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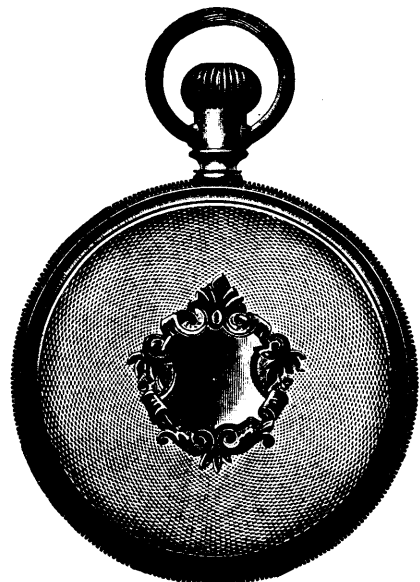
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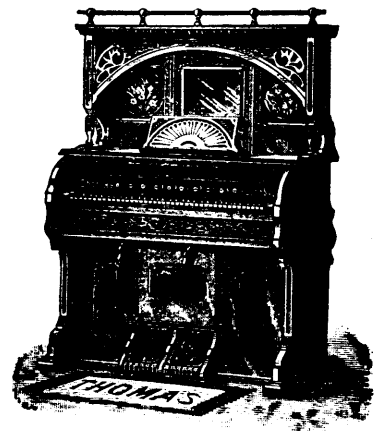
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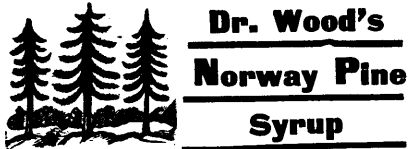
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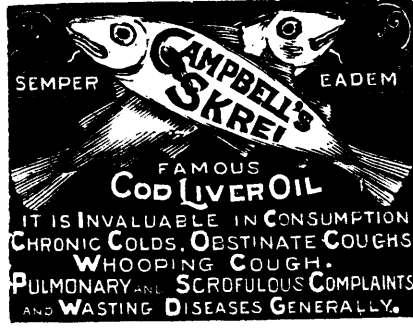
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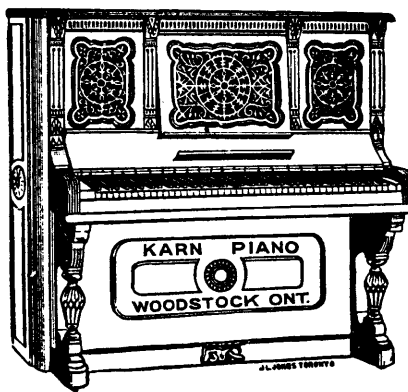
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## HEALTH AND HOUSEHOLD HINTS.

Tomatoes stimulate the action of the liver, as well as lemons and other acid fruits.

Celery is a nerve vegetable, and its action upon the nervous system will greatly ameliorate, if not cure, nervous disorders.

Always put through the eye of the needle first the end of the thread which comes off the spool, and the thread will be less apt to knot and gnarl.

A hot lemonade, upon retiring, will break a cold. The same is true of the unfermented juice of currants, strawberries, sour plums, grapes, etc.

A piece of beef weighing ten pounds requires two hours to roast. Allow ten minutes to every pound over or under this weight. The second cut of the sirloin, the second cut of the ribs and the back of the rump are considered the best parts of beef for roasting.

Onions are a simple tonic for persons suffering from insomnia when eaten raw, and have a stimulating action upon the circulatory system, thus promoting digestion. If cooked and given to children as often as once a week they will be kept free from intestinal parasites.

**Cheap Fruit Cake.**—One cupful of butter, one of brown sugar, half a pint of molasses, two eggs, one cupful of sour milk, one teaspoonful of soda, one pound of flour, one of currants, one and a half of raisins; one teaspoonful of cinnamon, half a teaspoonful each of cloves and allspice. Bake in a slow oven. This is excellent.

Powdered French chalk is recommended for cleaning light summer woollens. It is very inexpensive, and may, therefore, be used liberally. Cover the soiled parts thickly with the chalk, let it remain a day or two, and then remove with a camel's-hair velvet brush. It is claimed that in most cases this treatment will cause the spots to disappear entirely.

**Oatmeal Blanc Mange.**—Mix a pound of steamed oatmeal with cold water to make a paste; pour upon it a quart of boiling milk; add salt, and sweeten to taste; put into a saucepan, and boil for ten minutes or a quarter of an hour; remove from the fire, and flavor with lemon and spice; pour into a wet mold, and turn out when cold. When eaten with cream, this is delicious.

Never make covers of very cheap cretonne; it is not worth the labor. Light cretonnes wash better than dark. In cutting be careful not to cut away too much in little corners; nothing is easier. Do not forget the notches or the difficulty of putting the parts together will be increased. The parts of a cover that are to be left open should not be notched; this will easily distinguish them from other seams.

**Crumpets.**—Scald a pint of milk in the evening; when luke-warm stir in three cups of flour, a teaspoonful of salt, four ounces of melted butter and half a cake of compressed yeast dissolved in luke-warm water; beat well and let stand over night. At breakfast time grease muffin rings and place on a hot griddle; fill each ring half full of batter, bake on one side, then turn and bake on the other. After the crumpets have become cold they are very nice toasted.

A bottle of lime water in the house is a great convenience. To make it, put about a pound of unslaked lime in a large bowl; pour over this three quarts of boiling water. Let it stand for ten minutes, then stir with a stick. Place the bowl in a cool place for eight or ten hours. At the end of that time pour off the clear water, letting the sediment remain in the bottom of the bowl. Bottle the clear water and keep in a convenient place. A tablespoonful of this lime water may be added to a glass of milk to be given to a patient with an acid stomach. In case of burns cover the burned parts with a cloth wet in lime water.

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Chatham, Ont. **BYARD McMULLIN.**

I was CURED of inflammation by **MINARD'S LINIMENT.**  
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Hast thou read any of the wonderful cures wrought by this health-giver? If not, send at once for a book wherein are records of attested wonders—men and women saved even at the point of death. Amongst these records will be found the names of some of Canada's best people; you will know many of them.

Strong testimony is pouring in every day in favour of Paine's Celery Compound. A letter has just come from Mrs. E. Rankin, of Courtright, Lambton Co., Ont. From it we give the following extracts:—

"With great pleasure I beg to inform you of the good I have received from the use of Paine's Celery Compound. For a number of years I have been in very poor health owing to various causes, and lately I was advised to try your medicine. I used three bottles, and have received a world of good. My severe headaches are completely banished, and heart disease, from which I suffered for thirty years, has almost disappeared, and altogether I am vastly improved. I am fully convinced that Paine's Celery Compound is all it is recommended to be."

# THE CANADA PRESBYTERIAN.

Vol. 23.

TORONTO, WEDNESDAY, NOVEMBER 21st, 1894.

No. 47.

## Notes of the Week.

It is estimated by Sir Jacobus Wet, representative of Britain at Pretoria, that the British capital of all kinds in the Transvaal amounts to £80,000,000, of which £20,000,000 is in mining properties, whilst the Boer capital amounts to £20,000,000 of which £7,000,000 is mortgaged.

Letters from the United Presbyterian missionaries in Manchuria, dated Moukden, 4th and 6th September, show that, whilst the chapels had to be kept closed on account of the soldiers passing through the city, there had not occurred anything to compel them to accept our Government's advice to remove to the coast.

The question of Madagascar, says Lord Rosebery, lies in a nutshell. By a treaty concluded under a previous government (Lord Salisbury's) Madagascar was recognized to be under the protectorate of France, and, as long as France did not exceed her rights, under it we could not interfere, notwithstanding all our interest in the island, missionary and commercial.

The years of compulsory attendance at New York schools are from 8 to 14 years. The arrests for truancy now amount to less than 500 in a year, against 1,000, the average of ten years ago. The number of untaught children in New York between the ages of 8 and 14 is less in proportion to the population each year. The average attendance in the schools of New York is 170,000.

The Italian Government is keeping a sharp lookout on all ancient pictures, bronzes, missals, priests' robes, &c., which are in the churches, as these, as well as the buildings themselves, are now national property. Don Massimino Nesi, a priest in the church of Ognisani, has just been condemned to two years' imprisonment for having sold out of his church articles of the above class.

The steamship *John Williams* made a round of the chief Australian ports, visiting Freemantle, Adelaide, Melbourne, Hobart and Sydney. She met with an enthusiastic reception everywhere. In Victoria, special excursion trains were run from distant country places, which were taken advantage of by about 4,000 people. In addition to ordinary mission stores, she carries from Sydney to Niue a consignment of forty two cases of Bibles, copies of a new translation by the Rev. F. E. Lawes, printed by the Bible Society while he was in England recently.

At a Conference of Women Workers, held at Glasgow, Dr. Sophia Jex Blake declared that, while very few women injured their constitutions by drinking too much alcohol, a great many came into the doctor's hands by drinking too much tea. Some of them make tea in the morning; leave it simmering on the hob for the greater part of the day; and they take a cup from time to time whenever they feel the need of its exalting influence. As a matter of fact, too much tea—especially too much tea that has spent many weary hours of waiting in the tea-pot—is hardly less injurious than too much absinthe.

We shall not say that the prospects for the Higher Education of Women are brighter in Montreal than in any city of the Dominion. Comparisons "are odious." But in Montreal they are exceedingly good now, with a prospect of being greatly better in the future, if the scheme hinted at by Sir Donald Smith be carried out, of a new building on an eligible site being erected for this purpose, to be called the

"Royal Victoria College." If Sir Donald is spared and this undertaking be entered upon and completed on a scale corresponding with his large ideas, and under his inspiring influence, it will undoubtedly surpass anything of the kind now existing in the Dominion.

The prospects for Madagascar and her unfortunate people, apparently, for the present, grow darker and darker. The ambassador whom France sent to lay her demands before the Hovas has, of course, succeeded, as it almost appears he was expected to do, in not obtaining satisfactory terms. The war spirit is now up and will naturally become fiercer as it is fanned. All acquainted with the history of Protestant Christianity in the island, will watch with deepest interest the result of France's policy in this matter, as it will certainly be unfavourable to it, and all those bright prospects for the country which are inseparably bound up with the principles and practice of the Protestant religion.

From the *Montreal Witness* it appears that Sir Donald Smith, when in Europe lately, was charged with the important task of making such inquiries as might lead to the obtaining of a successor to Sir William Dawson, as Principal of McGill College, Montreal. Probably no one could be found better fitted for such a mission. It appears that, while Dr. Petersen, of Dundee College, has been spoken of in this connection, and has qualifications which would eminently fit him for so high and responsible a position, it has not as yet been offered to him or any one else. The view of Sir Donald and the other governors of McGill, is undoubtedly the sound one, that the very best man possible must be sought out for it, and the position offered to him, Canadian or not. It will be wise, and ultimately, pay well in such a matter to "hasten slowly."

Lord Rosebery justifies the Government's communication to the Powers of China's willingness to make peace with Japan thus: "A headless China, a China without a government of any kind, means such a scene of chaos and horror as the world perhaps has never contemplated. The population of China, barbarous and cruel with its races, whose numbers are counted, not by millions, but by hundreds of millions, all suddenly let loose without the control—none too strong it is—of the dynasty and the Government at Peking, means, apart from measures that the Powers may take to protect themselves, such an appalling danger to every Christian within its limits, such an overflow of dangerous elements into every part of the world that adjoins it, that I for one consider that that might be the gravest catastrophe that could happen to Asiatic civilization."

The Labour problem is already beginning to attract attention in our great west. On a recent Sabbath to an unusually large congregation, composed mostly of working men, Rev. John Hogg, of the North Presbyterian Church, Winnipeg, preached on this subject from the text, "Bear ye one another's burdens, etc." The application of this law of Christ to the relation of the working man to his employer, and to his employee, and other points were discussed. Whatever may be the precise place and work of the church in this problem, and that question is not yet settled, it cannot ignore it. Upon its wise and righteous settlement will very largely depend in coming years, the church retaining its hold on the common people, and consequently the power which Christianity will exercise over their lives and conduct in all their relations in life.

Congregationalist ministers in the Province of Quebec have been discussing the question of how to get the non-church going to attend the Sabbath services. The opinion was expressed that about one-third, on an average, do not attend church: One strange cause assigned for this state of things, was the "undue multiplicity of churches." Another, and more likely one given, was lack of training at home. Many and various were the remedies proposed. Here are some of them: Ministers to give real spiritual food; when the minister has done his part, for the people to do theirs by inviting and bringing absentees; make work for all; advertise well; give plenty of music, have plenty of responsive reading and congregational singing; a stereopticon exhibition now and then in special circumstances. One or all of these may perhaps help in some places to counteract the evil, but we suspect the real cause of it lies deeper down than any of these will reach.

The absorbing interest which was felt first in the mortal illness, then in the death of the late Czar, is now turned upon the barbaric gorgeousness and splendor of the funeral arrangements. Magnificent as is the scale in which all these are, how much greater is the grim and silent monarch, who holds fast in his icy and relentless grip him who but a short time ago, was so powerful. How vain, idle and incongruous all this vast parade. Soon it will be all past, and the mighty sweep of time and events will flow on, as though he had never been. What now will be the course pursued by his successor is the question? Here all is conjecture. Every lover of his kind will hope that the reign now begun may bring with it a policy which shall promote civil and religious liberty, throughout the whole extent of that vast empire, to an extent which none of us have as yet witnessed. It is assuredly coming—towards it all things are moving, slowly it may be, but yet moving with such steady and certain march as all the power of all the Czars cannot stay.

Presbyterians in Ottawa, and very specially of Knox Church, have been in a state of happy, yet serious and sacred, jubilation. The Jubilee of Knox Church has come and gone, and it is now on its way toward another such milestone in its history. The event has been looked forward to and preparations have been making for it for weeks. Wisely it was decided that the first jubilee should mark the wiping out of its debt of \$15,000, and this has been done. Then the first Jubilee Sabbath was to be marked by special services, conducted by the present and former ministers of the church. The church is fortunate in having its first pastor, Rev. Dr. Ward-rop, still active and gathering honour and love to himself as the years go by. To him was assigned the first place on the first Sabbath. Rev. Professor McLaren, its second pastor, preached in the evening, and in the afternoon special services were held for the Sunday-school and young people, at which several addresses were given, led off by the present pastor, the Rev. Mr. Ballantyne. Meetings of an appropriate character were held on the Monday and Tuesday evening following, at which addresses were given by representative Presbyterian ministers and laymen and others. The musical portion of the services, as was right, received full and careful attention. The whole celebration closed with a special communion service on the second Sabbath, a very beautiful and appropriate way, surely, to which all who at any time had been members of the congregation were invited. The whole services were most happy, successful, and very largely attended. THE CANADA PRESBYTERIAN cordially joins all the friends of Knox Church, Ottawa, in congratulations and good wishes on this auspicious occasion.

## Our Contributors.

### BROTHER GRATEFUL'S THANKSGIVING ADDRESS.

BY KNOXIAN.

**M**EN of Canada, you have much to be thankful for though some of you do not seem to be specially exercised in that way. I fear gratitude is not your strong point. You have had another bountiful harvest. The price of wheat is low, but you who have to buy your bread no doubt think the price quite high enough. There will always be something to complain about if one wants to complain. Some years ago there was an immense crop and good prices. A grateful Ontario man was reported as complaining that "Them heavy crops is powerful exhaustive of the soil." If we must complain about something there never will be any more pleasant thing to complain about than that the human family has too much bread. Thousands of hungry men in many countries, and at many times have suffered because they had not enough of bread; we think we suffer because there is too much. The very abundance makes us feel bad. Just fancy a Christian man saying to himself on Thanksgiving morning, "The Almighty has given the world so much wheat this year that I cannot feel grateful.

Men of Canada, you have had fairly good health during the past year. No epidemic of any account has visited these shores. There was a cholera scare the other year, but nothing came except the scare. The scare did good. It made people clean up their premises. If more people kept their premises clean, and stopped eating indigestible food and went to bed in time and used their bath and flesh brush more this country would be as healthful as any reasonable man could expect.

Men of Ontario, you have good schools. Every boy and girl in this Province may have a fair start in life. Some of you show your gratitude for the good schools the Almighty has given you by trying to "obliterate" every trace of religion from the school exercises, to cut out of the readers every line that has any reference to the Maker of the Universe, to teach history in such a way as to eliminate the idea of an overruling Providence, to declare officially by the voice of Parliament, which is the voice of the people, that, so far as the schools are concerned, Canada recognizes no God—to do these things seems a rather peculiar way of showing our gratitude for the education of our children.

Many of you, men of Canada, complain that we have very bad government in this country. Possibly we have. We govern ourselves and quite likely the word is not any too well done. Some of you are hard on the N. P. The people of Canada bartered honest Alexander McKenzie for the N. P. sixteen years ago. They got what they bargained for. What have they to complain about. Whether the N. P. is a good thing or a bad thing, the people wanted it, the people got it, the people have it.

Some brilliant efforts have recently been made in the way of improving the patriotic tone and the public service of the country. There was some danger lest the different races and creeds of the Dominion might be blended in "one harmonious whole." Vigorous and fairly successful efforts have recently been made to keep the French and English elements at a respectful distance from each other. The old feud between Catholics and Protestants is one of the most fruitful things in Canada. It helps more demagogues to keep themselves before the public, more tramps to make money, and more bad men to get into Parliament than any other kind of politics we at present have.

Some vigorous efforts are being made on political lines to advance our agricultural interests. As a sample of the way this work is prosecuted it may be stated that the man who has done more than any fifty other men to promote the dairy interests of the country was turned out of Parliament last June. One of the most prominent, intelligent and influential farmers in the Province was put out of the Legislature by farmers in order to promote the interests of farmers in the Legislature! No wonder that agriculture flourishes when its interests are attended to in that way.

So far as other nations are concerned, we have had peace in Canada during the past year. If our own people would stop poring about "war with the Yankees," and driving "the French into the sea," the country might have perfect freedom even from Jingoism.

One thing is fairly clear. If the country is not well governed the people have themselves to blame.

Men of Canada, you have more to be thankful for than any five millions of people on the earth. If you are not getting on and becoming better people the fault is your own. You have a good country, good laws, good institutions; you have plenty of room and plenty of bread; you have untold wealth in your forests and mines; you have liberty of conscience, an open Bible, and a school house, and a church on every square mile; and if you cannot take care of this country and develop it properly just say so and let some other race of people try.

Written for THE CANADA PRESBYTERIAN.

### WE THANK THEE.

BY AGNES MAULE MACHAR, (Fidelis)

For the gladness of the sunshine,  
For the dropping of the rain,  
For the spring-time's bloom of promise,  
For the Autumn's golden grain;—  
For the beauty of the forest,  
For the fatness of the field,  
For the orchard's rosy burden,  
For the vine's rich, drooping yield  
We thank Thee, oh Lord!

For the nobler, richer beauty,  
For the light that spirits know,  
For the sacredness of duty,  
Guiding us through life below,—  
For our earthly ties so precious,  
For the fireside, warm and bright,  
For the faith that, through the darkness,  
Leadeth to immortal light;  
We thank Thee, oh Lord!

For the drought that parched and withered,  
For the blast that bared the bough,  
For the clouds, concealing blessings  
That we may not measure now;—  
For our gladness and our sorrow,  
For our poverty and wealth,  
For our getting and our losing,  
For our sickness and our health;  
We thank thee, oh Lord!

For the losses and the crosses  
Coming sore against our will,  
—From Thy hand each good gift cometh,  
And, not less, the seeming ill;  
What Thou givest, in Thy wisdom,  
That alone to us is blest,  
And, of all Thy countless givings,  
For Thy boundless love—the best—  
We thank Thee, oh Lord!

Kingston.

Written for THE CANADA PRESBYTERIAN.

### A SUMMER'S WORK IN HOME MISSIONS.

BY REV. PROFESSOR BAIRD, B.D.



**T**HE relative position which the Presbyterian Church holds in the West, in numbers, wealth and moral influence, makes it impossible for her to turn back in the work to which she has put her hand. This work is now presenting opportunities which may well fire the enthusiasm and stimulate the liberality of any body of men who aim at the development of a healthy and sturdy patriotism, not to speak of the extension of Christ's kingdom. Accordingly, I take advantage with readiness, of an invitation to write about this work, in the firm conviction that the church is ready to help, if the facts are placed before her, and her attention is held to the need—a need which the Westerner has thrust upon his sight whenever he lifts his eyes to behold the religious horizon. Allow me to speak of the work done during the past summer. I shall go no further back than this; and, indeed, it is not possible to give an adequate sketch even of this limited period, partly because so much has been done, and partly because so much of this has not yet been recorded. For the matter of that, a great deal of it never will be recorded, for it is a characteristic of the Home Missionary that he does not magnify his office, indeed he is almost disposed to disparage it, and, when asked to give some account of his work, he is apt to declare that there is nothing to write about. What to the unaccustomed eye is interesting, or pathetic, or humorous, has become to him, because he has seen it so often, a mere matter of course. It is, in his opinion, only the expected that happens. Without note or comment, therefore, I pass by the unostentatious but unwearied labors of the vast majority of our home missionaries in the West. The lives of these men teem with deeds of unselfishness and heroic devotion which would afford material for thrilling stories, if they would but allow any one to tell them. One, for instance, in a railway mission, held an average of five meetings per week, each in a different place, and did his travelling on daily trains, which passed east and west only between the hours of midnight and breakfast time; one took hammer and saw in hand, and helped to build a church; another taught a day school dur-

ing the week in a needy neighborhood. In no less than six languages have these men, during the past summer, advocated the claims of truth and righteousness, and presented, as the supreme motive, a Saviour's love.

One of the noticeable features, in the recent development of Presbyterianism, has been its progress in the cities, especially in Victoria and Winnipeg. In the former a new congregation was organized in the James Bay district of the city, and the Rev. P. McF. Macleod placed in charge of it. In addition, three suburban mission stations, in which services were carried on last winter by a student, have been organized into a congregation, under the Rev. R. G. Murison, B.A. They are beginning to reflect, as congregations so often do, the personality of their pastor, and, in the titles they bear, hint at a favorite study of Mr. Murison's. Their names are St. Columbas, St. Aidan's and St. Ninian's. It is only fair to say that growth like this does not prevail everywhere on the Pacific coast and that the two suburban congregations in New Westminster, which, perhaps prematurely, entered upon an independent existence two years ago, have felt constrained to combine their forces again. But New Westminster, whose growth during the past decade was phenomenally rapid has felt the recent hard times with corresponding acuteness.

In Winnipeg the West End congregation, a child of Knox Church, and Point Douglas, a child of St. Andrew's Church, have been recently organized, and, still more recently, each has reached fuller equipment, in the installation of an ordained pastor. Mr. C. W. Gordon entered upon his duties at the West End in August, and Mr. Richmond was ordained at Point Douglas in October. In addition to these evidences of advance in Winnipeg, the New Westminster church edifice, which has a seating capacity of nine-hundred, was opened for worship in August. The new St. Andrew's, which will seat eleven hundred, is to be ready for occupation in December. Knox Church has added improvements which cost \$6,000, and the West End has erected an addition which doubles its seating capacity. To any one acquainted with the circumstances of the city, these lavish evidences of a forward movement are out of all proportion to the recent increase of population, real as that has been. One is forced to the conclusion that, for several preceding years, Presbyterianism had not kept pace with civic progress, a conclusion which is borne out by the census returns. These indicate that, in the decade between 1881 and 1891, the Presbyterians of Winnipeg increased only 151 per cent. whereas the Presbyterians of Manitoba, exclusive of Winnipeg, increased 177 per cent. There need be no fear that the very decided increase of the past summer indicates a rate of development not warranted by the population. The work that can be charged against us is that we are trying, in one summer, both to make up for past laxity and to keep pace with present progress.

The Church in the North-west has made a more general and vigorous effort than in any previous year to carry the gospel to the foreign population within its borders. Our work among the Icelanders has been going on for half-a-dozen years, but until last spring it was confined to the city of Winnipeg, where the work was begun by that good and devoted man, Jonas Johnson, and since his death has been carried on by his like-minded brother. Six months ago two young Icelanders, who are in training for the ministry, were sent out as missionaries among the colonies of their own people, which are scattered throughout Manitoba. These Icelandic colonists are an industrious and thrifty people. They are intelligent, too, and the proportion of illiterates among them is smaller than among their compatriots of Canadian birth. They are Protestants of the Lutheran faith, but settlements of from a hundred to a hundred and fifty souls, after being for five or six years destitute of regular religious services of any kind, welcome our missionaries who are able to speak their own language, and a wide-open door is presented to the church which is prepared to enter in with a simple presentation of gospel truth and a sympathetic treatment of such aspects of it as are especially dear to these people.

The Rev. C. O. Hofstrand has, with the assistance of the Home Mission Committee, been carrying on good work for the past summer among his Scandinavian fellow countrymen, Swedish, Norwegian and Danish, who are scattered, mainly in three groups, in the eastern part of Assiniboia. There are more than a hundred families all told, but the two main groups are ninety miles apart, and the third is fifty miles still further distant. They are all under the care of one missionary, and his work is, consequently, very laborious, but he finds himself abundantly rewarded in the pleasure with which the people welcome him, and attend his services. His visit to New Denmark, where there are thirty families, afforded the only opportunity which these people had enjoyed for four years of hearing the gospel. "They wept for joy," he says, and their cry was, "Come over and

help us; come again, soon." Similar work is being carried on among a more recently established colony of Hungarians, near Yorkton, by the Rev. John Kovacs, and among a colony of Germans, west of Edmonton, by a German speaking student. These people are already Protestants, and welcome gladly such service as we are able to offer to them. They form a considerable element, and an increasing element, in our population, and, to say nothing of the blessing it will be to them, if we keep up and develop their religious life we must, in self-defence, seek to neutralize what otherwise is likely to become a menace to Sabbath-keeping, to morality and even to good government. An instance of the danger that lies in neglected duty is to be found in the character of much of the immigration which is now flowing into Northern Alberta from the Western States, especially from Nebraska and Washington. Church-going in some communities is almost unknown. The Sabbath is used for sport, or, in a busy season, for work, and there is an ignorance of Bible truth sadly out of keeping with the vaunted Western intelligence. The student, or other missionary, has up hill work indeed, if his lot is cast among such Westerners. Still more arduous is the work and still less cordial is the welcome of the ambassador who is sent to carry the glad tidings among the Mormons who have established themselves in Southern Alberta. This work was undertaken a year ago, and the benefits are enjoyed also by scattered settlers who are adjacent to the Mormon colony.

But our work consists not only in trying to overtake the needs of the heterogeneous elements which are now crowding in, and which, in the future, are to make up our Canadian nationality. We must do something for those of our own people who have been hitherto neglected. The most striking example of work of this class within recent months has been the visit of Mr. G. A. Wilson to the Cariboo country in Northern British Columbia. He found a widely scattered population of more than three thousand souls almost entirely destitute of religious ordinances. The main industry is mining, but there is, here and there, a little ranching. There have been a few people in the country for a long time, but the number increased slowly on account of the difficulty of reaching it. Recent developments in hydraulic mining, have given a new importance to the region; the population is now advancing rapidly, and the need of a missionary which was acutely enough felt before, is now much more clamant. Mr. Wilson travelled the main Cariboo highway for 200 miles without finding a resident missionary. The responsibility for such a state of things rests with our church, for the majority are Presbyterians, and practically all are willing to unite in support of a Presbyterian missionary. One veteran was met, who had been in the country for twenty-seven years, and now saw a missionary of his own church for the first time. Another, with whom Mr. Wilson spent a night, asked, as he was leaving in the morning, if he could change a ten dollar bill, giving in return a five, "for," said he, "it is worth five dollars to see a Presbyterian minister once more."

The most noticeable progress of the summer has followed the line of the largest immigration, from the Red Deer River northward to Edmonton, and eastward along the Saskatchewan. The difference between the present and the past is seen in the fact, that where, ten years ago, I carried on the church's work alone, there were, last summer, eight missionaries, and next year more will be needed.

Our church will not dare to neglect these calls, which come alike from scattered members of our own communion, and from other nationalities, spiritually destitute. Let those who are now fighting alone in the outposts be supported by our sympathy and our money, and let reinforcements be sent such as will adequately overtake a work for which the Presbyterian church, more than any other, is responsible.

Winnipeg.

The Governor of St. Petersburg is teaching temperance by a new method, which may properly be called Wahl's Object Lessons. Under a general order he issues a "peremptory notice" that any and all persons found upon the streets in a disorderly or intoxicated condition shall have their names and addresses printed on large posters and publicly displayed in the official journal. On one of these lists of 127 names all classes in society are found represented, nearly one-half of them being women. In executing this order General Wahl is inexorable. No privileged persons are exempted from this punishment.

The Fifth Avenue Presbyterian Church, of New York, of which the Rev. John Hall, D.D., is the pastor, supports three large missions in the city, with ministers who devote themselves to special work among the poor. In these missions they have Sunday Schools for the children, sewing classes for the girls, and training schools for the boys. This church is also erecting, at a cost of \$100,000, another mission building in a destitute part of the city.

Written for THE CANADA PRESBYTERIAN.

## SHOULD LAYMEN ADMINISTER SACRAMENTS?

BY REV. JOHN BURTON, B.D.



ACCORDING to an article in the last issue of THE CANADA PRESBYTERIAN an interesting question of church order has been before the Presbytery of Montreal. So far as the thorough consideration of the matter is concerned, it could not be in abler hands; and the writer does not presume to indicate to the brethren of that Presbytery any line either of research or of action; only, as one among the many points on which his regard for the traditions of his fathers has been rather rudely shaken, he has an interest in the discussion, and some convictions therein have been reached, which, since the question has been raised, may have more than a personal interest and value. He therefore ventures upon this article.

For years the church has recognized and employed what may for brevity's sake be called "lay preaching," but has never recognized the right of the laity to administer the ordinances, either of Baptism or of the Lord's Supper. I am not convinced that the inconveniences of the restriction have been greater than the good which has been gained by the enforced visit of ministers to all parts of the mission field to dispense the communion and the rite of baptism. The personal contact of so many pastors appointed by Presbytery to dispense ordinances has done much towards keeping alive interest in the home mission work. Nor do I think that the prestige given to ministerial standing by the restriction is without its value. If the ministry is to be held as a divine institution there is need in this day of democratic individualism to emphasize its importance. On these lines the question has little interest for me. Its real importance lies in the deeper question whether we are not in this matter sacerdotalists regarding the ordinances in question, and neglectful in a great measure of the manifest requirements of preaching the Word as embodied, e.g., in such injunctions as we find in 1 Tim. iii. 6; v. 22; Tit. i. 9—in other words, whether we have not bound fast the sacraments, which at most are but signs and seals of covenant blessings, and played fast and loose with the rightly dividing of the Word of truth. The Christian church to day is suffering more from consecrated ignorance in presentation of divine truth than from any supposed irregularity in the dispensation of the sacraments. The crass pessimism, which is being put forth as gospel truth in many quarters, and the false sentiment that the Holy Spirit is more honored as it works through ignorance, than through scholarship, is doing more to foster agnosticism and intensely indifference than all of Col. Ingersoll's school or the extravagances of the critics.

I well remember dropping in suddenly upon a week night meeting in a church where a worthy elder was presiding. I declined the courteous invitation to take the lead, knowing the friend had come prepared, and contented myself with a few words after his excellent and devout exposition. The time came for closing, a brief prayer by my friend and the benediction. Why did he not ask me to pronounce the latter? Was it my sense of ministerial dignity that was hurt, or was there a wrong committed that made me shrink from the benediction pronounced by a lay man? I pondered—"The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture." The apostolic benediction was the "yours truly" of the apostle's letters. What is to prevent any honest soul from uttering the same? Church order is a good thing, and is not to be either lightly esteemed or needlessly broken; but it is not necessarily a matter of faith; nor must its traditional authority in any way be allowed to hinder the spread of the good tidings of great joy to all people. Similarly, in the dispensation of the sacraments, as the question has presented itself to me, very much can be said for our present church order, but it is church order and not New Testament precept; and we must not retain the sacerdotal sentiment that some invisible grace is given by the laying on of the hands of the Presbytery whereby the sacraments are rendered more efficacious. We ought the rather to "go over our fundamentals" and thoroughly understand that New Testament church order demands, as ordination requisites, ability to teach, wisdom to rule, and power rightly to divide the Word of truth. We can, in my judgment, better allow a company of brethren to assemble and break bread together, passing round the sacramental cup, than to encourage immature dogmatism in the pulpit, or a crazed pietism which an old pastor once described as *evan-jelly-cal*. The pastoral epistles will still prove our surest guide in all questions concerning those functions which pertain especially to the official relations, and a determined return to them, let our traditions suffer as they may, will be the best adaptation of our church and work to the pressing needs of the times.

## Christian Endeavor.

### THANKSGIVING AND THANKSLIVING.

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

Nov. 25—Eph. v. 15-20

Paul advised the Ephesians to give thanks to God always for all things. This advice came with good grace from him because he practised what he preached. His great heart was always grateful, and very often did he express his gratitude. When he was a prisoner on his way to Rome, some friends came to meet him at the Appii Forum, and when he saw them he thanked God (Acts xxviii. 15). When he was lying, a captive, in a foul, gloomy dungeon, at Philippi, he and his companion, Silas, made the walls of the old prison resound at the hour of midnight with the song of thanksgiving (Acts xvi. 25). Often in his private devotions he gave utterance to the thankful feelings in his heart (Rom. i. 8; 1 Cor. i. 4; Phil. i. 3; 1 Thess. ii. 13; 2 Thess. i. 3; Philem. 4).

Looking at the text, we see that he urges us to give thanks for all things. We should be grateful, and we should express our gratitude for health, for strength, for raiment, for food, for civil and religious liberty. We should bless God for His word, for the privilege of carrying everything to Him in prayer, for the gift of His Son, and for the guidance of the Holy Spirit.

Should we be thankful for afflictions, for reverses, for trials and troubles? Yes, for even though these things may wear a forbidding look, they are sent in love and are intended for our good. When they come we have reason to believe that God is dealing with us as with children. If we can look back and thank our parents for the discipline we received at home, we ought also to thank God for our chastisements for they are intended for our profit (Heb. xii. 10). We are to thank God for all things, and since we are assured that, notwithstanding appearances to the contrary, all things are working together for our good, we should not fail to express our gratitude for even those things which at first are somewhat distasteful. David said, "I will bless the Lord at all times," and yet there were certainly times in his life when almost everything seemed to be against him. Though the prospect before Daniel, at one period of his life in Babylon, was anything but inviting, yet he continued to pray and give thanks as he had always done (Dan. vi. 10). The true believer should be able to say:—

Glory to Thee for all the grace  
I have not tasted yet.  
Glory to Thee for strength withheld,  
For want and weakness known,  
And the fear that drives me to Thyself  
For what is most my own.

Observe also that we are to give thanks *always*. Dr. Hodge says, "This is not a duty to be performed once for all, nor merely when new mercies are received; but always, because we are under obligations for temporal and spiritual good already received, which call for perpetual acknowledgement." We should give thanks always because not only is it seemly so to do, but it is also a condition of receiving greater and better blessings in the future. McCheyne, in his remarkable sermon on "Thanksgiving Obtains the spirit," made use of this very striking language: "My dear flock, I am deeply persuaded that there will be no full, soul-filling, heart-ravishing, heart-satisfying out-pouring of the spirit of God till there be more praise and thanking the Lord."

The topic very appropriately connects thanksgiving with thanksgiving. The two should always go hand in hand—indeed, it has been said that thanksgiving is the best thanksgiving. A man at family prayer may recount many of God's mercies and may appear to be truly grateful for them; he may attend church and join very heartily in singing songs of thanksgiving to God, but if he be often heard uttering complaints about hard times or about his troubles, and if he often finds fault with those around him, his professions of gratitude count for very little. Let us show our thankfulness by speaking sometimes of our blessings, by recounting the many kindnesses we have received along the journey of life, and by doing what we can to make the lives of others happy.

The *New York Evangelist* urges pastors to preach series of sermons on the Christian Endeavor pledge. Such a series of sermons, the editor thinks, would arouse the entire church, and would be especially effective if they came in response to a request from the Endeavorers themselves.

A Sunday-school superintendent of Birkenhead, England, testifies that he has never lacked a volunteer teacher for a class. He has only to appeal to the Christian Endeavor Society, and the need is supplied. Bravo!

Mr. Moody says that it is better for a man to get ten men to work than for that man to do the work of ten men.

The *Golden Rule* says: To think you are a genius and work, is better than to be a genius and not work.



Written for THE CANADA PRESBYTERIAN

## THE BAY OF FUNDY TIDES.

BY CHRISTINA ROSS FRAME

The low, bare flats at ebb tide, the rush of the sea at flood, Through inlet and creek and river, from dyke to upland wood.  
J. J. Whittier.



THE people of this Dominion, from Atlantic to Pacific, keep one day in the three hundred and sixty-five, as a day of thanksgiving for the plentiful harvest that has been gathered in by land and by sea, for freedom from pestilence, "for the breezes and the sunshine, and soft refreshing rain," for home and friends and for all other mercies and blessings that have crowned the year. All alike over our wide country, the dwellers on the shores of the mighty river, the great lakes, the broad plains of the west, and on ocean shores, unite in the observance of the honoured festival. In this Province down by the sea, the fishermen's schooners lie at anchor in the Atlantic coves and harbours; their season's work on the Labrador shore and the Banks is over. On the Bay of Fundy coast the "sunshine of St. Eulalie" has lingered on the orchards, ripening apples and pears, whose mellow fragrance now perfumes farmhouse garrets and cellars. The magical touch of nature has deepened the colour of the red-sandstone cliffs to a warmer, richer tone. On these quiet, dreamy days, the tide roils heavily and sadly against the dykes, and the wide extent of marshland wears endless, varying tints of olive, grey green and brown. Autumnal sounds float from the barns on the hills, and mingle with the voices of the farmers at their ploughing and mudding, while the merry whistle of the char boy, as he drives the cattle home from the marshes, resounds with shrill distinctness through the quiet air.

On the Bay of Fundy and its tributary bays, the short grey days of late autumn, and early winter, are full of life and activity for the farmers. A local industry known as "mudding," is then at its height. All day long, except for the time at high water, when the mudding places are covered by the tide, teams are moving to and fro, between the farms and the beach. This mud, with its wonderful fertilizing properties, is of a chocolate colour, soft and shiny, free from coarse sand and pebbles, and of a consistency that permits its being spaded in blocks, and carried away in carts in autumn, and sleds in winter. The loads are placed at regular intervals on ploughed fields, and grass land, and are left for winter's frost to pulverize. In the spring they are scattered over the fields.

At low water, the bed of the Bay consisting of immense flats of mud and silt is exposed. At flood tide the "bore," sweeping onward with resistless force, covers the flats, and, digging into the soft mud, comes laden with it to the banks of the creeks, and the stretches of low ground at the head of the bays, which branch from the Bay of Fundy, there it is deposited little by little, at every flood tide.

Slowly, but steadily, the surface rises; at first covered twice in twenty-four hours by the tide; gradually it is built up until only the spring or fortnightly high tides cover it. As time goes on, sage, goose-tongue, and other coarse salt grasses take root, and bind the soil firmly together. Man now comes to the assistance of nature, and, with labour incessant, raises "dykes which shut out the turbulent tides." These dykes are banks of earth from eight to twelve feet in height, the inclined sides being carefully sodded. The creeks which flow through the dyke-land are guarded by strong sluices or aboteaux. The French, who were the earliest settlers on the Bay, built the first running dykes, and enclosed the marshland, in preference to clearing the forests. Many of their dykes, broken at the time of the expulsion in 1755, may yet be traced through the marshes. The soil reclaimed from the sea is very fertile, and, by keeping it drained, abundant crops of hay may be grown for years. The Onslow and Cumberland marshes, and Grand Pre, are famed throughout the length and breadth of the Province for their fertility.

On the Atlantic coast, at new moon, and full moon, the tides rise about eight feet. During the same periods, the tides rise at the mouth of the Bay of Fundy twenty feet, and, farther on, in the narrow bays of Shepody, Cumberland and Cobequid, there is a difference between high and low water of from fifty to sixty feet. To those who view for the first time the rushing and outpouring of the flood of waters in these abnormal tides the scene is very impressive. During ebb tide, the water in Cobequid Bay runs out, until only a channel like a broad river is left, and the bottom of the Bay, with its vast mud flats and quick-sands, is in full view. The higher flats are hard and dry, with here and there shallow pools in which unwary shad or salmon have been left by the receding tide.

In the long ago, when the Shubenacadie River was the principal Micmac highway through the Province, the Indians would come down in great numbers, in their canoes, and encamp on their shore. They knew of the finny treasures to be found on the flats, and, during the months of early summer, they speared shad and salmon, and feasted with Indian prodigality. Years passed away, and "another race, with other customs and language," settled on the Bay. Their French allies had been driven away, but the redmen still clung to the traditions of their fathers, and yearly visited the fishing grounds. This once powerful tribe has now dwindled to a mere handful, but the remembrance of the past has been kept green by the few that remain, and a Louis, or Noel Paul, comes down in our time to build the fishing camp, on ground that was once the head quarters of his ancestor, Louis Paul, the fierce warrior chief of the Shubenacadie.

The farmers form joint stock companies, and build wiers of brushwood on the beaches. Fish, especially shad, which used to come up the Bay in great numbers, are entangled in the wiers, and gathered at low water in carts.

A south or south-west wind increases the height of the "bore," as the first great rush of the tide is called, and for two and a half hours the water pours in until the flats and sands are covered deep enough to float the navies of the world. For a few moments at high water the tide is stationary. Then the ebb sets out, and, in a short time, the bed of the Bay is again laid bare. Twice in twenty-four hours this phenomena is repeated, but familiarity does not excite contempt in those who daily watch its wild rushing waters, and treacherous currents, for "only those who brave its danger comprehend its mystery." The dykes give security to the marshes. Occasionally a breach is made by an extraordinary high tide, but the farmers are on the alert for such an accident, and by working night and day it is speedily repaired. Once only, in the history of this fair Acadian land, has the tide carried away all barriers, and, sweeping through marshes and low-lying villages, brought death and destruction in its train. This great inundation known as the "Saxby tide," occurred on the 5th of October, 1869. During the summer, Lieut. Saxby, R.N., in a letter to one of the London newspapers, predicted a great tidal wave for that date. The letter was copied into Halifax papers, and commented on in much the same spirit as predicted weather calamities are received to-day.

Lieut. Saxby's reasons for his dire prediction, were set forth in the letter, of which the following paragraph is the conclusion. "On October 5th, 1869, the moon will be at that part of her orbit which is nearest the earth. Her attraction will, therefore," be at its maximum force. At noon of the same day the moon will be on the earth's equator, a circumstance which never occurs without marked atmospheric changes, and at 2 p.m. of the same day lines drawn from the earth's centre would cut the sun and moon in the same arc of right ascension (the moon's attraction and the sun's attraction will, therefore, be acting in the same direction); in other words, the new moon will be on the earth's equator when in perigee, and nothing more threatening can occur."

On the Bay shores the warning was almost unheeded. The dykes had been pronounced in good condition by the dyke commissioners; cattle were feeding by hundreds on the rich aftermath of the marshes. Hay, which overflowing barns could not receive, was stacked near the dykes, and a feeling of autumnal peace and security prevailed. The day preceding the great tide was dull and gloomy; towards evening the sun shone through the sullen clouds, in a flash of ghastly greenish white light, which fell in patches on the prune coloured flats, touched the cliffs with uncanny brightness, and disappeared. The night was intensely dark. Rain came in heavy squalls, and the wind, which, in the early evening, blew in fitful gusts, became later a terrific hurricane from the south-west. Trees were stripped of their branches and torn out by the roots, buildings came crashing down, and at midnight the southern sky was lighted by a brilliant meteor.

In every village and shore farm the people were now awake, waiting in terror for the advancing tide. About 1 a.m., a rushing, booming noise was heard above the fury of the gale. The air trembled with the roaring of many waters, the flood gates were loosed, dykes went out like straws, and the tide, rushing over the land, undid, in a few moments, the patient work of a century. Day broke on a scene of desolation. All the lowlands were under water, houses were moved from their foundations, fences, trees, and barns were down, immense holes were torn in the marshes, and on the upper reaches where the sod was firm the water had cut it like a spade and rolled it into heaps. It was estimated that a wall of water four feet higher than the dykes had swept over the land. Drowned cattle, sheep, and horses drifted on the sullen waters, broken boats, timber, and hay-

stacks came ashore miles away from their mooring places. And a schooner bottom up told a sad tale of the terrible night's work.

As reports came in from the counties of Nova Scotia and New Brunswick bordering on the Bay of Fundy, the great extent of the damage was learned. Dykes were everywhere carried away, trees ruined by salt water, and the clean, smooth grass-land covered with debris. In the seaside towns, wharves were washed out, vessels wrecked and driven ashore, and numbers of their unfortunate crews lost.

Slowly the waters subsided. The debris was carted away, and the tedious and expensive work of rebuilding dykes was begun. In many places such a change had been wrought by the forces of nature that entirely new positions had to be selected for the dykes. A quarter of a century has gone by, but the Saxby tide is a well remembered event. Many traces yet remain of its destructive work. And at this Thanksgiving time, the dwellers by the shores where its heavy waters splurged and struggled, have especial cause for gratitude that the barriers man has erected are still holding the tides in check, and that these great phenomena of nature are running steadily in their appointed course.

Halifax, N.S.

Written for THE CANADA PRESBYTERIAN

## THE VALUE OF A CHURCH PAPER.

BY REV. J. A. R. DICKSON, B.D. PH.D.



ONE can over estimate the value of a good, live, cheery, chatty, orthodox paper to a church that spreads itself abroad over an entire continent. That such a medium of communication is absolutely necessary is declared in the fact that every church, however small, has one, and it is found to be simply indispensable. If it is so in a small body, how much more must it be in a large one. It is one of the agencies that no church can do its work efficiently without, in our time.

What is the paper to the church? To ask that question is to open up a broad field of enquiry. Let me only give one or two suggestions of the work it accomplishes, and which, in our regard, are of unspeakable value to the church.

It is a grand unifying force. It helps to create and to keep alive a genuine *esprit de corps*. It is a mighty spiritual bond. By its lettered pages, that coruscate with light, it maintains a clear knowledge of the religious world, of the church, in the minds of its members, and holds them together in a sweet sympathy of soul, and a strong union of action. It contributes far more than we think, or are at times ready to acknowledge, to the accomplishment of the great ends the church has in view. Or, if this is not done, or very imperfectly done, with the help of the church paper, how much less would be accomplished without it? It is only an act of pure justice to give it credit for all it does.

It keeps up a wide-awake interest in all that affects the well-being of the church. Its reports of missionary enterprise, in the form of letters from the Home and Foreign fields; its accounts of College work through the addresses of professors, and the reports of opening and closing exercises; its notices of congregational work, its record of the activities of ministers, its leading articles on church polity, and doctrine and life, its summaries of news, its contributions by ministers and elders on themes of varied nature, all go to form a budget of stimulating material for the families of the congregations. The church paper is the light bearer in the ecclesiastical firmament. Without it, imagine what darkness would obtain!

It is a great educator in all that is distinctive in the church. It advocates the cause of the body to which it belongs in many ways. It emphasizes points that need to be made prominent. It strengthens positions that need to be held firmly. It argues cases with judicial calmness and force. It guides—putting its hand to the helm—in times of storm and danger. It builds up the walls of Jerusalem in periods of quiet and growth. It helps every good cause in the hands of the church with generous devotion.

It does what could not be done by books or pamphlets. How few read these to-day, unless they be cast in the mould of a story like Pansy's or Annie S. Swan's? Only students, earnest and devoted students, read books dealing with ecclesiastical or doctrinal questions to-day. Here then is the special place of a church paper, in short articles or briefer paragraphs it scatters seeds of thought touching many great questions, which thus gain a hearing, and have a chance of being considered, which they never would have with the great majority of people were they locked up in large books.

How many pick up a paper, read a few paragraphs, and lay it down again, to be taken up repeatedly, till it has, at least, been looked over? How many read papers to-day who never read books? Our time is so crowded with duties that hardly any time is available for reading books, unless they be stories that

have a love motor at the heart of them. And so the church paper, lying on the centre table, speaks to all in the home, and is a prime educational force.

It is a connecting link between the heads of departments in church work, and those they wish to reach. It speaks right home to the families. It gets the eye and mind of the lay members of the church. Circulars sent to ministers are too often consigned to the waste basket and so do nothing. The shot the secretary fires through the circular, carried by an envelope and a one cent stamp, too often misses. But let it be fired through the church paper and it hits every time. The church paper costs something, and the subscribers want the value of their money, and so read everything there, and especially the large typed and clear leaded lines of a secretarial communication.

How much does it cost to print and send out circulars to congregations? How much do they accomplish? Would it not be far better to subsidize a church paper to have its help in doing a far more effective work? And would it not be well to ask our church leaders to do what they can to make our church organ more easy to get into every family in the church? A cheap paper can only be had at the cost of a large circulation, and a large advertising patronage. Both of these our church can furnish. And as other churches are moving along the lines of cheapening the price of their paper, and securing for it a large list of subscribers, why should we not do the same? Denominational loyalty should spur us on to this, as the church paper is one of our best helps, our most efficient helps in every good work.

Galt, Ont.

Written for THE CANADA PRESBYTERIAN.

### HOW TO BRING OTHERS TO CHRIST.

BY MISS C THOMPSON, WHITBY.



In the first place, come yourself. You cannot lead another unless you go before him, and in going first you will lead the way. In the next place, so live Christ that the one you would influence will wish to come. "Will Mr. — be in heaven?" asked a little lad of one who was prominent in church circles. "Yes," was the answer. "Then I don't want to go." If that is the impression our life makes, we may talk till we die and we will never win a soul.

On the other hand, we may so reflect the beauty of Christ that our lives will preach more powerfully than the most eloquent sermon. The value of such preaching is beyond estimate, but our best work will be done when lips and life both speak for our Master. It has been sometimes charged against us as Presbyterians that we are dumb on all relating to our Christian life; that we have nothing to say to our fellow-Christians and nothing to those outside. It must be confessed that these charges are not wholly groundless, and that we have too often laid ourselves open to the rebuke of a man of the world. "You Christians don't believe your own creed." "How do you know," was asked. "Because, according to it, I am going to hell and you have never said a word to stop me." It is one of the leading objects of our Endeavor Society to make such a charge impossible against any active member; and to study the question now before us, in all its bearings, is our duty, both as individuals and as societies.

If we would form a link between any sinner and God, we must be in touch with both. Nothing will more surely strike us dumb than to be out of communion with God. It is not enough that we are following Christ. If we follow Him afar off we will be shorn of power. Hence our constant need of the presence of the Holy Spirit working in and through us. When we are "full of the Holy Ghost," does that thought seem irreverent as applied to ourselves? When we are full of the Holy Ghost, and not till then will we be full of "power." And whatever unites us to God will also unite us to those around us. It will fill us with that love for them which is the first necessity to influence over them. We will never influence any one if we are indifferent to him, or without finding a common bond of sympathy. This may be an interest, or a taste, or a sorrow, but something it must be, and from that vantage ground we can lead up higher.

Then if we are to give a helping hand to any one we must find out *where he is*. We may know that he is out of Christ but it is quite useless to offer Christ as a Saviour "to one who does not think he needs him." It is not even enough to know that our friend may be seeking Christ. He may be stumbling over any one of a dozen different hindrances, among which perhaps none is more common with young people than looking for a certain preconceived experience—an expectation which, in the nature of things, is sure to defeat itself. It is impossible in the time at our disposal to give in detail methods of meeting objections and difficulties: it is our duty to search these out, and, by diligent study of the Bible and every source of information within reach, to prepare ourselves to meet them. I would especially empha-

size the importance of Bible study. God honors his own Word, and, if we would be successful workers for Him, we must know it and learn to use it. We must also seek, as indispensably necessary, His guidance and help both for ourselves and for those we would influence. We are called to be "fishers of men" and as such should study in every case the best means to win them.

To bring others to Christ we must *work for one*. It is well to use many opportunities and to sow beside all waters, but unless we concentrate our efforts and give them special aim, they will be largely fruitless. Sharp-shooting is always more effective than an indiscriminate cannonade. What will be the result in our societies if each active member will try, lovingly, persistently, and prayerfully to bring *one soul* to Christ within the next six months? Is that too much to ask? Is it more than Christ has a right to expect from us? If not, let us in this, as in all else, strive, with His help, to do what He would have us do.

Written for THE CANADA PRESBYTERIAN.

### EARLY REMINISCENCES OF QUEEN'S UNIVERSITY, KINGSTON.

BY THE REV. PROFESSOR MOWAT, D.D., KINGSTON.



QUEEN'S University commenced its work in 1842. Why, it may be asked, was it necessary that such an institution should be started? The Scotch settlers in Canada and others of Scotch extraction felt a true and hereditary interest in the matter of education. After the revolution of 1678 the General Assembly of the Church of Scotland never relaxed their efforts till they had established a school in every parish, a high school in every town, and a university in every centre of population. This brought Scotland to the foremost position in educational matters, and the long roll of her sons who have risen to eminence in every region of the globe is the result of this zeal. The educational advantages of the fatherland were greatly missed in Canada especially as regards the higher learning. In 1828 a Royal Charter was obtained for King's College, Toronto, but the provisions of that charter in favour of the Church of England created such dissatisfaction that its authors hesitated for nearly fourteen years to act upon it, till at last the Presbyterians and Methodists resolved to establish universities of their own. In 1839 the Presbyterians of Kingston held a meeting in St. Andrew's Church, at which it was resolved to collect subscriptions for the proposed University. At this meeting Mr. John A. Macdonald, afterwards Sir John, took a prominent part. In 1840 Queen's and Victoria Universities were incorporated by provincial charters, the former being then called the University of Kingston. The following year the promoters of Queen's University petitioned Her Majesty that she should grant them a royal charter in connection with her own name, which request was graciously complied with. Such were the circumstances which led to the foundation of Queen's University. The progress of the University may be marked by its changes of abode. A clapboard frame dwelling house on the North side of Colborne Street was—*gentis incunabula nostra*—its cradle. In the fall of 1842 the University removed to the two story stone building on Princess Street, opposite St. Andrew's Church, but this was found to be too small, and in 1844 the stone dwelling house on the corner of William and Barrie Streets was rented, the two adjoining ones being added in 1847, one for classrooms and the other for a students' boarding house. In these buildings much good work was done, but they were temporary, and since Victoria, Trinity and Toronto Universities had sightly edifices, it was the more necessary that Queen's should have a permanent abode. A suitable home was found in Summerhill, the substantial mansion of the Rev. Archdeacon Stuart, now occupied as residences by the principal and two professors, which, with six and a half acres of ground, was purchased at the very reasonable price of \$24,000 without interest. To meet this expense the professors were required to go to the country for subscriptions, and they met with a hearty response. To this newly acquired property the University removed in 1854, and remained there till 1869, when it made its fourth move to the building erected for the Medical Faculty in 1859 and occupied by them for ten years. The Medical Faculty was established in 1854, but some time afterwards received a charter for themselves constituting, them a distinct body, though still affiliated to Queen's, with the title of the Royal College of Physicians and Surgeons. Between 1869 and 1880 they twice changed their quarters, but in the latter year settled down once more in the building which Queen's erected for them in 1859, and in 1892 they resolved to hold in abeyance their charter as a separate college, and to resume their original relation to Queen's as her Medical Faculty.

The fifth and last removal of Queen's took place in 1880. In 1878 the growing number of students and the confined space of the buildings led Dr. Grant

to inaugurate a scheme to raise \$150,000 for the purpose of increasing the accommodation, enlarging the staff, and establishing an endowment fund. The movement was warmly endorsed. The proposition that the building should be erected by the citizens of Kingston has resulted in the present handsome and commodious structure. The result was due to the indefatigable toil of Principal Grant. "*Si monumentum queris circumspice*." The building stands a record of the Principal's popularity and the generosity of the people of Kingston. Both deserve praise, for without a gallant following a skilful general is helpless. In looking along the vista of the successive forms through which our local habitation has passed in its development from a frame house within a half acre lot to the present stately edifice with its beautiful site and surrounded by a campus of twenty acres, we have much reason for thankfulness and encouragement. The advance in the style and accommodations has only kept pace with the enlargement of the staff of teachers and the roll of students. In the first session there were only two professors and there were never more than seven in Arts and Divinity together till 1878 when Dr. Grant became Principal. From that year the staff has steadily increased until it now numbers fifty-two teachers classified as follows, five of them belonging to more than one faculty: In Arts, 14 professors, 1 assistant and 2 tutors, 17 in all. In Practical Science 5 professor, 1 assistant, 5 lecturers, 1 demonstrator, 1 instructor, 13 in all. In Divinity, 3 professors, 2 lecturers, 5 in all. In Medicine, 13 professors and 4 other teachers, 17 in all. In Law, 6 lecturers.

Besides these 52 University teachers there are in the School of Mining, which is contiguous to the University though not connected with it, 4 professors and 4 lecturers, and in the School of Agriculture, 2 lecturers.

The increase in the number of students is as remarkable as that in the teaching staff. In the first session there were 10 students in Arts and Divinity, 110 in 1878 and 374 in 1893. In the first session of the Medical Faculty there were 23 students, 60 in 1878 and 107 in 1893. The total number registered in all the Faculties last session was 474. This session there is so far (Oct. 29th) an increased attendance in all the Faculties, and the prospect is that the total number to be registered will exceed 500. There have been 1405 graduates since the opening of the University. Of these there have been exclusive of the honorary graduates (LL.D. and D.D.) 657 in Arts (B.A., M.A., B.Sc., Ph.D., D.Sc.), 691 in Medicine (M.D.), 11 in Law (LL.B.), and 19 in Divinity (B.D.). Of the 243 ministers who have studied wholly or partially at Queen's upwards of two-thirds have taken degrees in Arts. Of the first 22 students, those of 1842-3, the following eight are still living: Rev. George Bell, LL.D., Registrar of Queen's; Rev. Thomas Wardrop, D.D., of Guelph; Rev. Angus McColl, of Chatham; Rev. Robert Wallace, of Toronto; Rev. William S. Ball, of Toronto; Rev. Prof. Mowat, D.D., of Queen's; Judge Ross, of Ottawa; O. S. Strange, M.D., of Kingston.

Of the nine professors of Queen's, who held chairs during the first fourteen years of its history, Dr. Williamson alone survives. He is in his 89th year, but his intellect is as bright as ever, and his sight and hearing are unimpaired. He meets his Artronomical class once a week, visits the Observatory daily, often twice a day, and on clear nights spends hours there watching the heavenly bodies. His eight colleagues who have deceased were all able men and successful teachers. Prof. Campbell whose department in Queen's, was Classics, on his return to Scotland, was minister of the Parish of Caputh for a few years, then was appointed professor of Greek in King's College, Aberdeen, and after a short time became principal of the University. He had a wonderful memory and might well be called a walking encyclopæda. He spoke and wrote French with perfect ease and occasionally preached in that language. In the last generation, when the modern languages were not so generally cultivated as they are now, and Latin was the favorite medium of communication between the learned of different European countries, he was one of those to whom the General Assembly of the Church of Scotland entrusted its Latin correspondence with the continental churches. Another of Dr. Williamson's former colleagues was Dr. George, who was Professor of Logic and Philosophy. He was no ordinary man. Both his lectures and his conversation were distinguished by original thought and poetic genius.

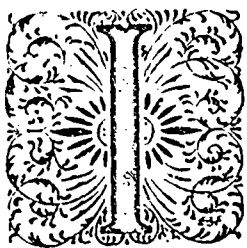
In comparing the early with the present condition of Queen's University we cannot fail to remark the great progress it has made. Every year a step in advance is taken. This year a new faculty, that of Practical Science, has gone into operation. When we reflect how in the past Queen's has expanded its branches and struck deeply its roots amid clouds, sunshine and storm, we see the best reason for believing that it gives presage of a loftier and more vigorous maturity in years to come.

[The larger part of this article, Dr. Mowat modestly informs us, was taken from a paper written by Prof. Williamson D.D.—ED. C. P.]

Written for THE CANADA PRESBYTERIAN.

## THE PHILOSOPHY OF THANKSGIVING.

BY REV. W. L. HERRIDGE, B.D.



It is natural enough that the Government of our country, in assigning reasons for the observance of a day of Thanksgiving, should put emphasis upon those things which by common consent must be regarded as ministering to our comfort and happiness. Under these circumstances, one might hope that the great body of the citizens would find sufficient material for a reverent and grateful holiday. But unless thanksgiving has become an organic function of our nature, with a rational basis for constant exercise, it will be difficult to select a special day which does not seem in some quarters inappropriately called by that name. Even though the crops may be good—and they are seldom good enough to please everyone—the general prosperity will scarcely make a man forget his own private troubles. If our sensations at any given time are to be made the sole test of the propriety of thanksgiving, its indulgence becomes exceedingly precarious. It is simply a question of the emotional barometer. It is suspiciously like selfishness under a pleasant pseudonym; and no one can predict the hour when, at the ebb tide of agreeable feelings, it will be exchanged for decided grumbling.

Now, of course, it is our duty to thank God for the obvious "blessings" of life, and no one ought to find it difficult to do so sincerely. But before thanksgiving can become universal, it must rest upon the apostolic creed that all things work together for good to them that love Him. Nowhere are we taught that the Divine purpose ends with the attainment of our outward prosperity. That may come; and its coming depends in a large measure upon the way we live. But the Father's main care is with ourselves rather than with our surroundings. The best harvest that any land can have is the peaceable fruit of righteousness; the most permanent wealth, true and stalwart character; the noblest industry, the manufacture of men. While, therefore, we are not called to the extreme of stoicism, it would be irrational to gauge the amount of thanksgiving merely by our transient moods and impressions, running it up and down a graduated scale of pleased self-consciousness. Christianity teaches us to repeat the prayer of St. Chrysostom lying in exile, "Thanks be to God for everything!"

For either God cares for us always, or He does not care for us at all. It is impossible to divide life into two hemispheres, one of which is in perpetual darkness. There are desolate homes in our land; there are hearts which are aching with sorrow; there are hopes withered like autumn leaves. Can there be no thanksgiving in these places which is not an irony? Cicero tells us that the atheistic philosopher, Diagoras, when visiting Samothrace, was conducted to the temple whose walls were hung with the votive tablets of those escaped from shipwreck. "Canst thou any longer deny the providence of the gods," it was asked him, "when thou seest all these acknowledgments of their power?" "Ah!" replied Diagoras, "I should like to hear the testimony of those who lie buried beneath the waves." It was a harsh challenge, but one that must be answered before we can know the full measure of thanksgiving. If those have something to say who are delivered from misfortune and death, is there no word of the soothing love of the Father in the hour of most bitter care; are there no immortal voices to tell the story of complete emancipation from evil beyond the gateway of the grave? Scepticism may well postpone its sneer at the alleged caprice of Providence until all the testimony has been gathered in.

There are too many, however, who believe in what Emerson calls "a plustareen Providence," whose main business is to hand over to us whatever we happen to want. The prayer of Jacob at Bethel has been much admired. Jacob says in brief: "If God will bless me and give me just what I desire, I will then build Him an altar, and give Him back a tenth." It is a vow which, while not devoid of a certain measure of piety, reads something like a mercantile transaction, smacking too much of the ledger. Contrast its "canny" caution with the magnificent self-abandonment of Job when he cries, "Though He slay me, yet will I trust in Him," and you see the difference between one man who thinks that the best possessions in the world are the gifts of God, and another who thinks that the best possession is God Himself.

And, however difficult the ideal of Christian thanksgiving may be, if we reject it, there seems little prospect of suggesting a satisfactory substitute. We certainly cannot be governed in the matter by the caprice of the moment. Those whose gratitude is determined simply by the way in which Providence seems to them to contribute to their personal

interests, soon learn to dispense with such acknowledgments, or else retain them only in the form of a solemn mockery. We are not always the best judges of what most merits thanksgiving. We do not see the whole perspective of life, and consequently may have an imperfect idea of the relative importance of things. Though health is a great blessing, it is good sometimes to be afflicted. Though success is pleasant, "sweet are the uses of adversity." Though joy comes like a welcome guest, sorrow has its tasks, not the least of which, it may be, is the production of deeper and more permanent joy, enfolding the sorrow in its restful arms. Sin is the world's only real calamity. For all life's varied experiences, even for the sharp but merciful reminder that sin is an abominable thing, we ought to make every day a day of thanksgiving to a wise and loving God.

And not till we have struck the key-note of true thanksgiving shall we be able rightly to conceive and then fulfil the highest duties of Canadian citizenship. Blessed with a rich and wide-spread territory, with the opportunities for acquiring varied forms of knowledge, with the buoyancy that comes from youth and glowing expectation, with the untold benefits of civil and religious freedom, who can tell what the future of Canada may be if we forget not that it is in our moral forces we must place the chief reliance, in righteousness that we must seek the national exaltation. If we put away from us commercial greed, and social subterfuge, and political impurity; if we boldly essay the true tasks of manhood; if we learn to make our secular life sacred, and our sacred life secular, in that it addresses itself to everything pertaining to the actual advance of Christian civilization, we cannot but enjoy the happiness of that people whose God is the Lord.

And surely we have every incentive not to prove recreant to the noblest duties of patriotism. We are not disheartened, as many older people's are, by the evil deposits of earlier generations. We are not stifled by congested penury, nor locked in a death grapple with communism. There is plenty of room to breathe and grow healthily. Sprung from the loins of heroes, our past annals are full of inspiration. Conscience joins with other voices to bid us do the right. An open Word of Truth sheds radiance on our pathway. And He who is over all summons us as good subjects of our Queen and good soldiers of Jesus Christ to strive together for the highest welfare of our Dominion, so that, while we live, we may watch its advancing tide of prosperity, and, whenever the end comes, may lie down in contented slumber, knowing that throughout the length and breadth of our beloved land, in the tramp of the hosts around us,

"Our God is marching on!"

Ottawa.

Written for THE CANADA PRESBYTERIAN.

## LIGHT AND SHADE

BY MRS. S. E. KENNEDY.

Life is like a pictured landscape  
By some skillful artist made,  
Where the hilltops catch the sunlight  
While the valleys lie in shade.

Well we know the Heavenly Lumber,  
Painting for Eternity,  
Fain would lay upon life's canvas  
Light and shade in harmony.

But with rash and foolish daring  
From the Artist's clever hand,  
Oft we rudely snatch the pencil  
Spoiling what His skill had planned.

Rugged hilltops bathed in sunlight,  
Pleasant valley wrapped in shade—  
Out of such the Master Artist  
Pictures bright of life hath made

## TRUE DEVOTION

"Happy is that people whose God is the Lord."

From ocean unto ocean  
Our land shall own Thee Lord,  
And, filled with true devotion,  
Obey Thy sovereign word.  
Our prairies and our mountains,  
Forest and fertile field,  
Our rivers, lakes and fountains,  
To Thee shall tribute yield.

Our Saviour King, defend us,  
And guide where we should go.  
Forth with Thy message send us,  
Thy love and light to show:  
Till, fired with true devotion,  
Enkindled by Thy Word,  
From ocean unto ocean  
Our land shall own Thee Lord.

We are wont to think of India as one great empire entirely under English authority. There are, however, 693 native states, ruled by Indian or Mohammedan princes, all of them, however, being subordinate to English rulers.

Written for THE CANADA PRESBYTERIAN.

## REASONS FOR THANKFULNESS IN THE WEST.

BY REV. CHAS. M'KILLOP, B.A.



UMAN nature is as prone to murmur on the prairie as in the wilderness, while the spirit of content may sing its thanksgivings on the banks of the Saskatchewan as within the walls of Jerusalem. Too often, alas, do growls of discontent from us arise to displease the Lord; too seldom do our souls arise to magnify and praise Him. But nearly always and everywhere is it thus. In this the West differs not from the East. Mankind is ever ready to keep an open eye for the seeming evil; too ready to be blind to the manifest good.

Our Northwest is not a paradise, neither is it a pandemonium. It is simply a portion of our fair Dominion, where we have peculiar advantages, offset by peculiar difficulties, it may be even by peculiar privations. Hardships there are many, but in what new country are they absent? The pioneer of Ontario was not conquered by its forest, neither does his sons stand appalled on the prairie. Here, too, the forces of nature will be conquered and brought into subjection to man. In overcoming these obstacles noble elements of character are developed, and we become stronger after every victory. Such training produces neither cowards nor laggards. On the whole we Nor' Westers are proud of our heritage, and are thankful to God that he permits us, the forerunners of myriads, to stand as hosts to welcome the stranger from every land.

An unfailing source of gratitude we have in the fact that everywhere law and order prevail. The arm of justice is quick and powerful and inspires respect. The grosser forms of crime, for a territory so lately organized, are infrequent. Judge Lynch has never set up his court here. The desperado, so well known to the people of the United States, does not flourish amongst our law abiding population. Our climate seems not to agree with his constitution and we are not sorry.

In some quarters in the east there still seems to linger a lurking dread that the Red man may some day arise in his might and hang our scalps in his Tepee. But rest assured the days of serious Indian warfare are gone forever. Not only have we in the presence of the mounted police a sufficient guarantee for the good behaviour of these tribes, but we have a far surer pledge in the fact that the wise policy of the Canadian Government is fast gaining their lasting friendship, and gradually leading them into the ranks of good citizenship. When we contemplate the horrible massacres perpetrated by race hatred within the borders of the United States, we feel devoutly thankful to God for the happy condition of affairs within the limits of our own country.

Many of us at times are inclined to criticise our immigration bureau for its slowness and want of success in securing people to fill up our empty plains. Yet reflection sees some good even in this. We are not overwhelmed by masses of godless populations whose spiritual wants we could not possibly supply. We are anxious to have immigrants, but quality rather than quantity should be our aim. Hitherto we have had little to complain of in this matter of quality, and the various church organizations have been able to keep well abreast of their work.

Without doubt the Christians of the Eastern provinces of our Dominion, and especially those of Ontario, are bearing on their hearts the spiritual wants of our people. The gospel is preached everywhere through the abounding liberality of the churches; and without wishing to make invidious comparisons, the Presbyterian Church deserves especially well of the West. For it has poured in men and money without stint as men and money were needed. We have many reasons for believing that Presbyterianism is now well entrenched for good in most of our prairie communities, and firmly will it remain, unless, by gross negligence on our part, we let slip our many opportunities for doing good.

In common with our fellow countrymen we rejoice that Canada has so well weathered the financial storms of the past year so that we have comparative plenty and prosperity. We are supremely thankful for preservation from the horrors of war, and the ravages of decimating plague. We are glad of the blessings of our age and empire, the spread of commerce and enlightenment, the progress of discovery and invention. But gladder should we be in the possession of a common salvation and a common Saviour who is able to save in the East and the West all those who come unto Him. We glory in our boundless grassy plains with their ever increasing flocks and herds, in our noble rivers, and healthful climate. We boast of the fertility of our soil, and the variety and richness of our mines. But more should we glory in the cross of Christ, and make our boast in the love of God. While scanning our many temporal mercies, let us all East and West unite in thanking God for His unspeakable gift.

The Manse, Lethbridge.

## Missionary World.

### HOME MISSIONS.

"Beginning at Jerusalem,"  
O Christ, we need Thy call,  
Here in this fair God-given land,  
To tell thy love to all.

The land is Thine, and Thine should be  
All they that dwell therein;  
Grant us the glorious right for Thee  
To lead, and guide, and win.

"Whither the tribes come up," from all  
The wide earth's surface o'er,  
They gather, led by Thy wise hand,  
And enter at our door.

Then sound a royal welcome forth  
O Church! Arise and give  
Shelter and food, the bread of life,  
That those who come may live

'Twixt them and evil stretch thy arm,  
Beat back the hosts of sin,  
And lead to heaven's door, where Christ  
Waiteth to let them in

For God and home and fellow-men  
O Church, rise in thy might!  
Be strong to dare, be swift to do,  
Improve thy day aright! —Anon

### CHINESE WORK IN BRITISH COLUMBIA.

The following interesting letter handed us by the Rev. R. P. MacKay, Foreign Mission Secretary, gives a clear idea of one phase of Chinese work, and of one important industry in British Columbia in which they are employed:—

On Tuesday evening I returned from my visit, of more than three weeks, to the salmon canneries on the Fraser River, and now hasten to give you some account of my trip.

As soon as the month of July came in we noticed that the attendance at our school fell off at once, so that the average, which had been forty-six for April and May, and thirty-two for June, fell to about twenty, thus making plain to us that many of our pupils, as well as great numbers of other Chinamen, were leaving the city for the canneries and other places, seeking work.

The Rev. Jas. Buchanan, of Richmond Church, Eburne, had invited Mr. Winchester to visit his parish to see if something could not be done for the Chinamen who work in the canneries during the summer months. Mr. Winchester asked me to go, so on the 13th of July I went to Vancouver, where I spent a few days helping in our school there. The school was suffering from the exodus of Chinamen, so that while there were plenty of teachers there were but few pupils, in consequence of which the teachers have since closed the school for two months.

The Rev. Jas. Buchanan has a nice church and congregation at Eburne, six miles from Vancouver by road. The manse is just behind the church, and there he and his good wife made me heartily welcome while I visited the four canneries within a radius of three or four miles from the manse.

The packing of the salmon is a very interesting process, and the managers of the various canneries are very kind and polite in showing and explaining the different parts of the work.

For my work the best time to visit the canneries was in the evenings and on Sundays, when the Chinamen were not working, except as they washed and mended their clothes, or played games of chess, dominoes, cards and "sam-sam," or nine-men's morris. At almost every one of the twenty-four canneries that I visited, I found a large number of Chinamen who knew me, and not a few whom I recognized as pupils of our school in Victoria.

At Steveston, on Lulu Island, six miles from Eburne, there are ten canneries on a strip of the Fraser River bank not more than a mile and a quarter long. Here I stayed several days and had some good meetings, particularly on one evening when the two Methodist Chinese preachers came over from Vancouver and we all three invaded the Chinese quarter, and sang and preached for about an hour and a half. What a crowd of Chinamen, Indians and white men gathered round us! So much so that Mr. Chan said, "Perhaps this may stir up some of the white men, even though they did not understand what we said."

At and about Ladner's Landing, I visited nine canneries, finding, as before, good audiences of attentive listeners. One morning I spent more than two hours talking to a crowd of Chinamen in a store. They thought that the teaching of Jesus was good. "But," said one, "you cannot make us believe that there are no demons (ghosts). We know there are. We have seen them, and though you should kill us we would still believe in them." Oh! the appalling ignorance and superstition there is brought to light by a two-hour conversation with a group of heathen

Chinamen! Could Christian people but realize it, surely they would obey our Master's command with more earnestness.

At New Westminster, the Chinese school is going on quietly with a few pupils and an earnest band of teachers.

Mr. Winchester came up to Eburne for a few days, and while we were there Mr. Buchanan suggested a plan whereby work may be carried on among the Chinamen in the canneries every summer and the expense of the missionary's board and lodging be met by his congregation. We spent half a day visiting among the members of Richmond Church, explaining Mr. Buchanan's plan, and all expressed themselves as much pleased with the idea and promised to help carry it out.

On Tuesday evening, July 31st, a meeting preparatory to the communion was held, at which Mr. Winchester and I tried to present the cause of missions and the privilege of the servants of God to help in the work so near the heart of our Lord. After we had spoken, Mr. Buchanan explained his plan to the people. There were more than forty present, which we thought was a good congregation for a small country place in hay making time.

There are about three thousand Chinamen engaged in the salmon canneries for about two months every summer, so that we can probably reach more there than any where else during that time.

There are also a large number of Japanese; Indians and foreigners, from the various nations of Europe, engaged in the fishing business, and we intend to try to do something for these, too, by means of tracts and Christian literature, if friends of the work will provide the funds. I remain, Yours in the Master's service,

C. A. COLMAN.

Victoria, B. C.

A missionary in China says: "If there is anything that lays hold of the people here, it is the simple story of the crucifixion of the Lord Jesus Christ. Not his miracles, nor even his wonderful sayings or teachings, but the old, old story of the cross, of the blood, of the sacrifice, of the satisfaction of Christ in dying for sinners on the tree—that is the power for good in touching the heart and awakening the conscience."

According to the testimony of a lady in India, one of the chief difficulties the missionary meets in that country is the absence of any deep conviction of sin. The same is true in this country, though it may not manifest itself in the same way. It is encouraging to remember that conviction of sin is not our work, but the work of the Holy Ghost. "He shall convince the world of sin."

The shadow of a missionary happened to fall upon a Brahmin, who belonged to the strictest sect, and he at once went to bathe, to wash away the impurity. This man afterward was converted by reading the New Testament, and is now a preacher at the mission, and, what is very remarkable, has married a Christian girl whose parents were outcasts before their conversion.

A Brahmin who had come to a hospital in Ceylon for treatment at first refused to listen to the reading of the Bible, and declared that he was no sinner. But when the first chapter of Romans was read and explained he confessed that in his heart he was sinful. He accepted a copy of the New Testament, and read it with interest.

When the people of Anwa began to accept Christianity, one of the first signs they gave was the asking of God's blessing on every meal. Whoever did not do that was regarded as a heathen. What if that rule should be applied in America?

In Korea the Protestant mission force of foreign workers consists of 26 married men, 14 single men and 18 single ladies, representing the Methodist, Episcopal, Presbyterian and Anglican churches.

The Moravian Church sends out into the foreign field one in sixty of its member, while other Protestant bodies in general give only one in five thousand.

A missionary in Singapore was pleased and surprised to find his church freshly whitewashed. "I did it to thank God," said a new Chinese convert.

The centenary of the London Missionary Society will be celebrated next year by an effort to send out 100 new missionaries.

The rate of growth of the Christians in India is more than double that of the population.

One hundred missionaries were sent to China by the Swedish Lutheran church in 1893.

## Teacher and Scholar.

Dec. 2nd, 1891. } CHRIST'S TESTIMONY TO JOHN. { Luke vii. 27-35.

GOLDEN TEXT.—Luke vii. 27.

Time.—Summer of A.D. 28.

Place.—Somewhere in Galilee.

In this lesson read from verse 18th, and Matthew xi. 2-20. Fix attention upon John, on Jesus and what He said, and the multitudes Jesus spoke to.

Introduction.—This lesson contains John's last message to Jesus. Notice First, the case of John. Accustomed in his youth to a free life in the desert, courageous, lonely, a preacher of righteousness, attracting great crowds, he had been for four months a prisoner in a dungeon, in a lonely castle in a scene of desolation. Alone mostly, suffering in health from his confinement, his ministry ending so soon, apparently a failure, Christ perhaps not assuming the character he expected: although working great miracles, his disciples tell him, yet doing nothing for him, sending no message to cheer and reassure him, he becomes utterly depressed, as other great men have often done in like circumstances. He sent two of his disciples to ask Jesus, "Art thou He that should come, or look we for another?" Here is an example for us in our despondency to flee to Jesus.

The Answer of Jesus.—It was not in so many words, but—v. 21. In that same hour he cured many of their infirmities and of evil-spirits, etc., v. 23rd. He throws John back upon his knowledge of, and faith in the Word of God. What it says would show the words and work predicted of the Messiah to be such as He was doing—Isiah xxxv. 5, 6; lxi. 1-3. So still the evidences of the Gospel and of Christ being from God are in the fulness and freeness of the blessings they bring to men wherever they are made known and obeyed. Men may be mistaken in their expectations of Christ and His Gospel, but this is their true glory, and "Blessed is he," etc.—v. 23.

I. The Testimony of Jesus to John. V. 24-28.—John's messengers gone, Jesus points the multitude to the greatness of his character and the honour of his mission in such a way as to help them to the answer to John's question. It had been much in their minds as well as John's, "Art thou He that should come," etc. Many of them had flocked to John's ministry, and what kind of man had they found him to be? Like a reed shaken with the wind? A weak, fickle, weather-cock sort of a man, shaping his opinions and preaching to suit everybody? Was it to heat such a kind of man they went in crowds? No; such men draw and hold nobody. It would be self-condemnation to run after such an one. Only those of strong and fearless convictions draw and hold men. Was John a soft, luxurious, flattering sycophant that you went to hear him? No; such creatures do not attract men. John was a true, fearless, good man. What was he? A prophet; one who had received a message from God, and delivered that message without fear or favour. They believed him to be a prophet. Yea, I say unto you, and much more than a prophet. Before his birth he was the subject of prophecy—Luke i. 76-79. This is he of whom it is written, v. 27, "Behold," etc. This was his own testimony of himself: "I say unto you"—v. 28. John's message then should be heeded and believed. "On the authority of the older prophets they were looking for the Messiah; on the authority of John they must believe that the Messiah had come, and was even now before them, yea, speaking to them." "And blessed is he," etc. "But he that is least," etc.—v. 28. Great as was John's privilege as the last and greatest of the prophets, the privileges of the least believer under the Gospel, are greater than were his.

II. Application in a Parable V. 29-35. Two different ways of receiving John and his message—v. 29. First, all the people that heard him and the Publicans, justified God, being baptized with the baptism of John. That is, they recognized in John, God's prophet, and in his message, God's sent to them; in the salvation which John preached to them through Jesus, God's salvation; in the doctrines of repentance and forgiveness, the true doctrines of God; and so they were baptized of him. But the Pharisees and lawyers rejected the counsel of God, etc.—v. 30. The upper class, so called, have very often been found against Christ. The opposition of sinful men to God and His Gospel, no matter how high their position in this world, only reacts against themselves; they cannot alter His counsel, or defeat the purposes of His grace.

The parable, v. 31-34. The Lord said, Whereunto then shall I liken the men of this generation, etc. Without entering into detail, notice that the illustration is from a children's game then common, resembling our charades. They were divided into two groups, but the one did not understand, or, through pique and willfulness, as often with children, they would not respond to the other, and nothing which one could do would please the other. So did the men of that generation treat John and Christ and their message, respectively, and so have men often since treated the true followers of Christ. Some are blamed for being too severe, too narrow, gloomy, straight laced. Men don't want, they say, a religion like that. If in the case of others it is presented with a bright, happy and joyous face; a religion like that is not wanted; it is too worldly, it lacks solemnity, it is self-indulgent, pleasure-loving. The explanation is in men's evil hearts which do not love God or true holiness in any way. But—v. 35—wisdom is justified, etc. The divine wisdom of God is justified whether in the ascetic life and stern preaching of John or in the social life and glad and hopeful preaching of Jesus; God's messages and messengers are not all of one kind, or given in one way only. Those who receive them justify or display God's wisdom by accepting them by whomsoever and in whatsoever ways they are sent.

THE CANADA PRESBYTERIAN,

—PUBLISHED BY THE—

Presbyterian Printing & Publishing Co., Ltd.,

AT 5 JORDAN STREET, - TORONTO.

Terms: Two Dollars Per Annum, Payable in Advance

— COMMUNICATIONS SHOULD BE ADDRESSED —

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

## The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, NOVEMBER 21ST, 1894.



WE send out a large number of copies of this issue of THE CANADA PRESBYTERIAN, to friends whose names are not yet on our subscription list, in the hope that not a few will order the paper for the coming year. Two dollars will pay for a new subscriber from this date till January 1896. Arrangements are being made for a large number of special articles during 1895, on highly important topics, from leading ministers and laymen of our church; and the usual departments of the paper—such as "Our Contributors," "Scholar and Teacher," "Christian Endeavor," "Missionary World," "Pastor and People," "Family Circle," and "Our Young Folks"—will all be kept in a high state of efficiency. Subscribers and friends will aid us very much by showing THE CANADA PRESBYTERIAN to parties who do not take it, but whose families would be greatly benefitted by its regular weekly visits. It would be most gratifying to us, as well as exceedingly helpful to the church, if every present subscriber could send us a single new name for their old friend THE CANADA PRESBYTERIAN, and thus double our subscription list by New Year's Day. It can easily be done if our kind readers undertake to help us.

WE heard the other week of a pastor who does his pastoral visitation in a manner not discussed in any symposium we have ever seen. He begins at nine o'clock in the forenoon and visits continuously until six o'clock in the evening.

"HOW much do you pity him in your pocket," said a citizen with a practical turn of mind to a group of sympathizers that had gathered around a man who met with an accident in the street. How grateful are you in your pocket? would be a good question for Thanksgiving Day.

ONE of the most pernicious effects of crookedness in municipal life is the suspicion cast upon men who serve their municipalities honestly. Another most injurious result is the keeping of sensitively honourable men from taking part in municipal affairs. Who can blame a clean man for not making himself an object of suspicion?

OUR beloved Queen has reigned so well and so long that Canadians would willingly do any reasonable thing to please her. It is to be hoped, however, that she will not ask us again to fly our colors at half mast as a mark of respect to a man like the late Czar of Russia. As a matter of fact none but the veriest tuft hunters in the country have any respect for the deceased autocrat.

ONE of the reasons why it is difficult to make some Canadians grateful, is that they never compare Canada with other countries. How many countries are there in the world to-day that taken all in all are better to live in than Canada. In how many have such a large number of poor men made homes for themselves. In how many do such a small number lack bread. In what country have the young a better chance to make a good start in life.

MR. MOODY'S meetings, which have been from the first very largely attended, keep up their interest and increase in usefulness. The great Evangelist, we understand, remains in the city to the end of the week to continue the good work; and we trust the last week may be, and we have no doubt it will be the best, the most productive of spiritual results in the quickening of Christians and in bringing the unsaved to Christ.

ARE the people of Ontario losing the manliness and self-reliance that characterized their forefathers? How do you otherwise account for the strong and ever increasing tendency to depend on legislations for help. Society is honey-combed with organizations of one kind and another that are constantly seeking something from some Government. The men who made this country depended more on their brains and muscle than on Governments.

REV. DR. COCHRANE has received the following sums for Home Missions from the Church of Scotland: Edinburgh, St. Georges, £50; Edinburgh, St. Michaels, a member, £5; Edinburgh, members of St. Bernards, £32 12s. 3d.; Edinburgh, Morningside, £50; Anworth, Sir Wm. Maxwell, Bart., 10s.; Anworth, Rev. W. M. Black, £1; Jas. A. Campbell, M.P., of Stracathro, Brechin, £25; Jas. Paterson, Rock Hill, Dennistoun, Glasgow, £5 5s.; A friend of the Colonial Church, for Church and Manse building fund, £100; Aberdeen, Queen's Free Church, £25; Bellhaven U. P. Church, Glasgow, £50.

COMMENTING on the one man power in congregations the *Herald* and *Presbyter* says:—

One thing may be depended on, if the whim or prejudice of a single member is allowed in one instance to defeat the wishes of the congregation, he will manage to find plenty of other occasions to make the whole congregation bow to his domineering sway.

Another thing may be depended on. As soon as the man finds he cannot make the congregation "bow to his domineering sway," he will discover that the members have no religion. The discovery that you cannot "run" a congregation and that its members have no piety always come simultaneously.

OUR readers will learn with deep regret that Professor Thomson, of Knox College, has been ordered by his physician to go South for the winter. Few men at his age, or, indeed, at any age, have taken such a strong hold upon the confidence and affection of his friends as Prof. Thomson has. His learning, ability, and spirit of self sacrifice are characterized by an amount of modesty almost surprising in this age. The College Board has requested Rev. J. McD. Duncan, of Tottenham, and R. M. Ramsay, of Mount Forest, two scholarly alumni of the college, to discharge for the present the responsible duties belonging to the Professor's chair. May he return to his important work in the enjoyment of perfect health.

THANKSGIVING Days to the number of twenty-seven have passed since Canada undertook the work of building a nation on British models. How are we succeeding? In some directions we have done fairly well and in others not quite so well. Perhaps our most serious failure has been in the attempt to weld together the two leading nationalities of the Dominion. The French and English elements of our population are as far apart now as they were in 1867. There is more friction now between Catholics and Protestants than there was in '69. The school question, supposed to have been settled before '67, is torn open again and many Catholics believe that some Protestants wish to deprive them of the privilege of properly educating their children. There is enough in our national life to make patriotic men serious if not anxious on Thanksgiving Day.

THE Synod of Manitoba at its late meeting had under consideration the subject of religious teaching in the common schools of Manitoba and the North-west, and adopted the following resolution on the subject: "That this Synod appoint a committee, whose duty it shall be to take cognizance of legislation on public education in Manitoba and the North-west Territories, and take such measures as they deem judicious for maintaining our unsectarian system of education, and that it report each year to the Synod." Roman Catholics charge the system with being sectarian, it will be seen by this resolution that Presbyterians not only consider it as unsectarian but are anxious to maintain it as such.

AS a suitable subject for meditation on Thanksgiving Day we suggest to our contemporaries whether it is wise to say much more on the question of libel suits and the bills of costs that always accompany and follow the same. If the reading public once get hold of the idea that publishers are a whining lot who are afraid to "stand their draft," as Artemus used to say, the usefulness of the press will be sorely crippled. And if the public aforesaid become seized with the impression that editors want to libel their fellow citizens and escape responsibility, the occupation of the editor will soon be as badly gone as Othello's was. We know something about the costs of libel suits. We have met the Shyster lawyer several times. We know the habits of the "Vulture." But the Vulture puts in his fine work on lots of other people besides publishers. We submit to our brethern of the broadsheet whether it might not be well to give bills of costs and libel suits a rest for a time. Other litigants cannot lay their grievances before the public as easily as publishers can.

### THANKSGIVING-DAY.

IT is a token for good, and hopeful we trust for the future of the country that this day is becoming a recognized institution. Here it comes again with its call upon us to recount our mercies and gratefully render thanks for them to Him who is the Giver of them all. We have sought by a special number to aid in this most becoming exercise of thanksgiving. Of our Thanksgiving Number we do not, however, propose particularly to speak: our aim has been to make it such that it will speak for itself, and we hope that our efforts, if not a perfect success in every way, have not altogether failed. Sure we are of this, that in our columns all who will read them will find set forth the most ample reasons for thanksgiving, and no lack of high incentives to thanksgiving. In the appearance of the paper as it is turned out to-day, compared with what it was twenty-four years ago, we personally find good ground for thanksgiving in that it has held on its way so long. We are grateful for the support this journal has received, and the good work we have sought to do for the Church we love, and which may also in this find some matter for thankfulness, work for the cause of Christ, which means every good cause, and for the families into whose homes we have come as a regular visitor, who may fairly number this among their other blessings, and give thanks for it.

Passing from this to our national Thanksgiving-day, and some of the thoughts which it suggests, we may dwell for a moment on the

#### MORAL SUBLIMITY

of the exercise and of the spectacle which it calls up before the imagination. The sight of a great multitude of people, swayed by the spell of some over-mastering feeling or passion, is an impressive one, whatever almost be the nature of the feeling or passion; political, as when a nation's birthday is celebrated; of joy, as that of their emancipation by those who once were slaves; of sorrow, as that which is just now attracting all eyes to bereaved and mourning Russia. But most of all is it impressive when the feeling is a religious one; when a whole nation, moved by a sacred impulse or sense of duty, bows in recognition and worship of the one only living and true God, invisible, everlasting, almighty. Then indeed it is impressive; and, when sin-

ere, it cannot but exert upon a nation an uplifting, enlarging and ennobling influence. Two such occasions which left a distinctly noticeable and enduring mark upon a people's history and which may be mentioned by way of illustration were the experiences of God's ancient people at Mount Sinai, and their great gathering at the dedication of Solomon's Temple. Of such a nature is our annual national thanksgiving. And when we conceive of it as reaching over the whole extent of the country from ocean to ocean, stilling the hum and bustle of business in large cities, entering with something like Sabbath repose every hamlet, and stopping for the day the plough in the furrowed field—add to this the thought of thousands and tens of thousands of hearts and voices swelling in songs of grateful praise, of prayer ascending like holy incense from devout, adoring hearts, and reason and emotion stimulated in this blessed exercise by argument, appeal, and exhortation in numberless Temples of Jehovah—the effect cannot but be very great and beneficent, and the whole spectacle presents to the imagination a scene of great moral sublimity.

#### THE USES OF THANKSGIVING DAY.

Grateful feeling pent up, turned in only upon itself, withers and dies. One of the uses of a Thanksgiving day is that it affords a suitable and happy opportunity for the expression of such feeling: "Praise ye the Lord; for it is good to sing praises unto our God; for it is pleasant: and praise is comely." Such a day naturally recalls and leads us to number up and dwell upon our blessings, and, upon a national Thanksgiving-day, national blessings especially. It is impossible to do this without, at the same time, desiring to give expression to grateful feeling, and this in turn stimulates and strengthens thankfulness. Every noble feeling grows by exercise. We cannot, therefore, too often recall and count up our mercies, for the oftner we do this the deeper and stronger will become our grateful feeling towards Him who is the Father of them all. It is only when this spirit of thankfulness becomes the habit of our mind that it takes its proper place and performs its proper function in our nature, and it can only become habitual by frequent exercise. If a national Thanksgiving-day tends in any degree to promote this spirit of habitual recognition of God and thankfulness to Him as the author of all our mercies, national as well as individual, so that the day shall furnish an occasion for the simultaneous outburst and expression of thankfulness which has become habitual in the nation, it could hardly serve a higher, more exalted end. Such recognition of God and general public thanksgiving to Him as the source of all blessing cannot but greatly help in making a right use of our blessings. If they are all received as coming from so high a source, as the gift to us of the great God of the whole earth, to be used in accordance with His nature and will, so holy, wise and good, it ought to guard us from degrading and prostituting them to an ignoble use. How can we in such a case do so without a burning sense of shame and guilt?

The right use of God's gifts, whether as individuals or as communities, is the divinely appointed condition of receiving yet more and greater blessings. It was he who used his Lord's talents well that got the one taken from the wicked and slothful servant who had wrapped his up in a napkin and buried it. This was the condition on which ancient Israel, as God's chosen people, held all their blessings, and as often as they were unfaithful to it they were not only deprived of them, but incurred divine retribution for unfaithfulness. The method of the Divine government is not changed in this respect. If forgetful from whom our many and great national mercies all flow, we pervert and misuse them we also may expect to lose them, and, more, incur deserved punishment.

If the Olympic games of old, we may once more notice, were found to be a bond of union among the people of the numerous petty states of ancient Greece, in the observance of a day of thanksgiving by all the people for blessings common to the whole nation, we may see a promoter of peace and good will throughout all our borders, and a bond of union among all our people. There is a unity deeper,

wider, more sacred and more enduring than is to be found in that or any bond which is, so to speak, purely human and artificial. It is to be found in that spiritual bond which overleaps diversities of race, language and creed, and consists in the recognition by all of the one God and Father upon whom we depend, and who, because He has taught us to say, in our approach to Him, *Our Father*, has made us all brothers. A day of national thanksgiving, amongst other uses pointed out, has also this, which, if our thanksgiving is at all sincere, it must strengthen with every return and observance of it.

#### THE ABUSE OF THANKSGIVING-DAY.

This is surely found in the sense most thoroughly destructive of it, in a spirit of such indifference and insensibility towards the day, and Him whom in it the nation seeks to honor, as to make no response to the call to thanksgiving not only privately, but where the opportunity is offered publicly as well, in association with fellow-citizens in acts of public worship and adoration. Ingratitude,—deliberate refusal to make any recognition of national mercies as coming from God,—are not only most odious and hateful sins, but to choose that day as the time when to parade them, is to court attention to oneself as glorying and defiant in sins of the worst kind. Everyone will at once recognize a reasonableness in using the day for glad rejoicing in many ways, along with that of religious homage and worship, but to change its whole nature, and the whole day from being a holy day to a holiday is surely a glaring and wicked abuse of a day of solemn, hearty thanksgiving to Almighty God. It is especially so when done by the authority and under the sanction of the Government.

More sordid still, and perhaps more foreign to any spirit or exercise of thanksgiving, is it to turn the day to account in the making of gain. While it may not be a Divine injunction to observe such a time, there is such an evident propriety and reasonableness in setting apart some special season to give thanks to Him who gives us "power to get wealth," as to mark him out who will not do so as specially unworthy of God's blessings. The man, also, who reserves all his thanksgiving for this one day, and that perhaps only under the pressure of public opinion, and when it is over resumes his thankless pursuit of gain or pleasure, turns his use of the day into an abuse of it. It is only really and truly used, when, recognizing God's hand in all the situations, affairs and events of life, and accepting all as for our good, in ways by us unseen it may be as yet, our thanksgiving, by the recalling of all God's ways and dealings, culminates on that day under its special favoring circumstances and breaks out into a song: "Bless the Lord, O my soul; and all that is within me, bless His holy name; bless the Lord, O my soul, and forget not all His benefits."

#### THANKSLIVING.

This as a daily exercise of the heart, as a daily performance of every duty, as a daily, patient, thankful bearing of every burden and apparent ill, is the best and most acceptable thanksgiving in God's sight. Without this a set day of thanksgiving is little if at all better than a mockery. The set day, however, if it is entered into even partially, as it can only be by one to whom thanksgiving is a strange and fitful thing, may help somewhat into this daily thanksgiving which consists in thanksgiving. This is what it should be the aim of all to attain to. Life in such a case becomes a continual anthem of praise. "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail and the fields shall yield no meat, the flock shall be cut off from the fold and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." This is the model thanksgiving and thanksgiving.

But thanksgiving to the Father of all which blossoms out into and fructifies in thanksgiving has regard to and runs over into doing good to others. The poor will always be with us as well as those to whom God has given abundance. "If a brother or sister be naked and destitute of daily food, and we say Depart in peace, be ye warmed and filled; notwithstanding we give them not those things needful for the body what doth it profit?" Thanksgiving which

begins and ends only in praying and praising does not count for much in the estimation of the naked and hungry whom we pass by at our door, and it counts for less in the sight of Him who has given us all things richly to enjoy, and given us them very largely in trust for the benefit of His poorer children. The best kind of thanksgiving is that which carries most of help and comfort to the poor and needy, of solace and peace and sympathy to the afflicted, the cast down, the neglected, forgotten and forsaken. The most acceptable thanksgiving in God's sight is to see that the hungry are fed, the naked clothed, and the wail of poverty and sorrow turned into a song of joy and gladness. Such thanksgiving has been found from the earliest times. One example of it has been given us and has come down through the ages as a pattern laden with blessing. It is not less needed now than then and we give it as a model still of the best kind of thanksgiving. "When the ear heard me, then it blessed me; and when the eye saw me, then it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him; the blessing of Him that was ready to perish came upon me, and I caused the widow's heart to sing for joy." The best success our Thanksgiving Number can have, or we could desire for it, will be its promoting in some degree this kind of thanksgiving.

#### TUNES FOR THE NEW BOOK OF PRAISE.

WE understand that a sub-committee of the Hymnal Committee is now at work making selections of tunes for the New Book of Praise. This is by no means any easy task, and much of the success of the book, as an aid in public worship, will depend upon the manner in which it is performed. Many of the reports on the draft copy of the New Book of Praise, and several communications in our columns complained of the music as arranged in our present Hymnal, being too difficult in many cases for the average congregation. We doubt not the committee having in charge the selection of the tunes for the new book knows well the condition of our church at large as to musical culture, and, while it may be expected to go in advance of the church as a whole in this direction, yet there may be danger perhaps of its setting up too high a standard and in this way preventing the general and enjoyable use of the Book of Praise. Simplicity is not incompatible with excellence in music, with richness of the harmony, and it is certainly best adapted not only to the prevailing state of culture in sacred music, but also to worship. Much of the comfort, also, and even of the profit, in the use of any book of praise depends upon the suitability of the tunes to express the sentiments of the psalm or hymn. Absolute perfection in this as in other things is not attainable, because of the variety of sentiment that may be expressed in a single psalm or hymn, but the committee may be safely trusted to do the best in this respect that can be done. This whole matter is of the utmost importance, and while it is necessarily in the hands of a committee, it by no means has, what it would be the last to claim, a monopoly of the musical knowledge and taste of the church. We accordingly quote and commend to the earnest consideration and prompt action of all who can help in this important subject the following suggestion from the *Presbyterian Witness*, of Halifax.

"Many of our ministers are blessed with good taste, skill and knowledge in regard to hymnals and hymn music. They may know of hymns that have been rendered useless by the music attached to them. They may be able to suggest better music, and afford various hints that will be of much value to the committees. Communicate your ideas to Rev. Alexander McMillan, Mimico, Ontario, and do so at as early a day as you can. We may add that Presbyteries engaged in reviewing the draft Hymnal—the "Book of Praise"—would be rendering very valuable services to the church as a whole by suggesting Hymns, new or old, which they know to be useful and which they can heartily recommend. In this way the new book may be rendered more useful and acceptable. It is well worth while striving earnestly to have in the hands of our people a collection worthy of a place beside the very best in existence. We can do it, and we ought to do it."

# The Family Circle.

## THE OLD FIREPLACE.

'Twas built in the days so long ago,  
This fireplace tall and wide,  
And no one now can ever know  
Who, in the winter-tide,  
Sat by the warm ingle  
And heard the wind mingle  
With snow and sleet outside.

Upon the stones now black with time  
Stretches the golden glow,  
The shining flames that readily climb  
Their jagged shadows throw,  
The log's drowsy humming  
In monotone coming  
Sounds weirdly soft and low.

Along the vistas, of the past,  
Faint visions seemed to stray,  
The print of many feet is cast  
Upon, the hearthstone gray.  
In dark crannies keeping  
Dim secrets lie sleeping  
There watch the stones away.

The dreams that come within its light  
The fire-lit silence fill,  
While shadows flit from out the night  
And steal o'er time's doorsill,  
Through memory's paths weary  
Come thought-panthoms eerie  
Around us wan and still.

Amid, the night there falls a spell  
Weaved where the firelight plays,  
For fancies past and future dwell  
Where shines the ruddy blaze;  
Aloft, in our dreaming,  
Air-castles are gleaming,  
Alight with lambent rays.

And, when the long cold nights begin,  
Near to the fireplace wide  
We sit, when ev'n light creeps in,  
Its cosy hearth beside,  
Close by the bright ingle  
And hear the wind mingle  
With sleet and snow outside.

WRITTEN FOR THE CANADA PRESBYTERIAN.  
**FARMER SADLEIGH'S THANKSGIVING**

BY AGNES MAULE MACHAR. (Fidelis.)



HE autumn evening was closing in as rapidly as its wont in mid October. Some cold-looking, lead coloured clouds were flitting across the rich amber hues of the sunset which was struggling through them, lighting up the rich russets and crimson of the oaks, still wearing their gorgeous autumn robes. The pensive influence of the evening seemed to chime in with the mood of Farmer Sadleigh, who stood leaning against the gate of his farm-yard watching the last of the threshers with their threshing-machine, glad to get through their task and make their way home before the early dusk arrived. He could still hear their voices dying away in the distance as he turned at last with a characteristic sigh, looking across at the little grey farmhouse, where the alert curl of the smoke might have suggested a cheery promise of a cosy supper. "How can the fools be so light-hearted?" he said to himself, as he caught the strain of a song floating along the road. "Not much to sing for, such dull times!" The summer was over now, with all its hopes and fears and toils, and the results did not appear to him as fitted to inspire any particularly cheerful thoughts. But then Farmer Sadleigh was not, truth to tell, very much given to cheerful thoughts! For him nothing,—weather by no means excepted,—was ever so good that it might not have been a good deal better. And he had an ingenious aptitude, amounting almost to a mania, for foreboding. If the spring were a wet one, he was sure that the seed would rot in the ground. If it were warm and dry, the hay crop would be worthless. If the pasture was abundant, prices would be too low to make a decent profit. If the heat of the summer and lack of rain had temporarily dried them up, the cattle would starve. Which ever way the barometer turned Farmer Sadleigh could foresee disaster, while it seldom happened that he could foresee good fortune from any concatenation of events. And although things generally evened themselves up somehow, and occasionally a specially favourable summer would give him all the results of his labour that he could reasonably have hoped for, he seemed to grudge the acknowledgement, and took no comfort out of it, as his wife often said.

Presently he walked rather heavily into the little farm-kitchen, looking neat and bright, where his wife had already cleared away all the traces of the threshers' last meal, and was busy preparing a comfortable supper for the family. She was a slight, fragile-looking little creature, but brisk and active, and her husband would occasionally, when in an unusually cheerful mood, boast that she could get through more work in a day than many a woman twice her size. A close observer might have thought that she looked somewhat pale and weary; and here certainly was a worried expression about

the delicate mouth, which had not been there when Grace Norris married John Sadleigh, whose constant society was not by any means conducive to cheerful views of life. But she looked up from the griddle cakes she was frying, as her husband came in, with a welcoming glance, in which there was a certain mingling of anxiety. Farmer Sadleigh's ways were certainly rather wearing to a sensitive woman.

The little toddlers who were playing in a corner quickly came to their father eager to claim his attention, but their prattle seemed rather to bore him. Presently his wife said, as she set her cakes on the neatly spread table, "Well, they're all gone, I suppose?"

"Yes," and I suppose you're not very sorry, either! You've had a deal of cooking for them."

"Yes, I am rather tired!" she admitted. It was one of Farmer Sadleigh's fixed ideas, that he could not afford any domestic assistance for his wife, though a capable young girl, such as he could easily have secured from the nearest town, would have been of the greatest assistance to her. Indeed he hired little assistance for himself—his main dependence being on the son of a poor neighbour, and any stray labourers who "happened along" about harvest time.

"I suppose you'll be taking grain to market soon," she said presently, anxious to head off the conversation into the pleasantest channel.

"Yes, I shouldn't wonder if I was to go to-morrow, if it's fine. I'd like to take a few bags of potatoes and apples in, now the press of the work is over. And I can take a little barley, too, but I shan't get much for it this year, with such low prices," he said with a sigh.

"Well, John," his wife continued, rather timidly, as she pored out a steaming cup of tea, "I should like you to get me some nice dark wincey for the children's winter dresses, for I want to get on with my winter sewing; and perhaps you wouldn't mind asking mother and Kate to come out to spend Thanksgiving with us. It would do them good; and you know I can't go to see them just now."

"Thanksgiving!" exclaimed Farmer Sadleigh, "I don't know what we've got to make a Thanksgiving for! It's well enough to have it, good years, but such a year as this! The hay crop was light, and the wheat poor, and the barley nothing to boast of! There ain't no satisfaction farming with all the drawbacks we have now-a-days. I'd be glad to be out of it all, and change with the city folks as never have to watch the weather, any mor'n to save their good clothes, as we've got precious few to save! I'll see about the wincey, and I don't mind askin' your mother out, she's always pretty good to you, but I don't hold with such nonsense as Thanksgiving, year in an' year out, no matter what the crops is like!"

"Oh John, I think we've a great deal to be thankful for, all the time," remonstrated his wife. We always have enough, and there's many that have'n't that! And look at those children, how well and strong they look, just think of poor little Willie Meadows; are't you glad our Walter isn't like that?"

Mr. Sadleigh's conscience pricked him a little as he thought of the pale, sickly child, over whose ailment so much anxiety and care had been spent in vain. But his instinct for discontent was too strong to be so easily repressed.

"Oh, as for that," he said, "Willie needn't care! His father's got a lot of money put away, so he'll have an easy time."

Mrs. Sadleigh did not say what she thought—that no amount of money would make up to her, if her boy were so afflicted. Her brow wore a little pucker of worry and disappointment. She had hoped that the time might have been propitious for suggesting to her husband that she very much needed a new winter dress, but the time evidently was not propitious, and she must just content herself with turning her old, well-worn merino over again.

Mr. Sadleigh, however, did not go to town next day, nor for several days after, wet weather and other things preventing him. It was really just what was needed after a long period of dry weather, but it did not occur to Farmer Sadleigh to recognize this when he grumbled about not getting on with his fall work. Meantime his wife tried to get on with hers, and, in the intervals of her sweeping and cooking and baking, stitched away, mending everything that could be mended, and even ripping down the old merino, against the time when "mother and Bessie come." The time when "mother and Bessie" were at the farm were Mrs. Sadleigh's brightest times of all the year. For then she not only had plenty of cheerful talk about all their friends and acquaintances, and other matters beside, breaking the monotony of the long days of endless work in the farm kitchen; but she also had two sets of willing fingers ready to help to cut and alter and make and mend, where there seemed no end of all four to do. And, just now, she was not at all strong, and was anxious to get her autumn sewing done before the week came in which she would be laid aside from all active work.

At last there came a fine dry market-day, and the sturdy team that served their master so well stood, ready, just at daybreak, to carry the farmer, with his load of barley to the market town. As he buttoned up his coat to fortify himself against the chill morning air his wife timidly brought out a covered basket.

"What's this?" he asked, "I've got the butter and eggs for your mother in already."

"Oh it's only a few apples and cabbages I put up for poor old Aunt Rebecca, if you wouldn't mind leaving them for her. You know it's all she can do to get about, now, with her rheumatism, and these would be such a treat to her!"

"Oh, yes, I'll leave them," he replied, with a resigned air; "but I think we need help ourselves about as much as anybody!" And, shaking his head gloomily, he gathered up the reins and drove off, leaving his wife looking after him with a shadow on her face, and a wish in her heart, for about the hundredth time in their few years of married life, that "John would only take a more cheery view of things."

And yet John Sadleigh was not by any means a poor man. His farm was a good one, and, though prices were low and luxuries restricted, he had all the necessaries and many of the comforts of life in greater abundance than many of the comfortable looking city folks he sometimes regarded somewhat enviously as they made their purchases from him. But, through the inveterate habit he had contracted of persistently looking at the dark side of things, he had come to consider himself on the verge of poverty.

Mrs. Norris and her still remaining daughter, the pretty trim Bessie, welcomed him, according to custom, to their little noon day dinner, to which they had made sundry additions in his honour; and had a hundred questions to ask about Grace and the children. Mrs. Norris was a bright, cheerful old lady, who had seen a good deal of trouble in her day and had learned to bear it bravely; and, by a happy moral chemistry, to extract the sweet out of the bitter. With the wise tolerance of age, she always took the grumbings of her son-in-law with the needed allowance. She accepted the not very gracious invitation for Thanksgiving time with much warmth, saying that she would arrange to remain as long as Grace might need her, and that she hoped to have a surprise for her when she came. "And tell her not to wear out her poor fingers with her sewing, in the meantime," she added, smilingly, nodding to him as he left the door. The covered basket was duly left at old Aunt Rebecca's little cottage, and the grateful pleasure with which it was received might have warmed a colder heart than that of John Sadleigh. Perhaps his conscience pricked him just a little as he took his leave, thinking of her lonely and feeble old age, and feeling that, after all, such little gifts from the farm, which he would never miss, might more frequently brighten up her solitary age. For he knew very well that Grace would delight in doing such kind things oftener, if she did not stand in dread of his grudging objections.

He was detained late in town that day, having a good deal of business to attend to. Then he had to visit a neighbour on business on his way home, who insisted on his remaining till after supper, so that it was long after nine o'clock when at last he reached the little school-house at the turn of the road about a mile from his farm, where, on summer evenings, Grace had often met him on his way back from town. The young moon made thenight clear though not bright, and Farmer Sadleigh, after his long day, felt rather drowsy, as his tired horses of their own accord quickened their pace at the near prospect of home. But what was that strange glare, so much redder than the moonlight, which he could distinguish over a belt of woods that lay between him and his home? He would scarcely admit the idea to himself, yet all the time he knew it was fire, and exactly in the direction of his own house. One dread image after another crossed his mind as he urged his team to their utmost speed. He had read, only a few days before, of a man who had returned to his home to find it in ashes, and several of his children perished in the flames, and he had not wondered to read that the poor father's mind was hopelessly crazed! Now! oh, if the horses would but go a little faster. Each minute seemed an age till he should reach the turn in the road where he could ascertain exactly where the fire was. It must be either the barn or the house. With an earnest prayer in his heart that it might be only the barn, he urged the horses to their utmost speed till the last corner was turned and he could see the little gray farm-house, standing clearly revealed in every detail in the yellow glare of the blazing barn. In a few minutes his panting horses were reined up at the gate, and he had his wife in his arms almost crying with the relief from his horrible fear even though he saw burning before his eyes nearly all the fruit of his summer's toil.

"The cows are all right, and the filly and colt; I let them out myself, the first thing," exclaimed his wife, eagerly. I was sewing late and saw the blaze directly it began. And the Browns and Watsons have been so kind. They've been keeping the roof wet ever since they came over, for nothing could have been done to save the barn.

"You've got a plucky little wife, Sadleigh," exclaimed one of the men, coming up to him with the empty bucket he was going to refill. She thought of everything. She had spread wet blankets on the roof before we got here. You had better look after her, now. The house is all right, but if everything hadn't been, so damp after the rains, and the wind the way it is, I don't believe we could have saved it."

Mrs. Sadleigh did need looking after; for the fright and the exertion had been too much for her, along with the dread of the effect of this misfortune on her husband. Before the blaze had died down into a pile of red smouldering embers, the kind-hearted Farmer Watson, had to go to call the doctor and send his wife to help to care for poor Grace, while her husband did what he could for her in what he knew was a most serious attack, for she had had a similar one once before, and the doctor had warned him of its peril. It was after the daylight had broken over the smoking ruins, that she lay at last in an exhausted slumber, and a messenger had been already sent to bring

Mrs. Norris out to nurse her daughter through a perilous crisis. For several days and nights following, the life of Mrs. Sadleigh seemed to hang on a thread. The children were sent to Mrs. Watson's, the house was kept hushed to complete silence, Mrs. Norris and her daughter stole about the sick-room on tiptoe; till at last the welcome wail of a feeble infant broke the unnatural stillness, and the doctor gave good hopes that the young mother would yet be spared to her husband and children.

And John Sadleigh, in the hours he then spent of intense racking anxiety lest the mainstay of his life should be taken from him, had little leisure to lament the loss of his barn and his crops; or even to censure the thoughtless lad, whose carelessness had, no doubt, occasioned the catastrophe. His own conscience was awakened, and he seemed confronted with his own carelessness and ingratitude for the unnumbered blessings that had come to him, silent and unheeded, while he, in his folly, had been making himself and others miserable over just that something which had been withheld. How, as a young man, he had looked forward to the time when he should own a farm of his own, and then, how eagerly he had longed for the day when he might win Grace Norris for his wife. Had he not had his dearest wishes fulfilled? Had not the good hand and loving care of his Heavenly Father been ever about him, "making the outgoings of the morning and evening to rejoice," bringing the summer and the dew and the sunshine, "crowning the year with His goodness, and His paths dropping fatness," while he had been allowing the shadow of his own discontent to darken his life, and bring a cloud between him and that loving Father in heaven. What if everything did not turn out according to his wishes! Had they not always had at least enough—nay, more than enough—enough to have spared more to help others, and to extend the influence of that gospel of Christ which he knew was the greatest blessing of all. He knew himself, now, or a niggardly and a grudging giver.

Then his poor Grace, what a treasure she had been, a treasure not half acknowledged! How poorly he had appreciated all her goodness and faithfulness, and how true it was that, as her mother had somewhat sternly told him, he had nearly worn her life out with his perpetual fretting, for she was not strong to stand it. Now she might be taken from him at a stroke, and then what would become of him and the little ones? The vision of life at the farm without her rose before him, and convulsed him with grief. In those days of sad and salutary reflection John Sadleigh prayed, as he had never prayed before, not only that his wife might be spared to him, but also for deliverance from the evil spirit of fretful thanklessness and forgetfulness of God's faithful love about him day by day and night by night.

Thanksgiving Day dawned fair and bright, one of those sweet Indian Summer days which come to us, sometimes, in November, like a memory of the past, and a promise of the coming summer. The early sunlight sparkled on the still emerald meadows, drenched with dew. The crimson foliage that still clung to the oaks shone like red wine. John Sadleigh, as he went out to attend to his morning duties, felt as if Indian Summer had begun in his own heart, since those days of terrible suspense, when Grace's life had hung trembling in the balance. His eyes had been opened to see the blessings that had surrounded his life, even while he had been perversely fretting over those trifling vexations which, in some form, are the common lot of all. It was like a new life in him, this new sense of gladness and gratitude that filled his heart. Mrs. Norris wondered as she noticed his changed expression, and took it for a good omen for the future happiness of her daughter.

And it was a happy, though a quiet, little party that surrounded his dinner table that day. Poor old Aunt Rebecca was there; brought out the day before by John Sadleigh himself, and wonderfully delighted with this proof of recognition and kindness as well as with the idea of a real country Thanksgiving party of her own kind. And Grace, having recovered rapidly, was able to come down stairs for the first time, arrayed in the pretty bright new winter gown which had been her mother's "surprise" for her, and looking pale and fragile, indeed, but as fair and sweet to her husband's eyes as she had done, eight years ago, in her wedding finery. Perhaps one secret of her bright expression was to be found in the new peace and brightness in her husband's face. And Mrs. Norris looked on, and smiled to herself as she thought that John had at last learned meaning of his blessings. "For," she thought, "God often has to take away some of our blessings to make us realise the value of those that are left."

They all had a happy day together, the little ones being in high glee because their father took them for a drive along with their mother in the lovely still afternoon. That evening, John Sadleigh reverently took down the old family Bible and read aloud an old fashioned psalm, which he had heard read in church that morning, and which it seemed to him he had almost forgotten, though he had learned it in his boyhood. And he could read with all his heart, how, the immortal words:—"Bless the Lord, O my soul, and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits. Who forgiveth all thine iniquities, who healeth all thy diseases; Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; Bless the Lord all his works, in all places of his dominion; bless the Lord, O my soul."

# Pastor and People.

## THE TENDER HEART.

Be kind and just. God loves the tender heart.—  
The heart that lives not for itself alone;  
He knows what prompts each word, and will impart  
New strength where sweet humility is shown  
To humbly walk with God be the aim  
Of every soul who bears the Saviour's name.  
We never should know that the stars shine bright,  
Were it not for darkness and shades of night  
We never should know of sweet pleasure's reign  
But for times of sadness and hours of pain.

## NOT CHANGED, BUT GLORIFIED.

Not changed, but glorified! O beautiful language  
For those who weep,  
Mourning the loss of some dear face departed,  
Fallen asleep.  
Hushed into silence, never more to comfort  
The hearts of men,  
Gone, like the sunshine of another country,  
Beyond our ken.

O dearest dead, we saw thy white soul shining  
Behind thy face.  
Bright with the beauty and celestial glory  
Of an immortal grace.

What wonder that we stumble, faint and weeping,  
And sick with fears,  
Since thou hast left us—all alone with sorrow  
And blind with tears?

Can it be possible no words shall welcome  
Our coming feet?  
How will it look, that face we have cherished,  
When next we meet?

Will it be changed, so glorified and saintly  
That we shall know it not?  
Will there be nothing that will say "I love thee  
And I have not forgot?"

O faithless heart, the same loved face transfigured  
Shall meet me there?  
Less sad, less wistful, in immortal beauty  
Divinely fair.

The mortal veil washed pure with many weeping,  
Is rent away.  
And the great soul that sat within its prison  
Hath found the day.

In the clear morning of that other country,  
In Paradise,  
With the same face that we have loved and cherished  
He shall arise!

Let us be patient, we who mourn with weeping  
Some vanished face;  
The Lord has taken, but to add more beauty  
And a diviner grace.

And we shall find once more, beyond earth's sorrows,  
Beyond these skies,  
In the fair city of the "sure foundations,"  
Those heavenly eyes,

With the same welcome shining through their sweetness  
That met us here;  
Eyes from whose beauty God has banished weeping  
And wiped away the tear.

Think of us, dearest one, while o'er life's water  
We seek the land,  
Missing thy voice, thy touch, and the true helping  
Of thy pure hand.

Till, through the storm and tempest safely anchored,  
Just on the other side,  
We find thy dear face, looking through death's shadows,  
Not changed, but glorified.

Written for the CANADA PRESBYTERIAN.

## ORDINARY WORK.

BY C. H. WETHERBE.

There is plenty of what we may call ordinary work to be done in the interests of the kingdom of Christ. But how many there are who, if they cannot engage in the most prominent work of the church, are unwilling to do any at all! This argues very poorly for the quality of their Christianity. It shows that they possess a pride of heart which is quite inconsistent with that humbleness of mind which is characteristic of a deeply devoted follower of Christ.

Read what Dr. Maclarens says: "People in the world or in the church, who can do prominent work, are counted by units; and those that can do valuable, subordinate work are counted by thousands—by millions. 'Those members, which seem to be more feeble, are the more necessary,' says Paul. It is a great truth, which it would do us all good to lay more to heart. It is hard to tell what is superior and what is subordinate work. I suppose that, in a steam engine, the smallest rivet is quite as essential as the huge piston and that, if the rivet drops out, the piston-rod is very

likely to stop rising and falling. So it is a very vulgar way of talking, to speak about A.'s work being large and B.'s being small, or to assume that we have means to settle which work is principal and which is subordinate."

All this is very true, and these thoughts should shame us out of the notion that if we cannot occupy some prominent position in church work or philanthropic service we will not work at all. We ought to evermore bear in mind that to be permitted to engage in the most humble, ordinary sort of work for Christ is an honor of the highest magnitude. What may seem to be the very smallest work for the King of kings has an importance attached to it which is really beyond our conception. And it is faithfulness to Him, in the most ordinary form of service, which is not only an indicator of the measure of our love to Him, but is also that which is most pleasing to Him. Moreover, we may be very certain that, if we be faithful to Christ in the ordinary work which lies next to us, he will, if we ever become fitted for it, promote us to a more commanding sphere of labor. For the present, let us find our highest pleasure in doing well the ordinary work.

Written for the CANADA PRESBYTERIAN.

## PRAYING AND DOING.

BY REV. JAMES MILLER, HAMBURGH, N.Y.

A knowledge of the world, and of the doings of those men and women who have put conscience and religion aside, can hardly fail to grieve one. The sensitive, religious mind is stirred with indignation and disgust, which are replaced by pity and a longing for the salvation or betterment of these wretched people. A man of the world says he is sorry for them, and leaves them where he found them. A religious person goes to God with them, and finds relief in the very act of commending them to His loving care, and prayer so awakens his sympathies that he finds it necessary to do something to help them. One is never so near to doing a good action as when he is asking God to do it. One is never so near to becoming a missionary as when he is praying for those who sit in darkness. One is never so near to helping the poor as when he is praying for the poor. It is sometimes tauntingly charged against Christians that their prayers do not feed the hungry, or clothe the naked, or relieve the distress of the wretched. No: the mere act of praying, or the mere words used, do not; but they do the next best thing to it—they inspire the person using the words to go and do these things. There will be missionaries as long as people pray for the lost or for the heathen. There will be helpers for those who are in trouble as long as men and women pray for the troubled ones. Thus it is that the reforms in the social order of things—the thousands of schemes and institutions for the physical and moral improvement of people—have almost invariably had their origin in the hearts of godly men and women who had learned what was being done under the sun, who had seen the vexation of spirit, who had prayed for the betterment of things and people, and who had been forced by their own prayers to try to help.

Written for the CANADA PRESBYTERIAN.

## NEW PICTURES—FITNESS FOR SERVICE.

BY REV. JOSEPH HAMILTON.

Some time ago I stayed with a gentleman who in early life had been a gold digger in Australia. He told me that in the mining camp where he worked some hundreds of adventurers like himself had settled for a time. Every man was armed; and in order to keep their arms ready for action, it was the custom for each man on quitting work in the evening to fire off his pistol, and then reload it. This was the wise precaution the men took, that in case of needing to use their weapons, they would find them ready. Is it not some such habit that we need to cultivate in spiritual things, so that when called on to do any work for God, our souls may not be out of tune? Many a man who might have been an effective weapon in God's hand is of little use, because he is never ready. He is like an old fire arm that has been loaded and laid past, but that now for want of use has become rusty, or its powder has become damp. So the old weapon, that might have been of great service, had it only been discharged regularly, will not go off when it is wanted, or it may go off perchance when it is not wanted, and so do more harm than good. We need to keep the faculties of the spiritual man bright and clean, and ready for use, that so we may be fit instruments for God's service.

Knox College, Toronto.

## ASSYRIA AND BABYLON.

Among other features of this ancient civilization, some interesting particulars were given as to the position of women. Though polygamy was allowed and practised, there is no trace of the harem system, a fact in which Babylon contrasts very favorably with Assyria, where the harem system was practised. In Babylon women could possess property, and in certain contingencies could inherit property. When a man died without leaving a son, his estate was inherited by his brother, or failing a brother the next in succession was a brother's son when, failing a brother or nephew, the estate passed to his daughter. There is an interesting instance in which a woman conducted a case in a court of law, which was something like our modern court of Queen's Bench. The woman represented the claims of her adopted son against the counter-claim of her husband's brother, she pleaded the case in person, and the judge decided in her favor. There are five tablets now in the British Museum which are the identical documents this woman produced to establish her claim.

The institution of marriage had much in common with the marriage laws and customs in modern European nations. It was a civil contract solemnized by a religious ceremony. One part of the ceremony in the temple was very significant. The priest took a thread from the garment of the bride, and another from the garment of the bridegroom, and tied them into a knot, which he gave to the bride. This is probably the origin of the modern saying about tying the knot in regard to marriage. But according to Babylonian ideas it had a special significance. The most sacred covenant between two persons among the Semitic races was the "covenant of clothes." This is the meaning of the incident recorded in 1 Samuel 18. 4, when Jonathan stripped himself of his robe and put it upon David. It was a solemn covenant of perpetual friendship. The knotted threads in a Babylonian marriage had the same significance. This covenant of clothes explains the origin of the custom so often mentioned in the Bible of rending the garments, as a sign of grief for the dead. It symbolized the friendship which had been severed by death. It is quite probable, too, that this

was the underlying idea which prompted the touching the hem of Christ's garment. It was a claim of friendship, and, therefore, of help. It is also possible that this gives its shade of meaning to the fact that when Christ died, "the veil of the temple was rent in twain from the top to the bottom."  
—Boscawen.

## UNCLE TOM'S SOLILOQUY.

"Why didn't I see this thing before? Ten dollars for mission work, and one year ago I only gave fifty cents. And that half dollar hurt me so much, and came so reluctantly! And the ten dollars—why it is a real pleasure to hand it over to the Lord! And this comes from keeping an account with the Lord. I am so glad brother Smith preached that sermon. He said we should all find it "a good thing to have a treasury in the house from which to draw whenever our contributions are solicited." He asked us to try the experiment for one year to "set apart a certain portion of our income for the Lord's work." I thought it over. I thought about those Jews, and the one-tenth they gave into the Lord's treasury. I thought what a mean and close-fisted Jew I should have made had I lived in those days. Then I counted up all I had given for the year, and it was just three dollars. Three dollars! and I had certainly raised from my farm, clear of all expenses, \$1,200. Three dollars is one four-hundredth part of twelve hundred.

The more I thought, the wider I opened my eyes. Said I, "I am not quite ready for the Jew's one-tenth, but I will try one twentieth and see how it works." I got a big envelope, and put it down in the corner of my trunk, and as soon as I could I put the \$60 in it. Said I, "Here goes for the Lord." It cost me a little something to say it at first, but when it was done, how good I felt over it! When this appeal came for foreign missions, all I had to do was just to run to my treasury and get the money. And this all comes from keeping an account with the Lord. How he has blessed me this year! I never had better crops. Now I am going to try another plan. I am going to give the Lord the profits from one acre, one of my best yearlings, and one-tenth of the profits from my orchard. That will surely carry the Lord's fund up to \$75; and if it don't I will make it up from something else.

★

# If Telescopes Were Bigger.

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**THE YOUTH'S COMPANION, Boston, Mass.**





her and does as she wants them to, she is so unselfish and sweet, and bright, they can not help being won to her."

"She has rather irregular features," said the stranger, "but her face wins one, it is so bright and pleasant-looking."

"She is just as pleasant as she looks; I never knew a person so generally loved. People say she has changed very greatly since she became a Christian; that she used to have a bad temper, and was selfish and disagreeable; but I can hardly believe it certainly in my three months' acquaintance with her I have found no such traits. She came into my class only three months ago; but she is a treasure, and her day-school teachers will give her the same character. Mr. Dismore was telling me last week what a comfort she was to them."

Yes, it was the very same Maria Coleman; so you see the experiment worked.

**BOYS, READ AND HEED THIS.**

Many people seem to forget that character grows, that it is not something to put on ready made with womanhood or manhood, but day by day, here a little and there a little, grows with the growth and strengthens with the strength, until, good or bad, it becomes almost a coat of mail.

Look at a man of business—prompt, reliable and conscientious, yet clear headed and energetic. When do you suppose he developed all those admirable qualities? When he was a boy? Let us see how a boy of ten years gets up in the morning, works, plays, studies, and we will tell you just what kind of a man he will make. The boy that is too late at breakfast, late at school, stands a poor chance to be a prompt man. The boy who neglects his duties, be they ever so small, and excuses himself by saying, "I forgot; I didn't think!" will never be a reliable man; and the boy who finds pleasure in the suffering of weaker things will never be a noble, generous, kind man—a gentleman.—*Christian Helper.*

**LOBO, KING OF WOLVES, AND HIS FAMOUS BAND.**

Old Lobo, or the king, as the Mexicans called him, was the gigantic leader of a remarkable pack of gray wolves, that had ravaged the Currumpaw Valley for a number of years. All the shepherds and ranchmen knew him well, and wherever he appeared with his trusty band terror reigned supreme among the cattle, and wrath and despair among their owners. Old Lobo was a giant among wolves, and was cunning and strong in proportion to his size. His voice at night was well-known and easily distinguished from that of any of his fellows. An ordinary wolf might howl half the night about the herdsman's bivouac without attracting more than a passing notice, but when the deep roar of the old king came booming down the canon the watcher bestirred himself and prepared to learn in the morning that fresh and serious roads had been made among the herds.

Old Lobo's band was but a small one. This I never quite understood, for usually, when a wolf rises to the position and power that he had, he attracts a numerous following. It may be that he had as many as he desired, or perhaps his ferocious temper prevented the increase of his pack. Certain it is that Lobo had only five followers during the latter part of his reign. Each of these, however, was a wolf of renown. Most of them were above the ordinary size; one in particular, the second in command, was a veritable giant, but even he was far below the leader in size and prowess. Several of the band besides the two leaders were especially noted. One of these was a beautiful white wolf, that the Mexicans called Blanco, or Blanca; this was supposed to be a female, possibly Lobo's mate. Another was a yellow wolf of remarkable swiftness, and which, according to current stories, had on several occasions captured an antelope for the pack.

There came under my observation an incident that will illustrate Lobo as an aggressor of diabolical cunning. These wolves had at least one pursuit which was merely an amusement, and apparently not at all connected with their appetite for food; it was, as has already been intimated, stampeding and killing sheep. The sheep are usually kept in flocks of from one thousand to three thousand and under one or more shepherds. At night they are gathered in the most sheltered place available and a herdsman sleeps on each side of the flock to give additional protection. Sheep are such senseless creatures that they are liable to be stampeded at night by the veriest trifle, but they have deeply engrained in their nature one, and perhaps only one, strong weakness, viz., to follow their leader. And this the shepherds turn to good account, by

putting half a dozen goats in the flock of sheep. The latter recognize the superior intelligence of their bearded-cousins, and when a night alarm occurs they crowd around them, and usually are thus saved from a stampede. But it was not always so. One night, late in last November, two Pericoe shepherds were aroused by an onset of wolves. Their flocks huddled around the goats, which, being neither fools nor cowards, stood their ground and were bravely defiant; but alas for them, no common wolf was heading this invasion. Old Lobo, the weir-wolf, knew as well as the shepherds that the goats were the moral force of the flock, so, hastily running over the backs of the densely packed sheep, he fell on these leaders, slew them all in a few minutes, and soon had the luckless sheep stampeding in a thousand different directions.—*Earnest E. Thompson, in the November Scribner.*

**FOREIGN MISSION FUNDS.**

Dr. Reid has received up to the 1st of November for Foreign Mission work, \$8,834.13, and has paid out \$45,110.74, leaving a deficit at that date of \$36,220.01. The W.F.M.S. are putting forth even a little more than their usual and commendable effort this fall, judging by the number of speakers applied for, to give addresses at Thanksgiving and other services. But does it need to be said again that the funds of the W.F.M.S. can only be applied to work amongst women and children, and that none of it can be applied to the other and greater part of our mission work. Hence we are dependent on the congregational gifts. Unless they are much increased there will be serious embarrassment. It will be remembered that two candidates were declined last May, for want of funds, and it will be seen by the report of the Executive of the F.M.C. that four students of Knox College, who are to graduate next Spring, have applied for appointment to the foreign field. What are we going to do with these six who have offered their services? How often for years has the prayer ascended throughout the Church that the Lord would raise up men to go forth with the bread of life to the heathen that know not Christ? Now when men come and offer themselves, will the church accept the responsibility of declining to send them? It is a serious responsibility. Is it not easily within the power of the church now, this year, to say that we shall not only maintain but extend the work by sending out as many qualified men as will apply? Not long ago seventeen young men, if I mistake not, applied to the F.M.C., of the Free Church of Scotland, to be sent forth. The Committee did not know what to do. They had not the money, yet they did not dare refuse, and they threw the responsibility on the General Assembly. The General Assemb-

ly was in the same perplexity as the Committee, but did not dare decline, and they were sent forth trusting God for the funds. Will the Church not command the Committee to send forth these candidates and give expression to that command by replenishing the treasury? Shall we not hear from the Church without delay?

R. P. MACHAY,  
F. M. Secretary.

**FOREIGN MISSIONS.**

At a meeting of the Executive of the Foreign Mission Committee, held on the 15th, inst. Dr. Smith, Mr. Goforth, and Mr. Slimmon were present for conference as to the situation in Honan, and as to whether Mr. Goforth and Mr. Slimmon should go out immediately. Although they expressed themselves as ready to go, it was thought better to delay, inasmuch as the British Consul strongly advised that no foreigners should travel inland in the present agitated state of the country. Further communications are expected at an early date.

Letters from Honan report all quiet there. The ruin caused by the flood is indelible, the country is covered with wreckage, and the destruction of the crops means awful distress for some time to come.

Mr. Gauld writes that in Formosa occasional rumours of war cause excitement, but nothing, so far, to seriously injure the work.

The Commander-in-chief of the troops at Tamsui, has for some time been living in Oxford College, which was lent him by Mr. Gauld, inasmuch as the building was not in use. It has resulted in very friendly relations with that officer, and so far protection to the mission.

Miss Oliver and Miss Campbell are to sail from New York, on the 22nd inst., for India.

Four students of Knox College, who are to graduate in the spring, made application to be sent as missionaries. The fields are crying out for more men, and yet when men ask to be sent, shall we be unable to send them?

**NEWS OF THE CHURCH.**

The anniversary services of the St. John's Church, Toronto, were held last Sunday. They were highly successful. During its short career, this congregation has firmly established itself in that part of the city to which its influence is confined. Rev. J. McP. Scott has proved himself an effective pastor and he is developing pulpit abilities of no mean order.

Rev. W. A. Hunter, M. A., of Erskine Church, Toronto, conducted special services in the Ridgeway Presbyterian Church on Nov. 4th. A social meeting of the congregation was held on the Monday evening following. The report of the treasurer, Mr. Jas. E. McKinlay, showed that the congregation, during the three years pastorate of the Rev. R. J. Hunter, has contributed the sum of \$44,000 to the Building Fund thereby re-

moving the mortgage off the church. Both pastor and people are to be congratulated on the result of the past three years work.

A week ago Sunday morning, Rev. Louis H. Jordan, B. D., preached probably the most effective sermon which has fallen from his lips since he became pastor of St. James' Square Church. It was an exposition of the lessons derivable from the crucifixion scene at Calvary. No short paragraph could do adequate justice to the beauty of descriptive narrative and excellence of illustration with which Mr. Jordan endowed this theme.

That comparatively young, but large and influential, congregation, worshipping in the Bloor Street Presbyterian Church, celebrated last Sunday the seventh anniversary of the opening of its handsome edifice. Rev. Louis H. Jordan and Rev. D. J. Macdonnell preached in the morning and evening respectively. The people of this church are well-worthy of congratulation upon the vigorous and progressive Presbyterianism which they are maintaining in the North-western section of the city. The pastor, Rev. W. G. Wallace, has been largely instrumental in the attainment of this result.

Rev. Louis H. Jordan, B. D., gave an interesting lecture on the "Social Customs of the Chinese," last Friday evening in St. James Square Church. He dealt for the most part with phases of life as they are indicated upon the narrow streets of the cities of that people, giving, in the course of his observations, many vivid word-pictures. Mr. Jordan is a delightful lecturer. Having personally visited the scenes he so realistically depicts, he invests his every remark with an enthusiasm of delivery and accuracy of description which are usually characteristic of an observant traveler.

The annual thank-offering meeting in connection with the W. F. M. S. Auxiliary of St. Andrew's congregation New Westminster, B. C., was held on Wednesday evening, Nov. 7th. About sixty ladies were present, which, considering that the weather was unpropitious, was a gratifying attendance. Mrs. Scouler presided. Miss B. S. McDougall gave an interesting account of the Society's work, urging upon those present a deeper interest and larger attendance at the monthly meetings. Solos were sung by Mrs. Lyal and Mrs. J. Clute, Jr. Miss McNab read the thank-offering story, entitled "Aunt Hetty's Deficit." The collection amounted to fifty dollars and seventy cents. The dedicatory prayer was offered by Mrs. Seymour. At the close of the meeting refreshments were served.

Sabbath, Nov. 14th, was a red-letter-day in the history of Grafton Presbyterianism, because on that day was re-dedicated to the worship of God, the church building occupied for many years past. It has been renewed and beautified in a way creditable alike to the contractor and to the Managing Board, of which Mr. J. F. Mallory is chairman. Divine Service was conducted on Sabbath morning and evening by Rev. Dr. Gregg and in the afternoon Rev. H. V. Munteer, of the Methodist Church. An interesting feature of Monday evening's proceedings was the reading of a historic paper by Rev. Wm. Reid, D. D., the first pastor of the congregation. Dr. Reid was succeeded by the Rev. John Smith who continued in charge for 34 years, then came Rev. W. A. McKenzie, B. D., of Brockville. The present pastor is Rev. C. S. Lord, B. D. The financial returns of the re-opening Services amounted to \$230.



**The Well-Bred Girl in Society**

So successful were Mrs. Burton Harrison's articles on "The Well-Bred Girl in Society" in THE LADIES' HOME JOURNAL two years ago, that she has been induced to write three additional papers, taking up just those little points of fine manners which every girl likes to know, and which were not touched upon in the previous articles.

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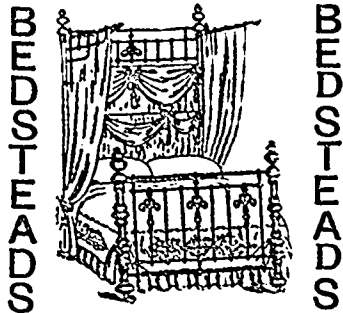
## MINISTERS ENDORSE IT.

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Dear Sir—For some six or seven years my wife had been an invalid. Becoming convinced that it was her only hope, we bought six bottles of Dr. Pierce's Favorite Prescription and "Golden Medical Discovery." To the surprise of the community and the joy of myself and family, in one week my wife commenced to improve, and long before she had taken the last bottle she was able to do her own work (she had not been able to do it before for seven years), and when she had taken the last of the medicine she was soundly cured.



**Mrs. STIMPSON.**  
Yours truly,  
Rev. T. H. STIMPSON.  
For women suffering from any chronic "female complaint" or weakness; for women who are run-down or overworked; at the change from girlhood to womanhood; and, later, at the critical "change of life"—"Favorite Prescription" is a medicine that safely and certainly builds up, strengthens, regulates, and cures.

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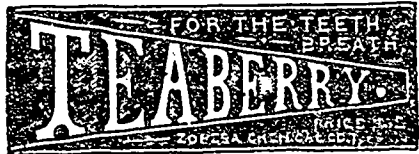
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TORONTO.

The Presbytery of Peterborough met in Port Hope on the 18th of Sept. The Rev. Jas. Catlanach was chosen Moderator for the next six months. A call from Norwood to the Rev. T. F. Somerville was sustained and the induction fixed for October 16th. The usual standing committees for current year were appointed. The Presbytery recommended that, if possible, the committees on the State of Religion, Temperance Systematic Beneficence and Sabbath Observance report at the December meeting of Presbytery. Lakehurst, Havelock and Centreville were granted leave to mortgage their respective church properties. Arrangements were made in the interests of the Aged and Infirm Ministers' Fund. It is expected that reports from congregations, not yet heard from, will be presented at next meeting.—  
W. BENNETT, Clerk.

During the hot weather impurities in the blood may seriously annoy you. Expel them by taking Hood's Sarsaparilla, the great blood purifier.

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## Ministers and Churches.

Erskine Church, Hamilton, has been furnished with a fine new pipe organ.

Rev. Dr. Cochrane is visiting Baltimore, Md., New York, Washington and Brooklyn.

Knox Church, Aylmer, has declined to extend a call to Rev. Mr. Cooper, B.A., London.

The Rev. Dr. Dickson, of Galt, has been lecturing at Dundas on "The Pharisees."

The Rev. Isaac Campbell, Ph.D., was appointed clerk of the Ottawa Presbytery at its last meeting.

Rev. D. Strachan, of Hespeler, will lecture in St. Andrew's church, Guelph, on this Thursday evening.

The Rev. A. F. Webster has been ordained and inducted as, minister of Esson and Willis churches, Oro.

Mrs. (Dr.) Campbell, arrived at Belleville recently from Victoria, B.C., on a visit to her father, Mr. John Forin.

Twenty-two new members were added to Knox Church, Walkerton, at Rev. Mr. Guthrie's first communion service.

The Rev. James Black sustained severe injuries from a fall in St. Paul's Church, Hamilton, on a recent evening.

Rev. W. S. McTavish B.D. St. George, occupied the pulpits of Verschoyle and Culloden churches last Sunday week.

Rev. Mr. Goforth preached in the Collingwood Presbyterian church on Sunday of last week and the collection amounted to \$204.

The M. C. Cameron scholarship in Gaelic in Queen's University, Kingston, has been won by Mr. H. M. McKinnon, Lake Ainslie, C.B.

The Rev. E. Cockburn, M.A., Paris, has been addressing the Presbyteries of Stratford and Huron in the interests of the Augmentation Fund.

Rev. A. F. Tulley, who has been pastor of Knox Church, Mitchell, for thirteen years, has tendered his resignation to take effect in the spring.

The Hamilton Times reports that the Rev. W. J. Clark, of London, has intimated that he can not accept the call to St. John's Church, in that city.

The Rev. J. R. Gilchrist, of Baltimore, has been instrumental in organizing three societies of Christian Endeavor within the bounds of his pastorate.

Rev. A. K. MacLennan, B.D., Dalhousie Mills, has received intelligence of his mother's death, in Cape Breton, N. S., in her sixty-first year of her age.

Rev. Dr. Campbell, pastor of First Presbyterian Church, Victoria, is giving a series of short Sabbath evening lectures on a variety of interesting subjects.

The Rev. John. H. Miller, of Mansewood, will deliver his popular lecture, "Freaks in the Moral World," in Knox Church, Acion.

Rev. Mr. Bamforth, of Queen's College Kingston, who filled the pulpit in the Foxboro' Presbyterian Church during the past summer, is visiting friends in that village.

The Managing Committee of the Luknow Presbyterian church offer a reward of ten dollars for the arrest and conviction of the parties who broke the church windows.

Anniversary services of Knox church St. Mary's, will be held the first Sunday in December. The Rev. Prof. McLaren, D.D., of Knox College, Toronto, will be the preacher for the day.

Rev. Alexander McAuley, B.A., has been inducted to the pastorate of St. Andrew's Church at Pickering, and St. John's Church, Brougham. The induction took place at Pickering.

The Rev. John Neil, of Toronto, occupied the pulpit in Knox Church, Beaverton, Sunday week. Mr. Bethune, who was attending the Moody revival meetings, took the services in Westminster church, Toronto.

Rev. A. Grant, B.A., pastor of Knox church St. Marys, preached anniversary sermons at Princeton Presbyterian church, on Oct. 21st, and gave an address at the social on Monday evening.

Mr. C. A. Colman, of the Presbyterian Chinese Mission, and Miss Jennie Durrant were united in marriage, at the residence of the bride's parents, Yates street, Victoria, B.C., on the 6th inst., by Rev. W. L. Clay.

The annual praise and thank-offering meeting of the Woman's Foreign Mission Society of Knox Church, Woodstock, was held recently. It was a large and interesting meeting and the sum of \$96.75 was received.

The annual election of officers of the Toronto Presbyterian Council took place at the first regular meeting for the fall held lately. Rev. Prof. McLaren gave an address on "The Presbyterian form of Church Government."

A very successful social was held in St. Columba Church, Victoria, B.C., on the evening of October 30th, under the auspices of the Ladies' Aid. The Ladies' Aid of this new mission is but recently organized, and their success in their first concert and social is very gratifying to them.

The first church in Canada to adopt the "individual" communion cup is St. James' Presbyterian Church, London. The cups are very small and are passed to communicants on trays, that hold thirty cups each. The entire set was presented to Rev. M. P. Tallig, by a lady who favors the change.

Rev. J. A. Carmichael, of Regina, has been chosen Moderator of the Manitoba Presbyterian Synod.

Rev. R. S. G. Anderson, M.A., B.D., was inducted into the pastoral charge of the congregation of Wroxeter, by the Presbytery of Mailand, on Nov. 15th inst.

The recent anniversary services of the Presbyterian Church, Port Elgin, were conducted by the Rev. J. B. Mullan, of Fergus, and were quite successful. The proceeds of the Sunday collections and soiree amounted to \$120. The present membership of the congregation is 185, and the church, although but recently enlarged, is free from debt.

Mr. and Mrs. Oden Hinch, and Miss Henry, delegates to the recent S. S. Convention, at Belleville, gave full and complete reports at the prayer meeting in the Presbyterian Church, Napanea, on Wednesday evening. They were exceedingly interesting and instructive, and all present were delighted with their description of the great gathering.

The Campbellford paper says: The anniversary services, in connection with St. Andrew's church, were a great success. The visit of Rev. R. Johnson, Lindsay, and his excellent sermons will be remembered by the large congregations that gathered together to hear him. The receipts of Sabbath and the tea meeting on Monday evening amounted to \$190.

Rev. J. McNair, of Waterloo, recently received a memento from Tarsus, Asia Minor, sent him by a former college mate, the late lamented Rev. Mr. McKittrick. The memento consists of a native, polished stone on which is engraved, in Greek text, the passage from Matthew 3.14. "This is my beloved Son in whom I am well pleased" surmounted by the emblematic dove.

On the 1st of November, Mrs. G. Munro, of Harriston, president of the Saugeen Presbyterial, accompanied by Mrs. Jamieson, of Mt. Forest, secretary, organized an auxiliary of the Woman's Foreign Mission Society in Dromore congregation, of which Rev. D. McVicars, B.A., is pastor. This auxiliary was organized under most favorable circumstances and gives good promise for the future.

The Brantford Expositor in a description of a pleasant country village and its surroundings says: Presbyterianism must predominate largely in Glenmorris, as it is the only church in the place. Rev. Mr. Pettigrew is the pastor of the church, which is a handsome little stone edifice. He is a popular preacher and the Scotch element of Glenmorris are excellent judges of that kind of thing.

Anniversary services were observed on Sabbath, November 4th, in St. Andrew's Church, Sarnia. The Rev. J. C. Smith, M.A., B.D., of Guelph, occupied the pulpit morning and evening. The eminent divine delivered with much eloquence very able sermons to large and appreciative congregations. The manager's appeal for special contributions of \$500 was heartily responded to by returning on the plates the sum of \$585.

The Rev. A. McAulay, who is now minister of Fickering, preached his farewell sermon at Woodville, on the 4th inst., to a large and attentive congregation, the Methodist brethren closing their church to do him honor. The service was closed by singing "God be with you till we meet again." As the volume of song arose from the immense congregation, Mr. McAulay was visibly affected, also many of the congregation, and there was a solemn hush when he raised his hands in blessing over the people for the last time.

At the semi-annual meeting of the St. Andrew's Guild of Christian Endeavor of the Presbyterian Church, Cobourg, the following officers were elected for the ensuing term: Honorary president, Rev. Mr. Hay; president, Mr. Anderson; vice-president, Mr. N. F. MacNachtan; cor-s.c., Miss L. Allen; rec-sec, Miss B. Duncan; treasurer, Mr. A. S. Murray; librarian, Miss F. McKinnon. The convenors of the various committees are: Relief, Miss L. Allen; Prayer-meeting, Mr. Anderson; Look-out, Miss M. Wood; Social, Miss J. Whitelaw; Missionary, Miss A. Johnston.

The Belleville Sun has the following neat reference to an esteemed minister of our church: Yesterday (Nov. 11th) was the twenty-first anniversary of Rev. M. W. MacLean's ministry in Belleville, and during that time nothing but harmony and success has attended St. Andrew's congregation, many of whose organizations now number five times their original membership at the inception of Mr. MacLean's pastorate. As a man and a citizen Mr. MacLean is esteemed by all, and we congratulate him upon his honorable "coming of age" amongst us, and wish him and his family a long life and continued useful career for God in our city.

The annual thank-offering meeting of the Women's Foreign Mission Society of Guthrie Church, Harriston, was held on October 31st. The two thank offering stories read were much appreciated. Mrs. Young, of Clifford, delivered an earnest address. The music was conducted by the young ladies of the choir. The pastor, Rev. G. Munro, and members of session were present at the close and were much delighted with the many encouraging features of the meeting. Tea and cake were served to all present by members of the society. All felt that this was one of the best thank-offering services in the history of the society. The offering amounted to \$36.

Very successful anniversary services were held in Knox Church, Belmont, on 28th and 29th ult. On Sabbath the Rev. A. Blair, B.A., of Nassagawaya, preached morning and evening, and addressed a children's meeting in the afternoon. The attendance at all the services was unusually

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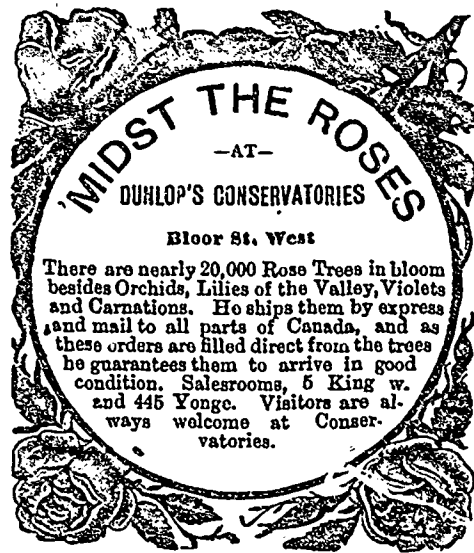
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The reception tendered to Rev. M. and Mrs. Tolmie on their return from their bridal tour by the congregation of St. Andrew's Church, Windsor, was of a very flattering nature and an evidence of the popularity of the young divine, who assumed charge of the church hardly a year ago. Refreshments were served in the school-room, where Mr. and Mrs. Tolmie held a reception. Adjournment was then had to the church, which was well filled. Wm. McGregor, M.P., who occupied the chair, called on James Bartlet, the oldest member of the congregation, who in a

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A few words presented Mr. and Mrs. Tolmie with a secretary, book stand and purse filled with gold. Mr. Tolmie responded in a humorous vein and spoke of the cordial manner in which he had been treated since he came to Windsor. Alex. Bartlett and others spoke and a number of musical selections were rendered.

The Cornwall Auxiliary of the Woman's Foreign Missionary Society in connection with the Presbyterian Church in Canada, lately held their annual thanksgiving service in Knox Church. The president, Mrs. John D. McLennan, presided. The special feature of the meeting was the presence of Miss L. M. Baker, a returned missionary, who had labored for 15 years among the Indians and Half Breeds of the North West as teacher. By request the Rev. Mr. Hasties gave a short address of welcome to Miss Baker on behalf of the auxiliary. Miss Baker then spoke for nearly an hour, and gave a most interesting sketch of her work from the time she went out in 1879 to the present time. She described her journey from Winnipeg to Prince Albert on an ox cart, which took six weeks of continuous travel; the rude huts they lived in for a time, the difficulties they encountered and overcame in acquiring the languages of the Sioux and Crees, and in teaching them English; the happy change which has come over hundreds in the course of the past decade and a half. She gave many touching incidents in connection with the comfort brought to those once pagan people by the gospel, and spoke of the great service rendered by the ladies in sending out clothing for the children and adults. Miss Baker expects to return to her work when she has recruited sufficiently. The thank-offering of the members of the auxiliary amounted to the handsome sum of \$109, which goes to foreign mission work. This auxiliary has recently presented Miss M. G. Fraser, M.D., Mhow Indri, (formerly of Glengarry) with a "Life Membership Certificate." Through a bequest from the late John MacPhee, of Cornwall, to Foreign Mission work, one was also presented to his daughter, Lena, now Mrs. W. F. Davis.

OBITUARY.

MRS. AGNES WILKIE PANTON.

On Friday, 9th Nov., at the ripe age of 78, Mrs. Panton quietly "fell asleep" at her home in Oshawa, after a lingering illness. The deceased was born near Dunfermline, Scotland, in 1816. In 1837 she married Jas. H. Panton, of Oshawa, Ont. In 1848 the family emigrated to Canada, settling in Toronto, where, in 1854, the husband was carried off by cholera. From Toronto the widow removed with her family of small children, to Columbus, and thence in 1866 to Oshawa, where she resided until her death. She was the mother of three sons and five daughters, of whom two sons and two daughters survive her—three of them occupying positions of public trust and influence, viz., Rev. E. W. Panton, pastor of St. Andrew's Church, Stratford; J. Hayes Panton, B.A., professor of Natural History, in Guelph Agricultural College; and Miss Jessie Panton, assistant teacher in Oshawa High School; while the other surviving daughter, Agnes, remained at home, the devoted companion and attendant of her mother.

Mrs. Panton was an earnest, but unostentatious Christian, possessing, in an eminent degree, the "ornament of a meek and quiet spirit." A life-long and attached member of the Presbyterian Church, she was—as long as health permitted—a faithful attendant on its services, an appreciative hearer, and a devout worshipper. But she was, above all, a Christian mother, devoting herself unwearingly to the rearing of her children in the fear of God and the love of all that is good. And great was her reward in seeing them faithfully serving the Saviour whom she loved, and who through the many trying experiences of her life had been her unfailing support. The funeral was largely attended by personal and sympathizing friends, the service being conducted by her pastor, Rev. S. H. Eastman, B.A., and the remains borne to their resting place by five of the elders and one intimate friend.

The Rev. Jas. F. Smith M.D., returned missionary from Honan, China and Mrs. Smith attended the Moody meetings last week. Dr. Smith has been suffering from the effect of pneumonia and plebitis, the latter leaving him with a very lame limb. His address is 106 Bay St. North, Hamilton Ont.

PRESBYTERY MEETINGS.

At the regular meeting of the Presbytery of Toronto, held on Tuesday, 6th November, with Rev. W. G. Wallace presiding, the most interesting subject discussed was that of Sabbath Observance. The discussion arose in connection with the presentation of certain resolutions appended to the report of the recent Conference on Sabbath Observance held in this city. The following resolutions were finally adopted as expressing the mind of the Presbytery: (1). That the Presbytery's Committee on Sabbath Observance take such steps as may be deemed necessary to awaken in the church a deeper sense of her responsibility to arrest the present tendency to secularization of the Sabbath. (2). That whereas it is apparent that further legislation is necessary for the purpose of so curing and maintaining a better observance of the Sabbath in Canada, this Presbytery express disapproval of the opposition given the Lord's Day Bill in the Senate, and deepest sympathy with any legislation that will secure a better observance of the day of rest. (3). That the Presbytery's committee be requested to arrange for another Conference on Sabbath Observance, and invite the co-operation of other religious bodies within the bounds of this Presbytery, and also invite if practicable the representatives of railway and other labor organizations interested in the maintenance of the Lord's Day as a day of sacred rest. (4). That members of the church be urged to take action in their capacity as citizens through Sabbath Observance Societies, or otherwise, with a view to secure from members of Parliament and candidates for Parliament their support of legislation providing for a better observance of the Lord's Day; and, that the Presbytery's committee be instructed to wait upon Sabbath Observance Societies and kindred organizations with a view to secure this end. (5) That the Presbytery committee be instructed to secure in some way the publication and dissemination of the papers read at the recent Conference, and other literature bearing on the question of a due observance of the Sabbath. Presbytery's Committee on Augmentation presented a schedule of appropriations to the congregations within the bounds of amount required from this Presbytery in support of this fund during the current year. A resolution expressing its sense of the loss sustained by itself and by the church in the death of Mr. W. A. Shepard, one of its members, was adopted by Presbytery. A resolution expressing appreciation of the earnest labors of Rev. A. C. Wilson, who has been released at his own request from the charge of Fairbank and Fisherville, was cordially sustained by Presbytery. The petition of Mr. John Douglas, complaining of certain acts of the Parkdale Session, was set aside because the time had passed in which a petition embodying a complaint could be presented. St. Paul's congregation, city, asked permission to secure a site for building within certain limits, that a more suitable place of worship might be erected. The request was laid on the table till neighboring sessions could be cited to appear in their interests. It was agreed to take up the consideration of remits from Assembly in the following order: The amalgamation of certain Standing Committees at the December meeting of Presbytery. Remit re one year's probation to be given before settlement of graduate or minister received from another church, at the January meeting. That a special committee be appointed in respect to Jewish work, at the February meeting. That all ministers be compelled to pay into fund for aged and infirm ministers at the March meeting. It was intended to discuss the hymnal remit at this meeting, but its consideration was deferred till the December meeting of Presbytery.—R. C. TIBB, Clerk.

The Presbytery of Barrie met at Barrie on 25th Sept. Mr. McLeod, Moderator. Reports from Moderators of Session of vacant congregations were received stating that congregational meetings are appointed to be held in Esson and Willis churches, Ore, on Thursday, 27th ult., to consider the question of a call to a minister; that Cookstown, Townline and Ivy will not delay any longer than is possible to give a call; that Duntroon and West church have been very acceptably supplied since April by Mr. I. G. Tukster, student. The request of the Session of Stayner and Sannisdale that they be allowed to procure their own supply through their Moderator, Mr. Leishman, was granted, with the council that they proceed to call a minister without unnecessary delay. The Home Mission business, though involving many details, was soon disposed of as it was presented in report of the Presbytery's Home Mission Committee which sat for about six hours on the 24th ult. On recommendation of this committee the Presbytery adopted a resolution relative to Mr. Henry Knox's removal to labor in the Presbytery of Guelph, as follows: "In taking leave of Mr. Knox the Presbytery desires to express its sense of respect for him as regards his Christian character, and for the value of his services within the bounds as a missionary. Nearly fifteen years ago he was employed as a catechist, on the recommendation of the Presbytery of Guelph, and for some time after his appointment was supported wholly by one of its generous members. He has since served in many different mission fields, most of which required hard labor, and in all of them to the satisfaction of the Presbytery. Testimony to the confidence of the brethren was given in their ordaining him to the work of the ministry after leave had from the General Assembly in 1885. Mr. Knox is acceptable as a preacher of the gospel, and has often been helpful to the brethren while holding special services in their church. He has attended diligently the meetings of Presbytery, and was ready to take part in its proceedings. The brethren take leave of him with the regrets due to a respected fellow worker, and hope that he may be spared to continue his service of the Lord with comfort and success in the bounds of the Presbytery which first discovered his aptitude for the work.—ROBT. MOORE, Clerk.

BIRTHS, MARRIAGES AND DEATHS.

NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTHS.

On November 16th, at 80 Gloucester street, Toronto, the wife of Mr. Andrew Gunn, of a son.

At 72 St. Alban street, Toronto, on Sunday, 18th Nov., the wife of the Rev. John McGillivray, B.D., (Cote St. Antoine, Montreal) of a daughter.

MARRIAGES.

At the residence of the brides father, on the 30th ult., by the Rev. William Peattil, of Toronto, assisted by Rev. Alex. U. Campbell, B.A., of Quaker Hill, Janet, daughter of Mr. Wm. Scott, Clarendon, to Mr. John Smith, of Scott Township.

At the residence of the bride's parents, Cannington, on Wednesday, October 31st, by the Rev. D. Y. Ross, M.A., Mr. Alfred R. French, of Grand Rapids, Mich., to Miss Annie, daughter of Mr. and Mrs. Laughlan McPherson, of Cannington.

DEATHS.

At Uxbridge, on Friday, Nov. 2nd, Mary Mustard, wife of the late John Mustard, in her 50th year.

At Beaverton, on October 27th, Mary Isabella Gunn, of Stayner, aged 36 years.

Entered into rest, on Monday, Nov. 5th, at his late residence, 9th Indian Lands, near Martintown, Hugh Christie, in his 90th year.

On Nov. 5th, at the Winnipeg General Hospital, Winnipeg, of typhoid fever, William Gregor Bain, barrister, third son of the late Rev. William Bain, "D.D.," aged, 28 years, and 9 months.

The Presbytery of Maitland met *pro re nata* at Wingham, October 23rd, Rev. J. Malcolm, Moderator, in the chair. A call to Rev. R. S. G. Anderson, M.A., B.D., from Wroxeter congregation, was sustained. Mr. Anderson's present charge had been cited to appear for their interests at this meeting, and a large number of commissioners from St. Helen's and East Ashfield were present. Wroxeter congregation was represented by commissioners also. Reasons for the translation of Mr. Anderson, and replies to these reasons, were read; also a petition from East Ashfield congregation, and a resolution from the young people of St. Helen's, praying that the translation be not granted. The call was placed in Mr. Anderson's hands, who spoke with feeling of the most pleasing and cordial relations between himself and his people, and his attachment to them. At the same time, for personal reasons, he thought the path of duty pointed him to Wroxeter, but he would leave it with the Presbytery to decide whether he should be translated from his present charge to that of Wroxeter. Members of Presbytery having expressed their minds, it was, on motion, carried that Mr. Anderson be translated from his present charge to that of Wroxeter congregation; that the induction take place on Thursday, Nov. 15th, at 2 p.m. Rev. F. A. McLennan was appointed Moderator of the St. Helen's and East Ashfield sessions, and to declare the charge vacant on Sabbath, Nov. 18th. At the previous meeting, sessions were instructed to make arrangements for holding missionary meetings and report at the March meeting. At the same meeting it was intimated that the Rev. Dr. Mackay, Moderator of the General Assembly, would be prepared to hold missionary meetings within the bounds this fall. Congregations were recommended to take advantage at missionary meetings of the services of the Rev. Mr. Anderson, of Wroxeter, who has prepared a series of magic lantern slides in connection with the work of our missionaries in India. It was agreed that a convention of Young People's Societies in the bounds, be held at Brussels on Monday, 19th of November, at 1.30 p.m.

The Presbytery of Lindsay met in Woodville on the 16th ult. Rev. R. Johnston B.D., Moderator, presided. Reports were given in from committees appointed to visit the Home Mission fields. A scheme for the payment of expenses of commissioners to the General Assembly was adopted and sent down to Session for approval. A call was presented from St. Andrew's and St. John's Churches, Pickering, in favour of Rev. A. McAnlay, B.A., Woodville, which was accepted. Mr. Alexander Jackson presented draft address to Rev. John McTavish, D.D., of Inverness, Scotland, who laboured so faithfully within the bounds many years ago, congratulating him on the attainment of his jubilee in the Christian ministry. This was adopted and ordered to be forwarded. Rev. W. G. Hanna, Moderator of Wick and Greenbank, presented a call from these congregations in favour of Rev. J. M. Cameron, of Toronto. The call was sustained and ordered to be forwarded in the usual way.—P. A. McLEOD, Clerk.

Peculiar

Peculiar in combination, proportion, and preparation of ingredients, Hood's Sarsaparilla possesses the curative value of the best known remedies of the vegetable kingdom. Peculiar in its strength and economy, Hood's Sarsaparilla is the only medicine of which can truly be said, "One Hundred Dollars One Dollar." Peculiar in its medicinal merits, Hood's Sarsaparilla accomplishes cures hitherto unknown, and has won for **Sarsaparilla** itself the title of "The greatest blood purifier ever discovered." Peculiar in its "good name at home,"—there is more of Hood's Sarsaparilla sold in Lowell than of all other blood purifiers. Peculiar in its phenomenal record of **Peculiar** sales abroad no other preparation ever attained so rapidly nor held so steadfastly the confidence of all classes of people. Peculiar in the brain-work which it represents, Hood's Sarsaparilla combines all the knowledge which modern research **To Itself** in medical science has developed, with many years practical experience in preparing medicines. Be sure to get only,

Hood's Sarsaparilla

Sold by all druggists. 51¢ a box for 5¢. Prepared only by C. L. HOOD & CO., Apothecaries, Lowell, Mass. **100 Doses One Dollar**

The Presbytery of Rock Lake met in Plover Mound on Tuesday, September 11th, at 2 p.m. In the absence of the Moderator, Mr. Fisher took the chair. The Rev. A. Robertson, formerly of Metis, Quebec Presbytery, presented his Presbyterial certificate, which was received, and Mr. Robertson's name ordered to be put on the roll. On Tuesday evening a public meeting was held, when the question of Sabbath Observance was discussed. Most of Wednesday morning was taken up considering the Home Mission report, and planning for winter supply.

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MESSRS. GOURLAY, WINTER & LEEMING.

THE NOTED PIANO FIRM.

We copy the following article from the September 15th issue of Music Trade Review, New York, whose editor has recently spent some time in Canada, and, in this issue of his paper, has made extended reference to many of the leading music firms throughout the Dominion.

In looking forward to our visit to Toronto, and in all our plans for business and pleasure in the Queen's Dominion, the anticipation of meeting the firm of Gourlay, Winter & Leeming formed no important part, in view of the reputation for enterprise and business capacity that this firm enjoys in New York music trade circles.

Not so many years ago it was the good fortune of the writer to meet from time to time the senior member of the firm, as, through his being at that time identified with one of Massachusetts' musical industries his genial face and well-known form were often seen in the piano world of Union Square and 5th Avenue, so that, with in an hour or so after our arrival in the Queen City, we presented our card at the elegant warerooms of the above firm, at 188 Young Street, and received a cordial welcome, which ended in an invitation to call again, as, ere our stay had lengthened into many minutes, the members of the firm were engaged displaying the beauties of their instruments to prospective customers, whose appearance indicated the requisite means and education to appreciate art in any form. In fact during our stay in Toronto, we found it hard to secure more than a brief interview with any member of this firm during business hours, as, despite its being the summer season and a dull year, their business was abnormally active, July and August, '94, we were informed, having broken the record of any other year.

Although individually Messrs. Gourlay, Winter & Leeming having been identified with the Canadian trade for many years, their partnership dates only from October, '90, a period so comparatively recent that we were not prepared for a business of such magnitude, and were led to wonder what forces had contributed to place this business in the front of the trade in so short a time, and what good fortune or combination of ability and circumstances led to their becoming so prominent a factor in the Canadian musical instrument industry.

Inquiry into the matter demonstrated beyond peradventure that whilst there have been a variety of causes at work in the evolution of this business, not the least among them lay in the fact that, to a remarkable degree, they enjoy, as a firm, the confidence of the music profession and the buying public in regard to their integrity and ability. It is admitted on every hand that in the management of their business they are guided by a standard of integrity that deems it a crime to allow a customer to be deceived in the slightest respect, regarding either the musical merit or intrinsic value of any instrument they offer for sale, whilst their many years experience and ability is thoroughly exercised in the service of their patrons, in order that their satisfaction may rest on the certainty that in dealing with Gourlay, Winter & Leeming, they have secured the advantage of their discriminating taste in the selection of a piano.

Another factor may be mentioned here, namely, that they do not sell every and any make of piano, but have been very conservative and careful in selecting an aggregation of makes, that from an art standpoint are beyond rivalry in the totality of good qualities. To the cognoscent, the mere mention of such names as Knab, Pfaender, Fisher, Gerhard Heintzman and Kern as their chief instruments, will serve to emphasize this point in terse and vigorous language.

In referring to the above we must not forget that in the personnel of the firm they are a host to themselves, alert, aggressive, prompt and tactful, with large experience of a buyer's wants and a fund of energy that is unflagging, now planning a campaign involving large interests, now giving attention to some trifling commission of a customer, with a zeal that says they are bound to succeed, and, that, to win success by thoroughly deserving it.

As an instance of how this spirit is recognized, we publish here, a letter received by the firm during our sojourn in Toronto, and which they value highly, as it was tendered them by the head of an institution of which Toronto is very proud, "The Toronto Conservatory of Music."

TORONTO CONSERVATORY OF MUSIC.

20th July, '94.

MESSRS. GOURLAY, WINTER & LEEMING, Pianos, etc., 188 Young St., Toronto.

GENTLEMEN: In renewing for the fourth time the contract for the Conservatory piano equipment, it is only due your firm to state that our Board of Directors and Conservatory Faculty appreciate the honorable and straightforward manner in which all orders have been carried out, and feel it a pleasure to record their gratification with the high musical character and mechanical excellence of the pianos supplied by your firm from year to year.

Our work necessarily tests in a very thorough manner the pianos used for daily work in the studio, and also on the concert platform, and it is therefore with pleasure that we record our entire satisfaction with their superior musical excellence, and their ability to stand in tune under conditions so exacting.



ROBT. S. GOURLAY.

THOMAS LEEMING.

F. W. WINTER.

It is only just to your firm to say that at all times and under all circumstances you have invariably attended to requests made by us incidental to the nature of our contract with the utmost promptness and dispatch, even when done at inconvenience to yourselves.

In short, I can say truthfully that it affords us much pleasure to be associated in a business relationship with your firm. Very truly yours,

(Signed) EDWARD FISHER.

In concluding our reference to this firm, we cannot do better than quote the following from one of their own circulars, as it establishes a claim of great importance in estimating the character of their business.

Where the Musician Learns it is Safe to Follow.

None will dispute this in regard to the purchase of a piano. The make of piano the pianist, vocalist and the teacher selects and uses with increasing pleasure and satisfaction is surely a safe investment for the everyday purchaser.

It has been a source of the greatest satisfaction to Messrs. Gourlay, Winter & Leeming that from the very commencement of their business, their policy and platform and the merit of their instruments have secured the endorsement and patronage of the professional and amateur musician to an extent that is without parallel in the history of any piano firm on this continent.

When it is borne in mind that this support is the hardest to win, because in the nature of things the musician is the expert, who has most knowledge and is most critical and discriminating, and when it is also borne in mind that the business only dates from 1890 and that opportunities to supply them has therefore been very brief, the following partial list of patrons must have great weight in emphasizing the fact that Gourlay, Winter & Leeming's line of instruments are the choice of Canada's musical experts as well as of citizens of wealth and refinement.

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A TALE FROM WINNIPEG.

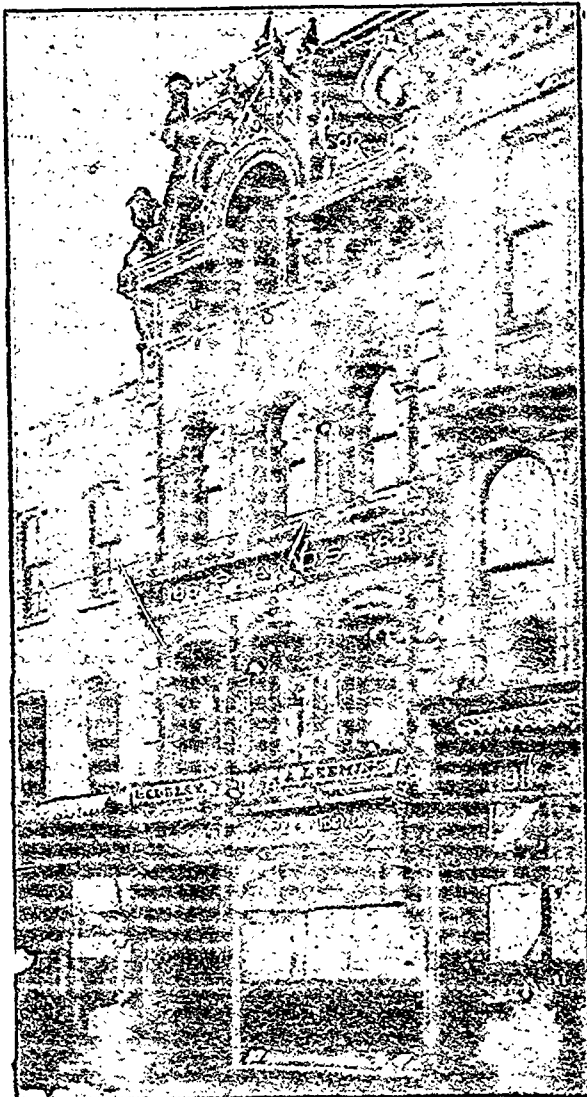
HOW TWO PROMINENT CITIZENS OF THE PRAIRIE CAPITAL RE GAINED HEALTH.

One Suffered from the Effects of Malaria and Indigestion, the Other from Nervous Prostration - Their Story as told at Tribune Reporter.

From the Winnipeg Tribune. The modern world is decidedly skeptical, and in the case of cures by advertised medicines, it is sometimes remarked that they occur at long distances. Recently, however, the Tribune was told that a Winnipeg gentleman had passed through an experience as remarkable as any of those published, and inquiry into the matter revealed the fact that several prominent citizens of Winnipeg had been greatly benefited by the use of Dr. Williams' Pink Pills. One of these citizens is Mr. W. A. Charlesworth, the well-known contractor, who during his residence in Winnipeg has added to the beauty and wealth of the Prairie Capital by erecting some of its finest and most substantial buildings. Naturally what Mr. Charlesworth would say as to the merits of a medical preparation would be read with interest by the many citizens who have met him in business and socially, and a Tribune reporter was detailed to get from him some particulars in the matter. Mr. Charlesworth was seen at his beautiful and cosy home on William Street, a few days since, and while unwilling to attract publicity, yet, for the benefit of those suffering as he once was, he consented to give a simple statement of his case. About thirteen years ago, while living in the southern part of Illinois, near Cairo, he had several attacks of malarial fever and ague, which left his blood poor and thin, and so deranged his system that for about ten years after he was a sufferer from chronic indigestion. He came north after residing there for some years in order to try to shake off the effects of the malaria, but without much success. He has not had, while in the north, another real attack of ague, but every season he has had incipient attacks, which were only warded off by the prompt use of quinine. Bilious fever also threatened in the same way. He also suffered severely from indigestion. Determining to make a decided effort to get rid of his complication of disorders, he began in the fall of 1891 to use Dr. Williams' Pink Pills, the advertisements of which he had read in the newspapers. Mr. Charlesworth began to use the pills in October, and for the first month scarcely felt any improvement. However from that time improvement was rapid and the effect marvellous. The cold of the winter of 1891-2, as will be remembered, was intense, and yet so great was the toning up of the system and the enrichment of the blood that he scarcely felt the cold at all that winter. His indigestion was removed and since that time he has not had another attack of malarial fever. He continued taking the pills up to about the middle of January. In closing his interview Mr. Charlesworth said: "However do not rely upon my authority alone but see Mr. Fairchild who has used the pills."

The Mr. Fairchild, it is needless to say, is Mr. Frank Fairchild, the largest dealer in vehicles and farm machinery in western Canada. Mr. Fairchild's name is too well known to readers of the Tribune to need any further introduction. He was also seen and fully confirmed what Mr. Charlesworth said. Some time ago Mr. Fairchild suffered from nervous prostration brought on by overwork, and suffered also from a dull pain in the back of the head. After spending some time at a famous Chicago sanitarium he was advised to take something to build up his blood, the doctors mentioning Pink Pills in their list of things advised. At first he took a fluid preparation, but as he found this unhandy to take with him as he travelled, he decided to try Pink Pills, as Mr. Charlesworth had very strongly recommended them as a great builder up and purifier of the blood.

Dr. Williams' Pink Pills may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y., 50 cents a box, or six boxes for \$2.50. The price at which these pills are sold makes a course of treatment comparatively inexpensive, as compared with other remedies or medical treatment.



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**Cottolene**

that I am better than lard, and more useful than butter; that I am equal in shortening to twice the quantity of either, and make food much easier of digestion. I am to be found everywhere in 3 and 5 pound pails, but am



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common conversation across a room; can hear a clock strike in an adjoining room, 30 feet away. I think I am entirely cured, and my hearing permanently restored. EDWIN COLEMAN, Maize, Kas.

Medicines for 3 Months' Treatment Free.  
To introduce this treatment and prove beyond doubt that it will cure Deafness, Catarrh Throat and Lung Diseases, I will for a short time, send Medicines for three months' treatment free.  
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Our bravest and best lessons are not learned through success, but through misadventure.—Alcott.

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

**British and Foreign.**

The Eiffel Tower has been sold to an exhibition company at Baltimore.

In Sweden a man who is seen drunk four times is deprived of his election vote.

The collection at the great U. P. missionary meeting in Glasgow amounted to £289.

Herbert Gladstone has undertaken to raise the funds necessary to erect a statue of Cromwell in Westminster.

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

Strange irony of fate! The elegant residence built by Brigham Young for his favorite wife, Amelia, is now used for a Keeley Institute!

The Rev. Hugh Price Hughes, the well-known English Methodist Minister, commenced preaching when he was fourteen, and he has never tired.

The name of Rev. Richard Leitch, of Blackett Street Church, Newcastle, has been mentioned for the Moderatorship of the coming English Presbyterian Synod.

Mr. Charles Kidston, of Glenora, Helensburg, has accepted the presidency of the Glasgow Sabbath Protection Association in succession to his late brother, Richard.

A new U. P. church, to seat 800 persons, is to be erected, at a cost of £4,000, for the congregation recently formed at Kelvinside, Glasgow, under the ministry of Rev. Alex. Whyte.

Rev. John Torrance, B.D., of the Free Church mission, Poona, India, was married at Calcutta, on 25th ult., to Miss Jessie Gilchrist, third daughter of Rev. Robert Gilchrist, of Shoots.

There were only 21 candidates for admission to the Divinity Hall in Glasgow University, a considerable falling off from previous years. Of these one-third failed to pass the examination.

Sir Thomas Sunderland states that if a service of the best boats were established it would be possible to sail around the world, via America, Japan, India, and the Suez Canal, in fifty days.

The Fingoes of South Africa, says a Kaffir missionary, have been loyal to the British for sixty years; and are now on a railroad track to prosperity, working out a glorious future for Kaffirland.

There are in the Irish Presbyterian Church 36 stipends under £20 (exclusive of the allowance from the Sustentation Fund), 79 under £30, 220 under £50, and 351 under £75. The late election added 288 children to the roll of the Orphan Society.

Mr. David Fleming, surgeon, Perth, has been presented by the North congregation there (Rev. R. Lyon's) with a solid silver tea service on a silver-mounted oak tray on the occasion of his jubilee as an elder. He has received also an illuminated address from the session.

General Secretary Baer, of the United Society of Christian Endeavor, announces that the International Convention of 1895 will be held in Boston instead of San Francisco on account of the long delay of Western railroads in announcing a decision in regard to special rates.

In Seacombe Parish church, England, just after the text had been given out, a man ran out of his pew, scaled the communion-rail and, climbing on the table, tore down a cross, which he tried to break across his knee. The man was arrested and remanded for medical examination.

Great preparations are being made in Sweden for the celebration on December 9th of the 300th anniversary of the birth of Gustavus Adolphus, Sweden's great and famous ruler, whose sword carried him almost always to victory. King Oscar has issued a proclamation regarding the celebration.

Mrs. Bishop, who has performed the first part of her journey in Corea, is of opinion that under a good government the country, with its agricultural and mineral wealth and superb climate, might take high rank and support double its present population of 14,000,000.

Professor W. P. Paterson received a cordial welcome from the established Presbytery of Aberdeen on beginning his labours in the Chair of Systematic Theology at the University of that city. Professor Cowan referred in hearty terms to Mr. Paterson's brilliant record as a student and scholar, as a writer, and as a preacher.



**Aberdeen Warrior**

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

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**PURE, HIGH GRADE**  
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On this Continent, have received  
**SPECIAL AND HIGHEST**  
**AWARDS**  
on all their Goods at the  
**CALIFORNIA**  
**MIDWINTER EXPOSITION.**

Their **BREAKFAST COCOA**,  
Which, unlike the Dutch Process,  
is made without the use of Alkalies  
or other Chemicals or Dyes, is absolutely pure and soluble, and costs  
less than one cent a cup.

SOLD BY GROCERS EVERYWHERE.  
**WALTER BAKER & CO. DORCHESTER, MASS.**

A coloured woman presented herself as a candidate for confirmation in the Diocese of Florida and was required to say the creed, the Lord's Prayer and the Commandments. She got through with the first two fairly well, as somebody had evidently been coaching her, but when she came to the last she bungled and hesitated, and then remarked in a confidential tone to the clergyman: De'fac' is, Mr. Turpin, I hasn't been practisin' de Ten Comma'dments lately.

**"Great is Acetocura."**

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

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

P. O. BAUER.  
(P. O. Bauer & Co.)  
T. COUTTS & SONS, 72 Victoria street,  
Toronto.

Reports of naval officers commanding patrol boats in Behring Sea generally show that the regulations have been of little avail to protect seals in the open season. Pelagic sealers have killed about 25,000 head during the past season, which were found asleep on the surface, and of which fully 80 per cent. were females. One officer predicts the extermination of the seals within the next five years at the present rate of slaughter.

**Why Don't You Use Surprise Soap?**



**SURPRISE SOAP** LASTS LONGEST GOES FARTHEST.  
The cheapest Soap to Use.

It does away with hard work, —don't boil or scald the clothes nor give them the usual hard rubbing. (See the directions on the wrapper).  
It gives the whitest, sweetest, cleanest clothes after the wash.  
It prevents wearing and tearing by harsh soaps and hard rubs. Rub lightly with Surprise Soap,—the dirt drops off. Harmless to hands and finest fabrics.

David Logan, of Meadville, Penn., has invented an alarm-clock attachment to an aneroid barometer, so that at a certain low reading, previously determined upon, a storm signal will be given. It is hardly possible though to fix upon a point on a barometer-scale which shall be an invariable sign of danger.  
"My Optician," of 159 Yonge st., says that many so called nervous diseases are caused entirely by defective vision. Go and have your eyes properly tested, free of charge, at the above address.  
Minard's Liniment Cures Colds, etc.

**CHOCOLATES** (G.B.)  
**THE FINEST IN THE LAND.**  
**Ganong Bros., Ltd.,**  
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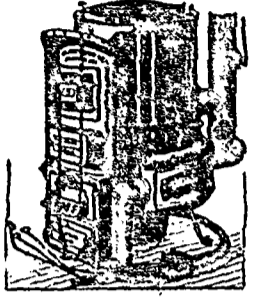


### Why not try WYETH'S MALT EXTRACT?

Doctors highly recommend it to those

Who are run down;  
Who have lost appetite;  
Who have difficulty after eating;  
Who suffer from nervous exhaustion;  
And to Nursing Mothers,  
as it increases quantity and  
improves quality of milk.

PRICE, 40 CENTS PER BOTTLE.



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Let us send you Catalogue and full particulars, and you can  
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HIGHEST AWARDS

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OF AGRICULTURE, 1887.

DIPLOMA

ALABAMA STATE AGRICULTURAL SOCIETY,  
At Montgomery, 1888.

AWARD

Chattahoochee Valley Exposition,  
Columbus, Ga., 1888.

HIGHEST AWARDS

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

SIX

HIGHEST AWARDS

WORLD'S COLUMBIAN EXPOSITION  
CHICAGO, 1893.

HIGHEST AWARDS

WESTERN FAIR ASSOCIATION,  
LONDON, CAN., 1893.

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

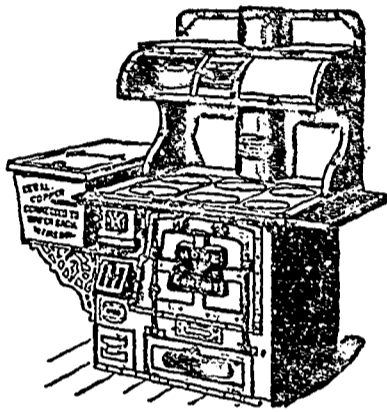
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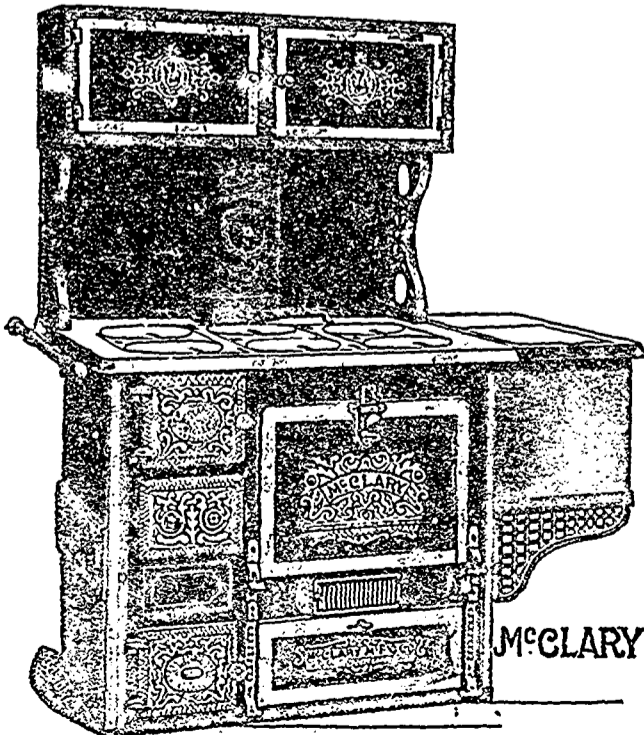
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STEEL and will LAST A LIFETIME  
if properly used.

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

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Made in various Styles for  
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Are constructed in the  
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Are strictly up to date in  
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Economical, Durable, Effi-  
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chase a Range, see those  
in your local dealer's  
hands before doing so—  
IT WILL PAY YOU  
—if he does not handle  
our goods, write our  
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### MISCELLANEOUS.

The Prussian Government expends over \$50,000 a year in support of the laboratories connected with the medical department of the University of Berlin. This is exclusive of the salaries paid to professors.

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

Two adventurous aeronauts, M. Mallet and M. de Fonvielle, have undertaken to make a sky trip around France, keeping their balloon as near the earth as possible, so as to be able to descend with ease occasionally. They want to prove that agreeable and economical journeys can be made by balloons as well as by rail or water.

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

By a new continuous-record seismometer graph at the Collegio Romano, a considerable number of distant earthquakes of 1893 and 1894 have been mechanically registered in Rome. The most interesting record is that of the Japanese earthquake, of March 22nd, 1894, which shows slow undulations some 25 miles long, propagated across nearly a fourth of the earth's circumference. —Invention (London).

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

A late invention, brought out in response to an imperative demand, is a trolley-chair to run above a race-track. In this sit two judges, who follow the horses, and are thus enabled the better to obtain their movements and keep track of the race at all points. The chair is suspended from a roller that runs on a heavy wire. Above this is another wire carrying the electric current. The motor is under the chair seat, and a brake is operated by the foot.

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

When strong acids or liquid chemicals are carried about in glass-stoppered reagent bottles, there is a constant danger of the stoppers coming out, and the contents escaping. For such bottles India rubber finger caps, such as are sold in the rubber stores, form admirable covers. These are sprung on over the stopper and flange of the neck. They not only secure the stopper from coming out, but even if a stopper loosens or leaks, nothing can escape. —Scientific American.

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

Dr. Franz Stuhlman, who accompanied Emin Pasha into the heart of Africa, saw much of the people called Pygmies. He looks upon them as the remnant of a primeval race which at one time occupied the whole of tropical Africa and Southern Asia. They have lost their original language, and have been encroached upon by surrounding tribes, even within the dense forest to which they retired, until they are met with only in scattered remnants. No trace of degeneracy is to be found among them.

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

A curious circumstance connected with a recent storm at New York was that in the general drenching the trolley ropes became so wet as to form good conductors. The motormen received severe shocks in handling them, and in one instance the whole car became so charged with electricity that the conductor could not take change from the passengers or give it without both parties receiving a shock. This difficulty was met by dropping the coins from hand to hand, instead of passing them. —Hartford Courant.

CHICAGO, Sept. 20th, 1894.

Gentleman,—I wish to certify for the benefit of rheumatic sufferers of the great relief and cure I have experienced through your wonderful remedy. Three weeks after exhausting every known remedy, and feeling completely discouraged, I commenced using your Acetocura and now I am another man and I have no pain whatever. Very Truly,

G. H. REEVES,

(Reeves & Beebe),

169 State Street, Chicago

To Coutts & Sons, 72 Victoria Street, Toronto.

The signalling apparatus, invented by Captain Prince Louis, of Battenberg, and Captain Percy Scott, consists of a collapsible drum, attached to the masthead, the code used being the Morse alphabet. One advantage of the new invention lies, it is said, in the fact that protection is afforded to the signalman, so that it will be possible to transmit signals in action. Some doubts have, we learn, been ex-

pressed as to whether the drum will stand the pressure to which it will necessarily be exposed when steaming head to wind.

May 2nd, 1894.

My Dear Sirs,—I may say that I have used your Acetocura with great results in my family. It has given great relief, especially in Nervous Affections and Rheumatism, and I can confidently recommend it to any troubled with these complaints.

I am yours truly,  
J. A. HENDERSON, M.A.,  
Principal of Collegiate Institute,  
St. Catharines.

Coutts & Sons, 72 Victoria St., Toronto.

Cellulose has just been obtained by some London chemists in a dense form, having the appearance of ebonite, and capable of taking a high polish. The material contains carbon bisulfid and sodic hydrate, which are gradually given up when it is dissolved in water, cellulose being precipitated. If some of the solution is spread on glass, a transparent film of cellulose can be obtained. Cellulose can also be deposited from the same solution on woven materials or paper, producing a permanent stiffening or sizing. The solution forms a substitute for glue, of great strength, and insoluble in water when set. The material can also be obtained in continuous sheets or films.

### YOU GET STRONG,

if you're a tired out or "run-down" woman with Dr. Pierce's Favorite Prescription. And, if you suffer from any "female complaint" or disorder, you get well. For these two things—to build up women's strength, and to cure women's ailments—this is the only medicine that's guaranteed. If it doesn't cure in every case, your money is returned. On these terms what else can be "just as good" for you to buy? The "Prescription" regulates and promotes all the natural functions, never conflicts with them, and is perfectly harmless in any condition of the female system. It improves digestion, enriches the blood, brings refreshing sleep, and restores health and vigor. For ulcerations, displacements, bearing-down sensations, periodical pains, and every chronic weakness or irregularity, it's a remedy that safely and permanently cures.

Hamilton Herald: An Englishman named C. J. Johnstone has written a book called "Winter and Summer Excursions in Canada," in which he makes the remarkable statement, that of the five millions of people in Canada, about three are of pure or mixed Indian blood. Oddly enough, the London Spectator accepts this as a statement of fact, and gravely comments on it. Mr. Johnstone neglected to add that the other two millions of us are Chinese and Hottentots.

### A DELICIOUS BREAKFAST DISH.

Barley Crystals make the most delicious and nutritious breakfast dish with which to tempt an invalid or an epicure. Analysis proves it to be rich in the elements necessary to create flesh, blood, bone and muscle, while eminent physicians endorse it as a food for persons with weak digestion, and pronounce it an invaluable nourishment in fevers and gastric troubles. Being prepared from the heart of the barley kernel by a patented process of the highest efficiency and sold only in sealed cans, it represents a degree of purity possessed by no other breakfast food. A postal card addressed to Farewell & Rhines, Watertown, N. Y., will bring pamphlets and a cooking sample.

Quebec Chronicle: According to the New York Tribune, the Republicans will have a majority of over a hundred in the House of Representatives, and in the Senate their majority will be one. Nothing will be done with tariff tinkering, however, until after the Presidential and other elections of 1896. It is not at all probable that the country will restore McKinleyism. It had enough of that policy to last it many years. Changes, of course, there will be, should the Republicans get back to power, but nothing so extreme as the McKinley Bill will be accepted.

### THAT TIRED FEELING.

Is a dangerous condition directly due to depleted or impure blood. It should not be allowed to continue, as in its debility the system is especially liable to serious attacks of illness. Hood's Sarsaparilla is the remedy for such a condition, and also for that weakness which prevails at the change of season, climate or life.

Hoods Pills are purely vegetable, carefully prepared from the best ingredients.

An Englishman at Chicago for the Exhibition was presented to a showy and elegantly dressed lady. Knowing that Chicago ladies go in extensively for divorce, he asked, quite innocently: "Is she well connected?" "Well, I should say so," replied the native. "She's been the wife of six of our first citizens, and four of 'em are still alive."

Mrs. B. M. Hall, Fernwood, Ill., U.S.A., August 15th, 1894, writes:—"I am 61 years old. For two years I had been afflicted with partial paralysis of the lower limbs rendering me unable to walk a block without complete exhaustion. After using Acetocura for five days the pain had entirely disappeared, permitting me to enjoy a good night's rest, and after ten days' treatment I was able to walk two miles without fatigue."

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

Minard's Liniment Cures Disteemper.

Miscellaneous.

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GOOD ONES

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Best Long Hardwood ..... \$5.50  
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Hot meals also at 51 King St. E.  
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FREEHOLD LOAN & SAVINGS CO'Y

DIVIDEND NO. 70.

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

1st DAY OF DECEMBER NEXT,

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

The Transfer Books will be closed from the 17th to the 30th November, inclusive.

By order of the Board.

S. C. WOOD, Managing Director.

Toronto, 31st October, 1894.

ENTERTAINMENTS.

Mrs. VON FINELSTEIN MOUNTFORD'S  
Oriental Entertainments,  
Conjuro, pleasing, profitable. Also, ant printing free.  
Borough Lyceum Bureau, 28 Church Street,  
Toronto. Telephone 1313.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, on November 27th, at 10 a.m.  
BRUCE.—At Paisley, on December 11th, at 1.30 p.m.  
BROCKVILLE.—At Morrisburg, on December 11th, at 1 p.m.  
CHATHAM.—In St. Andrew's Church, Chatham, on December 10th, at 7.30 p.m.  
GUELPH.—In Chalmers Church, Guelph, on November 20th, at 10.30 a.m.  
KAMLOOPS.—At Rivelstoke, on December 11th, at 10.30 a.m.  
KINGSTON.—In John Street Church, Belleville, on December 18th, at 2 p.m.  
MAITLAND.—At Wingham, on November 20th, at 11.30 a.m.  
MONTREAL.—In the Presbyterian College, on January 7th, 1895, at 2 p.m.  
PARIS.—In Chalmers Church, Woodstock, on January 15th, at 10.30 a.m.



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All mending done free. Telephone 2157.

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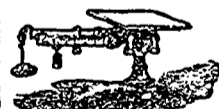
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- SCALES -

Write for prices.

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Sabbath School Association  
of Ontario.

WANTED about January 1st, 1895, a Corresponding Secretary. Must be a Sabbath School worker. Application, stating qualifications, experience and salary expected, to be addressed, before December 1st, to

J. J. MACLAREN,

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Miscellaneous.

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Twenty-five years' experience. Rates to  
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tageous to call when occasion requires.

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Miscellaneous.

Weak Women

and all mothers who are nursing  
babies derive great benefit from  
Scott's Emulsion. This prepara-  
tion serves two purposes. It  
gives vital strength to mothers  
and also enriches their milk and  
thus makes their babies thrive.

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is a constructive food that pro-  
motes the making of healthy  
tissue and bone. It is a wonder-  
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Debility, Throat and Lung Complaints,  
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Wasting Diseases of Children.

Send for Pamphlet on Scott's Emulsion. Free.  
Scott & Bowne, Belleville. All Druggists. 50c. & \$1.



FREE ONE DOLLAR MUSIC BOOK.

In one hour you can learn to ac-  
company on the Piano or Organ by using Clark's  
Lightning Chord Method. No Teacher Necessary.  
Should be on every Piano or Organ. A limited num-  
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will be held on Oct. 2nd, 3rd and 4th.  
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These Scholarships are open to boys from any School.  
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