a frank and full confession on the part of the guilty men, than by keeping them in prison, for what must be to them a long and weary twelve months.

Whatever other denominations may need, that portion of Protestantism known as Presbyterian, neither needs nor wants any imported Yankee politico-religious secret society to defend it against the real or imaginary attacks of Rome. Men who know their Shorter Catechism, can defend their Church without any secret outside help, if defence is needed. If the Presbyterian Church has anything to say against Sir John Thompson, Sir Oliver Mowat, or any other public man big enough to be noticed by the Church, it will say its say in open daylight in manly fashion. Four years ago many Presbyterians were dissatisfied with the Jesuit Estates Bill. Principal Caven, Dr. McMullen, Dr. Laing, Mr. Macdonnell, John Charlton and others, went on the platform and entered their protest before the world. They hit hard enough, but they hit in the daylight and hit fairly. Whether their theory of provincial rights was correct, or the reverse, they did what they considered their duty in a manly way. There was no attacking in the dark. They left that style of handling public questions to the Jesuits. The General Assembly and the Synod discussed the bill and gave their deliverances before the press and the public. Presbyterianism is a manly, daylight kind of Protestantism. Our higher courts are all open to the public. The reporters get a front seat. Sometimes we suffer a little from publicity, but we would rather suffer in the daylight than sneak in the dark. Our representative ministers are manly, daylight men. No one could imagine such Presbyterians as Principal MacVicar, Principal Grant, Principal Caven, Dr. Reid, Mr. Macdonnell, Dr. Gregg, Dr. McLaren, Dr. Cochran, Dr. Laing, or any other representative Presbyterian entering into a conspiracy to attack any public man. The thing is absolutely unthinkable. With a free press, a free platform, a free pulpit and a free ballot, Presbyterians can take care of themselves in any company.

Owing to the illness of Principal Grant, the lecture in Association Hall, announced for Dec. 1st, has been postponed till Dec. 8th.

MY BROTHER'S KEEPER.

With the most callous and sullen heartlessness, the question was long ago asked, "Am I my brother's keeper," and in the most emphatic and unmistakable manner, the questioner was taught that he was his brother's keeper. The answer applies universally. The very fact of the Fatherhood of God and brotherhood of man, of which we hear happily so much in these days, implies it. Myriads of times the question has since been asked, with the same determined heartlessness, and as often and in every possible variety of ways has the same answer been given, the same lesson taught, that every man is his brother's keeper. Society is so bound up together as one body, that as the good of one member is the good of all, so the injury of one is the injury of all. We cannot if we would, cut ourselves loose from this common bond and obligation, and the man who would, if he could do it, is not fit for human society.

In no one thing do these remarks find a more striking and impressive illustration than in the drink traffic as it has so long existed in society, and in no one particular whatever, can a man so effectually in so many ways, act as his brother's keeper as by the course he pursues with regard to this traffic, and especially at this present juncture of affairs in the Province of Ontario. The lesson taught by common humanity and confirmed by common experience, that every man is his brother's keeper, is taught with still more solemn and weighty emphasis by the religion of Christ Jesus. Self-sacrifice for the good of others is of the very essence of true religion. "He who was rich for our sakes became poor." "We, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves." That strong drink and the drink traffic are the most dangerous and deadly enemies of our race, we do not need to prove. There is perhaps nothing upon which all wise and good men, and all most competent to judge, more entirely agree than in this. Volumes of evidence of this, coming from the most widely different sources, have been produced, so that it is an insult to any intelligent man to suppose that he does not know it. Society has been more and more recognizing, and acknowledging its duty to keep, to watch over and guard its members, as well as itself collectively, as regards strong drink.

When, too late, it began at length gradually to wake up to the widespread and deadly injury which drink was inflicting upon men, a few at first, more advanced than others, and consequently branded as fanatics, sought to be their brother's keepers by the use of moral suasion. This was a necessary first step and many were saved by it, partly by way of cure of those who had become the victims of drink, partly by way of prevention. As the evils inflicted by drink in all their manifold, hideous and deadly forms became more fully known, and public conscience was aroused to the guilt connected with complicity with this traffic, society began to protect itself, and the weaker members of it by legislation in the way of limiting facilities to procure the deadly drug, removing temptation out of the way of the young and the weak. This was done by means of the license system. As the years went on, and more and more light and awakened conscience were brought to bear upon it, this was made more stringent as to the number of drinking places allowed, the hours at which it might be sold and other restrictions, until in this country and in some others, it was made a matter of option with the people of any community whether they would allow any places at all for the sale of liquor. In this step was implied and clearly lay the principle of total prohibition. If this traffic has by uniform experience, been found to be so fraught with danger, and to be ac-

companied with evils of every conceivable kind to the individual and society, why should society not have the power to prohibit it, and to protect itself? Nay, more, is it not bound by the most solemn and weighty considerations, by each member being his brother's keeper, to prohibit if that be found necessary. As other remedies have been found to be only partial, and this promises to be the most effectual, provided it can be carried out, it is the imperative duty of society to guard those in danger in the most thorough way possible. If prohibition is found to be the most effective way of protecting and saving our brother, then we are under obligation to see that we do enforce it, and to strive by all educative means to so enlighten and arouse the public conscience upon this question that it will be enforced. This is where we are just now in Ontario. Men are brothers to one another, especially to those of the same community or state, and so are bound by God to keep one another for the common good. There can be nothing said really in defence of the drink traffic. In its simplest and mildest forms, drink is not necessary for health. It is the testimony of many of those best qualified to judge, that even in these forms it is hurtful and dangerous, and the more so because it is so insidious. Its tendency is to excess, and to produce all the evils which flow from excess in the use of it, and because this is its uniform history and we are under obligation to God to be our brother's keepers we are under obligation to follow up preventive and saving measures by this last logical step in the course of legislation and to prohibit the traffic, stop the fountains which supply the traffic, and see that the measures adopted for this end are enforced.

A WEEK OF PRAYER FOR FOREIGN MISSIONS.

From yesterday, Nov. 28th, the day before we publish this paper, until December 4th, the Churches of the Presbyterian Alliance have agreed to observe as a season of special prayer to God for Foreign Missions. This is too important a matter to pass unnoticed. Our only regret is that it has not been done before, so that by holy anticipation we might have been preparing the minds of our readers for so sacred an engagement. The fact that the call comes to us from the Alliance of Churches holding by the Presbyterian system, gives it a special claim to our observance, while the privilege of having free access to God in the name of Christ, for an object so dear to His heart, is unspeakable precious and should give us great encouragement in our prayers. This call to prayer and especially the grateful and hearty response to it, is a recognition on the part of the whole Church of the great need of the heathen world and of the claims it has upon us who have the gospel, who have so long had the glad tidings of salvation, to carry them to the ignorant and perishing. To recognize their need and claims carries with it our obligation to give them the gospel. Besides we have the express command of Him whom we have taken to be our Lord and Master, and whose command is final with all who bear His name, "to go into all the world and preach the gospel to every creature."

Prayer for this great object is also a recognition by the Church that in God alone lies the whole of her strength and power in carrying out to a successful result this divine commission. It is all too easy for the Church, after long trial and many experiments made and anxious thought, to trust to her organization and machinery. But prayer takes us back direct to the great source of strength, and recognizes that all our organizations and all our methods and means are nothing without the divine blessing and divine strength. Prayer is a humble acknowledgment of weakness and dependence, that it is not by might nor by power, but only by the working of the Divine Spirit that this great mis-

sion which He has laid upon His Church can be accomplished. Not unto us, O Lord, not unto us, but unto Thy name would we give glory.

This call to and engaging in prayer for the end in question, is an expression of the Church's faith in the actual attainment and ultimate full realization of this sublime undertaking, the conversion of the whole world to Christ. It has been promised that the heathen shall yet be given to Him for an inheritance, and the uttermost parts of the earth for a possession; that He shall see of the travail of His soul and shall be satisfied; that the knowledge of the Lord shall cover the earth as the waters the sea; that in Jesus Christ all nations of the earth shall be blessed; and prayer declares the faith of God's people in His promises. What are the prospects of the conversion of Burma to Christ? said one to Judson, the apostolic missionary to the Burmans. "As bright as the promises of God," was his answer. And the united prayers of God's people for it is a declaration that the prospects of the conversion of the whole world to Christ, are as bright as the promises of God.

Prayer to God for the conversion of the heathen keeps before the mind of the Church distinctly, vividly, what is the one supreme object of missionary work. It is not first or directly social amelioration, or civilization, or education; but it is first, and above all else, without which Christian missions are a gigantic fraud and delusion, the salvation from sin and death of immortal souls, the making alive unto God of those who are dead in sins; it is the bringing nigh unto God, making them His sons and daughters, transforming them into His image and likeness and making them heirs of glory who before were without God and without hope in the world. Prayer to God for the conversion of the heathen both lays hold of and calls into requisition the almighty power of God, and it makes praying people workers together with Him, in this glorious divine purpose. For every honest, sincere prayer leads directly and necessarily to effort in the direction in which we pray. To pray "Thy Kingdom come, Thy will be done in earth as it is in heaven," and withhold our efforts and withhold our means is an abomination in the sight of God. To pray really means to work; hence special prayer to God for the conversion of the world should be accompanied, as evidence of its sincerity, with more ardent labour, with more self-denying, more self-sacrificing love, devotion, consecration of ourselves and our means for the honour and glory of God in the carrying individually or sending by others of the glad tidings to the uttermost ends of the earth; for "how shall they hear without a preacher, and how shall they preach except they be sent." Now the fields are white unto harvest; the Lord hath set before His people an open door into all lands. In this time of special intercession let us unite our prayers that God would raise up and thrust forth more labourers into His harvest, and crown their work with continuous and abundant blessing.

In a recent number of the Sunday School Chronicle, of London, England, the Rev. Chas. Waters, Honorary Secretary of the International Bible Reading Association gives an account of his visit, while on his way to the great Sunday School Convention, held in St. Louis, to the branch of this association in this city. The object of this association is to promote the more general and regular use of God's Word, as a book for homestudy and a guide in daily life, and also to help Sunday school teachers and scholars in the preparation and study of the Sunday school lesson. The members include pastors, teachers, parents, scholars, and any others who undertake to read the daily portions, and subscribe three cents annually if connected with a branch, or six cents if not. Members are enrolled at any time, but all subscrip-

tions must be renewed at the close of the year. Each member receives a card of membership, monthly leaflets containing "Hints" on the daily readings, and quarterly illustrated "Circular Letters." Begun in 1882, for several years it increased at the rate of 50,000 members per annum, until now the membership amounts to 450,000, and includes over forty different countries. The District Secretary for Ontario, from whom all information may be obtained, is Mr. J. McNab, 125 Huntley street, Toronto, Ont.

The United Presbyterian of Pittsburgh, Pa., one of our most valued exchanges, reaches us in a new and becoming dress. Our contemporary is now nearing the close of its fifty-first year, but without any signs of weakness or decay.

OPENING OF THE THEOLOGICAL HALL OF QUEEN'S UNIVERSITY.

Matriculation Examinations in Theology and Medicine, plus Supplementaries and for B. D., were held on October 30th and 31st. The Theological classes opened for work on November 1st, the Principal giving as his introductory lecture part of a paper he had read at the Parliament of Religions on "Presbyterian Re-union desirable (in the United States) if based on Reformation principles." The lecture is to appear in "Queen's Quarterly" for January. His own class this session numbers 26.

On Friday evening, November 3rd, the public opening took place in Convocation Hall, a halcyon peace characterizing it, in blissful contrast to the proceedings of "University Day," when the holiday sports, games and torch-light procession work some of the students up into a fever of excitement that does not fit them to listen to a lengthy inaugural lecture, no matter how much they may respect the Professor who has been appointed to the duty. The Principal presided. The minister of St. Andrew's church acted as Chaplain, and an able remnant of last session's choir led the service of praise. There was a good audience and the closest attention was given to the opening lecture and subsequent addresses. Dr. Ross, Professor of Apologetics and New Testament Criticism, announced as the title of his lecture, "Christianity and Recent Thought." He said that during the last quarter of the present century the comparative study of the religions of mankind had secured a large measure of attention. It is now acknowledged to be an essential part of a complete system of theology and indispensable to the thorough equipment of missionaries to the heathen. The result of research into the leading faiths of the world has been to dissipate the notion that paganism was altogether dark, that it contained nothing which could nourish and stimulate life, and that it possessed nothing in common with Christianity. Investigation has shown that the ethnic faiths include important elements of religious truth, testify in some degree to the divinity and power of God, and teach in an imperfect way that the true end of man is to be in moral and spiritual harmony with God. But by what process or means that accord with the divine thought and will is to be attained, how a man shall be just with God, how the moral evil that sundered man and God is to be removed, and the filial relationship and fellowship fully restored, they did not satisfactorily set forth. Yet it was inconsistent with the Christian conception of the divine fatherhood that the larger portion of the human race should be left in complete ignorance of all things pertaining to life and godliness, and that no light should have been granted to seekers after God in heathendom. Christ said that under other forms of faith than the Jewish nations and individuals were objects of divine solicitude. They were being educated to prepare the world for the coming of Christ.

On the other hand, it is now being asserted that the Christian religion is just one of the ethnic religions, differing from every other only in the fact that it is the ripest fruit of the religious thought and life of the world. In other words, it

is not a religion which centres in a divine person and is based on a special revelation from God to man, but is simply the result of the impress of the Greek on the Jewish mind, in an age which was striving to combine into one the various philosophical and theological systems that then prevailed. The great battle of the Christian faith is now being fought around this question, "Is Christianity a Supernatural Religion?" Is it a natural development from primitive religious forms? By the principle of evolution an attempt has been made to explain its rise and growth. Christianity is said by some to be simply the product of the striving of man's religious nature and the reaction upon it of its environment. But where, we may ask, did Moses get his conception of God as merciful, gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty. This is too lofty an idea of the divine character to have originated in his own consciousness. Until Christ proclaimed the fatherhood of God it had not been surpassed by the utterance of any of the subsequent teachers of Israel. Apart from what is revealed in the Bible, we would have no reliable knowledge of God as creator, orderer, sovereign, saviour, judge. The sacred writers were conscious that they were divinely inspired, and this they testified to. They were the vehicles of revelation made to them by Him who seeth the end from the beginning. The writers were led by the Spirit to compose the records which disclose the progressive evolution of God's redemptive dealings with mankind. According to the Bible, man is the final expression of the creative purpose. He is not to be succeeded by a different and higher order of being, but he is to be transformed and brought into full accord with the ideal after which he was fashioned and whose realization has been baffled by his self-will. The divine plan is that a man should be regenerated, renewed in his disposition, raised to the position which the possibilities of his nature entitled him to occupy, and the religion that is adapted to raising men to this high level must be the perfect religion. This is the professed aim of Christianity, and the life which is under the sway of its spirit is changed from glory to glory, and approaches ever nearer to the similitude of Him who is acknowledged by all to have been immaculate in thought and deed, the true ideal for the race. In Him men beheld a new kind of power—the power of individual purity, of personal sacrifice, of sinless virtue. He held that Christianity is the dominant force in our civilization, which but for it would be a feeble and sickly thing. It has banished great evils where it has had sway; softened barbarous nations; dispelled superstitions, but it has not yet so transformed a single nation that good-will exists between every man and his neighbour. It has done much, but it will yield richer social and spiritual results. The service of man will be recognized as the true service of God.

The speaker noted the tendency to cling to the earlier or cruder forms of religion. He said: "If at any time a great advance has been made by a leader of thought, his followers, instead of keeping abreast of him, commonly step backward. This is true of Christianity itself to-day, and in this land the faith of the majority is less spiritual than that which was first delivered to the sages." He reviewed the charges that the doctrine of the Resurrection is incredible, and demonstrated its reasonableness. It is more in consonance with the prophecy of promise which our capacity proclaim. The doctrine of the Atonement was next considered, and the objection that it was immoral and opposed to our sense of right and justice criticized. He showed clearly that it was not so, as Christ gave Himself, the just for the unjust, that He might bring us to God.

Dr. Ross concluded: "No, the Christian Religion is not outgrown; its divine force is not abated. It is in accord with the best and most vigorous thought of our time. It is still able to meet the intellectual and spiritual demands of all who come to its consideration with a candid and earnest temper. It is proving itself capable of intensifying and widening the vision of man's spirit, and stimulating his moral qualities into activity for the increase of righteousness on the earth. It continues to breathe forth its health-giving influence upon society. Its invasion into realms long sacred to the ethnic religions brings blessings undreamt of to the votaries of these faiths. It receives the homage of the leading statesmen and jurists and scientists and thinkers in the world as the highest civilization the world has yet seen. The seats of learning in Western Europe and America make recognition of the fact that Christianity is the

answer of Heaven to the cry of the human heart for light, forgiveness and rest, and that its power to develop man to the full measure of his capacity is still unequalled. Philosophy, science, art, are all auxiliary. Christianity is the master spirit of the world, and its sway will grow from more to more until all earthly kingdoms shall own its sovereignty and rejoice in its triumphs."

The Principal, at the close of the lecture, gave a brief address, referring to the timeliness of Dr. Ross's subject and the necessity of the Church being always quick to discern the signs of the times, if it would escape the reproach of its Head. It was impossible to avoid a comparison of religions now, even if we wished; and they who seemed to dread comparison and investigation, or visited it with penalties, would simply be laughed at and allowed to remain high and dry in dignified isolation, while the river of human thought and progress swept past them. Nothing had struck him more at Chicago than the attitude of sagacious leaders of the Roman Catholic Church like Cardinal Gibbons, Archbps. Ireland and Feehan and Bishop Keene to the spirit of the age and to the spirit of this continent. None of the denominational congresses had been so crowded as theirs. They had listened patiently to unpalatable truths, and the laity had rallied enthusiastically round their liberal leaders. Were the Protestant Churches preparing themselves for the new conflicts that awaited them in the twentieth century with anything like the same foresight and matchless organization of their forces?

The Principal, in concluding, made two announcements that were loudly cheered by the students:—

(1). That, in addition to their old and valued friend, Dr. Thompson, of Sarnia, who would give a course of lectures, beginning perhaps early in December, Revs. D. J. Macdonnell and G. M. Milligan would give short courses, some time after the Christmas holidays, the former on Practical Hints for students preparing for the Ministry, and the latter on The Development of Old Testament Theology.

(2). That, whereas the average number of freshmen in Arts, who signified their intention at the outset of their University course to study for the ministry, had ranged in past years from eight to fifteen, this session there were twenty-two, or the largest in the history of Queen's. In connection with this announcement, he referred feelingly to the loss they had sustained already in the death of one of these gentlemen, Mr. J. Byrnes, an earnest Christian, who had given promise at the Almonte High School of becoming a distinguished student. While his grandmother was still living, though ninety-two years of age, he had been cut off at the very beginning of his career. The church in his native parish was filled to overflowing on the occasion of his funeral, all denominations, including Roman Catholics and Plymouth Brethren, uniting in paying respect to his great worth. He tendered the sympathy of the College to the bereaved parents and family.

The meeting closed with the apostolic benediction.

THE LATE DR. MORISON.

The Rev. Dr. James Morison, of Glasgow, founder of the Evangelical Union of Scotland and from the very first onward by far its most prominent and influential minister, has just passed away at a ripe old age, and amid the affectionate regrets of not only his fellow-citizens, but of the whole religious community of Scotland.

About fifty years ago Dr. Morison was the occasion of a very sharp and somewhat embittered controversy over the extent of the Atonement. That controversy resulted in his being put out of the United Secession Church, and in two of the Professors of Theology of that Church, viz., Drs. Brown and Balmer, being labelled for heretical teaching on the subject, but after a lengthened and somewhat exciting trial, honourably acquitted.

A goodly number throughout Scotland sympathized with Dr. Morison's views and warmly supported him in their maintenance and propagation. In due time it was found necessary to have an institution for training young men for the ministry in the new denomination thus formed. Dr. Morison was the first Theological Professor appointed. He continued, we believe, till his death to occupy that position with marked ability and success. The change of feeling toward Dr. Morison and his teachings, was very strikingly shown at the recent celebration of his ministerial jubilee, when an address of friendly congratulation and affection was presented to him by quite a number of the ministers of that Church out of which he had been cast, not quite fifty years before.

Choice Literature.

THE CONVICT'S DREAM.

The moon looked in on his lonely cell,
The barren floor and the untouched
fare,
And its holy veil on his wan face fell
And covered the pain and sin marks
there;
And a smile, the first for many a day,
The first for many a weary year,
Crept over his lips as he sleeping lay,
And banished the look of haunted fear.
He dreamed that, a boy again, he strayed
Afair in the glowing, dying wood;
The golden sunlight around him played,
And the ripe nuts fell with a pleasant
thud.
Again a squirrel, in fearsome fright,
Sought shelter up in a whispering tree,
And a rabbit, wild in its eager flight,
Dashed into the bushes tremblingly.
And again, grown weary of wandering
play,
He turns his steps to his welcome home,
Where a face as sweet as a sweet June
day
Is smiling a greeting to her son.
"My boy! my boy!" and the lips close
meet,
And she listens with earnest, lovelit
eyes,
While he tells of the day's work, sad and
sweet,
And his wonderful hope that in future
lies.
But the moonlight fades—and he awakes,
For a moment a blank—and then a sob
From the white, drawn lips in anguish
breaks
And tears his heart with a mighty
throb.
His boyhood is past—the mother sleeps
Where his sob no answering love can
wake;
And he thinks of his life and weeps and
weeps
Till it seems as if the bursting heart
must break.
God pity him there! And pity the men
Who languish behind the prison wall,
Who look on the past through the eyes
of sin,
And long for the love beyond recall,
Let Thy love, like the moonlight, sweet
and still,
Steal over them—bid their anguish
cease—
And speak that word with a holy thrill:
"Behold, I forgive thee, brother.
Peace!"
—Philadelphia Ledger.

SIDE-LIGHTS OF THE COLUMBIAN EXPOSITION: ITS PATHETIC ASPECT.

We condense the following article from one in *The Week* from the well-known and artistic pen of "Fidelis." (Ed.)

The most pathetic aspect of the Exhibition, at present writing, is that it is already a thing of the past! "Sic transit gloria mundi"—is an old, old story. But the "passing away" is generally gradual. Old historic ruins have crumbled away by slow degrees, so that those who admire the ruin never saw the building in its prime. Every autumn, the beauty and glory of the forest, over immense areas, falls before the approach of winter, carrying with it many a fairy vision of beauty that delighted the eye. But, in general, it is a gentle, "calm decay," preparing us by degrees for the inevitable end. The most pathetic element in the desolation wrought by war, lies in the suddenness with which the work of human skill and labour are laid low before the destroyer. A similar pathos attends the close of the greatest exposition the world has ever seen, and the vanishing of the ideal "White City." It may be more dramatically fitting that it should pass away thus abruptly, that no memories of gradual deterioration should becloud the undimmed lustre of its glory, that as a vision it should arise, and as a vision disappear! Still, it brings the transitoriness of human achievement so vividly before us that it can hardly fail to sadden any one who saw it in its glory. That those superb buildings, on which so much labour, ingenuity and skill have been expended, should be doomed to speedy destruction, that those magnificent collections of statuary, painting, bronzes, precious exhibits of all sorts, those archaeological and scientific treasures, brought at such trouble and expense from all quarters of the globe, should be disarranged and dispersed, never certainly to be all collected again, is reason enough to give a pathetic colouring to the memories of the Great Fair.

And in this connection, one is reminded that not one of the least pathetic aspects of the Exposition arises from the circumstance that the man to whom, most of all, was due the honor of the general conception, G. W. Root, died of pneumonia some months before the grand conception was actually realized—one of many instances of the apparent irony of fate!

But the pathos of human life was to be seen everywhere. One could scarcely turn one's eyes for a moment from the fascinating array of exhibits, to glance at the hurrying crowds, without encountering it. One saw it in the wistful, bewildered expression of the country-folk, who, with satchels and lunch-baskets, and perhaps a baby or two in tow, had come to spend a day at the big Fair. As the magnitude of the Exposition, and its almost infinite variety of exhibits and buildings dawned upon their overwhelmed minds—the utter hopelessness of the attempt to take it in, even cursorily, in a day, and the feeling that much of it was beyond their powers of appreciation or even comprehension, seemed to reduce them to a half-dazed condition of awe-struck admiration and amaze at this world of wonder and beauty, so much of which was closed to those who had not the key of knowledge wherewith to unlock its treasures.

It is, of course, in the Art Gallery that we meet with the most vivid presentment of the pathos of life. The chief interest of its art is with life, and notably its tragic side which, alone, it would seem, can give human nature its strongest and finest expression. And one marked characteristic of the art of this exhibition is that it deals so largely with subjects from humble life, "the short and simple annals of the poor." The peasant's outdoor labour and humble household interior—the fisherman's precarious calling—the toil of the artisan at forge or carpenter's bench, and the pathos that is never far from these—afford the subjects of many of the finest pictures in the immense collection. "Love and Life" and "Love and Death"—to quote the titles of two fine allegorical pictures of Watts—supply most of the material for the rest, and the "Labour Problem" has its due share of representation, for all the principal galleries present pictures of a "strike."

Some of the most touching were to be found in the Dutch and English collections. In the former, a large picture by Josef Israels, entitled "Alone in the World," arrested every eye. It showed, in mellowed tones, the dusky interior of a humble room, to which the skill of the artist had given a wonderful effect of depth and space. On a poor pallet lay the form of the dead wife, while beside it sat the desolate husband—evidently a poor working man—with his hands resting on his knees and an expression of hopeless dreariness in his face and attitude. The whole tone of the picture is one of unrelieved sadness, yet it is so suffused with the glow of genius and feeling that the beholder is sensible of the subtle and ennobling pleasure that results from the exercise of the divine gift of sympathy. In the other picture, "A Hopeless Dawn," by Frank Bramley, the sadness is almost too oppressive. There is none of the calming and subduing influence of death, only the vivid sense of the hardness and sadness of life. In realistic detail it gives the interior of a fisherman's cottage, the one small window revealing a glimpse of the gray surging ocean, just visible in the brightening dawn. In the window stands a candle-stick, with a candle expiring in the socket, while on the table was another candlestick, whose candle had guttered down, neglected, beside which are a half-eaten loaf and a plate or two, left just as they had been used, with the crumbs scattered on the floor. In the window seat is an old woman—sorrow and despair written in her furrowed face—while on the floor, with her face hidden in her lap, sits a young woman in an abandonment of grief. It tells the story only too plainly—the long night of half-hopeless watching—the candle kept alight if perchance it might guide the storm-tossed mariner home—then "the women weeping and wringing their hands, for one who will never come back" to his home! "It makes me shiver all over," observed one, as she looked at it, and it was a picture to haunt one for months after.

Thrilling scenes of shipwreck or of efforts to save the shipwrecked, are seen in almost every collection. In the gallery of the Polish artists were two especially pathetic pictures. One of these was entitled, "After a Storm," representing a group of Polish peasants sorrowfully contemplating their ruined fields, devastated by a storm which had just given way to a burst of sunshine. The expression on the faces of the two leading figures—a young peasant and his wife—the hopeless discouragement written on the face of the one, the patient resignation on the other, were very strongly rendered, while the accessories of the landscape showed a master hand. It was a picture to hold the eye and haunt the imagination. The other had for its subject the death of a female exile in Siberia, and had all the elements of tragedy suggested by the words. The last rosy rays of a glowing sunset irradiate the wretched interior of the convicts' hut and the dying woman stretched on her miserable pallet, while around her are a group of fellow-exiles, probably near kindred, kneeling or standing by in attitudes of hopeless grief.

"The Poor People" of all lands are well represented, under this and other titles, in almost every collection. Millet's real peasants in most realistic rendering are, of course, among the most powerful; his "Sheep-shearers" and "Gleaners" being among the gems of the Loan Collection, and leaving on our minds an impression as strong as reality itself—even stronger, because of the consummate skill with which the reality is brought out. Jules Breton's peasant girl, listening to the song of the lark, is also a touching little picture, with a little of the poetry of peasant life to relieve the stern, sad truthfulness of Millet's rendering of the burdened life of the toiler. There are several pictures representing the "frugal meal" or the "sober meal." In one of these the impression of poverty is heightened by the starved-looking cat ravenously devouring the contents of an over-turned bowl. The labour problem has come in for its full share of attention, almost every country's collection supplying a picture of a "strike." "The Strike at Biscaya," in the Spanish collection, is among the finest. There is also among the sculpture, besides other groups representing the life of labour, a large group representing very vividly an incident in the Lancashire famine days: a strong working man endeavoring to hold his hardly-gained work-ticket, against the efforts of two others to snatch it from him, one of these being an active young man, who is stretching his arm up to snatch it out of his hand, the other an old man, evidently appealing to his compassion, in which there seems to be some chance of his success. On the whole, the pictures of humble life such as have been described, show, in common with other indications, a growing sympathy with the toiling class in field and work-shop, which is one of many signs that for them a happier day is dawning, if they shall only be wise in their generation to avail themselves of its growing opportunities.

The chances of war, of course, supply a considerable number of pathetic subjects, though battle pieces are by no means very numerous. The "Sons of the Brave," "Prisoners of War" and the "Spy," an incident of the Franco-Prussian war, give very vivid suggestions of the miseries of war. "The Last Muster" is a touching picture of an assembly of old veterans at chapel—the face of one just stiffening into the rigidity of death as he obeys the call no mortal can resist. Many other pathetic pictures there are, of course, for the sorrow of life is myriad-fold, and sin and suffering are closely bound together. A series of five pictures by Frith, illustrating the "Race for Wealth," and the reckless heartlessness of unprincipled speculators as well as the inevitable Nemesis that follows at last, attracted universal attention, and it may be hoped that some, at least, would profit by its moral! Mr. Reid's Canadian picture of "Foreclosing the Mortgage," well known here, must not be forgotten among the pathetic pictures of the Exposition. A striking canvas, "The Curse of the Family," presented a vivid picture of the curse that over-shadows so many homes, and, in connection with this, one could not but

class among the pathetic aspects of the Fair the immense trophy of bottles of malt and distilled liquors that formed too conspicuous a feature of the Ontario exhibit. Considering that it is generally admitted that two-thirds at least of our crime and poverty, not to speak of undermined physical powers and premature deaths, are caused by the contents of these same bottles, one need not be a very extreme temperance advocate to feel that this is indeed one of the pathetic aspects of the Fair, and that people as well as individuals sometimes "glory" in what ought to be "their shame!"

One more exhibit, which now awakens the most pathetic associations, must be noticed, the magnificent model of H.M. war steamship Victoria. This fine model, costing \$20,000, gives a complete and good-sized reproduction of the superb but ill-fated steamer, which so needlessly went down with her precious freight of lives. There she is, with her wonderfully complete equipment of life-boats, scientific appliances and munitions of war, the most complete, as it was thought, that ship had ever possessed, and yet all could not save her from the destruction wrought in a moment by the seeming caprice of one human will! The model has answered a purpose never contemplated when it was first placed there to show the glory of Britain's navy, in bringing before the minds of millions, more vividly than any words could ever have done, the affecting details of that tragic event which will doubtless be to future generations almost as memorable an incident of this year of our Lord as has been the great Columbian Exposition itself.

THE CAW'S PEN AND INK COMPANY EXHIBIT.

From the Scientific American, September 16th, 1893

Among the Exhibits in the great Manufacturers and Liberal Arts Building at the Fair, one very beautifully arranged showcase is devoted to the display of the well-known goods of the Caw's Pen and Ink Company, of 104 Broadway, New York. These articles have become so popular from their large use by all who have any writing to do in every department of business and in all walks of life, as well as from the numberless unstinted indorsements of men prominent in the leading professions, that any detailed description would be superfluous. Fountain Pens, for many years used almost exclusively by reporters and travelling men, have within a comparatively short period become almost indispensable to the business man and to those whose avocations are of a literary character in any way. This is because these pens have of late been made so simple, clean and thoroughly effective that one can now, with the least care, depend upon always having and conveniently carrying upon the person a pen in good working condition, without danger of soiling the clothes or fingers therewith, the ink carried in the holder, and readily replenished, being sufficient to do a large amount of work. In consequence, also, of this largely increased use, and of the improvements introduced in the manufacture, the prices of this class of pens have been very greatly reduced. In Caw's Dashaway Fountain Pen, a regular first quality gold pen of any standard shape or size may be used. In this respect it differs from all other fountain pens. Another difference is in its "double feed," one on each side of the gold pen, which insures a more uniform and reliable delivery of ink than can be obtained from a single feed. President Cleveland uses one of these pens, and has furnished the Company with a handsome testimonial. In Caw's Stylographic Pens the inventor seems to have obtained the acme of perfection and simplicity. The writing is done with a circular point similar to a pencil, but being tipped with an alloy of iridium and platinum, making it almost as hard as diamond, it will last many years. The Stylographic Pen carries ink in the holder the same as the Fountain Pen, and by many it is preferred to the ordinary split pen. With both of these pens any good writing or copying ink may be used, but the ink manufactured by the Caw's Pen and Ink Company has as high reputation as the pens, and has had a very large sale in the stationery trade for many years. It is a good black when first used, and in its manufacture an especial point is made to produce an ink which will not fade or mould, and will not gum or corrode the pen. The Company displays its medals from the New Orleans Exposition of 1884, and the Paris Exposition of 1889, and expects to be equally successful in competition in Chicago.

Missionary World.

THE STORY OF A CONVERTED HINDOO.

I was born in Rajputana, India, near Ajmere in the state of Jeypore, and was my father's only son, and was brought up in luxury and ease, spending most of my time in idleness and in hunting, for which purpose I kept four dogs and a gun. On the death of my father I inherited considerable property and money, but very soon spent most of it in foolish living. When forty years old I began to inquire about the way of salvation and called my pundits and sadhus (teachers and religious devotees) to my house, feeding them and giving them money. I soon became satisfied that all they cared for was their stomach, and that they were as ignorant of the way of life as I was, and I now became more miserable than ever. Thus passed the first fifty years of my life.

A few days after, as I was sitting in my village, a Christian preacher came. I had heard of the Christian religion, but thought it was only the religion of the Europeans, and gave it no thought. But from this Methodist preacher I learned that Jesus Christ was the Saviour of all men, and that He gave Himself a ransom for all. The Lord had mercifully prepared my heart to receive the glad tidings of great joy, and there in my own village I received Jesus as my Saviour. I then said to our preacher, "What hinders me now from being baptized?" He replied, "If you believe with all your heart you may; but I cannot baptize you, I am not ordained. I am going to Ajmere; come with me, and our missionary will baptize you."

So I went to Ajmere with my son Dewla, who also believed on Jesus; and we, together with Dalla and Odal, after being taught more fully and after much prayer, were baptized. Since that time I have been working for Jesus, and in the neighbouring villages have led twenty-two of my caste people to forsake their idols and false gods and to believe on Jesus Christ, the only true Saviour; and I expect many more to be baptized before many days.

I am Christ's and am serving Him, and He is with me.

CRYING OUT AFTER GOD.

One of the most pathetic instances of the yearning of the human being for the divine is that related by Bishop Whipple, of Minnesota.

"Some years ago," he said, "an Indian stood at my door, and as I opened it he knelt at my feet. Of course I bade him not to kneel. He said:—

"My father, I knelt only because my heart is warm to a man who pitied the red man. I am a wild man. My home is five hundred miles from here. I knew that all the Indians east of the Mississippi had perished; and I never looked into the faces of my children that my heart was not sad. My father had told me of the Great Spirit, and I have often gone out into the woods and tried to talk with Him."

Then he said, so sadly, as he looked into my face:—

"You don't know what I mean. You never stood in the dark and reached out your hand and could not take hold of anything. And I heard one day that you had brought to the red man a wonderful story of the Son of the Great Spirit."

That man sat as a child, and he heard anew the story of the love of Jesus. And when we met again he said, as he laid his hand on his heart:—

"It is not dark; it laughs all the while."

Dr. J. M. Allis thus pleads for more Protestant missionaries for Chili: "Chili, blind with the heredity of Romanism, which has here reached a fearful phase of development, would turn her sightless eyes to you, did she understand that for

her affliction you have a remedy. Chili, palsied with the false philosophies of Europe, which in advance of Christian missions have scattered themselves broadcast in all this land, and have taken a strong hold on many who are dissatisfied with the puerilities of the papacy, would stretch her palsied arms to you, had she the power, and did she know that you have for this dread malady a certain cure. Chili, suffering from the leprosy of sin, which has honeycombed her every fibre, has reached the very marrow of her bones, and is showing itself in horrid effects in her priesthood, her political developments, in her business relations, and in her social life, would plead with groans that would touch every heart that you would come over and help her, were not her very tongue destroyed by the dread disease that is rotting her poor body to death piecemeal."

A missionary explained to a gathering how he came to enter the mission field. He said: "In coming home one night, driving across the vast prairie, I saw my little boy John hurrying to meet me; the grass was high on the prairie, and suddenly he dropped out of sight. I thought he was playing, and was simply hiding from me, but he didn't appear as I expected he would. Then the thought flashed across my mind, 'There's an old well there, and he has fallen in.' I hurried up to him, reached down in the well and lifted him out; and as he looked up in my face, what do you think he said? 'O, papa, why didn't you hurry?' Those words never left me. They kept ringing in my ears until God put a new and deeper meaning into them and bade me think of others who are lost, of souls without God and without hope in this world; and the message came to me as a message from the heavenly Father, 'Go and work in my name;' and then from that vast throng a pitiful, despairing, pleading cry rolled into my soul, as I accepted God's call: 'Oh, why don't you hurry?'"

The leading Protestant missions in the Empire of Japan are as follows:—Presbyterians, churches 74, members, 11,190; American Board, churches 92, members 10,760; American Methodist Episcopal, churches 58, members 3,114; Canada Methodist Episcopal, churches 22, members 1,760; American Protestant Episcopal, churches 27, members 1,460; Church Missionary Society, churches 36, members 2,160; Baptist Missionary Union, churches 18, members 1,312.

The China Inland Mission had, at the time of making up its annual returns, 552 workers, of whom 361 came from England, 42 from North America, and 34 from Australia. The rest, 115 in number, worked under the direction of the Mission, but belonged to other societies, chiefly Swedish, Norwegian and Finnish. The income received at home was £24,632, and that received in China (including sums sent from Australia) £9,860.

The 'South African Baptist Handbook' for 1893-4 has been issued from Grahamstown. The returns show 15 English churches and 7 branch churches, with 4,410 sittings, and 1,436 members, a net increase of 212. In 16 Sunday schools there are 1,842 scholars and 148 teachers. In 4 churches and 19 branch churches connected with the German Association there are 919 members and 411 Sunday scholars.

Nine casks of missionary arrowroot have been sent this year to Edinburgh from Aneltyum, New Hebrides, and three from Fortuna. The latter is a contribution from the native Christians to help to prepare native teachers and build the first church in Fortuna.

Four converts, baptized recently in a mission hospital in Singapore, are the result of the consistent life and teaching of a poor paralytic patient, who for four years has not been able to leave his bed.

Rev. Naomi Tamura, of Tokyo, Japan, author of "The Japanese Bride," is a pastor of one of the largest Presbyterian churches in Japan. It has over 500 members, is self-supporting, and has never received financial aid from the Presbyterian Mission Board.

Fifty missionaries of the Church Missionary Society of England draw no salary at all from the society, and sixty of the China Inland missionaries support themselves by their own means.

Dr. C. W. Mateer estimates that in China the sum of \$130,000,000 is spent annually for the paper money burned in ancestral worship.

INDORE MISSIONARY COLLEGE FUND.

Received this week up to Nov. 23rd, from:—
Mrs. A. N. Campbell, Uxbridge \$10.00
*An unknown friend 1.00
Total now in hand \$57.48
Thirty-eight additional envelopes have gone out.

*If the friend who sent me that dollar would kindly send me the name, I would be much obliged. I would not publish it, but would be glad to have it. A.R.

AN AUCTIONEER'S STORY.

MUCH EXPOSURE BROUGHT ON A SEVERE ATTACK OF RHEUMATISM.

Bed-fast for Weeks at a Time—His Trouble Aggravated by an Outbreak of Salt-rheum—An Experience of Interest to Others.
From the Stayner Sun.

There are few people in Simcoe County who do not know Mr. Thos. Furlong. For twenty-eight years Mr. Furlong has been a resident of the county, and for twenty-two years has been a travelling agent and an auctioneer, and it is safe to say that he is just as popular as he is well known. In a business of his kind Mr. Furlong is naturally exposed to all kinds of weather, and the result has been that for some years past he has been badly crippled with rheumatism and has suffered great pain and inconvenience. Happily, however, Mr. Furlong has found a release from this suffering, and his recovery has excited so much interest in and about Stayner that "The Sun" determined to secure the particulars of his cure and give them for the benefit of others. When seen with regard to the matter, Mr. Furlong expressed the greatest willingness to make public the particulars of his cure in the belief that it might be of benefit to some other sufferer.

"You are of course aware," said Mr. Furlong, "that my calling subjects me to more or less inclement weather, and this was the main cause of my suffering. Some nine years ago I first felt the symptoms of rheumatism. I did not pay much attention to it at first, but gradually it became so severe that it was with difficulty that I could hobble around, and my business really became a burden to me. I consulted several physicians who did all they could for me, but without giving me any relief. During a part of the year I was bedfast for weeks at a time; and as the remedies I tried did me no good, I began to believe that there was no cure for me, and you will readily understand how despondent I was. To add to my distress, I became afflicted with salt-rheum of the hands, and had to keep my hands covered with cloths from one year's end to the other. I had read of some remarkable cures of rheumatism by the use of Dr. Williams' Pink Pills for Pale People, and at last I made up my mind to try them, though I must admit that it was with a doubting heart, for I had spent a great deal of money for other medicines without obtaining any benefit. However, they say that a drowning man will clutch at a straw, and it was with much of this feeling that I purchased the first box of Dr. Williams' Pink Pills. Before that box was all gone I experienced some relief, which warranted me in continuing the treatment; and from that out I steadily

progressed toward complete recovery."

I have used in all eight boxes with the result that I am to-day free from pain and ache, and not only did Pink Pills relieve me of the rheumatism, but they also drove out the salt-rheum, and, as you see to-day, the hands which had been covered with cracks, fissures and scabs are now completely well. This splendid result is due entirely to the use of Dr. Williams' Pink Pills; and you may be sure that it gives me the greatest pleasure to warmly recommend them to others.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after effects of la grippe, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions and are a specific for the troubles peculiar to the female system; and in the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cents a box or six boxes for \$2.50. Ask your dealer for Dr. Williams' Pink Pills for Pale People, and refuse all imitations and substitutes.

Dr. Williams' Pink Pills may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

Prof. Robertson Smith states that, owing to the state of his health he is unable to accept nomination for the Lord-Rectorship of Aberdeen University. Lord Huntly has accepted nomination. Prof. Blackie declined to stand for Lord Rector at Aberdeen because (1) any service he had done to his native country had been in his individual capacity, and not on any public platform, political, ecclesiastical, or academic, and (2) the position brought with it a certain amount of formality, presentation and parade, foreign alike to his nature and to his habits.

Dyspeptics lack strength. K. D. C. restores the stomach to healthy action, and gives the Dyspeptic strength. K. D. C. Company, Ltd., New Glasgow, N. S., Canada, or 127 State St., Boston, Mass.

Love, like the opening of the heavens to the saints, shows for a moment, even to the dullest man, the possibilities of the human race. He has faith, hope and charity for another being, perhaps but the creation of his imagination; still, it is a great advance for a man to be profoundly loving, even in his imagination.—Arthur Helps.

AT HOME AND ABROAD.

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

From dirt comes dirt, from good comes good, from dirty books comes influences which can never be eradicated, the potencies of which will last forever, and it should be a very serious question in the mind of every parent, guardian and instructor: "What books shall I allow my young charge to read?"—New York Recorder.

C. C. RICHARDS & Co.

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

Linwood, Ont.

JAS. MCKEE.



THE WEAKEST SPOT in your whole system, perhaps, is the liver. If that doesn't do its work of purifying the blood, more troubles come from it than you can remember.

Dr. Pierce's Golden Medical Discovery acts upon this weak spot as nothing else can. It rouses it up to healthy, natural action. By thoroughly purifying the blood, it reaches, builds up, and invigorates every part of the system.

For all diseases that depend on the liver or the blood—Dyspepsia, Indigestion, Biliousness; every form of Scrofula, even Consumption (or Lung-scurfula) in its earlier stages; and the most stubborn Skin and Scalp Diseases, the "Discovery" is the only remedy so unfailing and effective that it can be guaranteed.

If it doesn't benefit or cure, you have your money back.

On these terms, it's an insult to your intelligence to have something else offered as "just as good."

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NOTE.—Pupils Received



REV. FATHER SHAW, P. P. New Glasgow—To all who may be suffering from that prevalent and horrible disorder called Dyspepsia. I say with confidence, go at once and procure a package of K. D. C. and before you consume the contents of one package you will thank me for directing your attention to this wonderful cure.

Free sample mailed to any address. K. D. C. Company, Ltd., New Glasgow, N. S., Canada, or 127 State St., Boston, Mass.

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BRITISH DOMINION WINE.

Manufactured from the Best Canada Grapes without the use of either artificial coloring or distilled spirits in any form.

After repeated chemical analyses of the Wines made by Robert Bradford of No. 595 Parliament St., Toronto, I do not hesitate to pronounce them to be unsurpassed by any of the native Wines that have come under my observation.

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

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

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Dean and Professor of Pharmacy,
Ontario College of Pharmacy.

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

Ministers and Churches.

The Ladies' Aid Society, of the Presbyterian church, Cardinal, presented Mrs. Macarthur with \$50 to aid in furnishing the new manse.

Rev. Dr. Abraham, of Burlington, is telling his people, in an interesting and instructive way, of what he saw at the Chicago World's Fair.

In the absence of Rev. D. McEachern on Sabbath week at Camden and Tamworth, Mr. R. J. Hutcheson, of Queen's College, filled the pulpit at Napanee with much acceptance.

Rev. Mr. Ross, of Roseneath, occupied the pulpit of the Presbyterian church, Baltimore, last Sabbath afternoon, and delivered an impressive discourse from the words of Isaiah: "We all do fade as a leaf."

The Presbyterians of Winchester have appointed as a committee Messrs. G. Irving, J. P. Fox, A. Cameron and A. Rowat, to visit a number of towns and inspect the churches so as to facilitate the preparation of plans and specifications for a new church in their village.

We are glad to learn that the Rev. Wm. King, of Chatham, now in his eighty-third year, and who has been unwell is well again. The Rev. Mr. King is one of our veteran ministers, and was long well known throughout the whole Church from his connection with the Buxton Mission.

Division St. church, Owen Sound, observed the anniversary of their church opening on the 12th inst. Appropriate sermons were preached by Rev. J. A. Macdonald, of Knox church, St. Thomas, who won the hearts of the congregation by his keen insight into Scripture truth and its forcible application to the individual and national life. The collection amounted to \$200.

Mr. and Mrs. Geo. Gunn, of Lorne St., Truro, N. S., lately celebrated their silver wedding, in the midst of friends and guests. They were married at Halifax, Oct. 24th, 1868, by the Rev. Dr. Grant, then pastor of St. Matthew's church. During 25 years Mrs. Gunn was absent from church only three Sundays, when her husband was home and attended, and Mr. Gunn has missed only two Sundays out of church in 36 years. Mr. Gunn is now the only person attending St. Paul's Presbyterian church, Truro, who was present at its institution. In closing his remarks Mr. Gunn gave the male portion of his guests some wholesome advice. All departed wishing Mr. and Mrs. Gunn many more years of happy married life together.

There was a large gathering at the Bloor street Presbyterian church, on the evening of the 15th inst., which took the form of an At Home, the primary object of which was to make a presentation to the pastor, Rev. W. G. Wallace and Mrs. Wallace. Mr. Wallace was presented with a handsome pulpit gown, while Mrs. Wallace received a hall chair and a secretary. Mr. Wallace appropriately responded to the address for himself and Mrs. Wallace, thanking her friends very heartily for their kindness, and gratefully and gracefully referring to constant aid Mrs. Wallace rendered him in his work. A couple of solos, rendered by Miss Miller and Miss Hallworth contributed to the enjoyment of those present.

A telegram received by Dr. McMullen on Wednesday from Greenwood, South Carolina, announces the death there on Tuesday night of Rev. D. M. Beattie, formerly of Gobles. Mr. Beattie was well known in this district, having been pastor of the congregations at Gobles and East Oxford for a number of years. He gave up his charge early last summer and went south in the hope of regaining his health, but he had remained too long at his post. Mr. Beattie was a man of good ability and very highly thought of by the people among whom he faithfully ministered. His death is a peculiarly sad one. He leaves a young wife and, we believe, six small children. His brother, Rev. Dr. Beattie, was pastor for some years of one of the Presbyterian churches in Brantford, and is now a professor in a southern university.

At the meeting of the London Presbytery, held on the 15th inst., it was resolved: "That whereas a plebiscite or popular vote is arranged to be taken at the municipal elections throughout Ontario, on the 2nd of January, to ascertain the extent to which the people of the Province desire the total suppression of the manufacture, importation, and sale of intoxicating liquors, and whereas a preponderating affirmative vote cannot fail to encourage the general temperance movement, while a preponderating negative vote would have a contrary effect, therefore, resolved that this Presbytery wishes to place on record its earnest desire and expectation

that all members and adherents within the bounds will do what in them lies to promote a decisive majority in favour of prohibition, and that this motion be recommended to be read in all churches in the Presbytery."

The new Presbyterian church, Stirling, is rapidly approaching completion, and will be formally opened on the 26th inst. by the Rev. Dr. Grant, who will preach in the morning, and Rev. W. T. Jolliffe, in the afternoon. The stained glass and memorial windows are in and present a very beautiful appearance. There are three memorial windows, one each on the east, south and west sides. That on the east side represents "Faith," and is in memory of the late Jane B. McDougall. The one on the south represents "The Good Shepherd," and is in memory of the late Rev. Alex. Buchan, first pastor of St. Andrew's, Stirling. The one on the west represents "Charity," and, though there is no name to it, it is understood to be in memory of the deceased wife of Frank R. Parker, B. A.

In St. Andrew's church manse, Petrolia, Tuesday the 7th inst. the clergymen representing the Presbyterian, Baptist and Methodist denominations of the town held a meeting, and in accordance with the precedent established some years ago, decided upon holding a union Thanksgiving service in George St. church, on Thanksgiving Day, the 23rd inst. The hour was fixed at 10.30 a.m., service to be conducted by Rev. A. McWilliams. The clergymen considered the advisability of forming a ministerial association in Peterborough, the same as exists in Port Hope, Kingston, Belleville and many other towns and cities in the Dominion. It was decided to do so, although all definite matters thereon were not finished. Rev. E. F. Torrance, of St. Paul's church, was elected chairman, and Rev. J. E. Trotter, of the Murray street Baptist church, secretary.

The manse at Jarratt's Corners was the scene of a very pleasant meeting on Thursday the 2nd inst., when a large representation from Esson church, Oro, drove up and gave the Rev. Mr. Dobson a surprise. Shortly after arriving, Mrs. Richardson, on behalf of the ladies of Esson church, read an address and made a presentation. Mr. Dobson made a feeling reply, saying that he regarded the affection of his people as the most precious thing they could give him, and that without it a minister's work was a sorry thing. Mr. Anderson announced the 103rd Psalm, which was sung. Mr. Wm. Horne offered up prayer. The evening was spent in a thoroughly social way, well filled baskets were opened and a well prepared tea served about 9 o'clock. As the evening wore away the guests departed, leaving various useful articles in pantry, cellar and granary.

The annual thank-offering services of the Coburg Presbyterian church W. F. M. S., held on Thursday, the 9th inst., were very largely attended, and the "offering" showed that a growing interest is being taken in mission work by the Christian women of the church. There were two meetings, one for women only at 3 p.m., and a mixed audience, at 8 p.m. Miss M. Oliver, M. D., missionary at Indore, Central India, addressed both meetings very acceptably. In the evening, the lecture room of the church was filled by members of this and of other churches in town. The Rev. J. Hay acted as chairman. After the opening exercises, Dr. M. Oliver gave an excellent address on the spiritual condition and needs of Central India. The whole amount received at this annual thanksgiving exceeds that of any other year, being \$81.37. The services throughout were much enjoyed by all, and calculated to do much good. "It is more blessed to give than to receive."

Knox church, Morlen, Man., after having undergone enlargement and a thorough renovation, was reopened for divine service on Sabbath, Nov. 5th. The church was packed at all the services, and at the evening service all who desired could not be seated. The quiet beauty of the interior and the comfortable seats were admired by all. The reopening sermons were preached by Rev. Dr. Bryce, Professor of Science and Literature in Manitoba College. The sermons were of a high order of merit, and were listened to with much satisfaction. The choir, assisted by members of other choirs, conducted the praise service. On Monday evening the Ladies' Aid Society held a tea-meeting in connection with the reopening services, at which the pastor, the Rev. M. C. Rumball, presided. The town hall, in which the meeting was held, was full to overflowing. An excellent programme, consisting of addresses by resident and neighboring ministers, readings, and vocal and instrumental music, was given. The proceeds of the services, Sabbath and Monday, amounted to \$244. The Ladies' Aid Society have seated the church at a cost of \$600, towards which their share of the proceeds go.

After prayer meeting at the Presbyterian church, Regina, on a late occasion, Elder J. J. Campbell was presented by Elder Robt. Martin, on behalf of the congregation, with a very handsomely bound volume of the Scriptures and a valuable gold watch, besides reading to Mr. Campbell, also on behalf of the congregation, an address in which were expressed feelings of the appreciation of the services he had rendered Regina as a citizen, the Church as a member and an office bearer, and the Sunday school as a teacher and superintendent; of deepest regret at his approaching departure, and of sincerest good wishes for his own and family's future welfare. Mr. Campbell made an earnest and feeling reply. This gentleman and his family (with the exception of the eldest son, Norman, who fills a situation in the local Indian Department offices) have left Regina for Ottawa; and the members of Knox church are not alone in regretting the departure from our midst of so worthy a citizen as Mr. Campbell assuredly has been.

The three Auxiliaries of the W.F.M.S., in Guelph, hold union meetings occasionally—these are found to promote a delightful spirit of unity and good feeling among the members of the societies. Last week St. Andrew's church was filled with ladies from these and the sister societies in the city to listen to Dr. Marion Oliver, who gave a most graphic picture of India's women as seen from a medical missionary's point of view. The deep interest which was shown, was a tribute to the speaker and a proof that mission work has a deep root in many hearts. Mrs. Maclean presided, and fittingly welcomed Dr. Oliver. At the close of her address, Mrs. D. McCrae and Mrs. Watt gave expression to the kindly feelings of regard personally felt for her, and the interest with which the work in India had been followed. Mrs. J. C. Smith and Miss Girwood led in prayer, and the praise, assisted by a union choir of ladies, was very inspiring and hearty. Miss McWilliams, late of India, was present, evidently improved a little in health since her return.

Chalmers church, Kingston, was, on Wednesday the 8th inst., the scene of quite a large gathering. It was a missionary meeting called under the auspices of the Woman's Foreign Missionary Society. Rev. Mr. Macgillivray presided, and spoke briefly on the subject of missions. The evening's programme consisted of addresses by persons who have been prominently identified with missionary work. The addresses were of a good order, and showed the work that had been done and the necessity for increased effort in foreign mission fields, where were still thousands of benighted people who had not been brought under the civilizing influences of Christianity. A collection was taken up and a considerable sum contributed to the Missionary Society's funds. In the afternoon the annual thank-offering meeting of the Society had been held in the parlors. The attendance at this was larger than that of last year. After the usual devotional exercises, papers were read by Mrs. Nicol, Mrs. Maxwell and Miss Wilkes on missionary topics. Appropriate music was provided by Misses Murray, Gallo-

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way and McAdam. The offering was liberal. Messrs. Peck and Taylor, returned missionary students, gave exceedingly interesting addresses. They had both spent the summer in the Northwest, and, judging from their account, the possibilities of the the boundless Territories are exceeded only by its religious needs. Many good points were made, and a number of instructive, pathetic, or humorous incidents were related.

PRESBYTERY MEETINGS.

On Tuesday, Oct. 17th, a meeting of the Presbytery of Lindsay took place in Cannington. The main feature of the meeting was the conference held in the evening on subjects connected with vital religion. The discussion of the "obstacles which hinder the progress of religion," introduced by Rev. M. N. Bethune, Beaverton, was specially good. The address was supplemented by some members of Presbytery with observations and criticisms emphasizing hindrances which they thought worked most injuriously. A former pastor of the Cannington church, Rev. H. Currie, took up the second paper, "Religion in the House," which important subject was ably discussed. Rev. D. C. Johnson concluded by treating of "Systematic Beneficence," urging the adoption of the giving of one tenth. A fairly large audience attended. When well conducted these conferences are capable of doing much good.

The Presbytery of Minnedosa met at Neepawa on Wednesday, 25th ult. Rev. R. Paterson, B.A., was ordained and inducted to the pastoral charge of the Neepawa congregation under very auspicious circumstances, both for himself and the congregation. In the evening a very hearty reception was tendered to Mr. Paterson by the congregation. Mr. Colin McKerchar's request to be transferred from this Presbytery to that of Inverness, Cape Breton, N.S., was granted. Mr. Welwood had written from California, asking to be put on the Aged and Infirm Ministers' list; but as the sad news of his death had arrived in the interval, no action could be taken in the matter, and the Clerk was instructed to write a letter of sympathy to the bereaved family. The Convener of the Home Mission Committee reported, and his report was received and adopted. On motion of Messrs. Frew and Hosie, Mr. Cameron, of Russell, was added to the H.M. Committee.—Thos. Beveridge, Clerk.

The seventh annual meeting of the Barrie Presbyterial Society of the Woman's Foreign Missionary Society, was held in the Presbyterian church, Owen street, on Oct. 24th and 25th. The meeting was opened with devotional services at 1 p.m. Tuesday, when Miss A. McConkey, of Barrie, presented the report on credentials. Many important and interesting reports and addresses were presented and discussed during the two days' sessions. In the evening of Tuesday there was a well attended public meeting, Rev. D. D. McLeod in the chair. In his address the chairman combated the idea, so common, that missionary effort should be confined to home work until there is no more need for it, when the heathen may receive attention. He indicated that if the true missionary spirit existed in the hearts of the people they would carry on the work both at home and abroad. Rev. Mr. McIntosh, of Allandale, dwelt on the dignity of missionary work and the pride Chris-

tians should take in it. Colonel Major gave a very interesting account of his personal experience of missionary work in India. The earnestness and unanimity which characterized all the meetings, is an augury of continued progress and a fruitful harvest.

The Presbytery of Quebec met in Richmond on the 14th November, Rev. J. M. Whitelaw, Moderator. There was a large attendance of ministers, and a fair number of elders. A call in favour of the Rev. D. McColl, probationer, from St. Sylvester, and Leeds Village, was sustained by the Presbytery and accepted by Mr. McColl. The induction was appointed to take place on the 5th Dec. Rev. A. T. Love reported at length, ament grants, supply of vacancies and mission stations. Dr. Lamont was appointed to Metis for two years, and Rev. John Turnbull to Kennebec Road for a like period. Rev. D. Tait gave an interesting and full report of the work of French evangelization within the bounds. Rev. Ismael P. Bruneau, lately a Congregational minister at Holyoke, Mass., after answering the usual questions, was received as a minister of this Church, and appointed as missionary to the French Mission, Quebec city. Revs. John W. Tanner and W. Shearer were instructed to inquire into the advisability of organizing a mission work in Coaticook and in the vicinity of Sherbrooke. Leave was granted to the congregation of Lingwick to borrow \$1,500 on the church property.—J. R. MacLeod, Presbytery Clerk.

The Presbytery of Huron met in Brucefield on the 14th November. Messrs. Stewart and Shaw were appointed to address the meeting of the Woman's F.M.S. in January. A committee, consisting of Messrs. Martin, Mugrave, Fletcher, Dr. McDonald, ministers, and McLaren and Aikenhead and Mellis elders, was appointed to consider the action of the Assembly's Home Mission Committee in refusing to grant the supplement asked for Bayfield and Bethany and Leeburn and Union church, Goderich township. A call was sustained in favour of Mr. McLennan, late of Camlachie, from Bayfield and Bethany, and conditional arrangements made for his induction. Questions were submitted and approved, to be sent to our Christian Endeavour Societies. Committees were appointed to consider the Assembly's remits, and to report at next meeting. A conference on Sabbath school work is to be held at the January meeting. A suitable minute, which will be found in another column, was adopted by the Presbytery in connection with the removal by death of the late Mr. Simpson. Mr. Shaw was appointed to declare the pulpit vacant, and Mr. Stewart was appointed Moderator of Session. The following motion was unanimously carried: "That inasmuch as by the order of the Ontario Legislature, the electors of the Province will have on the first day of January next, an opportunity of voting for the prohibition of the liquor traffic, the Presbytery would therefore repeal the deliverance of the supreme court of our Church, that the general traffic in intoxicating liquors is contrary to the Word of God and to the spirit of the Christian religion, and that it ought not to be legalized by the votes of a Christian people. The Presbytery would express the earnest hope that our people will be found unanimously opposed to this great evil, and urges upon our ministers and office-bearers to bring this important subject properly before the people."—A. McLean, Clerk.

The regular meeting of the Presbytery of St. John, N. B., was held in St. Andrew's church, lately. Rev. Mr. Rainie was Moderator, and the attendance of clergymen was very large. A deputation from Kincardine, Mr. Ledingham, applied for leave to moderate in a call, and stated that they had 147 communicants, 68 families, two churches, with manse and glebe, and were prepared to guarantee \$500 besides. Leave was granted and Rev. Mr. Ross, of Woodstock, appointed to moderate. A remit was read from the foreign mission committee with regard to the debt. Rev. Mr. McNeill made an appeal on behalf of the object, and a consideration was had of the best means to raise the \$1,000 allotted to this Presbytery by the Committee. With reference to Home Missions Dr. Macrae stated that the amount raised by the various stations here was \$2,184.82, and there were \$1,013.73 to be had from the central committee. Dr. Macrae gave notice of motion about the working of the home mission fields. He thought it should be done by committees in each of the four sections of the Presbytery, which committees would consider how each section should be worked. A general talk then ensued on how best to manage the home mission field, and it was decided to refer the whole management of home missions to the home mission committee, a meeting to be held and a report to be prepared before the next



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meeting of the Presbytery. Dr. Macrae resigned the Convener'ship and Rev. Mr. McNeill was appointed in his place. It was decided to hold, on the evening of the next meeting of Presbytery a Sabbath school conference, which will be open to the public. The mission station of Shemogue and Port Elgin was transferred to the Presbytery of Wallace by act of the Synod. A committee was appointed to act in the matter of the new hymnal which is being prepared. The members are Revs. Messrs. Macrae, McNeill, Rainie and Burgess. Revs. Messrs. Bruce, Anderson and Fotheringham were appointed on a committee to consider the methods of appointing college professors. The Presbytery disapproved of the appointment of Synod evangelists. The report of the Women's Foreign Mission Society was read and the Presbytery expressed gratification at the progress made. The Presbytery adjourned to meet on January 16th, in St. Andrew's church.

DESIRABLE POLICY CONTRACT.

The North American Life Assurance Co., which was the pioneer Canadian company to introduce here the Tontine system of life insurance, has formulated another desirable plan, named the investment annuity-policy. This policy provides that on the maturity of the policy the proceeds of it are paid in instalments to the beneficiary, thus obviating the possibility of the loss of the principal amount of the insurance through lack of business experience of trustees or others entrusted with it for investment purposes. Briefly stated, the advantages of this plan are, that at death, or at the end of the endowment period, if the insured is alive, the company promises to pay the amount of the insurance in 20 or 25 equal annual instalments, the first of such instalments to be paid on the death of the insured, or on the completion of the endowment period; a much lower rate of premium is chargeable for it than for the company's other plans of insurance, in view of the payment of the face of the policy being extended over a series of years to be selected by the applicant, and it has the additional feature of the monthly dividend, thus increasing the amount payable under the contract in case of death within the investment term selected. It is thus seen that this form of policy at once secures to the beneficiary an absolute guaranteed income, free from fluctuations, as the income comes from investments generally, and is not subject to a specified period. Some of the important features referred to and others which the policy contains are not embodied in any other contract of insurance offered the insuring public. The company's favourite method of accumulating the profits is equally applicable to this plan of insurance, as it is to the other investment forms of policies of the company; and those who desire to examine more thoroughly this investment annuity policy can secure full information by applying to the head office of the company, 22 to 28 King street west, Toronto, or to any of its agents.

Archdeacon Farrar: I propose to place a small but beautiful memorial to the late admirable Bishop Phillips Brooks, of Massachusetts, in St. Margaret's church, Westminster. He was known to hundreds of Englishmen, and all who knew him loved and honoured him. He has often preached in the church, and com-

SOME OF THE GOOD THINGS IN THE RURAL CANADIAN for NOVEMBER are:

- AGRICULTURAL SCIENCE NOTES: ANOTHER PHASE OF CO-OPERATION. PLANT STIMULANTS AND FOOD. HARVESTING ROOT CROPS. WALKS AND TALKS AMONG THE FARMERS: FARM NOTES FROM FRANCE: HORSE BREEDING FOR FARMERS, Eighth Paper. WRANING THE COLT. TOO MUCH HAY. FOOLING THE CALVES. PREPARATION FOR THE WINTER DAIRY. BETTER SHEEP. THERE'S PROFIT IN PORK. FEEDING FOWLS. PREPARING POULTRY FOR MARKET. FRUIT ON THE FARM. MICE AND FRUIT TREES. IN THE GARDEN. THE NORTH AMERICAN BEE-KEEPERS' CONVENTION.

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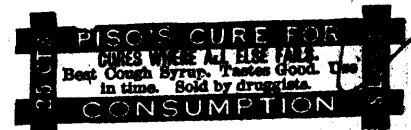
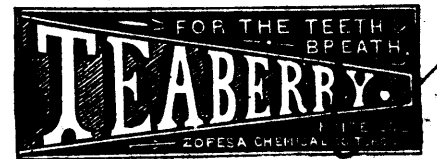
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British and Foreign.

Rev. Dr. Charles F. Deems, pastor of the Church of the Strangers in New York; is dead.

In opening his class on the 25th ult., Professor Wallace, Edinburgh, lectured on "Canadian Agriculture."

The general report on the census of India, 1891, which was published on the 25th ult., shows a total of about 287,000,000.

Lord Mayors of London during the past twenty years have collected a little over £20,000,000 for charitable and benevolent purposes.

Alderman James Ewart, J.P., M.D., a distinguished Presbyterian, has been elected for the third time in succession Mayor of Brighton.

Princeton College has a total of 1,092 students registered, a gain of 20 over last year. Pennsylvania leads the list of States with 287.

The portrait of the Rev. Prin. Dykes, appears in the St. Andrew's Messenger, Reading, on occasion of his visit to that congregation in October.

The authorities of New Orleans have decided that all tramps found in the streets must work in the city prisons for thirty days following each arrest.

Mr. Cornelius Vanderbilt's new mansion near Central Park, upon which he is spending \$5,000,000, is to be opened with great festivities on New Year's eve.

For many years the Duke of Argyll been a martyr to gout. Now, on the rare occasions when he dines out, as well as habitually at home, he drinks hot water.

Rev. Dr. Stalker, Glasgow, has been struck with the fact that so many as seven hundred of those who keep shops open on Sunday in that city are foreigners.

It is rumoured that the late Lord Derby's Garter, which has been vacant for about six months, is to be conferred on Lord Lansdowne, on his vacating the Viceroyalty of India.

The Crown Prince of Siam is among the boy authors of the world; he has written several stories for English children's magazines, and can write fluently in three European languages.

Next to Westminster Abbey, there is no place of sculpture of such historic interest in the British Isles as Bunhill Field, the last resting-place of John Bunyan, Daniel Defoe and Isaac Watts.

The Swiss universities have 432 women students, of whom 219 are foreigners, chiefly Russians and Germans, with a few from other countries, America included. Generally, they are medical students.

The Rev. F. J. Edmunds, formerly of Medford, Jackson county, Oregon, having been unanimously called to Woodburn, Marion county, Oregon, was lately inducted into the charge of the latter congregation, and his address will be as above.

The Rev. C. P. Way, of the Presbytery of St. Paul, Minnesota, arrived in England by the steamer "City of Paris," on October 26th. Mr. Way was formerly connected with the London Presbytery, and is well known in the Channel Islands.

The Rev. Newman Hall began life as a printer. He prides himself on the pleasing fact that during the long period of years covering his labours at Surrey Chapel, Southwark, and afterwards at Christ Church, Lambeth, he was invalided only three Sundays.

Rev. Dr. MacEwan called attention in London Presbytery, South, to the death of Rev. Dr. Edmond, and a committee was appointed to draw up a memorial minute and a letter of sympathy to the relatives, the committee to consist of Dr. MacEwan, Rev. R. Taylor, and the Moderator.

Dr. Gregory, of the British Museum, during a recent expedition, made an ascent of the great African mountain, Kenya, to a point 17,000 feet above the sea-level, or 3,000 feet higher than had been reached by any other explorer. Glaciers were reached, and some of the party suffered from frostbite.

Are you troubled with gnawing sensation, "goneness," load at stomach? Take K. D. C. and be convinced of its great merits.

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

Minard's Liniment cures Distemper.

President Helen A. Shafer, of Wellesley College, is the second woman in America to receive the honorary degree of LL.D., Maria Mitchell being the first. It was conferred on Miss Shafer this year by Oberlin, her alma mater.

Lord Overton has for the past four weeks been acting locum tenens in a Presbyterian church in Bowling, Scotland, in order to enable the regular minister to indulge in a holiday tour. The congregation are so pleased that they are willing to give their minister another month's leave.

Dr. Nairn's good work in the medical education of missionaries will be resumed next month. These Glasgow classes are open to students from all parts of the country who desire to devote themselves to medical and evangelistic work in the foreign field. They have already achieved considerable success.

A memorial tablet to the memory of the late Rev. Dr. Donald Fraser, of Marylebone, London, was unveiled last month by the Rev. Principal Dykes, D.D., in presence of a distinguished company, at the Shaftesbury Institute, formerly the Bell Street Mission, London, in which Dr. Fraser took a deep interest.

Sir Gerald Portal has induced Bishop Tucker and Monsignor Hirth to come to an understanding that until they are instructed by the Church Missionary Society and the Vatican respectively, the former will not plant missions in Toru nor the latter in Uogoa or any country east of the Nile or the Lake.

John Brown's successor as "Highland personal attendant" is Francis (or Francis) Clark, his cousin. They are sons of sisters. Clark came into the Queen's service in 1870. He rode with John Brown in the attendant's compartment in the Queen's railway carriage, and served occasionally when John Brown was off duty for a day's shooting, etc.

The death of Emin Pasha (Dr. Edward Schnitzer) is confirmed by a private letter from a Belgian officer in the Congo Free State. The famous traveller and administrator was murdered by Arabs only four days' march from Stanley Falls, thirty tons of ivory he had being scattered among the Manyema. His journal has been found, its last entry being dated 31st December.

The long connection of Professor Campbell with St. Andrews University, extending to nearly thirty years, is to be commemorated by a medal to be awarded to the best Greek scholar of the year, and on Oct. 21st, the first proof of the medal was presented to Mrs. Campbell at a largely-attended meeting of subscribers, students, and others. The Marquis of Bute presided, and the presentation was made by Professor Edward Caird, Glasgow.

The funeral of the late Mr. Charles Jenner, merchant, Edinburgh, took place on the 31st ult. While passing out of the grounds at Duddingston Lodge a touching incident took place. Here were gathered about forty of the children from the St. Andrew's Episcopal Home, in which Mr. Jenner took a special interest, and during the time the cortege was leaving the policy of the deceased, they sang very sweetly the hymns "Brother, now thy Tolls are O'er," and "Rock of Ages."

The Church Missionary Society Lay Workers' Union for London, which has been in existence about ten years, now consists of about 800 members. The purposes of the Union are to band male Sunday school teachers together for prayer and mutual interest in the work of Foreign Missions, and to afford them opportunities of attending meetings which are systematically held at Salisbury Square, and acquiring knowledge of the C.M.S. work by means of a good library, intercourse with returned missionaries, lecturers, etc., in order that they may impart information and stimulate interest amongst their Sunday school scholars in the work, and also may in their turn give Sunday school addresses and lantern lectures, and by other means help to spread the Gospel in distant lands. It is also hoped and expected that not a few of the members of the Union may be led themselves to go as missionaries; already some have gone and have sent home encouraging reports of their work. On a recent Saturday Lord Kinnauld entertained the members in his grounds at Plaistow, Kent.

Hay, Ont., March 18th, 1893.
The Charles A. Vogeler Co.,
Toronto, Ont.

Gentlemen:
My wife suffered from childhood with rheumatism, but was cured by St. Jacobs Oil.
Yours truly,
W. H. Johnston.
Hay P.O., Ontario.

Minard's Liniment cures Garget in Cows.



INFLUENZA,

Or La Grippe, though occasionally epidemic, is always more or less prevalent. The best remedy for this complaint is **Ayer's Cherry Pectoral**.
"Last Spring, I was taken down with La Grippe. At times I was completely prostrated, and so difficult was my breathing that my breast seemed as if confined in an iron cage. I procured a bottle of Ayer's Cherry Pectoral, and no sooner had I begun taking it than relief followed. I could not believe that the effect would be so rapid and the cure so complete. It is truly a wonderful medicine."—W. H. WILLIAMS, Crook City, S. D.

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Cherry Pectoral**
Prompt to act, sure to cure

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

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

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

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

It was the First and is the Only
PAIN REMEDY

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

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

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

25 cents per bottle. Sold by all Druggists.
RADWAY & CO.,
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RADWAY'S PILLS,

Always Reliable.
Purely Vegetable.

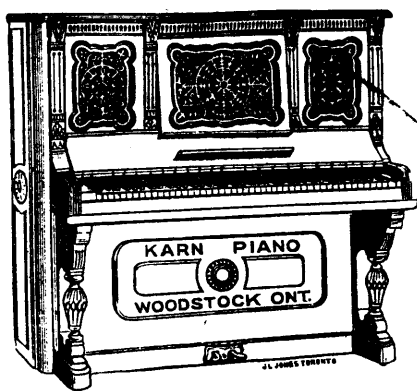
Possess properties the most extraordinary in restoring health. They stimulate to healthy action the various organs, the natural conditions of which are so necessary for health, grapple with and neutralize the impurities, driving them completely out of the system.

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

Price 25c. per Bottle. Sold by Druggists.

World's Fair Awards.
AMONG the awards made by the Columbian Exposition is one to L. F. Frink of 551 Pearl Street, New York, for Frink's Improved Reflectors. This device is well known to most of our readers, and has been very largely adopted in halls, churches and picture galleries throughout the country, where it has given universal satisfaction, and we are glad to be able to record the award of this prize by the World's Columbian Exposition as a recognition of the superiority of these reflectors.—Architects and Building, N. Y.

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CANADA'S FAVORITE PIANO
ADMIRER AND PRAISED BY ALL
CONTAINS NO DISAPPOINTING FEATURES,
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PURE
POWDERED 100%
LYE
PUREST, STRONGEST, BEST.
Ready for use in any quantity. For making Soap
Softening Water. Disinfecting, and a hundred other
uses. A can equals 20 pounds of Soda.
Sold by All Grocers and Druggists.
EL. W. GILLETTE, Toronto

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spares
neither
the
Beautiful,
the
Famous
nor
the
Strong.
ST. JACOBS OIL
CONQUERS PAIN

MISCELLANEOUS.

In the reign of Louis XVI. the hats of the ladies were two feet high and four wide.

Life is before you; not earthly life alone, but life—a thread running interminably through the warp of eternity.—J. G. Holland.

Nature is upheld by antagonism: Passions, resistance, danger, are educators. We acquire the strength we have overcome.—Emerson.

The Prussian railway authorities have discovered, they say, that petroleum may be used advantageously in removing the incrustations in boilers.

The ordinances of Newburg, Ore., forbid any person under the age of eighteen to be on the streets alone after 7 o'clock in winter and 8 in summer.

The largest artesian well in the United States, is said to be at Chamberlain, South Dakota, which is eight inches in diameter and ejects 8,000 gallons a minute.

An ingenious Pennsylvanian has invented a signal clock for railways, by means of which every passing train registers the hour for the benefit of the engineer on the next one.

China makes a poor show in the journalistic world. For all its 402,000,000 inhabitants, it has only 24 newspapers, of which 10 are daily ones, and 14 appear at longer intervals.

John S. Reed, of Goler mining district, recently found a gold nugget weighing fifty-six and a half ounces, valued at \$10,000. Reed says this nugget is the largest found in California in twenty years.

Hood's Sarsaparilla has cured many afflicted with rheumatism and we urge all who suffer from this disease to give this medicine a trial.

Tears, idle tears, I know not what they mean; tears from the depth of some divine despair rise in the heart and gather in the eyes in looking on the happy autumn fields, and thinking of the days that are no more.—Tennyson.

BEYOND DISPUTE.

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

The King of Assam has 200 wives, who are divided into nine classes. When one of these ladies dies her body is let down over the palace walls to be buried; it is against the law for a dead body to be carried through the doors.

DEAFNESS CURED.

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

At twenty years of age a temperate person is supposed to have a chance of living for forty-four years. Should the same person, still living a temperate life, reach the age of sixty, the chances are that he will live fourteen years longer.

FOR SEVERE COLDS.

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

J. PAYNTER, Huntsville, Ont.

The booty promised the British soldiers in their war against Lobengula, was, for each soldier, a farm of 6,000 acres and twenty gold claims in Matabeleland. The gold claims entitle the holders to prospect a strip 8,000 feet in length and 150 in breadth.

THE BEAUTY STANDARD.

The standard of female loveliness varies greatly in different countries and with individual tastes. Some prefer the plump and buxom type; some admire the slender and sylph-like, and some the tall and queenly maiden. But among all people of the Caucasian race, one point of beauty is always admired—a pure clear and spotless complexion—whether the female be of the blonde, brunette, or hazel-eyed type. This first great requisite of loveliness can be assured only by a pure state of the blood, active liver, good appetite and digestion, all of which are secured by the use of Dr. Pierce's Golden Medical Discovery. It is guaranteed to accomplish all that is claimed for it, or money refunded. If you would have a clear, lovely complexion, free from eruptions, moth patches, spots and blemishes, use the "Golden Medical Discovery."

Three hundred "Urania pillars" are being erected in the streets of Berlin. They are eighteen feet high, of cast iron, and each contains a clock, meteorological instruments, weather charts, astronomical and geographical announcements, and a plan of the neighbouring streets for the benefit of strangers.

Only the Scars Remain.

"Among the many testimonials which I see in regard to certain medicines performing cures, cleansing the blood, etc.," writes HENRY HUDSON, of the James Smith



Woolen Machinery Co., Philadelphia, Pa., "none impress me more than my own case. Twenty years ago, at the age of 18 years, I had swellings come on my legs, which broke and became running sores. Our family physician could do me no good, and it was feared that the bones would be affected. At last, my good old mother urged me to try Ayer's Sarsaparilla. I took three bottles, the sores healed, and I have not been troubled since. Only the scars remain, and the memory of the past, to remind me of the good

Ayer's Sarsaparilla has done me. I now weigh two hundred and twenty pounds, and am in the best of health. I have been on the road for the past twelve years, have noticed Ayer's Sarsaparilla advertised in all parts of the United States, and always take pleasure in telling what good it did for me."

For the cure of all diseases originating in impure blood, the best remedy is

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

What a chimera is man! what a confused chaos! what a subject of contradiction! a professed judge of all things, and yet a feeble worm of the earth! the great depository and guardian of truth, and yet a mere huddle of uncertainty! the glory and the scandal of the universe.—Pascal.

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

MISS AGNES J. JAFFON, Hagersville, Ont.
The development of intense heat by sending an electric current through water by Messrs. Soho and Lagrange has led Krupp to consider whether or not he can utilize that plan for hardening the skin of steel plates; and it may also be applied to tempering tools.

THE ADVERTISING
of Hood's Sarsaparilla is always within the bounds of reason because it is true; it always appeals to the sober, common sense of thinking people because it is true; and it is always fully substantiated by endorsements which in the financial world would be accepted without a moment's hesitation.

Hood Pills cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

Every want not of a low kind, physical as well as moral, which the human breast feels, and which brutes do not feel, and cannot feel, raises man by so much in the scale of existence, and is a clear proof and a direct instance of the favour of God toward His so much favoured human offspring.—Daniel Webster.

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

FOR BOILS AND SKIN DISEASES.
DEAR SIRS,—I have been using B.B.B. for boils and skin diseases, and I find it very good as a cure. As a dyspepsia cure I have also found it unequalled.

MRS. SARAH HAMILTON, Montreal, Que.
How little our knowledge of mankind is derived from intentional accurate observation! Most of it has, unsought, found its way into the mind from the continual presentation of the objects to our unthinking view. It is a knowledge of sensation more than of reflection.—John Foster.

"SWEET CHARITY."

The programme of *The Youth's Companion* for 1894 is brighter than ever. In addition to the literary part offered, the publishers present to all new and renewing subscribers an exquisite picture in colors, reproduced from one of the American Academy of Design paintings. It is called "Sweet Charity," a charming young woman of colonial times on an errand of mercy. Its beauty must be seen to be appreciated.

If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it. Toil is the law.—Ruskin.

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BEST POLICY

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DOUBLE MATURITY POLICY.

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

DOUBLE MATURITY POLICY OF THE MANUFACTURERS LIFE

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

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

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

The Finest High Grade Engine Oils are Manufactured by

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Apply for Circulars.

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A. M. Barker

Dec 9

Miscellaneous.

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

VIRGINIA FARM FOR SALE
800 Acres. Land lays well. Well watered. Large amount of hard wood timber near railroad. Dwelling and outbuildings. Price only five thousand dollars. Good title. Write for free Catalogue to
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CAMPBELL'S SKRELL'S
FAMOUS
COD LIVER OIL

IT IS INVALUABLE IN CONSUMPTION, CHRONIC COLDS, OBSTINATE COUGHS, WHOOPING COUGH, PULMONARY AND SCROFULOUS COMPLAINTS AND WASTING DISEASES GENERALLY.

\$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 free; you work your address and you live. Send me your address and I will explain the business fully; remember, I guarantee a clear profit of \$3 for every day's work; absolutely sure; don't fail to write to-day.
Address **A. W. KNOWLES, Windsor, Ontario.**

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

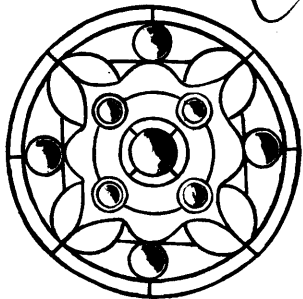
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WINDOWS
OF ALL KINDS
FROM THE ORIGINAL ESTABLISHED HOUSE OF
JOSEPH McCAUSLAND & SON
76 KING STREET WEST
TORONTO.

Minard's Liniment cures Distemper.

MEETINGS OF PRESBYTERY.

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

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RONALD REY..... Lawrence Kellie. 50
POLLY..... Leslie Stuart. 50
PILGRIM OF NAZARETH..... Paul Rodney. 50
In Keys to suit all Voices.
Anglo-Canadian Music Publ'rs' Assoc'n, Ltd.
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Miscellaneous.

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HOT MEATS AT NOON AT 51 KING ST. EAST.

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

Applications stating qualifications, salary expected and furnishing references, should be addressed, before 15th November, to

J. J. WOODHOUSE,

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BATES, the successful advertising manager for the great Indianapolis department store, says:—

“A Great Deal about advertising is uncertain, but some things I know. I know them so well that I wonder how anybody ever doubted them.

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“Another is that advertisements in dull seasons and on ‘off days’ pay, and

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High Class costuming after French and American measurements.

SPECIALIST

PILES.

CAN BE CURED.

RECTAL TREATMENT:
Polypus, Fissure, Diarrhoea, Piles, Fistula, Pectal Ulcer, Pruritus, Cured without the use of the Knife, Ecrasure or Caustery.

DR. W. L. SMITH,

Specialist in Chronic and Malignant Diseases, offers a sure, certain, safe and painless cure for Hemorrhoids or Piles, Ulcer, etc. Patients go about business after treatment. The most serious of all maladies is Ulceration because of its comparatively painless progress.

Symptoms:—Protrusion, burning, bleeding and pain at times of and after passages; soreness in lower portion of back; mucus matter or bloody discharges; frequent urination; itching and moisture about the anus; constipation followed as disease progresses by diarrhoea; gradual decline, and in time prostration. Treatment in use over ten years. 300,000 successful operations. Consultations free. Offices and residence
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Miscellaneous.

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MISS LAY, Principal.

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

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Miscellaneous.

"No Funds"

Take care that your drafts on your physical endurance don't come back to you some day marked "no funds." Take

SCOTT'S EMULSION

Of Pure Cod Liver Oil & Hypophosphites to increase your energy and so make good your account at the bank of health.

IT CURES CONSUMPTION, SCROFULA, BRONCHITIS, COUGHS, COLDS and all forms of Wasting Diseases.

Almost as Palatable as Milk. Be sure you get the genuine as there are poor imitations.

Prepared only by Scott & Bowne, Belleville.

BELL PIPE ORGANS, ALL REED ORGANS, ARE PIANOS,

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RECOMMENDED BY HIGHEST MUSICAL AUTHORITIES FOR TONE & DURABILITY.

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THE VANDEUSEN & TIFT CO., Best Ingot Copper
Cincinnati, Ohio, U.S.A. and E. India Tin
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