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- Mr. Gladstone will give a striking paper of reminiscences of his physician and lifelong friend, Sir Andrew Clark.
- Two Daughters of the Princess Christian, of Schleswig Holstein, Queen Victoria. (The Princess Louise (Marchioness of Lorne) The Bold 'Prentice, The Story of a Locomotive Engineer. Rudyard Kipling.
- A School Revisited, By the Author of "The Little Minister," J. M. Barrie.
- An Editor's Relations with Young Authors, By William Dean Howells.
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A New Vegetable Service.—Slices of ripe raw tomatoes, alternating with layers of cold boiled cauliflower, a French dressing and grating of onion is a new salad mixture pronounced excellent by many epicures. The salad should be served very cold.

The Joint.—"There is one part of a shoulder of roast mutton," says "Major Joshus" in the not-to-be recommended novel of that name, "which is better than anything in the whole saddle!" Since which time various unprofessional epicures have been trying to locate the morsel.

Gypsy Ham.—Slice several pieces of ham rather thin, remove the fat and trim them to an equal size. Fry them over a brisk fire in butter on both sides and arrange in a hot dish. Mix with butter a handful of bread crumbs and a teaspoonful of vinegar. Heat it. Add the juice of a slice of onion and arrange about the ham.

A Course of Partridges.—After the partridges have been well cleaned split them lengthwise through their backs, cut off their feet and slip the legs under the skin; eat flat and carefully season with salt and pepper, then dip them in melted butter and broil over a slow fire; serve them when done either in a hunter's sauce or else a bread sauce.

Rice Dumpling.—Boil one cupful of rice until done, about thirty minutes, then drain. Take a square of cheese cloth, put the rice, the size of a saucer, in the centre of the cloth, put the apple in the centre of this, then fold up the corners of the cloth, so as to fold the rice over the whole evenly. Tie tightly and throw into a kettle of boiling water, boil rapidly for twenty minutes, untie and they are ready to serve.

Chocolate Filling.—Two-thirds cup of sweet milk, put in a double boiler, add the well beaten yolk of an egg, half cup sugar, one tablespoonful corn starch, wet up in a little milk, and half a cake sweet chocolate or one square Baker chocolate, and flavor with vanilla. Stir briskly until it thickens. This makes a filling for three layers, using the white to frost the top. The other recipe is one cup sugar, half cup water; let it melt and boil up, then add one cup chopped raisins. Let it boil until thick enough so it will not run when spread on the cake.

Dishes should be arranged for washing and washed in the following order: Glass, silver, cups and saucers, and finally plates and dishes. The rule is always to wash the cleanest first and to wash few at a time. Two pans should be used, one for washing and one for rinsing; and the water in both should be changed as soon as it becomes cool or dirty. Plates should always be thoroughly scraped before washing. There should be an abundance of towels; and dish-cloths should always be washed out afterward in fresh water, and boiled once a week, and hung in the sun whenever possible.



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THE CANADA PRESBYTERIAN.

Vol. 23.

TORONTO, WEDNESDAY, NOVEMBER 28th, 1894.

No. 48.

Notes of the Week.

In view of the lessons of the Chicago riots last July, the United States Government has determined to concentrate the Federal troops near the large cities. Orders to that effect have already been issued, and the military forces, which have hitherto been widely dispersed, are moving to posts where they will be more readily available in future emergencies.

The German Emperor has approved a new Liturgy submitted to him by the Lutheran General Synod, but he said no compulsion need be exercised, and the fear that it would be unfounded. He expressed a wish that the churches should always be kept open, even when there is no Divine service, for by this he believed a spirit of religion would be promoted in many classes of the population.

Advice given to British agriculturists lately by the Duke of St. Albans might be taken in this country as well. He said, "Beware of over-reliance on the State" and warned farmers not to look to parish councils, or district councils, or Acts of Parliament, but to depend on their own individual activity, industry and skill. They must adapt themselves in agriculture, as in other things, to the latest improvements.

In Brooklyn, New York, much bitter feeling has been stirred up in certain circles by the purchase of a residence in a fashionable street by a wealthy man of colour. It has even been styled "an outrage." On the other hand, in Cambridge, Massachusetts, a coloured woman is principal of a school attended by the children of professors in the University, and she, with her brother, occupies a house in one of the best neighbourhoods.

Money is so often sent to Jerusalem for charitable purposes that it is pleasing to hear of an instance to the contrary. The sum of 230 Napoleons had been collected up to the middle of August, among the Jews in Jerusalem, for the relief of the sufferers by the earthquake in Constantinople. The collection to some extent bears out the statement as to the absence of hopeless misery and dire distress in the Jewish community of Jerusalem.

This year almost every English village will have the excitement of an election for parish councillors, as 10,000 in all are to be elected throughout the country, and, although at present there is little enough of stir in many places, yet every week increases the interest felt in the new departure. Englishmen love a fight, and there is a sound of battle in the air. The old suspicion between the Episcopal and Nonconformist churches is showing itself, and the Conservatives and Radicals are calling out their forces.

Union Theological Seminary, in New York, has reopened with no diminution of students, and with a notably large attendance of young Presbyterians. Dr. Briggs delivered the opening address, in which he made no reference to the conflict that had raged about him in the Presbyterian assemblies. *The Evangelist* makes this friendly remark: "A stranger might have supposed himself listening to one whom the church delighted to honour, instead of one who had been debarred by the highest tribunal as unfit for the work of preaching the gospel."

At the conference of women workers, lately held in Glasgow, the organising secretary, Miss A. Janes, spoke of the immense good which an educated, kindly woman of leisure might do in a village, and recommended ladies who could do so, to go and live in the country—a suggestion which, for many reasons, might very wisely be adopted. Happily,

there are villages in which already good women have made their influence felt; and there is a great hope expressed that of the ten thousand Parish Councillors, who are about to have the care of the villages entrusted to them, not less than a third will be women.

With a view to prove what could be done in an emergency, such as the Chicago labor riots the Governor of Massachusetts lately ordered every uniformed military company in the State to report for duty in Boston within twenty-four hours. Six thousand men were mobilised in a day, from points more than 200 miles apart. They went through the riot drill in the streets of Boston, with drill in ambulance work and in signalling, and with couriers on bicycles conveying orders through the city. They returned to their homes the same night. The experiment cost the State \$15,000, and it was regarded as well worth its cost.

What was once the dream of some of our highest thinkers as to municipal government has been splendidly realized in well equipped public schools in every neighborhood. What has been done for education might well be extended to other departments of life. Public lodging-houses, laundries, baths, parks, playgrounds, a sympathetic and systematic way of dealing with honest distress, cheap and abundant water, light and transit—these are some of the features that should characterize the ideal municipality. The municipal management of these things belong to a noble socialism, with which no man can quarrel, and in most instances it could be done without any further Parliamentary sanction.

The National Executive of the Y.M.C.A., of England, recently communicated with secretaries of associations, urging them to include in their programmes provisions for lectures and meetings designed to give information in regard to special forms of temptation, and to the evils of intemperance, betting and gambling, and impurity, and to help young men to resist any and every form of temptation in the direction of such evils; also that a small pamphlet be prepared for circulation among the associations, which shall give information as to methods and plans of work that have been successfully employed for combatting these evils, and which may be recommended to the associations for adoption.

Dean Hole, of Rochester Cathedral, England, gave a lecture last week in Massey Hall. A Toronto *World* reporter interviewed him, and, as the reverend Dean entertains views on the Sabbath which correspond with those of the *World*, that journal takes the opportunity to turn its batteries again in its characteristically unfair and sophistical style upon Principal Caven. We trust that the friends of a quiet and peaceful day of rest for the sons of toil in this city, will not fail to notice that the enemies of such a Sabbath as we now enjoy, are untiring in their efforts to deprive us of it, and that unless constant, vigorous and organized efforts are put forth to preserve it, we shall be sure, sooner or later, to lose it.

President Seth Low, of Columbia College, New York, has opened a very practical field of investigation and research to the students of Columbia College. A number of them are making a practical investigation into the social system of the tenement districts of New York City. The work will be under the guidance and supervision of the Department of Sociology. In this department courses of instruction will be offered on pauperism, poor laws, methods, charity, crime penology and social ethics. It is one thing to get the theory of things, and quite another to study the conditions as they really exist. New York offers as great opportunities, probably, as any other city in the country for the prosecution of such studies.

An important meeting was held in the Presbyterian College, Montreal, a few days ago, and in some respects significant of new and truer views of duty. It was a meeting to devise some system of organized relief for the Presbyterian poor of the city. A large number of ministers was present, and took part in the discussion of the subject. It is confessedly a difficult one and there naturally was some difference of opinion as to how best to go about attaining the desired object. It was generally admitted that this winter is likely to be a hard one for the poor, not in Montreal alone, we fear. The weather in this city has been as yet very favourable, and every day tells on behalf of the poor. Finally, the whole matter was referred to the Presbytery's city mission committee to devise a scheme, or plan, and take action.

The position of the Jews with regard to higher education in Russia may be gathered from the figures which have just reached a correspondent in Odessa from the university towns of Kieff and Kharkoff. At the beginning of the present term 525 petitions were handed in to the university authorities of Kieff from students who had finished the usual gymnasium course, and were therefore entitled to proceed to the university. Of these 375 were from Christians and 150 from Jews. In the gymnasiums in this district Christians are to Jews in the proportion probably of seven to one. The Christians were almost all accepted by the university authorities, but from the 150 Jews only 39. In Kharkoff there were altogether 215 students accepted, including 11 Jews. The total number of Jews who sent in petitions was 86. The proportion of Christians to Jews in the gymnasium of this district is probably three times as great as in Kieff.

In his inaugural address as Principal of the Theological Hall, Edinburgh, of the Evangelical Union, the Rev. Dr. Hodgson discussed the position of evangelical theology, which he said was assailed on the one hand by Empiricists, and on the other hand by Idealists, two distinct and opposing schools of thought. They might not be able to sympathize with either Empiricists or Idealists, but in what they each affirmed they might find something of which they might cordially approve, and it might not be unlawful or unprofitable even in theology to learn from foes. On behalf of evangelical theology they claimed that it was upon facts ideally interpreted that it was founded. As evangelical theologians they agreed with the Empiricists in insisting upon the value and essential importance of facts as a foundation of faith and doctrine. The meeting was also addressed by Principal Hutton, Professor Simpson and Dr. Adamson.

The London Missionary Society, whose centenary comes next year, is taking time by the forelock. It lately held a centenary meeting in the Philharmonic Hall, Liverpool, by way of affording a foretaste of the general celebration next year. It was crowded with an audience of four thousand. A Baptist chapel across the way was crowded also with an overflow meeting. At each place the enthusiasm was overpowering. "The whole wide world for Jesus," was the motto hung over the platform. The committee proposes the raising of a Centenary Thanksgiving Fund of £100,000 in payments extending over four years. The Rev. Richard Lovett, M.A., recalled the society's work in the South Sea Islands, in Africa, in China, in Madagascar, and elsewhere, and the triumphs it has won. Everywhere civilization had followed in the footsteps of the society. He contended that the money spent on missions, leaving the spiritual results altogether out of the question, has been returned with handsome interest in commercial profits, and in literary and intellectual treasures.

Our Contributors.

SOME PHRASES THAT OUGHT TO HAVE A REST.

BY KNOXIAN

In the newspapers, in the pulpit and on the platform old, threadbare, hackneyed phrases are frequently used that ought to be decently buried or at least to have a long vacation. These phrases must be tired and people of average taste are tired of hearing and seeing them.

"Esteemed contemporary" is an editorial phrase that has been worked quite long enough. It has seen service in almost every newspaper in the country and the editors might give it decent burial. Editors are hard working men as a rule and they should have pity on a phrase that has been over-worked for years.

"Augean stable" is another phrase that has been worked very much in Canadian newspapers. It has also been worked vigorously and often on the political stump. Many a long year has passed since we heard or read of somebody who proposed to clean the Augean stable. If the stable is not clean by this time there must be something decidedly wrong with the disinfectants used or the stable must have passed the line at which cleaning is possible. Better close up the stable or pull it down altogether.

Correspondents often begin their letters with a reference to your "valuable paper." "Valuable paper" might be sent to grass along with its twin brother "your widely circulated journal."

"Bribery and corruption" is a sickening phrase often found in Canadian journals. Unfortunately it is the proper phrase to use in too many cases but its frequent use lessens its force and deadens the public conscience to the enormity of the offences which the phrase describes.

"I am glad to be here" is a tea meeting phrase that ought to be allowed well-earned repose. It has helped many a lame orator over the first sile of his tea meeting oration. Besides its long continued use, this phrase has sometimes been forced to do work the ethical propriety of which is at least doubtful. There is always a terrible possibility that the orator who begins with "Mr. Chairman, I am glad to be here" has not long before declared tea meetings to be a nuisance. Let "I am glad to be here" have a rest. The poor fellow is as thin and faded and weary as a canal horse.

"On this occasion" is another platform phrase that might be rusticated for a season of indefinite length. "Mr. Chairman, I am glad to be present with you on this occasion," and to take part in your meeting "on this occasion," and to address you "on this occasion," and to meet my friends on the platform "on this occasion," and to hear their addresses "on this occasion," and to see you in the chair "on this occasion," and to hear such good music "on this occasion." Let "on this occasion," go for a long holiday and take for his companion "on this auspicious occasion."

"Macedonian cry" is not a bad kind of a phrase for a missionary meeting but it becomes rather monotonous when you hear it at every missionary meeting for fifteen or twenty years. The best of horses may become so jaded that they should have their shoes taken off and be turned out to pasture. Even a locomotive needs occasional rest.

"Especially to the convener" has done great service in our church courts. "Mr. Moderator, I move a vote of thanks to the committee especially to the convener," is a kind of speech that Presbyterian ministers are as familiar with as they are with their Homer or their Hebrew Bibles—to put the matter safely. Any change in the form of this overworked expression "especially to the convener" might be regarded as an innovation, so the phrase must work on for a century or two longer.

"Use and wont" is a hoary old ecclesiastical phrase with strong Presbyterian affinities. There was a time when one

could kill anything dead as Julius Cæsar by saying that it was contrary to "use and wont." Anything in accordance with "use and wont"—taking a horn for example—was right enough, but anything not in strict accordance with the twins "use and wont," was sure to be voted down. The twins are not quite as vigorous as they once were. They need a rest and common sense might supply there place while they are taking their holidays.

"In our midst" is the toughest old phrase in existence. It dies as slowly as a snake's tail. Many a long year has passed since George Paxton Young used his splendid powers in trying to kill that barbarism but it is here yet. It should have an immediate funeral but people persist in keeping it alive.

Had Homer known that Scylla and Charybdis were to be trotted around for three thousand years does anyone suppose he would ever have hitched them up. Let them enjoy a rest along with that other pair, the "devil and the deep sea."

Many other well worn veterans need a rest but lack of space prevents us from saying a friendly word in favor of giving them a vacation.

Moral Whenever you are about to use a weary, thin, over-worked phrase remember the poor old fellow needs a rest and give him one.

JUBILEE OF KNOX CHURCH OTTAWA.

The following is the address of Sir James Grant, K.C.M.G., M.P., M.D., on the occasion of the above Jubilee, held on the 13th inst.

MR. CHAIRMAN, LADIES AND GENTLEMEN.

It is to me a source of great pleasure to be present at the Jubilee of Knox Church, and I desire to thank the committee for the honor bestowed upon me, of inviting me to take some small part in the proceedings of this evening. Let me say you are to be congratulated on the marked success which has attended your efforts on this auspicious occasion. We are not assembled to discuss church history or government, but in order to join together, as one people, in expressing our sympathy with the great church work, now in progress, not alone in Ottawa city, but throughout the length and breadth of the Dominion of Canada. What a remarkable change, has taken place within the past fifty years. The record of the growth and progress of Knox Church, as presented in the able document read by Mr. Henderson, is an evidence of untiring energy, zeal and marked ability, all of which united in bringing this church, and so very successfully, to its fiftieth year; and in this noble work it is gratifying to know you have the best wishes of the entire community. We are living in times when over the whole world, there is a manifest longing for fraternal unity. Conventions are being held in every direction at which representative men meet, to compare notes and interchange ideas. The kingdom of God on earth is presented as one; and what is of essential benefit to *one church*, in course of time, becomes the property of all.

We are living in a peculiar time, a time pregnant with error as well as advanced religious thought. Agnosticism endeavors to occupy a space, and would-be scientists now and then disturb the public mind with theories as untenable as they are abstruse. Fortunately the education of the present day is such that a line of demarcation is readily drawn between what are sound and unsound principles. Throughout the various kingdoms of nature, how perfect is their structure. In plant and in animal, the finest sub-division of tissue under the microscope, could not possibly be improved upon. All is perfect, the result of *creative power*, hence the difference between God's works and the works of man. The tiny heart beats on for years, without giving evidence of being tired but the muscles of the arm, if overtaxed by continuous action for two hours in one direction, would of necessity require to rest for a day or two to recover ordinary tonicity. Here there is a distinctive difference between creative power and the works of man. The

aws of God are perfect; the operations of man are imperfect. The more we examine this subject, the clearer becomes the fact that scientific investigations, carefully made, sustain Biblical truth. In these varied lines of enquiry, our divines have much to contend against and for that reason should be fully equipped with a well stored library, an indispensable part of church furniture, thus increasing the ministers power, and providing food for thought.

This is a time when the ministry should be thoroughly equipped, and their physical and mental organizations well looked after by those with whom they are laboring, for as a rule the usefulness of the minister will be in keeping with both the mental and physical power he carries along with him. Some have an idea that it is an easy matter to be a minister. A youth impressed with that notion once called on the late Mr. Spurgeon. He had failed in several positions in life, but held the opinion that his calling was the church. After a time he was afforded the opportunity of proving himself. His text and subject suddenly flashed past like an electric light, and left him in total darkness, when he gave expression to his feelings and said: "My dear friends, if any of you think that it is an easy thing to preach, I advise you to come up here and have all the conceit taken out of you."

The men who would succeed in any calling in life are those which the ministry needs; men of all round capacity, well supplied with that rare commodity, common sense. To keep a congregation together for years, requires no little ability, backed by a store house of information, brightened and intensified by the active, living spirit of the Book of all Books, which contains the very mental life blood that stimulates the growth of intellectual and spiritual vigor. I once heard Mr. Spurgeon say to some young ministers, who had been under his instruction, and about to enter on the ministry, "Above all things be natural; be what God made you. You cannot be a Chalmers, a McLeod, or a Guthrie. Use the faculties at your disposal and make the best of them. Let your voice pass naturally over the keys of the organ that formulates the human voice. Do not play on one key, or the voice will crack, and a minister's sore throat be the result. Above all things expound the Gospel and do not pound it." From time to time, I have heard some of the great divines of the past, such as McLeod, Cummings, Spurgeon and Punshon, and certainly these men have played an important part in expounding the Gospel and spreading the light of truth far and near over the face of the world. In Canada, contemporary with these transatlantic lights, we have had such workers as Dr. Cooke, of Quebec; Drs. Mathewson and McGill, of Montreal; Dr. Urquhart, of Cornwall; Dr. Spence, of Ottawa; and Dr. Machar, of Kingston; and, thanks to a kind Providence, we still have with us Dr. Wardrope, of Guelph, active and energetic, although a worker at the very commencement of the half century just being celebrated. Fortunately in their footsteps we have young and vigorous men possessed of rare power and capacity for work, such as is evidenced in men like Gordon of Halifax, Herridge and Ballantyne of Ottawa, Macdonnell of Toronto, and others too numerous to mention. In the church as well as the university Dr. Grant is a rare light, gifted with powers of a high order and ready and willing on all occasions to advance the best interests of church or State.

What could be more satisfactory than the practical result of the present Jubilee, which, thanks to the generosity and liberality of your many friends, has enable you to remove a debt on Knox Church of over \$15,000. This is certainly a relief to both rich and poor, who sit equally in the House of the Lord. Church expenses should be so arranged as to be light on the poor and needy, many of whom, were it not for free sittings, could not afford to attend church in these days of fashion. I join with you in

returning thanks for such blessings, an evidence, should such be wanting, of happiness and prosperity in our people. In no section of Canada is there a better feeling among all religious persuasions than in Ottawa City. Only a few months ago there assembled in our City Hall a most representative gathering of citizens of all creeds and nationalities, to take part in the presentation of an address to the Rev. Dr. Dawson, who has, as a Catholic priest, resided over 50 years amongst us. Shortly afterwards Dr. Dawson was invited by the St. Andrew's Society of this city to preach the anniversary sermon, which duty he discharged with marked ability, the Rev. Mr. Herridge occupying a seat on his right, and, on the same platform, many of the leading Protestants of Ottawa. It is this unity of action which strengthens the whole fabric of the State, and gives force and character to the best efforts of our people. Knox Church has certainly made great progress in the past fifty years, and is now, far and near recognized as a power for good. The growth and prosperity of Knox Church is only one of many like developments in the growth of the church as a whole in Canada, which in itself is undoubted evidence of the religious influence at work, guiding and directing in such a way as will not fail to exercise a beneficial and lasting influence. The progress of Canada, in that same half century of church history, has been most remarkable. Fifty years ago we had but 50 miles of Railway in all British North America. We had only one canal, and we had no manufactories. We required to look to other countries for almost all we consumed. Our population was little more than half a million and the Imperial Government had chief charge of our postal affairs. The various Provinces of Canada were disunited and unknown to each other, not only in church matters, but in trade and commerce as well. The great North West was truly a "Lone Land." To day we are a united and confederated people—one General Assembly of the church and one Parliament for our Dominion. A railway from the Atlantic to the Pacific, canal facilities in keeping with the trade of the time, and equal to any in the world. Manufactories of almost every description, to meet the wants and requirements of our people, now numbering about five millions. This development in the life time of one of the pillars of Knox Church, Rev. Dr. Wardrope, now present on this platform, is an outcome remarkable in every way, and proof, were such required, that Canada has become a nation, fearing God and honoring our Queen. In the midst of all our prosperity what remarkable influences are at work, and well may we endorse the delightful sentiment of Bishop Cox, of London, England:

"Oh where are Kings and Empires now,
Of old that went and came,
But Lord, thy church is praying yet,
A thousand years the same."

A STUDENT'S OPPORTUNITY.

The article by Rev. Chas. W. Gordon in the November issue of *Knox College Monthly*, "The New West and the New East," if read by the divinity students in all our eastern colleges can scarcely fail of producing good results. It is apparent to all that any interest whatever in the advancement of the Redeemer's Kingdom, not only in foreign lands but at home as well, that our Canadian churches hold in the Province of God the key of the situation; an opportunity now presents itself which if neglected will incur serious loss as well as a terrible reckoning. To whom if not to the students can the church look to fill the breach? In establishing the Summer Session the Assembly has in a large measure removed former objections and difficulties. It may necessitate as light sacrifice on the student's part, but has it not created an additional expense and sacrifice on the part of the church? How may we reasonably expect the church to continue this sacrifice if we do not adapt ourselves to the circumstances? Yet so long is the attendance of Manitoba College, and the consequent labor in the mission field during

winter, is left optional on the part of the students, it cannot be expected that Manitoba College will meet the want so largely as it might. The General Assembly has but to make it compulsory that every student in divinity shall spend at least one winter in the mission field and it will be done. Yet if the Assembly has not seen fit to render it compulsory does this fact make it less obligatory on the part of the student? The students exist for the benefit of the church, and not the church merely for the students. Seeing the great need now existing, and the splendid opportunity thus afforded us, does it not behoove us to do all in our power to meet the emergency? It is presumed on the part of every man engaging in the work that he is willing to do what, in the judgement of the church, after it has given him such opportunities of study, is best calculated to promote our Redeemer's cause. If this is indeed the opportunity of the church, how much more clearly should the men, and in many cases the only men by whom it can be seized, consider it their's?

A STUDENT.

Toronto, Nov. 17, 1894

Editor of THE CANADA PRESBYTERIAN.

Dear Sir,—I ask the privilege of a few lines in your paper to remove some misapprehensions in regard to Knox College Jubilee services, which have been awakened by your criticism in the issue of your paper following the meeting. I would not, at this late date, have noticed the matter but for the fact that a number of ministers in different parts of the country have called attention to it. You noticed that five Episcopalians occupied leading positions in connection with the Jubilee services, while prominent Presbyterians, among others the Premier of Ontario, were left out. I may say that I did not expect that style of criticism from THE CANADA PRESBYTERIAN inasmuch as it has been prominent in claiming that Roman Catholics should not be criticised in their public position because of their religion, but that each man should be judged on his merits, and fitness for the position. Now, what I want to call attention to is this,—that in the spirit which was so highly commended by Dr. Gibson, of London, we desired to have a representation of the different educational interests of kindred spirit in the city. Surely you knew that Mr. Blake and Mr. Mulock were invited as representatives of Toronto University, not as Episcopalians. You must also have been aware that the Hon. G. W. Allan was invited as Chancellor of Trinity University, and that the Lieut. Governor, in his official capacity, was invited, not as an Episcopalian, but as Lieut. Governor of Ontario. Our kindly relations with Wycliffe College and its broad-minded Principal; was in itself sufficient warrant for the presence of Dr. Sheraton.

You ask in that criticism, "Why Sir Oliver Mowat was not present?" I may say that the Premier was invited and accepted the invitation, though declining to indicate the subject on which he would speak, and just as the programme was ready for the press, I received a note from him asking that his name be dropped on the ground that his work was behind, because of his inability, through a severe cold, to attend to his duties.

I have been requested to make this statement so as to do away with any feeling that may have arisen on account of the religious proclivities of those who took part in the very enjoyable Jubilee of Knox College. It is a matter of regret that we had not made arrangement for a social meeting on a subsequent day, so as to have afforded opportunity for the old friends of Knox to have a pleasant time together, but so very few of the Committee of Arrangements responded to the invitations to be present at the meetings of committee, that it was more than the few individuals who did the work, could, with safety, undertake.

Hoping you may afford space for this communication.

I am, yours truly,

W. BURNS,

Secretary of the Committee of Arrangement.

OBITUARY.

Mr. William Webster, who died in Florence on the 13th of October last, at the ripe age of upwards of 80 years, was a native of Aberdeenshire, Scotland. He came to this country in 1842, and after a short time began business in the village of Florence, Lambton County, where he continued for a number of years, trusted and respected. He was the first Division Court clerk of this district, and held that office for over thirty years. He and his father, who, along with other members of his family, came to this part of the country at the same time, were two of the first elders appointed in the Presbyterian congregation in Florence, in the organization of which he took an active part, and he continued faithfully to discharge the duties of the office till the last. He was present at, and took part in the dispensation of the sacrament of the Lord's supper a few weeks before his death. Mr. Webster was a man of sterling worth, and was respected by all who knew him. He took a great interest in the congregation to which he belonged, and did much by his efforts and liberality to maintain and advance its interests ever since its formation, and in all the vicissitudes through which it has passed. He loved the Presbyterian church, and was frequently present at meetings of Presbytery, Synod and Assembly, and rejoiced at all his beloved church had been enabled to accomplish in this and other lands; but at the same time he was far from being narrow-minded or bigoted. He attended the services of other churches as opportunity offered, and took an interest and rejoiced in everything that pertained to the advancement of the Master's cause. He was always a friend of the poor and afflicted, and labored for the welfare of the young, being a teacher in and superintendent of the Sabbath School for a number of years.

He was an active and earnest temperance worker. He brought his temperance principles with him across the ocean, and he consistently exemplified them during his whole life, and it required force of character and courage to do that when Mr. Webster first came to Canada, and for some time afterwards. When the Florence Lodge of Good Templars was organized over 31 years since, Mr. Webster became a member, and continued in connection with the organization till his death. He attended the meetings of the lodge as long as he was able, and was always a reliable and consistent member. A large number of Good Templars attended the funeral in their official capacity, and the funeral service of the body was conducted at the grave. In the death of Mr. Webster, the Florence Lodge and the temperance cause have lost a true friend and strong supporter.

Mr. Webster was liberal according to his means in support of the congregation to which he belonged, and in giving to missionary and benevolent objects. The last Sabbath he was in church envelopes were distributed for contributions on behalf of Knox College Jubilee Fund, and before he left his was returned, containing a liberal contribution, greatly to the encouragement of those who were advocating this object.

Mr. Webster bore his last illness and met death in the manner that would be looked for, on the part of one who had cherished the Spirit and lived the life that he had done. He was patient and trusted only in Christ, had a bright hope for the future, and a desire to depart and be with Christ. The respect in which he was held by the community was shown by the large attendance at the funeral. The services were held in the Presbyterian church, which was filled by people from the village and neighborhood, and from a considerable distance. All classes and all denominations were represented. The occasion was a very solemn and impressive one, and it is hoped that impressions were made that will not soon pass away. Mr. Webster, with his kindly face and genial manner, will be greatly missed by the congregation in the village and neighborhood where he was so often seen. But he has gone to his reward, absent from the body he is present with the Lord.

Besides two sons, Mr. Webster leaves a widow, who was to him a true help-meet, as much interested, and labored as earnestly in the work of the Lord as her late husband. The widow and bereaved relations have the sincere sympathy of the whole community in their affliction.

J. D.

Florence, November 12th, 1894.

In a recent article on Coffee and Cocoa, the eminent German Chemist, Professor Stutzer speaking of the Dutch process of preparing Cocoa by the addition of potash, and of the process common in Germany in which ammonia is added, says: "The only result of these processes is to make the liquid appear turbid to the eye of the consumer, without effecting a real solution of the Cocoa substances. This artificial manipulation for the purpose of so-called solubility is, therefore, more or less inspired by deception, and always takes place at the cost of purity, pleasant taste, useful action, and aromatic flavor. The treatment of Cocoa by such chemical means is entirely objectionable." Cocoa treated with potash or ammonia would be entirely unsaleable but for the supplementary addition of artificial flavors by which a poor substitute for the aroma driven out into the air is offered to the consumer. The delicious Breakfast Cocoa made by WALTER BAKER & Co., of Dorchester, Mass., is absolutely pure and soluble. No chemicals, or dyes, or artificial flavors are used in it.

The Assembly's College, Belfast, was opened with a lecture by Rev. Professor Walker on "Recent Criticisms of the Book of Psalms."

Christian Endeavor.

TRUE WISDOM; GETTING IT;
USING IT.

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

Dec. 2.—James iii. 13-18.

What is true wisdom? Fortunately we are not left to find our answer by the light of nature. If that were all the light we possessed we would be compelled to say, "Where can wisdom be found, and where is the place of understanding? Man knoweth not the place thereof, neither is it found in the land of the living."

The Bible states very clearly the character of true wisdom. Job says, "The fear of the Lord, that is wisdom; and to depart from evil, that is understanding" (Job xxviii. 28). David expresses the same thought in words which are almost identical:—"The fear of the Lord is the beginning of wisdom; a good understanding have all they that do His commandments" (Ps. iii. 10). Solomon begins his proverbs with the maxim, "The fear of the Lord is the beginning of wisdom" (Prov. i. 7).

In the text the Apostle James mentioned no less than seven characteristics of true wisdom. It is pure, peaceable, gentle, tractable, full of mercy and good fruits, impartial and honest. True wisdom when considered in this broad sense embraces all the graces and virtues of Christianity, or, in other words, it includes that holiness of heart and life which is necessary to the enjoyment of everlasting happiness. The man who is truly wise has learned to estimate things in some measure as God estimates them; to desire what He offers; to relinquish what He forbids, and to attend to those duties which He appoints. Some one has said, "A man who has not the knowledge appropriate to his position, who does not know himself in his relation to God and to his fellowman, who is misinformed as to his duties, his dangers, his necessities, though he may have written innumerable works of the most exalted character, yet is he to be set down as a man with out wisdom. What is it to you if your servant is acquainted with mathematics, if he is ignorant of your will and the way to do it? The genius of a Voltaire, a Spinoza, a Byron, only makes their folly the more striking."

How can this wisdom be attained? Whence does it come? God is the source of all wisdom, and, if we ever acquire it, from Him it must be received. James says, "If any man lack wisdom, let him ask of God," etc., (James i. 5). Joseph has a sufficiency of discretion and wisdom to manage all the affairs of the great country of Egypt because God endowed him with these qualities. Solomon obtained wisdom from God in answer to prayer (1 Kings iii. 9). Daniel was one of the wisest men of his age because he sought knowledge from above (Prov. ii. 3, 6). How pertinently the disciples were enabled to speak, and how judiciously they were enabled to act, when brought before the civil authorities! How was it that they were able to speak and act so well? It was certainly not because they had been trained for such occasions, or because of any special intellectual endowments, but because the Holy Spirit taught them what they ought to say and do. If, therefore, we desire wisdom, we must seek it from God, the Fountain head.

How can we use it? We should use wisdom, which is just another name for sanctified common sense, in discharging whatever duties devolve upon us in the sphere where God has placed us. Balaam made use of it in preparing beautiful things for the tabernacle, for that was the work which God placed before him (Ex. xxxi. 3). Solomon used it in the discharge of his duties as king of Israel, for that was the sphere in which God placed him. Ezra used it in controlling the affairs of the captives who had returned from Babylon, for that was his God-appointed work (Ezra vii. 25). The wisdom which God gives us may not qualify us for the discharge of duties which pertain to another sphere, but it certainly does fit us for the duties which meet us in our own vocation.

HELPS AND HINDRANCES TO A CHRISTIAN LIFE.

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

Dec. 9.—Luke 8: 4-15

The wording of the topic should be carefully noted. We have not to discuss the helps and hindrances *in* the Christian life, but the helps and hindrances *to* such a life. Following the order suggested by the Parable of the Sower, we shall consider:—

I.—The hindrances. Three are mentioned. (1.) Satan is the great hinderer. "When any one heareth the word of the kingdom and understandeth it not, then cometh the wicked one and snatcheth away that which was sown in his heart." Many listen to an earnest, searching sermon; tremble under the law; almost decide to accept the blessed gospel, and yet, when they are on their way out from the House of God, the evil one comes, snatches up what was in their hearts and leaves them in a more hardened condition than they were before. The devil may do this through the instrumentality of his agents. As a hearer is on his way home from church, he talks with a companion who sneers at the preacher, makes disparaging remarks about the service, and soon the serious thoughts of that hearer are dispelled. As another hearer walks away he meets a companion who enters into a conversation regarding a recent social event, a society scandal, or a sporting tournament. Thus the impressions of the house of God are caught up and carried away like chaff before a rushing wind. When Felix heard the word of God from Paul's lips, he was impressed at first with its importance, but the evil one suggested that there was no need for serious thoughts just then; that he could attend to religious matters at another time. Felix therefore said to Paul, "Go thy way for this time and when I have a convenient season I will call for thee."

(2.) Outward and inward trials hinder. There are some who receive the word of God with a measure of joy; they are attracted by what is sweet and beautiful in Christianity; they like the comforting promises of the Bible; they see something commendable in its doctrines, and they would be willing to enjoy all the blessedness it promises, but when they find that they have to endure trials and persecutions they hesitate, and so are lost. When Christ was here, there were many who followed Him for a while with pleasure, but when He told them some very plain truths, they were offended, and so went back, and walked no more with Him (John 6: 66). Demas acted thus (1 Tim. 4: 10). At first sight it would seem as if it were love for this world that prompted him to act as he did, but, as Trench says, "When we examine more closely Paul's condition at Rome at the moment when Demas left him, we find it one of extreme outward trial and danger. It would seem then more probable that the immediate cause of his going back was the tribulation which came for the Word's sake."

(3.) The cares of this world, the deceitfulness of riches, and the lusts of other things entering in, hinder (Mark 4: 19). So the rich young ruler found it. He was earnest, for he came running to Jesus; he was living up to the light he possessed, for he said that he had kept all the commandments from his youth up; he was respectful for he came kneeling. Yet when Christ told him to go, to sell his property, to give the proceeds to the poor, he went away sorrowful, for he had great possessions. The test was too severe for him. The cares of the world and the deceitfulness of riches proved too much for him. The hindrance was such he felt he could not overcome it.

II.—The helps. The sinner is helped to a Christian life by preparing his heart for the seed which is sown. But how can he prepare? He may do so by going to God in prayer, acknowledging his helplessness and need; by looking for the guidance of the Holy Spirit, by resolving that he will listen attentively whenever he hears the Word of God proclaimed, and that he will study that Word for himself, diligently and devoutly. If his heart is prepared in this way, the seed will take root there, and he will find that notwithstanding all the hindrances, the harvest will be rich, glorious, satisfying.

Pastor and People.

"A SMALL, SWEET WAY."

There's never a rose in all the world
But makes some green spray sweeter
There's never a wind in all the sky
But makes some bird wing fleetier.
There's never a star but brings to heaven
Some silver radiance tender
And never a rosy cloud but helps
To crown the sunset splendor,
No robin but may thrill some heart
His dawnlight gladness voicing
God gives us all some small, sweet way
To set the world rejoicing.

THE COMPASSION OF OUR GREAT HIGH PRIEST.

Let us now strive to realize the infinite compassion of Jesus Christ, touched with the feeling of our infirmities. I know a good man in whom many confide, who once said, "I am tired and weary hearing of all those men's sins." The human heart has a limited power of compassion. But our Redeemer never wearies. It is easier to tell any living man; easier than it would have been to tell any apostle or saint of them all. I could not have gone to St. Paul with the story of my wavering and weakness, for he once for all left the old life and came to Jesus of Nazareth. I could not have gone to St. John with the confession of my distrust and unbelief and oftentimes faded love, for after he rested his head on the Saviour's breast he seems to have kept the perfect love that casteth out fear. There have been times when I could tell a great deal to St. Peter, for to the last he wrote as one who never forgot that even after being forgiven for the great denial he had often gone astray; but yet he seems before the end to have outlived it all, and to have "sanctified the Lord Christ in his heart" in a way I cannot understand.

We can always tell to Jesus Christ. The divine "Come unto me" is as fresh and clear as when it first stole into the ears of the disciples. He can still touch the leprous soul and heal it; himself not being made unclean. Inasmuch as he is the living Lord his sorrow and pity for the sinner still wears and pains the heart that was broken for our sins. He is still bearing a cross. He saved others, himself he cannot spare. Perhaps we Protestant preachers have not made this clear to poor people; and have on the contrary removed the risen Lord from the regions of humanity, so that saints and martyrs, and, above all, the mother of the Lord, are still regarded and invoked by believers throughout a great part of the Christian church as compassionate human friends though in heaven. The Christ seems too far away from the poor, longing devotees. Yet it is true for all time and for all men that he is touched with the feeling of our infirmities. It is a comfort, it is also a warning. It must mean that our evil doings still give pain and trouble to the heart that once was broken for our sins. Does not this thought make us shrink from sin which grieves him so sorely? Does it not also make us sure that he will save to the uttermost?

This leads us to realize Christ's infinite power to save. "Now once, in the end of the world, he hath appeared to put away sin by the sacrifice of himself." The Hebrew sacrifice which put away, or "covered" sin, gave ability rather than security, *i. e.*, it did not so much make a man safe, as make him able to come into the temple and serve God. And even so Christ's work does not so much make us safe—though we have terrified moods when safety is an infinite blessing and comfort—as make us able in new life to offer to God the sacrifices of a living obedience. "I can do all things" said a very truthful man, "through Christ which strengtheneth me." It is a small matter, the more or less of my own weakness; it is everything that there is enough of infinite strength to make me strong.

We see how vital is the question of our relation to the Saviour. It is in union with him we are saved. The High Priest was one of the people; and in so far as he and they were identified did his sacrificial

acts avail for them. And it is in this identification we are saved. Mystery: we cannot explain it; yet blessed truth wherein the fathers fell asleep and now live forever with the Lord. The perfection of Christ without his priesthood would be a pattern but not a power. It does not heal a paralytic to tell him how strong men leap and walk and so praise God; nor will it heal him to see one who is a model of manly strength; and no more will it avail for me in my sins to read a perfect law or even to see the picture of the life of a perfect man. But when in his great power the Saviour touches us and says, "Because I live ye shall live also," and takes our hands and lifts us, then we too can walk and leap and praise God. That he helps, that they who trust in him have never been confounded, is the experience of all saints in all ages. We cannot see or know the bond, the nexus, between us and him—how can we expect to see it when we cannot see the bond between soul and body in our own person?—but that it is best described as trust, and that the trust opens within us a fountain of supernatural power, is as sure as revelation and testimony and experience can make it.

The new power, the new birth, the new man; this is for them that know; no others can tell; but to every one of us it is offered, and, if we allow, it will be given. His Word is our guide. Each one needs a special portion, and each one for himself must seek and find it. It is thus we come to know the marvellous fullness of the revelation. I need a book in my library. I scarcely see the others, but, as my eye runs along the shelves, I see the book I want at this moment; it may be another book I look for to-morrow, and then I shall not see this one. So it is with the Gospel promises. The one we need at this moment starts into lustrous significance as God's own message to us. As every one of the books, so every one of the promises is always there, and each is found as it is needed.

This does not mean, as some would have it, that we make up our own minds as to the Saviour that we need, and then ascribe all the attributes of the Saviour to Jesus Christ. On the contrary it means that he has already been revealed with such divine thoughtfulness as to anticipate all our longings and needs in promise and actual manifestation of power.

May we, according to our several wants and ever-enlarging capacities, be enriched with a portion of the unsearchable riches of Christ!—*Right Rev. Prof. Charteris, D.D.*

INFERIOR MOTIVES.

It is most important in reasoning with children that only the best motives for conduct should be given them, and never inferior or wrong ones.

A conscientious child will often make mistakes, and do the wrong thing while he has the most sincere and unselfish desire to do the right one. Such actions in such children should not be scolded or condemned too harshly. For it is the motive that most matters. So long as the intention be right the action may be amended, and the child learn from his error to avoid it in future.

The difference between the motive and the action, and their interdependence, are not often enough explained to children. It is more possible for a child to understand the distinction than people usually think. If as might easily be done, the teacher would put the idea into simple and familiar words, most children could grasp it, and learn to be their own guides in future. And that is what all child-teaching should tend toward, or it is teaching thrown away.

Children quickly appreciate high motives. To urge your boy to do right because it is brave to do so, or because it is honourable, or because it is true, is to speak to him in a language which he can understand as well as you. And to know only such motives tends to make him the truthful, brave, or honorable boy you wish him to be.

On the other hand, to habitually incite him to godliness because of the candy which comes to good boys or the punishment which awaits bad ones, is to create in him only the motives of greed and fear. These incentives are not only demoralizing to the character of the child, but the force of them is weakened as the boy grows older.

Again, it is a mistake to appeal to "outside" motives with children, such as acting for the sake of appearance or because some one is watching: "Be a good child, for uncle is looking at you;" "Don't be rude to your sister or misbehave at the table while company is here;" "How ugly it looks for a little girl to be disobedient or unkind!" "See how pretty it is to be amiable or generous!" "People always admire a gentle little girl." Such phrases surely do not show a child the best reasons why he should do right. Children do understand and appreciate better ones. And children have a right to the best. They have a right to as good motives as those we try to live up to ourselves.

HOW MUCH SHOULD A CHRISTIAN GIVE.

The position taken by some that he ought to give to God in one or another form a tenth of his income cannot be maintained successfully. The obligation to do this was laid upon the Jews and before the Christian era in which we live. The Jewish dispensation with its various provisions is for Christians a subject of historic and reverent interest and study, but is not necessarily to be otherwise regarded. We are under no more obligation to give a tenth because the Jews were than we are to practice circumcision or abstain from eating pork.

Christ put the relation of His followers to this and most other matters upon a nobler basis than that of Judaism. He declared no rules, but principles of conduct. So far as we have absorbed His Spirit, we recognize it as not only a moral obligation but a privilege to give to good causes according to our ability. We also understand that some are able, and should be ready, to give away a much larger proportion of their incomes than others. A tenth, for example, is as much too little to be given away by some, as it is too much by others.

We should not think it worth while to allude to the question whether debt-paying ought to have precedence of giving, had not the point been gravely argued by some. If a man has debts, yet is quite able to pay them, as often happens, there may be an alternative. But if he be not able to do both, and payment of his debts be due, of course he ought to pay them before he can have the right to give money away. As for systematic in contrast with impulsive benevolence, there can be no doubt of the greater wisdom and value of the former. The great thing is to cherish the spirit of stewardship instead of that of absolute ownership of our property.

Undoubtedly it is true that most Christians easily could afford to give away considerably more than they do give. The average contributions of professing Christians, large as their aggregates are, is scandalously meager. There is imperative need of a quickening of conscience on this subject. In hardly another direction does the spirit of self-sacrifice need more earnest culture. But, after all, each must decide for himself how much he ought to give.—*Congregationalist, Boston.*

TALE-BEARING.

"Thou shalt not go up and down as a tale-bearer among the people."—Lev. xix.

Tale-bearing emits a threefold poison—it injures the teller, the hearer, and the person concerning whom the tale is told. Whether the report be true or false, we are by this precept of God's word forbidden to speak it. The reputation of the Lord's people should be very precious in our sight, and we should count it all shame to help the devil to dishonor the church and the name of the Lord. Some tongues need a

bridle rather than a spur. Many glory in pulling down their brethren; as if by this they raised themselves. Noah's wise sons cast a mantle over their father, and he who exposed him earned a fearful curse. We may ourselves one of these days need forbearance and silence from our brethren. Let us render it cheerfully to those who need it now. Be this our family rule and our personal bond: "Speak evil of no man."

The Holy Spirit, however, permits us to censure sin, and describes the way in which we are to do it. It must be done by rebuking our brother to his face, and not by railing behind his back. The course is manly, brotherly, Christ-like, and under God's blessing will be useful. Does the flesh shrink from it! Then we must lay the greater stress upon our conscience, and keep ourselves to the work, lest by suffering sin upon our brother we become ourselves partakers of it.

Hundreds have been saved from great sins by the timely, wise, faithful warnings of faithful ministers and brethren. The Lord Jesus has set us a gracious example of how to deal with erring friends, in his warning given to Peter, the prayer with which he preceded it, and the gentle way with which He bore with Peter's boastful denial that he needed such a caution.

"So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine
To prove the doctrine all divine."
—*Spurgeon*

ABRAHAM'S FAITH.

His faith was of the robust type. It is worthy of remark that, at each period when it was subjected to trial, the demands made upon it were what the world calls *unreasonable*. There was no natural corroboration in any instance.

It was *unreasonable* for a man of his years to leave the scenes and associations of a lifetime and go wandering over the country without any fixed point in view. No doubt his migration was very generally disapproved and condemned by the judgement of his friends and acquaintances. But it was the Divine command, and he made clean work obeying it.

It was *unreasonable* for a man of his years to expect posterity. No doubt that idea was very heartily laughed at by his friends. But God said so, and he believed and took the comfort of it.

And how *unreasonable* seemed the call to sacrifice the child of promise! It seemed a stultification of all foretold covenant privileges; a flat contradiction of all that God had agreed to do. But Abraham did not so regard it. His faith was the *righteousness* of God and he prepared to obey. God's word in every instance was enough for him. That settled the matter. Antecedent improbabilities, uncertain issues, had no weight against the Divine command.

The father of the faithful, it would be well if his children were more like him. We are prone to submit Divine direction to human judgment. We want the opinion of Science and Philosophy on the Word. We look around to hear what the critics say. We do not see why we cannot serve God as well in one place as another, and think we have a right to our say in the matter.

Thus hid not Abraham.

A minister had delivered a course of addresses on infidelity, and as time went on he was delighted to find that an infidel was anxious to unite himself with the congregation. "Which of my arguments did you find the most convincing?" asked the minister. "No argument moved me," was the reply, "but the face and manner of an old blind woman who sits in one of the front rows. I supported her one day as she was groping along, and putting out her hand to me, she asked, 'Do you love my blessed Saviour!' Her look of deep content, her triumphant tones, made me realize as never before that he who could suffice to make one so helpless bright and glad, must be a 'blessed Saviour' indeed." It is the living epistles that convince and persuade men. An earnest, patient, cheerful, helpful Christian is an argument for Christianity more convincing than any that Paley or Butler ever constructed.

Missionary World.

THE CHINESE MISSIONARY PROBLEM.

BY REV. JOHN ROSS, MOOKDEN, NORTH CHINA.

[At the suggestion of a lady deeply interested in the mission work of our church, a most competent judge of what is timely in our church's present circumstances as to its missions, and holding a high position in the W.F.M.S. of our church, we gladly, not only reprint the subjoined article from the *Missionary Review of the World* for December, 1890, but we earnestly commend the views it sets forth to the earnest attention of the church.—ED.]

In the confusion arising from the conflicting opinions bandied about as to the value of mission work and the wisdom of missionary methods, men's minds have been diverted from the aspect of that mission-problem which appears to me, as a practical missionary, to be, beyond all others, important. The materialistic spirit of the age is the only apology I can conceive for the extraordinary attitude assumed by many of the representatives of the wealthy Christian churches on the questions of the income, housing, clothing and food of the missionary, while they ignore, or treat as a matter of indifference, the qualifications of the man, and show a lamentable ignorance of the work he has to carry on.

In order to satisfactorily undertake any work, and to wisely select the best workers, we must understand the nature of the work and the conditions under which it is to be conducted. What then, is the work the Church of Christ has to accomplish in China? It is the introduction of Christianity to a people which was an ancient nation when Nebuchadnezzar was building the walls of his proud Babylon, which was highly cultivated when the Romans found our forefathers savages, and which, even as recently as three centuries ago, was more civilized than their contemporaneous European nations. The Chinese are a proud, conservative, self-sufficing, intellectual and learned race. They have the religious system of Buddhism—not the attenuated ghost believed in by some eccentric London folks—but this religion exercises no real authority over them, and the system of Taoism possesses a still more shadowy power. But the ethical and political system called Confucianism wields an unchallengable influence over the whole land, and among all classes—an influence comparable only to that of Moses over Jewry. The authority of Confucianism is so universally paramount because of its high-toned system of morals, the excellence of its maxims on the relations between governor and governed, and the remarkable purity and unapproachable terseness of its literary style.

It may be taken for granted that before a non-Christian people is likely to pay any regard to the preaching of a stranger, he must gain their confidence and command their respect. It is also evident that what is adequate to secure the respect of one nationality may appear despicable in the estimation of another. From what I have been able to learn of the world's nations—excepting the Jews and Mohammedans, whose knowledge of religious truth is more extensive and accurate than that of any other non-Christian people, no nationality is so difficult to gain over to Christianity as the Chinese. Japan, Korea, Mongolia, and other surrounding peoples, borrowed from the Chinese their literature, their manners, their arts, laws, customs, and whatever other factors went to compose their present civilization. All borrowed from China, none lent to her. Hence, if we consider the self-complacent pride of the Chinese—a somewhat unpleasant and repellent characteristic—we can scarcely deny it a basis of justification.

Knowledge of literature and literary ability is the most highly prized acquisition in China. Civil service competitive examinations have for twelve centuries been the means of filtering out candidates for official

employment. To this proud, conservative people, who so highly esteem knowledge and attach such importance to literature, what sort of man will you send to gain them over to Christianity? What must that man be who will command their attention, and compel from a contemptuous people a respectful hearing for the doctrines of the Cross?

The number of those who have gone forth to combat the evil inherent in heathenism, is so insignificant compared to those who minister to congregations in Christian lands, that some good people are in despair of overtaking, by ordinary methods, the needs of the world. But the argument based upon the comparative number of missionaries and ministers is fallacious. The missionary is not a pastor and should never sink into one. The work which he goes to perform is very different from the work of the pastorate. The missionary is the modern representative of the Apostles. He is the only real successor of the Apostles. If the name "apostle" is Greek, and the name "missionary" Latin, there is no difference in the signification of the terms. The "apostle" was the "sent" of the Church and Holy Spirit—sent from a Christian community to gather in converts, plant churches and raise up pastors among non-Christian peoples. So is now the "missionary" the "sent" of the Church and of the Holy Spirit, to accomplish exactly the same purpose. Though the work of gathering in a few converts is his first, and though the duty of ministering to them is one the neglect of which would be criminal, yet these do not constitute the most important parts of his missionary life. His great work is, like that of the Apostles, to found churches, and to train pastors; not to plant a tree which is to stand alone, but to s. v seed which will become self-propagating. The proportion, therefore, of missionaries to the numbers of the people to whom they are sent, is a matter of very subordinate consequence. The one outstanding subject which should demand the most serious attention of all interested in mission work, which should indeed hold so largely in their esteem that every other consideration should be relegated to a position of comparative unimportance, is the qualifications of the man sent. The question which should, like Moses' rod, swallow up every other, is whether you send the men who are in all respects the best fitted for the end in view: that of gaining the confidence and respect of the people, of planting churches and raising and training pastors.

All the more important will this subject appear when it is stated that the Chinese people must be brought within the Christian fold by Chinese converts. It may be taken as axiomatic that every successful mission in China has been successful in proportion to the earnestness, knowledge and zeal of its first converts. In our own Manchurian mission, out of a hostile population, over a thousand converts have been baptized. Many thousands know and respect the doctrines of Christianity. The work of preaching the Gospel is widely spread and rapidly extending in all directions over this large district of country. The literary classes are many of them our best friends, and officials have, in most cases, ceased opposition. Within the past eight years, a couple of hundred of the inhabitants of Korea have been baptized. A congregation has been formed in the Korea capital. Thousands of Koreans are reported to be believers and applicants for baptism. How have these results been attained within little more than a dozen years? Of all these converts not more than a couple of dozen can be traced to the immediate agency of the foreign missionary. The others are the converts of converts. The only claim to credit—if it be one—which the European can make, is that of careful and constant instruction of the converts. And it may be noted, by the way, that here is the only satisfactory method of attaining to really cheap missions.

(To be continued.)

CHARACTERISTIC SAYINGS OF D. L. MOODY.

Rest: You may, probe down into the human heart, and there you will find a want—the desire for rest. The cry of the world is, where can rest be found? He would reply that the world cannot give it. Rest could be found at the cross. He liked that word "all" in the text: "Come unto Me *al*lye that labor and are heavy laden, and I will give you rest."

Ashamed of their Religion: There is no religion except that of Jesus Christ, that men are ashamed of—Mormons, Chinese, Mohammedans, all were proud of their religions. But of the religion of Jesus, the only one that gives men power over their lives, over their passions, over themselves, many were ashamed. The cross of Christ must be taken up by all who wished to enter heaven. If men wanted blessing they must confess the Son of God. The moment men were ashamed to confess their God they became backsliders. Peter fell when he was ashamed to confess his God.

Mr. Moody's Style of Speaking: The characteristic of his speaking is its conversational tone and style, and the plain, everyday way in which he applies the Scriptures to the present occasion.

God's Work and the Christian's Work: There was a class of people who said that whatever was accomplished was because of divine direction, that it was God's work, the power of the Holy Ghost, but Christians should act as if everything depended upon themselves.

The Necessity for Faith: "We must have faith; we cannot do anything for God that will be acceptable without faith. The men and women that have left the deepest impression during the six thousand years that man has been upon the earth have been men, and women of faith. Not only must we have faith to be able to know that God can use us to build up His kingdom, but we want to take a step in advance of that kind of faith, and believe that God will use us.

Enthusiasm: Enthusiasm is what we want in Christian work. We want to carry the fire right up into the pulpit, and if we have not got the fire and enthusiasm into the pulpit we won't have it in the pew.

Love: An indispensable qualification for success in Christian work, is love. A lawyer might have no love for his client, a doctor for his patient, or a merchant for his customer, but a successful Christian worker must have love for his fellow-men. Preaching professionally without love would accomplish little good. He did not believe so many men would break down if the love of Christ were stronger in their hearts. There was not a man on the face of the earth but that love would reach, even if he were an infidel.

Types of Christians. There are three types of Christians mentioned in the Bible. In the third chapter of St. John Nicodemus comes to Jesus for spiritual life, and he obtained it. In the fourth chapter of St. John a higher type of Christian was found—the woman of Samaria, who came for a pot of water and got a whole well full. In the seventh chapter of St. John the highest type of the Christian is found—the type of whom Christ spoke when He said: "He that believeth in me, as the Scripture hath said, out of his belly (viz., his heart) shall flow rivers of living water."

Going to Church and Being a Christian: Many people thought that because they went regularly to church they were saved. They forgot that Satan went regularly, too. He was always the first one there. He got there even before it was dedicated. It was not by going out to his or her church meetings, having their feelings wrought upon, shedding a few tears, and making good resolutions—this was not being a Christian.

Teacher and Scholar.

Dec. 9th } CHRIST TEACHING BY PARABLES { Luke viii.
1894. } 4 15.

GOLDEN TEXT.—Luke viii. 11.

A parable means a form of instruction in which by the side of the truth is placed the image or figure which represents it. This whole group of parables is found in Matthew xiii. 1-53; iv. 1-34; Luke viii. 4-25. They treat of the kingdom of heaven in various aspects and should be read and studied together.

The Time.—Autumn of A.D. 28, a few weeks after last lesson, and on the afternoon of same day as lesson viii., November 25th, Mark. iii. 22-35, or Matthew xiii. 1.

Place.—On the shore of the sea of Galilee, near Capernaum.

A new epoch in the teaching of Jesus begins with this teaching by parables of which this is the first recorded. It is a change of method on account of a change of circumstances.

The Audience.—It was very large; Mark, "A very great multitude, and gathered from all quarters." He was by the sea and taught out of a boat while the people stood before him on a gently rising shore. For clearness we put the parable, then the explanation.

"A sower went out to sow his seed." The subject was probably suggested by Jesus seeing a sower at work not far off. Sowers are Jesus, the apostles, all Christian ministers, teachers and parents who seek to impart instruction in divine things, and all others whose ho y lives illustrate and impress the truth. Young people may be sowers as well as old.

The sower sows only good seed; he sows it abundantly, and, though mostly in spring time, yet whenever there is opportunity. The seed is the word of God. This is that from which Christian character and life must grow.

I. The Wayside Hearers.—The wayside: the narrow paths beaten by the tread of many feet through the unfenced fields upon which some of the seed falls. Hearers whose hearts are like the beaten wayside do not take the word into their heart and life. Sin has so hardened their heart, worldliness has so deadened the feelings, sinful pleasures and desires have so dulled the conscience that God's truth makes no impression, more than a passing dream, or a pleasant song to be heard and forgotten. Evil habits, profanity, unclean thoughts tramp the heart and make it hard. Then cometh the devil and taketh away the Word out of their hearts. He does this in many ways, by evil thoughts, indifference, triviality, selfish interests, doubts, criticism more than reverent attention, and such like, are the means by which he taketh away the Word out of the heart. The devil's object is lest they should believe and be saved. Anyone conscious of these occupying his attention and filling his heart may know that the devil is at work with him, lest he should believe and be saved. It is a dangerous state to be in.

II. The Rocky-ground Hearer.—As soon as the seed sprang up, in this case, it withered away, because it lacked moisture. The soil in many places in Palestine is but a thin coating over the limestone rock, so that it is like a forcing-house, but it has no deepness of earth; when the sun is risen it is scorched, and because it has no root it withers away. These are they, who when they hear receive the Word with joy; and these have no root, which for a while believe, and in time of temptation fall away. They are in a state of great emotional excitement, in great and rapturous delight, have much to say of their feelings, but they have no root. Perhaps they have no depth of nature to take root in, or if they have the Word, has not taken any real hold in it. And in time of temptation, of affliction, or persecution, or trial from the sneers of scoffers, or apparent loss of worldly good, or sacrifice of some kind, they fall away, they turn back to their old life. Religion is going to cost too much.

III. The Thorny Ground Hearers.—Some fell among thorns, and the thorns sprang up with the word and choked it. These are they which, when they have heard the word, go forth, and are choked with cares of this life, business, household duties, children, anxieties about this life, getting on in the world, riches, pursuit of them, desire or determination to possess them, absorbing the whole attention: and pleasures of this life, they are very many, appeal to every side of our nature, are very seductive, and bind us down to this world, ensnare and enslave us, pre-occupy and divide our thoughts, so that we bring no fruit to perfection. The life if Christian at all is poor, weak, graces are few and feeble, and work is fitful and unproductive.

IV. The Good Ground Hearers.—In this case the seed sprang up, and bears fruit a hundred fold. In Matt. and Mk., some thirty, some sixty, some an hundred fold. These are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. The honest and good heart takes the word seriously, feels the importance of it, and gives it an abiding place. In the good ground there are different degrees of fruitfulness, but the seed is neither choked, nor is its growth a temporary outburst. They bring forth fruit with patience, persevere, earnest, steadfast care in cherishing the good seed, opposing, overcoming, all the enemies that would destroy the good seed of the Word and spoil the harvest of good, upright, earnest Christian living and holy, fruitful activity.

NOTE. What different results come from the same seed, according to the soil. The wonderful productiveness of the good seed of the Word. The conditions of a good harvest, are good seed, good soil, good care. The harvest of good or evil amounts to much more than the seed sown. How full of instruction God's word is to those who try to understand it.

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C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, NOVEMBER 28TH, 1894.

DR. CUYLER is of the opinion that there is a great difference between a genuine revival of religion and a "blaze of tar barrels." So say all sensible men.

IT would be a good thing for this country if a large number of the people who are shouting about sectarianism hated sin as much as they profess to hate sectarianism. What many of them call sectarianism is nothing more than loyalty to the church of one's choice.

REFERRING to our handsome issue of last week the Woodstock *Sentinel-Review*, says:

THE CANADA PRESBYTERIAN is out with an extremely fine Thanksgiving number. It is an ably conducted journal, and this special edition indicates enterprise on the part of the publisher. It seems rather a pity that Presbyterians should waste their energies on two denominational papers published in the same city. They should rather mass their strength in support of one journal worthy of so powerful a church organization.

IT is noteworthy that two such eminent men as President McCosh and Professor Shedd should have entered upon the strange experiences of death within twenty-four hours of each other. Dr. Shedd was perhaps not so marked and influential a personality as his friend and fellow laborer, the distinguished president of Princeton. But as theologian and philosopher, if not as teacher, they may, without injustice to either, be bracketed as equals. They sleep a holy sleep. Say not that good men die.

THE most interesting part of Sir John Macdonald's life, just published, will be his own letters, and the most interesting part of these letters will be Sir John's descriptions of public men, whether friends or foes. Of one of his most prominent supporters, Mr. Hillyard Cameron, he says that "his abilities are confined to a good memory and a vicious fluency of speech." The surveyor that raised the rebellion in Manitoba in 1873 he describes as "a very decent fellow and a good surveyor, and all that, but he has got no head, and is exceedingly fussy." Sir John understood human nature well.

ON the sixteenth of the present month Dr. James McCosh, ex-president of Princeton University, died at the ripe old age of eighty-three. On the day following Dr. W. G. T. Shedd, ex-professor of Union Seminary, passed on to his rest and reward. They were close friends and fellow laborers for many useful years and in death they were not far divided. Being dead both still speak in several noble volumes. Who does not turn to these volumes with increased and almost pathetic interest after reading that their authors have passed away. McCosh and Shedd! Noble names that do honor to the illustrious roll of professors who have finished their work in Princeton and Union and have been asked to go up higher.

ONE month more for congregational work and the accounts in most of our congregations will be closed for the year. The month, however, has five Sabbaths and if any of the congregations are a little behind in their finances a great deal can be done in five Sabbaths. It is a great thing to wind up the year's work well and make a good start for the new year. Deficits carried over from year to year are almost certain to cause friction. People soon forget what a floating debt has been incurred for and become unwilling to pay it. A large debt, with something substantial to show for it, is often

more easily managed than a small one. Wipe out the balances that are on the wrong side, and you will enjoy your dinner better on New Year's day.

THERE are few things more exasperating to men who are discharging important duties and carrying heavy responsibilities than to be hindered by men who do no work and take no responsibility themselves. That is unfortunately the part Gladstone is acting in his retirement. His uncalled for and untimely advocacy of the Gothenburg system may ruin the chances of the Local Option Bill the Government is preparing. Thousands of Temperance reformers feel like telling the ex-leader to come out into the arena and take his share of work and responsibility or keep quiet. There is nothing easier than to stand idly aside and find fault with men who are doing their best. William Ewart Gladstone should leave that role to smaller men. We hope the Government, will be able to put through their Local Option law without his help.

WHY does our Thanksgiving day come in the dullest part of Autumn, when the days are short and the roads in the country often bad? One explanation given is that our day for giving thanks should be as near as possible to the day observed by our neighbours—the last Thursday of November. That is no reason at all. The real reason probably is that a large number of people want Thanksgiving day to come at a time when they have very little to do. October would be a much better time. The weather is often beautiful in October. The fruits of the field, with the exception of a part of the root crop, are then gathered. A day in the end of that month would make a pleasant break about midway between the summer and Christmas holidays. By having our Thanksgiving day a month earlier much more pleasant surroundings would be secured, and the nation would be delivered from the suspicion of giving thanks when a large number of the people have little else to do.

AN optimist, reading the reports of the Moody meetings with magnifying glasses, might come to the conclusion that the citizens of Toronto are all saints. A pessimist reading, with the same kind of glasses, the reports of the civic investigation before Judge McDougall would perhaps come to the conclusion that a large number of citizens have a weakness for boodle. Both conclusions would be erroneous. The citizens are not all saints and very few of them are boodlers. Long reports and sensational headings always make an exaggerated impression on the minds of a certain class of readers. The Moody meetings have been well attended and have been greatly enjoyed by many. The permanent effect remains to be seen. The civic investigation may not compromise half a dozen men in a population of nearly two hundred thousand. It is a great pity that the press should be the instrument that keeps the seamy side of human nature prominently before the public, but there seems to be no help for it. Perhaps the best that can be done is to give the good side equal prominence. The reports of the Moody meetings counteract the bad effects of the civic investigation.

REV. MR. BURNS ON KNOX COLLEGE JUBILEE.

IT is with no pleasure that we refer again to Knox College Jubilee, but the Rev. Mr. Burns being well known as actively concerned with the Jubilee, and wishing to make to the church some statements by way of explanation or reply to certain strictures which appeared in our editorial columns with respect to the manner in which the Jubilee was celebrated, we gladly afford space for their publication. The statements of Mr. Burns do not at all lead us to change our opinions as already expressed, and, indeed, they put the matter in some respects in a worse light than before. Mr. Burns says that "he did not expect that style of criticism from THE CANADA PRESBYTERIAN, inasmuch as it has been prominent in claiming that Roman Catholics should not be criticised in their public positions because of their religion, but that each man should be judged on his merits, and fitness for the position. Now, what I want to call attention to is this, that in the spirit which was so highly recommended by Dr. Gibson, of London, we desired to have a representation of the different educational interests of kindred spirit in the city. Surely you knew that Mr. Blake and Mr. Mulock were invited

as representatives of Toronto University, not as Episcopalians." No, we did not suppose that Messrs. Blake, Mulock and the Hon. G. W. Allan were invited to take the part they did, because they are Episcopalians; but it does appear to us, seeing that so many Episcopalians because of their public position were to take part, it might either have been made less prominent, or it might have been offset by giving a larger part than was given to some prominent public men who are Presbyterians, who have a deep interest in Knox College, and sympathized warmly with the occasion. It will strike some that Toronto University would have been sufficiently represented by the presence of Mr. Blake as Chancellor, and the President of University College, Mr. Loudon, and a place made for some well-known public spirited Presbyterian, since it so happened that Sir Oliver Mowat could not be present. And, so far as we are aware, it is only now that it is made publicly known that Sir Oliver was invited to take part and the reason why he could not.

With regard to our position toward Roman Catholics, we fail to see that, because we are opposed to their being deprived of any civil or political privilege or public position on account of their religion, we should not object, when Knox College holds her jubilee, to the chief part and place in the jubilation being assigned to those whose connection with Knox College is very slight indeed. We also highly approve of the liberal sentiments expressed by the Rev. Dr. Gibson, of London. Our objection was to the disproportionate part as we considered given in the Jubilee services to the "educational interests of kindred spirit in the city," as compared with Presbyterian educational interests. Four "educational interests of kindred spirit in the city" were officially represented, but of five sister Presbyterian Colleges in the Dominion, all most friendly toward Knox College, not one was represented except Kingston, in the person of the Rev. Principal Grant. Knox College, under its late Principal, the Rev. Dr. Willis, was always Catholic and liberal in its spirit, and friendly toward sister colleges of other denominations, under its present distinguished Principal, it could not possibly be anything else. In these circumstances it seemed to many not necessary that the largest meeting by far in connection with the Jubilee celebration, five representatives of four "educational interests of kindred spirit in the city," the Lieutenant Governor of Ontario, and the Mayor of Toronto, and six speeches should be devoted to show, what everybody from Newfoundland to Vancouver, who cares to know, knows already, that from the first hour of its existence until now Knox College has always been Catholic in spirit, and, so far as they would allow it to be so, friendly in its relations towards all sister Colleges.

Reference was made in our remarks at the time of the Jubilee to the failure to have in connection with it some social gathering, at which the friends and alumni of Knox College could have met, and by this means have evoked and gathered around the college a large amount of sympathetic and helpful interest. "It is a matter of regret," says Mr. Burns, "that we had not made arrangements for a social meeting on a subsequent day, so as to have afforded opportunity for the old friends of Knox to have a pleasant time together." And if this would have been desirable, why could it not be done once in fifty years? For a reason which, as Mr. Burns puts it, appears to us both astonishing and humiliating: "So very few of the Committee of Arrangements responded to the invitations to be present at the meetings of committee, that it was more than the few individuals, who did the work, could, with safety, undertake."

The question at once occurs, who were responsible for appointing on the Jubilee Committee of Knox College, men who cared so little for the college and took so little interest in its Jubilee, that they would not respond in sufficient numbers to invitations to attend the committee meetings to make arrangements, to warrant the remaining few in assuming the responsibilities of arranging for a social gathering? We have only the most indefinite idea as to who were members of that committee except Mr. Burns himself, whose exertions, we can testify from personal knowledge, were laborious and untiring. We now feel anxious to know who they were. The defaulting members of it cannot feel grateful to Mr. Burns for stating this reason. The church itself, if Knox College Jubilee was worth celebrating, and a large social gathering in connection with it were desirable, cannot but feel humiliated that it could not be held for such a miserable

reason as Mr. Burns has given. But had the "few individual members who did the work" only taken the Presbyterian congregations of the city of Toronto, not to say anything of others outside of it, ay, or half a dozen well known representative ladies, into their confidence, and said, "We think a grand social rally desirable for the good of the college on this occasion, and would like to have it.", there is no use saying, for it would not be believed, that they would not have been equal to such an undertaking. It would without doubt have been done, and done with such splendid success that the impression made on the mind of the youngest present at it would have remained until the celebration of the centenary of Knox College.

It may be that never having had the opportunity before of seeing a Jubilee of Knox College, and not expecting to have another such privilege, our expectations were too high. But we had the hope, not an unreasonable one we thought, and did most earnestly desire that this jubilee would be accompanied by some such tangible and visible practical good result to the college, as would make it memorable as long as there shall be a Knox College, of its first jubilee. Apparently, it may be—we hope, but apparently—an opportunity has been lost which cannot, in the nature of things, occur again, and it is because it appears to us that it might have been otherwise, that the church whose interests are so closely bound up in the future, as they have been in the past, with the highest possible efficiency of the college, has reason to lament it.

As we have already said, we have no pleasure in referring again to this subject. Only one feeling towards Knox College exists in the minds of all connected with this journal—a feeling of sincere interest and of hearty desire to promote in every way its welfare.

DR. JAMES McCOSH, LATE OF PRINCETON.

THE Rev. Dr. James McCosh has been long and favorably known to the religious and educated public, both of Britain and America. He has come to the grave in a ripe old age after a very active, influential, and, in the best sense of the word, successful life. In the varied incidents of his career, there was nothing indeed very startling or dramatic, but, whether as boy, lad or man, he did what he did with all his might. He held and acted upon the principle that what was worth doing at all was worth the doing well. Hence it was that from the time he went to college at an absurdly early age, till he ceased from his labors on the 10th of the present month he took if not a first, at least a prominent place among his friends and fellow workers and was always remarkable for the enthusiasm with which he entered upon his various undertakings and for the success with which his efforts were generally, if not always crowned. Like so many young men of his time, Dr. McCosh was greatly influenced by the teaching and friendship of Dr. Thomas Chalmers and through all his subsequent life he cherished the memory of that great and good man with unbounded admiration and with an all but filial affection. It was accordingly only what was to be expected that, when he entered upon the work of the ministry at the early age of twenty-four, he should show that he was resolved to serve the Lord with his best; that he held, as McCheyne phrased it, that there must be only "beaten oil for the lamps." Throughout the non-intrusion controversy Dr. McCosh bore his part right manfully and well, though in the judgment of some who were upon the whole favorable to the movement, there were sometimes in his public utterances and contentings a brusqueness and severity which, however natural at a time when feeling ran so high, can be defended or even excused more on the plea of youthful energy and unbounded enthusiasm than of Christ-like zeal and well grounded and righteous necessity.

In due time Dr. McCosh threw up his position and emoluments as a minister of the Established Church, and shared in the sufferings, the efforts and the honors of those who were bound at all hazards, and in spite of all sacrifices, to be free to serve God according to their conscientious convictions.

In 1850 Dr. McCosh published his first book of any consequence. It was entitled "Method of Divine Government, Physical and Moral," and at once established his reputation as an acute philosophical thinker, and an able, earnest and orthodox theologian. Not very long after the appearance of

this and another volume, and greatly on the strength of the reputation he had thereby achieved, Dr. McCosh was appointed Professor of Logic and Metaphysics in the Queen's College, Belfast, and in that position attained great eminence as an instructor, awakening, as he did, much enthusiasm in philosophical studies and drawing by his personal magnetism, and the character of his prelections, large numbers of students to the institution.

But all this may be said to have been only preliminary and preparatory to the great life work which was before him at Princeton. To that institution he removed in 1868, when he had reached the ripe age of 57. His abundant labours and marvellous success there are too well known to require any lengthened record. He managed to induce men of wealth to contribute more than three millions of dollars to Princeton's resources. He found it with 16 professors and tutors and left it with 40. The old buildings were repaired and new ones erected. Fellowships were established. The curriculum was enlarged and developed. Bible instruction was systematized and widened. Students flocked to the institution in ever growing numbers. It was a revolution of the most absolute and most beneficent description. In short Dr. McCosh when he retired from his position could, in not an inappropriate sense, adopt the often quoted words of the Roman Emperor about "finding Rome in bricks and leaving it in marble."

And now the doctor rests from his labors and his works do follow him, and will continue to do so for years, aye for ages yet to come. He was not one of the disagreeably "perfect" men of whom one has too often to read in foolish and unreliable "memoirs" though they are never to be met with in actual life. But take him all in all, as a man, a writer, a thinker, a Christian philosopher, an enthusiastic and successful teacher, James McCosh will occupy no mean place among the world's worthies whose names posterity, we are certain, will not willingly let die.

MR MOODY'S WORK.

MR. MOODY has been with us for over two weeks and his visit will ever be remembered by many whose lives have experienced the great change and adjustment through his instrumentality. When one member rejoices all the members should rejoice with it, and we cordially unite in the thanksgivings of all whose Thanksgiving Day will this year be on a higher plane than ever before. Anyone who has risen to the experience of Mr. Moody's teaching as to faith and peace and heaven will not be too greatly perplexed or distressed by the burdens, and disappointments, and sorrows of the past year, and which may, in an all wise Providence, be projected into the year or years to come. His teaching is not immunity from trials, but the apostolic faith that regards them as the school for higher attainments in spiritual life. The attendance at these meetings was very large, and it would be going too far to say that all were actuated by the Divine thirst? No doubt curiosity actuated many, and many more who have leisure simply luxuriated and have been luxuriating for an age in all such special services, without any visible effect upon their lives, or apparent desire upon their part for Christian effort. They are spongy sponges and nothing more.

Mr. Moody's teaching is elementary. He presses home with great earnestness, and many an apt illustration and touching experience, the simple cardinal doctrines of the Christian faith. He thus reaps the harvest that the ordinary ministry have sown, according to the Master's own Word "one soweth and another reapeth." It is delightful to see the clergy of all denominations meeting in prayer and effort to further this work—an illustration of the essential unity of the church. Whatever the denominational differences be, all sink out of sight in the presence of the birth of souls into the kingdom of Jesus Christ. Why is it that this, the great end of the church's existence, will be so soon forgotten and again the non-essentials become prominent? Amongst the many results of Mr. Moody's great work, is the breaking down of partition walls and the bringing together of men formerly divided, if not actively hostile.

Every thoughtful man will at once recognize that it would not do for the regular ministry to adopt Mr. Moody's style of preaching. Mr. Moody himself, even with his remarkably strong personality, has not been able to maintain himself for any considerable length of time in Chicago in a con-

tinuous ministry. That is no reflection upon him. It is not the purpose of an evangelistic ministry to continue long in one place. In order to do that it is necessary to widen the range of thought, so as to embrace the whole area of Christian doctrine and ethics, which can only be done in a prolonged pastorate. Many touching incidents are reported in connection with the after meetings, in which very many lost ones were found. We trust that by Divine grace they may hold fast the living personal Christ, and grow in His likeness into the perfect man.

Books and Magazines.

HOW JOHN AND I BROUGHT UP THE CHILD. By Elizabeth Guinell. A Prize Book. The American Sunday-school Union, 1112 Chestnut Street, Philadelphia, U.S.

This book received the second prize under the provisions of the John C. Green Income Fund, according to which the sum of \$1,000 is periodically offered in prizes—one of \$600, the other of \$400—for books treating of "The Christian Nurture and Education of Youth for the Twentieth Century." A book which after a searching examination has received such a place as the second prize, and issued by the American Sunday school Union, may not only be safely trusted, but must possess more than usual excellence. Its object is to give a practical illustration of Christian nurture. Such an object, when well carried out, as it is in this case, is worthy the serious attention of all parents to whom we commend this book.

PHILIP LEICESTER. By Jessie E. Wright. (12mo, \$125.) W. A. Wilde & Co., 25 Bromfield St., Boston, Mass.

The writer of this charming story, who is the daughter of Julia McNair Wright, and inherits her literary ability, has already produced several books which have been read and enjoyed by the boys and girls everywhere. Its hero, Philip Leicester, born in Boston of excellent parents, was lost in London while a baby. Philip goes through many trying scenes, comes to Boston from London, and finally is found and claimed by his family. The book is handsomely illustrated, and attractively bound.

THOUGHTS FOR THE SICK-ROOM. By Rev. W. A. MacKay, B.A., D.D., Woodstock, Ont. Wm. Briggs, Wesley Building, Toronto.

This is a pamphlet of sixteen pages written in Dr. MacKay's well-known clear and vigorous style. The matter of it is a closely reasoned, but, at the same time, popular exposition of the first twelve verses of the twelfth chapter of Hebrews. The design is to instruct and comfort believers in time of sickness; and the author has made a free and happy use of historical and Scriptural illustrations. Pastors and all Christian workers will find it well adapted to be left in the sick-room. Price 10 cents.

GENERAL BOOTH; A BIOGRAPHICAL SKETCH. By W. T. Stead, Editor of the *Review of Reviews*. William Briggs, Toronto.

Everyone has heard now of General Booth, and all who desire at a trifling cost to get at least an outline of his wonderful history could not do better than read this sketch from the facile and graphic pen of its well-known author.

The November *Arena* is well up to the mark. It contains as frontispiece a very striking likeness of Emerson, followed by an article by Rev. W. H. Savage on "The Religion of Emerson." "The Causes Which Led to the War in the East," are narrated by Kama Oishi, A.M., Ph.D. Other interesting and important subjects discussed by well-known contributors are: "The New Slavery"; "The Relation of Imbecility to Pauperism and Crime"; "Christianity as it is Preached"; "The Century of Sir Thomas Moore," a first paper by B. O. Fowler—"Political Corruption, How Best to Oppose," with a large number of Reviews of Books of the Day. The *Arena* Publishing Company, Boston, Mass.

The *Presbyterian College Journal*, of Montreal, for November, is very attractive and pleasant to the eye, and what is more, it is well filled with good and varied reading matter. We need only mention these principal contributors in the order in which their articles appear for our readers to be assured of this: Rev. R. Johnston, B.A., B.D., Lindsay, Rev. Professors Campbell and Scrimger, Rev. James Fraser, Cushing, Que. The Rev. R. MacLennan sends a missionary letter from Honan, China, and Student's Home Mission Work is dealt with by W. T. B. Crombie. Several pages are given in French for those who read French. *Presbyterian College Journal*: James Taylor, 67 McTavish St., Montreal.

The *Biblical World* for this month, besides suggestive editorial notes on a variety of subjects, contains, in addition to much and varied information on many matters connected with biblical studies, articles by competent hands upon "The Course of Thought in Ecclesiastes," "The Faults of the Early Christians as shown in the Epistle of James," "Man's Conception of God from an Historical Standpoint"; "The Divine Element in the Early Stories of Genesis"; "The Bible in the Theological Seminary." The University of Chicago, Chicago Press, Ill. U.S.

The November number of *Book News* is large and full of interesting matter and illustrations of all kinds of books on all kinds of subjects. These are, for the most part, accompanied with interesting extracts or appreciative notices, which inform the book lover as well as keep him lingering over the chatty pages. A feature of this number is the portrait of Oliver Wendell Holmes, with three or four columns of notes and opinions upon the man and his work. John Wannamaker, Philadelphia, Penn.

The Family Circle.

SONGS IN THE NIGHT.

Life slumber steals out thoughts away
The mind is free from outward care;
Heart searchings then are opportune,
And thoughts ascend to God in prayer.
When all is still—the world shut out,
No enemy is found between;
Our weakness felt, our strength perceived;
Then true devotion marks the scene.

Faith grasps anew the sinner's Friend,
A Father's smile dispels our fear
And as no shadows intervene
The loving Lord His child is near.
The soul is bathed in heavenly light,
Fresh glories seen start tears of joy.
The trusting heart its strength has found—
This converse sweet without alloy!

The "Everlasting Arms" enfold
The one who finds that sacred place;
'Tis Bethel there in faith to hold
The Mighty God in our embrace
The faithful child finds strength renewed
His burthen all now rolls away,
His empty vessel's running o'er,
The Songs of Night are full of day.

Let our surrender be complete,
All sin confessed and all's forgiven,
Our God vouchsafes to meet us there,
And give us all fortastes of heaven
Then, sing we will our songs of night,
Our journey homeward still pursue;
All daily strength that He imparts,
Who grants this wondrous interview

His saints not always thus are blessed,
The wearied child oft sinks to rest,
And Bethel scenes come not to view.
"He knows our frame" and what is best
Assured—not here—to us are given
Those joys supreme, at his right hand,
But, trusting still His faithfulness,
We view, by faith, that better land
Oct., 1894. J. W. SHAW.

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MARJORIE'S CANADIAN WINTER.

BY AGNES MAULE MACHAR.

CHAPTER XIII.—CONTINUED.

As the time grew close, the city began to put on more and more of a holiday aspect, and multitudes of strangers arrived daily. Every time Marjorie went towards Notre Dame Street or across Dominion Square, she was sure to see sleighs containing newly-arrived travellers from east or west, north or south. Numbers of Americans, especially, poured into the city every day, and the papers soon numbered the visitors by thousands. The Windsor was a gay and busy scene, with the handsomely caparisoned sleighs constantly dashing up to the portal, or from it, full of merry groups of sightseers. The ice-palace was fast receiving its finishing touches. The clear crystal battlements and turrets, with their machicolated edges, now sparkled with dazzling luster in the sun light. Flags floated from the round towers at the entrance, and within the workmen were busy fitting up the rooms on each side of the main entrance; rooms which, however, were not to contain anything more poetical than a coffee-stand on the one side, and "Johnston's Fluid Beef" on the other, both of which Dr. Ramsay warmly approved of, as being just the thing needed in such a place and in such weather. For the cold was certainly growing keener every day. It seemed as if the ice-palace were brewing cold weather, and within its solid walls one might get a very fair idea of what Arctic cold might be like.

One night, just before the commencement of the Carnival, Alan came in, saying that they were lighting up the palace for the first time with the electric lights. The girls, he said, must come at once to see it. "Jack and Jill" were off before Marion and Marjorie could get on their wraps, and they and Alan soon followed through the keen, cold, January night, lighted by a pale but growing moon. But the moonlight seemed to fade away when they came in full view of the palace, and they exclaimed with delight as the wonderful fairy vision met their eyes. It was such a sight as is rarely seen, a sight to haunt one's imagination for a life time. It seemed a veritable palace of light, a fairy tale materialized. For battlements, towers and battlements seemed to throb and sparkle throughout, with a clear, pure

and living light, like the fair, tremulous shimmer of mother-of-pearl; the dentated outlines of turrets and battlements glittering, sharply defined against even the moonlight sky. Every crystal cube of its massive courses glittered with the white, lambent light; and yet, as they gazed, they could hardly believe that it was not a dream or an illusion.

"Why, Marjorie! this must be the work of your kind Light-spirit, taking pity on our Northern darkness."

Marjorie started from her trance of delight, and turned smilingly to greet Professor Duncan, who had been attracted, like themselves, by the wonderful and beautiful sight. With him was the clergyman whose church he and Dr. Ramsay attended.

"And does Miss Fleming keep a familiar spirit of her own then?" asked the minister playfully.

Professor Duncan explained, and gave the substance of the little story of the Northern Lights, in a few words. He seldom forgot anything that struck his fancy, which was one reason why his conversation was so entertaining to young and old.

"It's a pretty fancy," he said, "and this made me think of it at once. One beautiful thing is apt to suggest another, and this is "a thing of beauty," though it can hardly be "a joy forever," even in this Northern climate! But seriously, you know, I suppose that the Northern Lights are essentially the same in nature with the light that is sparkling through that luminous crystal pile. And, by the way, do you know what is the supposed explanation of the phenomenon of the Aurora Borealis, scientifically considered?"

None of the young people had ever heard it, and Marjorie and Millie were eager to know.

"Well, you must know, the real nature of electricity is a mystery. No one knows more than that it acts in certain ways, and is a part of that great and omnipresent energy which I, of course, regard as simply one manifestation of what Wordsworth calls the—

"Motion and the spirit that impels
All thinking things, all objects of all thought,
And rolls through all things."

The phenomena of electricity, you know, are caused by the meeting of two opposite states of the electric fluid, as it is called, positive and negative electricity, though just why, and under what conditions these two opposite sorts are developed, science as yet refuses to say. Now, as of course you know, electricity is readily excited by friction; and different sorts of friction, or friction under different circumstances, will produce different sorts of electricity. Now it is supposed that the friction of the earth's atmosphere against the earth, as both are in motion, develops electricity, just as does the rubbing of glass with a piece of silk. And as the earth's motion is most rapid at the equator, and slowest at the poles, positive electricity is excited in the atmosphere of the tropic and temperate zones, while at the poles it is negative. And as wherever there is an interchange between these two we have electrical manifestations, it is supposed that this interchange in the North, in certain states of the atmosphere, produces the Northern Lights, the Aurora being brightest where the interchange is most active. This is only hypothesis, but it affords a reasonably probable explanation."

"Thank you, Professor," said the minister. "I think you have made it quite clear, and it's very interesting to me; I never heard it before."

"And so, you see, out of the meeting of these two intrinsically dark and silent forces, in the regions of cold and darkness, God evolves light."

"Just as easily as He did of old," observed the minister, "when he said "Let light be," and light was!"

And now, continued Professor Duncan, man, by availing himself of these laws, can draw this same powerful, invisible form of Energy into the service of humanity, and in such beautiful ways as we see here, yet only as he follows its laws and keeps up the connection with the invisible power."

"I declare, my dear professor, you are outlining for me a capital sermon! You will hear it again one of these days. Talk of sermons in stones, you have struck sparks of light out of ice! I think I shall set my Bible-class to studying all the beautiful texts about light."

"It would be a most interesting study," said the professor. "You young folks had better try it, too. That parable of light and darkness runs right through the Bible."

Marjorie thought it would be a very good thing to do, and the following Sunday, after dinner, she and Marion took their Bibles and began their search. They were astonished at the number of suggestive texts they found, beginning with Genesis and ending with Revelation. There was the "burning bush," the "pillar of light," the prophetic visions, the "great light seen by the shepherds," and the light Paul saw in going to Damascus; besides the imagery of Revelation, and innumerable metaphorical references to light and darkness. The parable did, as the professor said, run right through the whole Bible, quite as much as did that other one of life and death, and indeed, as Dr. Ramsay remarked, the two were significantly interchangeable.

When the professor came in on Sunday evening, each of the girls had a long list to show him of the passages that had most struck them. Each of them, too, had chosen a favorite text. Millie's was, "In Him is light, and no darkness at all." Marjorie still adhered to her old favorite, "The light shineth in darkness." And Marion thought that the most beautiful of all was in the description of the heavenly city, "Jerusalem the Golden."

"And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof."

"Yes," said the professor, "that is a grand hope. You see, Marjorie, the light will not always shine in darkness, and your Northern Lights won't always be needed, any more than the sun or the moon."

"No," said Marjorie, as if half-reluctant to admit it.

"But the Northern Lights won't be forgotten, nor their lonely labor of love. "I know thy works" is the message to each of the working churches. And He does not forget! There is another text that I like to remember when thinking of the glory of the future: "They that be wise shall shine as the brightest of the firmament, and they that turn many to righteousness as the stars forever and ever."

(To be continued.)

THE AUTOGRAPHS OF THE "AUTOCRAT."

I venture to think that I am not making too large a boast when I claim to possess a unique copy of the "Autocrat of the Breakfast Table." It came into my possession in the following manner:

In the month of February, 1887, through the kindness of William Dean Howells, who personally conducted me into Dr. Holmes' presence, I enjoyed the never-to-be-forgotten privilege of spending part of an afternoon in the beautiful study looking out upon the Charles River.

I well remember the current of our conversation, in which the subject of hereditary and pre-natal influences bore a prominent part, but shall not attempt to recall any of it here, interesting and characteristic as what Dr. Holmes said could not fail to be.

While taking a hurried survey of the books that crowded the room, it occurred to me that I had at home a perfect copy of what I conceived to be the first edition of the "Autocrat." It bore the imprint of Phillips and Sampson, and was embellished with a number of pictures from the pencil of Hoppin. It had been in my possession a good many years, and I always regarded it as one of the choicest of my literary possessions.

On my describing the book to Dr. Holmes he said it must be a copy of the

first edition, and in answer to my enquiry was not sure whether or not he himself had a copy.

The happy thought at once came to me that I might effect an exchange that would be mutually agreeable, and I suggested to Dr. Holmes that if he would write his favorite verse in a modern copy of the "Autocrat" I would gladly exchange my copy for it.

He demurred at depriving me of a volume I had evidently treasured, but I assured him that I would consider myself greatly the gainer by the arrangement proposed, and I came away promising to send him the book immediately on my return home.

I did not fail to keep my word, and shortly after despatching the volume received the following acknowledgment:

My dear Sir,—

I am very glad to have a copy of the first edition of "The Autocrat." I am not sure that I have one with the imprint of Phillips and Sampson, and even if one should be found upon my shelves, I have two children, each of whom would be much pleased to own a copy of that edition.

I will send you a more recent edition with the verse in it which you ask for, and which I shall be pleased to copy for you, leaving me still your debtor for a kind and thoughtful service.

Believe me, Dear Sir,

Gratefully yours,

OLIVER WENDELL HOLMES.

A little later there came this note, showing the careful nature of the man:

I have the volume of the "Autocrat" all ready, but I want your exact address which I have lost sight of, your letter being misplaced. Please send it on a postal card and much oblige,

Yours truly,

O. W. HOLMES.

In due time the eagerly awaited volume arrived, and great was my delight on opening it to find within the following inscription:

J. M. DONALD OXLEY,

With the kind regards of

OLIVER WENDELL HOLMES,

and that most exquisite of his verses,

And if I should live to be
The last leaf upon the tree
In the Spring,
Let them smile, as I do now
At the old forsaken bough,
Where I cling,

with the poet's signature appended, but also a perfect photograph of his shrewd, kindly, winsome face, with his name in full beneath.

Having carefully inserted both the first letter and the photograph in the book, I need hardly say that I have ever since regarded my copy of the "Autocrat" as a possession of peculiar preciousness.

Some years later I contributed to the columns of the *Sunday School Times* an article on "The Children in the Library," which was, in the main, an expansion and application of the "Autocrat's" remark with regard to what constitutes a gentleman, "Above all things, as a child, he should have tumbled about in a library. All men are afraid of books who have not handled them from infancy."

Thinking that possibly Dr. Holmes might be interested in my development of his doctrine, I sent him the article, whereupon he promptly responded:

My Dear Sir,—

I thank you for your "sermon," which I have read with much pleasure. I am much gratified that you have honored me by making use of some words of mine as a text worth enlarging upon.

Believe me, My Dear Sir,

Yours very truly,

OLIVER WENDELL HOLMES.

In every case the hand writing is the "Autocrat's" own throughout, and now that he has passed away from us as sweetly and gently as he lived, my brief correspondence with him must always remain one of the most dearly treasured experiences of my life.

—J. Macdonald Oxley, in *The Week*.

Our Young Folks.

HOW HE WAKENED GRAND-MOTHER.

Mamma said, "Little one, go and see
If grandmother's ready to come to tea."
I knew I mustn't disturb her, so
I stepped as gently along tip toe,
And stood a moment to take a peep—
And there was grandmother fast asleep.

I knew it was time for her to wake;
I thought I'd give her a little shake,
Or tap at her door, or softly call;
But I had't the heart for that at all—
She looked so sweet and so quiet there
Lying back in her high arm chair,
With her dear white hair, and a little smile
That means she's loving you all the while.
I didn't make a speck of noise;
I knew she was dreaming of little boys
And girls who lived with her long ago,
And then went to heaven—she had told me so.
I went up close, and I didn't speak
Once I saw her I gave her on her cheek
The softest bit of a little kiss,
Just in a whisper, and then said this:
"Grandma, dear, it's time for tea."

She opened her eyes and looked at me
And said: "Why, pet, I have just now dreamed
Of a little angel who came and seemed
To kiss me lovingly on my face."
She pointed right at the very place.
I never told her 'twas only me,
I took her hand and went to tea.

TWO STUPID BOYS.

Dean Stanley once said to a boy, "If I
tell you I was born in the second half of
1815, can you tell me why I am called
Arthur?" The name of the hero of Water-
loo was then on all men's lips.

When nine years of age Arthur was sent
to a preparatory school. He was bright and
clever, but he could not learn arithmetic.

Dr. Boyd writes in *Longman's Magazine*
that the master of the school, Mr. Raw-
son, declared that Arthur was the stupidest
boy at figures who ever came under his care,
save only one, who was yet more hopeless,
and was unable to grasp simple addition
and multiplication.

Stanley remained unchanged to the end.
At Rugby he rose like a rocket to every
kind of eminence, except that of doing
"sums." In due time he took a first-class
at Oxford, where the classics and Aristotle's
Ethics were the books in which a student for
honors must be proficient. He would not
have done as well at Cambridge, whose senior
wrangler must be an accomplished mathe-
matician.

On the contrary, that other stupid boy,
"more hopeless" than Stanley, developed
a phenomenal mastery of arithmetic. He
became the great finance minister of
after years, William E. Gladstone, who
could make a budget speech of three hours'
length, and full of figures, which so interest-
ed the members of the House of Commons
that they filled the hall, standing and sitting
till midnight.

The story has two morals. One is that
a boy may be stupid in one study, and bright
in all the remaining studies. The other
moral is, and it is most important, that a
boy may overcome by hard study his natural
repugnance to a certain study, and even be-
come an eminent master of it.—*Youth's Con-
panion.*

NOURISHMENT.

THIS WORD EMBRACES MORE THAN ORDINARY
SPECIFICS.

Nourishment Is the Corner-stone of Health—
What Food is Intended to Do—Avoid Secret
Mixtures When Trying to Get Well.

The ordinary specific or secret nostrum affords
only temporary relief. For instance, you may
buy some ordinary specific to cure a cold and
find temporary relief in the stimulant or tonic
contained in the mixture, but the remedy does
nothing to cure the weakness that allowed you to
take cold. Consequently when you are subject to
another attack you will succumb in the same way
with more serious results.

This is what leads to consumption.

The same illustration applies to hundreds of
other complaints. If you are poorly nourished,
grow weaker until your health is seriously im-
paired.

Nourishment means everything to health.
Food is designed to nourish the body, overcome
wasting and give to every part of the wonderful
human machinery the right substance to keep it
in working order. But we all know food fre-
quently fall short of the mark. It may be that
the digestive organs are out of order. There
may be some increased demand upon nourish-
ment made by some unnatural condition. The
most learned physician is frequently puzzled to
know the cause of a decline in health, but one of
the first things he thinks of is to prescribe a
nourishment that will counteract the wasting or
other unnatural condition.

In all cases of wasting Scott's Emulsion is the
most effective cure. It has many uses because it
is both a concentrated food and medicine, but the
word "wasting" signifies much that Scott's
Emulsion is especially designed to overcome.

All of the stages of decline of health, even to
the early stages of Consumption, are cured by
Scott's Emulsion. Loss of flesh and strength
are speedily overcome and as a cure for all affec-
tions of throat and lungs, like Coughs, Colds,

Sore Throat, Weak Lungs and Bronchitis, Scott's
Emulsion has no equal.

Babies and children find in Scott's Emulsion
the vital elements of food that make sound bones
and healthy flesh. Rickets, marasmus, and all
wasting tendencies in children are cured also.
Babies and children thrive on Scott's Emulsion
when all the rest of their food seems to go to
waste.

Scott's Emulsion is not a secret mixture. All
of its elements can be traced by the chemist. It
contains no worthless or harmful drugs. It has
been prescribed by physicians for twenty years
and has a clean record back of it.

For sale by all druggists, 50 cents and \$1.

For Cholera Morbus, Cholera In-
fantum, Cramps, Colic, Diarrhoea, Dysen-
tery, and Summer Complaint, Dr. Fow-
ler's Extract of Wild Strawberry is a
prompt, safe and sure cure that has been a
popular favorite for over 40 years.

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

Professor A. B. Bruce, of Glasgow, is
solicitous for the welfare of the Midland
Baptist College, Nottingham. He would
like to see a Chair of New Testament
Exegesis endowed. Pointing out that
Principal Davis is admirably qualified to
introduce students to the language and liter-
ature of the Hebrew Scriptures, he urges
the need of another professor to render the
same service in connection with the Greek
Testament.

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.



A Minister of the World

By Caroline Atwater Mason

The love story of a
young and clever country
minister who leaves his rural New England
parish for the pulpit of one of the most fash-
ionable of New York's churches. His con-
flicting feelings of duty and of love afford the
main theme for a strong romantic interest to
the story, and give an interesting series of
glimpses of life, divided between a quiet coun-
try parish and the gay social world of a fash-
ionable New York congregation.

The story will have a series of striking
illustrations drawn for it by W. T. Smedley.
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LOSS OF POWER

and Manly Vigor, Nervous Debility, Paralysis, or Palsy, Organic Weakness and wasting Drains upon the system, resulting in dullness of mental Faculties, Impaired Memory, Low Spirits, Morose or Irritable Temper, fear of impending calamity, and a thousand and one derangements of both body and mind result from pernicious secret practices, often indulged in by the young, through ignorance of their ruinous consequences. To reach, re-claim and restore such unfortunates to health and happiness, is the aim of an association of medical gentlemen who have prepared a book, written in plain but chaste language, treating of the nature, symptoms and curability, by home treatment, of such diseases. The World's Dispensary Medical Association, Proprietors of the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., will, on receipt of this notice, with 10 cents (in stamps for postage) mail, sealed in plain envelope, a copy of this useful book. It should be read by every young man, parent and guardian in the land.



Ministers and Churches.

Rev. Hugh Craig, Windsor Mills, Quebec, has resigned. Resignation takes effect in December.

Rev. N. Macphee, Marsboro, Quebec, has resigned. Resignation goes into effect in January.

Mr. Wm. McKay, a Knox College student, has been preaching very acceptably at Mount Pleasant.

Rev. Dr. Campbell, of Victoria, has been appointed examiner at the Civil Service examinations in British Columbia.

On Sabbath of last week the pulpit of the Presbyterian Church, Woodville, was preached vacant by the Rev. Mr. Ross, B.D., of Cannington.

The many friends of the venerable Dr. Chinequy will be glad to learn that his health, for some time past rather precarious, is again improving.

The Rev. Prof. D. M. Gordon B.D., Halifax, N. S., was nominated Moderator of the next General Assembly by the Presbytery of Mailand.

Avonton will be opened, Dr. Caven preaching in the morning and evening, and Rev. M. L. Leitch, of Stratford, officiating in the afternoon at 3 o'clock.

On Sabbath, October 21st, the new Presbyterian Church at Watson's Corners was dedicated to the worship of God. The dedicatory services were conducted in the morning by the Rev. J. Binnie, B.D., of McDonald's Corners and in the afternoon and evening by the Rev. J. McIlroy, of Poland. All the services were well attended. On Monday night the church was again crowded when the Rev. D. M. Buchanan, of Lanark, gave his interesting and popular lecture on "Two Months in Britain; what I saw and whom I heard."

Thursday, November 22nd (Thanksgiving Day), was the occasion of a very interesting gathering in South Side Presbyterian Church, Parliament Street, Toronto, being the second anniversary of the induction of the Rev. James G. Potter, B.A., into the pastorate of that church. A programme of sacred song was rendered and addresses were given by the Rev. Messrs. J. R. Johnston, B.A., James Grant, B.A., John Young, M.A., and James Talling B.A., of London, all congratulating the pastor and people upon the happy occasion.

On Friday afternoon, November 15th. The Women's Foreign Mission Society of Chalmers' Church, Guelph, held its annual thank-offering meeting. Mrs. Steven, of the China Inland Mission, gave a very earnest and most interesting address on the needs of the women of China. She spoke from experience, having been in China nearly five years laboring among the heathen. She was listened to with rapt attention as she detailed her experience, and pleaded with great earnestness and loving eloquence that the Gospel be sent to them. She has a very pleasing presence and sweet persuasive voice. There were 136 women present at the meeting. The offering amounted to \$158.96. The membership of the society is now 201.

Walking Sticks and Umbrellas

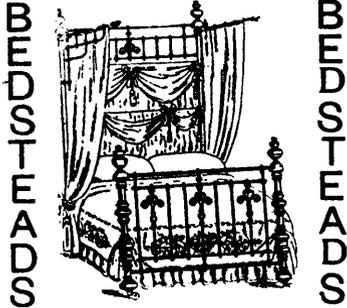
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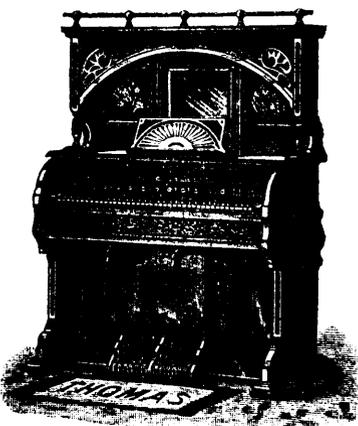
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 For Tone, Touch and Quality of Workmanship.
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The amount raised during the past three years pastorate at Ridgetown, was \$4,400 by which the mortgage was discharged, and not \$44 as stated in last weeks issue.

The erection of the Canadian battlefield monuments at Chrysler's farm, Chateauguay and Lundy's Lane, has been awarded to D. McIntosh & Co., of Toronto.

The statement in our last issue, taken from some paper of the neighborhood, that the Rev. A. F. Tully, of Mitchell, had resigned, we are glad to learn, is wholly incorrect.

The Rev. R. G. MacBeth has been lecturing in Knox Church, Winnipeg, on "Reminiscence of the Reil Rebellion." The subject was handled in a bright and interesting way.

Papers from the Pacific Coast bring intelligence of the marriage at the Calvary Presbyterian manse, Portland, Oregon, of Mr. C. C. Betrake, of Florence, Ont., to Miss Jessie B. Donald.

Five ministers in the Presbytery of Quebec resigned their charges within two months. The failure of the Augmentation Fund in the past and the uncertainty of its future was an element in several of these resignations.

A few evenings ago, in Alma Street Presbyterian Church, St. Thomas, the Rev. Dr. McKay, of Woodstock, delivered a stirring lecture entitled, "Five thousand boys wanted." Dr. McKay is a powerful temperance speaker.

The annual meeting of the Student's Missionary Society of Knox College is announced for Friday evening, at 8 o'clock, in Convocation Hall. Mr. Goforth, of our Honan Mission will be one of the speakers. There should be a large attendance.

Sir Donald Smith, M.P., C.M.G., presided at a recent musical service in Calvin Church, Montreal; and an interesting address was delivered by Rev. T. S. McWilliams, M.A., of the American Presbyterian church. The service was profitable as well as most enjoyable.

The Rev. R. D. Fraser, M.A., of Bowmanville, has been preaching to the young men of his congregation from the text, "The glory of young men is their strength," Prov. xx. 29. Jesus of Nazareth was held forth as the great example of a young man glorying in his strength and spending that strength to noble purpose.

The W.F.M.S., of Tilbury, held their annual Thank-offering meeting on November 1st. The meeting was public and was presided over by the pastor, Rev. J. Hodges, B.A. Misses Stone and Walker, of Chatham were present in the interests of the Society. Miss Walker gave a very interesting account of the work among the Indians of the North-west. The Thank-offering amounted to the sum of \$23.

The recent missionary meeting in the Presbyterian Church, Avonmore, was well attended, Revs. Messrs. McLeod, Mitchell and McKenzie being present. The audience listened intently to the interesting discourses delivered by Mr. McLeod and also by Mr. McKenzie, both gentlemen dealing principally with the necessity of giving liberally as the Lord hath prospered to the various schemes of the church.

The *Globe* says: "Word has been received from Colorado Springs announcing the death of Rev. John Mackay, who for a number of years was pastor of Knox Church, Scarborough. His energy and ability soon gave him prominence, but owing to failing health he was compelled to resign. His parents, who reside in West Zorra, will receive the heartfelt sympathy of a large circle of friends on their bereavement."

On the Sunday they spent in Victoria, B. C., their Excellencies Lord and Lady Aberdeen, Lady Majorie Gordon, Hon. Archie Gordon, Capt. Urquhart, A.D.C., and Miss Wilson, private secretary to Her Ladyship, attended divine services at St. Andrew's Church, and in the evening in Christ Church. During their stay they completely captured the hearts of all classes of Her Majesty's subjects in the Royal City.

Rev. Principal Caven is not allowed to have many idle moments. In addition to his onerous work as principal and professor he preaches here and there, often twice, every Sabbath. Two weeks ago he took the services for the Rev. Robert Johnston, of St. Andrew's Church, Lindsay. On the 2nd Dec., he is announced to conduct the dedicatory services in connection with the opening of St. Andrew's Church, Oro, and a week following, 9th Dec., the fine new church at

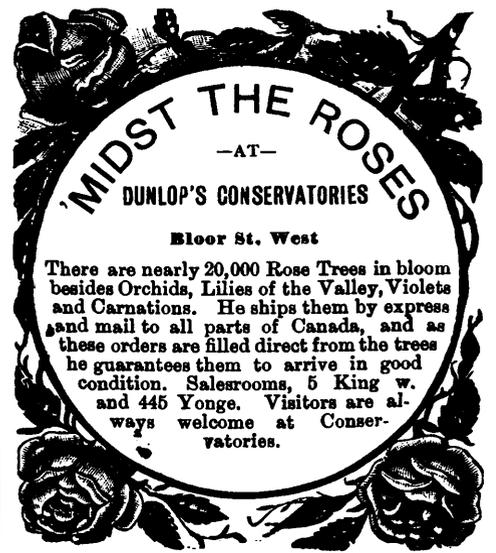
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PRESBYTERY MEETINGS.

The Presbytery of Hamilton met at the Presbyterian Church, Hagersville, on a recent Tuesday, for the ordination and induction of Rev. C. H. Lowry. The Rev. Mr. McLennan presided. At the close of this most solemn and interesting service, the Rev. Mr. Conning and Mr. R. W. Smith introduced the newly settled pastor to his people. A most sumptuous repast was provided by the ladies of the congregation in the basement of the church. [Addresses were given by Revs. C. H. Lowry, J. A. Jackson, Dr. Laing, Mr. Dey and Mr. MacLennan. Both Mr. and Mrs. Lowry received words of kindly welcome and greeting.

Presbytery of Orangeville met at Orangeville Nov. 13th, Dr. McRobbie, Moderator, in the chair. Dr. Somerville, of Owen Sound Presbytery, being present, was asked to correspond. Mr. Farquharson reported that the commission which was appointed to visit Rosemont, Mansfield and Everett, with a view to a union of the latter with the two former, did not succeed on account of opposition by Rosemont. Rosemont, however, would be willing to forego, up to the end of March, an evening service every four weeks in the interest of Everett. This temporary arrangement Everett respectfully declined. The commission advised that, under the circumstances it would be unwise to press union. Mr. McLeod reported that the Presbytery's committee had visited St. Andrew's, Proton and Proton station, that the former desired separation from the latter and union with Esplin and Cedarville, in the Saugeen Presbytery, and the committee advise that their request be granted. A committee, composed of Messrs. Crzier, McLeod and Wells, was appointed to attend the next meeting of the Saugeen Presbytery to make some arrangements, if possible, by which the drain on the Augmentation Fund may be reduced. The Presbytery requested the committees on Home Mission and Augmentation to allocate amongst the congregations of the Presbytery the sums of \$1200 and \$450, the amounts required from this Presbytery for the Home Mission and Augmentation Funds respectively. Dr. Somerville was heard in support of the state of the Augmentation Fund. The Presbytery expressed hearty concurrence with the object of his visit, and agreed to present the matter specially to their congregations before the end of the year. Arrangements were made for visiting supplemented congregation, as follows:— A resolution was passed requesting the ministers of the bounds to preach at least one sermon a year on Sabbath Observance.

The Pesbytery of Quebec met in Richmond on the 13th and 14th Nov., Rev. N. Macphee, Moderator. There was a large attendance of ministers and elders. Revs. D. Tait, A. T. Love, Dr. Kellock and W. Shearer were appointed a committee to consider and report upon remits from the General Assembly. There was laid on the table a call from the congregation of Hampden in favor of Rev. A. McQueen. In view of the uncertainty of the Augmentation grant this call was allowed to lie on the table until the next meeting. It was resolved to hold a conference on the State of Religion and cognate subjects at the next meeting. Circular letters from the Augmentation and Home Mission Committees were read. It was resolved to second the efforts of these committees in securing the amounts required to carry on these departments of the church's work. Dr. Warden (of Montreal) being present as a deputy from the Augmentation Committee was invited to sit with the Presbytery, and was heard at length in support of the committee's view of the proper working of the scheme, the regulations passed by the last Assembly and



the changes made in the grants by the committee. The Presbytery tendered thanks to Dr. Warden and undertook to co-operate heartily with the Assembly's Committee. The Presbytery expressed their gratification with the important improvement in the financial condition of Morrin College brought about by the settlement of the Ross estate. A standing committee on Augmentation was appointed consisting of Revs. Dr. Kellock, convener; W. Shearer, J. M. McLennan, and Messrs. A. McCallum and Jas. Davidson, elders. The resignations of Revs. Jno. M. Tanner, missionary at Sawyer-ville and Massawippi, Hugh Craig, Windsor Mills, and N. Macphee, Marsboro, were accepted. Rev. Jacob Steel B.D., was appointed as ordained missionary to Sawyerville, etc., for two years. Revs. D. Tait gave report on French work within the bounds. Revs. Jno. McClung and Jas. M. MacLennan were appointed Moderators of Windsor Mills and Marsboro respectively.—J. R. MACLEOD, Clerk.

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 Esten, 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."
 Descriptive pamphlet free.
Horsford Chemical Works, Providence, R.I.
 Beware of Substitutes and Imitations.

SUNLIGHT SOAP

WILL REDUCE YOUR HOUSEHOLD LABOR ONE HALF

SUNDAY SCHOOL LITERATURE.

St. John. N. B., Nov. 21st, 1894.
 MR. EDITOR,—Permit me to announce through your columns that any Sabbath School's ordering *Home Study Leaflets, Quarterlies, or Teachers' Monthlies* from me, and also wishing to obtain the *Westminster Primary Leaflet, or Quarterly*, may send their order for these to me also. The Presbyterian Board have courteously agreed to fill all such orders for us until we are able to get out our own primary helps. This will not interfere with their arrangements with their agents since they allow us no commission. The price of the *Westminster Primary*, or, as it is to be called, *Junior Quarterly*, is 8 cents a year, and the *Junior Leaflet, or Lesson*, is 5 cents a year. The illustrated *Lesson Card* must be ordered from the regular agents. Our own *Quarterly* is now going through the press and we hope to have the *Teachers' Monthly* ready in two or three weeks. I do not think that any who wait for them will be disappointed.

Yours sincerely,
 T. F. FOTHERINGHAM.

A WOMAN'S RESCUE.

AN INTERESTING STORY FROM PARIS STATION.

Suffered for six years from Nervous Headaches, Dizziness, and General Debility—Physicians and Many Remedies Failed to Help Her—How Relief and Cure was at Last Found.

From the Paris (Ont.) Review.

So many remarkable stories are published of people who have almost been brought back to life, that the public might almost be excused if they were a trifle skeptical. So far, however, as those relating to cures brought about by the use of Dr. Williams' Pink Pills are concerned there appears to be no reason to doubt their entire truthfulness. The cases reported are carefully investigated and vouched for by newspapers that would discredit themselves were they to distort facts that can be easily investigated by any of their readers. Besides, there are but few localities in the Dominion where this grand healer of the sick has not made itself felt, and the people having proof of its virtues near at home, are quite prepared to accept the statements made as to the results following the use of Pink Pills in other localities. The Review has heard of much good accomplished by the timely use of Dr. Williams' Pink Pills in this locality, but has recently learned of a case at Paris Station which is of sufficient importance to give the full details for the benefit it may prove to others. The case alluded to is that of Mrs. E. H. Skinner, who is esteemed by a large circle of

BIRTHS, MARRIAGES AND DEATHS.

NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTHS.

At the Manse, Dunvegan, Ont., on Nov. 18, Mrs. McLeod, of a daughter.

MARRIAGES.

At Ingersoll, on November 14, by the Rev. E. R. Hutt, James D. Nicholson, M.D., of Hamilton, to Miss Ada W. Oliver.

At the house of the brides father, High Bluff, Manitoba, by Rev. J. Douglas, on the 14th inst., George Barron to Miss Rhoda Thompson.

On Nov. 17, at St. Paul's Church, Hamilton, by the Rev. Samuel Lyle, D.D., John Wallace Nesbitt, Q.C., to Margaret Park, daughter of Robt. Duulop, Hamilton.

At the residence of the bride's father, on November 7th, by Rev. A. D. McDonald, D.D., James Thompson, merchant, to Miss Jemima, daughter of Mr. Joseph Noble, all of Sealforth.

On Saturday, Nov. 17th at the Presbyterian manse, Richmond Ont., by the Rev. Hugh McLean, George Edison, to Melissa McEwen, daughter of Mr. Albert McEwen, all of Marlborough, Ont.

At the residence of the brides father, Toronto, Ont., on 23rd ult., by the Rev. Robert Hamilton, D.D., father of the groom, assisted by the Rev. Principal Cayen, D.D., and Rev. W. D. Ballantyne B.A., the Rev. Alexander Hamilton B.A. of Stonewall, Man., to Margaret, second daughter of the Rev. William Inglis.

DEATHS.

At Kingston, Nov. 20th Eliza Harriet Dow, widow of the late Mr. Thos. Dow, aged 73 years.

At 32 Maitland street, Toronto, on 22nd November, Mary Heddle, wife of the Rev. William Peattie.

acquaintances. To a representative of the Review Mrs. Skinner said she had been for a long time a great sufferer. Her blood had become thin and watery, bringing about a weakness amounting almost to a collapse. There were numerous distressing symptoms, such as dizziness, severe headaches, palpitation of the heart, etc. "I have been ill," said Mrs. Skinner to the Review, "for about six years, and you can form an idea of what I suffered during that time. I had the advice and treatment of some excellent physicians, but without any benefit. I may say that during the six years I was ill I was treated by four different doctors in Brantford and one in Paris, but they seemed not to be able to do anything for me. When the physicians failed I tried many different widely-advertised remedies, but with no better results. All this, you will readily understand, cost a great deal of money, and as I derived no benefit, it is not to be wondered that I was completely discouraged. I found myself continually growing weaker, and hardly able to go about, and had almost given up all hope of becoming better. And yet one never wholly desponds, for seeing Dr. Williams' Pink Pills so strongly recommended in the press I determined to try them, and you can see by my condition to-day how much reason I have to be thankful that I did so. I had not been taking Pink Pills long when, for the first time in six years, I found myself improving. Gradually the troubles that had made my life miserable disappeared, new blood appeared to be coursing through my veins, and I am again a healthy woman, and have no hesitation in saying that I believe I owe not only my recovery but my life to Dr. Williams' Pink Pills." Mrs. Skinner said her husband was also much run down with hard work, but after using Pink Pills feels like a new man. The statements made by Mrs. Skinner prove the unequalled merit of Dr. Williams' Pink Pills, and as there are thousands of women throughout the country similarly troubled, her story of renewed health will point to them the remedy which will prove equally efficacious in their cases. Dr. Williams' Pink Pills are especially valuable to women. They build up the blood, restore the nerves, and eradicate those troubles which make the lives of so many women, old and young, a burden. Dizziness, palpitation of the heart, nervous headache, and nervous prostration speedily yield to this wonderful medicine. They are also a specific in cases of locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, the after effects of la grippe, etc. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of any nature. They are sold only in boxes, the trade mark and wrapper printed in red ink, at 50 cents a box or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N.Y.

CHARLES DICKENS'S SON.

Charles Dickens has written for the forthcoming volume of *The Youth's Companion* a series of reminiscences of his famous father. The same volume will also contain an article on "Lord Tennyson Among Children," by Theodore Watts, the celebrated critic of the *London Athenaeum*; and still another article on "Bismark's Boyhood," by Sidney Whitman, one of the few Englishmen who have the privilege of an intimate personal acquaintance with the famous German statesman.

A NICKLE-PLATED ROAD.

Are the rails and engines all nickle-plated? is asked, time and again, by parties who are contemplating a trip over this now famous and popular route. If not, where did it get its name of Nickle-Plate? That is the question. Where did it get its name? It has justly earned its great popularity by reason of its smooth road bed, elegant equipment, superb dining-cars, fast time, and above all by its

giving to the public the lowest rates of any first class line between the east and west. Popular low rate excursions are of frequent occurrence, and every attention is shown its patrons for their comfort and pleasure. Through palace sleeping cars are run between Boston, New York and Chicago, over the Fitchburg, West Shore, and Nickle-Plate Roads. All information as to low rates, through sleeping cars, &c., may be obtained of your nearest ticket agent, or by addressing F. J. Moore, Gen'l Agent, Nickle-Plate Road, 23 Exchange St., Buffalo, N.Y.

The torture of dyspepsia and sick headache, the agonizing itching and pain of salt rheum, are removed by Hood's Sarsaparilla.

STOCK FARM

Containing 495 Acres—Healthy Section. Handsome Dwelling. Shady Yards. Near Depot. Orchard select fruit; well watered, hardwood timber, mild climate. Free catalogue containing many bargains. H. B. CHAFFIN & CO., Richmond, Va.



Minard's Liniment Cures Diphtheria.

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet effectively. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

Distress After Eating
Sick Headache
 "I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tire all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watertown, Mass.

Hood's 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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WE HAVE PASSED INTO STOCK

EIGHTY-FIVE CASES

OF

FANCY GOODS

FOR THE

Christmas Trade

This consignment along with our present large stock, will make the most beautiful and complete range in the city.

PRICES AWAY DOWN.

We invite inspection from every live merchant

Another consignment of the famous

CLIMBING MONKEY TOY.

One of the greatest mechanical novelties of the age. The most attractive article you can show in a FANCY WINDOW. Price so low that it is within the reach of all.

SAMSON, KENNEDY & CO. TORONTO.

HEALTH FOR ALL! HOLLOWAY'S PILLS

Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all complaints incidental to Females of all ages. For children and the aged they are priceless.

Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford St., London. And sold by all Medicine Vendors throughout the World.

L.R.—Advice gratis, at the above address, daily between the hours of 11 and 4, or by letter.



XMAS GIFTS IN OUR CHARGE

Until Santa Clause makes his rounds to collect, He expects to carry away from our store a tremendous load of our pretty things. We have so many attractions that he is fairly entranced, but he will do his best to get something for each deserving person.

Perhaps

- Babies may get Cups,
- Boys " " Watches,
- Girls " " Rings,
- Mothers " " Gold Watches,
- Fathers " " Gold Chains.

At any rate we hope everyone will be remembered, and we will do our best to assist.

John Wanless & Co.
 Xmas Gift Emporium.
 168 Yonge St., Toronto.



The Best Food For Children?

is worthy every parent's study; not only what they can eat, but what gives the most nourishment. No children are better, and most are worse, for eating lard-cooked food. If, however, their food is prepared with the healthful new vegetable shortening, **COTTOLENE** instead of lard, they can eat freely of the best food without danger to the digestive organs. You can easily verify this by a fair trial of Cottolene. Sold in 3 and 5 lb. tins by all grocers.

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

British and Foreign.

It has been found that the recent earthquake in Greece seriously damaged the Parthenon.

Of the £12,000 required as an endowment fund for Manchester College, nearly £7,000 has been raised.

Owing to the death of Principal Chalmers, Rev. William Ballantyne is now the oldest member of the London Presbytery North.

The new Czar is 26; the King of Spain is 8; Queen of the Netherlands, 14; King of Servia, 18; Khedive, 20; Emperor of China, 23.

The Duke of Cambridge has just completed fifty-seven years' service in the Army. It is again rumoured that he will retire in the spring.

A railway is now completed, 180 miles in length, from Tientsin, the seaport of Peking, to Shan-hai-kuan, at the eastern end of the Great Wall in China.

For mourning the Russians wear coarse, heavy woollen materials, devoid of beauty, and made up in a manner to suggest indifference to everything but grief.

Messrs. Longmans announce a new volume by Right Hon. A. J. Balfour, entitled, "The Foundations of Belief," being notes introductory of the study of theology.

Anniversary sermons were preached at Clapham Church, London, (Rev. Dr. MacEwan) recently by Principat Cave and Rev. Mark Guy Pearse. The collections exceeded £60.

The Duke of Westminster will, it is said, settle £300,000 upon his daughter, whose marriage with the Duchess of York's brother takes place at Eaton Hall on the 29th inst.

Guy Fawkes' Day, the 28th anniversary of the plot, was observed with the usual carnivals, especially at Hampstead. The venerable laudess of Guy Fawkes is preserved in the Bodleian Library, Oxford.

The new Lord Mayor, Sir Joseph Renals, contributed £50 towards the cost of the entertainment to the poor which is now an annual feature on November 9th at the Great Assembly Hall, Mile-end-road.

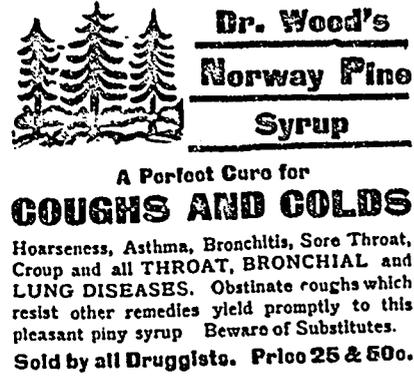
Rev. John McNeill, at the conclusion of his mission in Brisbane, commenced services in Sydney. People of all denominations attend his meetings, a Jewish rabbi occupying a seat on the platform on one occasion.

Mr. W. S. Caine, M.P., charges the Indian Government with cooking the evidence laid before the opium commission, for which he is strongly condemned by Mr Ernest T. Lloyd of the Bengal civil service, an opponent of the traffic.

While excavating some tombs in Cyprus, dating back 600 B.C., female trinkets were discovered, some of the gold ornaments being of splendid workmanship. Several specimens of the Old Testament nezem, or nose-ring, were discovered.

At the London England Imperial Institute, demonstration was given of the ability of Australian stock raisers to supply the London market with frozen beef and mutton which would compare favorably with American and Canadian competitors.

A reunion of Professor Flint's students took place in Edinburgh, when upwards of a hundred were present. Dr. Flint mentioned that he was entering upon his thirtieth session as a University professor, and that of his students two now filled chairs of divinity.



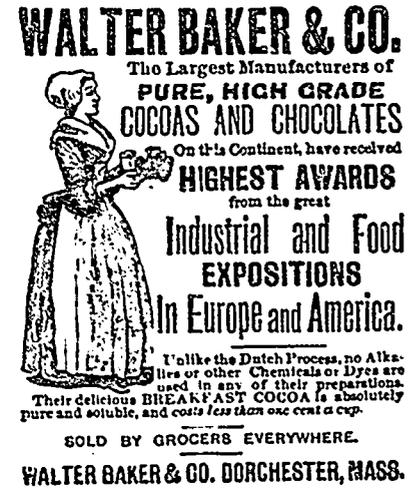
Dr. Wood's Norway Pine Syrup

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.

EMPLOYMENT EXCHANGES.
Help furnished promptly for first class families. Situations procured for those seeking work.
KING & CO., 158 King St. West



WALTER BAKER & CO.
The Largest Manufacturers of **PURE, HIGH GRADE COCOAS AND CHOCOLATES**

On this Continent, have received **HIGHEST AWARDS** from the great **Industrial and Food EXPOSITIONS** in Europe and America.

I like the Dutch Process, no Alkalies or other Chemicals or Dyes are used in any of their preparations. Their delicious BREAKFAST COCOA is absolutely pure and soluble, and costs less than one cent a cup.

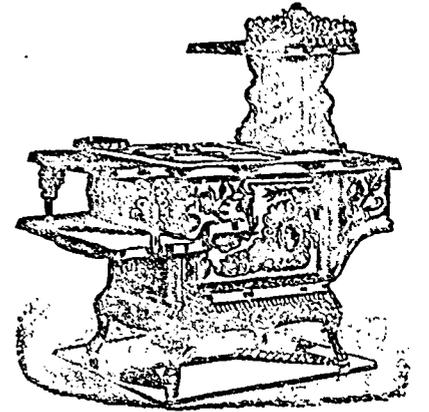
SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO. DORCHESTER, MASS.

According to a note in *Cosmos*, Paris, strychnine has been employed with success to counteract the effects of two others quite as deadly, namely, the venom of the cobra and the poison of the poisonous fungi. An Australian physician has demonstrated its value in the former instance, and a German has used it with remarkable results in the latter, subcutaneous injections of minute quantities of strychnine relieving mushroom poisoning as if by enchantment.

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

Minard's Liniment Cures Distemper.



Aberdeen Warrior

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.

Photographers at San Francisco have taken some fine night views of the Mid-winter Fair by electricity. While the building or object is being taken the beam of a strong searchlight is continually swept to and fro across it, and it thus comes up gradually on the negative, the darkness being literally washed away by the flood of light. This process can be arrested at any stage, and the beam can be focussed on any special features, this resulting in some extremely novel and picturesque effects.

I was CURED of painful Gout by **MINARD'S LINIMENT**.
Chatham, Ont. **BYARD McMULLIN.**

I was CURED of inflammation by **MINARD'S LINIMENT**.
Walsb, Ont. **MRS. W. W. JOHNSON.**

I was CURED of facial neuralgia by **MINARD'S LINIMENT**.
Parkdale, Ont. **J. H. BAILEY.**



FREE!

The Late Prof. Basil Manley, of the South Hap. Theo. Seminary, Louisville, Ky., says of the Aerial Medication: "I can cordially recommend its use." Write for a free-simile of his letter.

Rev. W. E. Penn, the noted evangelist of Eureka Springs, Ark., says: "I was cured of Catarrhal Deafness, in 1886, by the use of the Aerial Medication, and it has proved to be a permanent cure. I recommend this treatment wherever I go, and know of many cases of Catarrh and Lung trouble that have been cured by its use." Rev. W. E. PENN.

Medicines for Three Months' Treatment Free.

To introduce this treatment and prove beyond doubt that it will cure Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send 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 50

F. O. B. Brantford, Ontario.

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

A LADY - FOREIGNER - DESIRES POSITION as companion or governess. References exchanged. Address: **5 JORDAN STREET, TORONTO.**

DALE'S BAKERY,
COR QUEEN AND PORTLAND STS
TORONTO

BEST QUALITY OF BREAD.
Brown Bread, White Bread.
Full weight, Moderate Prices.
DELIVERED DAILY. TRY IT.

\$3 A DAY SURE - Send us your address and we will show you how to make \$3 a day. We will explain the business fully, and we will guarantee a clear profit of \$2 for every day's work. Write today. **INTERNATIONAL SILVERWARE CO., Box 43 Windsor, Ont.**

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WINDOWS

OF ALL KINDS
FROM THE OLD ESTABLISHED HOUSE OF
JOSEPH McCAUSLAND & SON
70 KING STREET WEST
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BOOK AGENTS NOW IS YOUR TIME
Hundreds of men and women are now earning \$100. every month canvassing for the world famous far-selling new book **Our Journey Around the World** by **REV. FRANCIS CLARK**, President of the Society of Christian Envoys. 250 beautiful engravings. 500 pages. 1000 copies. The King of all subscription books. (The agent sold 200 in his own township another a lady 200 in one Endover Society, another 125 in 10 days. 5000 more agents wanted at once for Fall and Christmas work. Now is the time. Get Details to hand-sample for **10c** per copy. Give Credit. Premium Copies. Free Quota. Extra Terms, and **Free** Treasury. Write for Circulars to **A. D. WORTHINGTON & CO., Hartford, Conn.**



See This Dress?

Surprise Soap
Washed it.

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

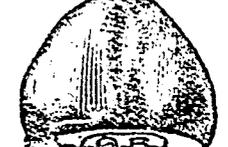
White goods are made whiter and colored goods brighter by the use of **Surprise Soap**.

Thousands use it. Why don't you?

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

SURPRISE SOAP LASTS LONGEST GOES FARTHEST. 180 **READ** the directions on the wrapper

The system of washing linen with petroleum, said to be customary in parts of Russia, has been introduced into a German military hospital. Fifteen grams of petroleum are added to fifteen liters of water containing soap and lye, and the linen is boiled in the mixture. The cleansing is much easier than by the usual method, the linen suffers less, and assumes a whiter color. Finally, the expense is decreased, thanks to the economy in soap. Encouraged by these results, the officer at the head of the general staff of the army has ordered trials to be made of the plan in all the military hospitals in Germany.



See That Mark "G. B."

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

Ganong Bros. Ltd.
St. Stephen, N. B.



To Nursing Mothers!

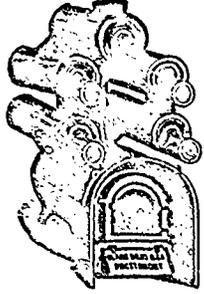
A leading Ottawa Doctor writes: "During Lactation, when the strength of the mother is deficient, or the secretion of milk scanty,

WYETH'S MALT EXTRACT

gives most gratifying results." It also improves the quality of the milk.

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

PRICE. 40 CENTS PER BOTTLE.



Heating

BY WARM AIR, OR COMBINATION
 (HOT WATER AND HOT AIR.)

Our Specialty.

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

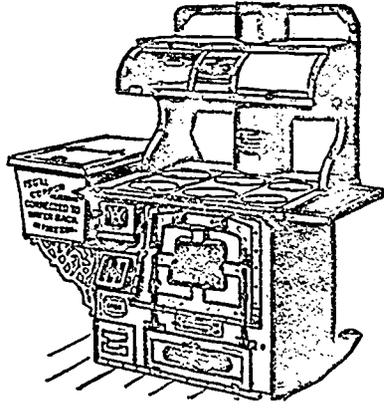
Let us send you Catalogue and full particulars, and you can
JUDGE FOR YOURSELF.

CLARE BROS. & CO., Preston, Ont.

HOME COMFORT

ROLL OF HONOR.

- THREE GOLD
and ONE SILVER MEDAL
THE WORLD'S INDUSTRIAL and
COTTON CENTENNIAL EXPOSITION.
NEW ORLEANS, 1884 and 1885.
 - HIGHEST AWARDS
NEBRASKA STATE BOARD
OF AGRICULTURE, 1887.
 - DIPLOMA
ALABAMA STATE AGRICULTURAL SOCIETY,
At Montgomery, 1888.
 - AWARD
Chattahoochee Valley Exposition,
Columbus, Ga., 1888.
 - HIGHEST AWARDS
25th ANNUAL FAIR
ST. LOUIS AGRICULTURAL & MECHANICAL
ASSOCIATION, 1889.
 - SIX
HIGHEST AWARDS
WORLD'S COLUMBIAN EXPOSITION
CHICAGO, 1893.
 - HIGHEST AWARDS
WESTERN FAIR ASSOCIATION,
LONDON, CAN. 1893.
 - SIX GOLD MEDALS
MIDWINTER FAIR,
San Francisco, Cal., 1894.
- ABOVE HONORS WERE
 RECEIVED BY **WROUGHT IRON RANGE CO.,** MANUFACTURERS OF
 Hotel Steel Ranges, Kitchen Outfittings and "Home Comfort" Hot-Air Steel Furnaces.
 OFFICES, SALESROOMS AND FACTORIES,
 70 to 76 PEARL STREET, TORONTO, ONTARIO, and
 Washington Avenue, 19th to 20th Streets, ST. LOUIS MO., U. S. A.
 Founded 1854. Paid up Capital, \$1,000,000.



STEEL HOTEL AND FAMILY RANGES.

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

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

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

SALES TO JANUARY 1st, 1894,
 277,138.

Heavy Steel Plate Range

For Coal
 or Wood.

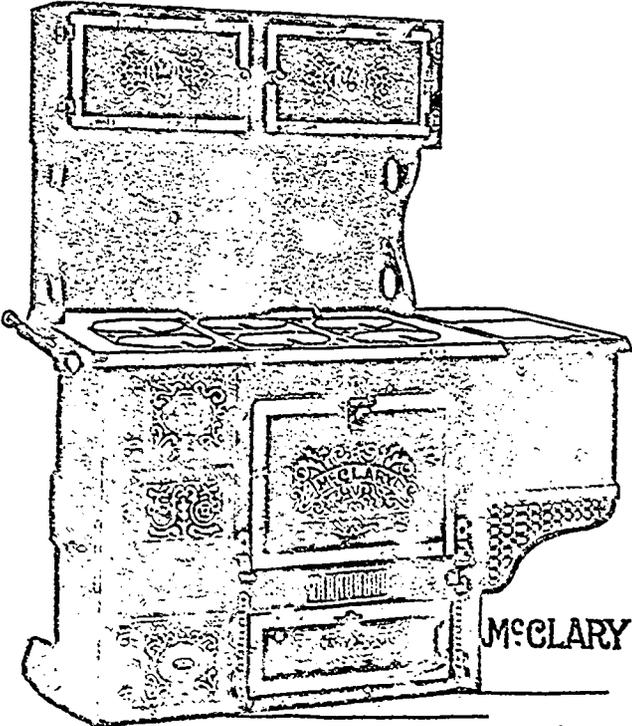
Made in various Styles for
 Hotel or Family use.

Are constructed in the
 most substantial manner
 and after the most ap-
 proved patterns.

Are strictly up to date in
 every particular.

Economical, Durable, Effi-
 cient, Guaranteed.

If you are solicited to pur-
 chase a Range, see these
 in your local dealer's
 hands before doing so—
IT WILL PAY YOU
 —if he does not handle
 our goods, write our
 nearest house.



THE McCLARY MANUF'G CO'Y.
 London, Toronto, Montreal, Winnipeg and Vancouver.

MISCELLANEOUS.

Some pupils of the Polytechnic School, Paris, lately met with a singular adventure. They were detained at school for some misdemeanor and hit upon the idea of making their escape by a subterranean trapdoor which led into the sewers. They lost their way, and, after nearly 24 hours, were finally rescued by some sewer-men, who heard cries of distress from the bewildered adventurers.

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.

An 8-inch steel rifle has been constructed by the Navy Department at Washington, which is claimed has the merit of being able to command a greater velocity than any other rifle in the world. The cartridge case contains a tube, in which there is a second charge of powder, which explodes when the ball, just discharged, is nearing the muzzle and adds enormously to its speed.

HOME AND ABROAD.

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

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

Now that the Customs authorities have got the Armada treasure-chest from Port Glasgow in their hands, they find it a white elephant. It has been discovered that the chest is not by any means unique—probably a dozen others taken from the ships of the Armada having been found in various parts of the country. Several of these still lie at the custom-houses of the older Devonshire ports.

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.

Spanish wines are seeking a wider market in America, says the *American Agriculturist*. The Government at Madrid has made a movement toward the formation of an association of wine exporters to introduce into this country such Spanish wines as will find sale. It has, in addition, promised financial support, possibly in the way of a bounty, on all goods shipped to the United States.

A BOOK FOR YOUNG MEN.

An immeasurable amount of suffering and injury to the human race, is due to the ignorant violation of physiological laws by the youth of our land. Ruinous practices are indulged in, through ignorance of the inevitable injury to constitution and health which surely follows. By every young man, the divine injunction, "Know Thyself," should be well heeded. To assist such in acquiring a knowledge of themselves and of how to preserve health, and to shun those pernicious and most destructive practices, to which so many fall victims, as well as to reclaim and point out the means of relief and cure to any who may unwittingly have violated Nature's laws, and are already suffering the dire consequences, an association of medical gentlemen having carefully prepared a little book which is replete with useful information to every young man. It will be sent to any address, securely sealed from observation in a plain envelope, by the World's Dispensary Medical Association of 663 Main Street, Buffalo, N. Y., on receipt of ten cents in stamps (for postage), if enclosed with this notice.

Everyone is familiar with the strength of an egg pressed endwise between the palms of both hands. Strong men, even with fingers locked, have been unable to break an egg held in this manner. One was tested at an arsenal recently in the testing machine, and it required 65 pounds to crush the egg. There are eggs and

eggs, however; we presume this one was one of the hardshell variety.—*London Answers.*

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.

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 on a 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.

The famous steeple of the Old South Church in Boston is being repaired. The man who is doing the work has climbed most of the tall steeples in the country and has even worked at a dizzy altitude on Bunker Hill monument. He has also had the distinction of receiving the Socialist nomination for Governor of Massachusetts. For his hazardous labour, which will take him about a fortnight, the steeple-mender will receive \$200.

Vienna will have a novel exhibition in the winter of 1895-96, the arrangements for which have just been made. It is to be a collection of all objects of interest connected with the Congress of Vienna in 1814-15 which re-divided Europe after the fall of Napoleon. It will include portraits of the persons who took part in the congress—Metternich, Talleyrand, Wellington, Castlereagh—and other distinguished men of the time, paintings of the chief occurrences during the session of the congress, and reproductions of the fashions, uniforms, court dresses and furniture of the day.

"Great is Acetocura."

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 greatest 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. Respectfully yours,

P. O. BAUER.
 (P. O. Bauer & Co.)

To COUTTS & SONS, 72 Victoria street,
 Toronto.

