

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- | | |
|--|--|
| <input type="checkbox"/> Coloured covers/
Couverture de couleur | <input type="checkbox"/> Coloured pages/
Pages de couleur |
| <input type="checkbox"/> Covers damaged/
Couverture endommagée | <input type="checkbox"/> Pages damaged/
Pages endommagées |
| <input type="checkbox"/> Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée | <input type="checkbox"/> Pages restored and/or laminated/
Pages restaurées et/ou pelliculées |
| <input type="checkbox"/> Cover title missing/
Le titre de couverture manque | <input checked="" type="checkbox"/> Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées |
| <input type="checkbox"/> Coloured maps/
Cartes géographiques en couleur | <input type="checkbox"/> Pages detached/
Pages détachées |
| <input type="checkbox"/> Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire) | <input checked="" type="checkbox"/> Showthrough/
Transparence |
| <input type="checkbox"/> Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur | <input checked="" type="checkbox"/> Quality of print varies/
Qualité inégale de l'impression |
| <input checked="" type="checkbox"/> Bound with other material/
Relié avec d'autres documents | <input checked="" type="checkbox"/> Continuous pagination/
Pagination continue |
| <input checked="" type="checkbox"/> Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure | <input type="checkbox"/> Includes index(es)/
Comprend un (des) index |
| <input type="checkbox"/> Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées. | Title on header taken from: /
Le titre de l'en-tête provient: |
| <input type="checkbox"/> Additional comments: /
Commentaires supplémentaires: | <input type="checkbox"/> Title page of issue/
Page de titre de la livraison |
| | <input type="checkbox"/> Caption of issue/
Titre de départ de la livraison |
| | <input type="checkbox"/> Masthead/
Générique (périodiques) de la livraison |

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

The Canada Presbyterian

Vol. 22.—No. 47
Whole No. 1187.

Toronto, Wednesday, November 22nd, 1893.

\$2.00 per Annum, in advance.
Single Copies, Five Cents.

Books.

AN IMPORTANT BOOK.

EVERY CHRISTIAN WORKER SHOULD HAVE

How to Bring Men to Christ.

By REV. R. A. TORREY,
Superintendent of Chicago Bible Institute.

75c.
Post-Paid on Receipt of Price.

FLEMING H. REVELL COMPANY,
Willard Tract Depository,
142 Yonge St.,
TORONTO, CANADA.

A NEW BOOK BY CANON FARRAR

THE LORD'S PRAYER,

Sermons preached in Westminster Abbey.

—BY—

F. W. FARRAR, D.D., F.R.S.,

Cloth, \$1.25.

This makes an admirable companion volume to Canon Farrar's "Voice from Sinai," his sermons on the Ten Commandments. The Lord's Prayer is treated upon the highest grounds by this master of pulpit eloquence.

OTHER NEW BOOKS.

THE NEW ERA; or The Coming Kingdom. By Rev. Josiah Strong, D.D. \$0 90

PULPIT AND PLATFORM SERMONS AND ADDRESSES. By Rev. U. H. Tiffany, D.D. 1 25

SOME SALIENT POINTS IN THE SCIENCE OF THE EARTH. By Sir J. William Dawson, Illustrated. 2 00

THE YOUNG PREACHER. By Theodore L. Cuyler, D.D. 0 75

THE UNITED STATES: An Outline of Political History—1493-1871. By Goldwin Smith, D.C.L. 2 00

JOHN B. GOUGH. The Apostle of Cold Water. By Carlos Martyn. New issue in the American "Reformers" Series. 1 50

A BITTER DEBT: A Tale of the Black Country. By Annie B. Swan. 1 25

AUSTRALIAN COMMONWEALTH. By Greville Tregarthen. New volume in "Story of the Nations" Series. 1 75

WILLIAM BRIGGS,

WESLEY BUILDINGS,
TORONTO.

Forms of Service.

REV. DUNCAN MORRISON, D.D.

"Useful in time of need to many an overburdened pastor."—Presbyterian Record.

"Dr. Morrison has done his work with zeal, care, good taste, and fine devotional feeling."—The Empire.

Limp Cloth, 180 pp., 75c.; Plain Leather, \$1.00.

Mailed Free on Receipt of Price.

PRESBYTERIAN PRINTING & PUB. CO.,
LIMITED.
JORDAN STREET,
TORONTO.

FRY'S

PURE CONCENTRATED COCOA

Gives no trouble in making.

Books.

ANNUAL VOLUMES, 1893.

Sunday at Home.....	\$2 00
Leisure Hour.....	2 00
Boys' Own Annual.....	2 00
Girls' Own Annual.....	2 50
Quiver.....	0 50
British Workmen.....	0 50
Cottager and Artisan.....	0 50
Children's Friend.....	0 50
Child's Companion.....	0 50
Family Friend.....	0 50
Friendly Visitor.....	0 50
Infants' Magazine.....	0 50
Light in the Home (Tract Magazine).....	0 50
Our Little Dots.....	0 50
Our Own Gazette.....	0 85
Band of Hope Review.....	0 90
Chatterbox.....	0 90

Post-paid to any part of the Dominion.

JOHN YOUNG

Upper Canada Tract Society,
102 Yonge Street, Toronto.

All Kinds of
Presbyterian
Church
and
Sunday School
Supplies
at very Lowest
Rates.

Correspondence
Solicited
and Quotations
Furnished.

THE PRESBYTERIAN BOOK ROOM,
53 KING ST. E., TORONTO, ONT.
JAMES BAIN & SON.

PRESBYTERIAN HEADQUARTERS

S. S. LIBRARIES.

Schools desiring to replenish their Libraries cannot do better than send to

W. DRYSDALE & CO.

32 St. James Street, Montreal, where they can select from the choicest stock in the Dominion, and at very low prices. Special inducements. Send for catalogue and prices. School requisites of every description constantly on hand.

W. DRYSDALE & CO.
Agents Presbyterian Board of Publication,
32 St. James Street, Montreal.

RECENT BOOKS

BY
MISS A. M. MACHAR
(FIDELIS).

Roland Graeme: Knight.

CLOTH, \$1.00. PAPER, 50 CENTS

W. Drysdale, Montreal; Williamson & Co., Toronto; Messrs. Ford, Howard & Hulbert, New York.

THE NIMMO & HARRISON

BUSINESS AND SHORTHAND COLLEGE
COR. YONGE & COLLEGE STS., TORONTO.

Is a successful and reliable business training institution, experienced and efficient teachers in all departments, students admitted any time. Send for catalogues and terms.

NIMMO & HARRISON, Principals

ARCHITECTS.

LANGLEY & LANGLEY,
ARCHITECTS,
Canada Life Building, 40-46 King Street West
Henry Langley, R.C.A., Architect of the Metropolitan and Co. Architects of Trinity and Dunn Avenue Methodist churches, Toronto.

WILLIAM R. GREGG. ALFRED H. GREGG.

GREGG & GREGG,
ARCHITECTS.
61 VICTORIA ST., CENTRAL CHAMBERS,
TORONTO. OTTAWA.

Professional.

DENTISTS.

J. W. ELLIOT,
DENTIST
— HAS REMOVED TO —
144 CARLTON STREET

M. J. SISLEY, L.D.S.,
PARKDALE DENTIST,
Corner Queen St. W. and Lansdowne Avenue.
TELEPHONE 5144.

D. R. CHARLES J. BODGERS,
DENTIST.
Oddfellows' Building, cor. Yonge & College Sts.
Office Hours: 9 to 6. Telephone 3904.

DR. EDWIN FORSTER,
DENTIST
OFFICE: Cor. Buchanan & Yonge Sts.
TELEPHONE 641.

DR. R. J. LOUGHEED,
DENTIST,
COR. WILTON AVE. AND PARLIAMENT ST.,
TORONTO.
TELEPHONE, 1942. — OPEN AT NIGHT.

C. P. LENNOX, DENTIST,
Rooms A and B,
YONGE ST. ARCADE, TORONTO.
The new system of teeth without plates can be had at my office. Gold Filling and Crowning warranted to stand. Artificial teeth on all the known bases, varying in price from \$6 per set. Vitalized Air for painless extraction. Residence on Beaconsfield Avenue. Night calls attended to at residence.

NOTICE.—A. H. HARRIS,
Dentist,
Has removed to 168 Sherbourne Street.
Telephone 2884.

N. PEARSON. C. H. BOSANKO
DENTISTS,
OVER HOOPER & Co.'s DRUG STORE,
45 KING STREET.

HERBERT LAKE,
DENTAL SURGEON.
SPECIALIST IN GOLD WORK, CROWNS
AND BRIDGE WORK.

OFFICE:
COR. QUEEN & McCAUL STS., TORONTO.

MEDICAL.

DR. BREMNER,
30 Bloor Street East, Toronto.
DEFORMITIES, JOINT AND SPINAL
DISEASES.

DR. L. L. PALMER,
SURGEON,
EYE, EAR, THROAT,
40 COLLEGE ST., TORONTO.

A. M. ROSEBRUGH, M. D.,
EYE AND EAR SURGEON,
117 CHURCH STREET, TORONTO.

DR. ORONHYATEKHA.

Special attention given to Diseases of Throat
Lungs, and Nervous System.

Galvanic Faradic and Static Electricity.
Inhalations of Vapor and OXYGEN.
Consultation Rooms 59-60 Canada Life Building
Hours—10 a.m. till 4 p.m. and 7 to 8 p.m.

MUSIC.

RONALD BRY..... Lawrence Kellie. 50
POLLY..... Louis Stuart. 50
PILOM OF NABAB..... Paul Rodway. 50

In Keys to suit all Voices.

Anglo-Canadian Music Pub'rs' Assoc'n, Ltd.
127-4 Yonge St., Toronto.

Miscellaneous.

G. TOWER FERGUSSON. G. W. BLAIKIE.
ALEXANDER FERGUSSON & BLAIKIE,
BROKERS AND INVESTMENT AGENTS.
23 TORONTO STREET.
Investments carefully selected. Correspondence invited.

SIGNOR LEONARDO VEGARA

Of the Royal Italian Opera, Covent Garden, London, Eng., Professor of Singing at the Loretto Abbey and Toronto College of Music.

SINGING.

Church Music and Oratorios. Songs taught in English, Italian, French, German, Spanish. Public introduction to the Concert Platform in United States and Europe.

VOICES TRIED FREE.

Apply to residence, 586 Spadina avenue mornings and evenings.

City Office.—Williams & Son, 143 Yonge Street and Toronto College of Music.

JOHNSTON & LARMOUR,
— TORONTO —
Clerical and Legal Robes and Gowns
2 ROSSIN BLOCK, TORONTO.

ROBERT HOME,
MERCHANT TAILOR,
415 YONGE STREET, CORNER OF
McGILL STREET,
TORONTO.

"THE FOLLETT TROUSERS"

Always good alike. Four Dollars per pair to measure. No more—no less. Try a pair.

JOSEPH J. FOLLETT,
181 YONGE ST., — TORONTO.

JAMES ALISON,
MERCHANT TAILOR.

OVERCOATINGS AND TROUSERINGS

from the best manufacturers made to order at reasonable rates. Liberal discount to ministers and students.

264 Yonge St., — Toronto.

CLERICAL SUITS.

The most reliable and most suitable material always to be had at

R. J. HUNTER'S,
Cor. King & Church Sts., Toronto.
Please mention this advertisement when ordering.

GEO. HARCOURT & SON,
MERCHANT TAILORS.

We give particular attention to the making of Clerical Robes.

SILK FRENCHING COWNS.
57 KING ST. WEST, — TORONTO.

PRINCIPAL GRANT,

will lecture on "The Parliament of Religions" in Association Hall, Friday, Dec. 1st. Westminster Choir, under the leadership of Mr. ALEX. GARRIE, will assist. TICKETS, 50c. RESERVED, 50c.

Plan at Gourlay, Winter & Leeming's
Open Nov. 27th.

THE NEW CYCLOPAMA

JERUSALEM ON THE DAY
OF THE CRUCIFIXION

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

IT PAYS. Economy always pays. Forty beautiful designs of Turkish Rug Patterns. Catalogue free. Agents wanted. J. HAZELTON, Guelph, Ont.

Miscellaneous.

THE TEMPERANCE
AND GENERAL
LIFE ASSURANCE COMPANY

Is by long odds the best Company for Total Abstainers to insure in.

They are classed by themselves, which means a great deal more than can be shown in an advertisement.

Ask for literature. Money to loan on easy terms.

HON. G. W. ROSS, H. SUTHERLAND,
President. Manager.

TORONTO GENERAL
AND
SAFE DEPOSIT TRUSTS CO.
VAULTS

Cor. Yonge and Colborne Sts.

Capital \$1,000,000
Guarantee and Reserve Funds.. 700,000

Hon. Ed. Blake, Q.C., LL.D., President.
E. A. Meredith, LL.D., Vice-Pres'ts.
John Hoskin, Q.C., LL.D.,

Chartered to act as EXECUTOR, ADMINISTRATOR, TRUSTEE, GUARDIAN, ASSIGNER, COMMITTEE, RECEIVER, ETC., and for the faithful performance of all such duties its capital and surplus are ample.

ALL SECURITIES AND TRUST INVESTMENTS ARE INSCRIBED IN THE COMPANY'S BOOKS IN THE NAMES OF THE ESTATES OR TRUSTS TO WHICH THEY BELONG, AND APART FROM THE ASSETS OF THE COMPANY.

The protection of the Company's vaults for the preservation of WILLS offered gratuitously.

SAVES IN THEIR BURGLAR PROOF VAULTS FOR RENT.

The services of Solicitors who bring estates or business to the Company are retained. All business entrusted to the Company will be economically and promptly attended to.

J. W. LANGMUIR, MANAGER.

NATIONAL ASSURANCE COMPANY
OF IRELAND.
INCORPORATED 1822.

CAPITAL, \$5,000,000.

Chic Agent For Canada:
MATTHEW C. HINSHAW, — MONTREAL

WOOD & MACDONALD

AGENTS FOR TORONTO.
56 KING STREET EAST.

Agents required in unrepresented towns.

STANDARD
LIFE
ASSURANCE COMPANY
ESTABLISHED 1855

Assets \$37,500,000
Investments in Canada .. 7,500,000.

Low Rates Free Policy. Liberal Term to Clergymen Ask for Prospectuses.

W. M. RAMSAY, MANAGER
THOMAS KEAR, Inspector of Agencies

BREAKFAST—SUPPER.

EPPS'S
GRATEFUL—COMFORTING.

COCOA
BOILING WATER OR MILK.

PERFUMES

THE PERFUME OF SOCIETY,

CRAB-APPLE BLOSSOMS,



AND THE CELEBRATED

CROWN LAVENDER SALTS.

The following are names and titles of a few of the distinguished lovers and users of these famous Perfumes, in England and on the Continent :

- | | | |
|---|---|--|
| THE PRINCESS OF WALES,
THE DUCHESS OF ALBANY,
THE PRINCESS OF BATTENBERG,
PRINCESS DORIA,
PRINCESS HAZFELDT,
THE DUCHESS OF SUTHERLAND,
THE DUCHESS OF DEVONSHIRE,
THE DUCHESS OF POMLAND,
BARONESS BURDETT COUTTS,
BARONESS REUTER, | COUNTESS OF DUNRAVEN,
COUNTESS OF SETTON,
COUNTESS OF ROSSLYN,
COUNTESS STEINBOCK,
VISCOUNTESS CROSS,
LADY GRACE BARING,
LADY BROOKE,
LADY CASTLEDOWN,
LADY RANDOLPH CHURCHILL,
LADY HARCOURT, | LADY PLAYFAIR,
LADY DE GREY,
LADY MEYSEY THOMPSON,
LADY SOMERSET,
LADY BROUGHAM AND VAUX,
COUNTESS DE PORTALES,
Mlle. REICHEMBOURG,
EARL OF WESTMORELAND,
THE DUKE OF SUTHERLAND,
THE TURKISH EMBASSADOR. |
|---|---|--|

No Perfumes have ever been produced which have been received with the favor which has been universally accorded to the Crab-Apple Blossom Perfume and The Crown Lavender Salts throughout the polite world. They are at this moment the especial favorite of La Haute Societe of Paris and the Continent.

"The Superiority of the CROWN PERFUMERY is too well-known to need comment."—LONDON COURT JOURNAL.

They are sold by all leading druggists as follows :

- Crab-Apple Blossom Perfume, 1 oz., 2 oz., 3 oz., 4 oz.
- Crab-Apple Blossom Toilet Water.
- Crab-Apple Blossom Poudre de Rez.
- Crab-Apple Blossom Toilet Soap.
- Crab-Apple Blossom Sachets.

ANNUAL SALES OVER 500,000 BOTTLES.

SPECIAL PRODUCTIONS OF

THE CROWN PERFUMERY CO.,

177 New Bond Street, London.

SEE EXHIBIT AT CHICAGO IN BRITISH SECTION.

At wholesale by Lyman, Knox & Co., Montreal, and all leading druggists.



What do you Want

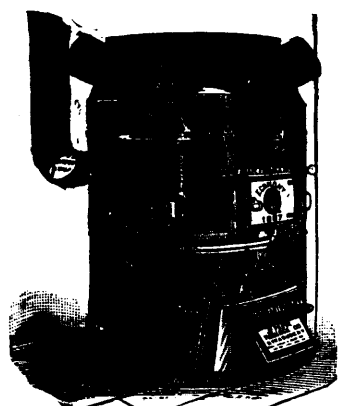
In the way of a Heating Apparatus? An adequate and even temperature in mild or stormy weather? A minimum of cost for fuel? No escape of gas? Simplicity of construction? Then get a

- PEASE -

Not until you do will you know what the acme of comfort in winter is.

SEND FOR OUR CATALOGUE

J. F. PEASE Furnace Company,
191 Queen St. East, Toronto.



The "Economy" Warm Air Furnace.

HOLLOWAY'S OINTMENT

An infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For Disorders of the Chest it has no equal.

FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS,

Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm. Manufactured only at

THOS. HOLLOWAY'S Establishment, 78 New Oxford St, London

And sold by all Medicine Vendors throughout the World.

N.B. - Advice gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

HEALTH AND HOUSEHOLD HINTS.

CAREFUL DIRECTIONS FOR PREPARING PALATABLE SOUPS.

First, the meat to be used and the bones, must be placed in cold water. The meat should be cut into pieces of moderate size, and the bones should be broken. The bones are used with the object of adding the flavour of the marrow to the soup; the fat yielded by this element is to be skimmed off later. As all fat must be taken from the soup in the process of making, there being no severer condemnation of the dish than to pronounce it "greasy," only lean meat should be used. Heat the whole slowly, to draw out the albumen before it coagulates. Part of the albumen is combined with the other extracted elements; the rest floating on the top in the form of a film, must be skimmed off when the water has reached boiling point. Then add the vegetables and the spices needed to flavour the soup, and let all cook gently, simmering but not boiling, for several hours. When the vegetables are done they should be taken out, for what the soup wants is the flavour of these, and not any part of their dissolved substance.

Soups may be divided into four classes or kinds, as follows: Clear soups, thick soups, purees or bisques, and chowders. Clear soups include all modifications of the bouillon or broth. Thick soups have for their foundation the consomme, or rich broth, which is usually the bouillon reduced by boiling—whence the name, signifying perfected or improved—and with a thickening ingredient added. Consomme is a very rich and nourishing dish, and is to old men, says Prof. Blot, what milk is to babes. It may be said generally that a cook who can make a good consomme can make any kind of soup.

A puree is made by cooking the vegetable ingredients of the soup soft, and rubbing them through a sieve. A bisque is simply a puree of fish. Chowders are quite different from other soups, being compounds of any fish, flesh, fowl, or vegetables, in such proportion as may suit the ideas of the cook; the compound when complete should be thick, highly seasoned and palatable; but the ingredients should not be cooked to the consistency of the puree.

Bouillabaise, the famous French dish, which so delighted the palate of the famous novelist Thackeray that he composed a poem in its praise, is a chowder. We are told that there are no less than one hundred recipes known in France for making this famous dish, and as many ways of spelling its name.

In making soups of all kinds, the slow, even prolonged simmering, not boiling, must be observed as all-essential to the good result. The French say that the soup pot should only "smile," that is, it should never show any bubbles on the surface, but should cook slowly, at an even heat just below the boiling point. It is because our cooks and housewives cannot, or rather will not understand this rule that the soup of the average American household is such "a mere pretender to the name." It is not enough, as certain blunderers seem to fancy, to keep the constituents of the broth hot for several hours; it must cook incessantly, never stopping for even a moment's time. Furthermore, all the water needed for the soup should be put into it at the beginning: a serious loss of flavour is risked if more water has to be added during the process of cooking.

A good, clear soup should be of a fine brown colour. The use of the best of materials, and prolonged boiling, will insure this attractive colour; but should these be lacking, several ways may be tried to supply the deficient hue. Brown gravy from a roast may be added, but this, even when strained, is apt to impair the clearness of the broth. A better way is to use a little caramel or burned sugar, or a very excellent preparation, to be kept on hand for the purpose of colouring soups, may be made as follows: Take an earthen jar. Fill with alternate layers, first of moderate-sized onions, a clove stuck in each, then a layer of brown sugar, and a small piece of butter, and so on until the jar is filled. Put this into the oven in the evening, when the fire is going down, and leave it there over night. Repeat this for a number of successive nights till the onions have cooked down and a dark syrup is formed. Then put the jar aside and use its contents, a few drops at a time, to colour soups and gravies.

Adams & Sons Co. have received the highest award from the World's Columbian Exposition for the quality of their Tutti Frutti and their other brands of Chewing Gum, also for the excellence of the flavors contained in their gums and the artistic manner in which they are packed.

Minard's Liniment cures Distemper.

ITCHING HUMORS

Torturing, disfiguring eczemas, and every species of itching, burning, scaly, crusted, and pimply skin and scalp diseases, with dry, thin, and falling hair, are relieved in most cases by a single application, and speedily and economically cured by the



CUTICURA

Remedies, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, greatest of humor remedies, when the best physicians fail. CUTICURA REMEDIES cure every humor, eruption, and disease from pimples to scrofula. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston. "How to Cure Skin Diseases" mailed free.

PIMPLES, blackheads, red, rough, and oily skin prevented and cured by CUTICURA SOAP.

FREE FROM RHEUMATISM. In one minute the Cuticura Anti-Pain Plaster relieves rheumatic, sciatic, hip, kidney, chest, and muscular pains and weaknesses. The first and only pain-killing strengthening plaster.

Your Patronage Respectfully Solicited.

PARKDALE KASH GROCERY

HICKMAN & Co.,

The Old Reliable House for Choice

Teas, Koffees, Spices,

GROCERIES, FRUITS AND PROVISIONS.

SPECIALTIES :

Bouquet Tea and Happy Thought Baking Powder.

Remember, we keep nothing but first-class goods and our prices are Rock Bottom.

Families waited upon for orders, if desired.

Telephone orders receive prompt attention.

Kindly give us a call, it will be profitable to you and us.

HICKMAN & Co.,

1424 Queen St. W. Tel. 5061.

THE CANADA SUGAR REFINING CO.

(Limited), MONTREAL, MANUFACTURERS OF REFINED SUGARS OF THE WELL-KNOWN BRAND



OF THE HIGHEST QUALITY AND PURITY. Made by the Latest Processes, and Newest and Best Machinery, not surpassed anywhere.

LUMP SUGAR,

In 50 and 100 lb. boxes.

"CROWN" Granulated,

Special Brand, the finest which can be made

EXTRA GRANULATED,

Very Superior Quality.

CREAM SUGARS,

(Not dried).

YELLOW SUGARS,

Of all Grades and Standards

SYRUPS,

Of all Grades in Barrels and half Barrels.

SOLE MAKERS

Of high class Syrups in Tins, 4 lb. and 8 lb. each

GILLETT'S

PURE

POWDERED 100%



LYE

PUREST, STRONGEST, BEST.

Ready for use in any quantity. For making Soap Softening Water, Disinfecting, and a hundred other uses. A can equals 20 pounds of Soda.

Sold by All Grocers and Druggists.

W. W. GILLETTE, Toronto.

CHRISTMAS MUSIC FREE For CHORUS and SUNDAY-SCHOOLS Address, The Echo Music Co., LaFayette, Ind.

THE CANADA PRESBYTERIAN.

VOL. 22

TORONTO, WEDNESDAY, NOVEMBER 22nd, 1893.

No. 47

Notes of the Week.

There are 8,000 or 10,000 Icelanders in Manitoba, and more are coming. The climate of the island is said to be steadily getting worse, and (if the Copenhagen authorities don't prevent) the whole population—some 70,000—may become Canadians. They are an industrious and moral people, and will make good citizens.

We have no sooner got through with congratulating and feasting our new Governor-General and his Lady, than it appears that they may have to leave us and return to the place from whence they came. They have actually dared to exercise their own judgment and act on principle in declining to attend some theatricals of which they disapproved, to be given in connection with the Ladies' Guild of Grace church, Ottawa. It is the "first time that vice-regal patronage has been refused," and certain ladies are highly indignant. We do hope that Lord and Lady Aberdeen will not be utterly crushed by the blow which has so soon fallen upon their devoted heads.

Very unusual additions have been made to the book treasures of McGill University. By purchase 444 volumes; various donations 54 volumes; from Mr. Peter Redpath a splendid donation of 522 volumes; from Sir Donald Smith a similar gift of 605 volumes and 55 parts, and from Mr. W. C. McDonald, a complete reference library now installed in the Physics Building, of 1,339 volumes, having cost five thousand dollars. This last includes a complete series of all the most valuable records of the development of physical science and may be called in that respect a complete collection, having been gathered without limit as to cost. The total number of volumes in the library is now 26,807 volumes.

The hapless Matabeles of South Africa are surely to be pitied. It is not quite clear what wrong they have been guilty of, besides falling foul of a powerful, and so far as can be learned, not over scrupulous mercantile company, and for this a small force has been sent against them, equipped, of course, with the latest European weapons of war. We are told that so deadly was their effect that the poor savages were literally mowed down by the thousand. We wonder how the Jews of old could be guilty of such atrocities as we read of, but here are we in this year of grace 1893, practising, with a hundredfold greater odds in our favour, a butchery upon these poor people which make one's blood run cold. Had the Matabeles done such a thing against us, it would have been regarded as a massacre so dreadful as to rouse the indignation of the whole nation, and call for prompt vengeance. We do it, and it is called a victory.

The strike of miners in Great Britain which has once and again appeared to be on the point of settlement and always failed to get settled, is being attended with consequences so grave, not only to the miners themselves, which are sad enough, but to a great number of others as well, that the subject has been brought up in the House of Commons. Mr. Gladstone made the statement, that he had addressed a duplicate letter to the employers and miners, respectively, proposing a free discussion of the points at issue between the parties, under the chairmanship of Lord Rosebery. This proposal has been agreed to, and resulted

in an amicable settlement. Such serious disturbances in the labour market occurring from time to time show in a very striking and painful way, how much remains yet to be done to secure in some permanent way, the contentment, peace, and comfort of the multitudes of the sons of toil.

It is not often that the death of a medical man excites so much and widespread interest as that of the late Sir Andrew Clarke, of London, well known as the physician of Mr. Gladstone, has done. Nor is it often the case that apparently so much depended indirectly on the life of a doctor. His perfect knowledge of Mr. Gladstone's constitution, and the authority which, it is said, he could exercise over him as to what he might or might not do, and the important issues depending upon the life of the Prime Minister, invest the death of Sir Andrew Clarke with a national importance. His professional career was one which may well be pointed to as an example and encouragement to others. He entered upon the struggles of professional life in London wholly without the aid of relatives, friends, or even acquaintances. If a man under such circumstances can attain the highest professional rank in the great capital of the world, surely no one should be discouraged.

The Montreal Witness of last week contains a cut of the exterior of the Royal Victoria Hospital, and views of various other parts of it. It is a noble-looking building, and well equipped for its work of mercy to the suffering. It is a magnificent monument to the wise and generous liberality of Lord Mount-Stephen and Sir Donald Smith. Montreal has good reason to be proud of the public spirit of its wealthy men, of which it has so many and magnificent evidences. It is a good thing for the whole Dominion that its chief commercial city should exhibit this spirit. Its tendency is to spread, and we hope our country may furnish an illustration of it, until every one of our large cities may contain some visible and tangible evidences of the liberality and public spirit of its men of wealth. Toronto is following the example, and no doubt as time goes on the whole Dominion will become more and more enriched with such specimens of the unselfish devotion of wealth to promote the happiness and welfare of the people at large.

The Rev. Dr. MacVicar has been interviewed during his brief visit to the city respecting the state of feeling among our French-Canadian fellow-citizens in Quebec. He repeated what our readers have again and again read in our columns, that there is among them a growing feeling of unrest and dissatisfaction, especially as regards their schools, the exactions of the Church and the efforts of the hierarchy to muzzle the press. The chains of ignorance and ecclesiastical domination by which the people have so long been bound are more and more beginning to give way. This is, says the Doctor, largely owing to the diffusion of information through missionary schools, and the work of the missionary, contact with the English population, the effect of the exodus to the United States, and to the influence of the press. This latter lends importance to the attempt, which we heartily hope may be speedily successful, to establish a newspaper largely connected with our French work, and calculated to enlighten still more the minds of the people by the diffusion of religious truth.

PULPIT, PRESS AND PLATFORM.

Hammond: O what a glorious thing! how rich a prize for the expense of a whole man's life, were it to be the instrument of rescuing any one soul.

Rev. Dr. McLeod: The most important step now to be taken in the temperance reform, is to bring out a few prominent, independent candidates for Parliament, and transfer the fight to the floor of the House.

Rev. A. McWilliams: "Who hath redness of eye? They that tarry long at the wine," etc. This then being true, for the body's sake, that it may be healthy, strong, pure and comely, and that it may live out God's allotted time, and that it may be able to perform its functions and the duties imposed upon it by God, shun the intoxicating cup as you would the fangs of a viper.

F. C. of Scotland Monthly: There is something melancholy in the confession which is being made that the New Testament revision movement was a failure. The new revision has not only not replaced the old one, but it is not even meeting with a general sale to read along with it. Copies are now being offered "for purposes of charitable distribution"—those at 1s. for 2d., and those at 1s. 6d. for a halfpenny.

Dr. N. Macleod: There is a vast amount of exaggeration of the subject of the religious condition of the people. There is reason for believing that in the rural districts there is no falling off at all, and even in the large cities churches were never more numerous and better attended than they are at present. The state of matters was far better in this respect than it was fifty years ago, when Dr. Chalmers entered upon his great scheme for church extension.

Interior: The assassination of the Mayor of Chicago was the harvest of a sowing, and there will be more of it. When murder is placed in the catalogue of virtues, and the new view illustrated by wholesale pardoning of criminals, we must expect minds which are at once weak and vicious to enter upon that easy road to fame. If this miserable murderer were hung, a monument would be erected to his memory. But there is no danger to him of that.

President of the United States: On Thanksgiving Day let us forego our ordinary work and employments and assemble in our usual places of worship, where we may recall all that God has done for us, and where from grateful hearts our united tribute of praise and song may reach the Throne of Grace. Let reunions of kindred and social meetings of friends lend cheer and enjoyment to duty, and let generous gifts of charity for the relief of the poor and needy prove the sincerity of our thanksgiving.

Belfast Witness: To fight evil with evil simply doubles the evil. The "heaping coals of fire on the head" of enemies is not the object but only the result of returning good for evil. He that returns good for evil for the purpose of "burning" his enemy, does not really give good for evil, and there will be no good result. But the only vengeance a Christian can take on anyone is this. You try to kill an enemy by making him your friend. You do that which tends to burn out the evil spirit within him.

Rev. Hugh Price Hughes: Those who object to trades unions, should remember that the clergy and ministers, doctors and lawyers have their unions, and that only the latter have succeeded in ridding themselves of "blacklegs." He would establish for the settlement of trade disputes a permanent Board of Conciliation, composed of representatives of capital and labour, and a Board of Arbitration, to consist of three members—the President to rank as judge, one representative of capital and one of labour.

Interior: Dr. Schaff will be ranked as the most learned and prolific theological mind of his times. He was a delightful companion. He was in Chicago a short time before his death, and lunched with a few friends at the Union League. He gave us in his imitable style: "Hans Breitman made a Party," and between the stanzas joined in the laughter. Like so many foreigners of fine linguistic talents, he acquired a charming style in English. He was a fast workman, and had remarkable success in enlisting the help of others in executing his literary undertakings.

Archdeacon Sinclair: The Reformation stripped the ministry of its sacerdotal character; it cast out the words "sacrifice" and "altar" and it taught the people that the clergy were not the lords of God's heritage, but only His witnesses, His ambassadors, and ministers of His sacraments; and the real presence of the Saviour was not in the sacrament, but in its worthy receiver, the body and blood being received only by the faithful in faith; it also swept away the old system of auricular confession, than which no institution in the Church was more corrupting and degrading.

Rev. T. M. Mills: There is no subject now before the American people, at all comparable in gravity and importance to that of the saloon in politics. How to curtail and finally destroy this evil is the great problem of the hour. Its solution stands next on the world's calendar of progress. It has been called for trial and cannot be dismissed or postponed. The saloon has boldly entered politics, and it has come to stay until vanquished or victorious. The time has come, therefore, when this issue must be met. Political parties can no longer dodge it if they would. Private citizens must take steps openly for or against the saloon, with its methods and results. Neutrality is henceforth impossible; indifference is a betrayal of the trust involved in citizenship.

Catholic Review: There's my money—give me a drink! There's the clothing and food and fire of my wife and children—give me a drink! There's the education of the family and the peace of the house—give me a drink! There's the rent that I have robbed from my landlord and innumerable articles I have from shopkeepers—give me a drink! Pour me out a drink, and yet more—I will pay for it! There's my health of body and peace of mind; there's my character as a Christian. I give up all—give me a drink! There's my heavenly inheritance and the eternal friendship of the redeemed, there is all hope of salvation. I give up my God! I give up all that is great and good, and glorious in the universe! I resign all forever that I may be drunk!

Our Contributors.

A MAN LIKE YON.

BY KNOXIAN.

Many years ago we spent a few days in a locality that had a short time before been visited by an able preacher from one of our Ontario cities. The city brother had preached two or three of his best sermons, and had made a good, and we hope, lasting impression. Among his most effusive admirers was an excellent elderly lady, who on every possible occasion exhausted her stock of adjectives in his praise, and wound up every panegyric by exclaiming,

"OH, IF WE HAD A MAN LIKE YON."

Before reaching this climax, she always asserted that the city man's congregation was very pious, that they lived and laboured for the Lord in the most loving way imaginable, and that nobody could attend that church without "getting good." Years afterwards, we knew that congregation well. It was neither better nor worse than a dozen others that could easily be named. If all the good people there loved each other fervently some of them took rather peculiar ways of showing their affection. Many no doubt "got good" by attending the services, and, as in all congregations, some became hardened. Somebody had given the good woman exaggerated facts, or she had drawn too freely on her imagination.

That good woman deserved credit for wishing that her congregation had a good pastor. Her heart was right, but her judgment was poor. The city brother was a good man and an eloquent preacher, but he would perhaps not have done as good work in that particular corner of the vineyard as the rural brother who had just left. The wish to have him may have been pious, but an ounce of sanctified common sense is worth more than a ton of senseless, pious wishes.

Yon man would not have come if he had been asked, and congregations rarely gain anything by calling men who don't come. Wishing for impossible things or impossible men is not a nourishing kind of exercise for either congregations or individuals.

Yon man could not have lived on the salary even if he had come. His salary at home was more than three times as large as the good woman's congregation could have paid and the coveted minister had hard enough work to get on with it.

Yon man might not have taken kindly to the position even if he had come. Looking back over the many years that have intervened, and knowing what we now know, we feel reasonably certain that though yon man made a powerful impression with two or three sermons, he never would have succeeded as pastor of the congregation. His physical and mental make-up were quite unsuitable.

The making of a preacher like yon man and the keeping of him at his best involve the possession of a good library. The city brother in question had an excellent library. A library, even a middling one, costs lots of money. There would have been little or no money for books in the rural parish, and the mind of yon man might have become dull and his sermons duller. A little more money judiciously spent on books would lengthen many a pastorate. But how can a minister spend money on books if he has no money to spend.

A preacher like yon man, kept at high-water mark in his pulp work must travel. Had the city brother in question been translated to the rural parish, his longest trip would have been to the nearest General Assembly. The change would have had a father depressing effect upon the apparatus with which he made his sermons. He had been across the Atlantic several times, had been on the Continent, and had seen most, if not all the leading cities of the United States.

The sudden change to staying at home all the time and confining his view within the fence around his manse, might have reduced yon man's preaching power fifty per cent.

There is said to be a great deal of unrest in our Zion at the present time. So many pastors want a change and so many congregations are sighing for impossible yon-mans, that it is seriously proposed to introduce the Methodist itineracy in a modified form. Several years will no doubt pass, and many people will have to be consulted and perhaps several other remedies tried first. Meantime there are two things any congregation can do. The one is to get rid forever of the wretched rag of Popery, which leads even Presbyterians to think that the minister should do everything in and around the church except the grumbling. Fancy the absurdity of men shouting about the martyrs, and Covenanters, and Fathers denouncing priests and vociferating about Romish aggression, while they, in at least one particular, are Romanists at heart. The idea that the minister should do everything in the church is thoroughly Romanist. The Watchman scores well when it says that the tap-root of the craving for a minister who can "draw," is Romanist. Many people want a man who can draw so that they need do nothing themselves. That is a sad fact. The other thing that can be done to prevent the increase of unrest is to stop sighing for impossible yon-mans, and help the pastor we have by doing our own share of the work.

RESPECTING ELDERS.

BY W. H. M.

"Love pleads no excuse of impossibility."

In making practical suggestions as to what we might or rather what we ought to do, I proceed upon the assumption that we are ready to devote at least as much time to this business as councillors and aldermen, and other public-spirited men, devote to theirs; and to expend as much energy and earnest thought during that time as we severally do in the prosecution of our respective businesses or professions.

True, the profits are only ultimate perfection of character and eternal felicity, instead of a handsome brick house and the chief seat at the feast; and to us "practical men" these profits are too unsubstantial and visionary to enter into our calculations, or at least to weigh in the balance with the brick house and chief seat. Yet, strange to say, even the most eminently practical of us will in words acknowledge the power and authority of the Master, who demands our utmost endeavour, and who in return promises these heavenly riches. It will, then, be forgiven me if I assume this faith to be real; and if it be real, who dare say the tasks here suggested are too great?

It is also to be assumed that we can choose out of a church of, say three hundred families, at least twenty capable men, who have tact and Christian refinement, and whose time need not be wholly occupied with the struggle for subsistence or by other necessary cares. While I recognize the prior claims of family and business, there are many even among the poorer men whose occupations leave them much leisure. And I would ask those strong, shrewd men in the Presbyterian Church, who have amassed enough for their comfortable living, or even those who are prosperous beyond the ordinary necessities of life, when they claim that their business requires all their attention, to consider whether their duty lies in devoting all their energies to increasing their luxuries, or amassing still more money, that they may leave their families wealthy or endow charities; or whether they should not rather resist the opportunities of further money-making, and spend, for the love of Christ and man, at least the eleventh hour in the vineyard. Or must work there ever be left to the weaker

among us? Must ability, vigour, and ambition always be selfish? As it has been said, the present need is that men should practise self-denial in refusing to make money rather than in giving it away.

Then, as to what seem to me to be the duties of Eldership: In general terms, the Elder is bound to be both bishop and pastor of his district; that is the overseer and feeder, or, to use a comprehensive name, the deacon or ministering servant. And he is not merely the spiritual overseer; but his ministry extends to the bodies and souls of his flock. His district should be small. In the case of a church containing three hundred families, and having twenty elders, the Elder would have charge of fifteen families. Every member of these families he should know well, and, if possible, their history from childhood, that he may advise and act intelligently. And it should be his constant aim to make himself thoroughly acquainted with every non-church-going family and all uncared-for poor in his district. They should be considered a portion of his flock, of whom he will be required to render account at the coming Judgment: "The cause of him I knew not I searched out."

The Elder who reverences his office as of divine appointment, and assumes such large duties, will rapidly gain a status in the church and in his community that will enable him, not only to aid and advise to good purpose, but to exercise (with due tact) a certain gentle authority and supervision where such assumption is now generally regarded as officious. He will be treated as a sub-minister, having all the authority and dignity of a true minister in his district. Once the Elder is in earnest about his business, the difficulties of establishing intimate and sympathetic relations with from fifteen to twenty families will not be so great but that they can be overcome by ordinary men by the exercise of the same amount of tact, judgment and energy as they employ in their respective callings.

Let me now mention more specifically a few of his duties:—

1. He is a father to the needy.—It is the Elder's first duty to see that his flock (including the churchless and uncared-for in his district) are decently housed, clothed and fed; and for this purpose there should be a liberal church fund intrusted to him to administer. The distress he has to deal with may be caused by illness, lack of work, or such like involuntary misfortune; or to idleness, improvidence, drunkenness, or other misconduct. If caused by any of the former class of cases, there is a clear right to relief; and if we do not cheerfully and tenderly render such relief in a systematic manner, we not only violate our natural principles of humanity, but disobey the specific injunctions of our Master, whose false stewards we are. We tremble at the thunders of Mount Sinai, but we do not enough fear the thunders of Olivet. For this law of ministry was promulgated as solemnly by Jesus Christ as was the Sinaitic Law, and accompanied by threatenings as terrible. Either from Gerizim or from Ebal shall the voice proceed as we pass before the Son of Man, crying, "When saw we Thee?"

A large and important part of this branch of the Elder's work is to assist in obtaining employment for the able-bodied unemployed. The names and needs and qualifications of all such might be announced weekly from the pulpit, that all the brotherhood may know and assist. Such an announcement would sound much sweeter than the solo.

If the distress be caused by any one of the latter class of cases, there is the more need for the Elder's ministrations. Idleness, improvidence and drunkenness are "the world, the flesh, and the devil" that he is bound to battle with; and, like his Master, he came to save that which was lost. I think all merciful people, who are not eager to find ground for withholding their charity, will consider that present misery or need is sufficient claim to relief, however caused. But then

much more ought to be attempted. Now I am quite aware of, and I highly appreciate, the great deal that is done for the poor and unfortunate by individuals in the Church, by the Ladies' Aid Societies, Christian Endeavor Societies, and the Y. M. C. A., and other organizations. What I have been saying has no reference to them.

But we as a Church do not make this practical work our business. If anything is done, it is done by a branch society, or by individuals. There is no organization capable of dealing with the question. We do alms haphazard, and are doubtless often cheated. Nobody is responsible. Now, this ministry to the needy being set forth plainly as our first if not our chief duty, the whole body of the Church as a Church should devote itself to it. The Elders are our ministers and proper almoners; they are the proper presidents of the respective district "Relief Societies," and should be held responsible for any distress.

The women in the Church, who do so much now at great disadvantage, would find their work easier and more effective in the Elders' organization. A part of their work would be the establishment of sewing and cooking classes at the houses of the poor; and in this way the ladies would have many opportunities to teach and enforce the laws of cleanliness and order. Then what good the young ladies might do by instituting private Kindergarten schools, and so forth.

At the head of all this activity is, first as general director, the Minister, and under him as I have said, the district Minister, or Elder, who is responsible for his district; and the workers are all those who will work. All should be loyalty obedient to the Minister and Elder, as soldiers to officers.

I have recently become aware of a case of distress in our town, which shows what unknown suffering there may be, in the absence of any responsible organization—when there is no searching out. Near my home there lives, in a filthy and disorderly shanty, a family whose unfortunate condition has attracted the attention of the neighbours. The young wife and her baby were ill for some months. The baby died a few weeks ago, but the mother is now able to be about. The doctor states that the death of the baby was caused by lack of proper nourishment, and that the illness of the woman was increased and prolonged by the same cause. The husband, owing to asthma, cannot do heavy work, has been unable for several months to obtain anything to do of any consequence. The baby's funeral expenses were paid by the Salvation Army (to which the family do not belong). I do not think that any church was aware of this case until I informed the Anglican Rector (they professing to be Anglican), whose practical benevolence is well known.

The presence of a great deal of distress in our town is admitted by those who know the state of the poor; and in a large city it must be very great. As evidence of this I may mention that a few days ago a circular was left at my residence, headed

"APPEAL FOR CLOTHING

for general distribution to the Needy, without reference to Religion or Character," and signed by the Rector. This is an attempt to provide for the poor during the winter by storing a large quantity of clothing. The Rector is striving to do, not only his own work, but that of our Elders. His is the spirit of the grand old Elder, Job:—

"If I have seen any perish for lack of clothing,

Or that the poor had no covering,

Then let my shoulder fall from the shoulder-blade,
And mine arm be broken from the bone."

Fathers of our Church, Christ's Pastors, you are the feeders of His flock; this is your ministry. You dare not shift it. You should rather be jealous lest another take your glory.

In another letter I shall speak of the Elder as the leader in righteous living, and the minister of spiritual things.

THE MODEL CHILD.—III.

BY THE REV. JAMES HASTIE, CORNWALL.

Perhaps some busy little mind may be wondering why Jesus came to earth as a little child, and not as a full-grown man, as Adam did. How long it seemed before He grew up to manhood, and what a burden it threw upon His mother to provide for Him when she was so obscure and poor. Surely it had been better if He had come to earth at once a full-grown man.

Oh! young friend, who told you that a babe does nothing useful the first three or four years of his life? Who told you that it exercises no influence in the home before it can speak or learn anything, or teaches nothing before it can walk and talk? Think again, has that babe done nothing when it has unsealed a great fountain of love in its mother's heart, and sent it gushing through the home, and from the home into the neighbourhood?

Done nothing, when it sends that mother to a throne of grace everyday with thanks to God for her precious treasure, and in prayer for help to train it up for God? Yes, you have forgotten, surely, how much little children have to do in saving the world—saving it from selfishness and greed, and tyranny; how much in keeping alive the memory of God in the human breast, and in filling the fountains of love and compassion among men and women.

You overlook the fact that Jesus knew that the best way to get a hold of the world of lost sinners, was to reach them through the family; and the best way to be fitted to save the world by love was for Himself to be swathed in the bands of maternal love.

Then, having ruled His mother's heart by love while a babe, He was qualified to go out later on, and capture multitudes of hearts by love, and transform strangers and enemies everywhere into holy fathers and mothers, and brothers and sisters.

What! A babe has no influence! A babe does nothing of account the first year or two of its life! Oh! visit yonder Christian home, where a little babe lies sick, sick unto death, restless and moaning, pained and fevered, silently pleading for relief, yet awaiting Heaven's good pleasure. See how that anxious mother gives up her nights and days to its ministry; refuses to eat, or rest, or sleep, in order that it may share all her care. And when at length the little sufferer falls asleep in Jesus, say, what mean that mother's scalding tears, her throbbing heart, and her heavenward gaze up, up after her departed treasure, if a babe amounts to little or nothing? Yes, Jesus came to rule this world, and He began to rule it by first ruling His mother's heart. Having gained sweet mastery there in babyhood, He virtually gained mastery over all men, in subsequent manhood.

And now admit Him to your home—this babe, Jesus—ye mothers and fathers and children; admit Him, and you admit all Heaven personified, for Jesus was a Saviour in the manger as truly as upon the cross, and as He now is in Heaven. Come to the babe Jesus, as did the shepherds of Bethlehem, as did the Magi, and the babe Jesus shall be your Saviour; and you shall then discover a new and deeper meaning in that wonderful passage: "Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18. 3.)

In fine, His name was "Jesus" before He was born. His name was "Jesus" when He was born. His name was "Jesus" when He died, when He ascended to Heaven. His name is "Jesus" now, in glory. His name shall be "Jesus" still when He returns to earth with the holy angels, to raise the dead and glorify all His saints.

Then, then, will He be your "Jesus"? Is He your "Jesus" now?

HOME AND FOREIGN MISSION WORK

BY A NORTH-WEST MINISTER.

In the "Resolutions relating to the Foreign Mission work" of the Church, "with notes by Rev. R. P. Mackay, B.A., Sec'y Foreign Missions, and in Resolution 19, the following phrase occurs: "The General Assembly pray that no spirit of antagonism may exist between the friends of these two great sources of the Church's revenue." In the Note attached, Mr. Mackay draws the deduction, "the efforts of the W.F.M.S. are made to serve the interests of Home Missions." He does this because, at the end of the year, congregations "level up the Home Missions, or if you like, level down the Foreign Missions" by apportioning the amount raised in relation to the amount collected by the W.F.M.S. If the congregational amount is \$400, and the amount raised by the W.F.M.S., \$120, he wishes to get \$320 for foreign work, while the home work will get the other half, viz., \$200. Home missionaries who, year after year suffer "arrears," and who are subject to half-yearly reductions of their grant, must disagree with Mr. Mackay's "divide equally," and rejoice that some congregations have sympathy sufficient with the Home Missionary's work, to cause them to "level up Home Missions"; and they do not fear to "antagonize" any spirit in the Church, that elevates one scheme at the expense of another.

Last year the ladies of my congregation raised over \$70 for Foreign Missions, and the collectors raised over \$80 for all the schemes of the Church. Both sums came from one source, the congregation, and the prompting of the Holy Spirit to me was, to divide the \$80 without giving Foreign Missions a dollar, and this was done.

Presbyterianism glories in the "parity of the clergy." "Parity" should maintain among missionaries, whether Home or Foreign, and the treatment accorded the one should be accorded the other. I do not think, that any of the noble men whose names adorn our Foreign Mission Report, receive as much money as they are worth, or as much credit as they deserve. Dr. McKay, of Formosa, is a very cheap worker, at \$1,520; Dr. Morton, of Trinidad, at \$1,440, has executive ability, that, in the science of government would bring him in \$5,000 at least. But the wages these men receive is the service they render Christ, and all the honour the Church gives them, is only their due. In Home Missions we require to "level up." In the Assembly of 1892, Rev. D. G. McQueen, of Edmonton, made a sensation by a simple report of his work, and the cost he was at to do it. Turn over the statistics, and read of missionaries living on princely salaries that in many cases do not reach \$700, and remember, that the Home Missionary has often to build a church and a manse, and to give to these objects sums that in proportion to his income far exceed any sums given by the wealthiest minister, or even member of the church. Then the church officials, never forget to send those beautiful reminders, that money is wanted for Foreign Missions and other schemes. To their credit, be it said, the missionaries reply by sending subscriptions from their own pockets, crediting the same to their congregation. The grace of liberality is one which ought to be cultivated, but the grace of honesty is a grace of a far higher honour. Take a case or two from Appendix, No. 26, of the Blue Book for 1893: A congregation in the Rockies paid its minister last year \$407, and sent \$50 to Foreign Missions, and received from the Home Mission Committee \$880. Another congregation on the prairie, paid \$535 to their minister, and through the W.F.M.S., gave \$39 to Foreign Missions, and gave a little to every other scheme besides, and received from the Home Mission Committee \$250. This sum of \$250 was the sum re-

turned to the Presbytery by the missionary, which he expected to receive, but he really got only \$215. These are not isolated cases. An attentive reader of the Blue Book can find as many cases as he wishes to discuss.

Another point worthy of notice is this, that many congregations receive from the Home Mission and Augmentation Fund, large sums, for many years to nurse them to the self-sustaining point, and as soon as they can walk alone, the gratitude that should be shown to the nurse is showered upon Foreign Missions. Common honesty would suggest to these congregations, the advisability of paying back as speedily as possible the sums received during their adolescent period. The moral of all this is twofold:—

1. The Foreign Mission Scheme is levelled up at the expense of the Home Mission and Augmentation Schemes; and 2. The Home Missionary has to suffer.

If the members of the Church could realize the hardships of the missionaries in the wilds of Algoma, on the bleak prairies of the Northwest, in the valleys, among the mountains, and on the flats of the Fraser, they would, I feel certain, refuse to allow these self-sacrificing men, doing the Church's work, to suffer from year to year through lack of money. It cannot be the mind of the Spirit that congregations consisting of a mere handful of struggling farmers should be urged to give to "schemes," when they are unable to pay the small salary their minister receives.

The benevolent work of the Church must be done. It is the Lord's command to preach the Gospel to every creature, and the Church which neglects that command, must suffer decay. As a Church, we give too little to the Lord's work; but the amount required to do benevolent work, should not be taken from the meagre salaries of the hard-working servants of the Lord, labouring at home.

The Assembly's prayer, that "no spirit of antagonism may exist," is, and will be, a futile one, so long as the Home Mission Committee must extend its work by paring its grants to missionaries, and so long as equal consideration is not given to Home and Foreign Missions. If a missionary going to India, has his whole expenses paid, a missionary going from Nova Scotia to British Columbia, should not be put off with \$100. If a missionary in India wishes a wife, he should pay her passage and outfit, otherwise the Foreign Mission Committee should follow suit. If a sum is paid for each foreign missionary's child, it is unfair that the child of the home missionary should be neglected. "Parity of the clergy" is a beautiful idea, but miserably carried out, when a large part of the Home Mission work of the Church consists in "cutting grants" and in compelling bankrupt people to "give more" to their own minister and the schemes of the Church.

If the benevolent work of the Church is to increase, it must be by perfect unity between all the parts of the Church; "any tinge of unfairness or strife will bring injury to the Lord's work." More money to Home Missions hinders its paring of missionaries' salaries, nurses missions into self-sustaining congregations, brings peace and unity to the Church, secures greater liberality, and increased contributions to foreign and other Church work.

OPEN-AIR THANKSGIVING SERVICE IN TORONTO

Sir,—There is to be a service of the kind above mentioned, next Thanksgiving Day, which, it is said, will be the chief one. As usual, it is to be a sham fight. The Church on earth is the Church militant. Most appropriately then, the Lord is to be thanked for all His goodness to us as a people during the closing year by means of a sham, fight. To imitate the language of Artemus Ward, for those who like to thank God in this way, this will be just the way of thanking Him which they will like. Not only will the sham fighters thank Him by sham fighting, but the onlookers will also do so by onlooking. It is a very common opinion that we can praise Him with our ears. Why then, can we not thank Him with our eyes? The sham fight will be better than even a church parade to enable our Toronto warriors, both kilted and unkilted, to make a display. But innovations are the order of the day. Why not then, for a change, have a horse-racing, trapeze performance, balloon ascension, and so on, thanksgiving service, instead of a sham-fight one? As a way of expressing thanks to the Lord, the former would be just as suitable as the latter. T. F.

Christian Endeavor.

THANKSGIVING SERVICE.

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

Nov. 26th.—Psalm 68: 19; Psalm 98: 1-5.

It is said that neither a fool nor a proud man can be truly thankful—the fool, because he cannot weigh in the balance of judgment the value of the favours which he has received; the proud man, because he conceives all his blessings to be more than he deserves. It is to be hoped that we are neither foolish nor proud, but that we are able to value our favours and to regard ourselves, as Jacob did, as unworthy of the least of God's mercies.

But if we are justified in forming an opinion from the numerous complaints and the few expressions of thanksgiving we hear, we are almost forced to the conclusion that there must still be a great many persons in the world who are either proud or foolish. How often we hear grumbling; how seldom we hear expressions of gratitude! How often we hear the voice of complaint; how seldom that of thankfulness. It is surely a sad commentary on the ingratitude of man that the poet should have been constrained to write:—

"The Virtues were invited once
To banquet with the Lord of all;
They came—the great ones rather grim,
And not so happy as the small.
They talked and chatted o'er the meal,
They even laughed with temperate glee,
For each one knew the other well
And all were good as good could be.
Benevolence and Gratitude
Alone, of all, were strangers yet,
They stared when they were introduced;
On earth they never once had met."

Can it be possible that Benevolence and Gratitude never once met on earth? How is it at our table? The bounty is there, but how about the gratitude?

How great and manifold have been God's mercies towards us. It is reported of the Duke of Milan that on the occasion of the marriage of his daughter, he served a dinner of thirty courses, and with each course each guest received a present. Whether that be true or not we do not know, but if true, it was royal bounty. But great as was that reputed munificence it has been far surpassed by what God has done for us. Three times a day He has supplied our table with food and drink, besides giving us other benefits. He has given us the world to live in, the air to breathe, the earth to tread upon, food to nourish us, sleep to refresh us, homes to shelter us, friends to love us and the beauties of nature to charm us. But in addition of these temporal blessings, He has embraced us in His everlasting love, moulded our hearts anew, redeemed us at the price of the blood of His beloved Son, quickened us by His Holy Spirit, fed our souls with His Word and sacraments, and endowed us with many Christian graces. Since we are the recipients of so many blessings and favours, surely we ought to be givers of thanks. If we would only pause to consider how great, how manifold, how bounteous God's mercies are, we would be constrained to say with Cowper:—

"When all Thy mercies, O my God!
My rising soul surveys;
Transported with the view, I'm lost
In wonder, love and praise."

Thanksgiving should be as natural to the Christian as prayer. Indeed, it is an essential part of prayer. (See Shorter Catechism on Prayer). Thanksgiving should be expressed in song as well as in prayer. It is a good thing to give thanks unto the Lord, and to sing praises unto His name. As Spurgeon said, "It is good ethically, for it is the Lord's right; it is good emotionally, for it is pleasant to the heart; it is good practically, for it leads others to render the same homage."

The favourite method of courtship in China is to have a "mutual friend" attend to all matters, including the arrangements for the wedding.

Pastor and People.

MOTHER'S HYMNS.

Hushed are those lips, their earthly song is ended;
The singer sleeps at last;
While I sit gazing at her arm-chair vacant,
And think of days long past.

The room still echoes with the old-time music,
As, singing soft and low,
Those grand, sweet hymns, the Christian's consolation,
She rocks her to and fro.

Some that can stir the heart like shouts of triumph
Of loud-toned trumpet's call,
Bidding the people prostrate fall before Him,
And crown Him "Lord of all."

And tender notes, filled with melodious rapture,
That leaned upon His word,
Rose in those strains of solemn, deep affection,
"I love Thy kingdom, Lord."

Safe hidden in the wondrous "Rock of Ages,"
She bade farewell to fear;
Sure that her Lord would always gently lead her,
She "read her title clear."

Joyful she saw "From Greenland's icy mountains"
The Gospel flag unfurled,
And knew by faith "The morning light is breaking"
Over a sinful world.

"There is a fountain"—how the notes triumphant
Rose in victorious strains—
"Filled with that precious blood for all the ransomed,
Drawn from Immanuel's veins."

Dear saint, in heavenly mansions long since folded
Safe in God's fostering love,
She joins with rapture in the blissful chorus
Of those bright choirs above.

There, where no tears are known, no pain nor sorrow,
Safe beyond Jordan's roll,
She lives forever with her blessed Jesus,
The Lover of her soul.

—Boston Journal.

KNOWLEDGE AND CHARITY.

That passage in Paul's first letter to the Corinthians, which was lately studied in the Sunday schools, enforces some lessons of great importance. The apostle appears to set knowledge and love in contrast. We must not, however, understand that Paul means to say that love is against knowledge or knowledge against love. On the contrary, it is evident that in every true Christian and in every really Christian community, love and knowledge work in beautiful harmony. Each helps the other, and each enlarges the other's sphere of operation.

But there is a danger that men—even Christian men—shall put too much dependence in mere knowledge and give too little place to love. They are too apt to think that it is knowledge alone that guides and edifies. The apostle would have the Christians of Corinth understand that the grand bond of union between the human and the Divine, the condition of spiritual development, the law of Divine fellowship in this world and in the world to come is love. It is love that unites, cements, edifies; it is love that, with faith and hope, abides forever. Knowledge is not to be despised. It is to be valued, cultivated and constantly employed within its proper sphere. But it is to be remembered that human knowledge is limited, imperfect, and transitory. Some men have more knowledge than others; but no man knows except in part and no man prophesies but in part. The largest and most accurate human knowledge discerns a few things clearly, beyond these there is a region in which knowledge is, more or less, shadowed and uncertain, and beyond this again there are infinite reaches of mystery. If one distinguishes between what he knows and what he merely guesses or imagines, and if also he perceives with

humility, that what his knowledge covers, is but a very diminutive arc of an infinite circle, his knowledge will be greatly helpful to himself and to others. But if he confounds knowledge with uncertain inference, puts mere opinion in the place of certitude, and confounds the little arc of truth which comes within the range of his dim vision with the infinite circle in which the gaze of Omniscience rests, he will know nothing as he ought to know it, and the effect of his knowledge will not be to edify, but to inflate with human vanity. Knowledge puffeth up, but love edifieth.

As a guide to conduct, knowledge though it be correct is not sufficient apart from love. Knowledge and self-interest may indicate a certain course, but love prompts us before entering therein to consult the interests of others and enquire what will be the result to our brethren if we take this course? The subject which the apostle particularly discusses is the eating of meat offered to idols. Should the Christian eat of it or should he refuse? Knowledge said: The idol is nothing in the world. It represents merely the ignorant and depraved fancy of the idolater. It has no power to harm or bless. The offering of the food then to the idol is to the Christian an unmeaning ceremony. The food was made to be eaten, and for this purpose it is not the worse for any ceremonies with which it may have been connected in the heathen temple. It is the good creature of God, adapted to nourish the bodies of men, and as a part of God's bounty, it may be received and eaten with thankfulness. Love, on the other hand said: True, but all men have not this knowledge. Some of the brethren have little knowledge and little power to reason. They have been accustomed in the past, to worship the idol, and they have not yet got free from the idea that it represents a reality. To partake of food which has been offered to an idol means to them fellowship with the idol, and is, in their view, an act of worship which their allegiance to Christ forbids. If then, one of these weaker brethren sees one who has knowledge—and because of his superior intelligence has respect and influence in the Church—eating things sacrificed to idols, he may be emboldened by the example to do likewise, although his act shall be accompanied with a conscience of wrong-doing, and thus his conscience is defiled, for Christian character is weakened or destroyed. The precept of Love to the man of knowledge is this: Do not use your knowledge selfishly and without consideration for others, nor let the exercise of your liberty become to weaker brethren an occasion of stumbling. It is better that you should never eat flesh at all, if thereby your brother is caused to offend. It is well not to eat flesh or to drink wine or to do anything whereby a brother is made to stumble.

The lesson here in its broadest form is this: Be careful of your example. It is not sufficient that you are persuaded that a course of action is in principle right and harmless, or even beneficial to yourself. As a Christian you are bound to consider not your own things only, but also the things of others, and to ask what will be the influence of my conduct upon my fellow men, and especially upon my brethren? Take for instance, the tobacco habit; some Christian man may say: I indulge this habit very moderately; I enjoy my pipe or cigar; I am in no respect the worse as a man or a Christian for it. Why should I be deprived of a comfort and an innocent enjoyment? But at all events the indulgence is not necessary to your spiritual well-being, and the money might be spent in other ways which surely would be as much for the glory of God and the good of men. And there is the question of influence which charity prompts: What will be the result to others? Is not your smoking an endorsement of a widespread evil which is resulting in the waste of immense wealth and working

great injury to many? Can any Christian man justify himself in a course of action which lends the power of his example to the influence constantly working to draw the youths of the land under the power of the tobacco habit? Whatever Knowledge may say to you in this matter, does not Charity say, "Abjure the weed."

Then there is the question of theatre-going. Some Christian man says: I go to witness certain unobjectionable plays. I find the influence of them to be elevating to my intellectual and moral nature. I use discrimination as to what I attend, and I am in no respect the worse as a man or a Christian for my attendance upon the theatre. Admitting this to be true, for the sake of argument, has not Charity a word to say here? Will you your example as a man of light and leading be quoted and followed by many who will go to all lengths and depths in their attendance upon the theatre? Can a Christian, under the guidance of Christian charity, lend his or her influence in that direction.

This principle has its appreciation in reference to the right of Christians to indulge in the use of intoxicating drink. Some Christian men claim such indulgence as their right because, as they say, they are able to control their appetite, a moderate use of wine is to them beneficial rather than injurious, and they do not understand the Bible to forbid its use. Such ground is by no means unquestioned; but supposing it to be tenable, there is still something to be said. Charity questions as to the influence which such an example involves. It is not the example of the drunkard but the moderate drinker that has the influence to entice men into the power of the liquor evil, and that influence is largely in proportion to the drinker's respectability and moderation. Is it possible then for any man who takes counsel of Paul and of Christian charity to satisfy his conscience while he is strengthening by his example and influence that which is leading countless multitudes to ruin? It is difficult to see how Christian people are able to reach any other conclusion than that, on the laws of Christian charity which Paul sets forth, tobacco using, theatre going, wine drinking and many other things which are spoken of as "questionable" are excluded.

ABOUT PREACHING AND PREACHERS.

At the Congregational Union, the chairman, Mr. Albert Spicer, in his opening address as to the sermon, said frankly that he thought we have too much mere preaching and too little Bible teaching. Such a series as the International Series of Lessons in the Sunday schools needs to be supplemented by a regular course of teaching by ministers on Christian principles and doctrines for the pulpit on Sunday. He had been examining some pictures of old preachers, and he was led to ask the curious question whether ministers to-day are as full of earnestness and enthusiasm as the attitudes in the portraits show their predecessors to have been. He suggested that preachers should illustrate the eternal truths and principles contained in God's Word by references to the occurrences of our own day and generation; that those who read their sermons should remember that it is a sermon they have to preach, and not an essay to read; and that they should pay special attention to a concluding summing up of the teaching and the direct appeal. A paper on "Our Ministry: Who Shall Enter It?" was read by Rev. Wm. Pierce, Tollington Park. He laid it down that over and above the possession of those gifts and graces which are the common property of all true Christians, the minister of a Congregational Church should be a preacher, a pastor, a leader, and a zealot. He placed preaching first because it was the most indispensable. It was their greatest power. For influencing men profoundly there is no force equal to it:

notes if the preacher have not the pastoral heart. Just as they had in the ministry, by some strange chance, men who cannot preach, so they had men set over congregations who are lacking in the power of social ministry. Sometimes they are mere intellectual machines, devoted to the hammering out of moral problems or religious systems. Their people will tell you in charity, that they are very learned, great scholars, and so forth, but their flocks are starving all the same for the lack of pastoral sympathy. It is no scandal that men should be such by congenital idiosyncrasy. They are as God made them. The only scandal is that they should ever have entered the Christian ministry. As leaders, the ministers should be men of strong personality. They did not want weakly pious and anaemic men in the Congregational ministry. The ministers must be zealots, for they wanted men who believed in their calling, their message, their Church, and its free constitution, with all the ardour of enthusiasts.

BE HAPPY.

It is as much a duty for the true Christian to be happy, joyful and contented as it is to be pure and holy.

The latter virtues are considered absolutely necessary to fit us for life beyond, and justly so; but are not the former attributes just as indispensable to the life we must live here, if we hope at last to be greeted with the welcome summons: "Enter thou into the joy of the Lord?"

If Heaven is to be a Heaven of eternal joy, will we be fully prepared to enter into the fulness of its blessing, if our lives here are spent in looking on the dark side of everything, and in making the lives of those around us as unhappy as our own by our constant repining and complaining? Think you a life in which gloom, joylessness, despondency and unhappiness has been the chief characteristics would feel at home in Heaven? Such a spirit would be as much out of place as the most hardened sinner, producing discord amid the angelic hosts, and making itself even more unhappy by being compelled to witness the supreme joy of others.

The unhappy Christian—if such a state be possible—has either failed to realize the fulness of God's promises, or is afflicted with an acute case of religious dyspepsia, and needs both the stimulating and invigorating effect of that joy which is unspeakable and full of glory.

A joyous, happy, cheerful, sunlit life will do more towards making the world believe in the blessed nearness of God here, and the eternal peace and rest of His promised hereafter, than all the other attractions, influence and aids of life combined. Let every Christian show his happiness and joy in believing in his daily life; let the radiance and sunshine of God's loving presence stream out through his every act and word, and the effect upon the world at large would be simply marvellous.

A NEW CREATION.

God never repairs. Christ never patches. The Gospel is not here to mend people. Regeneration is not a scheme of moral tinkering and ethical cobbling. What God does, He does new; new heavens, new earth, new body, new heart—"behold I make all things new." In the Gospel thus we move into a new world and under a new scheme. The creative days are back again. We step out of a regime of gaols and hospitals and reform shops. We get live effects direct from God. This is the Gospel. The Gospel is a permanent miracle. God at first hand—that is a miracle. The Gospel does not classify with other schemes of amelioration. They are good, but this is not simply better, but different, distinct, and better because distinct; it works in a new way, and works another work. Compare the wrought chains riveted on the demoniac, and the divine word working a new creation in the demoniac. It is all there. It is like the different between the impotent Persian lashing the turbulent sea with chains, and the gracious Lord saying to the troubled sea, "Peace, be still."—Rev. C. H. Parkhurst.

Our Young Folks.

STOP AND THINK.

My boy, when they ask you to drink,
Stop and think.
Just think of the danger ahead;
Of the hearts that in sorrow have bled
O'er hopes that were drown'd in the
bowl,
Filled with death for the body and soul.
When you hear a man asking for drink,
Stop and think.
The draught that he drinks will destroy
High hopes and ambitions, my boy;
And the man who the leader might be
Is a slave that no man's hand can free.
Oh this terrible demon of drink!
Stop and think
Of the graves where the victims are
laid,
Of the ruin and woe it has made,
Of the wives and the mothers who pray
For the curse to be taken away.
Yes, when you are tempted to drink,
Stop and think
Of the danger that lurks in the bowl,
The death that it brings to the soul,
The harvest of sin and of woe,
And spurn back the tempter with "No."
—E. E. Rexford.

Written for THE CANADA PRESBYTERIAN.

JOHN DAWSON.

CHAPTER XII.

PREPARING FOR HOME.

"We must prepare to return to Middleton before the end of August," said Mr. Sinclair one morning at the breakfast table.

"I shall be glad to get home again," said Miss Polly; "one soon gets tired of pleasure."

"I feel much indebted for your kindness to me, and if it would not be too ungrateful, I should say I shall be glad to be at home on the 31st inst., as on that day my brother John comes of age," said Miss Katie.

"Don't consider yourself under any obligation to us," remarked Mr. Sinclair. "I am sure you place us under an obligation, for you have aided much to our enjoyment, and we look upon you as almost one of ourselves."

"John coming of age? How quickly time flies! It does not look long since he left school, but its about five years ago. He's a nice, good-hearted fellow, one cannot help liking him. I feel a little sorry he's so near manhood, or, I should say, his majority. I suppose he'll begin to take life seriously, and we shall not be able to joke with him any more; it's a terrible thing to be a man," was Miss Sinclair's deliverance on the matter.

"John has looked at life seriously for a long time past. I don't know whatever I should have done without him; he has been of untold service to me in my business. Diligence and fidelity have characterized his whole career; he is an honour and a credit to his parents. Would I had such a son," remarked Mr. Sinclair.

But did he deserve such a son? What had he done in the way of training the son he had to produce a second John Dawson. As well expect to raise wheat from tares as expect a pious, god-fearing son where religious education has been totally neglected. "Whatsoever a man sows that shall he also reap." Mr. Sinclair had, by his example, sown moral tares in the heart of his son in the neglect of public and domestic religion, and the harvest was what we have seen, his son a moral wreck.

"You don't know but what you may have him for a son, yet, papa," chimed in Miss Polly. "Annie says she cannot help liking him; she'll be going beyond liking him, if we don't mind."

"Don't talk so foolishly, Polly," said Mrs. Sinclair; "you're too fond of jesting. It would do for you to look at life a little more seriously, for remember it will be your turn next to come of age. You are only about three months younger than John Dawson."

"So you want me to fall in love with John, do you, instead of my elder sister? was Polly's jocular response. "Love

or no love, I intend buying him a handsome present for his birthday; I think he's well worthy of that, if for no other reason than that he has worked so hard and well as to let us have a quiet six weeks at Murray Bay without papa being bothered with business."

"We must be home a full week before the 31st, and then we can arrange to have a little party to celebrate the event. We only come of age once in a lifetime, and I think its just as well not to let it go by altogether without notice," said Mrs. Sinclair.

"I will second you in that, my dear," remarked Mr. Sinclair, "it will be quite in accordance with my feelings and my wishes."

"Then I presume I may count on a party when I come of age in November; but the worst feature of such a party would be, that everyone would know how old I am, and that's not desirable," said Polly.

"You think, then, that the general public interest themselves in your antiquity, do you, Polly?" remarked Annie. Breakfast over, they all prepared themselves for going "shopping," an occupation in which ladies take special delight.

"I think I shall buy John a volume of sermons, or some dry lectures on divinity; he seems fond of that sort of reading," said Polly.

"You must just buy whatever you think most suitable, but I fear John won't care much about it, if usefulness is not one of its chief characteristics," suggested Mr. Sinclair.

"Utility first, elegance next, is Mr. John Dawson's motto." "A thing of beauty is a joy forever," even though it has no practical use," said Polly; "but I suppose I'm not sufficiently sober-minded to be a judge on such matters."

Some few articles for presents were bought, and the party returned for lunch. The route home was to be, boat to Quebec, rail to Montreal, then a "consultation" as to the next mode of procedure. When the plans were thus far laid, everybody was anxious to begin the journey, and Katie was strongly desirous of seeing her parents, sister and brother.

CHAPTER XIII.

FAITHFUL SERVICE REWARDED.

The travellers July arrived at home. The arrangements for the "coming of age" party were made, and a few select friends invited.

Mr. John Dawson received the warmest congratulations of all those assembled, and expressions of hope for his future prosperity were meted out to him in no stinted measure. He was the "hon" of the evening, and he bore the honours with gracious ease. This expression of good will on the part of his employer and his family was not expected, though deserved. John felt himself fully rewarded for his services in having been initiated into the principles of business. Special merit he did not claim, as he considered it was only common honesty for everyone to do their duty, and that in the best possible way, and his feelings were more than gratified that his employer should acknowledge his five years' apprenticeship in the way he had, by making his house a house of feasting, and thus one of joy.

The evening was being spent very pleasantly, when a request from the host summoned the guests to the dining room, where seats had been provided for each one of them. When all was in order, Mr. Sinclair rose and made a brief address to his friends, which was as follows:

"My friends, we are assembled tonight, not to pay an empty compliment, but to honour and show our appreciation of well-doing and faithful service. Mr. John Dawson has been in my office for a period of five years; during the whole time I have had the opportunity of watching him narrowly, and with his conduct, both when he knew I was observing, and he did not know it, I must

express my heartiest approval. He is an honour to his parents and a credit to all with whom he is connected. I have felt that my interests were quite as safe in his hands as in my own. I hope and pray that he may long be spared, and have a full share of health and strength and every blessing this life can afford. [I have had a document prepared by my lawyer, which sets forth that John Dawson becomes my partner, the details of which I need not tell. It is for Mr. John to peruse at leisure. I can only hope that nothing may arise to prevent him accepting the position, and that the good, kindly and friendly feeling that now exists may never be severed." As Mr. Sinclair resumed his seat, he handed the "partnership deed" to John, who in accepting it said, he was so moved by the circumstance that he could not express himself without difficulty, but the feelings of his innermost heart were those of grateful thanks. The reward was greater than his deserts, but he would seek to serve the interests of the business as faithfully in the future as he had tried to do in the past.

The sentiments of both the partners were received with much warmth by those who heard them uttered, and all said such results must be gratifying to all concerned.

Mrs. Sinclair then presented John with a beautiful gold watch suitably inscribed, and Annie and Polly also gave their gifts, the latter being a copy of "Robertson's Sermons," as she thought John was fond of "theology."

Mr. and Mrs. Dawson and Katie were all shedding tears of joy. This was the proudest, if not the happiest day in their lives.

Testimonials and presentations were sent from the church and Sabbath school expressing the esteem in which he was held, and praying for his spiritual and temporal welfare.

John having met with such unlooked-for prosperity, showed his gratitude to God by sending round to all his aged and poor friends an extra donation to increase their comfort. "Blessed is he that considereth the poor," and the blessings of the poor were showered upon him.

When the party at Mr. Sinclair's broke up, the friends were asked to join in prayer, so that the events of the evening might have the divine blessing attached to them. This was the first "prayer-meeting" ever held in Mr. Sinclair's house, but he had resolved to "arise and go to his Father," and that Father whom he had so long forgotten extended His loving arms, brought him into the household of faith, and made him an "heir to an inheritance that is incorruptible, undefiled, and that fadeth not away."

Thus, while the Sinclairs had given temporal good to the Dawsons, the Dawsons were the instruments in God's hands of bestowing upon the Sinclairs the "true riches."

(To be continued.)

A NOBLE REVENGE.

Sir Isaac Newton, the great philosopher and mathematician, when a boy at school, was often ill-used by a boy who was immediately above him in the class, and one day he was cruel enough to kick Isaac very severely in the stomach. The sufferer resolved to have his revenge, but in such a manner as was natural to his reasoning mind even at that early age. He determined to excel his oppressor in their studies and lessons; and setting himself to the task with zeal and diligence, he never faltered in his course until he had found his way to the top of the class. This is an example worthy the imitation of any boy.—The Boyhood of Great Men.

Are you troubled with dizziness, flatulency, flushings, fulness, general distress? Take K. D. C.—the King of Dyspepsia Cures. It is guaranteed to cure you or money refunded.

Teacher and Scholar.

Dec. 3rd, 1893. } GRATEFUL OBEDIENCE. { James i., 16-17.

GOLDEN TEXT.—We love Him because He first loved us.—1. John. iv., 19.

James was specially connected with the church at Jerusalem, Acts xiii. 17; xv. 13. It is doubtful whether he is to be identified with James, son of Alphaeus, who was one of the apostles. He was designated the brother of our Lord, and has been called the Just. This epistle was probably written from Jerusalem about 61 A. D. The epistle enforces the right conduct of the Christian in daily life. Especially are believers exhorted to patience that they may endure outward trials and overcome those that are inward.

1. The gift of true life from God through the Word.—In reference to what has just been said before, the apostle cautions his readers against falling into such error as to think that in any way their sins are due to God tempting them. On the contrary, all that comes from Him is good, and all comes from Him, which is in its nature good, tending to righteousness and piety, as opposed to sin; relating to the perfection of life, as opposed to death, the perfection, or finished product of sin (v. 15). This is in accord with His character, in whom is no darkness (1 John i. 5), who is the source of all moral light and purity in the universe. He is, moreover, unchangeable, the fountain of life, having not even the least variableness. In opposition to death, the child of sin, God's free, loving inclination toward us showed itself in the life to which He has begotten us through the word, John i. 13; iii. 3-5; 1 Pet. i. 23. The word of truth is the Gospel of Jesus Christ. Through the trustful acceptance of it the Spirit works new life within. This new life constitutes believers in a manner as first fruits among God's creatures, a pledge that all belong to God, a peculiar treasure more holy than, yet also sanctifying, the rest.

2. The right reception of the word.—The apostle counsels an attitude of earnest, eager readiness to take in the word, and the avoidance of everything that would interfere with the profitable hearing of it. Let every man be swift to hear by cultivating a habit of attention and search, springing from a recognition of the importance and preciousness of the word. Let there be slowness to speak, lest hastily anything be said against God (v. 13), or improperly concerning Him (ch. iii. 1-13). Too great readiness to speak is apt to produce impatience with the painstaking, diligent hearing necessary to that true knowledge which would make the speech of value. Wrathful impatience is also to be guarded against. This also is opposed to that calm, single-minded attitude of pure devotion to truth, needful if in the hearing of the word we would be led to the truth of it. Wrathful contentions regarding the word hinder the performance of those duties which are divinely enjoined and pleasing to God. Also is the receiving of the word pure and cleansing in its nature, opposed to all impurity. Like a soiled garment, is to be laid aside all in thought or word that defiles the soul, and all badness or vice which, having filled the heart, overflows into the outward conduct. As these must be rooted out to provide a proper soil for the word, so, on the other hand, will these most effectually be rooted out, when in a docile, un wrathful spirit, the word is allowed to become implanted in the heart. Taking root and expanding, it will expel what is opposed to it, and in continuous renewal prove efficacious in saving the soul.

3. The issue of the word rightly received.—The word is rightly received when it is made the rule of obedience, Matt. vii. 24-29. It is mere self-deception to think that the hearing alone has some virtue in it. The word comes, indeed, to give liberty, but that liberty is fully realized only when the inward nature is thoroughly conformed to it. It is a law, a perfect law, claiming authority over the life. When the requirements of this law become the spontaneous service of the heart, then the believer comes into the glorious liberty of the sons of God, and finds it a law of liberty. It is like a mirror, presenting to man an accurate portrait of his own soul. The mere hearer carelessly glances into it, and turning immediately after to other subjects, what it revealed passes out of his mind. But he that worketh, doing what it enjoins, narrowly looks into it, and continues so to do. His very action brings a blessing with it. Examples follow of the hearer and of the doer. A man may busy himself about the exercises of religion, but his profession will be shown to be false if he does not restrain his utterances, as the bridle restrains the horse. Refusing to see himself as he is, he is self-deceived. The religion which in God's sight is sincere, and removed from defilement, shows itself in kindly offices to the afflicted, and in anxious care to guard the life from the taint of the world.

THE CANADA PRESBYTERIAN

PUBLISHED BY THE

Presbyterian Printing & Publishing Co., Ltd.

AT 5 JORDAN ST., TORONTO.

Terms, \$2.00 per annum in advance.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1.00 per line; 6 months, \$1.75 per line; 1 year, \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

WEDNESDAY, NOVEMBER 22ND, 1893.

The saloons of Toronto were a unit in favour of Sunday cars. During the great fight in August, it is said that many of them were used as committee rooms for the Sunday car party. They made common cause with the personators against the friends of the Sabbath. Now they have a little affair of their own on hand, and justice requires that opposition to a quiet Sabbath should be added to the other qualities of the saloon.

The peroration of a speech in defence of an editor unfortunate enough to have a libel suit, usually consists of a magnificent outburst of eloquence on the newspaper as a defender of the rights and liberties of the people. The learned counsel usually rises to his highest in his paragraph on the Palladium. The receipts of said Palladium are in danger. People may begin to think that they have no use for the press if they have to import a protective association to defend their liberties.

The oldest inhabitant thinks the present the most delightful autumn Canada has ever enjoyed. But the oldest inhabitant is not an infallible authority on seasons. He suffers from the infirmity of memory that makes the average man think the last cold winter the coldest, the last hot summer the hottest, the last rough sea voyage the roughest, and the last financial squeeze the tightest. All the same, the autumn now coming to a close has been a delightful season, and that fact should be remembered with gratitude on Thanksgiving Day.

The system of electing judges by a popular vote is not always bad. In the recent State elections, Tammany set up a notoriously unfit man as a candidate for a seat in one of the higher courts, and the electors fairly buried him. Had that man been appointed judge by the Government, bad as he was, it might have taken years to remove him. Of course, one swallow does not make a summer, nor does one case of this kind prove that the system is the best. It does show, however, that there are two sides, even to the question of an elective judiciary. A poor system well worked, may at times do some really good things.

Lovers of clean government the world over should rejoice at the thorough beating given by the people to the worst elements of society in the recent elections in several States of the Union. In New Jersey a war has been going on for some time between the people and a horde of turf gamblers. The gamblers were beaten out of sight. In New York the Tammany crowd were buried beneath thousands of ballots. May they have no resurrection. In Chicago the good men of both parties united and elected the judge who sent the Anarchists to the scaffold. His services are still needed there. 'Twas a famous victory for clean politics in these three States.

Trade may be dull and money scarce in some parts of the Dominion, but it should be remembered with gratitude on Thanksgiving Day, that Canada is one of the few countries in the world that

has not had something bordering on a commercial crisis within the last few months. The Republics of South America seem to have gone to pieces. The bottom went clean out of the Australian banks. The most of the countries in Europe are loaded down with debt. London has had serious financial crashes and even the Bank of England has had some trouble. There has been nothing but trouble in the business of the United States outside of Chicago. Little Canada has no crisis.

The trouble with Presbyterian people is not that they have too much denominationalism, but that they never have half enough. Even an expert can hardly count the number of fragments into which the Presbyterianism of Scotland has been split at one time or another. A strong love for the denomination would have prevented many of the divisions. It takes a rather clever reader to reckon even from Dr. Gregg's book the number of Presbyterian branches that have existed in Canada. Love for the denomination may have had something to do with uniting them, and it would have prevented most of the divisions. A decent degree of love for the denomination would have saved many of the local divisions that exist, and spared the Church the scandal of half starving many a faithful minister and the scandal of raising money by doubtful means. A little more love for the denomination would keep some Presbyterians from giving their money to everybody that may happen to ask it, while their own missions and colleges are crippled for the want of funds. If those people who are everlastingly talking about "union" and "union sentiment" and "union meetings" would cultivate a little more attachment to their own Church, the sensible people among their neighbours would think all the more highly of them, and their own Church would be the gainer. Next to an outpouring of the Holy Spirit, there is nothing the Presbyterians of Canada need so much as denominationalism.

The existence of the Protestant Protective Association in this Province can be vindicated by showing that popular government, free education, and the Gospel have failed in their missions and it cannot be successfully defended in any other way. For fifty years the people of Ontario have enjoyed popular government. Every man not a lunatic or a tramp, or a criminal has a vote. Are the Protestants at the end of half a century of self-government unfit to take care of themselves without the aid of this politico-religious society which does most of its work in the dark. We spend about three-quarters of a million annually on education, besides the amount given by churches for the support of universities not under the control of the State. What are Queen's and Trinity, and Victoria and McMaster, and the Collegiate Institutes, and the High Schools, and the Public Schools, and the private schools doing if our people need a society of this kind to enable them to resist Rome. The man who said knowledge is power, must have been mistaken, or perhaps our educational institutions do not impart knowledge. More than all and worse than all, the very Gospel has been a comparative failure in Ontario if by this time the Protestants need to import a Yankee invention to protect their religion. Hundreds of ministers have been preaching, and thousands of Sabbath school teachers teaching for many years, and yet the people preached to and taught, need a semi-political society outside the machinery of both State and Church to defend the Gospel as Protestants understand it! We had the opinion that the Gospel, especially the Gospel as preached by Calvinists, made men brave and strong and able to take care of themselves. We incline to the opinion that the statesmen and teachers and preachers of this little country are not quite prepared to write themselves down failures.

MR. W. T. STEAD IN TORONTO.

The visit to Toronto, last week, of this well known journalist, and the address he made in the Metropolitan Methodist church, are worthy of more attention than a simple newspaper paragraph. The audience which, upon very short notice, filled the large church, was abundant evidence of the wide-spread interest felt in the man and in what he had to say. On his appearance on the platform it surprises one to see that a man who has already achieved such a wide-spread fame, should still be so young-looking. The simplicity of the man also, in his person, attire and manners, is quite delightful. His manner of speaking, which we could fancy is almost typically English, and quite different from the ordinary oratorical American style, is very pleasing. It was a quiet, easy talk, rising at times into great fervor and earnestness; earnest, indeed, it was throughout, although quiet. His earnestness was, in fact, one chief secret of his power, together with a perfect mastery of his facts, happy illustration, with every now and then a quiet but vivid play of humour, and the witness of the hearer's heart to the truth of what he said.

His subject might be said to be "Applied Christianity, or Practical Philanthropy," especially in its application to ameliorating the condition of the poor, the vicious, the neglected, suffering and struggling classes in cities and towns. How is this to be done? First of all and chiefly by seeking to have, and practising, as a living, abiding motive power and active force, love, sympathy, pity for man as man—what has been called the enthusiasm of humanity. This is to find expression in a practical way by doing, not in words merely, not in professions, but in kindly, helpful deeds on behalf of the most depraved and degraded; and all the more because they are in this condition and are our brothers, our sisters. In this relation he was especially severe, and brought home in such a way as to put, we should venture to say, most of professing Christians to shame, the mockery, the loathsomeness, the abomination, in God's sight, of praying and then idly folding the hands and doing nothing; or perhaps building splendid edifices and going through an elaborate form of service, while God's poor are being unrelied and left to perish. He believes in the gospel of doing.

But it is not only doing, of which there is a great deal in a well-meaning, but desultory, unconnected, inefficient way. He would have the doing done according to some method, under the guidance of common sense, in which, also, he is a great believer. He would have common sense brought to bear as persistently, intelligently and therefore effectively to the remedying of social, moral and civic evils and wrongs, as men apply it in their business, in money-making, in the government of a municipality. To do this we must get possession of the facts with regard to poverty, crime, sin, suffering and human wretchedness and misery to be found at our very doors and which it is so very easy even for good Christians and Christian ministers to overlook. So this doing, in order to be effective and reach the needs of a whole city, must be united, just as men unite to effect civic or national reforms. To become united, Christian men and women, all humane people, must come nearer to one another, and nearer a great deal to their sin-smitten and suffering brothers and sisters than we have yet done, must think more of relieving and elevating and saving them than we do of our shibboleths. This is what Christ did; He associated with all classes, did not think much of Himself, poured out His life in deeds of love and pity, did not think it beneath Him to stoop to the lowest; and so the neglected, suffering, despised, trusted Him, gathered about Him and came to Him for help. They will do the same still wherever they find the same spirit.

This united active love and helpfulness should be organized and have some central directing head, so that all its power and loving activities could at any moment be brought to bear upon the relief of evils of all kinds, taking in a very wide sweep indeed of moral, social, temporal and spiritual wants. This would be his idea of a Christian Church at work. Rather new and startling to very many, and yet, we suspect, it is just this or something very like it that so-called Christianity must come to, before the lapsing of the masses, so much talked of, can be arrested, or those which have already lapsed can be raised up and saved. It is, if not solely, at least in great part, for the want of some such method of coming to the help of the poor, the vicious, the needy, the struggling, animated and filled with the spirit of love and self-sacrifice, that so great a gulf has in many cases arisen between the Church and vast masses of men, among whom it is placed for the very purpose of seeking and saving them, but whom in too many cases it does not seek and therefore cannot save. Organizations of the kind Mr. Stead suggests already exist in many important cities and towns in Britain, and where they are wisely directed it is impossible but that they should accomplish a vast amount of good.

The Rev. Principal Grant, D.D., of Queen's University, Kingston, has been giving in several places an account of the Parliament of Religions, lately held in Chicago. We are pleased to see that arrangements have been made with the learned Principal to give a lecture on the subject in this city. It is one most congenial to him, and will receive able and sympathetic treatment at his hands. No doubt a large audience will greet him on December 1st in Association Hall, where the lecture is to be delivered.

No one denomination has a monopoly in its organization of all that is good. Each may find something in the others worthy of imitation. So with the Salvation Army as with the rest. It might with advantage borrow something from the others, others from it. This is especially the case with its practice of self-denial. Next week is what is called in its ranks "Self-Denial Week," when every member of the army, officers and privates alike, are expected, in addition to all their usual doing, in some special way to practise self-denial, to advance in connection with the Army the cause of Christ. However widely one may differ from their views in many things and be repelled even by their methods, one cannot but admire the devotions of the thousands of this Christian Army throughout the world, out of their poverty in most cases, making during one week a special effort, through acts of self-denial to advance the cause and kingdom of our common Lord and Saviour. This is a line of effort in which there can be no danger to any denomination in copying the example of the Salvationists, but in which, on the contrary, there lies in every way the possibilities of great good.

The series of articles which has been appearing in our columns, entitled, "Respecting the Eldership," gives a view of the eldership, judging from what we have seen, of the usual practice, not very common. We rather think it will surprise not a few to read what one at least has set before his mind as an ideal of the eldership. It runs very largely in the same direction of Christian activity as that pointed out by Mr. Stead. It is very clear that in accepting the eldership, everyone who does so should fully lay his account to give some of that time to it which otherwise he might use in attending to his ordinary business. It is well that one should be able to take counsel with the pastor for the spiritual advancement of the congregation; but the pastor really needs, in order that he

may be able thoroughly to instruct his people from the pulpit, much more help than this. This is especially the case at the present time, when so many societies of all kinds make such incessant and pressing demands upon a minister's time. He ought to be able to find relief from much personal service in these, in the assistance he may fairly look for from his elders. The organization and forms of activity which the writer points out, are worthy of most serious consideration, and where they have not been tried, might well be put to trial. No Church in the country has a larger amount of material for doing such work as is pointed out, and how much richer a source of blessing the Church would be throughout her whole extent, were she doing much more than is now the case, by her eldership, the work in these articles pointed out as lying within her province, ability and duty to do.

The circular of the Secretary of the Foreign Mission Committee, which we publish in this issue, will, we doubt not, receive from the Church the attention and response which the statements it makes regarding the claims of the Foreign Mission calls for. It sets clearly before the Church one important matter, namely, that none of the money collected by the Woman's Foreign Mission Society can be used for the ordinary expenses of the Committee, apart from those for which that society by its constitution, provides. We believe there has been misapprehension on this point, and this circular should altogether remove it. The amount of money needed is large, and it lies with the ministers and other office-bearers of the Church by all proper efforts, to see that it is forthcoming. There can be little doubt that if the proper effort is made it will be got, and the state of our missions, in some aspects, as in India, for example, shows how much is still needed to put them on the most efficient footing. It is to the honour of our Church that, young comparatively in this land, as it is, we have done and are doing so much, speaking again comparatively, in the great work of carrying the Gospel to the utmost ends of the earth, and this while we have so large and needy a mission field at home. Neither can be neglected without being unfaithful to Him whom we have taken to be our Master, and His love as shown to us, and the blessings in the matter of religious privileges. He has so richly bestowed on us, lay us under the weightiest obligations of love and gratitude and service to carry on and do our part in an undertaking which so closely concerns His own glory, and which He has laid upon the Church to do for His sake.

FOREIGN MISSION FUNDS.

As the time has come when Presbyteries are submitting to their congregations estimates for the different schemes of the Church, will you allow me to state what are our present obligations as to Foreign Mission work.

In considering our Foreign Mission Funds, it is always necessary to remember that there are two departments of it—the work done amongst women and children by lady missionaries, and supported by the W.F.M.S., and the congregational, educational and evangelistic work done by our male missionaries, and supported by the congregational funds. Just as the Home Mission work of the Church has its two departments—Home Mission and Augmentation—and it is never allowed to take the funds contributed for Home Missions and use them for Augmentation, nor to use Augmentation Funds for Home Mission purposes, so it is in Foreign Mission work. The money raised by W.F.M.S., is by the constitution of that Society, to be applied to work amongst women and children, and cannot be applied to the other department. Each fund is applied to the purposes for which it is raised.

Now the estimate for Foreign Mission work for the year, as adopted by the General Assembly for the Western Section of the Church, is \$115,000. Since the meeting of the General Assembly, and in view of appointments and changes that have since taken place, the W.F.M.S. will require to raise over \$4,200 to meet their obligations, and about \$75,000

will be required to meet the obligations connected with the other department. That makes a total of \$117,000 or \$2,000 more than the General Assembly's estimate. There is little doubt that the ladies will do their part, but will the congregations furnish the \$75,000, that falls to them? That will depend upon two things: First—The interest that exists among the members of the Church as to giving the Gospel of Salvation to dying men. That we have the ability to give that and very much more nobody can question. In the Presbyterian Church in Canada there are reported over 173,000 communicants, and nobody will say, business depression notwithstanding, that so great a Church is oppressed by the amounts so far contributed. Have we got so far away from the spirit of the Bible as to refuse to believe that business depressions, etc., come because we are unfaithful to our trust. "He that earneth wages, earneth wages to put into a bag with holes." "Ye looked for much, and lo it came to little; and when ye brought it home I did blow upon it. Why? Saith the Lord of Hosts. Because of mine house which is waste, and ye run every man unto his own house. Therefore, the heaven over you is stayed from dew and the earth is stayed from her fruit." That, it is well known, is regarded by many as scarcely rational doctrine, now-a-days, yet the same God rules, and by the same laws as in the days of the prophets of old. The Church can give very much more and would be very much more prosperous and blessed in every way if she did.

The second consideration is, that when the distribution of congregational funds takes place, the Foreign Mission Fund gets fair play. Let it be remembered that the money raised by the women cannot be applied, to this section, of the work for which \$75,000 are required.

However much the W.F.M.S. raise, the congregations require to raise \$75,000, or we shall not be able to meet our obligations for this year.

Now, will anyone say that the Foreign Mission Committee is going too fast? Can anyone say that, who will look at the situation? A thousand millions of sinning, suffering men and women and children, who need to be saved from, not simply a future, but a present death.

"Shall not," asks Hudson Taylor, after twenty years in China, "the low wall of helpless, hopeless misery, arising from one half of the heathen world, pierce our sluggish ear, and rouse us spirit, soul body, to one mighty, continued unquenchable effort for China's salvation?"

This is an earnest and affecting appeal, but we have a stronger appeal from a higher authority than Mr. Taylor. He who Himself wept over Jerusalem, and said, "All power is given unto me in Heaven and in earth, go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost," also said, "O Son of Man I have set thee a watchman, therefore thou shalt hear the word at my mouth and warn them from me. When I say unto the wicked, O wicked man, thou shalt die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand." With such words, from Him to whom we expect to render an account in view, none dare say in our own interests, not in the interests of the suffering, weeping and perishing humanity, that we are going too fast. It will be a long time yet before such a complaint will have any foundation. There is more reason in the complaint of others, that the Committee does not go fast enough—that we should send out many more men and women in faith, and that He who has all power will provide their daily bread, according to His promise. Alas! when we are arguing and complaining and hesitating, not knowing what to do, the world is lying in the arms of the Wicked One—dying without hope. Shall we not awake?

R. P. MACKAY.

OBITUARY.

A telegram from Tarsus, Asiatic Turkey, via New York, to W. T. Hatch, Treasurer of St. Paul's Institute, Tarsus, announces the sad news of the death there on the 5th inst., of the Rev. H. S. McKittrick, missionary, in connection with St. Paul's Institute. Mr. McKittrick was born and received his early education in Orangeville. After spending two years in preparatory work, he entered Knox College, and at the close of the usual course of study, graduated in April, 1892. When he had been nearly a year pastor of the church at Johnston, in the Owen Sound Presbytery, he resigned to join the faculty of St. Paul's Institute, at Tarsus, an institution for the education of native students for the ministry. On Jan. 18th last, he married Miss E. R. Pringle, of Galt, and immediately left for the scene of his labours, where he

arrived on the 2nd of February. He is spoken of in the highest terms by those who knew him best, and his death is a severe loss, both to the mission with which he was identified, and to his relatives and friends upon whom the blow has fallen altogether unexpectedly, as in his last letter he said, "I feel better now, and hope with care to avoid any more malaria."

We regret to notice the death, on Oct. 9th, at Sydney, Australia, of the Rev. Dr. Steel. His name is familiar among English-speaking Presbyterians at least, all over the world. Though born in England, he was at an early age taken to Scotland, and educated at the Royal Burgh Academy in Ayr, at King's College, Aberdeen and Edinburgh University. His first charges were at Irvine, Blairgowrie, and the Isle of Cumbrae, on the Clyde. Upwards of thirty years ago he went to Australia, where he has occupied a very prominent position. He was a voluminous writer, both before and since he went to Australia, and is especially well-known in religious circles by a valuable work on the New Hebrides and Christian Missions. In 1861 the University of Göttingen conferred on him the degree of Doctor of Philosophy, and later, Lafayette College, the Presbyterian University of Pennsylvania, conferred upon him the honorary degree of D.D.

We also notice the unexpected death, after about four days' illness, of Mr. M. J. Byrnes, a student of our Church, at Kingston, and son of Mr. J. J. Byrnes, a much respected elder of the church at Cumberland, Ont. He was seized with grippe, which developed into inflammation of the lungs, followed by heart failure, from which he died suddenly. Having early given his heart to God, he consecrated himself to the ministry, and after preparatory studies at the Almonte High School, where he carried off the gold medal, he entered Queen's University, Kingston, where his life was thus suddenly cut off. His funeral on Monday, the 6th inst., was very largely attended, and his pastor, the Rev. Jas. H. Beatt, of Cumberland, preached an appropriate sermon from the words, "Why seek ye the living among the dead?"

Mrs. Burton, wife of the Rev. John Burton, died last Sunday evening at the residence of her son-in-law, Mr. J. G. Thompson. Mrs. Burton was well known throughout the Presbyterian and Congregational bodies of Ontario and Quebec, having taken an active share in all church work, particularly that of the Woman's Missionary Society. Since the spring Mrs. Burton has been in poor health, and for the last three months has been confined to her room, passing peacefully away on the anniversary of the death of her only son, which occurred on November 19th, ten years ago. Mr. Burton and his daughters may feel assured that they have the sincere sympathy of a large circle of friends.

We gladly find space for the two following acknowledgments:—

Rev. Dr. King reports that the intimation has reached him of the donation of £100 sterling to Manitoba College by the Colonial Committee of the United Presbyterian Church of Scotland. The money is to be applied to the ordinary revenue of the College, and is spontaneously given.

Rev. Dr. Cochrane acknowledges with thanks the receipt of £100 sterling from the Continental and Colonial Board of the United Presbyterian Church in Scotland, for Home Mission work.

Books and Magazines

The Century Magazine for November has a striking likeness for frontispiece, of Edwin Booth. A hitherto unpublished poem by Emerson, to Lowell on his fortieth birthday, recalls a long past time. This number begins a new volume, and it is well filled with striking and interesting articles and illustrations from the best known pen and pencils, among which may be mentioned, "Fifth Avenue," "The Factions of Kituyk," "The Watchman," "The Casting Vote," in two parts, "Taking Napoleon to St. Helena," concluded, "Bismarck at Friedrichsruhe," "Tramping with Tramps," and "Humour, Wit, Fun and Satire," by Jas. Russell Lowell. Anything respecting Booth is interesting, and in this number is an article on Memories and Letters of Edwin Booth, Topics of the Time and in Lighter Vein, complete a very interesting bill of fare.

The Canadian Monthly for November contains a rich variety of interesting reading. Mr. Le Sueur writes of State Education and Iams. Plebscite, is by Edward Meek, and in it he combats the

ground taken by the Hon. G. W. Ross, in an article on the same subject in the August number. "Problems of Home-Winning," is intended to show how those who are dependent on what they can earn by their work, may obtain a home of their own. The Battle of the Eclipse, The Old Bastille of Paris, part third of Down the Yukon and Up the Mackenzie, Banana Cultivation in Jamaica, are interesting reading. There are also poetic contributions, most of them of real merit. Ontario Publishing Co., Toronto.

The Canadian Educational Monthly contains a very varied, and for the teacher especially, a very practical and useful supply of reading matter. The contributions of original articles, and we must content ourselves with simply naming them, are Dr. McLellan, Principal of the School of Pedagogy, Toronto; Mr. C. A. Chant, Rev. Wm. Moore, D.D., of Ottawa, and Dr. B. A. Hinsdale. A correspondent gives an account of the Manitoba Teacher's Association, and the remainder of the articles are selected with discrimination from various sources. They have all what is now considered a great merit, brevity. The Canada Educational Monthly Publishing Co., Ltd., Toronto.

Scribner's Magazine for November begins with an article upon a people living on the Chinese frontier of Upper Burma, the Katchins, by an officer of the Grenadier Guards. The frontispiece is a beautiful portrait of a beautiful lady, Madame Roland, and along with it is an interesting article upon that unfortunate lady. Glimpses of French Illustrations, the House of Commons, by Augustus Birrell, M.P.; Mr. Freeman, the great historian, at Home; Historic Moments; the Nomination of Lincoln, are all articles of much interest. The Copperhead is continued, and the article, "The Picturesque Side," is devoted to the Exposition. Chas. Scribner's Sons, New York.

Those who have read the latest work of Prof. Goldwin Smith, will be glad to learn that a new book by him is almost ready, and is expected from the press about the end of November. It is entitled "Essays on Questions of the Day, Political and Social." Some of the essays will doubtless command the attention of the best class of readers throughout Canada. Social and Industrial Revolution, The Irish Question, Prohibition in Canada and the United States, The Empire, Woman Suffrage, etc., etc. This book will be published simultaneously in New York by Macmillan & Co., and Toronto by The Copp, Clark Company, Limited.

Volume eight of the Arena is completed with this number. It is pleasant to know that its circulation is steadily increasing, and it is worthy that it should be so. Some of the most noticeable articles in this issue are "Thoughts in an Orphan Asylum," "Shakespeare's Plays," by the late Richard A. Proctor, and continuation of the Bacon-Shakespeare Case, The Slave Power and the Money Power, Study of Thomas Paine, La Corriveau, by our poet, Louis Frechette, and a first paper on Gerald Massey, Poet, Prophet and Mystic. The Arena Publishing Co., Boston, Mass.

Knox College Monthly, for October, contains the lecture of Rev. Dr. McLaren at the opening of the college, "On the Permanence of the Sabbath in Relation to the Gospel Law and the Gospel Economy," which has already appeared in our columns. The other two principal articles are by the Rev. Dr. Laing, on "The Training and Licensing of the Students," and on "Evangelistic Work," by Rev. J. Campbell, of Granton. A short article on the "Hope of Buddhists," and notices of books, complete the number. The J. G. Bryant Co., Ltd., Toronto.

In the first part of the November number of the Missionary Review of the World, we have the substance of an address given by Dr. Pierson, at the "World's Congress of Missions," Chicago. Korea, the Chinese in the United States and Canada, Metlakatla, come under notice, and other subjects, important in their place. The International Department, under the management of Dr. Gracey, is, as usual, full of interest, and the other departments maintain their usual excellence. Funk & Wagnalls Co., Toronto and New York.

The Canadian Almanac for 1894 is simply indispensable for the wide field it covers. A look at the index shows at a glance that there is almost no conceivable subject one can expect to find in such a work, that has been passed over. This issue contains some special features which increase its value for reference. The printing is beautifully clear and distinct. The Copp, Clark Co., Ltd., Toronto.

Choice Literature.

WHICH?

Above is nothing but the sky,
Below me is the sea,
And at my right hand and my left,
A thousand beauties be.
Sweet valleys, gently sloping down,
Hills, where the wild winds play,
Large waving cornfields, golden brown,
And heaps of scented hay.

Seen from this height, how fair they
are!

How broadly stretch the miles!
The little farmsteads here and there
Give back the sun's warm smiles.
The sombre woods, the purple moors,
The pastures softly green—
Oh, the heart fills with quiet joy
In this idyllic scene.

But yonder, where another cliff
Uplifts its massive head,
There is a darker, graver world,
Where men are hard bested.
That cliff looks down on labor's haunts,
On busy scenes of toil,
Beneath thick clouds of heavy smoke,
Above a blackened soil.

If I might choose, which world were
mine?

The heather, and the sea?
The winsome, blue-bellied grassy paths,
Or streets where people be?
Men's voices, and their children's cries,
Or songs of thrush and lark?
Oh, I have loved the country's light,
More than the city's dark!

Yet in this beautiful, clean world,
There is no need of me,
I am not called to scale the cliff,
Nor wanted on the sea.
But, yonder, where the people dwell,
And life is grey and sad,
I hear them calling out to me,
"Come, help us, make us glad."

Little enough of power have I,
Yet, where they need a friend,
I have some sympathy to give,
A little help to lend.
God, both these worlds are Thine, I
know,

In this I find my rest;
But let me live for, work for, love
That world Thou lovest best.

—Marianne Farningham.

A HOME MISSIONARY.

According to my usual custom of
spending a night once a week with my
niece and her husband, I packed my bag
one cold morning, and started for the
city.

Arriving at the Florence, I ascended
the elevator to the fifth floor, with the
usual sensation that my inner conscious-
ness was dropping into the cellar, while I
rose in space with the celerity of a bomb.

When the elevator box reached the
fifth, I stepped out with the feeling of re-
lief that must have made my countenance
radiant, if it in any way expressed my
feelings. I touched the button of my
niece's door, and she usually does the rest
in the way of entertaining, but on this
visit it was different. But, as the novel-
ists say, I anticipate.

I found Annie in her little rosebud of
a bedroom (a flat bedroom is always a
bud of a room). Annie had a sunny win-
dow (it was a corner flat), and all was
pink and palest green, with rose-buds all
over the wall; and she, the queen rose-
bud, threw her arms around her old auntie,
and held me closely to her warm
heart.

I loved Annie as I would have loved
my own daughter if I had had one.

"I am so glad to see you, auntie; I
am feeling so lonesome."

"Lonesome, my child, in this pretty
nest, and the best man in the world com-
ing home to-night."

Her face hardened a little, and she
laughed (unnaturally, I think), and be-
gan to ply me with questions about every
cat, kitten and chicken on the place, as
was her wont, and yet she did not seem
herself, but had a sad, hard look.

"Something's the matter," I said to
myself, "but I won't ask. She'll tell me
when her heart flows over."

So I talked on, and we had a merry
day, only the difference I spoke of—An-
nie was not her usual bright self. We
drew up to the fire for our five o'clock
tea.

It was snowing fast and the wind
howled like a demon.

"A bad night for any one you love to
be out," I said, drawing the curtains, af-
ter a look into the wintry street.

Again that hard look in her face. She
has had a quarrel with Dudley, I am
sure. Dear heart, she thinks she has had
trouble, and she doesn't know its mean-
ing.

When Dudley came home, I managed
to be behind a portiere in the hall; I
wanted to see them meet, but I was dis-
appointed.

Annie sat toasting the point of a
dainty shoe by the fire, and Dudley went
in and stood with his back to it, man-
fashion, and I heard him asking for me.

I came in from my eavesdropping, and
was greeted with a hearty kiss and hand-
shake.

We sat by the fire talking until late—
that is, I talked, and they talked to me,
but not a word or look to each other.

"There is serious trouble between
these two," I said to myself; "it will
out, and I must wait till it comes."

Just as I was comfortably tucked in
bed that night, and in that wonderful
borderland where you don't know wheth-
er you are dreaming or thinking, I heard
some one enter the room and stand by
the bed.

"Are you asleep, auntie?"

"No, dear child."

She was in my arms in an instant.

"Dudley won't like you to desert him,
dear," I said, patting her.

"He won't care; he doesn't love me
any more, nor I him. Our marriage was
all a mistake, and we will live apart
hereafter."

"What?" I cried, "you are not go-
ing to separate?"

"O, no! We will live here for the
world's sake. We do not want to make
talk, but we have separated in our hearts
forever."

"How did this happen?" I asked,
holding her close.

"O, I cannot tell you, auntie. A thou-
sand little things have occurred to sep-
arate and show us that we are unsuited,
unmated, incompatible."

"Stuff and nonsense," I said to my-
self, but I only petted her as I used to
when she was a baby and fretted.

"He will have his way in everything,
and I want my way in some things. He
goes to the club very often lately, be-
cause, he says, I don't love him. He
doesn't seem as he used to before we were
married. He reads the papers all the
evening, and when I tell him he does not
love me, he just says he is happy to know
I am near him, and he doesn't think it
worth while to tell me he loves me all
the time; I know it without the telling.
O! he is so indifferent, auntie; I know
he is growing indifferent to me, and our
happy married life is over." Here she
broke down and cried herself to sleep.

Young people cry their heartaches to
sleep. I lay awake and thought; that
is elderly fashion. It is the old story, I
crooned to myself, the reaction from the
honeymoon; poor children, how they do
love each other; and how much they do
suffer. I hope Dudley is asleep. I'd like
to comfort him, dear boy. I heard a
noise in the next room. Dudley was
moving about, then I saw the library gas
was lit.

He is going to read the night out; he
feels it worse than she does, dear, foolish
children—then I went to sleep.

The following day the same icy indif-
ference covered aching hearts. Annie
told the story over again. I said I was
so sorry, so sorry. I could not say more,
words were useless, their hearts were
steeled against each other. At twilight
I opened the piano and began crooning
over some old melodies. Annie lay am-
ong the cushions on the divan. Present-
ly my fingers strayed into the sweetest
and tenderest of all Scotch songs:—

"Douglas, Douglas,
Tender and true,"

I sang it low but distinctly, and when
I came to the words: "And would I
could have you back again, Douglas,"
my old voice quavered, a chord in my
heart that had long lain silent, vibrated

with the wistful longing of the song.
I heard the door shut, and knew, with-
out seeing, that Dudley was by the fire.
I rambled in and out of several melodies,
not singing, but playing softly. I found
my fingers were straying among the
Scotch airs again. "Annie Laurie"
came out of the throng, and my voice
took up the words. When I had reach-
ed the second verse, I heard a sound on
the divan. Was it a smothered sob and
a caress? I hoped so, but I still sang
on:—

"For my bonnie Annie Laurie
I would lay me down and dee."

Then my fingers strayed into "Home,
Sweet Home," and I stole softly away
with a side glance at two figures so
close together on the divan, the sight
made my heart leap for joy. Later I en-
tered.

"Why, you here, Dudley? When did
you come in?"

"O, auntie!" and they both hugged
me until my breath gave way.

"You did it, you dear old conspirator,
with your blessed songs. We do love
each other just as well, no, better than
ever."

When the elevator dropped me down
five storeys the following morning, my
inner consciousness, instead of going to
the cellar, lifted itself in sheer joy to
the very top of the house.—Brooklyn
Times.

FRIEDRICH FROEBEL.

Within the last few years the system
of kindergarten has become very popular
in this country, though but little is
known of the history of the man to
whom the invention is due.

Friedrich Froebel was born on the
21st of April, 1782, at Ober Weltsbock,
in the principality of Schwarzberg. His
mother died when he was yet an infant,
and his father, who was a minister, left
the child to the care of servants.

After a few years his father married
a second time, but his wife evinced no
tenderness toward her step-children.
The father himself taught Friedrich, and
found great difficulty in making him un-
derstand even the simplest things.

When he was about eleven years old,
his uncle, also a minister, conceiving a
fondness for Friedrich, begged his bro-
ther to allow him to take the boy to
his own home in Stadlin. Here his
mind awakened, and he studied with suc-
cess. When the time came for him to
learn a trade, his father sent him to a
forester to learn woodcraft, geometry
and surveying. Much to the disgust of
this forester, Froebel seemed to waste
his time; but in reality he was acquiring
in private a knowledge of botany and
languages.

At eighteen he went to study in the
University of Vienna, where he devoted
himself to the physical sciences. After-
wards his father wished him to become
a farmer, but Froebel had no taste for
agriculture, and upon being offered the
position of teacher in Frankfurt, he ac-
cepted it. He became interested in the
Pestalozzian system, which was attract-
ing a good deal of attention in Germany
at that time, but the method did not suit
him, and after a good deal of thought
on the relation of the teacher to the pu-
pil, he concluded that the first requisite
and true mode of teaching was to live
with one's scholars and enter into all
their feelings and pursuits.

In 1816 he tried to establish a school
of his own. Of it he says that during the
eleven years in which he kept it his af-
fairs were in a state of chronic bank-
ruptcy. The novelty of Froebel's school
was one of the chief obstacles against
its pecuniary success.

In 1818 he married an intelligent lady
of Berlin, who proved a true helpmate.
When he was fifty-three years old he
was appointed director of an orphan as-
ylum in Switzerland, and here he enjoyed
a season of happiness. But there was
one idea uppermost in his mind, and that
was a "kindergarten," the interesting
and developing the minds of children.
He began to edit a weekly paper in

which he explained his method, and up-
on his opening a school in Blackenberg
a number of children were sent to him,
and his system was found to work most
favorably. The people then began to in-
terest themselves in his school, and the
Queen of Saxony showed her approval of
this new mode of education by attend-
ing his lectures. In a short time its su-
periority over other methods of juvenile
training was so manifest that it bid fair
to be universally adopted. But the
Prussian government issued a decree sup-
pressing them as dangerous to society.

For fifteen years Froebel labored to
convince them of its high moral tone,
and at last the decree was revoked, and
a little over a year after Froebel died,
at the age of seventy, leaving behind him
a work that will be a lasting monument
to his memory. As long as there are
children in this world, so long will the
name of Froebel be remembered with
love.

THE MORALS OF A CENTURY AGO.

The Saturday Review of London re-
cently contained this statement:—

Sunday was a great day of amusement
with the Londoners of 1800. According
to a calculation 200,000 of them spent
each Sunday in summer in the suburban
inns and resorts, in getting rid of \$125-
000. The statistician classes these plea-
sure-seekers as follows: Sober, 50,000;
in high glee, 90,000; drunkish, 30,000;
staggering tipsy, 10,000; muzzy, 15,000;
dead drunk, 5,000; total, 200,000.

The population of London at that
time was about 850,000.

It also states that in the year 1800,
when the bill to prevent bull-baiting was
presented in the House of Lords, the game
was warmly defended as proper and
right, by many distinguished statesmen,
and the bill for its repression was de-
feated.

Bad as the state of morals is at pre-
sent, it is not quite so bad as is revealed
by these facts. Even though the Estab-
lished Church of England, which embraces
more than half of her pulpits, is so ham-
pered by connection with the State as to
have but little spirituality; still the gos-
pel has made a great change for the bet-
ter in the manners of that metropolis.
The Sabbath is now well observed, drunk-
enness is repressed and order prevails.

Sometimes we see the powers of evil
so effective in this country, and resisting
so greatly the best efforts of Christian
workers, that we are tempted to despon-
dency. Let the improvement that has
been realized in London be an encourage-
ment to us to continue striving and faint
not.

CHIMNEY SWEEPS.

The London sweeps are protesting
against compulsory registration; "if we
love one another," says one, "as we ought
to in the trade, we should be sweeps to
the backbone." But sweeps are not al-
ways in a bad or depressed condition.
It was in a South Devon town that the
rector met the chief sweep of the place.
"Well, John, how many chimneys have
you swept to-day?" "Eleven, sir."
"That means eleven shillings, eleven pints
of cider, and eleven breakfasts?" "Yes,
sir." "Money comes easily to you, John."
"It always does to the black-coated gen-
try." And the wealthy rector told the
tale with great gusto till he died. It
is now the property of a man who drives
the coach, who watches his chance of
dragging it into the talk around the
box-seat.

Amongst almanacs and year books the
STAR Almanac of Montreal stands a great
leader. The STAR Almanac for 1894 is just
out. The publishers are filling the orders in
rotation as they were received, but it is diffi-
cult.

Spurgeon: Drinking cold water neith-
er makes a man rich nor in debt, nor
his wife a widow; but this mighty fine
ale of his will do all this for him, and
make him a beast while he lives, and
wash him away to his grave before his
time.

Missionary World.

MRS. JAMIESON ON FORMOSA.

Ques. 7. What are the greatest hindrances to the Gospel?

That question calls up in my mind a whole array—such an army of hindrances on every side—that I scarcely know what ones to call the greatest. Oh, Canadians, to look up into the clear blue sky, to look around on the quiet farms and the peaceful, happy homes at this moment before me, and then to think of other scenes as familiar, hundreds and thousands of men and women and little children under that terrible black cloud of crime, disease and death in those crowded cities and towns of Formosa! God forgive me if having seen I can forget. Superstition binds these people, ignorance dark and yet darker envelopes them, vice unrestrained has enslaved them. Gambling, opium-smoking and reckless disregard of the seventh commandment have brought misery and suffering such as I would refuse to describe even if I could. Hindrances! how is the pure light of Heaven's holy message ever to penetrate through diseased body and darkened mind to the soul that seems dead to every good influence, the soul that knows no tender memories of happy childhood or a mother's prayers? How? Ask those whose earnest, happy faces I watched as they sat at the feet of Jesus singing of the love "higher than heaven and deeper than the sea," and the power that "can wake to life ten thousand sin-cursed souls." They will tell, and tell you too with full eyes how persistently and perseveringly, in spite of their hatred, the messengers of Christ came to them again and again for years ere their hearts were softened.

Apart from vices, I will mention only two or three hindrances. When in Formosa I could see that the first bitter hatred towards Dr. Mackay and natives who joined him had evidently passed away; by most of the people the foreign missionary and native evangelists were now respected and beloved; but what of their message? Prevailing indifference to it was very, very hard to overcome. Mrs. Mackay's hopeful, cheery spirit would take her again and again over the same ground; she would answer questions, give medicine, entertain, keep on teaching day after day, hoping, praying, waiting, and persuading other women to do the same.

Some of the women used to tell me how they tried and tried to persuade their neighbours to believe, too often in vain. Preachers said the thought of Pastor Mackay's patience with themselves and Christ's love for them made them ashamed, else they would be tempted sometimes to despair; for they would try every means they could think of, and for years to reach a man, who would live on close beside the chapel, and though friendly still indifferent. For myself, I know too well of idle curiosity to hear of our country, with no concern whatever for Heaven's revelation.

Another hindrance or professed obstacle is the busy running to and fro and anxiety to make a living. "Bo eng, bo eng," "no time, no time," greets you at every turn. "Why, it takes all we can do to earn our rice as it is, working seven days in the week; how could we live, if we only worked six days?"

Still another hindrance is the tenacity with which Chinese hold to the teaching and customs of their forefathers. "Yes, yes, the doctrine is very good," they will even admit, "but our neighbours all worship at the graves. We must do as our fathers did," etc., etc.

The hindrances are legion. There are many converts in North Formosa, but they were not easily won. Our living, omnipotent Saviour Himself has used and blessed the toil and tears and prayers and patient labour, the suspense and anxiety and sleepless nights of some who count not their lives dear for His sake; and thus there are followers of Jesus in North Formosa.

INDORE MISSIONARY COLLEGE FUND.

Received up to Friday, Nov. 17th from:—

Miss M. Gordon, Whitby . . .	\$ 1.00
Miss M. Birrell, Greenwood . . .	2.00
Y.P.S.C.E., Cromarty, per Miss Oliver . . .	10.00
Mrs. Neil Ross, Brucefield . . .	1.00
W.F.M.S., Ayr, coll. at union meeting, per Mrs. D. McColl . . .	12.43
Mrs. Dr. Scott, Hamilton . . .	10.00
Mrs. R. Walker, Orillia . . .	5.00
Alex McLaggan, Hamilton . . .	5.00

Total \$46.43

Last week's part of this report went in too late for insertion. I hope a like mistake will not occur again.

About 75 envelopes have been sent out to be heard from soon. These envelopes will be sent on application to any address, and in numbers sufficient to supply a whole congregation, S. school, or Y.P.S.C.E. The simplest method of distributing them, is to leave them conveniently near to each door of the building and ask each person to take one in passing out. If these, containing contributions, are received as collection the next week, the whole thing is done without talking, without pressure and without surveillance. It is simply allowing people an intelligent opportunity to help if they want to do it. If wished, the average weekly collection could be kept out in sending the amount for this special object, and so congregational funds would not be interfered with.

The work needs helpers, but it is Christ's work, and He has told us, "The Lord taketh my part with those that help me." We are surely invited into honorable partnership when asked to put our hand to the work.

ANNA ROSS.

Brucefield, Nov. 10th, 1893.

This statement of Mrs. Ross was overlooked last week through no fault of hers whatever. We hope for the future to give regular weekly returns as they are sent by Mrs. Ross.—Ed.

WORLD'S CONGRESS OF MISSIONS.

Taking advantage of the interest concentrated in Chicago this season, a great Congress of Missions was held in the Art Palace on the Lake shore, between September 28th and October 5th. Every known Christian missionary society had been invited to send representatives. Vital principles of missionary policy; burning questions of missionary relations; aims and methods; the whole field in the light of past successes and disappointments; the limitless possibilities and responsibilities of to-day—these and similar themes were presented by representative men and women from different denominations of Christians, as well as from diverse parts of the world. It is hoped that a forward impulse will thus have been given to the entire army of Jesus Christ.

A long and interesting letter from Dr. Griffith John appears in the Missionary Chronicle for August. In it he gives the history of a notable Chinese convert named Tang. In his youth this man sought to become a Buddhist priest, but was prevented by the largeness of the entrance fee. Afterwards he began to attend the preaching of the missionaries, and was converted. His house was five or six miles from Hankow; but every Sabbath, for sixteen years, he regularly attended the services, bringing with him an ever-increasing number of neighbours whom he had influenced. By-and-by he was made a deacon, and became a preacher. But his business allowed him for a time to give only an hour a day to the work. His usefulness, however, grew to be so evident that his brothers and other relatives resolved to set him free for it entirely; and now, being supported by them, he gives his whole time to the mission gratuitously. Is there not something here that might be imitated, even in this country, with advantage?

Leaving all for Christ.—Rev. J. Whitmore, of Madras, tells an interesting and very touching story of a young Brahmin who came in to one of his services. He had wandered 2,000 miles seeking rest and peace for his soul. He was converted. His relations did their utmost to change his mind. The bitterness of parting with them was almost too much. Just as he was on the point of yielding to the tears and lamentations of his brother, he says the vision of Christ came to him, and he shook off his brother's embrace and departed, literally leaving "father, mother, sisters, brethren, houses and lands, for the kingdom of God's sake." He is now teaching pariah children and leading them lovingly to Jesus.

In addition to the woman's meetings convened in connection with the Congress of Missions at Chicago, October 2 and 4, arrangements were also made for a Conference, to take place on September 29 and 30, to which forty Societies and Boards were invited to send delegates. Papers were presented on practical subjects relating to the work at home and abroad, followed by discussions. Many of the women of the Presbyterian Church attended to gain inspiration and information for themselves, and to take home helpful suggestions to those who could not be present. Two sessions were held each day, beginning at 10 a.m. and 2 p.m.

A WOMAN'S TRIALS.

A HAPPY RELEASE FROM YEARS OF SUFFERING.

Mrs. Blondin Relates a Story of Deep Interest to all Women, Thousands of Whom Suffer as she did—Life was Almost Unbearable. From the Cornwall Freeholder.

Since the publication in these columns some months ago of the particulars of the marvellous cure wrought on Mr. William Moore, by the use of Dr. Williams' Pink Pills for Pale People, there has been a largely increased demand in this section for this sovereign remedy for the many ills that weak human flesh is heir to, and the druggists report an immense sale. That Dr. Williams' Pink Pills possess genuine merit does not admit of a shadow of doubt. Not a week passes that cures of long-standing illness are not reported through the agency of this marvellous remedy, and columns might be filled with the experiences of persons who have been restored to vigorous health by reason of their life-giving properties. A very noticeable case has been brought to the attention of the Freeholder; and that the facts might be given for the benefit of other suffering mortals, we have taken the trouble to verify them.

Everybody in Cornwall knows John B. Blondin, who has for several years been employed by Almon B. Warner as an agent for the sale of sewing machines, furniture, etc., especially among the French section of the town, where he is thoroughly acquainted and highly respected. Those who were intimate with Mr. Blondin sympathized deeply with him in the heavy affliction he suffered for many years in the continued illness of his wife, who from a complication of diseases was unable to render any but the slightest assistance in household matters, which were perforce left to himself and his small children. Mr. Blondin at that time lived in the north-west part of the town, which for lack of drainage is rather unhealthy; and to the bad sanitary condition of his house, among the other causes, Mr. Blondin attributes his wife's breakdown. Mr. Blondin now resides over the old post office, and when the reporter called there he was introduced to Mrs. Blondin, who appeared well and hearty, and certainly very far removed from the wreck of humanity, such as she must have been, from all accounts, a few months ago.

"I wish you could tell me something about your case, Mrs. Blondin," said the

reporter, "though I should hardly think from your looks you had been an invalid."

"Well sir," said Mrs. Blondin, "I was for several years a very sick woman. I had a constant racking headache, no appetite, my skin was dry and peeling off, I had pains in my back, neck and shoulders, and was constantly tired and indeed very miserable."

"Yes," interjected Mr. Blondin, "I began to give up all hope of ever seeing her well again. I had spent a good deal of money in doctoring, and she seemed to be getting worse instead of better; in fact I had made up my mind she was going to die, and most people were of the same opinion."

"What was it that cured her?"

"Well," said Mr. Blondin, "I was talking to a neighbour one day, and he said, why don't you try those Pink Pills that are so much talked about? I had not paid much attention to them, but thought they might be worth trying."

"I didn't want to take any more medicine," said Mrs. Blondin, "but after some persuasion I sent for a box of the Pink Pills, and I must say I had not finished the first box before I began to feel better. The first benefit I experienced was that my headaches were not so severe; then they disappeared altogether and with them the pains I had been complaining of. I began to take more interest in the affairs of the house, and was able to send the children to school again. My neighbours noticed the difference, and by the time I had taken five boxes I was as well as ever in my life. I had been very thin, but gradually regained flesh and strength again, and feel altogether like a new woman. I have recommended Dr. Williams' Pink Pills to many of my friends and neighbours, and know of several cases where they have done much good. There are many women suffering as I did, and I earnestly recommend them to give Dr. Williams' Pink Pills a thorough trial."

Druggists say that Dr. Williams' Pink Pills have an enormous sale, and from all quarters come glowing reports of results following their use. In very many cases the good work has been accomplished after physicians had failed, and pronounced the patient beyond the hope of human aid. An analysis shows that Dr. Williams' Pink Pills contain in a condensed form all the elements necessary to give new life to the blood and restore shattered nerves. They are an unfailing specific for all diseases arising from an impoverished condition of the blood, or from an impairment of the nervous system, such as loss of appetite, depression of spirits, anaemia, chlorosis or green sickness, general muscular weakness, dizziness, loss of memory, locomotor ataxia, paralysis, sciatica, rheumatism, St. Vitus's dance, the after effects of la grippe, all diseases depending upon a vitiated condition of the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for the troubles peculiar to the female system, building anew the blood and restoring the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses.

Dr. Williams' Pink Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company from either address. Beware of imitations and substitutes.

Those who are quite satisfied sit still and do nothing; those who are not quite satisfied are the sole benefactors of the world.—W. S. Landor.

C. C. RICHARDS & Co.

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

Jas. McKee,

Linwood, Ont.

A SEDENTARY OCCUPATION,

plenty of sitting down and not much exercise, ought to have Dr. Pierce's Pleasant Pellets to go with it. They absolutely and permanently cure Constipation. One tiny, sugar-coated Pellet is a corrective, a regulator, a gentle laxative. They're the smallest, the easiest to take, and the most natural remedy—no reaction afterward. Sick Headache, Bilious Headache, Indigestion, Bilious Attacks, and all stomach and bowel derangements are prevented, relieved and cured.

They're the smallest, the easiest to take, and the most natural remedy—no reaction afterward. Sick Headache, Bilious Headache, Indigestion, Bilious Attacks, and all stomach and bowel derangements are prevented, relieved and cured.

A "COLD IN THE HEAD" is quickly cured by Dr. Sage's Catarrh Remedy. So is Catarrhal Headache, and every trouble caused by Catarrh. So is Catarrh itself. The proprietors offer \$500 for any case which they cannot cure.



ELOCUTION

GRENVILLE P. KLEISER,

NEW RECITATIONS, Dramatic, Humorous and Pathetic. For Terms, Dates and Circulars, Address:

421 CHURCH ST., TORONTO, CANADA.
NOTE.—Pupils Received.



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

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

The Best Tonic is

STAMINAL

BECAUSE

the moment the tonic does its good work it carries with it a food to answer to the effect of the tonic.

Can any combination be more happy?

The annual thanksgiving meeting of St. Andrew's Auxiliary W. F. M. S., Winnipeg, took place on Tuesday afternoon, Oct. 17th. Seventy ladies were present. The president, Mrs. Hogg, gave a short spirited address touching on comparative religions and their relation to women. Mrs. Watt, the presbyterial president, whose presence was a source of gratitude to all, spoke earnestly on the cause for thanksgiving, noting especially the growth of missionary work in lands beyond the seas, and the evidence of the divine blessing upon the society throughout the Dominion. Miss Bruce, presbyterial vice-president, spoke a few minutes on the responsibility and privilege of being engaged in so great a work. Thank-offerings and thanksgiving texts were an important part of the programme. Fifteen new members were added.

The following are the conclusions of the Rev. Dr. McKay, of Woodstock, upon observations made during a visit to the Fair at Chicago: "First, high license does not restrict. In Chicago they have a \$500 license, and yet there are no less than 7,000 licensed places, besides, perhaps as many unlicensed. The amount of drinking is enormous. Second, prohibition does prohibit. On the Fair ground no spirituous liquors are sold and a case of drunkenness is seldom or never seen. These grounds average a population of 300,000 daily, and a more good-natured, orderly crowd you never saw. Why? Because, it is a great prohibition city. Thirdly, I have learned in Chicago that the hotel business can be carried on well without the sale of liquor. In three-fourths of the hotels in Chicago no liquor is sold; the same with the restaurants—no liquor there. Yet they do a flourishing business. Why should liquor be a necessary adjunct to a good dinner or a good bed? Let us push the plebiscite and in less than five years our people will have an ocular demonstration how well we can get along without whiskey."

EGYPT, PALESTINE, &c.—3d Private Party. Special advantages. Reduced cost. SUMMER TOUR IN EUROPE. References and Particulars of Rev. H. A. Todd, Corcoran, (L.I.) N. Y.

Ministers and Churches.

Rev. M. McKenzie, Presbyterian minister at Eganville, has resigned, and will remove to the Pacific coast.

The ladies of Knox church, Cannington, intend holding a Thanksgiving social on November 23rd, Thanksgiving day.

Messrs. Slater, Hilborne, Darrow and Geddes were ordained as elders, on Sabbath, 12th inst., in the Presbyterian church, Tilsonburg.

The Sabbath School Association of Ontario appointed Rev. J. McEwan, Lakefield, as permanent normal teacher, at a salary of \$1,000 a year.

Rev. R. W. Ross, M.A., of the School of Practical Science, Toronto, preached in the Presbyterian church, Port Stanley, on Sabbath, the 12th inst.

The Presbyterian manse grounds at Cannington are being improved by gravelling. The new furnaces have been put in position and are now ready for use.

A mass meeting was held in Woodstock, on Thursday, the 18th inst., to protest against the Canadian Chinese poll tax. Rev. Dr. Mackay, from Formosa, spoke.

Lady Marjorie Gordon, Hon. Archie Gordon and Miss Westerman paid a visit on Saturday afternoon to the Rev. Mr. and Mrs. Crombie, the Manse, Cote des Neiges.

The Rev. G. D. Bayne came down from Mattawa on Monday morning, bringing a fine deer and a number of partridge, which he shot while on a short hunt during his missionary tour.

Rev. John Somerville, M.A., of Owen Sound, a former head master of the Collegiate Institute, preached at both services in Knox church, St. Thomas, on Sunday, the 12th inst.

The anniversary services of the Central Presbyterian church, Galt, were held on Sunday, Oct. 31st. Rev. J. Cumming Smith, eldest son of Rev. Dr. Smith, formerly of Galt, officiating.

The First Presbyterian Church, Chatham, was crowded, on both occasions, on a recent Sunday, to hear Rev. W. J. Clark, of London, who preached two impressive and eloquent sermons.

Rev. A. H. Kippan occupied the pulpit of Mill street church, Port Hope, on Sabbath, 12th inst., and preached two excellent sermons. Unusually large congregations were present at both services.

The last annual report of Queen's College showed an accumulated deficit of revenue for the past six years of about \$12,000. John MacLennan, Lancaster, has sent a donation of \$200 to assist in paying this debt.

The Presbyterian church at Stirling is nearing completion. The dedication will take place on Sunday, Nov. 26th. The Rev. Dr. Grant, of Kingston, will preach in the morning, and the Rev. T. W. Joliffe in the afternoon.

At a meeting of the Ladies' Aid Society of the Presbyterian church, Lumsden, on Saturday, Oct. 29th, it was decided to hold an entertainment in the church on the Wednesday before Christmas day, December 20th.

On a recent Sunday a fine gathering of Highlanders assembled in the Presbyterian church, Priceville, to commemorate the Lord's Supper in the good old-fashioned way. The pastor, Rev. D. McLeod, preached a good Gaelic sermon for the occasion.

The Rev. H. W. Fraser, of Manitoba, preached in the Wingham Presbyterian church, on Sunday last. He will also conduct the services on Sunday next. Mr. Fraser spent three years as a missionary in China, and only returned on account of his health.

Rev. D. C. Johnston, who has been residing in Beaverton during the summer, leaves this month for London, Ont. The rev. gentleman will leave many friends both in his own and other congregations. His sterling qualities tell wherever he chances to cast his lot.

On the evening of the 9th inst., a very pleasant event took place at Knox church, Portage la Prairie. A very large gathering attended the weekly prayer meeting. At the close of the meeting the Treasurer of the church, W. W. Miller, addressing the pastor, said that he had a pleasing duty to perform on behalf of the church, Session and friends, and in a few well chosen remarks, addressed the pastor and handed him an envelope filled with money, stating that his friends wished to defray his expenses while he went to the World's Fair, and to show their esteem of their beloved pastor. Mr. Wright made a feeling reply in accepting the kind token of esteem.

The resignation of Courtright and Sombra by Mr. Beamer was accepted, to take effect immediately. Mr. Beamer goes to Marine City, Mich.

On his leaving Nelson for Nanaimo, on the 18th ult., Rev. Thos. H. Rogers, the first Presbyterian missionary located in South Kootenay, was presented with a purse of money as a mark of esteem from the community.

The Woman's Foreign Missionary Society, of Erskine church, Ottawa, held a largely attended meeting on the 7th inst., at which Mrs. Dr. Thorburn read a most interesting paper on mission work in the New Hebrides.

The Rev. W. J. Dey, M. A., of St. Paul's church, Simcoe, after five months' absence from his pulpit through sickness, returned to work on Sabbath, Nov. 12th, looking more robust than ever, and preached with all his former clearness and enthusiasm.

We are glad to announce that the Rev. Mr. Urquhart, of Brandon, was able to occupy his pulpit in the Presbyterian church again, on Sabbath last, after his recent illness. We also take pleasure in noticing the improvement in the musical service of the church lately.

At Cannington a bee was held for the purpose of gravelling the sheds at the Presbyterian church and the rear portion of the manse grounds. About 27 loads of gravel were laid down. The new furnace is in position in the church, but the improvements are not all completed yet.

The W.C.T.U workers of Aylmer have secured the services of Rev. W. A. McKay, B. A., D. D., of Woodstock, who will make an appeal to the electors of this locality, on the present crisis in temperance work. Dr. McKay is considered a silver-tongued orator, and an ardent advocate of local prohibition.

Rev. Mr. Geddes was inducted, Friday, the 10th inst., into the pastoral charge of Haynes avenue and St. David's Presbyterian churches by the Presbytery of Hamilton. There was a full attendance of the ministers of the neighborhood, and of members of the congregations specially interested.

Evangelists Crossley and Hunter have gone to Brooklyn, N. Y., to hold meetings for a few weeks. Their recent work in Brampton was taken part in by all the ministers, the Church of England clergyman being one of the most enthusiastic. On the afternoon of the last day all the places of business were closed.

Chalmers church, Guelph, has chosen the following elders, who will fill the places of those who in recent years, through death or other causes, have been removed from the church:—W. J. Doble, A. Hill, Jas. Grant, W. McKenzie, Dr. Wardrope, W. McCrea, J. Watt, W. Tytler, David Young, George Watson, and James Lennie.

At a full meeting of the congregation of St. Andrew's church, Belleville, an influential committee was appointed to meet the Kingston Presbytery on Tuesday next, to consider the proposed resignation of the pastor, Rev. M. W. Maclean. The congregation will not listen to his resignation, but will give him an extended leave of absence.

The services in the First Presbyterian church, Port Hope, on the 12th inst., were conducted by the Rev. J. Cumming Smith, of San Francisco, California, son of the pastor of the church, Rev. Dr. Smith. It is just a year since Dr. Smith became the pastor of the First Presbyterian church, and the services held were in commemoration of the event.

Rev. Allan Findlay, superintendent of the Presbyterian missions in Algoma and the Parry Sound district, paid a short visit lately to his old friend, Rev. Mr. Mitchell, of Thorold. He gave an interesting account of his work at the prayer meeting in the evening. During the 18 years that the missions there have been under his care they have grown from 16 to upwards of 200.

Mr. Alexander Harvie, who died on October 19th, at the age of 69 years, was one of the pioneers of South Orillia, coming to the district, when a lad, with his parents. His family consisted of eight children, five sons and three daughters. Rev. R. N. Grant, D. D., and Rev. J. Gray, D. D., conducted the burial services. The funeral was very largely attended. He was a man of sterling qualities, and respected by all who knew him.

It is rumored that Rev. J. McNeill, pastor of the Uptergrove Presbyterian congregation, will resign at the close of the year, the reason being that the strain of preaching both Gaelic and English every Sabbath is too great. Mr. McNeill has been very successful in his ministry; and the Gaelic-speaking people would do well to relieve their minister by foregoing a part of his service rather than lose him altogether.

Rev. Donald McKenzie, B.A., was inducted into the pastorate of St. Andrew's Presbyterian church, Orangeville, on the 14th inst. In the evening a reception was given Mr. McKenzie, of which he might well feel proud. The Methodist and Baptist ministers of the town welcomed him on behalf of their respective congregations, and Rev. D. C. Hosack, now of Parkdale, the former pastor there, delivered an address in his usual eloquent manner.

Rev. Mr. Sinclair, Spencerville, preached his inaugural sermon on Sunday, October 31st, and won more friends than ever and increased the love of his former friends by it. He stated as clearly as possible the lines he would follow, and thus people cannot accuse him of deception afterwards, if he does not agree with them fully. He proved himself to be a citizen as well as a minister, and that is the sort of man we need in these times.

Rev. J. C. Smith, B. D., pastor of St. Andrew's church, Guelph, after an absence of some six weeks in Victoria, B. C., preached two very acceptable sermons to his congregation lately, who were glad to welcome him home again. At the close of the sermon in the morning he made touching reference to the sudden death of Mr. David Kennedy, whose loss would be greatly felt by the session, the congregation, the citizens at large and more especially the family.

The Young People's Association, of Knox church, Cornwall, opened their annual series of entertainments with a conversation in the church parlours, on Tuesday evening, 7th inst. There was a large attendance. The President, Mr. J. P. Watson, occupied the chair. A good programme, consisting of addresses by the pastor and others, music and readings, was rendered. A large number of new members were enrolled. The meeting closed with the Joxology.

The new Presbyterian church, Gladstone, Man., which is second to few churches in the provincial towns, was formerly opened on Sunday, November 12th. The building is a neat brick structure, costing over \$4,000. The services on Sunday were conducted by the Rev. Dr. King, and Rev. Mr. Lozeland. On Monday evening a social tea-meeting was held, at which, besides addresses by several gentlemen, a choice programme of vocal and instrumental music was provided.

The sacrament of the Lord's Supper was dispensed in the Presbyterian church, Orillia, on Sunday morning, Rev. R. N. Grant, D. D., occupying the pulpit and taking for his theme in the various parts of the service Heb. ix. 24: "Christ who is entered into Heaven." About 350 communicants were seated at the table, and the service was a most impressive one. Twelve elders were seated on the platform, only three being absent. Rev. Dr. Gray and Rev. George Grant, B. A., assisted at the service.

The Robertson Memorial church, erected to the memory of the late Rev. Angus Robertson, was dedicated on Oct. 29th, by the Rev. R. A. Munro, who preached from Haggai ii., 9. The audi-

Indigestion

Horsford's Acid Phosphate

Is the most effective and agreeable remedy in existence for preventing indigestion, and relieving those diseases arising from a disordered stomach.

Dr. W. W. Gardner, Springfield, Mass., says: "I value it as an excellent preventative of indigestion, and a pleasant acidulated drink when properly diluted with water, and sweetened."

Descriptive pamphlet free on application to
Horsford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.

For sale by all Druggists.

ences at morning and evening services were large and appreciative, as evidenced by the liberal collection. The church is regarded as one of the best buildings of its kind in this part of the Northwest, a credit alike to the congregation of Maple Creek and to the Presbyterian church in Canada.

The Presbyterian pulpit of Regina, was occupied on Sunday, 12th inst., by Rev. Dr. Stewart, a missionary from Lovedale, Central Africa. His discourses both morning and evening were practical, instructive and helpful. Dr. Stewart has spent a great many years of his life in Africa, he having on one occasion taken out the wife of Dr. Livingstone, and whom, three months after finding her husband, he had the melancholy duty to perform of burying, the climate proving too much for her health.

On Thanksgiving evening, Nov. 23rd, the Youthful Gleaners' Mission Band, of Ardrea, will hold an open meeting, at which Mrs. R. N. Grant, Mrs. Needham, and Mrs. Harvey, of Orillia, are expected to be present. The Band is sparing no pains to make this the most successful meeting they have yet held, and cordially invite everyone to attend. A collection will be taken up at the close of the meeting. Sacrament was dispensed on Sabbath, Nov. 5th, in the Presbyterian church, Ardrea, by Rev. Dr. Gray, of Orillia.

A short time ago, a deputation of the Ballantrae Young People's Society of Christian Endeavor waited on Rev. Mr. McFaden, B. A., pastor of Ballantrae and Mt. Albert Presbyterian churches, requesting him to hold a series of special meetings in Ballantrae. He kindly and readily consented, and meetings were held every night during the week, the pastor being ably assisted by the Rev. Mr. Harris, of Stouffville. The meetings were felt to be so profitable that it was unanimously agreed to continue them for some time longer.

Last July the management of Knox church, Galt, purchased the bell which used to belong to the Auld Kirk. Since it first rang out the invitation to worship God, some sixty years ago, it has seen a somewhat chequered experience; and Dr. Jackson was requested to give a sketch of its history. This he did on Sabbath morning last. It was an interesting account. The bell was purchased by the Hon. William Dickson, and presented to St. Andrew's church, along with the glebe, sometime about the end of 1834 or the beginning of 1835.

The Rev. Robt. Wallace preached, 12th Nov., at Streetsville, where he studied under Rev. Wm. Rintoul, during 1841. Several old people said that they remembered his connection with the church and S. school in '41; and others remembered his preaching there since that time. The church was well filled in the morning; and although many of the people are farmers, who do not usually attend in the evening, yet there was a large attendance, many of them being young people. Mr. Wallace enjoyed the day very much among old friends, and bringing back to remembrance old times.

The Rev. R. A. Munro, of Maple Creek, received on the eve of his departure to South Edmonton a beautiful and touching address from the Presbyterian congregation. A purse was also presented by the congregation and individual gifts from others to the rev. gentleman. At the presentation all the denomina-

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

MARRIAGES.

At the bride's residence, Nov. 15th, 1893, by the Rev. George McKay, M.D., Armow, Ont., James A. Robinson, Barrie, Ont., and Hannah McLeod.

At the bride's residence, Nov. 1st, 1893, by the Rev. George McKay, M.D., Armow, Ont., Richard H. Burrows, Kincardine, and Mary Gladon, Barrie.

At the bride's residence, Oct. 18th, 1893, by the Rev. George McKay, M.D., Armow, Ont., Joseph McLeod, merchant, Kincardine, and Mary S. McCarty.

At the bride's residence Oct. 9th, 1893, by the Rev. George McKay, M.D., Armow, Ont., Donald Ferguson, Kincardine, Ont., and Annie C. Conguegood.

At 132 Mackay street, on the 2nd of Nov., by the Rev. A. J. Mowatt, assisted by the Rev. Dr. R. H. Warden, James Roy Gordon, to Katie, daughter of Archibald McIntyre, Esq.

Robertson-McGugan.—At the manse, Quebec, Oct. 21st., by the Rev. A. T. Love, B.A., the Rev. A. Robertson, B.A., to Florence Ann, youngest daughter of Duncan McGugan, Esq., of Metis.

Hutchinson-McMillan.—On November 2nd, by the Rev. Joseph Hogg, Mr. Joseph Hutchinson, foreman of the C.P.R. machine shops, Winnipeg, and Miss Catharine McMillan, of Langley, B.C.

DEATHS.

Sunday evening, Nov. 19th, at the residence of her son-in-law, J. G. Thompson, Esq., Mary Anne, wife of Rev. John Burton, after a lingering illness.

Funeral private. Friends will kindly not send flowers.

tions were represented, and speeches were given indicative of the esteem in which he was held by all classes. During his sojourn he was instrumental in erecting the handsome stone church in which the Presbyterians now worship at Maple Creek and the church hall of Dunmore as well.

On Sunday, Nov. 5th, the Rev. Mr. Rochester, preached an able sermon against the increase of drunkenness in Prince Albert. He thought it was time to fight for the right, and asked the sympathy and efforts of all Christian people to fight against the terrible evil. He appealed to moderate drinkers to stop drinking for the sake of others, and to come into the temperance cause. He appealed to those present to help save the drunkard. He denounced the license system as well he might. He appealed to the ladies to be consistent. He closed a most earnest appeal by saying that we should educate, agitate and legislate.

THE COMPOUND INVESTMENT PLAN

Offers more advantages, combined in one contract, than can be found in any other form of Investment Insurance.

1st. The applicant may select a term of fifteen or twenty years.

2nd. After ten years in force, the contract guarantees, if the insured so desires, to loan the remaining annual premiums as they mature, and if death occur after the tenth year, the full face of the policy will be payable, loan (if any) being cancelled.

3rd. If the eleventh and subsequent premiums are paid, and death occurs before the termination of the investment period, such premiums will be paid as a mortuary dividend, with the full face of the policy.

4th. After three years in force it is indisputable and non-forfeitable.

5th. Travel in any part of the world does not invalidate the contract.

6th. At the termination of the investment period the insured can select one of the following options:—

1. Withdraw the total cash value of the policy;

OR,

2. Purchase a paid-up policy, payable at death;

OR,

3. Withdraw the surplus in cash, and continue the original policy in force (without payment of any further premiums thereon), such policy participating in future surplus;

OR,

4. Use the surplus to purchase an annuity for life, and continue policy in force without payment of any further premiums;

OR,

5. Use the surplus towards cancelling any loan or debt on the policy, and continue the original policy in force without payment of any further premiums thereon.

This advantageous form of Investment Policy is issued only by the North American Life Assurance Company.

Head Office, Toronto.

SCROFULA

Is that impurity of the blood which produces unsightly lumps or swellings in the neck; which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors;" which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

How Can It Be CURED

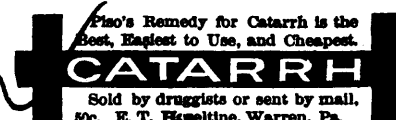
By taking Hood's Sarsaparilla, which, by the remarkable cures it has accomplished, has proven itself to be a potent and peculiar medicine for this disease. If you suffer from scrofula, try Hood's Sarsaparilla.

"Every spring my wife and children have been troubled with scrofula, my little boy, three years old, being a terrible sufferer. Last spring he was one mass of sores from head to feet. We all took Hood's Sarsaparilla, and all have been cured of the scrofula. My little boy is entirely free from sores, and all four of my children look bright and healthy." W. B. ATHERTON, Passaic City, N. J.

Hood's Sarsaparilla

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

100 Doses One Dollar



INCORPORATED TORONTO 1888 HON. G. W. ALLAN PRESIDENT

CONSERVATORY OF MUSIC

609, YONGE ST. & WILTON AVE.

Artists' and Teachers' Graduating Courses.

University affiliation for Degrees in Music, Scholarships, Diplomas, Certificates, Medals, etc.

Equipment, Staff and Facilities Very Complete.

A Thorough and Artistic Musical education by the most eminent instructors.

CONSERVATORY SCHOOL OF ELOCUTION,

(H. N. Shaw, B.A., Principal.)

Elocution, Oratory, Voice Culture, Delsarte and Swedish Gymnastics, Physical Culture Literature.

NEW CALENDAR

with full particulars of all departments mailed free.

EDWARD FISHER - Musical Director.

The Rev. Dr. Colin Campbell, St. Mary's parish church, Dundee, who preached at Balmoral on Sunday morning, Oct. 15th, has since received from her Majesty, as a mark of her appreciation, two very handsome copies of "Leaves from Our Journal," with the following inscription written on each volume in her Majesty's own handwriting: "For the Rev. Colin Campbell, of Dundee, from Victoria R. and I., Balmoral Castle, October 1st, 1893."

SOME OF THE GOOD THINGS IN THE RURAL CANADIAN

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

Send for a specimen copy and see THE PREMIUMS FOR 1894.

FOR COMMUNION PURPOSES.



BRITISH DOMINION WINE.

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

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

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

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

CHAS. F. KEENE, Ph. C., Pharm. B. Dean and Professor of Pharmacy. Ontario College of Pharmacy.

R. BRADFORD, 595 PARLIAMENT ST., TORONTO, - ONT.

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

The F. C. Synod of Erie met last week in Anstruther (for the first time since the Reformation), and after despatching ordinary business resolved itself into a conference on the question how best to carry out the ideals of Dr. Chalmers' life. Dr. Norman L. Walker, the Moderator, said that Chalmers was the greatest man the century had produced in Scotland. Mr. Williamson, M. P., referred to the high ideal of preaching Chalmers had, and denounced the perfunctory way in which some ministers of to-day did their work. Protest was made by Mr. Chas. J. Guthrie, advocate, against the idea held by so many nowadays, that they ought to believe all that Chalmers believed, and nothing more.

XMAS

S

THE STOCKINGS MUST BE FILLED and ours is the store from which to select the gifts with which to fill them. Pretty and Inexpensive Trifles—Fine and Sumptuous Valuables—Goods of unquestioned merit at prices to please the most economical.

John Wanless & Co.,
Wholesale and Retail Jewellers,
ESTABLISHED 1840,
172 YONGE ST., - TORONTO.

JOHN KAY, SON & CO.

Have just received 116 pieces of 10-wire Wilton back

Tapestry Carpets

Purchased from two manufacturers at largely reduced prices, which they are offering at the low figure of 65c. per yard cash, regular price 85 and 90c.

They have also gone over their stock of BRUSSELS and have reduced a large variety of the best goods to \$1 per yard cash.

JOHN KAY, SON & CO.

34 King Street West, TORONTO.

"She Looketh Well

to the ways of her household." Yes, Solomon is right; that's what the good housekeeper everywhere does, but particularly in Canada. But her ways are not always old ways. In fact she has discarded many unsatisfactory old ways. For instance, to-day she is using



the New Shortening, instead of lard. And this is in itself a reason why "she looketh well" in another sense, for she eats no lard to cause poor digestion and a worse complexion.

COTTOLENE is much better than lard for all cooking purposes, as every one who has tried it declares. Have you tried it?

For sale everywhere.

Made only by
N. K. FAIRBANK & CO.
Wellington and Ann Sts.,
MONTREAL.

Unlike the Dutch Process No Alkalies —OR— Other Chemicals



are used in the preparation of
**W. BAKER & CO.'S
Breakfast Cocoa**

which is absolutely pure and soluble. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED.

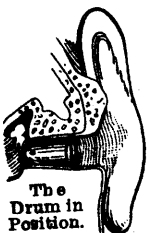
Sold by Grocers everywhere.
W. BAKER & CO., Dorchester, Mass.

* An important point of merit. *

MILK GRANULES

is absolutely free from starchy matter, which is present in barley, flour, and other infant foods, and contains no Glucose and no Cane Sugar.

It is a scientific fact that infants under seven months of age cannot digest starchy foods.



DEAFNESS

and Head Noises overcome by
WILSON'S COMMUNSENSE EAR DRUMS.

The greatest invention of the age. Simple, comfortable, safe and invisible. No wire or string attachment. Write for circulars (SENT FREE) to
C. B. MILLER, Room 39 Freehold Loan Building, Toronto.

COAL AND WOOD.



CONGER COAL CO., LIMITED

General Office, 6 King Street East

SEND one dollar and get 125 **McALVIN'S DYSPEPSIA PILLS**, which I guarantee to cure any case of dyspepsia. Treatise free. **JOHN H. McALVIN**, Lowell, Mass.

British and Foreign.

The Prince of Wales has consented to open a Board School which has been erected on the site of the old Clerkenwell House of Detention.

A monument has been erected in Newington Cemetery over the grave of the late Principal Cairns. It was executed from a design by D. W. Stevenson, R.S.A.

The Czar and Czarina visited Borki to attend the opening of a church which has been erected on the spot where the Imperial train was wrecked, the Czar and his family having such a narrow escape.

Rev. T. Johnstone presided at a meeting held in celebration of the jubilee of the present church at Annan, and in the course of his address remarked that during the past fifty years Annan church had sent out twenty-five ministers to the world.

The friends of Dr. W. M. Taylor, whose ill-health compelled him to relinquish his pastorate of the Broadway Tabernacle in New York, will be glad to learn that he is sufficiently recovered to continue his ministry with the pen, and is soon to publish another volume of sermons.

The great National Temperance Convention to be held in London towards the end of next month to aid in securing for the Veto Bill a first place in the next session of Parliament, is being arranged by the United Kingdom Alliance and the National Temperance Federation.

The movement, which originated with a few Methodists, to establish a shelter for men in Dublin, has attracted general sympathy, and on the managing committee all the churches are represented. It is proposed to supply sleeping accommodation for ninety men, with refreshment bar, etc.

The Bishop of Chester, writing in defence of his licensing scheme, says the Gothenburg system has been successfully tried both at home and abroad. Two laymen and two clergymen, he says, have made successful experiments, while the principle has reformed our canteens and military institutes.

The Bishop of London was the principal speaker at a meeting held in the Mansion House in aid of the London Police Court Mission. During the past year as many as 15,000 persons were helped by the Mission, including 750 women and girls who were rescued from shame, drunkenness and poverty.

Rev. P. T. Forsyth, M.A., preaching at Clarendon-park Congregational Chapel, Leicester, on Sunday evening, said, if the miners meant to win they must spend less upon drink, horses and football, and more upon their trade organizations. It was by foresight and self-control that capital acquired its power.

The Lord Mayor of London has been entertaining at the Mansion House as many of his old schoolfellows as could be got together after the lapse of over half a century. The Lady Mayoress, who is preparing to quit the Mansion House, has been presented by the Corporation with some diamond stars.

Leeds has a population of 350,000, but it is estimated that of the 240,000 persons who could attend public worship if they would, not more than 90,000 do so. The Church of England provides 62 churches, with sitting accommodation for 42,000 persons; the Free Churches 126 and 74,000; and the Roman Catholics 7 and 6,000.

A new standard of time has come into operation in Europe. It is now divided into three groups, England, France, Spain, and Portugal, take their time from Greenwich; in Sweden, Norway, Denmark, Germany, Austria, Hungary, Italy, and Switzerland the time is an hour later; that of Russia, Turkey, the Balkan States and Greece, being two hours ahead of Greenwich time.

A letter from Dr. Norman Macleod was read in Edinburgh Presbytery on behalf of the General Assembly's Commission on the Religious Condition of the People, directing the attention of the court to farm servants, and asking it to ascertain each year the number of servants in the parishes and the means adopted by ministers to bring them within reach of religious services by visitation or otherwise.

Are you troubled with bad taste, belching, burning in throat? Take **K. D. C.**—the King of Dyspepsia Cures. All druggists. **K. D. C. Company Ltd.**, New Glasgow, N. S., Canada, or 127 State St., Boston, Mass.

CREAM OF SCOTTISH SONG
WITH WORDS AND MUSIC
Seventy-one of the Best in Book Form
44pp. for **25c.**—Send to **Imrie & Graham,**
Church and Colborne Sts. Toronto, Can.

Since Mr. Connell commenced his ministry at Regent Square, the recuperative power of the church has been abundantly shown in the large congregations that assemble every Sunday, exceeding the anticipations of even the most sanguine. The attendance of young men, especially recalls the best days of former ministries, and Mr. Connell purposes preaching a special sermon every month to young men.

The Queen had to abandon her drives in the Highlands on several occasions owing to the inclement weather. Her Majesty is said to spend much of her spare time doing needlework for the poor around Balmoral. She has commanded a theatrical company, now in Scotland, to perform before her at Balmoral. During her absence the Queen's private apartments in Windsor Castle are being redecorated.

Mr. Price Hughes advocates arbitration for international and industrial disputes, and expresses regret that the Wesleyan Conference had never spoken officially on the subject. Mr. Hughes's proposal was to form a Council of Arbitration, composed of picked men from each nation who should be well paid. Whatever difficulty at first might occur in enforcing decisions would ultimately be overcome by the force of public opinion.

At a conference of the Northern Presbyteries of the United Presbyterian Church, held in Aberdeen, Mr. Peter Eslemont spoke with regret of the separation between the United Presbyterian and other Churches, as it necessitated so many ministers being placed at small stations throughout the north. It was not the fault of their Church that that state of things existed; their friends in the Free Church had this time to move the waters.

A meeting was held in Liverpool to welcome Dr. J. G. Paton, whose missionary career in the New Hebrides has extended over forty-five years. He preached at Sunderland on Sunday, and the following morning was entertained to breakfast. He described the slave trade which was carried on between the islands of the New Hebrides and Queensland, the natives being drawn from their homes by false pretences. On Tuesday he addressed meetings in Manchester.

Dr. Gunsaulus, preaching in Plymouth church, Chicago, on "The Signs of the Times," said: "I want to see a minister who can sit on the other side of the table from his richest pewholder, gaze with intrepid eye into the brilliant diamond upon his shirt, and I want him to look him straight in the eye and tell him that a political economy that makes men less manly and more selfish, and the masters of men more powerful and tyrannical, is wrong, outrageous, and unchristian."

"The General Body of Protestant Dissenting Ministers" of the three denominations, Presbyterian, Independent, and Baptist—in the exercise of an ancient right—have presented to the Queen an address of congratulation upon the marriage of the Duke and Duchess of York. A deputation of the body also waited upon the Duke and Duchess lately, and personally presented a similar address to them. Their Royal Highnesses "very graciously" received the deputation, and shook hands with each member.

ART BEWITCHED.

The Christmas numbers of the Montreal STAR were the most bewitching Christmas souvenirs ever seen on this continent or in Europe. The Old Country people were wild over them. It is said that a superb Christmas number of the Montreal STAR is to be published this year early in December, which will be the most stunning thing ever seen here, even eclipsing all previous Christmas STARS.

An imposing ceremony, followed by a religious service, took place on a recent Saturday afternoon in Dunblane Cathedral, in celebration of the complete restoration of that ancient edifice. The Marquis of Lothian attended on behalf of the Board of Manufactures, by whom the cathedral is held in trust for the nation, and the key of the building was handed to him by Mrs. Wallace of Glassingall, who has contributed £20,000 out of the £30,000 required for the work of restoration. One of the lessons was read by Dr. Blair, of Dunblane United Presbyterian Church, prayer was offered by Dr. Walter C. Smith, Moderator of the Free Church, and the sermon was preached by Dr. Marshall Lang, Moderator of the Church of Scotland.

Hay, Ont., March 18th, 1893.

The Charles A. Vogeler Co.,
Toronto, Ont.

Gentlemen:—

My wife suffered from childhood with Rheumatism, but was cured by St. Jacobs Oil.

Yours truly,
W. H. Johnston,
Hay P.O., Ontario.

A Gentleman

Who formerly resided in Connecticut, but who now resides in Honolulu, writes: "For



20 years past, my wife and I have used Ayer's Hair Vigor, and we attribute to it the dark hair which she and I now have, while hundreds of our acquaintances, ten or a dozen years younger than we, are either gray-headed, white, or bald. When asked how our hair has retained its color and fullness, we reply, 'By the use of Ayer's Hair Vigor—nothing else.' "In 1868, my affianced was nearly bald, and the hair kept falling out every day. I induced her to use

Ayer's Hair Vigor, and very soon, it not only checked any further loss of hair, but produced an entirely new growth, which has remained luxuriant and glossy to this day. I can recommend this preparation to all in need of a genuine hair-restorer. It is all that it is claimed to be."—Antonio Alarrun, Bastrop, Tex.

AYER'S HAIR VIGOR

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

CURES AND PREVENTS

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

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

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

It was the First and is the Only PAIN REMEDY

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

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

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

25 cents per bottle. Sold by all Druggists.

RADWAY & CO.,

419 St. James Street, Montreal.

RADWAY'S PILLS,

Always Reliable.

Purely Vegetable.

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

RADWAY'S PILLS

Have long been acknowledged as the Best Cure for

SICK HEADACHE, FEMALE COMPLAINTS, INDIGESTION, BILIOUSNESS, CONSTIPATION, DYSPEPSIA, AND ALL DISORDERS OF THE LIVER.

Price 25c. per Bottle. Sold by Druggists.

Minard's Liniment cures Colds, etc.

Two sons of the King of Siam have arrived in this country to attend a public school.

ALL THE SAME, ALWAYS.

SPRAINS.

Mr. Pleasant, Texas, June 20, 1888. Suffered 8 months with strain of back; could not walk straight; used two bottles of St. Jacobs Oil, was cured. No pain in 18 months.

M. J. WALLACE.

A PROMPT AND PERMANENT CURE.



BRUISES.

Pittsburg, Pa., 302 Wylie Ave., Jan. 29, '87. One of my workmen fell from a ladder, he sprained and bruised his arm very badly. He used St. Jacobs Oil and was cured in four days.

FRANZ X. GOMEZ.

CANADA'S . . . BEST POLICY

THE . . . DOUBLE MATURITY POLICY.

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

DOUBLE MATURITY POLICY OF THE MANUFACTURERS LIFE

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

INDISPUTABLE AFTER THE FIRST YEAR

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

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

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

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

The Finest High Grade Engine Oils are Manufactured by

MCCOLL BROS. & CO., TORONTO.
For sale by all leading dealers in the country.

MISCELLANEOUS.

Belgium is the first country to make hypnotism a crime.

Contentment is better than divinations or vision.—Landor.

It is better to be of no church than to be bitter for any.—Penn.

The shortest way to do many things is to do only one thing at once.—Cecil.

What is civilization? I answer, the power of good women.—Emerson.

In Germany the study of geology has grown to the rank of a university course.

Patience cannot remove, but it can always dignify and alleviate, misfortune.—Sterne.

Last year 19,488 licenses were taken out in England by persons wishing to brew their own ale.

A great thing is a great book, but greater than all is the talk of a great man.—Disraeli.

The poorest education that teaches self-control is better than the best that neglects it.—Sterling.

I've never any pity for conceited people, because I think they carry their comfort about with them.—George Elliot.

Cheerfulness is like money well expended in charity; the more we dispense of it, the greater our possession.—Victor Hugo.

The name "Brazil" means "red wood" or "land of the redwood." The original discoverer called it "the land of the holy cross."

No other sarsaparilla has equalled Hood's in the relief it gives in severest cases of dyspepsia, sick headache, biliousness, etc.

One variety of the India rubber tree (Ficus elastica) has leaves of the deepest green, each provided with a narrow border of very bright red.

DEAFNESS CURED.

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

The Japanese believe that their Emperors are descendants from the gods, the present Mikado being the one hundred and twenty-first in direct line from the Heavenly Being.

BEYOND DISPUTE.

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

Samuel and Slims Gammel, of Hickory Flats, Simpson County, Ky., are probably the largest twin brothers in the United States. Their combined weight is 542 pounds.

FOR SEVERE COLDS.

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

A curious phenomenon has been discovered recently showing that workers in a strong electric light are subject to a stroke similar to sunstroke. The effects of the electric light, however, are not so serious as the sunstroke.

THE MOST EXCELLENT REMEDY.

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

"Wells' Science of Common Things," says that if our atmosphere could be condensed until it would occupy no more space than the same weight of water, it would only extend to an elevation of 84 feet above the surface of the earth.—St. Louis Republic.

THE CHILDREN'S ENEMY.

Scrofula often shows itself in early life and is characterized by swellings, abscesses, hip diseases, etc. Consumption is scrofula of the lungs. In this class of disease Scott's Emulsion is unquestionably the most reliable medicine.

The latest puzzle which has been thrown on the market is the "mystic triangle." In the box containing this puzzle there are a scientifically adjusted magnet, three needles, and the form of a triangle. With these to work upon the experimenter has to guide the three needles on to the lines of the triangle—a feat which is by no means easy.



A Bright Lad,

Ten years of age, but who declines to give his name to the public, makes this authorized, confidential statement to us:

"When I was one year old, my mamma died of consumption. The doctor said that I, too, would soon die, and all our neighbors thought that even if I did not die, I would never be able to walk, because I was so weak and puny. A gathering formed and broke under my arm. I hurt my finger and it gathered and threw out pieces of bone. If I hurt myself so as to break the skin, it was sure to become a running sore. I had to take lots of medicine, but nothing has done me so much good as Ayer's Sarsaparilla. It has made me well and strong."
T. D. M., Norcatur, Kans.

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

Our own heart, and not other men's opinions, forms our true honour.—S. T. Coleridge.

FOR BOILS AND SKIN DISEASES.

DEAR SIR,—I have been using B.B.B. for boils and skin diseases, and I find it very good as a cure. As a dyspepsia cure I have also found it unequalled.

MRS. SARAH HAMILTON, Montreal, Que.

Better discourage a man's climbing than help him to break his neck. Pigs will never play well on the flute, teach them as long as you like.—Spurgeon.

AT HOME AND ABROAD.

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

Australians suffer great losses from the ravages of white ants, which have the reputation of boring through iron and sheet lead. Houses and furniture are ruined in a few months, as the ant burrows into every kind of wood, reducing it to powder.

HOOD'S AND ONLY HOOD'S.

Hood's Sarsaparilla is carefully prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Pipsissewa, Juniper berries and other well known remedies, by a peculiar combination, proportion and process, giving to Hood's Sarsaparilla curative powers not possessed by other medicines. Its effects remarkable cures when other preparations fail.

Hood's Pills cure biliousness.

It is not surprising that the Australian Governments anxious to retrench should first attack the Civil Service, for, according to a return recently issued by the New South Wales Government, the number of persons employed by the State at the end of last year was 36,340, and the amount of salary paid to them during the year was £5,010,558.

"A BACK NUMBER."

This is the slighting remark that is often applied to women who try to seem young, though they no longer look so. Sometimes appearances are deceitful. Female weakness, functional troubles, displacements and irregularities will add fifteen years to a woman's looks. These troubles are removed by the use of Dr. Pierce's Favorite Prescription. Try this remedy, all you whose beauty and freshness is fading from such causes, and no longer figure in society as a "back number." It's guaranteed to give satisfaction in every case, or money paid for it returned. See guarantee on bottle wrapper.

When Lord Beaconsfield invested something over \$20,000,000 of British funds in the Suez canal enterprise eighteen years ago, there was a great deal of moaning, but the investment has proved a valuable one. The British treasury has received five per cent. on its money, and the stocks are now worth \$88,750,000, or more than four times their cost.—Milwaukee Journal.



TENDERS FOR SUPPLIES, 1893

The undersigned will receive tenders for supplies up to noon on

MONDAY, NOV. 27th, 1893.

—FOR THE SUPPLY OF—

Butchers' Meat, Butter, Flour, Oatmeal, Potatoes, Cordwood, etc.

For the following institutions during the year 1894, viz:—At the Asylums for the Insane in Toronto, London, Kingston, Hamilton, Mimico, and Orillia; the Central Prison and Mercer Reformatory, Toronto; The Reformatory for Boys, Penetanguishene, the Institutions for the Deaf and Dumb, and the Blind at Brantford.

Two sufficient sureties will be required for the due fulfillment of each contract. Specifications and forms of tender can only be had on making application to the Bursars of the respective institutions.

N.B.—Tenders are not required for the supply of meat to the asylums in Toronto, London, Kingston, Hamilton and Mimico, nor to the Central Prison and Reformatory for Females, Toronto.

The lowest or any tender not necessarily accepted.

R. CHRISTIE,
T. F. CHAMBERLAIN,
JAMES NOXON,

Inspectors of Prisons and Public Charities.
Parliament Buildings, Toronto, November 13, '93.

DALE'S BAKERY,
COR. QUEEN AND PORTLAND STS.
TORONTO.

BEST QUALITY OF BREAD.

Brown Bread, White Bread.
Full weight, Moderate Price.
DELIVERED DAILY. TRY IT.

Minard's Liniment cures Garget in Cows.

Don't accept a substitute.

Johnston's Fluid Beef

is unequalled

In Flavor,
Nutrition,
and Digestibility.

Burdock BLOOD BITTERS CURES BILIOUSNESS.

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

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

AGENTS WANTED for our marvellous picture and Ten Commandments, which is a creation of genius, a masterpiece of art and an attractive household picture, beautifully executed in eight handsome colors; printed on heavy plate paper 16x22 inches. Sample copies sent by mail on receipt of 25 cts. Special terms.

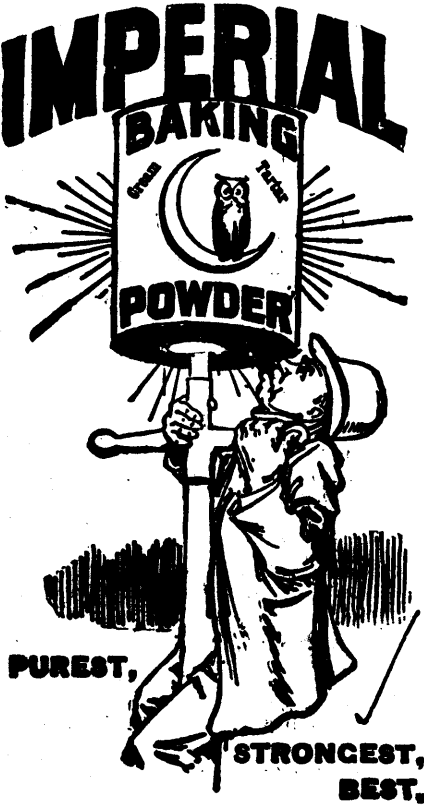
C. B. PARISH & CO.,
59 Queen Street East,
TORONTO ONT

Minard's Liniment cures Distemper.

Miscellaneous.

MCLAREN'S COOKS FRIEND BAKING POWDER.

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

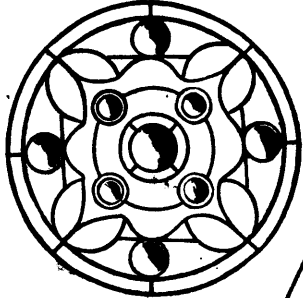


PUREST, STRONGEST, BEST.

MEETINGS OF PRESBYTERY.

ALGOMA.—At Sudbury, in March 1894, at call of the clerk.
BARRIE.—At Barrie, on November 28th, at 10.30 a.m.
BRUCE.—At Walkerton, on Dec. 12th, at 1 p.m.
BROCKVILLE.—At Brockville, in First church, Dec. 12th, at 2.30 p.m.
CALGARY.—At Calgary, first Tuesday of March, 1894.
GLENGARRY.—At Vankleak Hill, on Dec. 12th, at 1 p.m.
GUELPH.—At Guelph, in St. Andrew's, on Nov. 21st, at 10.30 a.m.
KINGSTON.—At Belleville, in St. Andrew's Church, on Dec. 19th, at 7.30 p.m.
KAMLOOPS.—At Vernon, on Dec. 12th, at 10 a.m.
LANARK AND RENFREW.—At Pembroke, on Nov. 28th, at 11 a.m.
MAITLAND.—At Wingham, on Nov. 21st, at 11.30 a.m.
MONTREAL.—In Presbyterian College, at 10 a.m., on Jan'y 9th, 1894.
OWEN SOUND.—In Knox Church, Owen Sound for Conference, Dec. 18th, at 2 p.m., for business, 19th, at 10 a.m.
PETERBOROUGH.—At Peterborough, in St. Paul's Church, on Dec. 19th, at 9 a.m.
REGINA.—At Indian Head, on second Wednesday of March, 1894.
ROCK LAKE.—At Manitou, in St. Andrew's Church.
SAUGEN.—At Clifford, on Dec. 12th, at 10 a.m.
SARNIA.—In St. Andrew's Church, Sarnia on Dec. 12th, at 10 a.m.
TORONTO.—In St. Andrew's on first Tuesday of every month.
VICTORIA.—At Nanaimo, in St. Andrew's Church, on Dec. 18th, at 2.30 p.m.
WHITBY.—At Port Perry on third Tuesday of Jan'y, 1894.

CHURCH WINDOWS, ECCLESIASTICAL WORK, CATHEDRAL DESIGNS,



HOBBS MANUFACTURING CO., LONDON, ONT.

STAINED GLASS WINDOWS OF ALL KINDS FROM THE OLD ESTABLISHED HOUSE OF

JOSEPH MCCAUSLAND & SON 76 KING STREET WEST TORONTO.

TORONTO STEAM LAUNDRY Family Washing 40c. per dozen. G. P. SHARPE, 103 York Street, Toronto.

Carr's Dyspepsia Cure. C. D. C. For Indigestion and Dyspepsia a sure and genuine cure. On receipt of 25c. a box will be mailed to any address, postpaid. Prepared by JOSEPH DILWORTH, Manufacturing Chemist, 170 King St. East, Toronto.

Printing OF EVERY DESCRIPTION

THE Canada Presbyterian

FAIR PRICES GOOD WORKMANSHIP ESTIMATES GIVEN

Church Reports, Sermons, Pamphlets, etc., receive special attention.

ORDERS PROMPTLY FILLED

PRESBYTERIAN PRINTING & PUBLISHING CO

8 JORDAN STREET TORONTO

Miscellaneous.

PROMPT SERVICE—Goods Fresh From Our Own Bakery.



68 Jarvis St., 162 Yonge St., 51 King St. West, 51 King St. East, (Rear Entrance 88 Colborne St.)

HOT MEATS AT NOON AT 51 KING ST. EAST.

SABBATH SCHOOL ASSOCIATION OF ONTARIO.

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

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

J. J. WOODHOUSE, Box 525, Toronto.

SOME THINGS HE IS SURE OF.

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

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

"One Thing is, that the highest-priced paper is likely to be the cheapest.

"Another is that advertisements in dull seasons and on 'off days' pay, and

PAY BIG.

PATRONIZE THE BEST Banner Laundry 387 Queen West. All mending done free. Telephone 157.

ARTISTIC : DRESSMAKING

MRS. J.P. KELLOGG, 15 GRENVILLE ST.

Ladies' Evening Gowns and Empire Effects a Specialty.

High Class costuming after French and American measurements.

SPECIALIST ..

PILES. CAN BE CURED.

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

DR. W. L. SMITH,

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

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

450 Church St., TORONTO.

100 STYLES OF SCALES Write for prices. C. Wilson & Son 127 Esplanade St., Toronto, Ont.

KILGOUR BROTHERS, Manufacturers and Printers.

Paper, Paper Bags, Flour Sacks, Paper Boxes Folding Boxes, Tea Caddies, Twine, Etc.

21-23 Wellington St. W., Toronto.

Miscellaneous.

STRONG AND PROSPEROUS.

THE SUN LIFE ASSURANCE COMPANY OF CANADA

MORVYN HOUSE, 350 JARVIS ST., TORONTO.

YOUNG LADIES' SCHOOL, For Resident and Day Pupils.

MISS LAY, Principal. (Successor to Miss Haight.)

A thorough English Course arranged with reference to UNIVERSITY MATRICULATION.

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

UPPER CANADA COLLEGE (FOUNDED 1829.)

A fully equipped residential Boys' School. Besides the Classical and Science Courses, for which the College has long been famous, a thorough Business similar to the one adopted by the London (England) Chamber of Commerce is now taught—eight exhibitions entitling the winners to free tuition are annually open for Competition. Winter Term begins January 8th.

For Prospectus apply to The PRINCIPAL, U. C. COLLEGE, DEER PARK, TORONTO

SEMINARY. Special offer to boy, girl, or student who sends 5cts. for stamps and names paper. Not run for profit. Tuition free, 88th year, \$50,000 building. Opportunity surprises you. No one need lack education. Presbyterian, No. Granvil, N.Y.

J. YOUNG, THE LEADING UNDERTAKER, 347 Yonge Street TELEPHONE 679.

R. JOLLIFFE. W. H. TOVELL. (Late of JOLLIFFE & CO.)

JOLLIFFE & TOVELL, UNDERTAKERS, 751 Queen St. West, Toronto. Telephone 1320. Open at Night

ELIAS ROGERS & COY



COAL. — WOOD LOWEST RATES

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

WESTERN ASSURANCE COMPANY. FIRE AND MARINE. Capital and Assets over - \$1,400,000. Annual Income over - \$400,000.

HEAD OFFICE: Cor. Scott and Wellington Sts., Toronto.

Insurance effected on all kinds of property at lowest current rates. Dwellings and their contents insured on the most favourable terms. Losses Promptly and Liberally Settled.

Miscellaneous.

Chronic Coughs

Persons afflicted with these or any throat or lung troubles should resort to that

Most Excellent Remedy,

Scott's Emulsion

of Pure Cod Liver Oil with Hypophosphites of Lime and Soda. No other preparation effects such cures.

"CAUTION."—Beware of substitutes. Genuine prepared by Scott & Bowne, Belleville. Sold by all druggists. 50c. and \$1.00.

BELL PIPE ORGANS, ALL REED ORGANS,

ARE PIANOS,

STRICTLY HIGH CLASS IN EVERY PARTICULAR.

RECOMMENDED BY HIGHEST MUSICAL AUTHORITIES FOR TONE & DURABILITY.

Send for Catalogues and full particulars regarding our late improvements.

BELL ORGAN & PIANO CO., LTD. GUELPH, ONT.

BUCKEYE BELL FOUNDRY THE VANDEUSEN & TIFT CO., Best Largest Copper Foundry, Cincinnati, Ohio, U.S.A. and E. India. Bells, Chimes, Peals and Gimes. Price & Terms Free. Satisfaction Guaranteed.

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

THE CINCINNATI BELL FOUNDRY SOLE MAKERS OF THE BOMYER BELLS FOR CHURCH, SCHOOL, FIRE ALARMS Catalogue with 2500 illustrations. Prices and Terms Free.

NO DUTY ON CHURCH BELLS Please mention this paper.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS PUREST BELL METAL, COPPER AND TIN. Send for Price and Catalogue. McSHANE BELL FOUNDRY, BALTIMORE, MD.

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

ESTERBROOK'S STEEL PENS.

Leading Nos. 14, 048, 180, 135, 280 For Sale by all Stationers, MILLER, SON & CO., Agts., Montreal

NEW ENGLAND CONSERVATORY OF MUSIC. CARL FARLTON, Director.

The Leading Conservatory of America. In addition to its unequalled musical advantages, exceptional opportunities are also provided for the study of Elocution, the Fine Arts, and Modern Languages. The admirably equipped Home affords a safe and inviting residence for lady students. Catalogue Free. FRANK W. HALE, General Manager, Franklin Square, Boston, Mass.

\$3 a Day Sure. Send me your address and I will show you how to make \$3 a day; absolutely sure; I furnish the work and teach you free; you work in the locality where you live. Send me your address and I will explain the business fully; remember, I guarantee a clear profit of \$3 for every day's work; absolutely sure; don't fail to write today. Address A. W. KNOWLES, Windsor, Ontario.

CHATTERBOX THE KING OF JUVENILES. No book has ever been made for young people which compares in value, or has had one-tenth the sale of this great annual. Millions of copies have been sold. The new volume for 1894 is just ready, and has over 200 large and entirely new pictures, several new stories, (each a book in itself), and hundreds of short stories, anecdotes, etc. The best Xmas present possible for boys and girls of all ages. Order from your bookseller or of us. ESTES & LAURIAT, Publishers, Boston.