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Whole No. 1191.

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### HEALTH AND HOUSEHOLD HINTS

Never lean with the back upon anything that is cold.

Never begin a journey until breakfast has been eaten.

Never take warm drinks and then immediately go out into the cold.

Keep the back, especially between the shoulder blades, well covered. Also the chest well protected.

Mothers should never forget that errors of diet are the cause of seven-tenths if not nine-tenths of all illness of babies.

A well-know doctor orders cycling as a remedy for bronchitis, nervous headache, chronic rheumatism, and other ailments, and it is said to have worked wonders.

Rice is the staple food of more than one half the population of the world. It is the most nutritious of grains, and it is well that it enters so largely into domestic consumption.

Soap for Chapped Hands: In half a pint of boiling water dissolve a pound of white soap cut in shavings, add six ounces of olive oil and one dram of pulverized camphor, then pour into molds.

Embroidery should always be ironed on the wrong side, on a soft surface, such as heavy flannel or felting, with a clean white cloth over it, and should be ironed until thoroughly dry. In this way the design will be beautifully brought out.

Corn Cakes.—Mix with one pint of corn-meal, a pint of sour milk, one well-beaten egg, soda to neutralize the acid of the milk, and a teaspoonful of salt. Bake on a griddle, first on one side and then on the other.

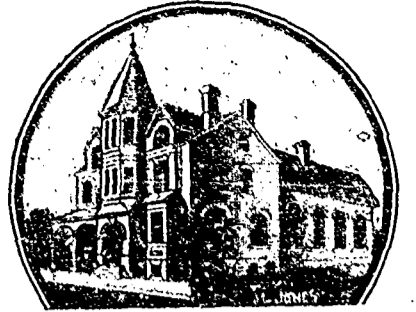
Three Uses for Bird Shot.—The use of common bird shot in cleaning bottles, decanters and small glass jars is well known to most housekeepers, the friction of the shot, as the bottle is vigorously shaken, scouring off into the water all that adheres to the sides.

Tapioca Cream.—Soak two tablespoonfuls of tapioca over night in just enough water to cover it. In the morning boil one quart of milk with the tapioca, add two-thirds of a cup of sugar, a little salt, and the beaten yolks of three eggs; stir them in the milk, and remove from the fire. On the top put the three whites beaten to a stiff froth, and flavor to taste. To be eaten cold.

Cream of Oyster Soup.—One quart oyster liquor, two dozen oysters, one quart milk, two tablespoonfuls butter, two tablespoonfuls flour, juice of half a lemon, salt, pepper, and a tiny pinch of mace. Heat the milk and the strained oyster liquor in separate vessels. Rub the butter and flour together, cook them in a saucepan until they bubble, and pour on them the hot milk, stirring until the mixture is thick and smooth. Add the oyster liquor, drop in the oysters, and cook three minutes. Season and serve at once, adding the lemon juice just after the soup is in the tureen.

Boston Baked Beans.—One quart of small, white beans, and a pound of nice, fat, juicy pork. Wash the beans thoroughly, then put them in a kettle and cover them deep with cold water. Put them on the range, and as soon as they come to a boil drain them through a colander and put them in a bean pipkin (a small earthen boiler), then add a very small onion chopped fine, a half teaspoonful of dry English mustard, a spoonful of salt, plenty of black pepper, a little chopped parsley and three tablespoonfuls of molasses. Then take the pork and score it fine with a sharp knife and put on the top of the beans. Fill the pipkin with boiling water from the tea-kettle and put it in the oven, covered tight, and let the beans bake all day, occasionally adding hot water, so they do not get dry.

Left Over Chops and Steaks.—Chop them fine; mix with this a small quantity of bread crumbs, season with salt and pepper; form into small balls, a little larger than an English walnut; stand on a greased paper in a baking pan; baste them with a little melted butter and bake in a quick oven for ten or fifteen minutes. Serve with tomato sauce. These may also be dipped and fried, or where you have but a small quantity, not more than four or five tablespoonfuls, it might be used for potato dumplings, for either breakfast or lunch. Take mashed potatoes that you have left over; to each cupful add the yolk of an egg; stir them over the fire until warm. Have your meat chopped fine, even if only a single clop. Put in the centre of the hand about two tablespoonfuls of the mashed potatoes; right in the centre put a tablespoonful of the minced meat; fold the potato over and roll lightly into a ball. These should be dipped and fried the same as croquettes.



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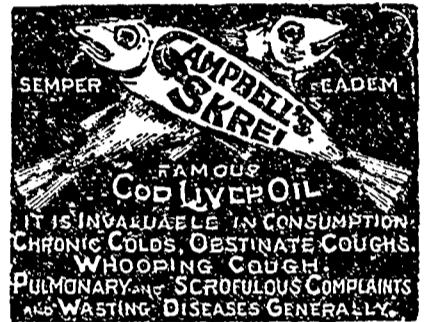
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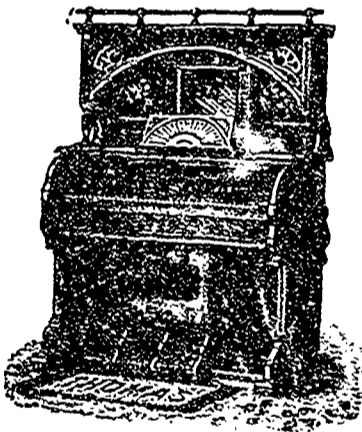
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DIVIDEND NO 70

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

1st DAY OF DECEMBER NEXT,

At the office of the Company, corner of Victoria and Adelaide streets, Toronto.

The Transfer Books will be closed from the 17th the 30th November, inclusive.  
By order of the Board.

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

185 Madison street,  
Chicago, Aug. 17, 1894.

Gentlemen—One day last month I called into the office of your agent, Mr S. W. Hall, on other business, and received the gentleman's condolence upon my wretched appearance. As a matter of fact, I was a sick man—had been receiving treatment from two different physicians without the slightest benefit. I certainly was discouraged, but afraid to let go. I had not had a decent night's rest for most ten days, no appetite, no ambition, "achey" all over, but bowels were in good order—the fact is, neither the physicians nor I knew just what the trouble was. Mr. Hall spoke of Acetocura. I confess I would have paid little attention to it but for my precarious condition. He insisted on giving me half a bottle to try, and refused to accept any payment for it. I read the pamphlet and had my mother rub me that evening. Failing to produce the flush within 15 minutes, I became thoroughly frightened—the flesh along the spine seemed to be dead—but persisting in it produced the required result in just 45 minutes. That night was the first peaceful one in ten, and on the morrow my spine was covered with millions of small pustules. By night I felt a considerable improvement. Owing to soreness the application was omitted, but again made the third night. The following day showed a wonderful change in me. I felt like a new man. Since then I have chased rheumatic pains several times, with the great ease. From being sceptic, I cannot help but say, "Great is Acetocura." It is truly wonderful, and I am most grateful to Mr. Hall for his action.

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The Queen has presented a Scotch collie to Mr. H. H. Fowler. The dog was sent from Bolmorar by a special messenger. Drawings of the Royal pets, executed by Mr. Jessop with a silver pencil, are on exhibition in London. The pets include the Queen's old riding-mare, "Jessie," aged 27, "Jacquot," the donkey who draws the Queen's chair; the mare ridden for years by the Princess of Wales; two Persian cats belonging to the Princess, and her cockatoo, which until recently lived in her dressing-room. Both the Queen and Princess have a number of pet dogs.

Mr. W. A. Reid, Jefferson street, Schenectady, N. Y., 22nd July '94, writes—  
"I consider Acetocura to be very beneficial for La Grippe, Malaria and Rheumatism, as well as Neuralgia, and many other complaints to which flesh is heir, but these are very common here."

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# THE CANADA PRESBYTERIAN.

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## Notes of the Week.

Dr. Cameron Lees, speaking at the opening of the winter session of the Deaconess House in Edinburgh, said the modern development of woman's sphere and work had its origin in the recognition of the high position which Christ gave the women in His Kingdom.

"The Existence of God," "The Divinity of our Lord Jesus Christ," "The Holy Spirit," "The Trinity," "Man," "Sin," "The Atonement" is the range of noble subjects presented and dealt with in a series of discourses, entitled "Christian Doctrine," just published by the Rev. R. W. Dale, LL.D.

At the opening of his Divinity Class in Edinburgh University, Professor Flint delivered an address on the relation of Christianity to Socialism, and urged that the chief work of the church was to bring Socialists back to the Christian fold. The main difficulty was to get them to listen. Socialism was antagonistic to Christianity, inasmuch as it assumed that man's chief end was a happy, social life on earth.

At the opening, lately, of the medical school of Owen's College, Manchester, the Duke of Devonshire said "that, within the memory of many now living, there were a great many diseases which had been supposed to be absolutely inevitable, and which it is now perfectly certain, under proper sanitary conditions and regulations, need never exist at all. It seemed to him that medical men, by their peculiar social position, have the power and the opportunity of binding together the different classes of society, as much as, or perhaps more than, any priest or minister of religion."

"The Presbyterians of the North," says the *Cumberland Presbyterian*, "have a deficit in their mission fund proportionally larger than our own." This leads the *Herald and Presbyter* to say, what may also be truly said of our own church, "It is for want of the littles from those who do nothing because their gifts would necessarily be small, that our Mission Board treasuries are unfilled. If each church and each member that has given nothing during the last year had given a small amount there would have been no deficit." If we could only get the littles which our Canadian Presbyterian non-givers could contribute without missing it, at the end of a year we would have quite enough, and more than enough, to place to the credit of our church schemes.

Students of all shades of opinion are looking forward with interest to the English translation of the text of the Old Syriac Gospels, as contained in the Sinai Codex. It has been prepared by Mrs. S. S. Lewis, and will be published by Messrs MacMillan and Co. Mrs. Lewis has properly modelled the style of her rendering on that of the Authorized Version, to the substance of which the Syriac Gospels have a most striking resemblance. In an appendix she gives the words and phrases in the received text, to which there is no equivalent in the Sinai Codex—a part of her work for which she will have the cordial thanks of scholars. Educated readers are likely to find in her translation many suggestive hints as to the growth of Christian thought and sentiment.

There is no doubt that Britain is far ahead of this country, as of course it ought to be, in the place which women occupy and the part they take in all that concerns the public well being. Already, says Marianne Farningham, in a letter to the *Christian World*, as members of Boards of Guardians, women have proved not only their capacity to serve, but they have proved the necessity of their assistance. They were needed more than they knew. They are doing excellent work for the sick

poor in our workhouses, they are making a success of the boarding-out system by their keen vigilance and quick insight; and they are qualifying themselves to live up to their names, for they are the guardians of those who otherwise would be unguarded. In the Parish Councils they will do equally well, and it is inevitable that they shall have a share in the village common-wealth.

The "unspeakable Turk" is a very difficult customer to deal with. The hatred which exists in Mohammedan breasts towards all who bear the name of Christian appears to be ineradicable, of intense bitterness and, to us, of unimaginable cruelty, has again broken out in Armenia in butcheries of Armenian Christians and horrors which are setting Britain at least in a flame of righteous indignation. The Government by many is strongly blamed, and its active interposition will, to all appearance, be insisted upon. Russia, too, is very deeply interested in this matter, as the Armenians belong to the Greek church. The Berlin treaty was supposed to have guaranteed the security of the Christians in Turkey. Its terms have repeatedly been broken, but now they have been so trampled upon that such active intervention will probably take place as will doubtless bring the Turk to his senses until the next time, when, unless he changes his nature or becomes christianized, he will perpetrate them again.

In his sermon on Thanksgiving Day the Rev. W. T. Herridge, B.D., of Ottawa, dealt forcibly and eloquently upon the necessity of educational development as a factor of material and moral progress. We desire to give whatever emphasis appearing in our columns can give to sentiments like the following with which we are in heartiest sympathy: "If we wish to build up our land, we must learn that the ethical is the basis of all human education. There is no reason why it should not be possible for all of us, Protestants and Catholics alike, to agree upon a few great fundamental ethical and religious precepts which should be instilled into the minds of our youth in the public schools of the country, leaving to each church to enforce its own tenets as it may see fit, and thus settling the question of separate schools, without offending the conscience of anyone. I agree with our Roman Catholic friends in their insistence upon religion as part of every youth's training, though I do not agree with their methods of carrying that idea into effect."

The utmost splendor possible in a funeral and in a marriage have been brought into sharp contrast in the modern capital of Russia within the past few days. The whole civilized world has hardly had time to get over its surprise at the solemn grandeur of the obsequies of Alexander, III, before there bursts upon it the surpassing splendor of the nuptials of Nicholas II and the Princess Alix. The whole account reads more like some story of romance, or of oriental magnificence, than of actual reality in our own day. Attracting the eyes of all the world to this royal marriage will also cause all the world to watch with more than usual eagerness what the outcome of it all will be, not only by any means to the newly made Czar and Czarina, but as regards the advancement of civil and religious liberty in Russia in which there is so much room for improvement, and how Europe, especially and Asia may be affected by the policy of the Emperor upon whom has been laid at so early an age such vast responsibilities. Almost nothing is known in regard to the character of the young Czar. There are many rumors and volumes of newspaper trash but nothing reliable. The future Czarina is much better known, and it is believed that she will wield a strong influence over her husband. The Princess Alix is described as being handsome, strong, and capable of personal influence, inheriting the strongest and best qualities of the female side of the House of Hanover.

We have received from the Mission Press, Rutlam, a programme of a Christian Mela and Sabbath School Convention which has been held in that city. Coming from the quarter it does, it is specially interesting to a sympathetic reader. It is pleasing to see the names of some of our well known Canadian missionaries side by side with the Indian names of native helpers. The subjects taken up also suggest the universal character of Christian work, and [the adaptations needed for special fields and circumstances. For instance, among many other subjects, all, we should think, of great interest and importance, we have discussed the "Baptism of the Holy Spirit," then "The Expediency of a Change in the Mode of Burial of Native Christians," "Medical Work as an Evangelistic Agency," is taken up, and "Daily Preparation for Work in Mohallas and Villages," and so on throughout, in what, from the subjects given and speakers who took part, must have been an interesting and profitable convention. But what a contrast is all this to the former state of things in Indore and an evidence of the power of the gospel and the blessing of God upon faithful labor.

In view of the abject humbling which China has received at the hands of Japan, a power so much weaker in point of numbers and resources, and which China has despised and hated, one cannot help exclaiming, poor China! The picture of what a headless China may mean, as drawn by Lord Rosebery, to Asiatic civilization, and to every foreigner and Christian within its vast bounds, should its hundreds of millions be let loose without control, will have been intensified to many amongst us by hearing from our returned missionaries of the bitter and malignant hatred with which in many cases they have been pursued. The dense masses of people which crowd the streets of its great cities was vividly portrayed to our minds in a recent lecture, and the terrible possibilities which might arise from an outburst of popular fury against foreigners, apart from all other considerations of a higher kind, impressed upon our minds, as never before, the importance, not only to the Chinese themselves, but to all Asiatic people especially, of great, strenuous and unceasing efforts for their conversion to Christianity. God who can bring good to a people out of apparent evil, may, in His holy and wise providence, use the crushing defeat of China to this beneficent end.

The Sunday opening question is one that will not down. It is now appearing in Texas. In the Cotton Palace at Waco is an exhibition of the agricultural and other resources of the State. While soliciting general co-operation in behalf of this enterprise the Board of Directors decided that the grounds should not be open on Sundays. With this understanding the Christian people of the community entered heartily into the undertaking and lent it every assistance. After this the Board, against the urgent protests of pastors and other Christian citizens, whose advice they solicited, reversed their former vote and decided that the building and grounds should be kept open seven days in the week. This led to the calling of a mass meeting in which earnest resolutions protesting against this breach of faith were passed, and declaring that no pecuniary consideration could ever so benefit the town as to compensate for the shock to Christian conscience that the proposed Sabbath desecration would cause. They express the deliberate and unalterable conviction that the Christian people of Waco "should at once, and absolutely, and altogether withdraw from all co-operation with the Cotton Palace whether as to exhibits, patronage, invitations or any other form whatever, and that all Christians should withdraw from the Board of Directors, from all committees, from all programmes and from all attendance, as they can in no other way escape participation in the sin of Sunday opening." These resolutions are widely published in the newspapers of Texas and elsewhere; but what the issue will be remains to be seen.

## Our Contributors.

### A SUBJECT THAT WILL STAND SOME DISCUSSION

BY KNOWNIAN.

Dr. James Stalker, one of the strongest men in the Free Church of Scotland, contributes to *The Congregationalist*, of Boston, a series of articles on the "art of hearing" sermons. Dr. Stalker is of the opinion that good hearing is quite as important as good preaching: in fact he thinks that in one respect it is more important because there are hundreds of hearers for every preacher. Books, almost without number, have been written on preaching but little has been written on hearing, since Christ said "Take heed how ye hear." But we will best serve the interests of our readers by allowing Dr. Stalker to speak for himself:—

The art of preaching is one which has been much discussed. At every church door it is canvassed every Sunday, for most hearers have formed for themselves a pretty distinct conception of the attributes which must be possessed by the preacher according to their own hearts, and by this standard they try those to whom they listen. In all seats of theological learning there exist chairs for the express purpose of imparting instruction in this art; and besides, there is an extensive literature on the subject. In recent years especially books intended to communicate the secret of how to preach have multiplied in bewildering numbers. And they are eagerly read. There is not a minister's library in which you would not find some of them—a fact which seems to show that ministers are, at least, desirous of fulfilling this important function of their office.

Every student of the Homiletic art knows the foregoing to be true. Not only have many books been written of late years on preaching, but some of them have been the best that were ever written on the subject. Dr. Stalker thinks that the literature on the art of preaching has been sadly out of proportion to the literature on the art of hearing:—

But there is a converse art—the art of hearing. This has not been much commented on. It rarely forms the theme of conversation. No books have, as far as I am aware, been written on it, and nowhere is any lectureship on this subject to be found. Yet it is very important—not less important than preaching. In one respect, at all events, it appears to be far more important; for, while preachers are few, hearers are numerous. There are hundreds of hearers for every preacher; and, therefore, it seems to be more essential that their part should be well performed.

Dr. Stalker knows all about books, and when he says he has never seen a book on the art of hearing we may rest assured there are none. Of course there is no lectureship on the subject in any college. The lectures are all for the people who preach. The nearest approach to a lectureship on hearing is a few remarks from the pulpit on the sin of sleeping in church. The best work ever done on that line was the solemn admonition given by an Ontario minister to the people in his gallery, not to snore so loud or they might disturb the slumbers of the people in the body of the church. At the church door people never ask, How did you hear to-day? All the same, good hearing is as important as good preaching. So Dr. Stalker thinks:—

It is certain that good hearers are not less necessary than a good preacher to make a successful sermon. As in a game, if it is to be exhilarating, you require not only the strong and skillful delivery of the bowler, but also the vigorous return from the batsman, so in preaching the thought and earnestness of the preacher must be met by the earnest attention of the hearers; and it is only by the co-operation of both forms of mental activity that the object can be achieved.

We often hear it said that this or that pastor has injured his congregation. Did anybody ever say that any congregation ever injured its pastor. It is as true as Holy Writ that some congregations have utterly ruined their pastors. The congregation makes the pastor just as certainly as the pastor makes the congregation:—

If the preacher molds the hearers, it is not less true that the hearers make or mar

the preacher. The sight of a thin and unsympathetic congregation, as the minister enters the pulpit, will sometimes chill the message on his lips, even though he has come there with his heart on fire; and, on the contrary, the play of emotion on a single attentive face sometimes imparts warmth to the delivery of an entire discourse. The sense of two or three superior listeners, or even a single one, will often be with the minister in his study during the entire week, spurring him to diligence and for-bidding him to fall below their expectations. Unawares the preacher sways to the level of his average audience. If there are many hearing him who are abreast of the best knowledge of the day, he must address himself frequently to the solution of the problems with which the age is struggling; but, if his hearers are unintelligent except in regard to the interests of their own occupations, he will unconsciously narrow the sweep of his ideas within the circumference of their comprehension. This principle works still more radically. There are congregations in which a high strain of spirituality is expected by the entire audience, and a flagrant descent from this altitude would be felt to be a kind of insult and outrage; on the other hand, there are congregations where the more secular the discourse is the more it is appreciated, but a sermon dealing with the profounder and more interior phases of Christian experience would simply be unintelligible; and it is easy to see what a difference it makes to the minister's own spiritual tone whether he has habitually to preach up or to preach down to the average condition of hearers.

True as the gospel you preach, Doctor. Intellectually and spiritually and in other ways the preacher and congregation act and re-act on each other. What preacher has not had the very life knocked out of himself and his sermon by empty pews that might have been filled, and would have been filled but for an inch of snow or a few drops of rain or a little change in the temperature. More of the same next week.

### FRAGMENTARY NOTES.

BY N.

New Castle, N. B., is the shire town for Northumberland county and is beautifully situated on the Miramichi River, and an important station on the I. C. R., which has often been the subject of severe criticism by politicians of all sorts and sizes, both favorable and unfavorable, but after travelling on it for many years, in all kinds of weather, I must say that the service is satisfactory.

In New Castle Presbyterianism is strong; as compared with other denominations, whilst all work most harmoniously together. The Rev. William Aitken, formerly of Ontario, is the pastor of St. James church, which has attached to it a fine hall. Mr. Aitken is a man who has a high idea of the office of the ministry; I have seen him ascend the pulpit in his gown, bands and black gloves; which reminded me of days long gone by. I think that those who discharge the office of the ministry, whilst it may not be necessary to wear "leggings" and "apron" and some other adornments, should dress in a way becoming their office.

The congregation of which Mr. Aitken is the respected pastor, has a noble history, and still holds a high place in the church with which it is connected.

It has had as members many of the excellent of the earth; but there is one name which stands out prominently and should be written in letters of gold—one who left a memorial which will last for years if not generations—in that he left funds to provide an education for the people of New Castle of all denominations.

JOHN HARKIN

was born near Londonderry, Ireland in the year 1790. He emigrated to New Castle, engaged in mercantile pursuits, and, at his death in 1837, at the early age of 47 years, bequeathed to the trustees of St. James Presbyterian church in trust, funds to provide education for the poor of the parish of New Castle. These funds have been carefully handled by the trustees and their successors; and, a few weeks ago, there was thrown open to as grateful a people as ever sat in the walls of a building the rooms of a magnificent freestone building, on a commanding site in the shire town, known as "The Harkin's Academy."

The chairman of the meeting was John Niven, J.P., a worthy son of his loved Scotland, and, as might be expected, the Rev. William Aitken, as pastor of St. James church, was the orator on the occasion. Right well did he discharge his duty. His address was in every way worthy of the occasion, and elicited frequent bursts of applause from the large audience.

The next speaker was the Rev. Father P. W. Dixon, who gave a scholarly address, in course of which he passed a high eulogium on the donor, Mr. Harkin. In his opening remarks Father Dixon used these words: "Requested to speak on behalf of the citizens of New Castle, I do so very cheerfully. No other civic duty could, I assure you, afford me greater pleasure." The other speakers were, Mr. Burchill, M.P.P.; Rev. Mr. Sweet, church of England; Rev. Mr. Crisp, Rev. Blinkney and Mr. Hennessy; the chairman, Mr. Niven, and others. The good people of New Castle can to-day boast of having one of the finest public buildings in the Province.

In the interests of education and religion there are many wealthy men in Canada, to-day who might "go and do likewise."

Let any one visit that Harkin's Academy to-day, and look on the bright faces of these boys and girls, and contrast the comfort and pleasure which they are enjoying in prosecuting their studies with the plain building and probably earthen floor which the good man who left the money to make them so comfortable was obliged to put up with. At present, when the school question is being discussed with so much feeling and temper in Quebec, Ontario and Manitoba, it is refreshing to find a place where neighbors children of all denominations can sit at the same desks; and where the parish priest and Protestant clergymen can meet and wish God speed to the same institution erected by a man who, in his school days, probably never knew what it was to sit in a comfortable school room.

I cannot do better before leaving this part of my letter than give the eloquent words of the Rev. Mr. Aitken in closing his address. He said:—"The memory of the just is blessed. It has been so in all ages. Their names are fragrant, their deeds of beneficence will never be forgotten. The alms of Cornelius, the garments of Dorcas, the hospitality of Gaius, have found an imperishable record in the sacred page, the names of Howard and Wilberforce are dear to posterity, and among the illustrious band we joyfully enroll the name of our own Harkins.

"His form is beneath the earth, but his example lingers behind. He may not live to our sense; but he may in the memory of some, to the imagination of all. And can we keep before us a more potent and sanctifying spell than such a memory? It is not enough that we speak of him now with a fervent blessing. Gratitude demands a more constant remembrance, say, for example, in some annual celebration. Let us value our moral, and, shall I say in this case, our spiritual ancestry above all boast or pride of blood. . . . I feel bound to say that were the influence left by the dead universally of the same stamp and character as that left by John Harkins, then would this world be bettered by every successive generation, until it arose and expanded to its millennial blessedness and peace."

HALIFAX PINE HILL COLLEGE.

The induction of the Rev. D. M. Gordon, B.D., late pastor of St. Andrew's Church here, as professor of systematic theology and apologetics, drew a large audience into Chalmer's Church on the 9th inst. The large church was filled in every part.

After the induction services, the new Professor proceeded with his "inaugural," which was listened to attentively, and delivered in Mr. Gordon's best style.

Pine Hill College is to be congratulated on having secured the services of Mr. Gordon, who will undoubtedly be a source of strength to the teaching staff of the college. Professor Gordon was minister of St. Andrew's Church, Ottawa, and Knox Church, Winnipeg, two of the most import-

ant congregations in the church. He is a man of a high type of character, enthusiastic in his work, of a genial disposition, an eloquent preacher, and only that his voice will still be heard in the pulpits of the church, his removal from the pulpit would be a serious loss. He is a native of Pictou County, Nova Scotia, which may be said to be the cradle of Presbyterianism for the Province.

The Rev. H. H. Macpherson, M.A., of St. John's Church, preached to the Orangemen on Sunday, 4th November. The sermon was an eloquent one and highly spoken of by the numerous audience which listened to it.

The Rev. Alfred Gandier, B.D., gave his popular lecture on "Vesuvius, Naples and Pompeii," on Friday evening, 9th inst.

Rev. Allan Simpson, of Park Street Church, preached his 10th anniversary sermon on Sabbath 4th inst. Park Street Church was opened ten years ago, and ever since its growth has been steady.

### THE PROPOSED BOOK OF PRAISE.

In my previous communication I gave a list, in detail, of the Psalms, and portions of Psalms, which have been selected by the committee, and prefixed to the enlarged hymnal: I omitted to mention that a considerable number of verbal alterations have been made in the selected Psalms, chiefly with a view to improving the meter, but, in a few cases of a more important character, I now propose to give instances of these corrections or alterations. Before doing so, I should mention that, when there are two versions of a Psalm, I did not always indicate which of the two has been selected, an omission which I now supply. Of the 25th, 67th, and 100th Psalms the first versions have been taken; of the 45th, 102nd, 124th, 136th, 143rd, 145th and 148th Psalms, the second versions have been taken. It should be noted that the version of the 29th Psalm selected, is not taken from our present Psalm Book.

Many of the alterations referred to are made to obviate the awkwardness of the terminations *ion* or *sion*, formerly pronounced two syllables (she-on); but now as one syllable only; thereby making the meter to halt. A few instances will suffice to exemplify these.

PSALM 9: V. 11.

(old version) And all the nations among.  
(new version) Among the people everywhere.

PSALM 65: V. 5.

(old) O God of our salvation.  
(new) O God who our salvation art.

PSALM 16: V. 5

(old) And cup the portion  
(new) And cup the portion sure.

PSALM 104: V. 5.

(old) Who earth's foundations did lay.  
(new) Who earth's foundations firm did lay.

In some cases the change is greater; for instance:

PSALM 24: V. 6.

(old) He from th' Eternal shall receive  
The blessing him upon  
And righteousness even from the God  
Of his salvation.

(new) This is the man who shall receive  
The blessing from the Lord;  
The God of his salvation shall  
Him righteousness accord.

PSALM 85: V. 9.

(old) To them that fear Him, surely near  
Is his salvation  
That glory in our land may have  
Her habitation.

(new) Surely to them that fear the Lord  
Is his salvation near;  
That glory in our land again  
A dweller may appear.

Some changes are made in order to get rid of redundant syllables:

PSALM 2: V. 4.

(old) Yet notwithstanding I have him  
To be my King appointed,  
And over Sion, my holy hill,  
I have him King anointed.

(new) Yet I my King-appointed have  
Upon my holy hill;  
On Zion-Mount His throne is set  
Established by my will.

PSALM 104: V. 31.

(old) The glory of the mighty Lord  
Continue shall for ever:  
The Lord Jehovah shall rejoice  
In all his works together.

new) The glory of Jehovah shall  
Endure when ages run ;  
The Lord Almighty shall rejoice  
In all that He hath done.  
PSALM 34: v. 5.  
(old) They look'd to Him, and lightened were :  
Not shamed were their faces.  
This poor man cried, God heard, and saved  
Him from all his distress.  
(new) They looked to Him, and lightened were :  
Their faces were not shamed ;  
This poor man cried, God heard, and him  
From all distress redeemed.

A few instances in which old words, or expressions are modernized:

PSALM 1: v. 6.  
(old) For, why? the way of godly men.  
(new) Because the way of godly men.

PSALM 9: v. 7.

(old) God shall endure for aye.  
(new) The Lord for ever shall endure

PSALM 65: v. 10.

(old) Her rills thou wast plentifully  
Her furrows settlest :  
With show'rs Thou dost her mollify,  
Her spring by Thee is blest.

(new) Its ridges Thou dost water well,  
Its furrows down dost press  
Thou mak'st it soft with plentiful rain,  
Its springing thou dost bless.

PSALM 46: v. 7.

(old) The Lord of hosts upon our side  
Doth constantly remain :  
The God of Jacob's our refuge,  
Us safely to maintain.

(new) The Lord of hosts is on our side  
Our safety to maintain  
The God of Jacob doth for us  
A refuge high remain.

The following changes are more important, even to the extent of some change in the meaning :

PSALM 89: v. 18.

(old) For God is our defence, and He  
To us doth safety bring :  
The Holy One of Israel  
Is our almighty King.

(new) For to the Lord belongs our shield  
That doth us safety bring :  
And unto Israel's Holy One,  
The man that is our King.

PSALM 102: v. 13.

(old) Her time for favor which was set  
Behold is now come to an end.

(new) The time is come for favour set,  
The time when Thou shalt blessing send.

As a whole, the proposed changes seem to be improvements on the old version ; but, if adopted, there will be some awkwardness experienced when part of a congregation sing from the old Psalm Book and part from the new one. J. Y.  
Toronto.

REV. JAMES McCOSH, D.D., LL.D.,  
EX-PRESIDENT PRINCETON  
COLLEGE.

The following sketch by Professor Hume, of University College, Toronto, of the Rev. Dr. McCosh, referring largely to his literary work, will supplement very suitably our previous brief notice. [ED.]

Following upon the death of Oliver Wendell Holmes, so lately chronicled, comes the announcement of the decease of another widely known thinker, and writer Rev. James McCosh, D.D., LL.D.

To many who were not unacquainted with Holmes' writings it was not well-known that he had been intimately connected with Harvard University, but no one who knows of Dr. McCosh can hear his name mentioned without thinking of Princeton College. For many years he occupied the important position of President of this institution which has long been recognized as one of the great strongholds of Presbyterianism in America. The conservatism for which Princeton is noted and of which it is proud is no doubt largely due to the influence of Dr. McCosh's character and teaching.

He was born and educated in Scotland, and, like so many Scotchmen, "took naturally to metaphysics." For some years he occupied the position of Professor of Logic and Metaphysics in Queen's College, Belfast, Ireland, and was afterwards called to Princeton College, New Jersey, U.S.

Dr. McCosh was a prolific writer. One of his earliest works was entitled "The Method of the Divine Government, Physical and Moral." He was joint author of another work, "Typical Forms and Special Ends in Creation." He contributed many

articles to the Princeton Review and published a large number of works on Psychology, Logic and Metaphysics.

In his philosophical views he followed closely along the lines of the well known historical Scottish school. He found fault with Sir William Hamilton for not keeping more closely to the methods of the earlier Scottish thinkers and allowing "Continental speculation" to influence him. The additions which he himself contributed to the teaching of this earlier Scottish school were mainly in the field of descriptive psychology. He also wrote a very sympathetic history of Scottish philosophy as "a labor of love." All his writings have in view the refutation of that theory of the mind which endeavors to reduce it to a series of impressions determined by the external world. He attempts to vindicate the validity and importance of native powers and intuitive principles in the mind. It is generally conceded that he was more successful in his polemical writings than in his attempts at independent construction.

His arguments against the writings of John Stuart Mill attracted a good deal of notice and assisted in calling attention to some of the contradictions and inadequacies of this very popular and influential writer. Since this discussion was carried on with so much vigor, the battle ground of opinion has advanced to new positions. The philosophical successors of Mill have availed themselves of the theory of evolution to strengthen their position. The attack on this position is most successfully made by the adherents of the "Continental" speculation, along some of the lines Dr. McCosh censured when he detected their traces in Sir William Hamilton's writings.

Whatever differences of opinion there may be about the sufficiency of the philosophical arguments Dr. McCosh brought forward to defend the principles, or, as he termed them, "fundamental truths," in which he believed, many will grant that the truths themselves are of paramount importance, and, with the rapid advancement in theory that has taken place during the last fifteen years, it is no discredit to Dr. McCosh to state that the controversy is now waged over new issues. We should judge a thinker by what, in his own time and in his circumstances, he succeeds in accomplishing, not by what is left undone for his successors to complete.

As an educationist, Dr. McCosh, in conjunction with the late Prof. Francis Bowen, of Harvard, and President Noah Porter, of Yale, stood staunchly for the importance of philosophical studies as a means of mental training, as an essential element in a university curriculum, as the prerequisite for successfully undertaking the study of theology and as indispensable to every educated man who desires to solve the social problems of his time, and assist in modifying custom and introducing a higher civilization.

In his declining years it must have been a great source of satisfaction to him to see that, though there was not much likelihood of the United States taking his advice and setting up a national philosophy, based on his "realism," still the leading universities had come to recognize that the studies he valued so highly, so apt to be neglected in a young country hastening to get rich, were of fundamental importance for the highest culture and true advancement. It must also have been gratifying to him to see installed as a successor one in whom he had full confidence, Dr. Patton.

Dr. Patton, we need not add, is well known to the readers of THE CANADA PRESBYTERIAN.

JAMES GIBSON HUME.

THE GREAT ORATORIO.

The plan and sale of seats for Handel's Oratorio on Thursday, Dec 8th, opened at Nordheim's on Saturday last, and it is assured that Massey Hall will be filled to its utmost capacity, judging by the subscription list which is almost filled. This great work really deserves to be encouraged as it requires great labour and perseverance to produce such a great classical work with amateur home talent. Signor Vegara deserves great credit for his ability in bringing this concert to such a successful issue. The rehearsal held on Thursday last was a triumph for both principals and chorus, and those who have not already secured seats should do so at once.

"THE SYRIAN CHURCH IN INDIA."

This is the title of a work recently published by Wm. Blackwood & Son, Edinburgh. The author, the Rev. George Milne Rae, was formerly a professor in the Christian College, Madras, and is now the Secretary of the Colonial Committee of the Free Church of Scotland. The existence even of a church in Southern India, dating from the earlier centuries of the Christian era, and numbering at present some 400,000 adherents, is probably a fact entirely new to many intelligent Christians among us. That this church should have maintained a continuous life during more than twelve hundred years in the midst of surrounding heathenism is a most encouraging evidence of the permanence of the results of missionary effort. Mr. Rae shows beyond doubt that the traditional account of its origination by the apostle Thomas is untenable. He makes it evident that it is an offshoot from the Syrian Church in Persia, wide apart though the two regions are. The distinctive features which belong to it are traced with clearness and, what appears at least, conspicuous fairness. The narrative of its conflicts with heathen and Romish adversaries is vividly related. This story is full of interest and not without its lessons for ourselves. Many curious customs are brought to light, and many facts, not often accessible to ordinary readers. The book is the result evidently of such pains-taking enquiry and must be regarded as a valuable contribution to a portion of church history such as could have been made only by one whose residence in India had rendered him familiar with the life of the East, and who, in addition, had access to the various sources of information and knew how to use them. It should not want readers. Mr. Rae's style, it may be added, is clear, vigorous and scholarly. The publisher's name is itself a pledge for the presence of the qualities which go to make a handsome volume. JOHN M. KING.

PRESBYTERY MEETINGS.

Presbytery of Maitland met at Wingham, Nov. 25th, Rev. J. Malcolm, Moderator. The annual report of committee on Young Peoples Societies was read which showed that in many of the congregations Young Peoples' Societies are formed with excellent results. The Convention of Young Peoples' Societies, held at Brussels on 19th inst., was reported to have been most interesting and profitable. Attention was called to Section VI. and Resolution V. of the Assembly's report on temperance. The Presbytery agreed to record its gratification at the appointment of Miss Kate Campbell, of Molesworth, as a Foreign Missionary and at her designation to the Indore field on the 24th October last. The Presbytery would follow Miss Campbell with earnest prayers for health, usefulness and success. The sum of \$1,400 is expected from this Presbytery for Home Mission Fund this year and for stipend Augmentation Fund \$550. These funds are commended to the liberality of the congregations. The Rev. Prof D. M. Gordon, B.D., Halifax, N.S., was nominated Moderator of next General Assembly. The following charges are entitled to send commissioners to the General Assembly; Teeswater, Cranbrook and Ethel, Walton, Knox Church, Ripley, Knox Church, Brussels, to send ministers; and those entitled to send elders are: Dunganon and Port Albert, Belgrave and East Wawanosh, Wroxeter, Huron, Kincardine townships and Bervie. The Assembly's remit for year's probation was approved, as was also the remit on Aged and Infirm Minister's Fund and the remit on amalgamation of certain committees. The remit on appointing Jewish Standing Committee was not approved of. The Committee on Young Peoples' Societies were requested to bring down a draft constitution for a Presbyterial organization of the Young Peoples' Societies at next meeting. — JOHN MACNABB, Clerk.

RHEUMATISM CURED IN A DAY.

South American Rheumatic Cure, for Rheumatism and Neuralgia, radically cures in 1 to 3 days. Its action upon the system is remarkable and mysterious. It removes at once the cause and the disease immediately disappears. The first dose greatly benefits. 75 cents.

We have pleasure in calling attention to the advertisement of the Provincial Building & Loan Association in this issue. We have been favored by the management with complete copies of their literature, which certainly is in language such as can be understood by anyone. The principles, as laid down, are clear and concise, and the several classes of stock places it within the reach of all. We recently noticed an article in the Ensign, the only paper in Canada published in the interest of Building and Loan business, which, after explaining the conditions necessary to secure strength, and public confidence in this class of investment, concludes with the following remarks:—"We have noted the progress of the Provincial Building & Loan Association, Toronto, since its inception. It comes up to the standard that we have defined. Its principles are correct and intelligently applied to the objects to be obtained. Its management is representative of the best financial and business ability and integrity of the Queen City, and has in the face of many difficulties (among which not the least has been an unfriendly press), evidenced their faith and enterprise by placing it in a short time in the front rank of mutual associations in Canada."

Christian Endeavor.

DIFFERENT WAYS OF REJECTING CHRIST.

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

Dec. 16—Mark xv. 6-14; Heb. vi. 4-6.

The text gives a clear, calm and circumstantial account of the way in which the Jews rejected Christ. They were asked by Pilate to decide whether Christ should be released or crucified, and instantly they cried out, "Let Him be crucified." When Pilate said to them, "Why, what evil hath He done?" they demanded more loudly than ever that He must be crucified. Perhaps we never read this thrilling story without wondering at the ignorance, the cruelty, the heartlessness, the bitter enmity, the bigotry, and the wickedness displayed by the Jews on that occasion. They were asked to say whether the blessed Saviour or a robber should be released, and in the blindness of their rage they demanded the release of the robber, Barabbas. Strange, very strange!

But the topic properly indicates that there are various ways of rejecting Christ, and so we may consider what they are.

I. Some reject Him openly and defiantly. They have read the works of infidels and agnostics till their minds are now steeped with infidelity. No matter how Christ is presented to them, they imagine they can give a satisfactory reason for refusing to accept Him as a Saviour. They reject the idea of a personal Saviour; they try to explain away the inspired story of His life; they belittle the claims which he has upon them. The Sadducees of Christ's day might be taken as a type of this class.

II. Some reject Him scornfully. When told that they may have the salvation which He offers by simply trusting Him and surrendering themselves to Him, they scorn to receive it on those terms. If they could only do "some great thing," something that would bring them into prominence, something that would nourish their pride, something that would win them renown, they would willingly do it; but salvation on the terms which the gospel proposes they will not have. The conduct of Naaman, the Syrian, when told by the prophet Elisha to go and wash in Jordan and thus be cured of leprosy, might be taken as typical of the way in which many now reject Christ and the blessing of salvation which He offers. The attitude of the Pharisees long ago toward Christ is also typical of the attitude of many now toward Him.

III. Some reject Christ thoughtlessly and heartlessly. When Christ, through His servants, invites them to the Gospel banquet, they offer trivial excuses for their refusal to accept (Luke 14:18). If they can amuse themselves with some mannerism in the one who, in Christ's name, extends the invitation, they thoughtlessly conclude that they need not pay any attention to His message. They may be perishing of thirst but they refuse to drink because water is not brought to them in a golden goblet. The Athenians who prided themselves on the elegance of their language, and who regarded themselves as superior to all other men, might be taken as a type of this class, for when Paul was preaching in their city, some of them said, "What will this babbling say?" (Acts 17:18.)

IV. Some reject Christ reluctantly. They hold perverted views of the Christian life, and so imagine that if they accept Christ they must bid a sorrowful farewell to all their joy and pleasure. They know not that if Christ closes up those channels which carry only filth into the soul, He will open up others which will bring lasting joy and satisfying pleasure. They would be pleased to secure a title to a mansion in the skies, but because Christianity seems to them gloomy and unattractive they sorrowfully reject the Author of it. The rich young ruler, who came to Christ, might be taken as a type of this class. Others again know that they ought to accept Christ and yet because they fear ridicule they regretfully reject Him. Many of the chief rulers might be taken as a type of this class (John 12:42, 43).

V. Some reject Christ through procrastination. They do not expect to die in their sin, but foolishly supposing that they may be in a better condition, or in a better position to accept Him some other time, they go on until death overtakes them. If Felix was sincere in what he said to Paul he might be taken as a type of this class. But no matter how or why men reject Christ, their fate is sealed. They cannot escape if they even neglect the great salvation (Heb. 2:3).

## Pastor and People.

### WHY IT WAS.

In that gracious after season  
I shall know—  
When the clouds that now enfold me  
Outward flow ;  
Why it was the way was thorny,  
Rough and steep,  
Leading often through the darkness  
And the deep ;  
Why it was that friendship faltered  
By the way ;  
Why that love was unrequited  
Yesterday ;  
Why the hand of God should take him—  
Mournful fate—  
Him, my soul's beloved, falling  
At the gate.  
O, those questions oft perplexing  
To my soul—  
Who shall give me answer, and my  
Grief condole ?  
"Sometimes," hear the Master whisper  
From the throne—  
"Sometimes thou shalt clasp forever  
All thine own.  
"Sometime all thy doubts and questions,  
All thy fears,  
All thy seeming sad misgivings,  
All thy tears,  
"Shall be swept away like spectres  
Of the night ;  
And thy soul shall bask forever  
In the light."  
family circle

Written for THE CANADA PRESBYTERIAN.

### GRATITUDE IN SORROW.

BY REV. R. E. KNOWLES, B.A., OTTAWA.

There has, of course, been sorrow in this congregation during the year that has gone. Faces which were here last Thanksgiving Day, are now before the throne of God ; voices heard not long ago, now mingle with the melody of Heaven. But the rainbow has shone athwart the clouds ; joy has laid her calm hand upon the troubled heart to make it beat exultantly. No home has been blighted ; no dark-winged raven of irrevocable sorrow has come tapping at your household door ; no wail of hopeless grief has marred the strain of home's sweet melody.

And what church has not had its dark days of congregational life ? But what of it ? One swallow does not make a summer ; one snowflake does not make a winter ; one robin's chirp does not bespeak the rosy march of spring. So one poor audience does not mean decline ; one pigmy collection does not betoken bankruptcy ; one note of discord is not the prelude to perpetual strife ; one case of apathy is not a symptom of the indifference of death. No, struggle is not failure. There is a gloaming which precedes the dawn, as well as that which precedes the density of midnight, and shady days do often the most assist honest labour and generate earnest, kindly thought. We want no church that never knows the discipline of difficulty. The Old Testament Church came to peace through war ; the New Testament Church reached renown through obloquy. Iron was never welded save by blows ; no web was ever woven in its beauty but by the fierceness of the shuttle ; no gold was ever gained to man except by crushing. Thank God for the adverse winds, if they make us better sailors. And, in your single, secret life, have you not come to know the sweet effectiveness of sorrow's ministry ? Has Time made no chinks in the cottage of life through which there has come the halloved light of later years, and gentler thought ?

Has no sable hand ever set a crown upon your head, the crown all the brighter because the hand which placed it there was darksome ? Have you never been down so low that you could see the tranquil stars of Hope which shone above ? I do not ask you what that sorrows was. Each cloud has its peculiar tint ; each child its heart-born cry ; each soul its own unspoken grief. But has it brought its revelation ? Has it made you speak simple language of your deepest need ? Has the tide of tribulation borne your wondering life toward God ? If so, thank God for trouble, and cherish well the precious fruits which bloom only in the garden of Gethsemane.

Written for THE CANADA PRESBYTERIAN.  
ST. PAUL'S COMMERCIAL PRINCIPLES.

BY GEORGE W. ARMSTRONG, LONDON.

St. Paul, the great Apostle to the Gentiles combines the duties of a Christian missionary with the honorable duties of a secular calling, and wherever he went he toiled with his hands and worked unceasingly to advance the kingdom of God and spread the gospel of His Son.

Apart from his occupation, which he engaged in, as a tent maker, he allies himself with commercial pursuits by the principles he enjoins upon those who embrace the truths he taught ; and it would be well if the business men of to-day contemplated seriously and practiced in their ordinary business life these principles. For instance :—

1. In writing to the church at Rome he enjoins upon all its members *commercial diligence*. "Not slothful in business, fervent in spirit, serving the Lord."

2. In writing to the church of the Thesalonians he advises its members not to be meddling in the affairs of others, but to mind their own business. "And that ye study to be quiet, and do your own business, and to work with your own hands as we command you."

3. In his second epistle to the Thesalonians he combines work with sustenance and makes the one contingent upon the other. "For even when we were with you this we commanded you, that if any would not work neither should he eat."

4. In writing to Timothy he points out the impossibility of any man being a Christian who does not diligently work for the support of those dependent upon him. "But if any provide not for his own, especially for those of his own household, he hath denied the faith and is worse than an infidel."

5. Paul, like all his brethren of the Israelitish race, had a keen eye for good bargains and large profits, hence after mature deliberation he says : "Godliness is profitable unto all things having promise of the life that now is and of that which is to come" (1 Tim. iv. 8). "But godliness with contentment is great gain" (1 Tim. vi. 6).

6. Paul was a shrewd mathematician and does not shrink from grappling with profound arithmetical problems, and so he sums up the result of a life's experiences—a life of godly enterprise, persecution and suffering :—"I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us" (Romans viii. 18).

Paul thus by example and precept, unites himself with business and physical toil.

Written for THE CANADA PRESBYTERIAN.

### SPIRITUAL CARE AND CULTURE.

BY REV. JOSEPH HAMILTON.

Some time ago I was in a highly cultivated garden, and saw a great variety of rare and expensive flowers. But the flowers were mostly out of bloom at the time, so they had not much attraction for me. The gardener, however, never loses interest in his flowers, for he knows that with care and culture they will bloom again in due season. In the case I speak of the gardener had to do all the work with his own hands, for he can hire no one who knows the flowers as he does, or who will tend them with the same interest. He had lately employed a man to help him ; but the man did not know flowers from weeds because the flowers were not in bloom ; so he destroyed more in an hour than would pay his work for a week. That rough labourer had therefore to be sent out of the garden into the field, where he could do less harm. And so it is in the garden of the Lord, where His own tender and delicate flowers are growing. It takes spiritual discrimination here to know the flowers from the weeds, for the flowers are not always in bloom. But the Lord knows His own flowers ; He sees the promise of beauty where we see none ; and He tends

His delicate flowers with a patience and hopefulness which often we sadly lack. So He would have us to be careful how we go to work in His garden. We must have some discrimination between flowers and weeds, even when the flowers are not in bloom ; and every flower of His planting must be carefully nourished. And if we cannot do this more delicate work we must be content to do the coarser and rougher work, like the labourer who could not be trusted in the garden, but who might be very useful in the field.

Toronto.

### LETTER FROM FORMOSA.

The following extracts from a letter from Formosa by Mr. Gauld kindly supplied by our Foreign Mission secretary will be interesting and encouraging to all who are contributing to and taking an interest in that mission.—[ED]

DEAR MR. MACKAY.—Although China is engaged in war and foreigners in consequence have suffered in other parts we in North Formosa are unmolested.

The Commander-in-chief of the forces, a Mohammedan, is very friendly towards foreigners. Not being able to procure a suitable house in the Chinese town we lent him Oxford College, not being in use, and he has shown himself very grateful and friendly.

"A man's foes shall be they of his own household." A short time ago, at Teug-saug-khoe, a village in North Formosa, a certain man, a heathen, died and left a widow and four sons, one of whom is a Christian. According to their custom the heathen members of the family feasted, and worshipped the spirit of the dead, and called on the Christian to join with them. He declined. His heathen brothers beat him severely, his mother and wife sanctioning the harsh treatment. He still remained firm, and all joined in turning him adrift from the household. The property of the deceased was divided, and the heathen members of the family refused to allow the Christian to share with them. Against all this treatment he did not complain, but his wife went further than merely joining with the others in turning him out, she determined to marry another man, and, of course, take her little boy, an only child of two or three summers, along with her. The heart of the father could no longer quietly submit. He wrote to Rev. Giam Cheng Koa, asking his advice and assistance. On Saturday, Sept. 25th., pastor Giam went to Teug-saug-khoe. First he met the Christian member of the family, who told him that he sought no compensation for the beating he had received, nor for being turned out ; nor did he ask to share the property left by his father. However, he could not give up his little child without an effort. His wife seemed determined to marry another man. This he could not very well prevent, as it seemed to him ; so, in accordance with the law of Christ, he would first give her a writing of divorce. Still he was not very clear with regard to his duties as a Christian, therefore wished to be taught. Mr. Giam told him that first they must very earnestly endeavor to persuade his wife to return to him ; and if this failed to then consider what further course to pursue. After this Mr. Giam went to visit the three brothers in succession, taking care to leave the worst till the last. His first thought was not to interfere with the property ; but as he pondered on the nature of the situation a little longer, he thought that it would be proper to reward the unselfish conduct of the Christian, if possible, by a share of the patrimony, as well as by a renewed enjoyment of the state of matrimony. He came to brother No. 1, who thought their Christian brother should not share the patrimony with them ; but expressed himself as willing to have him do so if the other brothers were of like mind, and asked pastor Giam to interview these others. Brother No. 2 expressed himself in like manner, and asked the pastor to see No. 3. No. 3 was very bitter ; he told Mr. Giam that it was no affair of his. "Oh, yes it is," was the answer, "for your brother is also our brother, and we have a right to help him to

obtain justice." No. 3 told him that as their Christian brother did not honor the spirit of the dead father, he could not be allowed to share the father's estate. "Whose law are you propounding" was the reply, "the Emperor's or your own?" But talking would not prevail, so Mr. Giam warned him that if by Monday morning he was not prepared, according to the law of China, to share the property with his Christian brother, the case would be put into the hands of the District Magistrate. Then he left the man, and sent two small officials to interview him, and warn him of the law. This they did, and even shut him in prison, without avail. So on Monday morning, Sept. 17th., all started for the Kelung Yamen. They had proceeded scarcely a mile when the man's courage, rather boastfulness, failed him. He expressed himself as now willing to make amends for the past and entreated them to return. Mr. Giam expressed himself as now unwilling to go back, so they went on about one-third of a mile further. Then the two other heathen brothers came running, and entreated mercy. At length all returned. The necessary writings were drawn out, and the property shared among all brothers alike, the Christian included. After this, Mr. Giam went to interview the Christian's wife. At first she would not see him ; but along with her husband he followed her to the kitchen ; and began to speak first sternly. He spoke to her of the relative duties of husband and wife in such a way that she was soon melted, and accompanied them to the front room, where many heathen had assembled to see and hear. Here the talk was continued ; and all the heathen present pronounced what the Christian teacher said, to be excellent doctrine. The wife was prevailed on to take the old torn and soiled clothes her husband was wearing, to wash and mend ; and to give him in return clean and whole garments. When pastor Giam left, which he did that same day, everything seemed in a fair way to a satisfactory, peaceable settlement.

I need not comment on the above incident. Were there here no such examples of faithfulness, the preacher of the Gospel of the grace of God should still persevere in making known the truth. However, the knowledge of such cases, coming to us from time to time, greatly helps to increase our happiness in the work to which we have been appointed.

One of the early converts, an elder of Siam-tian congregation, has recently died. From his first acceptance of the faith of Christ, he proved himself true to his Master ; ready to endure persecution and loss, for the Lord's sake. I should like to give you a short sketch of his Christian life, but shall defer till a future time. We have all good health. Very sincerely yours,  
W. GAULD.

### SUPPORTING THE CHURCH.

A pastor requests an immediate answer to this question :—"What should a church do with members who have means, and will not contribute to the support of the church?"

We can tell what some churches have done in such cases. A church of six hundred members, in a small town, had only one hundred and sixty, all told, who contributed anything, either personally, or through the heads of the families. For the church held the old-fashioned ground that the head of the family is the "head," and, when he gave, all the members of his family were counted among the contributors. But, counting thus, only one hundred and sixty gave anything.

Once a quarter, on Sunday morning, when the whole church was there to hear, the treasurer read out the names of those who had contributed to church expenses that quarter. He did not give the amounts, but only the names. In that small town everybody knew everybody else, and knew who belonged to the church. Not one word was said about those who had not contributed. They could not say anything because the names of others were read ; and, the result was, that at the end of the year, every one of those six hundred members are contributing to church expenses.—*Western Recorder*.

## Missionary World.

### THE CHINESE MISSIONARY PROBLEM.

BY REV. JOHN ROSS, MOORDEN, NORTH CHINA.

(CONCLUDED.)

We must not lose sight of another fact bearing on the subject. The Chinese convert who is the most useful in defending the truth against opponents, in instructing enquirers in the tenets of Christianity and in rousing interest among the indifferent and the careless, is he who has the most accurate knowledge of Christian and cognate truth. He is the best qualified to "exhort by sound doctrine" the attentive listener, and to "convince the gainsayer" who "holds fast the faithful word" which he has been carefully taught, and who is ready to give an intelligent answer to him who asks for a reason of the hope that is in him. Now, this implies diligent, thoughtful, and long-continued education in holy things. Such education was insisted on and practised by our Saviour and by His apostles. And, among a people like the Chinese, who are in intellect equal to, and in civilization more advanced than, the ancient Greeks and Romans, is a mere slipshod fashion of planting Christianity desirable? Will it be successful even if desirable? History emphatically proclaims against the possibility of such success.

More important, more difficult, and demanding more varied talents than the work of any minister in the church or the duties of any professorial chair in Christian countries, is the work of establishing Christianity in China. Who, then, is sufficient for these things? Who is the man best fitted for this work? Were the conversion of the world a task now initiated, it might be perhaps more difficult to return a definite reply to this question. But the war against the kingdom of darkness is as old as the Church of God. We must, therefore, listen to the teachings of the past experience of that Church to guide us in our action for the future.

When the Lord's people were brought out of Egypt, the chosen leader was Moses, a man accomplished in all the learning of the Egyptians, a man whose courage was as unshaken as his intellect was powerful, whose knowledge was as great as his faith was free from doubt. If we examine the character of the men who were moved by the Holy Ghost to rebuke, and to undertake the reclamation of, the back-sliding Jews—rulers, priest and people—we find that each is preeminent in courage, eminent for knowledge of the truth, of outstanding ability combined with that humility which is the twin-brother of real greatness. Our lesson from Old Testament history is that God, to accomplish His great work, chooses men few in number, but this number the choicest of their race and generation.

It is stated that the New Testament lays down a different standard. The Lord Jesus is said to have sent forth a band of illiterate fishermen to establish His Kingdom upon earth. Is this an accurate representation of the case? Of the apostles first selected some were certainly educated men. Two men attained to special eminence. Peter and John were originally men who did not lack force of character, and the writers of the Gospel of John, and the Epistles of Peter and John, cannot be called illiterate. Compared to the Rabbi who knew the jots and tittles of every word in every book of the Old Testament and who could learnedly discuss the structure of sentences, and extract wonderful meanings from the form of letters, the apostles may have been ignorant of literature. But true learning does not consist in the knowledge of roots and words, or the syntax and grammar of languages. These are but the instruments for acquiring or imparting some truth or truths. Real learning consists in the knowledge of that truth itself. And did the public appearances of the apostles not prove them possessed of more real learning than the Rabbinical book-

worms ever knew or could comprehend? During a lengthened period did not the disciples pass through a system of close, daily and hourly education such as no other men ever had, and under the greatest teacher the world ever saw, before they were commissioned to be "apostles" or "sent" ones? Can such men be said to have been unlearned or untrained when they were sent forth to their work? They were, on the contrary, men thoroughly trained and carefully selected.

The apostle Paul still further emphasizes my contention that in the history of the Church of Old and New Testament times God employed a select few to initiate the work of training men to be preachers of righteousness to their fellow-countrymen. And does not the history of the church, subsequent to the Apostolic Period, spell out the same lesson? A strong Luther appears in Germany, and the country escapes entirely from the broken shackles of Rome. An equally robust Knox preaches in Scotland, and the Reformation is completed. Men not less learned, but of weaker character, led the movement in England, and the Reformation is still unfinished. Behind every great movement in the church, since that time, and behind all important progress in the mission world, you will invariably find a man of decided force of character, of sound common sense, of good natural abilities, frequently of learning, and of a warmly sympathizing disposition; and by devoted earnestness these qualities are all consecrated to the service of God. These are all select men, chosen by God because of the necessary qualifications given to them by Himself, to adapt them for the work to which they have been called.

To briefly recapitulate. Because of their ancient civilization and their excellent system of education, the Chinese regard Westerners with contempt. Therefore, to gain their respect, you must have men of prominent mental endowments, sharpened and refined by educational advantages. From political considerations and social customs, there exist serious obstacles to friendly intercourse with Christian people. Irrespective, therefore, of the argument from their enormous numbers, it is indispensable that native converts be employed to preach the Gospel to the Chinese. In order to be the best possible laborers in this work the converts must be well instructed, to enable them to exhort the believer and to convince the gainsayer. And to properly instruct these converts, to make them fit instruments for the establishment of a strong, healthy, aggressive form of Christianity, we learn from the history of God's dealings with man in ancient and modern times, that the church must send forth to this work in China her ablest and noblest sons, the most talented and earnest of her members. Thus history declares the church to be spiking her most sacred duty when she is satisfied with ordinary or inferior representatives to do a work which demands the greatest skill, the greatest wisdom, the greatest piety at her disposal. "Quality, not quantity," was the conclusion of the late Norman McLeod from his Indian experience. This conclusion is justified by Scripture, by history, and by common sense.

Critics of missionary methods, who apparently believe themselves freed from all responsibility in connection with the propagation of the Gospel, shout out in pompous tones or in hysterical screams, "Revert to apostolic methods." This is exactly what is required, and these critics would have deserved commendation had they defined "apostolic methods." What were the methods of apostolic times? Those methods did not hinge on the question of money, more or less. They ignored discussions on dress. They laid no special emphasis on the kinds of food and drink to be used. Unavoidable hardships were faced with calmness and without boasting, asceticism was scornfully repudiated with the heathenism out of whose ignorance it sprang. The essential features of the "apostolic method" are clearly unfolded in the brief

account we possess of the first foreign missionary meeting held in the primitive church.

A few fugitive Christians had successfully preached the doctrines of the Cross in Antioch. The church in Jerusalem found it difficult to believe the good news, and sent the experienced Barnabas to examine the facts. His soul was overjoyed. He preached, and the cause grew. He bethought him of his friend, Saul, then in Tarsus, whom he believed specially fitted to reason with the numerous types of humanity congregated in Antioch. The eloquence of the older Barnabas, and the keen logical reasoning of the young Saul overcame all opposition. Other preachers and teachers, eminent men there were, but these two, the oldest and the youngest, stood out conspicuous for ability, for earnestness, and for success. In the congregational prayer meeting the needs of those who were destitute of the Gospel were not forgotten. And as the believers were practical men, their prayers were followed by steps taken to proclaim the Gospel where it was unknown. The claims of Antioch, one of the three largest and most influential cities, wealthy and active, of which only a fraction had as yet heard the Gospel, were not overlooked. It was decided that the work of preaching there should be left to private members and the less powerful of the preachers. But their two ablest preachers—the one the most experienced and eloquent, the other the most learned and logical—they resolved to solemnly set apart to go forth to preach the Gospel where its voice had not been heard. These two men, therefore, who would probably not have presumed to offer themselves for that work, were called by the Church and the Spirit to become "Apostles" or "Sent" ones. That was the Apostolic method.

Need it be pointed out how very far all churches and all societies have departed from that method? Instead of solemnly calling tried men to this most difficult work of the church, the Societies wait for offers of service from young men, who are perhaps all the more ready to undertake the task because they are unaware of the conditions under which it is to be carried out. The Church now makes its Pauls professors of theology, or some cognate study, and calls its Barnabases to be the pastors of fashionable congregations. One Paul did greater service to the Church of Christ than a hundred of the young, inexperienced, and partially educated Christians of Antioch could have effected had they offered themselves or gone of their own accord. Revert, then, to the Apostolic method if you desire the Gospel to spread as it should and as it can.

Mere intellectual ability is proud, and leans upon the "wisdom of words." Mere sentimental spirituality is weak, despising the wisdom of which it possesses so little. "Zeal without knowledge" is equally dangerous with ability without spirituality. Your missionaries, to be useful, must be of the Paul type, well educated, well trained, of conspicuous talent, of unquestioning faith; men whose spirituality of mind is as pronounced as their intellectual abilities are prominent.

Rev. James Hastie: Followers of Jesus, remember you cannot make mud pies, and yet have clean hands. You cannot put up stovepipes and blacken stoves with your Sunday suit on, and not get your clothes soiled. You cannot go to church and Sunday School on Sabbath, and to the dancing assembly, or to the obscene play, or the rollicking club during the week, and still retain a relish for the prayer meeting, and the Bible, and the communion table. You cannot serve God and mammon. You may make the attempt, but Satan, not Christ, will get your service, and purchase your soul.

Sunday School Times. Self adaptation is not self-annihilation. The wise adapting of ourselves to circumstances, is an exercise of original power, not a servile imitating or paralysis of self. Says Phillips Brooks. "Only he who lives a life of his own can help the lives of other men."

## Teacher and Scholar.

Dec. 16th 1894. } THE TWELVE SENT FORTH. { Matthew x. 5:16.

GOLDEN TEXT.—Matthew x. 7.

Events since last lesson: 1. The stilling of the tempest; 2. the restoring of the demoniac of Gadara; 3. Matthew's feast; 4. the raising of the daughter of Jairus from the dead; 5. two blind men receive their sight.

Time.—Autumn of A.D. 28, towards the close of the second year of Christ's ministry. This preaching tour lasted through the year.

Place.—Some village or town in Galilee. The Third Circuit, or preaching tour, in Galilee was begun after this with His disciples, the directions for which are given in to day's lesson. The second rejection of Nazareth was during the first part of this tour.

The twelve whom Jesus chose had now been with Him under special instruction for some months, and another new and important step was taken in sending forth for the first time the disciples by themselves (Mark), two by two, to preach and to work miracles. This was a part of their training.

Home Mission Work, a Model.—These twelve Jesus sent forth. They had not been long under instruction, yet Jesus sends them forth. The presence, sympathy, knowledge and qualifications of the one would be a source of help, strength and courage to the other. This plan has been found desirable in modern missionary work. It is not necessary always to wait long before converts may be sent out to tell the ignorant of Jesus and the way of salvation. They were still to be under training by Christ, and sending them out thus was one important part of it. This for the present was to be Home Mission Work; they were not to go into the way of the Gentiles, nor any city of the Samaritans, but only to the lost sheep of the house of Israel. There are times and circumstances when it is right to do Home Mission Work only. Men without the knowledge of Christ and His salvation are lost.

I. Their Work.—Go preach, saying, "The Kingdom of God is at hand." Preaching is still to be the great work of the missionary. As time goes on it will branch off into many kinds of work, but this is first and chief always, pointing the ignorant and lost to Jesus who alone can save from sin, and give peace and eternal life.

II. To Heal the Sick, Cleanse the Lepers, etc.—Luke tells us, "He gave them power and authority to do these things." When the church sends forth men whom Christ also sends forth, He qualifies them for their work; for instance, Paul and Barnabas, and many noted and humble, unnoticed missionaries, in former and later times, whose work God has honoured and blessed. We have here, the first medical missions, so to speak, in which healing of men's diseases is to accompany and make a way for the preaching. Freely ye have received, etc. Only as we have received God's salvation, freely, as a free gift, shall we be able to give freely, and preach a large, free, unearned pardon and new life. As you have received your commission and power freely, gratuitously, so exercise it unselfishly for the good of others; make neither your preaching, nor your power of working miracles, a means of gain.

III. Their Outfit.—Provide neither gold nor silver, etc. They were going among their fellow countrymen, in their own land, and were to go as they were, without elaborate and expensive outfit; it was not needed. In substance Jesus said: "Make no preparations such as are usually made on the eve of a journey; set out just as you are. God will provide for all your wants." The open hospitality of the East, so often used as a basis for the dissemination of new thoughts, would be ample for their maintenance. Missionaries of the cross must adapt themselves to circumstances, adhering always to the same great principles of simplicity, of trust, absence of all self-seeking and pride, of complete devotion to Jesus and the gospel.

Directions as to Their Stay in Any Place.—Into what city or town ye shall enter, inquire who in it is worthy, Act xvi. 15. Lydia's conduct in inviting Paul to abide with her, is an illustration in point. They were not to lodge with any whose character was unbecoming their profession. And their abide; they were not to waste their working time in seeking accommodation for themselves.

Worthy and Unworthy Homes.—A worthy household was one devout, well-disposed to them and their message. In Christian lands some houses are worthy, some are not. The usual salutation was "Peace be unto you." Like some people their presence in a house would be a benediction. If the house was not worthy, their peace was to return to them, that is, be as if the words had not been spoken.

Consequence of Rejecting Christ's Messengers. They were but plain men, and some would reject them as they did Christ. It will be more tolerable in the day of judgment for wicked Sodom or Gomorrah than for this city. These cities had sinned against much less light. The greater the light and privilege of anyone, the severer the judgment for refusing or abusing them. They were as sheep, as harmless and defenceless, in the midst of wolves cruel, bloodthirsty men; they were, therefore, to be wise as serpents, harmless as doves. They were to be prudent in the recognition of danger, and in the choice of means for opposing or escaping it. They were to be wise, guileless and sincere in all their conduct, qualities which should always mark the servants of Christ.



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C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, DECEMBER 5TH, 1894.

THE saloon and boodle seem to be as closely allied in Toronto as in New York. They are twins everywhere.

IF those Quebec men who are speaking about suppressing the P.P.A. have any sense they will let the P.P.A. severely alone. A little persecution might revive the thing.

IT seems not a little strange that while every first class railway in America prefers employees that are temperance men, the C.P.R. should dismiss an agent for doing temperance work. Stupidity of that kind has never been a characteristic of C. P. R. management. The great Canadian Railway should put itself right at once.

MOODY used to say he had no confidence in a revival that did not reach a man's pocket. We have not much confidence in a revival that does not reach the ballot box. The first Monday in January will show whether the thousands who attended the Moody meetings in Toronto were sufficiently revived to vote for clean aldermen.

PEOPLE who think that numbers are everything must be sorely puzzled to explain how little Japan has nearly crushed big China in a few weeks. There are people enough in China to have done anything that mortals can do, if they had the right kind of leading. There is little force in mere numbers. A crowd looks big but may be very feeble.

YEARS ago THE CANADA PRESBYTERIAN said more than once that there was altogether too much pharisaical vapouring about "Toronto the good." The revelations of the last few weeks show with painful clearness that there was little ground for any such boasting. The city has much for which any people should feel grateful; and much that makes good citizens hang their heads in shame. It is easy to blame the men who have been caught. The real blame rests on the electors who placed them in a position to do wrong to the city.

THERE is but one remedy for civic corruption and that is to elect honest aldermen. Tinkering at the municipal system is no remedy at all. Punishing men who have been found guilty is no remedy. A poor system worked by honest, capable men will produce better results than a theoretically perfect system worked by dishonest men. It is easy to shout "change the law." The change needed first and most is the election of first-class men to manage municipal affairs under the law as it exists. Agitation to change any system always brings a lot of cranks to the front who want to air their fads. In no municipality, not even in Toronto, is the system so defective that good, capable men could not bring about fairly good results under it. The plain English of the matter is that the electorate needs toning up. So long as electors vote for candidates for any reason other than their fitness there will always be danger of mis-government or something worse.

CORRESPONDENCE recently published makes out a strong case against the C. P. R. in the matter of dismissing their agent at Sutton Junction, Quebec. If the published letters are not utterly misleading the agent was dismissed for advocating prohibition. The first charge against him

was that as a temperance advocate, he used information obtained by him as agent of the company. This charge he vigorously denies, and there is no evidence that he ever did anything of the kind. We can scarcely believe that the authorities of the C. P. R., when all the facts are known, will endorse this outrage. We prefer, in the meantime, to think that the deed was done by an over zealous subordinate, who was perhaps more under the influence of the local liquor interest than he should have been. As a rule C. P. R. officials are the best of railway men and many of them occupy high positions in social and ecclesiastical life. The company cannot afford to dismiss employees for taking part in temperance work. The sooner this blunder is rectified the better for the company itself.

CANADA is not the only country in which theological colleges are having a hard time. The directors of the McCormick Seminary, Chicago, have issued an address to the churches saying that the fund from which students are assisted is about exhausted; and if money is not forthcoming immediately the students must be notified that further help cannot be given to them. The gravity of the situation is shown by the fact that 150 out of a total of 202 students have been receiving aid from the fund. The causes that led to the stringency are much the same as the causes that cripple some of our own colleges. The college was fairly well endowed, but the income from investments fell, and the rents of buildings owned by the seminary shrank during the past years. These are emergencies that no human foresight can guard against. There is an additional reason why theological colleges here and elsewhere are having a hard time in money matters. Most of the other funds have their special agents while the colleges have to depend on the circular. The usefulness of the circular is gone. Home Missions and Foreign Missions are represented by living men—some of them men very much alive—but the colleges have no special agents to urge their claims upon the people. It should be remembered that if the colleges become seriously crippled for want of funds, the effects will soon tell on mission work. Mission work without properly equipped men is an impossibility.

MEN supposed to be wealthy often suffer because their reputed wealth is much greater than their actual possessions. Colleges, Knox College prominently among the number, suffer in the same way. Knox has an endowment, but the earning power of the endowment never was sufficient to pay the running expenses of the institution, much less was it sufficient to warrant the appointment of an additional professor. Of late years the earning power of money has decreased from seven or eight per cent. to about five per cent., and safe investments are more difficult to obtain than at any former period in the history of the country. Annual collections for the support of the institution have gradually decreased simply because the people thought that an endowed college did not need vigorous support. The number of students is larger than ever, but the contributions in '93 were over twelve hundred dollars less than the contributions in '91. Both sources of supply—the annual collections and the earning power of the endowment—have decreased and the result is that old Knox is being allowed to drift into a bad financial condition. Matters are not mended by the fact that provision has to be made for carrying on Prof. Thomson's work during his absence from serious illness. The friends of Knox must wake up and do something, and do that something at once. Were the matter not so serious there would be something almost laughable in the spectacle of a college crowded with students, but sorely pinched for the want of money. Money is needed as well as men.

WE would ask earnest attention to the communications in our columns from the Rev. Dr. Cochrane and Principal King. No one at all competent to speak doubts the wisdom of the Summer Session as a means of meeting the winter needs of our mission fields in the great West. No effort should be spared to meet all the pecuniary claims arising out of it, not only to maintain, but if possible increase the efficiency of the Summer Session in theology in Winnipeg. It surely will not be allowed by the church that our college in Winnipeg, having been so successfully guided through and

over its financial difficulties, shall now become again hampered because of its willingness to do the utmost, and the very best possible work for the church.

Than Dr. Cochrane, no one is better able to speak of the matter which he brings before the church. He has just returned from Britain and knows from personal experience the state of feeling in the churches there towards our church here. It is both most interesting to see growing the spirit of kind and liberal helpfulness, exhibited by the parent churches towards the Canadian Church, as a bond of union betwixt us; and their help is also of great practical benefit. Besides, it has opened up, so to speak, a vein which if wisely worked, may yet do much more for us in rendering greatly needed help in our Home Mission work. But if the churches at home are to be raided at any time, by any person, for all kinds of objects which may be good enough in themselves, but of which they can only imperfectly judge, and not having behind them the sanction of the church at large, or any considerable portion of it, we may rest assured that we shall soon dry up the springs of their liberality, and our last state be worst than the first. A word to the wise ought to be sufficient.

## WHAT SHALL THE HARVEST BE?

AFTER three weeks continuous labor of Mr. D. L. Moody, one of the most honoured of God and successful evangelists of our day or any day, aided by scores, hundreds, we might say, of helpers, sustained by the prayers of thousands of Christian people, after many have been deeply impressed, and solemn vows taken to mend the life and give instant and serious attention to things too easily and too long neglected; after such an amount of sowing the good seed of the word in all kinds of soil, it is a very natural question: What shall the harvest be? Though it is too soon yet for much of it to be reaped, it is not too soon to be earnestly concerned about the harvest. What it shall be will depend very much upon the care, the earnestness and Christian intelligence, with which it is looked after and sought to be gathered in. Just as in the natural world when the seed is sown it needs the rain, the dew, the sunshine and much anxious thought and toil to see that the seed fructifies and the growing grain is looked after until it is garnered; so in the spiritual world, the good seed needs to be watched, and the promise of good deeds, of holy consecrated living, encouraged and cherished in order to reap a harvest. What the harvest in amount and quality will be, will very greatly depend upon how all this work is done. By whom, it may be asked, must it be done? Evidently by God's own children, and amongst them first and pre-eminently by Christian parents. They are plac'd, in the providence of God, in a position the most favourable to notice if the seed sown has taken root, and first signs of the appearance of the blade. Upon them also has been laid more imperatively than upon any others the obligation and responsibility of doing this. If the harvest fields in this case are very small a chief share of the blame will unquestionably lie upon professedly Christian parents.

Next to them are pastors, Sunday-school teachers, the Christian companions and friends of those who have either been convinced of their sin, or of a want hitherto of earnestness, diligence and consecration in the divine life, and who now desire to leave the things which are behind, and press on and up to those which are before. It will not do for Christian people now to fold their hands and wait, satisfied with the great sowing time. Now is the time to labour. The fruits of many a great victory have been lost by not following it up immediately. So will they be in this case, if Christians are content to rest and be thankful. Passing one Presbyterian Church we were glad to see conspicuously posted up that evangelistic services would be held on several successive evenings. One pastor or congregation may take one means, another, another of gathering in the spiritual harvest, but the seed sown will not mature, and the rich abundant sheaves be gathered without diligent, earnest thought and work. If the harvest is to be reaped means must be taken to do it, and the greater the number who are at work, and the more earnestly, wisely, prayerfully, and persistently the harvest is looked after by all who have, themselves, received the word, the greater, the more blessed will the reaping be.

The fruits of this sowing time and harvest following it should be seen in increased attendance at

churches, in more reverent and devout worship, in growth in family religion, and the setting up of the altar in the house and in offering up thereon the daily sacrifice of secret, individual or social worship. It ought to be seen in a large attendance at Sunday Schools, Bible classes, Christian Endeavor and all such societies, and in growth in love for, and study of God's word. The harvest should be reaped both now and days hence in the Church on earth in a growing activity in all kinds of Christian service at home and abroad, and be reaped in eternity in a rich revenue of glory and honor to Jesus Christ, the fruit should be seen and the harvest reaped in a higher standard of daily Christian living in the home, in business, of honesty and integrity, and in restitution for wrong done. Such a harvest cannot but be visible to all men, if it is really there to be reaped, and all Christians, and others as well, may now anxiously look out for and watch what the harvest shall be.

#### KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

THE twenty first public meeting of this now well-known missionary society was held last Friday evening, November 30th, in the Convocation Hall of the college which was filled with an attentive and interested audience. Besides singing very tastefully performed by the Glee Club, and a quartette, a very practical inaugural address was given by the president, John McNicol, B.A., dealing with the life, the work and character of David Brainerd. An address was also given by the Rev. Jonathan Goforth with his characteristic earnestness on "Our Great Commission," setting forth forcibly the great need of men in heathen lands, and the vast disproportion in number of those at home as compared with the supply abroad. The Rev. Dr. McTavish by the excellent manner in which he filled the chair helped the missionary spirit of the meeting not a little. At this meeting the fiftieth annual report of the society was circulated from which we glean some interesting particulars respecting the society and its work.

It was organized fifty years ago "for the purpose of evangelising the French Canadian Roman Catholics. In 1873 this work was formally abandoned, and the society now devotes itself to sending the gospel to the more recently settled parts of Canada and other places not provided for by the church, also to the fostering of a missionary spirit among the members, and the promoting of missionary objects." The chief object to which this society directs its energies is active work on the field during the summer months. Last summer twenty-nine missionaries were sent out—five to British Columbia and the North-west, nineteen to Algoma and Muskoka, and five to other parts of Ontario. Many of them had to do pioneer work, such as opening up new stations and holding meetings here and there in scattered settlements, wherever the people were able to assemble in small companies. A large portion of the expense of these fields is met by the people. For the balance not so provided, for amounting to upwards of \$2,000, the society trusts that those who have so liberally supported it in past years will feel encouraged by what has been accomplished to contribute again this year.

In addition to work done in the summer, supply is given to two stations in the city—Chester and Claremont. Mission work is also carried on by members of the society at the Gaol, Central Prison, Sick Children's Hospital, Grace Hospital, Old Women's Home, Convalescent Home and other places in the city. A summary of statistics shows the number of fields occupied to be 29; time: 13, six months; 16, four months. Number of stations, 98; 53 had weekly, 36 fortnightly, 4 monthly and 5 occasional services. Number of week night meetings, 51; number of Sabbath schools, 57; number of Presbyterian families, 569; total number of members, 783, of which 71 were added this year; total contributions from fields, \$3,820.79; total cost of fields, \$5,935.45; cost to the society, \$2,114.66.

If it is good, as the wise men say, "that a man bear the yoke in his youth," the young men who go out to these fields and do the kind and amount of work needed have certainly the most admirable opportunities to bear the yoke of hard yet not uncongenial or unpleasant work. Fields of labor 40 miles, 195 miles in length, and from ten to twenty

or thirty miles travel on Sabbath, require those who supply these fields to "endure hardness as good soldiers of Christ." The work itself is carried on among a great variety of kinds of people, Chinamen, railway men, farmers, ranchers, fishermen, lumberers, mill-hands, miners, tourists and others.

"Speaking generally says: one of the student missionaries who labored in British Columbia of the inhabitants of this mountain country, it may be said that a false impression regarding them is current in Ontario. The popular notion about the 'Woolly Westerner' has very little foundation in fact. He is by no means a lawless rascal. His notions of social life certainly differ in many respects from those held by the Ontario man, but, in the opinion of your missionary, this is not infrequently a compliment to the westerner. A splendid spirit of generosity and frankness goes far towards excusing the prevalent air of carelessness. In no single instance was there manifested a spirit of disrespect towards your representative."

Besides being encouraging to those engaged in this labor, it ought also to be encouraging to the church to hear the uniform testimony borne by the missionaries to the liberality, the self-sacrifice and kindness shown by those among whom they labored in those new and spiritually destitute regions and by people who, for the most part, are struggling with pecuniary difficulties. As would be expected from this, a like uniform testimony is given by all the laborers to the grateful appreciation of their services shown by the interest and attendance at the meetings for worship on Sabbath days and during the week as well. These meetings are held in a great variety of places—railway depots, reading rooms, boarding houses, as well as churches and schoolhouses, wherever in fact a few people could be got together that place became a Bethel. The kinds of work done besides preaching on Sabbath and week days consisted of visiting from house to house in places where these were often few and far between, Sunday school, and in some cases of week day school work, prayer meetings, singing classes, teaching Bible class, and organizing and conducting Christian Endeavor meetings.

In every field were several stations and, according to their distance and number, services were held weekly, fortnightly or monthly on Sabbaths and week nights. On all the fields and at many of the stations it is interesting to see that, owing to the kind offices and interest of ministers near, or the missionary superintendent such as the Rev. Mr. Findlay in Algoma and Muskoka, the sacraments of baptism and the Lord's supper were dispensed, and that on these occasions not a few were added to the church upon profession of faith, showing that the work of the missionaries was bearing good fruit. The whole report is admirably prepared and presents the work of the society in a way thoroughly interesting to those who have any sympathy with the work and cause of Christ. One cannot also but admire the spirit of hearty hopefulness and faith and courage which breathes in and brightens the report of every missionary from every field. It would be difficult to over estimate the amount of gladness and blessings imparted by the labours of the agents of this and kindred students' societies to the scattered settlers in the mountains, on the prairies and in the forests and the good done, it would be difficult to exaggerate what the church owes to the labours of such societies as furnishing in the first place a practical training school for students for the ministry, and as a means for arresting the downward tendency where men are deprived of the gospel, for the maintenance and extension of the Church, and as a means for consolidating and strengthening all those beneficent and ennobling activities inseparably connected with the Christian church, and which go to build up a people in the righteousness which exalteth a nation.

#### DEATH OF DR. W. CHALMERS.

FOR the facts in the following sketch of this well-known divine, we are indebted to the columns of the *Christian World*, London, England. Rev. Dr. William Chalmers, Dr. Dykes' predecessor in the Principalship of the Presbyterian College, London, died lately at his residence, Lansdowne Road, Notting-hill, aged 82. His illness was of a very distressing nature, and for months past his death was almost daily expected. Dr. Chalmers had a striking presence, and when in his prime was a vigorous platform speaker, his voice being always raised on the side of freedom and progress. He was also

a good preacher and delightful company. While studying in Edinburgh he assisted to report the debates of the General Assembly, when the Veto Law was passed, which eventually led to the Disruption and formation of the Free Church. At the Disruption, in 1843, Dr. Chalmers, who had recently been married, readily cast in his lot with the Free Church, leaving his appointment as parish minister of Dailly, Ayrshire. He became widely known as "Chalmers, of Dailly," and accepted an invitation to undertake a journey to America, to raise funds for the infant Free Church. On his return a handful of people who had seceded from the Swallow Street Church, London, because the main portion of the congregation remained in connection with the Scottish Establishment, invited Dr. Chalmers to become their minister. He did so, and, in course of time, Marylebone Church was erected. Here he laboured for twenty-three years until the synod appointed him to a professorial chair in the Presbyterian College. He was succeeded at Marylebone by the late Dr. Donald Fraser, the present minister being Dr. Pentecost. For twenty years Dr. Chalmers continued his connection with the College, becoming the Principal on the death of Dr. Lorimer. On the occasion of his ministerial jubilee in 1886 Principal Chalmers was entertained by his friends in London, and presented with a cheque for £600. Six years ago, owing to failing strength, he retired from the college. The degree of D.D. was conferred upon him by the University of Aberdeen, and he was twice Moderator of Synod.

#### THE HOME MISSION FUND AND THE BRITISH CHURCHES.

FROM private letters received, I understand that certain ministers in the North West and B.C., are making arrangements to visit Britain at an early date, for the purposes of soliciting contributions for church debts, or other schemes and projects, altogether apart from, and unauthorised by the Home Mission Committee. The gratifying response given to Mr. Gordon's appeals last year, has evidently led to the belief that *any one can of his own notion*, or at the bidding of his congregation, make a raid upon the Presbyterian churches in Scotland and Ireland for money.

In view of the great kindness of these churches, and the co-operation of their Colonial Committees in our great mission work, I think it most unwise, as it is unwarranted, for any of our ministers (especially in the North West) to ask contributions from old country congregations, and thus injure the work of the Committee. Presbyteries should discourage, and refuse permission, to all such irresponsible missions, and allow nothing to interfere with "the forward movement" initiated on behalf of our North West missions. It will require, during the present year, all that is sent from Britain, and extraordinary efforts on the part of our own church, to enable the Committee to meet its indebtedness at the end of March next. Anything that takes away money from the General Fund, will lessen the amount then due to our missionaries.

While I write this on my own responsibility, I am sure that the Home Mission Committee are in perfect accord with the views I have expressed.

WM. COCHRAN.

Convener Home Mission Committee.

Brantford, Dec. 1st., 1894.

#### MANITOBA COLLEGE.

THE collection for Manitoba College is appointed to be taken up on the 3rd Sabbath of December.

The attendance is large this year than in any previous session. The summer session, which was instituted in accordance with a general wish of the church, has increased our expenses considerably. Notwithstanding this, the amount contributed by Eastern congregations in aid of the college was last year less instead of greater than formerly. This may have been due to the pressing need of other funds. If the reduction is continued, however, still more, if it is carried any farther, it must result in the financial embarrassment of the college, an issue which no one who knows its intimate connection with our whole work in the West could desire, or indeed do anything but deprecate.

JOHN M. KING

## The Family Circle.

### OMISSION

I might have said a word of cheer  
Before I let him go  
His weary visage haunts me yet;  
But how could I foreknow  
The slighted chance would be the last  
To me in mercy given?  
My utmost yearnings cannot send  
That word from earth to heaven.

I might have looked the love I felt;  
My brother had sore need  
Of that for which you shy and proud  
He lacked the speech to plead  
But self is near, and self is strong  
And I was blind that day;  
He sought with my careless eyes  
And went, athirst, away.

I might have held in closer clasp  
The hand he laid in mine;  
The pulsing warmth of my rich life  
Had been as generous wine.  
Swelling a stream that, even then,  
Was ebbing faint and slow,  
Mine might have been (God knows!) the art  
To stay the fatal flow.

The word, and look, and clasp withheld  
O, brother-heart, now stilled!  
Dear life, forever out of reach,  
I might have warmed and filled  
Talents misused and seasons lost,  
O'er which I mourn in vain—  
A waste as barren to my tears  
As desert sands to rain!

Ah, friend! whose eyes to-day may look  
Love into loving eyes,  
Whose tone and touch, perchance, may thrill  
Sad hearts with sweet surprise,  
So instant, like your Lord, in love,  
And lavish as His grace,  
With light and dew and manna-fall,  
For night comes on apace.

—The Congregationalist.

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### MARJORIE'S CANADIAN WINTER.

BY AGNES MAULE MACHAR.

#### CHAPTER X V

#### CARNIVAL GLORIES.

After a Sunday which was marked by a quietness that seemed unaffected by the presence of so many strangers, and the prospects of so many exciting novelties, the celebration of the Carnival began. Alan, who was the most enthusiastic member of the household in regard to the diversions of the week, kept the rest duly informed beforehand, and planned with careful calculation how Marjorie, in particular, could manage to see the largest share of all that was going on. Dr. Ramsay, of course, was too busy a man for much sightseeing, and carnivals were no novelty to either him or Mrs. Ramsay. And as Alan was a rather youthful escort for his sisters and cousin, much satisfaction was expressed when Professor Duncan accepted sundry hints thrown out by Marjorie and Millie, and placed himself at the disposal of the party for the four great evenings of the Carnival.

Monday evening had two events on the programme—the opening of the new *Tuque Bleue* toboggan slide, and the unveiling of the colossal ice lion. As this new slide was the one which, from its convenient nearness, the young Ramsays meant to frequent, Alan, Jack and Millie were very anxious to be there at the opening, so it was arranged that they should go there first, staying just long enough for Alan to take them down the slide once or twice, and then walk down to the *Place d'Armes*.

The *Tuque Bleue* slide was a purely artificial one, the tall wooden platform being erected in a large open field, stretching from St. Catherine Street to Sherbrooke Street, thus giving sufficient space for the toboggans to gradually come to a stop. The electric lights made the gay scene as light as day; a huge bonfire close by threw its ruddy glow athwart the white light and black shadows and Chinese lanterns, and soaring rockets added to the picturesque effect. The inclined plane from the platform, about forty feet high, was divided into five spaces by raised lines, so that five toboggans could come down abreast without any risk of collision. As soon as the slide was declared open, a number of toboggans waiting at the top with their merry crews, shot down with lightning speed, and were in a few moments

at the end of the course—their occupants quickly scrambling out of the way of those that were following as fast as safety permitted. Marjorie declined to be enticed to the platform for that evening, preferring to stand beside Professor Duncan and watch the animated scene. And, indeed, she had never even dreamed of anything like it before. The long white expanse of snow, bright with the variegated lights, the thunderous and constant rush of the fast-flying toboggans, the merry shouts of their occupants, the picturesque crowds of spectators, most of them arrayed in blanket costumes of many colours, red, white or blue, with gay striped borders, made the scene quite unique, more like a page out of a fairy tale than a bit of actual reality.

Both Marjorie and Professor Duncan were standing absorbed in the fascination of the spectacle, Marjorie trying to distinguish Alan and Jack and Millie, as they flashed past among the rest, and too much engrossed to notice the by-standers moving to and fro close by. But suddenly a very familiar voice and intonation sent her thoughts flying off to old homes cenes, before she was conscious of the reason. The next moment she looked eagerly around. Yes, sure enough! there was no mistake about it. Not ten yards off, as intent as she on the spectacle, stood Nettie Lane, her father and a cousin of Nettie's, also well-known to Marjorie. It looked so strange, yet so homelike, to see them. As Marjorie darted toward them, Nettie looked round, and there was a delighted recognition. Marjorie had hardly thought she should have been so glad to see her old school friend again.

'Well, now, isn't it funny we should meet you so soon!' exclaimed Nettie, when the first exclamations of surprise were over, and Professor Duncan had been introduced to the strangers.

'When did you come?' asked Marjorie.

'Oh! we got here Saturday night, and we were awfully tired yesterday. We're at the Windsor, you know, and to-day we were driving all round the city. Father wanted we should see it, but we were most frozen when we got in. I think it's frightfully cold here, so we had to stay in to get thawed. And we were going to find you out the first thing in the morning; but it's splendid, isn't it, meeting here? I think it's all lovely! But I should be frightened to death to go down in one of those things.'

'Oh! it's not so bad when you get used to it,' remarked Marjorie, with a little pride in her enlarged experience.

'Have you been down in one, then?' Nettie asked, much impressed, and Mr. Lane, who had been talking with Professor Duncan, laughed, and said that 'Nettie would never be happy now till she went too.'

'There are my cousins now,' said Marjorie. 'See, you can get a better sight of them now—they're just stopping—and getting up.'

'What! that tall lad in the blanket suit and red cap and sash?' asked Nettie, regarding him with great admiration as a distinguished-looking personage, quite eclipsing his more soberly attired companions.

The three had now had all the tobogganing they wanted for that evening, and, leaving the track, came round to meet Marjorie and the professor, and were duly introduced to her New York friends. As the latter were also eager to go to see the ice lion, they all went on together, Mr. Lane hailing a sleigh near the entrance, into which the whole party managed to squeeze themselves by dint of a little ingenuity. As they drove down town, both Marjorie and Nettie had a hundred questions to ask. Nettie explained that their visit was quite a sudden idea. Her father had some business in Montreal, which he thought he could accomplish best in person, and as her aunt and cousin in New York wanted to come, he thought he would take Nettie also. Her aunt had remained at the hotel, having had enough of the keen, frosty air for one day.

'Father wanted mother to come,' explained Nettie, 'but you know how busy

she always is, with meetings and things. She thought it was very nice for me to go, but she said she'd rather stay at home and attend to her poor people, than go to all the carnivals that ever were.'

Marjorie felt a livelier emotion esteem for Mrs. Lane than she had ever known before. After knowing Mrs. West, she could better appreciate Mrs. Lane's Christian zeal and devotion, even if she had judged her dear father too rashly.

They had not nearly got through the rapid interchange of queries and answers when they found themselves down at the great square, where the tall church towers rose stately in the white electric lights. Marjorie tried to explain to Nettie something of the gallant feat of *Maisonneuve*, that had become so associated in her mind with the *Place d'Armes*, but Nettie was too much interested in the present fireworks to care much about—

—'old, unhappy, far-off things  
And battles long ago.'

Mr. Lane, however, was genuinely interested in the reminiscence, and was delighted when he found in Professor Duncan a companion who could gratify his desire for information about the past as well as the present. Their sleigh was drawn up with others on the edge of the square, whence they could see fairly well over the crowds that encircled the point of interest. Amid a great blaze of fireworks, hissing rockets, Roman candles and colored lights, the lion was unveiled, crouched on a pyramidal pedestal of ice, at the sides of which stood ice-fountains, apparently playing, the whole being encircled with great white cannon balls of ice and snow. The lion himself showed as much spirit as was possible with his hard and cold composition. He sat with head erect and open mouth and paw half-uplifted, as if in angry menace.

'Not quite so bad as the American eagle, as he is generally portrayed,' remarked Mr. Lane after they had scrutinized him for a few moments, getting a good view of his great head in profile from their post of observation.

'What a jolly lion!' exclaimed Alan.

'I think he's a beauty!' exclaimed Nettie, enthusiastically; and Marjorie and Millie wanted to know whether he was English or French.

'Both, I'm glad to say,' said the professor, then added musingly:

'I wonder what he's thinking of—the dynamite explosion at St. Stephen's, or the fortunes of our brave men in the Soudan, or Gordon shut up still, I fear, in Khartoum!'

'Yes, indeed,' replied Mr. Lane. 'He has enough to make him look anxious. It's a ticklish time for your Government just now.'

And the two gentlemen began to talk politics, while the others watched the lion in silence, as blue lights began to burn and throw about him a weird effect; rapidly changing as yellow, green and rose-colored fire and smoke-clouds varied the coloring. Several showy pyrotechnic devices followed, while the rockets and Roman candles continued to go up, and showers of colored meteors came down about the gleaming sides of the lion, who remained calmly grim and unflinching to the end, when at last he was left to keep his lonely watch through the silence of the moonlight night. Weeks after they all remembered how the lion had suggested Gordon's solitary watch in the desert. For when the sad news came, they knew that that very day Khartoum had fallen, opened to the Mahdi by the traitor Faragh; and that a treacherous stroke had ended at once Gordon's lonely watch and his brave and devoted life.

As they drove up to Dr. Ramsay's house to deposit the young people there, it was settled, by Alan's suggestion, that Nettie should come to spend the following afternoon with Marjorie, and that they should all go together to see the opening of the new slide at St. Helen's Island in the evening.

Accordingly, next day, Mr. Lane brought Nettie up to the Ramsays', where she was introduced to Mrs. Ramsay, Marion and the little ones. She was eager to see how every

thing looked in a Canadian home, and went especially into raptures over the toboggan standing in the entry, and the snow-shoes hanging up in the hall. But her admiration reached its height when Effie came in, rosy with play, her bright eyes and dark locks just peeping out of the peaked *capote* of her little pink-bordered blanket-coat; for it was a bitterly cold day, and the warm *capote* was a needed protection.

'Oh, you cunning little thing!' she exclaimed when she had kissed and hugged Effie—more to her own content than Effie's. Millie looked up from her book with a surprised and rather indignant expression in her keen eyes, which Marjorie rightly interpreted, and laughingly explained that Nettie did not mean to use the word 'cunning' in the sense they usually associated with it. Effie understood the admiration well enough if she did not the word, and went off to get her Christmas doll to show, that 'Millie and Marjorie had dressed for her,' while Norman brought in their own little toboggan for exhibition, and offered Nettie a ride on it. As for Robin, he justified his mistress's high opinion of his sagacity by his evident cordial recognition of Nettie, with whom he had been a great favorite.

Cold as it was, Nettie thought she should like to go for a brisk walk along Sherbrooke Street, and Marjorie and she set out, well muffled up, for Nettie had added a 'cloud' and some other wraps to her outfit since she had experienced 'carnival weather.'

'I think your cousin Marion's just lovely, Marjorie,' said Nettie, as soon as they were out. 'And your aunt's real handsome, and I'm sure she's very kind, though she's so quiet. But they're all splendid! I think it's ever so much nicer for you to be there where it's all so lively, than to be all alone in a dull poky house all day.'

'I'm very fond of my aunt and cousins,' said Marjorie, 'but you know "there's no place like home," and I should never find any house "dull or poky" where my dear father lived.'

'Well, anyhow, it's a very good thing you've got such a nice home to live in while he's away,' rejoined the practical Nettie, and this, at least, was incontrovertible.

They walked far enough to get a distant view of the 'Montreal slide,' at the other end of the street, crowded with tobogganers in spite of the cold. By that time, however, they were glad to turn, but not before a gentleman they met had stopped to warn them that one of Nettie's ears, which was exposed to the bitter wind, was getting frost bitten. She was very much frightened, but Marjorie told her it was nothing, it would be all right in a few minutes. And then she rubbed it with the corner of her fur cap, which her uncle had told her was the best thing to do under such circumstances; much better than using snow. And presently Nettie declared that her ear was burning so that somebody must be praising her to the skies.

As they passed the Wests' handsome mansion, Marjorie pointed it out to Nettie, telling her how Ada and she had become great friends. Nettie admired the exterior exceedingly, and declared that she would give anything to see the inside. Marjorie did not see very well how she could be gratified, however. The Wests' house was full of visitors just then, and Ada was engrossed, of course, with them, and Marjorie thought that Mrs. West might consider it a great liberty if she were to take a friend of hers there unasked. However, fortune favored Nettie. As she wanted to go to the hotel for something she wished to show Marjorie, the two girls went down to the Winsor, and Nettie took Marjorie through the spacious and beautiful drawing rooms of that fine hotel. As they passed through, Marjorie encountered Ada and her mother, who had been paying a visit to a friend, also staying there. Of course Ada, who had not seen Marjorie for several days, stopped to talk, and Nettie was duly introduced, and to her great delight received an invitation to come with Marjorie to pay Ada a visit next day. Nettie showed her friend her own room, commanding an excellent view of the ice-palace, and said that her father wanted Marjorie to dine with them the next evening, and that he was going to invite the whole Ramsay party, Professor Duncan included, to come to see the 'storming' of the ice-palace from the windows of their own rooms which would accommodate them all.

(To be continued.)

## Our Young Folks.

### MOTHER'S ROOM.

'Tis the cheeriest room in the household,  
With window-seat battered and bruised;  
Where the carpets, the chair, and the table  
Are never too good to be used.

Here little ones come with their sorrows,  
Or bubble with laughter and noise;  
Bring sweetest caresses and kisser,  
And scatter their books and their toys.

There's an unceasing patter of small feet,  
An opening and shutting of doors;  
And the room that was swept and garnished,  
Is covered with spoils and stores.

In the dawn of a summer morning  
There's a scampering down the stairs,  
And every one knows they are coming,  
They whisper so loud their affairs.

And when the day's lesson is over,  
They come with their chatter and song,  
To the sunniest room, where dear mother  
And all that is lovely belong.

If the threads of their lives get tangled,  
She quietly straightens them out,  
And gathers them, sweetly united,  
Her little low rocker about.

Dear mother, o'er all presiding,  
Oh, honored and beautiful queen,  
You gather your loving subjects  
With a grace that is rarely seen.

Then who, to keep spotless and tidy  
The carpets, the windows and doors,  
Would lose the sweet laughter of childhood,  
And love from such beautiful stores?

—Vick's Magazine.

### THREE HAPPY CHILDREN.

Two of them were in the very last place where you would have thought of looking for them—the children's ward of a large city hospital. The truth is that merry Kitty McClean would not only have been happy in any place where she was kindly treated, but would have helped to make sunshine there for all who knew her. Her red hair curled in bright little rings on her restless head; her very eyelashes curled up so tightly that you wondered if they ever could let the eyelids down over the laughing blue Irish eyes beneath them. Indeed, they seldom did till evening came, and lights were dim, and, with all the other children, Kitty went off herself to the "Land of Nod." The nurses came to think that her sunny nature was a great help to whoever was put in the bed beside hers; and there you would find my second happy child.

You would not have thought him very happy if you had seen him when he was first laid there, so thin and so white that the big freckles on his cheeks looked as if he had gone quite far behind them. But Don (he had begun life as 'John') was better now, and could sit up in bed and watch Kitty's wonderful pranks with her forlorn old doll, and laugh quite loudly at her fun; and all Kitty's loving heart went out to her little neighbour, and she never tired of trying to amuse him. One day in winter Kitty had been lying unusually still for some time, and Don was beginning to be sleepy, when suddenly she exclaimed: 'It's just only four weeks and two days before Christmas!'

'What's Christmas?' said Don, drowsily.  
'Why, Don Peter! don't you know about Christmas?'

'No,' Don said. There were so many things Don didn't know that he was never surprised at a new one.

'Well,' said Kitty, and she drew a long breath and began an exciting but rather jumbled account of Christmas-trees and evergreens, singing and sermons and stockings, candy and cards and oranges, till Don began to think it one of Kitty's delightful fairy stories.

'Do they have Christmas-trees here?' he asked.

'Not trees,' said Kitty; 'they're in the churches; and, oh! they have candles all lighted, an' jewels, an' icicles, an' large bags of candy, an'—'

'But here,' interrupted Don; 'what do they have here?'

'Well, last year,' began Kitty (for she was one of the oldest inhabitants of the ward) 'they put wreaths and texts on the walls, and we all hang our stockings at the foot of

the bed, and in the morning we found things in them—things to eat, you know, and oranges, and playthings, and I got my doll and a picture-book, but I gave that away; and everybody that Doctor said might, had chicken and ice-cream for dinner.

'What will you have this year?' said Don.  
'That's just the fun of it—nobody knows; you have to be surprised. But I know what I hope I'll get. I keep saying it over and over to myself to make it come true.'

'What is it?' asked Don.  
'A Noah's Ark,' said Kitty.  
'What's a Noah Sark?'

Kitty was so overcome by this terrible ignorance on Don's part that she sat up at once and began another ecstatic description. And such an ark and such animals! None of the miserable frauds one sees now in the shops, stuffed with straw and only a poor layer of cheap animals under the roof. Kitty's ark—the one she made Don see—was full, all of it, with the most delightful animals. The elephants all had trunks, and the giraffes deliciously long necks. The dove had the olive branch, and there were two of every kind. And as for the horses! If Kitty had a passion in life, it was for real horses, and before she came to the hospital she had often been found hugging the most convenient leg of any dray horse that stood near the sidewalk, or stretching up on tip-toe to stroke the patient head. Don knew a great deal about horses, too, and when he began to help Kitty imagine the manes and flowing tails of the wonderful steeds that were to come out of her ark, he became so excited in his turn that the nurse came and ordered a nap and no more talking for them both.

Day after day the two children lay in their little beds talking about Christmas, and the Noah's Ark that would certainly come then. Every day Kitty had thought of a new animal they would probably find under the roof, and every day Don thought of a new color for the span of horses. By this time they were quite sure there would be two Noah's Arks, one for each child; and such processions and such circuses as they would make! Indeed, Don began to grow cross because it was so long before the day would come, and more fretful about everything, even with Kitty's patient efforts to amuse him, until at last the Doctor said the poor little fellow was very ill, and must be kept perfectly quiet. Then it seemed to Kitty that a long time before Christmas

came Don's little bed might be quiet empty, and Don himself far away in that 'Happy Land' where, the nurse said, some other tired children that she missed had gone to get well. But Don did not go away. This is a story about happy children, and I will tell you at once that he, and Kitty too, grew quite well and strong again; indeed, you may see Don any day for yourself, a tall, good-natured, freckled boy, who delivers the morning papers on the avenue. But Kitty could not foresee this, and she was really very anxious and very much relieved when, just before Christmas, Don's fever went away and he could sit up among his pillows and talk about the Noah's Ark again.

But it is quite time for me to mention my third happy child. He was the Doctor's boy, and you would find him in one of the handsomest houses on the avenue. On the very day that Don sat up for the first time, he was lying at full length on a soft rug, looking at the bright fire and smiling at his own thoughts, till his mother said, 'What amuses you, Bert?'

'I was thinking how I used to let you write letters to Santa Claus for me when I was a little kid, and burn them in the grate, and how surprised I was to get everything I asked for. I know what I would write for now.'

'You can tell me; you know your father told you we had bought our present for you already.'

'Won't you tell any one?'

'Certainly not.'

'Then, no one knows how much I want a big, real bicycle.' His mother laughed, and then said: 'I suppose we don't, Bert. But have you picked out the things you mean to send to the Hospital children? I am going there to-morrow while you are at school.' Bert went to the closet where he kept his special treasures, to pick out some to give away, as he did every year with his mother's help. 'What! Are you going to give away your beautiful German Noah's Ark? You have kept it so carefully and liked it so much.'

'Yes'm,' said Bert, a little sadly. 'I heard papa telling about that little sick girl who talked about animals and horses so much, and I thought she could play with these in bed.'

So it came about that when the ladies were arranging the presents for the Hospital children, and one of them exclaimed, 'Look at this Noah's Ark, it is such a beauty,'

the nurse said, 'Do give it to Kitty McClean. She has been talking about one for weeks, and she deserves it, the darling!'

Christmas morning came at last to the impatient little children in the city. Long before the very first bit of light, while the night lamp was still burning in the long ward, Kitty was wide awake, looking with eager interest at the long object at the foot of her bed. The light was very dim, yet it looked—it certainly did look—like the Ark. She reached down and felt it with trembling fingers. It was! It was! She lay down again to wait for morning, too excited to sleep, thinking of the wonderful things those animals were to do, and of how she would make Don laugh.

Don! Kitty had not noticed his present. She sat up again and tried to see what was on his bed. It was something flat and thin and large; it might be a box of soldiers, but it was more likely to be a picture-book. It looked more and more like a picture-book. Don did not care for pictures; Kitty did not care very much for them herself. She lay down again, and was so very still that the nurse who came and looked at her thought her sleeping. After some time Kitty sat up again; no one was looking. She slipped to the floor with the precious ark in her hands and laid it at the foot of Don's bed, and carried to her own the picture-book.

That was a wonderfully happy Christmas. The Doctor's boy could hardly believe his eyes when he saw in his room the very bicycle he had been wanting. There were many other presents, but that was the great and perfect delight. At the Hospital there were shouts of joy in the children's ward, and there were so many flowers and oranges and such a good dinner! The Doctor said Don must stay in bed, but he might have some of the chicken, and that Kitty might sit in the high chair by his side. The wonderful animals marched up and down over the counterpane; the horses pranced, and sometimes the lions tried to run, so that Mr. Shem had to march beside them while his wife walked with the birds, and the pig rode on the elephant's back. Kitty had had a little whispered talk with the nurse first, and she had kissed her and said: 'You dear!'

In all the great city you could not have found three happier children. Dear little boy, dear little girl, which of them do you think was the happiest? Gertrude H. Linnell, in *The Outlook*.



THE LADIES' HOME JOURNAL will publish as one of the features for 1895, a vigorous and trenchant article by the Rev. John R. Paxton, D. D., entitled

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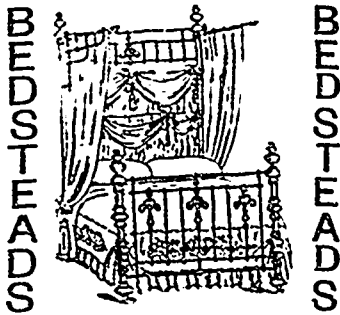
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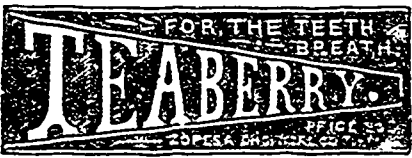
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Ministers and Churches.

The congregation at Winchester gave a collection of \$52.50 at the Thanksgiving service.

The free-will offering, for the schemes of the church, at the thanksgiving services in Deloranic, Man., on Nov. 25th, amounted to \$75.85.

The Presbytery of London has nominated Rev. Dr. Proudfoot, and the Presbytery of Guelph, the Rev. Dr. Torrance, for Moderator of the next General Assembly.

The thank-offering at St. Andrew's Presbyterian Church, Picton, on Thanksgiving Day, was the largest recorded in the history of the church on any similar occasion.

The new church at Winchester is rapidly approaching completion. The dedication will take place about the close of the year. The structure is considered a gem of architecture.

At a meeting of the congregations of Norwich and Brockton on Monday Nov. 19th, to moderate in a call, it was unanimously decided to extend a call to Mr. T. M. Miller, a recent graduate of Queen's.

Mr. J. M. Kellock, M.A., has been called to Morewood and Chesterville. Salary nine hundred dollars and manse. If Mr. Kellock accepts, the ordination and induction will take place at Morewood, Tuesday, Dec. 4th, at 7.30 p.m.

For the first time during his long connection with the county of Oxford, Sir Oliver Mowat spent Sunday, the 25th ult., in Woodstock. He attended Knox church in the morning, and the Central Methodist in the evening.

The lecture room, corridors and vestry of St. Andrew's church, Victoria B. C. (Rev. W. L. Clay B.A., pastor), have been tinted, brightened, and generally improved and beautified by the Ladies' Aid Society in connection with the church.

The Rev. Dr. McClelland, of Havelock, lately paid a visit to Montreal and was the guest of Rev. Dr. Smyth and Mr. John Neilson, of St. Henri. He preached for Dr. Smyth, in Calvin church, on Sabbath morning, before a large audience, with much acceptance.

The session of St. John Presbyterian Church, Hamilton, met lately and resolved that in the mean time the pulpit will be supplied, if arrangements can be satisfactorily made, principally by one clergyman, but other ministers, eligible to be called to the church, will be heard.

The opening evangelical service in Knox Church, Hamilton, by Rev. Mr. Meikle, was held on Wednesday evening 21st ult. The topic was "Forgiveness of Sin." Rev. Mr. Murray assisted in the service, which was considerably brightened by the singing of the combined choirs.

The Presbyterian congregation, at Virden, Man., was taken completely by surprise on Sunday morning, the 18th ult., by the announcement of the resignation of the pastor, Rev. W. Beattie. His leaving will be a severe loss to the community, and one that they will find almost impossible to make good.

The council room, Winchester, was crowded to the doors on the occasion of the second meeting recently of the Literary Society. Rev. D. G. S. Connerly, M.A., was introduced and gave a charming address entitled "A Wreath of Immortelles," in which the lives and poems of Tennyson, Poe and Burns were interwoven

Rev. Dr. Smith of Queen's College, Kingston, preached lately in St. Andrew's Church, Pakenham, and in Cedar Hill. He is soliciting subscriptions for Queen's College, which he brought very forcibly before the congregation, and on Monday he stated to a member of the congregation that he had then \$300 or over subscribed.

The first annual thanksgiving meeting of the Avondale W. F. M. S., Tilsonburg, was held last week in the manse. The offering was a very gratifying one for a young society. It was organized about a year ago by Mrs. Thompson, of Ayr, with Mrs. Thompson as president. There was a gratifying increase of members at the Thanksgiving meeting.

The Rev. Geo. Sexton, D.D., LL.D., of St. Catharines, on a recent Sabbath occupied the pulpit of Calvin Church, Pembroke, and delivered two powerful and eloquent sermons, and on the Monday and Tuesday evenings following delivered very able lectures on questions bearing on the relations of Science and Theology. Dr. Sexton is a favorite in Pembroke and is always welcomed to the pulpits and platforms of the town.

The 5th anniversary of the Allandale Presbyterian church, was celebrated on the 18th and 19th ult. Rev. John Burton, of Gravenhurst, preached Sunday morning and evening and the Revs. D. D. McCleod and J. E. Lancelley, of Barrie, spoke in the afternoon. A social tea and entertainment were given on Monday evening. The financial proceeds, which amounted to \$120, will be devoted to the building of a church shed.

The Rev. Dr. Thompson, a returned missionary from China, who was in Montreal last spring, and did much good work in many ways in connection with the Presbyterian Church amongst the Chinese, has, by that church, been recalled to act as missionary to the Chinese in the city of Montreal and other places in this province, where Chinese are settled. Mrs. Thompson has for a eleven years assisted her husband in his missionary labors in Canton, China. Dr. Thompson lately made a short address in the Chinese language to the Chinese scholars attending the Sunday school of the American Presbyterian Church, who listened with deep interest and expressed by their beaming faces how glad they were to have someone amongst them who could speak their language and understand them.

The sixth Annual meeting of the Toronto Christian Endeavor Union will be held in Sherboyrne St. Methodist Church, Thursday Dec. 6th, when the secretary's annual report will be given and officers for the ensuing year elected. Mr. S. L. Mershon, of Chicago, secretary of the Missionary Extension Course, is to deliver the address of the evening.

On the evening of Thanksgiving Day a thank-offering service was held by the Women's Foreign Mission Society of St. Andrew's Church, Sonya, in which the ladies of the congregation were invited to participate. An appropriate program was rendered and refreshments served. When the thanksgiving envelopes were opened the proceeds were found to amount to \$30. The offering taken up was in aid of the British and Foreign Bible Society.

Rev. Mr. Maclean has attained his majority as pastor of St. Andrew's congregation, Belleville. Twenty-one years ago, Sunday, Nov. 9th, 1873, he preached his first pastoral sermon in St. Andrew's church. During those two decades with each succeeding year he has taken a larger place in the confidence and affection of his people. Mr. Maclean has been longer a pastor in Belleville than any other of the city clergymen with the single exception of Mgr. Farrelly.

The Women's Foreign Mission Society of St. Andrew's Church, Sunderland, held their thank-offering service on the 12th inst. Collection \$32. The pastor, in the course of an address, said that, while grateful for the increasing missionary spirit in all our churches, he hoped the day was not far distant when Christian people and pastors would be so imbued with the missionary spirit that, in villages like Sunderland, they would do with one minister and support the other three in the foreign field.

The East Adelaide Presbyterian church, of which Rev. J. McKinnon, B.D., is pastor, and which had been closed for seven weeks to undergo repairs, was re-opened on Sabbath, Nov. 25th. Both services, morning and afternoon, were conducted by the Rev. J. G. Jordan, B.A., of Stratroy, and were largely attended. The church has been thoroughly renovated, the improvements costing in the neighborhood of \$300. Pastor and people are to be congratulated upon this evidence of increasing interest.

Jenny Jorand daughter of the late Henri Jorand, Esq. who was lately united in marriage to Mr. C. A. Colman, one of our missionaries to the Chinese in Victoria, had been closely identified before her marriage with the Chinese mission in Victoria since its inception. She had also been an active worker in St. Andrew's Church and Sabbath school. On the eve of her marriage she was presented with a very handsome portfolio by the members of her Sunday school class and the society of Willing Workers.

On Thanksgiving Day, the Rev. G. D. Bayne, of Pembroke, was assisted in the service by the Rev. Robt. Knowles, of Alice. Mr. Knowles referred to the wonderful progress of the congregation under the charge of Mr. Bayne during the past seven years. Mr. Bayne found 90 families and 140 communicants on his settlement in Pembroke seven years ago and now reports 188 families and 461 members. Mr. Bayne has done a great work in Pembroke. At a recent communion 160 new members were received, the majority on profession of faith.

Union thanksgiving service was held in the Presbyterian Church, Flesherton, on Thanksgiving Day. The attendance was good and the congregation of thankful worshippers was an evidence that there are a goodly number of thankful hearts in this community for the mercies of the past year. The music was appropriate and good Revs. Messrs. Wells, the pastor, and Rupert, Methodist, assisted in the service and Rev. Mr. Gardener, Baptist, preached the thanksgiving sermon from 2 Cor. 9, 15; "Thanks be unto God for His unspeakable gift."

At Knox church, Woodstock, on Sabbath morning, 25th ult., Rev. Dr. McMullen delivered an able and interesting sermon to a large congregation from Proverbs 14: 26, "In the fear of God there is strong confidence." During his discourse the Doctor said that at the present time the Christian faith was being attacked on all sides, by men who were digging in the earth, searching the sky and sea to bring up some point contrary to Christianity. But the people of God could afford to encourage these researches, as every theory of science and every research of the earth when sifted out only gave further evidence to substantiate the Christian faith.

The enlarged Presbyterian West End Church, Winnipeg, has been re-opened, and greater zeal in carrying on their church work is expected from now on under the ministrations of Rev. C. W. Gordon. The morning sermon was preached by Rev. Dr. DuVal, and the evening discourse by Rev. Dr. Robertson. The devotional exercises were undertaken by Rev. Principal King and Rev. Professor Hart, of Manitoba College. Large congregations were present at both services, and also at the one to the children, addressed by the pastor in the afternoon. An announcement was made by Rev. Mr. Gordon that the church building, outside of the improved heating and lighting was free of debt.

The formal opening of the Young Women's Christian Institute, Ottawa, took place recently. The hall of the building was filled with the friends of the institution, Mr. T. C. Keefer, occupying the chair. After the opening services, Miss Wright presented a report of the origin of the association, explained its objects and made a statement of the furnishing of the rooms by its friends. Mr. Chas. Magee, the treasurer of the building, stated that the land and building cost \$18,500, and there was still due to the contractor the sum of \$5,000. As there was

OR... THESE!

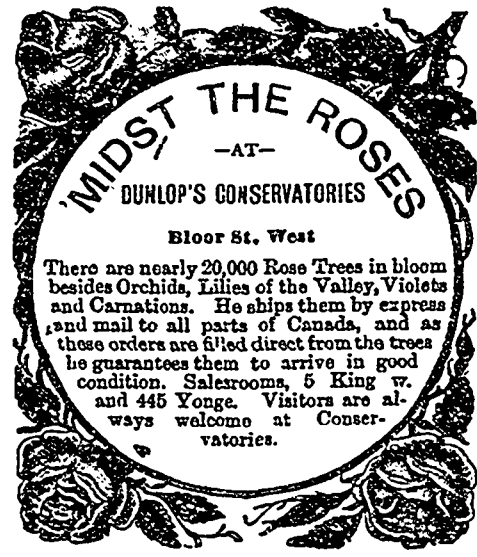
Letter Clips, Twine Boxes, Memo Tablets, Cheque Cutters, Cheque Blotters, Envelopes, Letter Openers, Paper Knives, Book Marks, etc. Blotters, Mucilage Pots, Pen Wipers, Calculators, Letter Seals, Sponge Dishes, Call Bells, Ink Wools, Engagement Tablets, Rulers, Pencils, Seals, Gold Pens, etc., etc., and scores of other choice pieces for the Davenport or Library Table.

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JEWELERS,

Cor. Yonge & Adelaide Sts.

"Something new every day" is the unflinching custom at "Diamond Hall."



only \$1.250 on hand to meet the liability the association must look to its friends to assist it in all possible ways to remove the liability. A good programme of music was rendered by Mrs. Brennan, Misses Bleakely and John, and addresses were delivered by Rev. W. T. Herridge, J. M. Snowden, Wm. McIntosh and R. R. McKay.

On the evening of Thanksgiving Day the annual thanksgiving supper, and missionary reunion, of the Brooklin Auxiliary of the Women's Foreign Mission Society was held. The service in the church was conducted by the pastor, Rev. J. B. McLaren, who found his duties unusually congenial. Rev. James Harris, Episcopal; Rev. T. W. Leggett, Methodist; Hon. John Dryden, and Wm. Smith, M.P., ably supported the speaker of the evening, Rev. R. P. MacKay, Foreign Mission secretary, who aroused a general interest with his map, and location of the mission fields of the church, and clear concise description

A Tonic

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate

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

Dr. E. Cornell Eaton, Philadelphia Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

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Beware of Substitutes and Imitations.



**IT LESSENS LABOR  
AND  
BRINGS COMFORT  
AND WILL SAVE ITS COST  
MANY TIMES OVER.**

of the whole subject. Bringing from his treasures of missionary lore, things new and old, he applied the simple old teaching of "Bethlehem" and the "Mount" to the pressing needs of the great work in these fields. The musical part was sustained by the choir and by the Holiday Bros. The little Brooklyn Auxiliary has experienced all the alternations of hope, doubt and fear as regards their right of existence, but once again they thank God, take courage and wait for the day. Subscriptions, \$56; monthly collections, \$15.50; door receipts, \$36.50; total \$108

**ODDS AND ENDS FROM QUEBEC.**

The Presbytery of Quebec has seven ministerial charges vacant.

Morrin College has five matriculated students in the first year; none in the other years.

The sum of one hundred and twenty thousand dollars, (\$120,000), obtained from the estate of the late Senator Ross, when safely invested, will enable the Governors to maintain an arts faculty in a fair, state of efficiency. Present revenue, say, \$2,000 anticipated increase, say, \$5,000; total \$7,000.

Halifax Theological has opened with forty students; not many years ago the attendance was only seventeen. Our friends by the sea are flourishing.

What is wrong with the friends of Knox College? Can't they wipe out that contemptible debt? And, if they can, why don't they? Foremost in numbers, foremost in advantageous situation, why should the college be allowed to drag financially? MEGANTIC.

**OBITUARY.**

THE LATE MRS. J. H. SHERIN, LAKEFIELD.

The deceased was a daughter of Rev. John McEwen, secretary of the Provincial Sunday School Association.

She was led at an early age to see that the first duty of life is to seek the kingdom of God and His righteousness. From that time until she was called home she was ever active, energetic and faithful in every department of the Master's work. At an age when most girls are considered too young to engage in Sunday School work, Mrs. Sherin took charge of a class of boys, almost as old as herself. For this class she prayed, studied and labored.

In the Senior Society of Christian Endeavor, Mrs. Sherin was a zealous active member. By

her example and influence many members of the society were led to take a deep interest in the work of the higher religious instruction of the church.

In 1891 a Junior Society of C. E. was organized in the congregation, and Mrs. Sherin was appointed superintendent, for which work she was eminently qualified. In 1893 she was appointed vice president of the County Union of Christian Endeavor. In her death the missionary movement in Lakefield suffers a severe loss.

Mrs. Sherin's ardent desire to benefit mankind in general was also exemplified by her work in the W. C. T. U. Her great executive ability led to her appointment as corresponding secretary at the organization of the union, a position held worthily by her till her call came. By her removal the union loses one of its foremost workers. She was characterized by fidelity to the Lord's cause, by decided convictions, by Christian principle, by steadfast piety. She led the only life worth living, a life of faith in the Son of God.

**THE LATE REV. J. ALLISTER MURRAY.**

The Presbytery of London at its last meeting put on record the following minute, prepared by the clerk, the Rev. George Sutherland, expressing the feeling of the Presbytery with regard to the character, attainments and labors of the late Rev. James Allister Murray, who was pastor of St. Andrew's Church, London:

The Presbytery of London desire to record their deep sense of the loss sustained by this Presbytery, and by the church at large, in the removal by death, on the 21st October, at St. Andrew's manse, London, of their highly esteemed and beloved brother, Rev. James Allister Murray, late minister of St. Andrew's Church, London. Mr. Murray was a man of decided mental culture and high literary attainments; was well read in general literature and theology. He was endowed naturally with mental powers of a high order, which, when developed by assiduous and careful training, secured for him a high position in the respect and esteem of his brethren. As a minister of Christ he was faithful in declaring the whole counsel of God, and, having a correct estimate of the sacredness and dignity of the Christian ministry, he always maintained a deportment and bearing corresponding with his high ideal; yet pervading that dignified attitude there was a vein of special tenderness and affability. As a man, he had a high sense of honor and integrity, and despised any thing assumed or feigned. As a pastor, Mr. Murray was specially and tenderly beloved by his people. His genial disposition, his friendly, sympathetic nature, his kindly social qualities and his elevating, cheerful manner, rendered him a most welcome visitor, in every family of his charge in health and in sickness, in prosperity and in adversity. As a member of Presbytery Mr. Murray was faithful to his ordination vows, in diligently attending the meetings of that court, and took more than ordinary interest in all its proceedings, and materially aided the court by his counsel in many of its decisions, and readily undertook his full share of work.

The Presbytery would note with special gratification the continued steady prosperity from year to year, both materially and spiritually, which characterized Mr. Murray's labors in St. Andrew's congregation for the long period of 19 years. This prosperity is evidenced by the increase in the attendance on ordinances, and in the membership, and also in the congregational contributions to the schemes of the church, and other benevolent objects. The Presbytery would further, while expressing our deep sorrow at the removal of our much esteemed and beloved brother, desire to acquiesce in the Sovereign will of our Divine Lord and Master, at the same time cheered by the divine declaration that, "If we believe that Jesus died and rose again, even so, then, also which sleep in Jesus, will God bring with Him." The Presbytery would also extend its cordial sympathy to the bereaved widow and children, praying that the God of all grace, who hath promised to be "the stay of the widow, and father of the fatherless," may be their shield and protector. Finally the Presbytery would also express its warm sympathy with the congregation of St. Andrew's, praying that the Lord may give them another pastor, in His good time, to break to them the bread of life.

**EX-SENATOR INGALLS.**

Ex-Senator John J. Ingalls is a distinguished figure in the public life of the Great West. Although not occupying a representative position at the present time, having been defeated by the Populist party in Kansas on seeking re-election for the fourth time to the United States Senate in the election which preceded the term commencing March 3th, 1891, he is still a political factor of importance. Through the delivery of many addresses, and by the contribution of interest-evoking articles to the reviews, he has not lost any of his prestige as one of the most brilliant of orators and writers.

John James Ingalls was born at Middleton, Mass. On graduating from Williams College, he was, in 1857, admitted to the bar, and, during the following year, migrated to Kansas. He there engaged in the practice of his profession. After having served in several minor positions, he became a member of the State Senate in 1862. For three years he edited the *Achison Champion*, and won national repute by a series of brilliant magazine articles upon themes of Western life and adventure. He was elected to the United States Senate in 1873, and, for eighteen successive years, until the time previously indicated, occupied a foremost position in that body. He ranked

**BIRTHS, MARRIAGES AND DEATHS.**  
NOT EXCEEDING FOUR LINES 25 CENTS.

**BIRTHS.**

At the Manse, Alexandria, 6th September, the wife of Rev. David MacLaren of a daughter.

At 179 Charles street, Belleville, on Tuesday, Nov. 27, a son to Mr. and Mrs. Cameron Brown.

**DEATHS.**

At 176 Charles street, Belleville, on Nov. 27, the infant son of Mr. Cameron Brown.

On Saturday, the 17th November, at No. 631 Church street, Toronto, Neil Currie, in the 72nd year of his age.

among the ablest debaters, his keen logic, wonderful gift of sarcasm, and political audacity being especially dreaded by all opponents.

Ex-Senator Ingalls is announced to speak in the Pavilion on Thursday evening, of next week. He comes to the city under the auspices of Mr. Grenville P. Kleiser, whose Star Course thus far this season, aside from being extremely popular, has proven a great success.

**THE TALENT SCHEME.**

At the recent meeting of the Ladies' Aid Society of St. Paul's Church, Victoria, B. C., the report of the treasurer, Mrs. McRae showed that the result of the society's work for the past season, seven months, amounted to \$416, which is to be devoted to the removal of debt, payment of recent improvements on church building, and one or two items of incidental expenses.

At the suggestion of Mrs. Cochrane, of Kings ton, Ont., who visited the city last year in common with some other similar societies in the city, the society adopted what is known as "the talent scheme" for raising funds. Forty members of the society were each given one dollar and with this as capital traded for seven months, returning at the end of that time the original dollar and its gains. The later at the close was found to range from fifty cents, the lowest, to thirty dollars, the highest.

The results in this case have shown this to be an excellent method of carrying on the work of the society and an improvement on bazaars and other methods usually adopted.—D. MACRAE.

**DR. EVANS' OPEN LETTER**

CAREFULLY INVESTIGATED BY THE CANADA FARMERS' SUN.

Miss Koester and Her Parents Endorse the Statements Contained in the Open Letter—The Doctor's Action in Making the Facts Public Fully Justified.

From The Farmers Sun.

In an open letter published in the Canada Farmer's Sun of Sept. 19, over the signature of Dr. Evans, of Elmwood, attention was called to the remarkable case of Miss Christina Koester, of North Brant, who was attended by the doctor in March, 1892, when suffering from inflammation of the left lung, which subsequently developed all the signs of consumption. In June of the same year she wasted to a skeleton, and was suffering from an intense cough with profuse expectoration of putrid matter, accompanied by hectic fever. Her recovery was delayed until Dr. Evans at a stage when other remedies had proved valueless administered Dr. Williams' Pink Pills. Within a week the symptoms had abated and a month after the change of medicine Miss Koester was able to drive to Elmwood, a distance of six miles, and was in good health, except for the weakness occasioned by so long an illness.

The publication of the doctor's statement of which the above is a condensation, created considerable interest especially when it was rumored that Dr. Evans was likely to be disciplined by the Medical Council for his action in certifying to the efficacy of an advertised remedy. A representative of The Canada Farmers' Sun was commissioned to carefully investigate the matter and ascertain how far the doctor's statements were corroborated by the patient's family.

An interview with Christina Koester, her father and mother, was held at the homestead in the Township of North Brant. Miss Koester is a well developed, healthy looking girl of eighteen years of age. She stated that she was now in the enjoyment of perfect health and able to do her part in the labours of the farm, and had not since her cure had any recurrence of her former trouble.

Tado Koester, father of Christina, said that the statement as published in Dr. Evans' open letter as to his daughter's recovery was correct. She was first taken sick about the 15th of March, 1892, of inflammation of the left lung, and after treatment by Dr. Evans seemed to recover after about two weeks, but again relapsed with the apparently hopeless conditions described in the letter. She was terribly wasted. Every night she coughed up a large amount of fetid matter. The family had completely given up all hopes of her recovery, and for two nights sat up with her expecting that she would die. After beginning the Pink Pills a change for the better was speedily noticeable. The cough began to discontinue and in one month had entirely ceased, when, as stated in the doctor's letter, she was sufficiently recovered to drive to Elmwood. She continued taking the pills until October. Christina had been quite well since and this fall had been pitching sheaves and helping in the harvest field.

**Be Sure**

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below: "In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me to buy their own instead of Hood's; he told me their's would last longer; that I might take it on ter

**To Get**

days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

**Hood's**

stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GOFF, 61 Terrace Street, Boston.

**Sarsaparilla**

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

**100 Doses One Dollar**

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**MERCHANT TAILOR & OUTFITTER,**

**31 and 33 King Street West.**

Formerly Cor. King and Church Sts.,

**TORONTO.**

Mrs. Koester concurred with her husband's statements throughout, and was emphatic in testifying to Christina's reduced and weakly condition at the crisis of the disease and the completeness of her recovery.

In view of the corroboration by Miss Koester and her parents of the statements made in Dr. Evans' letter, all doubts in the matter must be at rest, and the doctor's action in giving the facts of this remarkable case to the public is fully justified.

**HEART DISEASE RELIEVED IN 30 MINUTES.**

Dr. Agnew's Cure for the Heart gives perfect relief in all cases of Organic or Sympathetic Heart Disease in 30 minutes, and speedily effects a cure. It is a peerless remedy for Palpitation, Shortness of Breath, Smothering Spells, Pain in Left Side and all symptoms of a Diseased Heart. One dose convalesces.

THE YOUTH'S COMPANION promises to be exceptionally strong in its fiction during the coming year. Among the famous writers who will contribute to it are Robert Louis Stevenson, J. M. Barrie, Rudyard Kipling, W. D. Howells, J. T. Trowbridge, Clark Russell, Harold Frederic and C. A. Stephens.

**For Christmas  
Canada's  
Largest  
Jewellery Store**

In the place of all places that show a wonderfully varied assortment of handsome and suitable Christmas Gifts.

**You can make a Peck**

From a host of moderate priced articles that won't prove a serious strain to your purse.

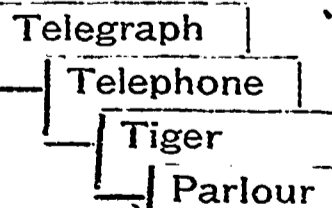
- Umbrella Clasps,
- Bag Tags,
- Coat Hangers,
- Hat Marks,
- Egg Timers,
- Pepper Holders,

And scores of others equally desirable.

**John Wanless & Co.**

Jewellers For the People

168 Yonge Street, Toronto.



See that one of these names is on the box of matches you buy. If so, you may be assured of a good article—for you are then getting

**E. B. Eddy's Matches.**



**People Who Weigh and Compare**

Know and get the best. Cottolene, the new vegetable shortening, has won a wide and wonderful popularity. At its introduction it was submitted to expert chemists, prominent physicians and famous cooks. All of these pronounced

**Cottolene**

a natural, healthful and acceptable food-product, better than lard for every cooking purpose.

The success of Cottolene is now a matter of history. Will you share in the better food and better health for which it stands, by using it in your home?

Cottolene is sold in 3 and 5 pound pails by all grocers.



Made only by  
**The N. K. Fairbank Company,**  
Wellington and Ann Sts.,  
MONTREAL.



**FREE!**

This remarkable statement to which we direct special attention, is from a Tennessee farmer. My age is 63. I suffered intensely from Catarrh 10 years. Had intense headache, took cold easily, had continual roaring and ringing in my ears. My hearing began to fail, and for three years I was almost entirely deaf, and I continually grew worse. Everything I had tried failed. In despair I commenced to use the Jorral Medication in 1888 and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored, and I have not been perfect ever since, and in a few months was entirely cured of Catarrh. E. L. BROWN, Jackboro, Tenn.

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

Address, J. H. MOORE, M.D., Cincinnati, O.

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



This wine is used in hundreds of Anglican and Presbyterian churches in Canada, and satisfaction in every case guaranteed.

Cases of 1 dozen bottles, \$4.50  
Cases of 2 dozen half bottles, \$5.00  
F. O. B. Brantford, Ontario.

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

**ELIAS ROGERS & CO'Y**



**COAL, WOOD.**  
LOWEST RATES.

**British and Foreign.**

Rev. Dr. James McGregor conducted Divine service on a recent Sabbath in Balmoral Castle.

The Jews have just been celebrating, in their customary manner, the commencement of their year 5,655.

A Mohammedan conspiracy to overthrow Dutch rule in the Island of Java was recently discovered and foiled.

The fact is recalled by Dr. Calderwood that fifty years ago life assurance companies charged teetotalers higher premiums!

The Scottish Church, Amsterdam, have appointed Rev. W. Thomson, assistant, Holborn Church, Aberdeen, minister of the church.

Plans have been prepared for a residence for lady students attending St. Andrew's University. It will be an extensive building.

The inaugural address of Principal Stewart of St. Andrew's had for subject the same that Principal Tulloch took forty year ago—The Theological Tendencies of the Age.

Rev Prof. Duns, of the Natural Science chair in the New College, Edinburgh, has been presented by his colleagues with an address congratulating him on his jubilee as a minister.

Kilmarnock and Ayr Presbytery, after hearing Principal Hutton and Rev. B. Martin, has passed a resolution in favor of disestablishment on the general lines of Sir C. Cameron's bill.

The Right Rev. Francis McCormack, bishop of Galway and Kilmaedugh, has addressed a letter to the *Freeman's Journal*, urging the claims of Galway as a packet station on the Atlantic.

General Neal Dow, writing from Maine, tells how the Democratic party, at a recent election in that State, while seeking to sweep away prohibition, suffered a more crushing defeat than on any previous occasion.

Sir Wilfrid Lawson will not condemn the Scandinavian system, but he wants to see the Bill of its supporters. He cannot understand why any bishop or minister should wish to carry on a devilish and destructive traffic.

There are said to be 7,000,000 lads and young men in the United States who never enter a place of worship. 600,000 of these are annually in prisons and penal institutions. There are over 13,000,000 of children and youth in the country outside of Sabbath Schools.

The temperance women of Norway asked the public authorities, a short time ago, to make it unlawful for women or girls to serve in public-houses. The request has been granted, and at present an ale-house keeper cannot employ any woman except his own wife.

Glasgow Presbytery, adopting the recommendations of the Assembly, has instructed its Life and Work Committee to consider how to encourage temperance work, and to report on the several proposals before the country to apply the principle of local control of the drink traffic, a principle the Presbytery approves of.

For the first time in history Alaska is to be represented by law makers at Washington. The Territorial Convention unanimously selected Thomas S. Howell, a prominent mining man, as delegate, with instructions to secure, if possible, the same laws for Alaska as are now in force in Oregon, with high license and local option measures.

There are about 1,191 religious papers in the United States. Of these the Baptists have 181; Methodists, 173; Roman Catholics, 134. Protestant Episcopalians, 76; Presbyterians, 73; evangelical denominations, 71; Lutherans, 59; Congregationalists, 33; nondenominational, 216; while the balance is distributed among about a dozen other denominations.

According to the latest census returns there are in New Zealand 1,197 churches and chapels—a growth of 134 in five years; 241 schoolhouses, and 161 dwellings and public buildings are used for Sabbath purposes; all these various edifices having accommodations for about 278,000 persons, less than half the population of the colony, and are actually attended by less than 200,000. Of the various denominations the Presbyterians report 40,785 attendants, the Episcopalians 37,252, Roman Catholics 30,525, Wesleyans 27,106, and Salvationists 14,442.

Ask for Minard's and take no other.

The Committee on Christian Life and Work of the Established Church of Scotland a short time since held a conference at Craiglockhart Hydropathic, near Edinburgh. The purpose of the conference was, that ministers, probationers, and elders of the Church of Scotland should meet together for the deepening and strengthening of the spiritual life. The subject taken up was the "Holy Spirit in the Work of the Ministry."

Jacksonville, Fla.,  
18th August, 1894.

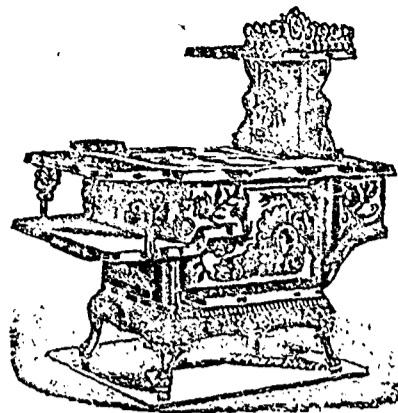
To whom it may concern—and that is nearly everybody—This is to certify that I have used Coutts & Sons' "Acetocura" on myself, my family, and hundreds of others during the past fifteen years for headache, toothache, rheumatism, sciatica, sprains, cuts, boils, abscesses, scarlet fever, chills and fever,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

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

CAPT. W. M. SOMERVILLE,  
Late of U.S. Engineer Service, and formerly of the Marine Department, Canada.  
To Coutts & Sons, 72 Victoria St., Toronto.

The Prime Minister, Lord Rosebery, visited Bristol on October 31st to unveil a statue of Edmund Burke, and advantage was taken of the opportunity to present his lordship with the honorary freedom of the city. In connection with the unveiling of the statue, Lord Rosebery devoted his speech to an elaborate and eloquent tribute to the character and genius of Burke, the lessons of whose life would, he said, not be lost upon the statesmen of later times.

Prof. Duns, opening the session of the New College with an address on evolution, said that men of common-sense, after a study of the scope and pretensions of that theory, were beginning to make it clear as regards method, that while they recognized the hypothesis as a help to discovery they would not award to its data the weight of



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This beautiful Stove is expressly suitable for the wants of Canadian users and you will find it in your interests to see it before purchasing. It is made in all styles and varieties and possesses the most modern improvements of the day.

**The Copp Bros. Co., Ltd.,**  
Hamilton, - Ont.

established truth. Its ignoring of the existence of sin was virtually the denial of the need of redemption, and its continuity left no room for miraculous birth.

Mr. W. Muller, who has done most excellent work as general secretary of the German Y. M. C. A. in London, has relinquished his position in order to devote his position in order to devote his time and energies wholly to the carrying on of the Christian Home for Artisans which is identified with this branch.

Twenty-one of the elders who served under the late pastor at the Metropolitan Tabernacle, London, England, and four others, have been elected by the church at a special meeting. The voting was by ballot, and the meeting was one of perfect harmony. The whole of the deacons remain in office, being elected for life.

Dr. Theodore Cuyler, since his return to America, has been writing on the lack of uniformity in Presbyterian services. He prefers the extempore invocation to a repetition of the Lord's Prayer. He does not object to the Apostles' Creed being repeated every Sunday. He laments that there is a famine of good old congregational singing, and fears the preaching of the Gospel will be smothered under a vast accumulation of musical performances. Dr. Cuyler thinks Presbyterianism should be popularized in the best sense of the word.

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While the best for all household uses, has peculiar qualities for easy and quick washing of clothes. READ the directions on the wrapper.

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Thousands of new patrons have taken Hood's Sarsaparilla this season and realized its benefit in blood purified and strength restored.

The thrift and economy of French methods have found a use for old leather. This heretofore almost useless article is put into vats, boiled, and being subjected to hydraulic pressure, yields a greasy liquid that, after treatment with sulphuric acid, is run off into barrels to cool. After passing through various purifying processes, it is fit for the uses to which the low-grades of oil are put.



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Who have difficulty after eating;  
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And to Nursing Mothers,  
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OF AGRICULTURE, 1887.

DIPLOMA  
ALABAMA STATE AGRICULTURAL SOCIETY,  
At Montgomery, 1888.

AWARD  
Chattahoochee Valley Exposition,  
Columbus, Ga., 1888.

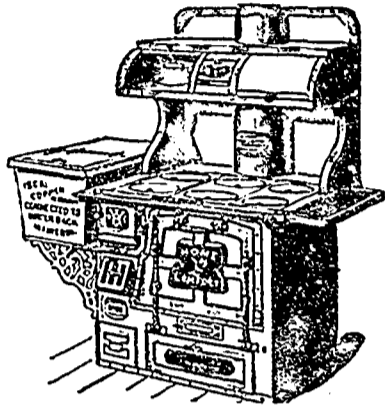
HIGHEST AWARDS  
25th ANNUAL FAIR  
ST. LOUIS AGRICULTURAL & MECHANICAL  
ASSOCIATION, 1889.

SIX  
HIGHEST AWARDS  
WORLD'S COLUMBIAN EXPOSITION  
CHICAGO, 1893.

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SIX GOLD MEDALS  
MIDWINTER FAIR,  
San Francisco, Cal., 1894.

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throughout Canada and  
the United States.

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

SALES TO JANUARY 1st, 1894,  
277,198.

### MISCELLANEOUS.

The condition of the crops of Europe for 1894 are given in the forthcoming report of the statistician of the Agricultural Department for October. The estimated wheat harvest amounts to 1,485,410,000 Winchester bushels, against a regular consumption of 1,563,500,000 bushels.

Dyspepsia arises from wrong action of the stomach, liver and bowels. Burdock Blood Bitters cures Dyspepsia and all diseases arising from it, 99 times in 100.

The Nova Scotia product of coal this year will probably reach 2,100,000 tons. Of this Cape Breton's contribution will be 1,220,000, Cumberland's 480,000, and Pictou's about 400,000. It is said that one of the chief drawbacks is the trouble in getting miners to work steadily; a large number lay off after each pay day.

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

The new Japanese Minister at Washington fell in the other day with an old friend and fellow-student at the Harvard Law School, received him with a hearty welcome, and took him to dinner. The Minister was thoroughly liked as a student, and his old acquaintance found him as simple and kindly as in their student days.

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

Carabata, a brigand, who for fourteen years has been the terror of Southern Tunis, has been killed. Being pursued with his two accomplices by Aghareb peasants, whose camel and sack of wheat he had stolen, he kept behind his men in order to cover their retreat and fired at his pursuers. They fired also, and Carabata and one of his pursuers fell dead.

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

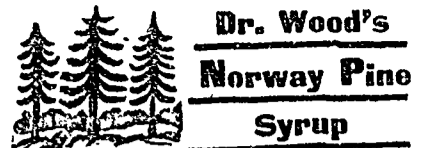
In the office of the *Fall Mall Magazine* the phonograph has been put to a novel use. An article is read in front of the receiving funnel, and the waxen cylinder is sent to the printer, who sets it in a duplicate machine and puts the tubes in his ears. He then regulates the speed to suit himself, and sets by ear instead of by eye.—*Mail and Express.*

Dear Sirs,—I have used Yellow Oil for two or three years, and think it has no equal for croup. Mrs. J. S. O'Brien, Huntsville, Ont.

One of the experiments made by those whose business it is to test the strength of dynamite, gun-cotton and other explosives is to place fresh-plucked leaves between two plates of panel steel and explode cartridges on the upper plate. The recoil in such cases is so great and sudden that the upper plate is driven downward with such force and rapidity as to catch exact impressions of the leaves before their delicate have time to give way to the force of the blow. This novel method of engraving is one of the wonders of the century.—*St. Louis Republic.*

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

One of the funniest things to be seen anywhere in this country, says *The Sanitary Plumber*, is a man using a gas-stove in a closed room and without a chimney-connection, and then, in order to get "a proper amount of moisture into the air," putting a bowl of water upon his stove. As the percentage of water thrown into a room by gas is very large, and usually more than enough for comfort, his use of a bowl of water is rather laughable. His science needs correction.



## Dr. Wood's Norway Pine Syrup

A Perfect Cure for  
**COUGHS AND COLDS**  
Hoarseness, Asthma, Bronchitis, Sore Throat, Croup and all THROAT, BRONCHIAL and LUNG DISEASES. Obstinate coughs which resist other remedies yield promptly to this pleasant piny syrup. Beware of Substitutes.  
Sold by all Druggists. Price 25 & 50c.

The sub-aqueous telephone is an ingenious invention. Captain M. T. Neale has devised an apparatus whereby the vibrations of a gong, fixed to the bow of a ship some distance below the water-line, are picked up by a receiver consisting of a pair of similar but shallow gongs, fixed in the same way on another vessel a considerable distance off. The instruments have been tested in the Thames on a pair of boats two-thirds of a mile apart, and gave sufficiently accurate results when signaling in the Morse code.

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

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

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

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

Wandering through the British Museum the other day, says "Imperialist" in *Colonies and India*, I happened on a new species of dragon fly, which has just been presented to the Zoological department. On inquiry I learnt that it was sent over by Mr. Broadway, of the Botanic Gardens, Trinidad. In appearance it has a certain resemblance to another species recently sent over from St. Vincent, West Indies. The only difference between the two is to be seen in the external markings of their coatings, and in the colour of their sides, the color of the new addition being violet blue, the other being somewhat lighter.

A GRAND FEATURE  
Of Hood's Sarsaparilla is that, while it purifies the blood and sends it coursing through the veins full of richness and health, it also imparts new life and vigor to every function of the body. Hence the expression so often heard: "Hood's Sarsaparilla made a new person of me." It overcomes that tired feeling so common now.

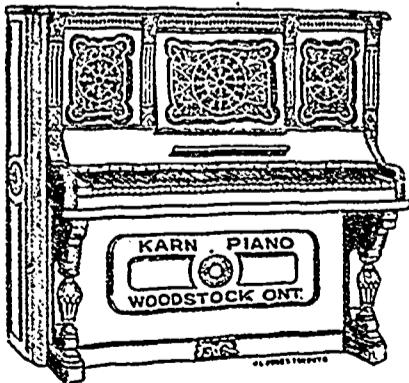
Hood's Pills are purely vegetable, perfectly harmless, always reliable and beneficial.

In 1890 there were 50,854 male and 8,327 female workers employed in factories in Victoria, while this year the numbers were only 32,752 and 7,063 respectively. This great falling-off is attributed to the high protective duties now imposed in the Colony.

RELIEF IN SIX HOURS.—Distressing Kidney and Bladder diseases relieved in six hours by the "GREAT SOUTH AMERICAN KIDNEY CURE." This new remedy is a great surprise and delight on account of its exceeding promptness in relieving pain in the bladder, kidneys, back and every part of the urinary passages in male or female. It relieves retention of water, and pain in passing it, almost immediately. Sold by druggists.

The second annual convention for the purpose of deepening the spiritual life has been held in Norwich, occupying five days. Captain Baring presided, and the speakers were nearly all well-known in connection with Keswick. Rev. F. B. Meyer's address on "Consecration" made a great impression.

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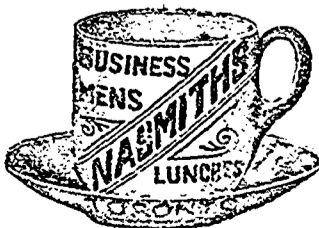
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MEETINGS OF PRESBYTERY.

BRUCE.—At Paisley, on December 11th, at 1.30 p.m. BROCKVILLE.—At Morrisburg, on December 11th, at 1 p.m. CHATHAM.—In St. Andrew's Church, Chatham, on December 10th, at 7.30 p.m. KAMLOOP.—At Rivestoke, on December 11th, at 10.30 a.m. KINGSTON.—In John Street Church, Belleville, on December 18th, at 2 p.m. LINDSAY.—At Wick, on December 18th, at 11 a.m. LONDON.—Adjourned meeting at Wardsville, on December 5th, at 9.30 a.m.; regular meeting, in Knox Church, St. Thomas, on January 8th, at 11 a.m. OWEN SOUND.—In Division Street Hall, Owen Sound, for Conference, on December 17th, at 2 p.m.; for business, December 18th, at 10 a.m. PETERBOROUGH.—In St. Paul's Church, Peterborough on December 18th, at 9 a.m. SAUREN.—At Palmerston, on December 11th, at 10 a.m. SARNA.—In St. Andrew's Church, Sarnia, on December 11th, at 11 a.m. WESTMINSTER.—In St. Andrew's Church, Vancouver, on December 4th. WINNIPEG.—At Winnipeg, in Manitoba College, on January 8th, at 2 p.m.



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