

THE PRESBYTERIAN REVIEW

"I am in the place where I am demanded of conscience to speak the truth, and therefore I speak, in spite of whose list." — JOHN KNOX

Vol. XI.

Toronto, November 29, 1894.

No. 21

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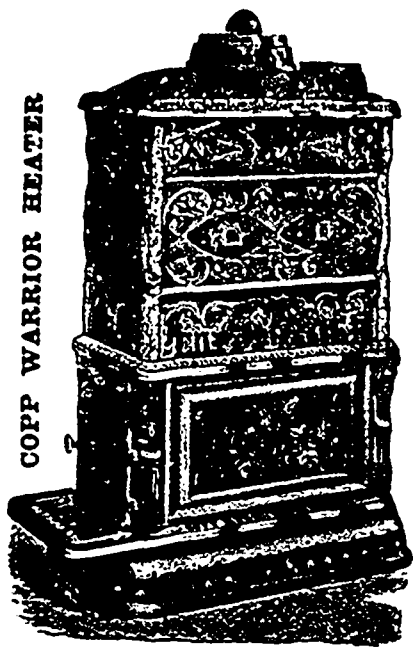
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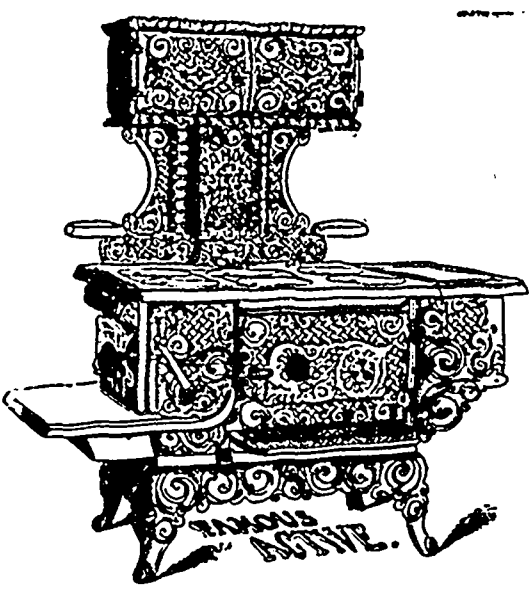
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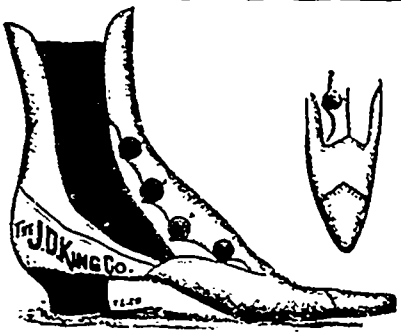
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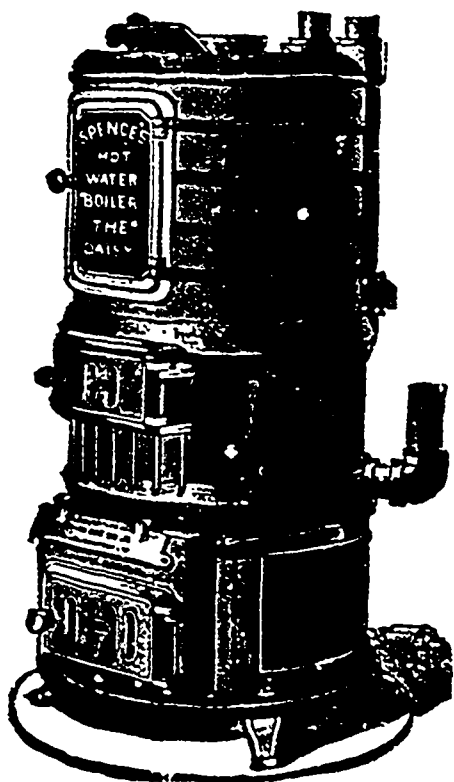
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Granny Gorton's Birthday.

SATURDAY, January 21st, was a great day in Central Village, in the the State of Connecticut, in America. On that day Mrs. Jonathau Gorton was 100 years old and formally received her friends, of whom hundreds were present. She wore her best black silk gown, with a rose in the bodice. The venerable lady was seated in a comfortable armchair on a platform in the best room of her house. Then the train of callers filed through, each and all shaking hands with her.

"Granny Gorton," as she is called, is a trim little body and very nimble on her feet. There was never anything ailed her, she says, and, except that her eyesight isn't quite so good as it used to be, she is as active as any woman of 50.

Why has Granny Gorton lived so long? Why is she so active now? She lets out the secret herself when she says, "There was never anything ailed me." That's it, and all of it.

People who live 100 years are not so very rare. The deaths of 45 such were reported last year in England—22 men and 23 women. Yet, compared to the multitudes who die, these are nothing—nothing. Can we not keep things from ailing us, and so live long as Mrs. Gorton? Yes, if we will take the trouble to do it! Men and women 100 years old, still vigorous and clear-headed, should be a sight so common as not to be remarked, and will be yet in the future. Why not so now? "Ask yourself the question," as the boatmen say down on the Deal beach.

Here's how it is: A woman's tale. She says she fell ill when a girl of about 15. She lost her appetite, had pains in the sides and chest, frequent headaches, and was often obliged to lie down on the couch and rest. All this didn't promise long life, did it? No. It was a bad start.

Well, she got worse instead of better. She was often sick, vomited her food, and spitting up a sour fluid. For five years she went on this way. This brings us to October, 1891. She was then in service as parlor-maid at Leamington Hastings, Warwickshire. Here she suffered from constant sickness, retching and heartburn. The chest pains were so bad as to bend her two double. No position that she could take relieved her. Her stomach was so tender and sore that everything she ate pained and distressed her. For months and months she only took liquid food—milk and beaten eggs, and so on.

She got weaker and weaker every day, so she says. Of course; how else could it be? A doctor at Rugby told her she had "ulceration of the chest," which she didn't at all. What is "ulceration of the chest?"

He gave her medicines and advice, but she grew no better on that account. This young lady was now about 20 years old, with a poor outlook for ever being much older. She didn't expect it, nor did her friends. Then another doctor, being consulted, said "ulceration of the chest," like his medical brother at Rugby. Both wrong.

"After six months' medical treatment," she says, "I gave up my situation and returned to my home at Buxton Lamas, Norfolk. This was in June, 1892. Then I was taken so bad I had to take to my bed. My mother thought I was in a decline."

Now, the word "decline" means consumption, as we all know; a disease common in England and incurable everywhere. Thousands of bright girls and young men "decline" into their graves every year in this populous island. Sad enough it is to see.

Well at this point her good and wise mother interfered in her daughter's case. She gave the doctors the go-by and sent to Norwich for some bottles of Mother Seigel's Curative Syrup. In two weeks the young patient began to feel better, and in three months she got a new situation and went to work.

"Since then, fifteen years ago," she says, "I have kept in better health than ever before in my life, thanks to Seigel's Syrup. Yours truly, (Signed), (MRS.) SARAH ELLENOR BAKER, 8, King's Street, Church Road, Tottenham, near London, September 30th, 1892."

A dozen words more and we're done. Mrs.



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Baker's ailment was indigestion and dyspepsia, nothing else and quite enough. The "ulceration" was inflammation of the inner coating of the stomach, a symptom of the disease. We wish her a long and happy life, and merely add that if all her sex could avoid or cure this one trouble most of them might live to be as old as Granny Gorton.

A LITTLE Rock man sold his cooking stove to get money enough to take his family to the circus. When one of his friends remonstrated with him, he said: "We had no use for the stove. Had nothing to cook." "But why didn't you buy something to eat with the money you got for the stove?" "Then we should have had nothing to cook it on. Don't talk to me. I'm a philosopher."

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LITERARY NOTES.

Standard Anthem Book—Whaley, Royce & Co., Toronto. Like the differences between other things in the world, there are anthem books and anthem books. In past years choirs have become tired of much that is inferior in the contents of most anthem books. Improvements come quicker as the years pass, so that the demand is always for up-to-date anthems though not forgetting old and well tried ones by the well trained choirs and the critical and cultured musical taste of the present day congregations &. The above book compiled by Mr. A. S. Vogt, a well known organist and a leader in musical matters in Toronto contains nothing but gems which would be expected as the result of Mr Vogt's efforts. A glance through the index shows literal recognition of the popular anthems of Harry R. Shelley; also the old favorite Dudley Buck, Mozart's magnificent Gloria an arrangement of one of the Songs without words the Heavens are telling" (Hayden) and the many other anthems not forgetting Handel's "Hallelujah Chorus."

Mr. Vogt remarks that he has chosen "works of melodious character and musicianly construction to appeal to all allclasses of church musicians and etc" it is printed in strong but cheap binding on the best paper.

Professor Drummond accompanied D. L. Moody in that famous campaign in Great Britain twenty years ago, and he delivered his addresses like "The Greatest Thing in the World," at Mr. Moody's conferences, at Northfield. He has written a study of Mr. Moody's career for McClure's for December, in which he calls Mr. Moody "the most truly great man living."

Rudyard Kipling will contribute to the Christmas Scribner a long poem entitled "McAndrews' Hymn," in which he adds an entirely new type of character to the remarkable list which he has already created. Those who think that he is only successful with Indian types will be surprised at the wonderful figure of his creation of an old Scotch engineer Howard Pyle will illustrate the poem.



Charles H. Hutchings.

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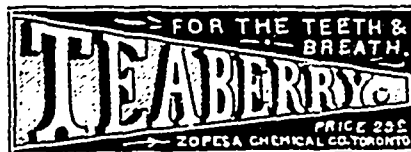
"I was troubled a long time with sick headache. It was usually accompanied with severe pains in the temples, a sense of fullness and tenderness in one eye, a bad taste in my mouth, tongue coated, hands and feet cold, and sickness at the stomach. I tried a good many remedies recommended for this complaint; but it was not until I

Began Taking Ayer's Pills

that I received anything like permanent benefit. A single box of these pills did the work for me, and I am now free from headaches, and a well man."—
C. H. HUTCHINGS, East Auburn, Me

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The Presbyterian Review.

Vol. XI.—No. 21.

TORONTO, NOVEMBER 29, 1894.

\$1.50 per Annum

IN MEMORIAM.

A Tribute to the late Rev. James Allister Murray, for 19 years pastor of St. Andrews church, London, Ont. Born July 8th, 1831, Died Oct. 21st., 1894.

Know ye not in Israel to-day,
A prince and great man has passed away,
That one who taught the truth of God,
As marble lies, or earthly clod.
His subtle mind endowed with might,
With logic keen and reason bright;
Linked with his soul together soar,
To realms where death is known no more.
His silvery tongue like magic wand,
Could hold an audience at command;
Now, still in death, no more can preach,
By eloquence of thought or speech.
Yet, being dead, as Scriptures tell
He speaks most powerful and well;
For never can deed, word or thought,
Be counted as a thing of nought.
The voice that spoke in accents mild
To saint or sinner, man or child,
That sought to comfort those in grief
To speak a word to give relief.
To cheer the sorrowing and distressed,
By sin or shame, or want oppressed;
Who went about like One of old,
Urging the wanderers to the fold.
His voice we may no longer hear,
For mute he lies and dumb to cheer;
Yet while our memory holds her sway,
Its tones can never pass away.
A life long servant of the Lord,
A life long student of His Word,
A life long leader in His cause,
A life long teacher of His laws.
Summoned, he left his loved employ,
The Master's call he heard with joy;
His nobler self thus passed away,
Leaving its tenement of clay.
But still he lives in mind and heart;
Absent, we feel an inward smart;
Yet bow with reverence to the rod,
Knowing the absent is with God.

London, Ont.

GEO. W. ARMSTRONG.

St. John's French Presbyterian Church.

For the Review.

THIS church, situated in Montreal, long known as the Russell Hall Congregation, is the largest and most influential church of French Protestants in Canada. It numbers to day about one hundred and twenty members, and contributes four hundred dollars to the pastor's stipend, in addition to meeting current expenses. It is composed chiefly of people of the working classes, with small incomes. They are at present without a church home, as the old hall has been demolished, and the ground on which it stood sold. They are, however, struggling to build a new church, and a circular letter has been issued, appealing to their brethren for aid, in which the following strong and encouraging words are used. There probably has never been a time, in the history of French Protestantism, when greater and more hopeful opportunities for effective work presented themselves. The events which have transpired in our country, these past few years, have had the effect of arousing the thinking portion of our French speaking population, and of creating a spirit of inquiry, which will prove beneficial or disastrous according to the way in which it is met. There

are hundreds of young men, and women, and persons of riper years, who now stand on the border line between the old system in which they have lost and are losing faith, and the dark abyss of religious doubt, scepticism, and all that it leads to. These people are sufficiently independent to enter a French Protestant Church, to listen to an intelligent and spiritual presentation of the great truths of the Gospel of the Son of God. On hearing that message proclaimed, many say: "This is what I have long sought for my intellect and heart." St. John's Church has done much in this direction, while worshipping in the old "Russell Hall," sold and demolished, because it had become too small and altogether inadequate for the needs of the work. We are now without a meeting place, and the important missionary enterprise committed to our care is suffering loss. Our new church is half built and the funds required to make it possible for us to complete the structure, so as to enable us to use the building or our religious and educational work are lacking. Our new church edifice will cost \$13,000. We have expended about \$5,000; the Presbytery authorized a loan of \$4,000, and another \$4,000 will be required to finish the church. Of the amount raised, the congregation has given over \$2,000."

In connection with the new church, there is to be a school-room for the French Mission day school, and another for the Italian. Also, the Italian congregation is to worship in the same building. Any assistance, which any of God's children may feel prompted to render, should be sent forward at once and would be most gratefully received. We feel assured that the Treasurer of the Board of French Evangelization would be very glad to acknowledge any moneys transmitted for this purpose.

The Responsibility of Parents.

Professor George Adam Smith conducted a special baptismal service in Free St. Matthew's, Glasgow, Sabbath Nov 15th. In the course of his sermon (text, Proverbs iv 10-12) he called attention to the intimate and effective bond which exists between the soul of every little child and the faith and character of its parents, to the infinite love of God the Father Himself to every little child, and in consequence of these the awful responsibility of all to whose faith and character God has entrusted lives which He so dearly loves. Proceeding from this, he emphasised the following points: (1) That the great requisite for the religion of any people is the sincerity of the parents; (2) that parents must exhibit to their children in their life the inwardness of religion, and (3) that it is from parents that children derive the impetus and energy of their character. Nothing but a true sincerity will stand the inspection of children. While you are explaining all you can about God from His word, all the time they will be reading another meaning from your life and daily conduct.

The Presbyterian Review.

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Kingston; Mrs. Anna Ross, Brucefield, Ont.; Mr. George H.
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Toronto, November 29, 1894.

The North West Synod.

THE Synod of Manitoba and the North West Territories held its twelfth meeting in Winnipeg last week and seems to have had no reason to echo the complaints now and then nearer home that Synods are a fifth wheel to the coach. In three days during which the sittings continued were packed with information and legislation. In Home Missions there was very apparent a feeling of anxiety lest the advances in work should go beyond the anticipated decrease in revenue for the year. Grateful mention was made of help from Scotland and Eastern Canada. A whole evening was devoted to Home Missions and the speeches were of a high order. In Indian Missions appreciative reference was made to the visit of Mrs. Harvie and Mrs. Jeffrey of the Toronto W.F.M.S., an account was given of three new church buildings which with the close of the building season an almost completed and speeches were made by Messrs. Hugh McKay of Round Lake, C. W. Whyte of Crow Stand, and John McArthur of Bird Tail. Manitoba College reported an attendance approaching 150 and expressed gratitude for help in the past summer session. The staff for next summer's theological session includes the following outsiders: Dr. Scrimger and Prof. Ross of Montreal and Prof. Orr of the United Presbyterian Hall, Edinburgh. In contrast with the general note of advancement the Convener of the Committee charged with the raising of the annual \$3000 needed for the Theological department of Manitoba College confessed that the fund was several hundred dollars in debt and asked that his resignation be accepted. A new Committee was chosen and an attempt will be made to regain lost ground.

The non-sectarian public school system is being carefully watched over to prevent tampering with the legislation which allows the reading of passages of Scripture and the use of specified forms of prayer. An attempt to secularize the system was checked by anticipation. The attendance at the Synod was a good deal larger than ever before; thanks partly to the choice of Winnipeg as the meeting place—a place the

most conveniently located and the most suitable too for reasons of personal or business convenience—and partly because the Synod has adopted the method of equalizing the travelling expenses of its ministerial members. The average this year amounted to \$5.00. Those whose expenses amounted to little or nothing contributed to the central fund the difference between their expenses and five dollars and whoever had paid more for his railway fair had the excess returned to him from this fund. This was the first year the fund had been in operation and it proved very successful. The meeting was characterized by an excellent spirit from Mr. Wright's very suitable opening sermon on Tuesday evening till the benediction was pronounced on Friday evening.

Is it Possible.

Is it possible that any man who desires the advancement of morality, virtue and religion, can be found to advocate the Sunday newspaper? Is it possible that a minister of Jesus Christ who is set apart to do all he can to help forward His Kingdom in the world, can be found, to uphold the Sunday paper? It seems incredible, and yet such is the fact. In the Episcopal Church Congress, recently held at Boston, the majority of ministers present, during the discussion of this subject, it is said, argued in favor of it, taking the ground, that the Sabbath is a feast day, not a fast day, that the Sabbath which is the most sunny alive, and full of light is the holiest, and that the Sunday newspaper, "without detaining the few who seek the highest heaven, saves millions of poor souls from listless stupor, or ignorant pastimes by drawing their interest in the world's daily life to an ampler reading than work days permit. It is their one book, their museum, their art gallery." And this notwithstanding the fact that the Sunday newspaper contains hardly any religious reading! A pious layman stated in the Congress, that he had examined some twenty-one of these newspapers, gathered from ten chief cities of the United States, and that only two out of the whole number had anything approaching serious reading. Moreover, he had found by actual count, that one of these papers contained half as many more words of reading matter than the whole New Testament. No wonder he added; "the present Sunday paper is lowering, not elevating. Every foreigner coming to this country observes the fact, and every true man, be he American or foreign born, laments it."

And yet there are even clergymen defending it! A majority in a Church Congress! Such a thing has never occurred before so far as we know. Here and there, it may be, that a minister, having a mistaken idea of the matter, or being of a rationalistic turn of mind, may have advocated the Sunday newspaper. But almost every Church Assembly and Conference, from the Atlantic to the Pacific, has mourned over the existence of this, as an evil of growing magnitude, and one which meditates against the observance of the Sabbath, and against religion. And such is the case. But the evil must be resisted. Already as stated some time since in the "REVIEW," a couple of Sunday papers have appeared in Montreal, both printed in English, which are hawked about by boys, even at the very church doors, much to the annoyance of the worshippers. We trust that this device of Satan may not

obtain any headway in our country. We earnestly hope that our Christian people will do their best to discourage this impious form of Sabbath desecration, and maintain and perpetuate our holy Christian Sabbath unimpaired to the succeeding generation. "Remember the Sabbath day to keep it holy!"

Knox College.

The recent celebration of Knox College Jubilee brought that honored and admirable institution very prominently before the Church, and awakened an interest in the work of the colleges which it is not too much to hope will for long bear good fruit. The corner stone of the success of such a seminary is its thorough equipment for the high work it is called upon, by the necessities of the Church, to discharge. Unless the funds are in a satisfactory condition, then no matter how earnest or able the teachers their energies are crippled and their usefulness is largely diminished. It is therefore—considering the matter from this practical point of view—with satisfaction we find the Board of Management of Knox College taking the Church into its confidence by a statement of the condition of the funds of Knox College, and an appeal for better support. The circular printed in full is as follows:—An impression seems to exist in many quarters that the revenue of the College is now sufficient to meet the annual expenditure. This has resulted in a very considerable diminution of receipts from congregational subscriptions. The income of the College is derived from two sources only. These are the interest from the endowment fund, and the annual contributions from congregations. It may be explained that, from the fall in the rate of interest, the income of the College derived from investments has for some years steadily decreased, and the prospects are that, from the same cause, the income will continue to diminish. Some time ago seven per cent. interest was obtained, and now first-class securities cannot be had to yield over five per cent. On an invested capital of say \$200,000, this means a loss of \$4,000 per annum. The moneys received from congregations instead of being made larger in order to meet the increasing deficiency in the income from the endowment fund have, unfortunately, largely diminished. The following figures, giving the amounts received from congregations, shew how serious is the decrease in these contributions:

1891,	-	-	-	-	-	\$6,227	82
1892,	-	-	-	-	-	5,608	00
1893,	-	-	-	-	-	5,000	00

The Board of Management regret to find that not a few congregations, apparently influenced by a mistaken idea as to the financial condition of the College, have either withheld their former contributions or diverted part of their subscriptions to other channels. The Board are anxious to correct the prevalent misapprehension, and take this method of letting the Church know that the present income from all sources *will fall far short of meeting the ordinary expenditure.*

At no period in the history of the College has its teaching facilities been more largely sought by students than at present. The educational advantages of the University of Toronto attract yearly greater numbers of students, a very large proportion of whom are Presbyterians, and many of whom have the ministry of our Church in view. Other Churches have established

their Theological Schools at Toronto to provide for the training of their Theological students who seek their literary education at the University, and it becomes a necessity for the Presbyterian Church to maintain a fully equipped Theological Seminary in connection with that seat of learning. As matters now stand, however, the income of the College will not suffice to pay even its current expenses, far less to provide for the maintenance of the College Buildings, or any increase of the staff.

The Board had hoped that the College might have been relieved at the time of the Jubilee, of the mortgage debt of \$26,500, which proves so heavy an incubus. Comparatively few individuals or congregations have responded to the appeal then made, and the interest on a mortgage of \$20,000 still remains a heavy charge on the income. The financial situation gives occasion for grave concern to the Board, and they trust that the Church will awaken to the necessity of largely increasing its annual contribution to the College. Wm. Mortimer Clark, Q.C., Chairman; Wm. Caven, D.D., Principal.

Fifty Years of The Queen and the Prince of Wales Jewish Missions. have each accepted a copy of "Memories of Gospel triumphs among the Jews," which is the Jubilee Volume of the "British Society for the Propagation of the Gospel among the Jews." The volume has been written and prepared by the Secretary, the Rev. John Dunlop.

Explorations at Jerusalem. A very interesting report of recent work comes from Dr. Bliss, who is at present conducting excavations for the Palestine Exploration Fund in Jerusalem. He states that he has found at a depth of a few feet, the foundations of a wall, which may be those of the actual first-wall of the city, and are certainly on the site of that wall. In the course of the work he had uncovered three large square towers. He had also found a gateway, the door-sill of which was still *in situ* with the holes of the door-posts and the holes for the bolts. The sill was four feet above the ancient-paved wood which passed through the wall at this point, but on digging deeper, he found, four feet below, and therefore on a area with the ancient road, the sill of an older gateway. These discoveries are contributions to the Jerusalem problem of the greatest value. Of less importance, but still very curious, is a discovery reported by Herr Schick, who has found a postern in the north wall in the exact spot where the leper's gate is placed, by writers in the twelfth century—a fact which seems to show that the present position of the wall is what it has always been, and that the city never extended farther north than this wall.

Our Premium Bible.

By special arrangement with the publishers we are able to offer to our subscribers, both old and new, the Teacher's Bible described at length in our literary column of last week's issue. This Bible is without exception the most complete Teacher's Bible yet published, and we congratulate our readers upon this excellent opportunity of securing the "PRESBYTERIAN REVIEW" for one year and this excellent Bible for the small sum of \$2.25. No better Birthday or Christmas gift could be made than a Bible such as the one we offer. These Bibles will be mailed to subscribers in the order in which applications are received, commencing on the 5th of December. Send in your orders at once to avoid delay.

The Missionary Moderator's Views.

Rev. G. L. MacKay Describes his Visit to his Paternal Home in the Scottish Highlands.

Most of the readers of the PRESBYTERIAN REVIEW are aware that Dr. G. L. MacKay, the well-known missionary and also the Moderator of the Presbyterian Church in Canada, lately visited Scotland. With a view of giving our readers the benefit of Dr. MacKay's observations in the land of the heather, our correspondent interviewed him. He found the Doctor in excellent health and spirits, and ready to answer any questions that might be put to him on the subject of his late visit.

Q.—“What part of Scotland did you visit?”

A.—“My stay which extended only over two months, was confined almost wholly to Sutherlandshire, Scotland. I spent two weeks in Dornoch, and preached in the Free Presbyterian church in the afternoon, and lectured in the Free church hall in the evening. The services in the morning were in Gaelic and conducted by the pastor, Rev. Mr. MacDonald. Rev. Mr. Kennedy, son of Mr. Kennedy, who was pastor to many old Zorra people, is still living and preaches occasionally. The congregation is large, as large as any in Woodstock, and a considerable proportion of the Gaelic congregation is made up of fine stalwart looking seamen from the neighboring village of Embo.

Q.—“Is there an organ in Dornoch church?”

A.—“The Doctor, who was pacing the room, suddenly stopped, lifted his hands, looked amazed, and without directly answering the question, exclaimed with much emphasis, “There's trouble ahead, there is as yet,” continued he, “no organ in Dornoch church, but the subject is being keenly agitated to the great injury of the spirituality of the people. On the part of the young there is a strong determination to use the instrument in the service of song, while on the part of the older and more conservative members there is an equally firm determination against the innovation. Both parties, of course, appeal to conscience.”

Q.—“What about the use of the hymns?”

A.—“There are no hymns in Dornoch Free Church and in many of the Highland churches they will not even tolerate the paraphrases.”

Q.—“To what extent is this true of the other churches?”

A.—“They have both organs and hymns in most of the congregations of the Established Church in the Highlands and in many of the congregations of the Free Church in the Lowlands.” “What struck me,” continued Dr. MacKay, “as remarkably strange, was that the hymns are universally used in the Sabbath school and that without the least opposition on the part of anyone.”

Q.—“What about the singing?”

A.—“Well,” said the Doctor after hesitating a moment, “it is just what it was in Embo thirty years ago.”

Q.—“Did you visit any of the churches in the Lowlands?”

A.—“Yes, I attended a service in Free St. George church, Edinburgh, to hear the great Puritan divine, Rev. Dr. Whyte, whom I met 24 years ago when he was assistant to Dr. Candlish.” The Doctor was greatly charmed with the singing in Dr. Whyte's church. Dr. MacKay believes that all the people should take part in the service of song, and he thinks that selecting a number of the best singers in a church, organizing them into a choir and separating them from the rest of the worshippers, tends strongly to silence the voices of the people and to lead them practically to point to the choir perched away, perhaps, behind the pulpit, and to say, “There are the singers let them attend to that service.” “Of all I have seen,” said the Doctor, “in Scotland, Canada or the United States, the system of conducting the praise service in Free St. George, Edinburgh, pleased me the most. A large choir sat in the centre of the church as a part of the congregation and not distinguished from the other worshippers. There was no organ but when the Psalm or hymn was given out, the leader of the choir rose in the front pew turned round so as to face the choir and congregation and all the people rising to their feet, praised the Lord. It was grand. And then Dr. Whyte preached in all its simplicity and power, the glorious old gospel of Paul and John Knox.”

Q.—“What about the spiritual condition of church?”

A.—Here Dr. Mackay was visibly affected. “Ah,” said he,



DORNOCH FREE CHURCH, SCOTLAND.

“the bones are very many and very dry. The spiritual state of the church in the Highlands is not at all what I had hoped. The people are biting and devouring one another, and the church is being consequently consumed. The dew of divine grace does not descend during a storm. Apart from the agitation over organs and hymns, there is intense bitterness of feeling, often between members of the same church, because of what is known as the Declaratory Act 1892, of the General Assembly. This act simply declares that certain forms of doctrinal expression in the confession of faith need not be interpreted as binding on the conscience of the church. The doctrines themselves, it is claimed by many are in no way changed, but only the form of expression softened and modernized. The controversy has already led to the disruption of a few congregations, and one cannot predict how far it will yet extend.

Already the dissentients at Rogart have left the parent church, and have formed a distinct organization claiming to be the original Free Church. When this new congregation at Rogart, lately observed the Lord's Supper, there were hundreds of dissentients present from all the neighbouring country.

A pamphlet has been issued called the Deed of Separation, and signed by a number of men who were still late ministers or elders of the Free Church. This pamphlet breathes quite sufficiently the odium theologium, and enumerates in detail the various steps of what is called the down grade. It loudly calls upon the people to leave the Free Church, as being no longer the church of 1843, the church of Dr. Chalmers and Hugh Miller.”

“It grieved me much” said the Doctor feelingly, “to witness the present distracted state of the Free Church in Sutherlandshire. Such coldness and spiritual death. Men fiercely fighting for forms of expression, but seemingly indifferent to the great spiritual truth of religion. When speaking there, I was glad to be able to say that in Canada we had but one Presbyterian Church from the Atlantic to the Pacific.”

Turning the conversation from religious to social questions, your correspondent inquired into the present condition of the crofters or small land tenants. “Their condition,” was the ready reply, “is constantly improving, and contrasts most favorably with the condition of the churches. The old, low stone hovels thatched with heather broom or straw, will soon be matters of ancient history. Where these once existed, now beautiful neat, clean-cut stone houses can be seen, covered with slate, in the glens and on mountainsides all the way from Edinburgh to John O'Groat, where I spent a night.”

The crofters are delighted with the Franchise Bill passed by the Imperial Parliament, and securing for them fixity of tenure. Pay your rent, and no duke or landlord can now turn you out of house and home, as in the days of the fathers. The present Duke and Duchess of Sutherland are rapidly winning golden opinions everywhere. When in Dornoch I had the great pleasure of hearing the Prime Minister of Great Britain, Lord Rosebery, and at his side sat the Duke of Sutherland. About 200 persons were allowed into the Hall. In a brief speech, Lord Rosebery stated that the Duke of Sutherland was now prepared to offer the land for sale to the crofters, on most reasonable terms; and added that he considered the Duke one of the best land proprietors in all Scotland.”

“Embo is my father's native place, and when there, I was intensely interested in witnessing the Duchess of Sutherlandshire laying the corner stone of a pier. This work when completed will be an unspeakable boon to the brave fishermen, whose wives during the past years, have had to wade in water up the armpits, getting the boats containing their husbands out to sea, and then back to a rock as a place of safe landing. All the people belonging to Embo carry their water for domestic purposes from a well one-half mile distant. This well is still called Seonaid Daibhidh (Jannet David) well, after my grandfather. My cousin is now working the land from which, many years ago, my father was evicted. As with the Jews and Palestine, the sons of Highlanders are again taking possession of the bonnie straths and glens of the land of their sires.”

“It seems to me,” said Dr. Mackay, bringing the conversation to a close, “it seems to me after going through the Highlands and Lowlands, that what is more needed than anything else is a great spiritual awakening such as only the Holy Ghost can produce. And this,” added he with emphasis, “is what you most need in Zorra, in Woodstock and throughout the whole Dominion although you may think you are more zealous than some others.”

This is an example of Christian union, the work being in connection with the building of a new baptistry in a church in England: A working man, a member of the church, dug out the ground, a Wesleyan gave the bricks, a Baptist the drain pipes, a member of the “Brothers” gave the tiles, a member of the Church of England the cement, and two Roman Catholics did the rest of the work free, under the direction of the pastor of the church.

In the depth of the sea the water is still; the heaviest grief is borne in silence; the deepest love flows through the eye and touch; the purest joy is unspeakable, the most impressive preacher at the funeral is the silent one whose lips are cold.

Every man is not so much a workman in the world as he is a suggestion of what he should be.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON X.—CHRIST TEACHING BY PARABLES.—DEC. 9.
*Luke viii : 4-15.*GOLDEN TEXT.—"The Seed is the Word of God."—*Luke viii : 2.*
CENTRAL TRUTH.—Sowing and Reaping.ANALYSIS.—Exhorting by PARABLE v. 4-8.
Explaining the v. 9-15.HARMONY.—*Matt. xiii : 1-23, Mark iv : 1-20.*TIME AND PLACE.—The autumn of A.D. 28, on the same day as Lesson viii (*Matt. xiii : 1*) by the lake side near Capernaum.

EXHORTING BY PARABLE, v. 4-8.—Our lesson to-day marks the beginning of a new era in Christ's career as a public teacher. Up to this time He had been in the habit of addressing the multitudes in plain and unmistakable language; but now a change takes place in His method. Henceforth He imparts truth by means of parables or "earthly stories with heavenly meaning," as a little one so beautifully defined them. Several reasons for this change may be noted. 1. *To attract attention.* A story will catch the ear of young and old when all other endeavors fail. 2. *To awaken thought* for more attention is ever paid to truth concealed, than to truth revealed. 3. *To divide His hearers*, into the two classes of those who were but idle curiosity seekers, and those who were sincere in their desire to know the truth.

The parable we have before us is the first of a group of seven spoken at this time, illustrating the great truths concerning the Kingdom. They present to the Bible student a progressive sketch of this present dispensation up to the time of Christ's return, and consequently to realize their full meaning, should be considered as a series. The Master spoke from a fishing boat to a great multitude, and probably within sight had an illustration of His address in the person of some sower.

THE PARABLE EXPLAINED, v. 9-15.—We have in our parable four points that demand our consideration; the sower, the seed, the soil, and the results. 1. *The Sower*, v. 5. "He that soweth the good seed is the Son of Man," records Matthew in his version of the parable, (*Matt. xiii. 37*); but to-day the sower is the man, woman or child who represents the Master here. Not only ministers and evangelists, but all who live the Christ life. 2. *The Seed.* Christ says it is the "Word of God." The comparison is apt and beautiful. The seed within a narrow compass contains wonderful possibilities for growth and reproduction; so the Word of God in the brief space of a few lines is possessed of infinite powers for development and the propagation of its blessed fruits. We may sow the Word by both speech and life; he who lives the precept of Christ in silence, may sow more fruitfully than he who in eloquence declares them from the pulpit. 3. *The Soil.* It was of four kinds. (a) *The Wayside.* Hard, beaten ground on the surface of which lay the seed, to be seized upon by any passing bird. So is often the human heart. Hardened by the sun of prosperity, trampled by the feet of pleasure and gain, the word falls upon it unheeded, and lost to the first foolish thought or careless suggestion that enters the mind. An idle word at the church door may act the part of the birds of the air, and do the work of Satan. Be careful Christians lest you thus steal the precious seed from some careless heart. (b) *The rocky ground.* A thin layer of mould upon the rocky bed, affording no lasting nourishment to plant life. Such is the condition of many upon whose emotion the gospel story acts, and who rejoice unthinkingly beneath the influence of a passing mood; but there is no depth of soil, and the first blast of the tempest or scorch of the sun proves too much, and the new life withers and dies under trial or temptation. (c) *Thorny ground.* Perhaps the condition of heart thus pictured is most common of all. How many Christian's we see whose spiritual life is deformed and weakly, beneath the cares of wealth or lack of it, of pleasure and distress. How many Christians influence is cramped and ruined by a love of pleasure; how many lives that should be beautiful for God, are made bitter and useless by wealth or want. With too many of us is this the case. May the loving Gardener of our lives uproot the hindering thorns and plant instead some fragrant flower that will blossom to His glory. (d) *The good ground.* Thank God there is more of good ground in the field than of all the others but it is of varying quality. Some brings forth a hundred fold and some less, but all bears fruit. These are they who sincerely hear the Word, and cultivate with patience its influence in their lives. 4. *The Results.* We would but notice that the results depend upon the ground. In each case the sower and seed were identical, but the soil was different. This implies great responsibility upon them that hear.

NOTES ON THE TEXT.—V. 4. *Parable.*—An earthly story with an heavenly meaning. V. 5. *Wayside.*—A path through the field. V. 7. *Thorns.*—Fruit of the cursed ground. V. 10. *Seeing they might not see.*—*Isa. vi. 9.* Quoted six times, *Matt. xiii. 14, 15, Mark iv. 2, Jno. xii. 40, Acts xxviii. 26, Rom. xi. 8.* V. 15. *On.*—*R. V. in.*

Application and Illustration.

WHAT CAN I DO?

SOW THE WORD.—There is no one but sows seed of some sort along life's way. Words and deeds, yea, even thoughts themselves are pregnant with fruition after their kind, that may extend to all eternity. Let then our lives be moulded by the Word, that the seed we sow may be fruitful to the glory of God.

"A colporteur came to Toulon, France, while the soldiers were

embarking for the Crimea. He offered a Testament to a soldier, who asked him what it was. 'The Word of God,' was the answer. 'Let me have it then,' said the man. But when he had received it, he added, laughing, 'Now, it will do very well to light my pipe.' The colporteur felt sorry, but said to himself, 'Well, as I have given it, it must go.' The following year that same colporteur found himself in the centre of France; he sought lodgings at an inn, the people who kept it being in great distress at the death of their son. The poor mother explained that her son had gone to the Crimea, and returned to die of his wounds. 'But I have such consolation,' she said; 'he was so peaceful and happy, and he brought comfort to me and his father.' 'How was this?' asked the colporteur. 'Oh!' said she, 'he found all his comfort in one little book which he had always with him.' The colporteur begged to see the book, and they brought him a copy of the New Testament, of which the first fifteen or twenty pages had been torn out; but on the inside of the cover was written, 'Received at Toulon (with date), despised, neglected, read, beloved, and found salvation.' The place and the date were recognized by the colporteur, and thus he reaped the seed he had sown."—*Book and its Mission.*

KEEP THE SEED.—The seed that fell on the wayside was stolen by the fowls of the air; in like manner we may deprive ourselves and others of the Word and its precious power, by a careless remark, or irrelevant suggestion.

"A dying, despairing man said to his minister, 'I never heard a single sermon.' The astonished minister knew the man as a regular attendant. 'I attended church,' he said, 'but my habit was, as soon as you began the sermon, to review last week's trade and arrange next week's business.'

GATHERED GOLD.—Our lives and our deaths scatter influences without our knowledge.

Not only *what* they hear, but *how* they hear saves men.

Let God select seed from your life. He may not choose the deed and words you think worthiest; but God knows best.

If farmers were as complacent with weeds as we are with the evil in our souls, the world would have been starved long ago.

SELECTED HYMNS.—"Sowing the seed," "Sowing in the morning," "O, where are the reapers," "Little drops of water," "Nothing but leaves."

CHRISTIAN ENDEAVOR.

Daily Readings.

First Day—Our cares hinder—*John x. v. 1-14.*

Second Day—Carelessness hinders—*Jan. i. 6-8, 10-27.*

Third Day—Worldliness hinders—*Gen. xi. 1-9.*

Fourth Day—The Bible helps—*Ps. cxix. 97-105.*

Fifth Day—Prayer helps—*Ps. cxlii. 1-7.*

Sixth Day—Heaven helps—*2 Kings vi. 8-23.*

Seventh Day—HELPS AND HINDRANCES TO A CHRISTIAN LIFE—*Luke viii. 4-15.*

PRAYER MEETING TOPIC, Dec. 9.—"Helps and hindrances to a Christian life," *Luke viii. 4-15.* There are many hindrances to a Christian life, but thank God the helps far out-measure and outweigh them. The hindrances come from two sources; without and within, and the greater are from within. Our natural disposition and tendencies, opposed to God and right-living, are obstacles overcome only by the power of the life implanted in us at our new birth. This life given room and opportunity to grow will soon remove these hindrances by its own power of displacement; but the difficulty is that we do not give it room, and cherish the very obstacles that threaten to make wreck of it. Thus there are pleasures which sap our Christian vitality and destroy our influences for good, such are hindrances the removal of which depend upon our own freewill. No hindrance from without need long remain so. Under the transmuting power of the Holy Spirit all such obstacles may become veritable aids. No difficulty Satan rolls in our path, need be other than a help; it is the difficulties we place there by our own lack of faith and often wilful disobedience that will cause the most trouble. The helps of the Christian life cannot here be dwelt upon; suffice it to say that by means of the Word and the Holy Spirit, each hindrance may become a stepping stone toward God. Reference passages:—*Luke x. 33-35; Rom. xiv. 1, 21; xv. 1, 2; xvi. 1-4; Gal. vi. 1, 2, 10; Eph. vi. 18, 19; Col. iii. 16; 1 Thess. v. 25; 2 Thess. iii. 1, 2; Heb. xiii. 16.*

Toronto Endeavorers Rally!

We have mentioned it more than once lately, and now we would say one last word. The Sixth Annual Meeting of the Toronto City Union will be held on Thursday, Dec. 6th, at 8 p.m., in the Sherbourne St. Methodist church, President Kilgour in the chair. The programme, a copy of which we have just received, promises to be the very best ever enjoyed by a C. E. audience in this city. The great feature of it will of course be the missionary address by Mr. S. L. Mershon, originator of the now famous Missionary Extension Movement. In the afternoon a Missionary Conference will be held at 4 o'clock in the Y.M.C.A. lecture room, Mr. Mershon leading. Every society should be represented at this. Two banners will be presented in the evening; one for the greatest increase during the year, and another for the largest proportionate attendance at the meeting. The music will be led by the Sherbourne St. Methodist Y.P.S.C.E. choir, supported by some 3,000 city Endeavorers. The roll will be called, and each society will respond in concert. Rally, and induce your friends to fill the gallery. Come in a body, come with enthusiasm, come singing.

THE NORTH-WEST SYNOD.

The Synod of Manitoba and the North-West Territories met in Knox church, Winnipeg, on the 13th inst, and was opened with a sermon by the retiring Moderator, the Rev. Peter Wright of Portage la Prairie. Mr. Wright's strong figure, his clear and ringing voice and his sympathetic manner give him the external qualifications of a fine preacher, and his sermon was one which deserved good delivery. The text was "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me, both in Jerusalem, and in Judea, and in Samaria and unto the uttermost parts of the earth." The preacher described the work of the Spirit and the final triumph of the Gospel in the world. He noticed first the extension, all embracing, all comprehensive character of the plan indicated in the text, secondly, the power by which this great plan is to be wrought out; he spoke of love to a personal Christ and the holding up of a personal Christ as the grand inspiring power. In a practical conclusion he pointed out that in some sense we are all witnesses for Christ; and dwelt upon the results already accomplished, particularly bearing testimony to woman's devotion to foreign missions.

Here are some crumbs from the feast which the Synod enjoyed: Speaking of the work accomplished by the aid of the Spirit of God, Mr. Wright said "Paul, in spite it would seem of physical impediments, so preached in the very centre of Roman culture—the culture of Rome's golden age—as to turn the world upside down as his enemies alleged, though it was Paul's splendid contribution towards turning the world right side up."

"Now though a systematic giving of, say, one tenth would be a vast improvement on the method by which most of us dispense our Christian beneficence, and if generally adopted would cause a revolution in our missionary work, yet even that is not an adequate view of the case. It has sprung, perhaps, from a misconception of the Old Testament doctrine on the subject of tithes. God did not renounce all claim to nine-tenths of His people's wealth. The system was rather a grand national object lesson, by which the Jew was taught that he and all he had belonged to God."

After speaking of the lessening of mission funds owing to financial depression, he said, "We look to the Christian women of our Church in this hour of anxiety and peril. One of the most hopeful features of modern missions is the increasing devotion of women to this noblest of causes. Within the last decade she has imparted to our Foreign Mission work a radiant beauty and an intenser life, and in coming years she is destined to play a still more conspicuous part. Never was the special adaptation of woman to work for Christ in spheres of vast utility so appreciated and prized as now, and some of the most important phases of Foreign work cannot be carried on without her aid. No monopoly of bliss was given to those women who ministered to Jesus on earth and looking on whom He said 'these are My sisters.' Many of our Church's daughters have gone through a course of mental training and study that they might lay their lives thus enriched and beautified on the altar of entire consecration to Christ and have gone forth to foreign lands to tell the old old story of Jesus and His love. Their graves multiply in every clime and their one ambition is to lead souls to Christ, won by the waving torch of their own womanhood—women represents the heart and very largely the conscience of Christendom. Love, with her, kindles judgment and a noble purpose ripens into rapture, and outpours itself in passion.

"And yet in this very devotion may lie a subtle danger. Should it ever come that all the shining fervor and stimulating enthusiasm of our Christian women are withdrawn from the general work of the Church's beneficence, even to be enlisted in so holy a service as prosecution of foreign missions, then will paralysis and decay seize on other departments of our work bringing inevitable and untimely loss to Foreign Missions too."

On motion of Rev. Dr. Bryce, seconded by Rev. Dr. Robertson, Rev. James A. Carmichael, of Regina, was unanimously elected moderator for the ensuing year.

On Wednesday the question of equalizing the travelling expenses of members attending the Synod was introduced; and, after some discussion, the following resolution was passed on motion of Rev. Dr. King:—That in regard to the matter of equalizing the travelling expenses of members of Synod, it is the desire of the Synod that it should apply to all members in attendance; but before applying it to the elders present on this occasion the Synod desires to know the mind of the elders themselves on the subject.

An application was received from the Winnipeg Presbytery for leave to take applicants on trial for license, in view of the length of time which intervenes between the closing of the theological session of the college and the meeting of Synod; the Presbytery to report its action in each case to the next succeeding session of Synod. A resolution was passed on motion of Rev. Joseph Hogg, granting the leave asked for, not only to the Winnipeg Presbytery, but making it generally applicable to all the Presbyteries within the bounds.

A proposal to change the time of the meeting of the Synod from November to May was made by Rev. Mr. McKinley; but after discussion it was defeated, receiving only nine votes.

Mr. Colin H. Campbell presented a written report on Church law and order, and addressed the Synod on points in connection therewith. He pointed out that in a Torrens title there was not ordinarily shown that any property is held in trust; the committee on law and property had, with some difficulty succeeded in obtaining legislation in Manitoba providing for showing in the title to church property that it is held as such; but in the territories and

in British Columbia no such provision existed. The danger of this state of things was shown by the fact that in British Columbia certain trustees had sold the church property without authority from the congregation.

Chief Justice Taylor spoke of the matter as one of great importance. He believed the change which had been made in Manitoba was working perfectly well. On his motion Mr. Campbell's report was received; he was thanked for his services; the committee on law and church property were instructed to continue their efforts; the Moderator was authorized to sign a petition to the government urging the wish of the Synod, and it was ordered that the Synod of British Columbia be communicated with and asked to take corresponding action.

Rev. Dr. King gave notice of a motion that the Synod deems it reasonable and important to affirm its satisfaction with the fact that an unsectarian system of education has been instituted in the Province of Manitoba, and that the Synod would deprecate any change in the present system of operation which would forbid the use of the Scriptures at the opening or closing of the school when the trustees so desire.

On Wednesday morning Home Missions were discussed.

Rev. Dr. Robertson, in presenting the report, stated that a leaflet had been printed by the Committee setting forth the most of the facts in connection with the work in Western Canada for the past year. This leaflet refers to the extension of the work during the year, the hindrances in connection with the operation of the mission fields, and necessity of larger contributions if the work is to be fully established and sustained. The leaflet states that the missionaries of the Church last year preached the Gospel west of Lake Superior in ten languages, the Home missionaries in six and the Foreign missionaries in four. The report dealt with the statistics for the year, showing that the gain in missions was 9, in families 827 and in numbers 726. The Home Mission Committee of the General Assembly has given very large help to support the work, the Presbytery of Winnipeg receiving for the year ending March 31st last, \$3,501; Rock Lake, \$2,463.50; Brandon, \$1,461; Minnedosa, \$4,300, and Regina, \$6,590.20. The Committee paid for the year ending September, to the Presbytery of Superior, \$358; Winnipeg, \$1,730; Portage la Prairie, \$997; Glenboro, \$335; Rock Lake, \$1,037.50; Melita, \$1,280.50; Brandon, \$489; Minnedosa, \$1,735 and Regina \$3,705. The Superintendent for the information of the Synod, gave the figures for the Synod of British Columbia, which includes the Presbytery of Calgary. Calgary received \$1,138.90; Kamloops \$4,008.30; Westminster, \$2,570.35; Victoria, \$1,850; making a total for that Synod of \$12,567.55. For the past half year the amounts received were, Calgary, \$3,455; Kamloops, \$2,008.68; Westminster, \$1,366.48; Victoria, \$916.24, giving a total of \$7,776.40. The amount contributed by that Synod for the fund was only \$980. Summing up the figures for the whole country west of Lake Superior, it would seem that the Home Mission Committee gave last year \$30,886 for salaries and a further sum of \$5,745 for travelling expenses, and received only \$3,174. For the half year ending September 30th both Synods received \$19,444. It was stated that a large increase in grants for the past half year as compared with the corresponding half year of 1893 was due to the prevalence of droughts and floods in certain parts of the west. It was stated that in the whole Synod there were forty-one self-sustaining congregations, nineteen augmented congregations, 112 missions and eleven Indian missions.

In presenting the report for augmentation the Superintendent referred to the charges made in the regulations governing the fund. The minimum stipend now is to be \$700 in Ontario for an ordained, unmarried minister, and \$500 in Manitoba and the Northwest; if he requires a house \$50 additional; if married, in Ontario, the salary is \$750 and a house; in Manitoba and the Northwest \$850 and a house. Where the cost of living is exceptionally high, the Committee is empowered to increase the salary. Synods in the west are enjoined to appoint Committees that shall revise the grants asked by Presbyteries, and take every laudable measure to stimulate interest in the augmentation scheme among the congregations. The augmentation fund is hereafter to be managed by a committee separate entirely from the Home Mission Committee. The augmented congregations in the Synod received from the Committee last year for salaries \$3,517, and for the past half year, \$1,539. The total contributions for the fund, from the west were only \$1,057.

The report on the Home Mission work referred to the heavy expense in connection with the removal of students; and the General Assembly is now going to ask as many students as possible to remain twelve or eighteen months in the mission field, and preference is to be given to long term students in the future. Reference was also made to the valuable service rendered by Rev. C. W. Gordon to both these funds by his advocacy of the claims of Western Canada in Great Britain and Ireland. It would seem that some forty congregations and individuals in the mother land agreed to give, some for three years, some for five years, sums ranging as high as £50 each for the support of specified missions. The report referred to this very opportune aid, especially in a time of financial stringency and when the demands of the work were larger than ever before. Of the amount received from Britain it is proposed that 25 per cent. be devoted to augment congregational work, and 75 per cent. to Home Mission proper. Mr. Gordon reported his work directly to the General Assembly and received the thanks of that venerable court; but the Committee recommended that the Synod place on record its appreciation of his services and tender him its thanks. Mr. Gordon was appointed a medium of communication between the missions to be aided and

(Concluded next week.)

MISSION FIELD.

An Indian Convert.

The following letter has been sent for publication by Rev. Norman H. Russell. The writer, Mr. N. G. Wellinkar, M.A., LL.D., is a student convert to Christianity. He is a professor in Wilson (Free Church) College, Bombay, and was baptised by Dr. MacKichan recently. He gives his reasons and opinions in a series of letters of which this is first. The baptism of both Mr. Chetty of Madras, and Mr. Wellinkar of Bombay, have attracted considerable attention.

TO MY THOUGHTFUL HINDU FRIENDS.

DEAR FRIENDS,—When one's mind is full, he cannot help opening it to his old friends. My conversion to Christianity has been, what every true conversion is, a complete change of the whole being. The New Man, has supplanted the Old Man, without bringing thoughts many of them too deep for words. The roots of our faith are necessarily hidden from observation, for they lie in that testimony of the Spirit which is silent to all but to him whom it addresses. This is the ultimate ground of our faith—and this is just what cannot be explained. At the same time it is possible to show the chief landmark marks on the way that has led us to joy and hope. It may be that some will be thus induced to enter upon the search which though accompanied with much groaning, ends, by God's grace, in the discovery of the priceless pearl of Truth. These brief letters are an attempt to show the principle stages by which I have been led in God's mercy to my present belief.

Do we or do we not need a religion? Not the simple name of religion but a living religion which shall enter every thought, every word, every act; in a word a power that shall guide us along the difficult way of life. To-day let us briefly consider this question. I shall content myself with urging a single consideration, in this letter. Every educated Hindu, however sceptical, admits that he needs the name of religion. He thinks that it is necessary for him, and it is his right, to be considered "A Hindu" not only in the sense of a Hindu by nationality, but a Hindu by religion. Whatever may be his views and doubts regarding Hinduism, he feels, he needs the name of it. But what is a name without the reality corresponding to it? What is then the reality which this name of Hinduism represents for those educated men who delight to call themselves Hindus? In other words is Hinduism in any sense a real, living, sustaining religion to them? I think an honest inquirer can only have one answer to this question, viz.—It is not. A religion is something which is fully believed in as eternal and unassailable truth. Dear friends, ask yourselves the question, how many of you believe in Hinduism; or leaving belief alone for a moment, tell me whether you can make to your own consciences, an honest answer to the question—"What is Hinduism?"

Do not deceive yourselves by drawing distinctions between "Popular" and "Philosophical" Hinduism. Such a distinction is in itself a confession of weakness and doubt, for there cannot be a popular and another philosophical religion, a religion for the masses and another for the classes. There is no such thing as "Popular Christianity." God's Truth is one for all men. Any special meeting the educated classes may put into Hinduism cannot have to them the authority of religion—what they have invented for their belief they may quite easily disbelieve. Men's imaginings cannot have the convincing power of anything which purports to bear the seal and superscription of the Most High. Which are the inspired books of the Hindus, which is the law for their faith, what is their Canon? Some say the Vedas are inspired and are the sole law of the faith of the Hindus.—Many very competent men deny this; and how many educated Hindus have made a study of the Vedas, or can give a consistent account of their teaching? Can the Vedas then be for Hindus their own book, the guide and solace of their daily lives? Can they possibly occupy for them, the place which the Bible occupies in Christian life throughout the world? Men want something authoritative. Something definite and positive as the basis of their faith. If these remarks are true, (and I am convinced that no honest inquirer will dispute their truth), it follows that Hinduism has no authoritative scriptures and being without these cannot claim that belief which is of the essence of religion. I omitted to refer to a recent invention of some of my educated Hindu friends that the Bhagvatgita is the inspired book of the Hindus. This is a new claim for it, and as it is not generally set up, I need not consider it.

Indeed Hindus show by their conduct, in different ways, that they have no faith in Hinduism, whether "popular" or "philosophical"—but this aspect of the question, I shall consider in my next letter.

N. G. WELLINKAR.

Barrie Presbyterian Society.

Following is an extended report of the eight annual meeting of the Barrie Presbyterian Society held in Orillia, a brief notice of which has already appeared. The President, Mrs. R. N. Grant of Orillia presiding, and all the officers were present except Mrs. Moodie, 1st Vice-President; and Mrs. Tillson, Secretary of Supplies.

The first session opened at 9.30 a.m. on Tuesday with a short devotional service, in which a number of the ladies took part. The opening exercises were conducted by the president and Mrs. Clark of Bracebridge. Mrs. Carwell of Bond Head gave the opening address. The Committee on Credentials, through Miss Pepper of Orillia, reported eighty-two delegates in attendance.

The reading and adoption of the minutes was followed by the President's address, which was a very able and thoughtful resume of the work done during the year. Very encouraging reports were read from the several Auxiliaries and Mission Bands in the Presbytery of Barrie. Mrs. Barker of the Methodist Woman's Missionary Society, and Miss Stewart of St. James Woman's Auxiliary, presented greetings from their societies.

The address of welcome, delivered by Miss Christie of Orillia was much appreciated by all present. Mrs. Smith of Bradford, on behalf of the society made a very suitable reply.

The reports of the Presbyterian Society, read by Mrs. Needham, Secretary, and Mrs. Stevenson, Treasurer, were received with great interest and found to be very encouraging, showing greater zeal and a more earnest effort on the part of the Auxiliaries and Bands than ever before. The following is an extract from the Secretary's report:—

"In looking at our work from all points of view, your Secretary rejoices to report not one faint-hearted Auxiliary or Mission Band on record this year. Of the forty branches comprising our Society, eight have been organized this year, four Auxiliaries and four Bands, viz.—Auxiliaries at North Bay, Penetanguishene, Guthrie Church, Oro; and Central Church, Mitchell Square, and Bands at Dunroon, Guthrie, Tottenham and Central Church. Our President has sought to impress these newly organized branches with the importance of the work, and that on woman alone lies the condemnation for its non-fulfilment. Apart from organization; no presbyterial visitation was deemed necessary during the year.

"Twenty-one Auxiliaries, numbering 364 members, and 75 members of the General Society, nineteen Mission Bands with a membership of 385 and 20 members of General Society, give a total membership of 949 and 95 members of General Society as against last years figures of 767 and 92. Our average attendance reaching even to 446. All the societies, except two, report general members. One Auxiliary records a life member. Our contributions this year mark signal progress. The total revenue received being \$1,262.67, of which \$367.08 was raised by the Mission Bands showing them to be really interested workers. The envelope system is used in all the branches except two and is the system by which the noblest results in giving can be obtained. Our Presbyterian Fund has met with a liberal response, only eight branches having failed to remit, \$94 was forwarded to our Treasurer. The establishing of an Expense Fund in fully one-half of the branches has no doubt helped to maintain the former in a vigorous condition.

"The Thank-offering service has now become an established feature of our Society, and the excellent results following, financially and spiritually, are too far-reaching to be fully estimated. The impressions made at the present meetings often tend to increase the membership, fuller consecration and to show us more clearly our duty.

"Passing on to the supplies for the North-west, we notice that although the requirements, as laid down by the Board of our Presbytery have not been so large as formerly, nine good substantial bales have been sent from our quarter, a goodly part of the material being new. As to the November Leaflet, confirms us of its appreciation in the Portage la Prairie school, valued altogether at \$349.24. Twenty four Auxiliaries and Mission Bands contributed supplies for the box. The same evidences of progress noted in the foregoing are also seen in our monthly Letter Leaflet; 470 copies are this year in circulation as against 353 formerly, 80 copies having been subscribed for by the Y. W. Bands. Says our Secretary 'As the only organ of our society, we supply every lady in the congregation with a copy.' Five hundred annual reports have been distributed throughout the Presbytery."

A very full and complete report from the Secretary of Supplies was read by Mrs. McCrac, of Collingwood, in the unavoidable absence of the Secretary, Mrs. Tillson. An interesting and instructive paper on "our failures, or the greatest lack in our work," was read by Mrs. Johnson, of Penetanguishene. Mrs. Watt, of Geolph delighted the audience with a very able address to workers. Mrs. Watt was listened to with great attention and many of the members received help and encouragement from her earnest words.

A resolution of condolence, expressing the sorrow of the Society was sent to Mrs. Tillson, Secretary of Supplies, who has recently passed through deep affliction in the death of her little girl.

The public meeting in the evening was largely attended, A. H. Beaton, M.D., presiding. The address of the Rev. Jonathan Gosforth on China was thoroughly appreciated by all present. During the evening the choir of the church rendered some very excellent anthems. A collection in aid of the Presbyterial Fund was taken up, amounting to \$45.

At the morning session on Wednesday the following officers were elected:—President, Mrs. R. N. Grant, Orillia; Vice-Presidents, Mrs. Moodie, Barrie, Mrs. Clark, Bracebridge, Mrs. McCrac, Collingwood, Mrs. McLeod, Barrie; Secretary, Mrs. Needham, Orillia; Assistant Secretary, Miss Robertson, Collingwood; Secretary of Supplies, Mrs. Bailey, Gravenhurst; Treasurer, Mrs. Stevenson, Barrie. A invitation from the Collingwood Auxiliaries and Mission Bands to hold the next annual meeting in that town, was cordially accepted. Mrs. Moodie of Barrie was elected Presbyterial Delegate to the Society General Meeting in Toronto.

Miss McIntyre of Collingwood read a very well prepared paper on "Importance of Touch between our Auxiliaries and Mission Bands." The meetings closed with the Wednesday afternoon session. By a unanimous vote, a Life Membership Certificate was presented to Mrs. Moodie of Barrie. Mrs. Hunter of Orillia sang several selections during the meetings, and Miss Chase presided at the organ. The thanks of the Society are extended to both these ladies.—R. L. ROBERTSON, Asst. Sec.

Church News.

In Canada.

MINISTERS should remember that their rates for Aged and Infirm Minister's Fund should be paid in November.

REV. W. BURNS acknowledges receipt of \$5, from "Nemo," for the Jewish Mission. The money has been duly handed over to the treasurer of the Mission.

A MISSIONARY meeting was held on Tuesday night last in the church at St. Elmo. The attendance was good. Addresses were delivered by Revs. Jas. Cormack, of Maxville; D. B. McLennan, of Apple Hill; N. McKay, of St. Elmo, and C. McArthur, which were interesting, and in reference to the subject of missions.

REV. DR. FRASER Smith, who for six and a half years laboured in Honan, and who returned to Canada on account of ill health is taking advantage of his presence here to advocate the cause of missions abroad. Dr. Fraser Smith suffered from typhus and afterwards sickness which have been found very troublesome. He also mourns the recent death of his two year old child.

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

Presbytery of Orangeville.

THIS Presbytery met at Orangeville Nov. 13th, Dr. McKobbie, moderator, in the chair. Commissions were received on behalf of the following elders: Messrs. Jas. Stewart, Corbetton; Robert Giffin, Claude; Alex. Steele, M.A., Orangeville; Jas. Rintoul, Black's Corner's; Charles Clark, Ventry; Charles Anderson, Camilla. Dr. Somerville, of Owen Sound Presbytery, being present, was asked to correspond. Mr. Farquharson reported that the committee which was appointed to visit Rosemont, Mansfield and Everett had not succeeded in forming a union of the latter with the two former on account of Rosemont's opposition to said union. Rosemont however would be willing to forego, up to the end of March, an evening service every four weeks in the interest of Everett. This temporary arrangement Everett respectfully declined. The committee advised that under the circumstances it would be unwise to press union. Mr. McLeod reported that the Presbytery's Committee had visited St. Andrew's, Picton and Picton Station, that the former desired separation from the latter and union with Eplin and Cedarville in the Saugeen Presbytery. A committee composed of Messrs. Crozier, McLeod and Wells was appointed to meet with the Presbytery of Saugeen at its next meeting to make some arrangement, if possible, by which the demands on the Augmentation Fund may be reduced. The Presbytery appointed Messrs. McKenzie, Farquharson, Bell and A. Steele a committee to arrange for a conference on the State of Religion and report at next meeting. The Presbytery requested the committees on Home Missions and Augmentation to allocate amongst the congregations of the Presbytery the sum of \$1200 and \$150, the amount required from this Presbytery for the Home Mission and Augmentation Funds respectively. Dr. Somerville was heard against the requirements of the Augmentation Fund. The Presbytery expressed hearty concurrence with his view, and agreed to bring the matter specially before their congregations before the end of the year. Arrangements were made for visiting supplemented congregations as follows: Mr. Farquharson to visit Caledon East and St. Andrew's, Caledon. Mr. McKenzie to visit Corbetton, Riverview and Gandier. Mr. Croll to visit Maxwell, McIntyre and Ferenham. Dr. McKobbie to

visit Laurel and Black's Corners. A resolution was passed requesting the ministers of the bounds to preach at least one sermon per year on Sabbath Observance. Next regular meeting to be held at Orangeville, Jan. 8th, at 10.30 a.m. Presbyterial meeting of the W.F.M. Society will meet the same day and place.—H. CROZIER, Clerk.

Presbytery of Portage la Prairie.

THIS court held a meeting in Knox church, Portage la Prairie, on the 5th inst. There was a good attendance of members. Rev. Mr. Ross reported on behalf of the committee appointed to enquire what connections could be made for Bagot. The Rev. Mr. McRae having stated that the congregation of McGregor did not wish to be separated from Bagot, the present arrangement was allowed to stand. The clerk read a letter from Rev. D. J. Macdonell in reference to the Augmentation Fund. The subject was most seriously considered, and every member present promised to do all in his power to raise the amount apportioned to his congregation. It was agreed that Arden and McKewin be placed for the winter months under the same missionary. Rev. Mr. Munro called the attention of the Presbytery to the amount of Sabbath desecration on the M. & N. Ry., in the matter of running trains on the Sabbath. After some discussion it was resolved to refer the matter to the Synod at its meeting in Winnipeg next week. On the motion of Rev. Mr. Munro, seconded by Rev. Mr. Paterson, it was agreed to hold the next meeting at Neepawa on the first Tuesday in March, at 4 p. m.—FARQUHAR McRAE, Clerk.

Presbytery of Winnipeg.

THE Presbytery of Winnipeg met in Manitoba College on the 13th inst. Rev. Mr. Hamilton reported that he had held a meeting with the congregation of Victoria and Dundas, and that a call had been given by the congregation to the Rev. Donald McLeod who had been in charge of the congregation as ordained missionary for the past six months. The call was signed by ninety-seven members and sixty-eight adherents, and was accompanied by a guarantee of stipend to the amount of \$650, with a promise that a manse will be erected next spring. Messrs. John McLure and James Campbell, representatives of the congregation, addressed the Presbytery in support of the call, and the call was thereupon sustained by the Presbytery and placed in the hands of Mr. McLeod for his decision. In a few feeling words he accepted it, and the induction was arranged to take place on Tuesday, 11th December, at 4 p. m. in the church at Victoria. Mr. Hamilton as moderator, presiding; Mr. Richmond to preach, Mr. Lawrence to address the minister and Mr. Hamilton to address the people. It was resolved that the name of the congregation should be Victoria and Dundas, and not the Greenwood group of missions, as heretofore. It was agreed that missionary meetings should be held under the auspices of the Presbytery as last year; and that the arrangements for such meetings should be left in charge of the Home Mission Committee. To obviate the inconvenience to graduating students which arises from the lengthy interval between the close of the theological session, and the meeting of Synod, it was agreed, on motion of Dr. Bryce, seconded by Prof. Hart, to make application to the Synod, that in case of students who regularly complete their course, making application to the Presbytery of Winnipeg, the Presbytery be allowed to take them on trial for license, the Presbytery to report its sanction in each case to the succeeding meeting of Synod. Prof. Hart was appointed to support this application before the Synod. A committee, with C. W. Gordon as convener, was appointed to take into its consideration the draft Book of Praise, and to report at the next meeting of Presbytery. The question of appointing a special committee to have charge of Jewish missions was referred to the members of the Foreign Mission Committee, who are also members of the Presbytery. The General Assembly's recommendation that ministers be required to join the aged and infirm minis-

ter's fund upon ordination was referred to the Presbytery's standing committee on this fund. The proposal to combine the committees on the State of Religion, Sabbath Schools, Sabbath Observance and Temperance was referred to the four conveners of these committees. Mr. J. S. Scott, B.A., applied to be taken on trial for license and it was agreed to grant the application, subject to the consent of the Synod. On motion of Prof. Baird, the care of augmentation interests within the Presbytery was entrusted to a special committee, to consist of Chief Justice Taylor, convener, Dr. DuVal and Mr. Joseph Hogg.

Presbytery of Quebec.

THIS Presbytery met in Richmond on November 13th and 14th, Rev. N. Macphie, moderator. Elders' commissions in favour of Messrs. J. C. Thompson, W. C. Young, A. McLean, J. W. Eadie, D. Moffat, were accepted. Revs. D. Tait, A. T. Love, Dr. Kellock and W. Shearer were appointed a committee to consider and report upon the remits from the Assembly. There was presented a call from the congregation of Hampden in favor of Rev. A. F. McQueen. Owing to the uncertainty of the augmentation grant the call was laid on the table until the next meeting. It was resolved to hold a conference on the State of Religion and cognate subjects at the next meeting. Circular letters from the Home Mission and Augmentation Committees were read, indicating the amount which the Presbytery is expected to contribute to these funds. It was resolved to second the efforts of the committees in securing the sum necessary to carry on these departments of the Church's work. Dr. Warden, of Montreal, being present as a deputy from the Augmentation Committee, was invited to sit with the Presbytery and was heard at length on the working of the scheme and the changes made in the grants. Dr. Warden received the thanks of the Presbytery and the assurance of the Presbytery's co-operation in the matter. The Presbytery expressed gratification with the improved financial condition of Morrin College, brought about by the settlement of the Ross estate. Dr. Kellock, Revs. W. Shearer and J. M. MacLennan, and Messrs. A. McCallum and Jas. Davidson, elders, were appointed a committee on augmentation. The resignation of Revs. Jno. U. Tanner, of Sawyerville, etc.; H. Craig, Windsor Mills, and N. Macphie, Marsboro, were accepted. Rev. Jacob Steele was appointed missionary to Sawyerville, etc. for two years. Revs. Jno. McClung and J. M. MacLennan were appointed moderators of Windsor Mills and Marsboro, respectively. The next meeting was appointed to be held in Morrin College on February 26th, 1895, at 4 p. m.—J. P. MacLennan, Clerk.

Presbytery of Miramichi.

AN important meeting of the Presbytery of Miramichi was held at New Mills on the 25th Oct. The ministers present were Messrs. Nicolson, Aitkin, McKay, Hamilton, Carr, Fisher and Greenlee with Mr. J. J. McIntyre, elder. The principal business before the Presbytery was the resignation of Rev. J. A. Greenlee. A large and deeply interested congregation assembled in response to the citation of the Presbytery. The session appeared in a body, and every member in succession addressed the Presbytery in the most kindly terms, referring to Mr. Greenlee and his work in this congregation. Discords and antagonistic elements had been harmonized and peace and good will prevailed throughout the field. A universal expression of approval of Mr. Greenlee's course was given except that some of his friends thought he had acted precipitately in tabling his resignation and a general desire was expressed that he should continue his pastorate. In this general desire the members of Presbytery fully concurred. Notwithstanding these representations Mr. Greenlee intimated that in view of all the circumstances he felt constrained to press his resignation. There upon the Presbytery reluctantly consented to accept his resignation, to take effect on and after next Lord's day, instructed the clerk to issue the usual certificate and appointed the clerk and Mr. Aitkin

a committee to draft a suitable minute in reference to Mr. Greenlees and his work, to be entered upon the records. Mr. Fisher was appointed interim moderator of session with power to moderate in a call at his discretion. Arrangements were made to declare the church vacant on the third Sabbath November, and for the supply of the pulpit during the whole of that month. An adjourned meeting was held at the manse in the afternoon and sundry items of routine business were disposed of. The next meeting will be at Bathurst on the third Tuesday of December.

Tribute from His Brethren.

The following minute was passed by the Presbytery of London at its last meeting:—
 "The Presbytery of London desire to record their deep sense of the loss sustained by this Presbytery, and by the Church at large, in the removal by death on the 21st October, at St. Andrew's manse, London, of their highly esteemed and beloved brother, Rev. James Allister Murray, late minister of St. Andrew's church. Mr. Murray was a man of decided mental culture, and high literary attainments, well-read in general literature and theology. He possessed naturally mental capacities, which, on being developed by assiduous and careful training, secured for him a high standing in the esteem and respect of his brethren. As a minister of Christ he was faithful in declaring the whole counsel of God and having a correct estimate of the sacredness and dignity of the Christian ministry, he always maintained a deportment and bearing corresponding with his high ideal; yet pervading that dignified attitude, there was an artless simplicity and a vein of special tenderness and affability. As a man, he had a high sense of honour and detested anything that was assumed or feigned. As a pastor, Mr. Murray was specially and tenderly beloved by his people; his genial disposition, his friendly sympathetic nature, his kindly social qualities and his elevating cheerful manner made him a most welcome visitor in every family of his charge, in health and in sickness in prosperity and in adversity. As a member of Presbytery, Mr. Murray was faithful to his ordination vows, in diligently attending the meetings of that Court, and took a special interest in all its proceedings, and materially aided the Court by his counsel in many of its decisions and readily undertook his full share of the work. The Presbytery would note with special gratification the continued steady prosperity from year to year, both materially and spiritually, which characterised Mr. Murray's labours in St. Andrew's congregation for the long period of nineteen years; this prosperity is evidenced by the increase in the attendance on ordinances, and in the membership; and also in the contributions to the schemes of the Church and other benevolent objects. The Presbytery would further, while expressing our deep sorrow at the removal of our much esteemed and beloved brother, desire to acquiesce in the sovereign will of our divine Lord and Master, at the same time cheered by the divine declaration that 'If we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him.' The Presbytery would also extend its cordial sympathy to the bereaved widow and children, praying that the God of all grace, who hath promised to be the stay of the widow and father of the fatherless, may be their shield and protector. Finally, the Presbytery would also express its special sympathy with the congregation of St. Andrew's, praying that the Lord may give them in His good time another pastor, to break to them the bread of life."

Weather Bulletin.

Probabilities Next Four Weeks.

At this time of year it is safe to predict that the weather will be wet, cold and generally uncomfortable and it is also safe to state that a Rigby Coat is really the only satisfactory outside garment to wear. No matter if the weather is wet, cold or stormy one is always warm and comfortable in a Rigby Coat.

"EXCEEDINGLY difficult to find satisfactory and remunerative investments for my money."

The above is a very common remark these days, so men and women of 40 years and upwards are directing their attention to the purchase of annuities giving from 6 to 10 per cent. per annum on the money invested.

Endowment investment insurance is also both safe and profitable in that it gives a large return in case of early death and a satisfactory investment if the holder lives to the end of the term selected.

But great care should be exercised when selecting a company in which to invest, and a reference to the printed Government insurance report will readily satisfy any person if the company selected is worthy of his support.

These important elements should be kept in view, viz:—

Strength, evidenced by the assets largely exceeding the liabilities.

Competent management, shown by the success of the company.

Surplus earning power, being the large annual additions to the surplus.

Accumulated net surplus, being the total net put-by from year to year, from the beginning of the company.

Apply all these tests to the North American Life Assurance Company and it stands unexcelled.

Official documents show that the Company's ratio of assets to liabilities exceeds that of any other company.

For pamphlet explanatory of the company, as also of its excellent investment plans, address the Head Office, North American Life Assurance Company, 22 to 28 King street west, Toronto, Ontario, or make application therefor to any of the Company's agents.

Mrs. AGNES KNOX BLACK has returned from Boston and will be open for engagements in Canada during the months of Dec. and Jan. She gives her annual recital in Association Hall on Monday, Dec. 3rd. The Boston Transcript contained the following notice after a recent appearance in that city: "Mrs. F. Charlton Black, who has met with much success abroad as a dramatic reader, made her first appearance in this city in Association Hall, Tuesday evening. A sympathetic observer who has noted the rise and fall of many platform stars from across the water, could not fail to notice that the audience, although interested, was not to be won to enthusiasm in a moment: but before many numbers on the programme had been given, Mrs. Black's art had triumphed, and she swayed her listeners with every emotion that she so faithfully depicted."

We Take Hood's

Sarsaparilla and Hood's Pills, and we cannot praise them too highly. First, Hood's Sarsaparilla cured a swelling of lymph on my right breast, which was called a cancerous tumor. This winter we all had The Grip, but resorted to Hood's Sarsaparilla and Hood's Pills and were soon well again. We all take Hood's Sarsaparilla when we feel bad or our blood is poor and it always makes us well. Mrs. J. FALLOWFIELD, Hampton, Ontario.



Mrs. J. Fallowfield says: "I feel bad or our blood is poor and it always makes us well. Mrs. J. FALLOWFIELD, Hampton, Ontario."

Hood's Sarsaparilla Cures

Take Hood's Pills for Sick Headache.

Meneely Bell Company CLINTON H. MENEELY
 General Manager.
 TROY, N.Y. AND NEW YORK CITY
 MANUFACTURE SUPERIOR CHURCH BELLS

A Tonic

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate

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

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

Descriptive pamphlet free.

Horsford Chemical Works, Providence, R.I.
 Beware of substitutes and imitations.

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Ladies Dressing Slippers

21 SIZES IN STOCK

20c. AND 25c. PAIR

Berlin Wools, all colors, 6c. per ounce.
 Shetland and Anadolian, 7c. per ounce.
 Baldwin's Fingering, 2c. skein, \$1.35 lb.
 Imported Scotch Fingering, 20c. lb.
 Very best Saxony Wool, 8c. skein, \$1.25 lb.
 Silk Tassels, all the New Shades, 1 1/2c. dozen.
 Stamped Linen Tray Covers, 8c., 1 1/2c. and 20c. each.
 File Floss, Roman and Wash Silks, 3c. dozen.
 Stamped Toilet Sets, 5 pieces, 20c. and 25c. set.
 A large stock of Point and Hosiery Lace Hedd, also newest designs in Stamped Laces and Lawns for these hedd, at very close prices.
 Letter orders receive prompt and careful attention.

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Teachers of Ontario, say it through the columns of THE EDUCATIONAL JOURNAL. The only direct medium through which the Teachers are reached.

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Literary Notes.

WALKER'S COMPREHENSIVE CONCORDANCE TO THE HOLY SCRIPTURES. By Rev. J. B. R. Walker. Svo., 950 pp. Price, cloth, \$2.00; half leather, \$3.00. Boston: Congregational S. S. and Pub. Society.

It is no light task to make a concise and complete concordance of the whole Bible. The author of this one, the first to carry the task to a successful conclusion, expending upon it most of his mature years and practically all of his moderate fortune.

The result is a handy and comprehensive text-finder no larger than "Cruden's Complete Concordance," yet containing fifty thousand more references. It comprises no dictionary of the Greek and Hebrew languages nor other material aside from its main purpose, but it does include references to every important or significant word in the Bible, only pronouns, articles, and similar words being omitted. The book is convenient in shape, and the page clear and sightly. The caption words are in full-faced letters, the figures referring to chapters in full-faced, and the verses in light-faced type, thus making it possible to work rapidly and with absolute accuracy. All words including proper names and appellatives are in one list, and for the first time the letters I and J, U and V are properly distinguished.

THE sparkle of bright music, in a new ballad by Sir Arthur Sullivan, entitled "Bid Me at Least Good-Bye," adds much to the pages of the Christmas Ladies' Home Journal, in which the full piano score and words are given. Frank Stockton opens one of his cleverest tales with an equally clever title "As One Woman to Another"; Eugene Field is particularly happy in a striking bit of character verse, to which a whole page with illustrations is well given; Frances Hodgson Burnett is delightfully reminiscent in telling of "The Man Who Most Influenced Me," who, she says, was an enemy of hers; John Kendrick Bangs begins his "Paradise Club" in a really funny "take off" on the equal suffrage question; the Rev. S. D. McConnell makes a very real being of the mother of Christ, in his article "A Girl of Galilee." The wives of Alphonse Daudet, and Mascagni, of "Cavalleria Rusticana" fame, are well sketched with portraits; Mr. Howells is particularly interesting in his literary autobiography; Robert J. Burdette is funny and wise in a Christmas article; Maria Parloa tells of "The Fete Days of the French"; Madame Nordica, the operatic prima-donna, writes to girls who think of operatic careers; the new serial, "A Minister of the World," takes us to the border of fashionable religious life in New York City; and in addition to all this there are not less than twenty articles on the practical side of a woman's life at Christmas time. This is indeed a creditable number of *The Ladies' Home Journal*—the best, in fact, which it has ever issued. It is not surprising when one looks over such a magazine as this why it is that over 600,000 women buy it each month, particularly when they can get it for ten cents a copy. The subscription price of *The Ladies' Home Journal* is one dollar per year. Published by The Curtis Publishing Company, of Philadelphia.

It is impossible to even summarize in a single paragraph the many and varied attractions which *The Youth's Companion* announces for the coming year. In the first place, Mr. Gladstone has written an article for it; then two daughters of Queen Victoria (Princess Helena and Princess Louise) describe their favourite hobbies, and the Secretary of the Navy shows what a boy's opportunities are on board Uncle Sam's ships.

Sir Edward Arnold has gathered together many striking instances of "Maternal Love in the Animal World" and Mark Twain undertakes to show young people "How to Tell a Story."

Beside him, famous story-writers are represented by Robert Louis Stevenson, Frank R. Stockton, Rudyard Kipling, J. M.

Barrie, W. D. Howells and J. T. Trowbridge: Four admirals describe picturesque incidents in their careers, among them being Admiral Wordon, who for the first time describes the trip of the Monitor from New York to Hampton Roads.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Thessalon Work," will be received at this office until Monday, the 3rd day of December next, inclusively, for the construction of a Pier at Thessalon, Algoma County, Ontario, according to a plan and specification to be seen at the Post Office, Thessalon, and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.

An accepted bank cheque, payable to the order of the Minister of Public Works, equal to 5 per cent of amount of tender, must accompany each tender. This cheque will be forfeited if the party decline the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order,
E. P. E. RCY,
Secretary.

Department of Public Works,
Ottawa, 31 Oct., 1894.



Tenders for Supplies

1895.

The undersigned will receive Tenders for Supplies up to noon on MONDAY, DECEMBER 3rd, 1894, for the supply of Butchers' Meat, Butter, Flour, Oatmeal, Potatoes, Cordwood, etc. For the following institutions during the year 1895, viz.:—At the Asylums for the Insane in Toronto, London, Kingston, Hamilton, Mimico, Brockville and Orillia; the Central Prison and Mercer Reformatory, Toronto; the Reformatory for Boys, Penetanguishene; the Institutions for the Deaf and Dumb, Belleville, and the Blind at Brantford.

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

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

The lowest or any tender not necessarily accepted.

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

Inspectors of Prisons and Public Charities,
Parliament Buildings,
Toronto, November 19th, 1894.

The Youth's Companion



Rudyard Kipling

Is no longer an apprentice to the gentle art of short story writing. "The Bold 'Prentice" has been written for THE COMPANION volume of 1895. In this story of a Locomotive Engineer there is that vigorous touch which has given Kipling a name on two continents.



This is but one of hundreds of bright, breezy stories to appear in THE COMPANION, stories which cannot fail to interest all.

The Volume for 1895 will contain Fascinating Serial Stories; more than One Hundred Short Stories; Household Articles; Weekly Editorials, Popular Science Articles, Glimpses of Remote Corners of the Earth, Anecdotes of Famous People, Weekly Health Articles and a Page devoted to the Children of the Family each week.

FREE New Subscribers who send \$1.75 To 1895 at once will receive The Com-

panion Free to January 1, 1895, and for a full year from that date. This Special Offer includes THE THANKSGIVING, CHRISTMAS AND NEW YEAR'S DOUBLE NUMBERS.

THE YOUTH'S COMPANION, Boston, Mass.





A Minister of the World

By Caroline Atwater Mason

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

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

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The Ladies' Home Journal

Edition 620,000 copies

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All Dealers

The Curtis Publishing Company, Philadelphia

At the Bottom o' the Hill!

BY JOHN IMRIE, TORONTO, CAN.
 We canna ay be at the tap
 O' life's steep thorny hill,
 Oor pride maun sometimes get a drap
 To keep us humble still;
 But never mind life's ups-an'-doons
 If they bring sense and wit,
 Uneasy heids aft wear life's croons
 That never fash the fit!

CHORUS:--

At the bottom o' the hill,
 Where the daisies grow,
 We may gather flowers at will,
 Where the burnies row;
 An' be happy ilka day
 At oor wark or at oor play,
 In the guid auld-farrant way,
 Wi' the swat o' brow!

We maun never push a brither
 Doon the brae o' life's hill,
 But be kind to ane anither
 Wi' a hearty guid will;
 There's a hame ayont the hill-taps
 Where a' will equal be,
 And we'll there forget the mishaps
 That bother'd you an' me!

CHORUS:--

At the bottom o' the hill
 Where the burnies row,
 We shall a' lie cauld an' still
 Where the daisies grow;
 Till we hear the welcome soun'
 To the weary trodden doon,
 "Get ye up an' wear the croon,
 Your reward is now!"

You should get a copy of the Third Edition of JOHN IMRIE'S POEMS containing about 400 pages, neatly bound in cloth and gold, which will be sent, post free, on receipt of one dollar. IMRIE GRAHAM & Co., 31 Church Street, Toronto, Canada.

THE TONIC OF THE AGE.
 Professor Charles Fauvel, M.D.

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Professor Fauvel was born in 1830, at Amiens, and now resides in Paris. For his high attainments in his profession he has received almost every mark of distinction that could be conferred upon him by his country or his country in medicine. These are his words, "Of all the tonics, none equal 'Vin Mariani.' I use it personally and for my family, and have prescribed it for more than twenty years with unvarying satisfaction to myself and patients." Vin Mariani is the only tonic-stimulant without any unpleasant reaction and which may be taken indefinitely. If you are tired, weak, nervous, irritable, if you feel a want of energy and have not a good appetite, just try 'Vin Mariani.' Surely a remedy recommended by thousands of eminent people the world over, is worth a single trial. Send stamp to Lawrence A. Wilson & Co., Montreal, the Canadian agents, and receive, gratis, a beautiful little album containing the photographs of many celebrities who have testified to the excellence of "Vin Mariani."

freres in medicine. These are his words, "Of all the tonics, none equal 'Vin Mariani.' I use it personally and for my family, and have prescribed it for more than twenty years with unvarying satisfaction to myself and patients." Vin Mariani is the only tonic-stimulant without any unpleasant reaction and which may be taken indefinitely. If you are tired, weak, nervous, irritable, if you feel a want of energy and have not a good appetite, just try 'Vin Mariani.' Surely a remedy recommended by thousands of eminent people the world over, is worth a single trial. Send stamp to Lawrence A. Wilson & Co., Montreal, the Canadian agents, and receive, gratis, a beautiful little album containing the photographs of many celebrities who have testified to the excellence of "Vin Mariani."

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MASSEY MUSIC HALL.
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THURSDAY EVE., DEC. 6, 1894,
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 HANDEL'S GREAT DRAMATICAL ORATORIO,

"SAMSON."
 ARTISTS:
 Samson—George Francis Beart. Dollah—Miss Lizzie Fletcher. Micah—Miss Alice Burrows. Harapha—Mr. Andrew Tilley. Manoah—Mr. Charles Hagaley. Grand Chorus. Organist—Mr. Arthur Blakeley.
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 Reserved Seats, 50c. Admission, 25c.
 Plan opens at Nordheimer's on and after December 1st.

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EVENING DRESSES AND TROUSSEAU
 A SPECIALTY.

MISS PATON,
 Having just returned from the French openings at New York, is prepared to offer the latest fashions in House Dresses, from \$5 00
 Tailor-made Suits and Street Dresses \$8 00
 Evening and Reception Dresses \$7 00 to \$10 00
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 R. WALKER & SONS,
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MILLINERY
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 Fine assortment of mourning millinery and ladies' caps in stock.

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 In one hour you can learn to accompany on the Piano or Organ by using Clark's Lightning Chord Method. No Teacher Necessary. Should be on every Piano or Organ. A limited number given away to introduce. The price of this book is \$1.00, but if you will take it up and show it to your neighbors, we will mail you one copy free. Send one dime for mailing. Address, Musical Guide Pub. Co., Cincinnati, Ohio. Mention this paper.

Publications OF THE GREAT NORTHERN RAILWAY, ST. PAUL, MINN.

The General Passenger Office of the Great Northern Railway will be pleased to forward to applicants any or all of the publications named below, on receipt of the amount of postage named after each. It should be understood that these books, maps and pamphlets were prepared at considerable cost and are worth in each case many times the postage. They will prove of much interest to persons who contemplate a trip to any part of the Northwest, or who desire the information all intelligent people should possess concerning a vast, resourceful, important and growing part of the United States. Several of these publications have been supplied in quantities to public schools at the request of superintendents and teachers, on account of the instructive and useful information they contain.

BOOK FOLDER—Sent 2 cents for postage.

This publication contains complete time cards, a series of train route maps, a large map of the country, a table giving first and second-class passenger rates, and freight tariff on settlers' goods from St. Paul to all points on the line, a table showing tributary points reached by steamer or stage, through car service and connections, important baggage and ticket regulations, and much interesting descriptive matter. In short, it is a handy volume of ready reference for passengers about local and through service on the G. at Northern to all parts of the Northwest and Pacific coast.

MAP FOLDER—Sent free.

This contains the regular time schedules, a large map of the country west of Chicago and St. Louis, baggage and ticket regulations, and other information of value to travelers.

ATLAS OF THE NORTHWEST—Sent 15 cents in postage.

Contains complete maps of the United States, Minnesota, the two Dakotas, Montana, Idaho and Washington, showing postoffices to June 1, 1894, with every important geographical and topographical feature brought down to date, and printed in the highest style of the map maker's art. Interesting descriptive, historical and statistical information appears with each map.

LARGE WALL MAP—Sent 25 cents in postage.

This is a map of the country west of Chicago and St. Louis, mounted on rollers, 30x20 inches, complete in every particular from latest surveys, gives most detail of the Northwest, both above and below the international boundary line from the Great Lakes to Puget Sound, clearly printed and useful in every office and school. Has been asked for by teachers in all parts of the Northwest, and copies are now hanging in the public schools of many towns and cities.

VALLEY, PLAIN and PEAK—From Midland Lakes and Western Ocean—Sent 10 cents in postage.

This attractive publication contains nearly 100 Northwestern views, singly and in groups, etched from photographs, ornamentally embellished, and accompanied by descriptive matter and characteristic initials beautifully printed in colors, altogether forming one of the most elegant books of the kind ever issued. It is equal to art books which sell for a dollar or more and contain very much less general information and beauty.

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A series of illustrated publications on Minnesota, the Dakotas, Montana and Washington. Treats of the location, history, climate, agricultural, pastoral, mineral and timber resources and products of each of these important states.

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VIEWS OF MOUNT INDEX AND KOOTENAI CANYON—Sent 50 cents each.

These beautiful art reproductions of striking scenes in the mountains of Montana are 20 by 25 inches in size, and cost in large quantities \$1.00 each, but are sold at half price to introduce them. Only one of each will be sold to any one address. They will also be sold in a choice frame with glass at \$2.00 each, or half price. An ornament to either office or parlor and do not contain any advertising.

THE EVERGREEN STATE—Sent 2 cents for postage.

This pretty souvenir contains 25 views of Washington exhibits at the World's Fair. It costs 12 cents a copy to print.

FACTS ABOUT A GREAT COUNTRY—Sent free.

This contains a large variety of facts of interest to new settlers, including diagrams showing the simplicity of land surveys, a brief statement of land laws, and a map of the United States.

A TOUR OF "OUR COUNTRY"—Sent \$1.00.

The Great Northern has specially arranged with a large publishing house for an edition of Stoddard's Portfolio of American Views, appearing in 16 parts, each part containing 16 views and retailing at 10 cents, or \$1.60 for the 16 parts. Single photographs of these views cannot be had for much less than \$1.00 each, but in this portfolio 30 magnificent reproductions of striking photographs of natural and created scenes in all parts of America are to be had for a mere nominal sum. Each part will contain matter and illustrations specially added to give increased value to northwestern subscribers or those interested in the Northwest. The parts will be furnished singly or in whole number by agents of the company at any point.

For any of the above publications or information about rates or routes to the Northwest or Pacific Coast, address

P. I. WHITNEY, G. P. & T. A.
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(Mention this paper.)

THE Massey Music Hall Course

Under the Patronage of His Honor, the Lieut-Governor and Mrs. Kirkpatrick. A COURSE OF SIX LECTURES By the Most Eminent Lecturers obtainable.

- Monday, Dec. 3rd. Max O'Rell, (Mr. Paul Bluet) Author of "John Bull and his Island," "Jonathan and his Cousin," "John Bull & Co." etc. etc.
Monday, Dec. 17th. Rev P. S. Henson, Pastor of the First Baptist Church, Chicago.
Monday, Jan. 7th. C. E. Bolton, The Celebrated Illustrated Lecture "London, The World's Metropolis."
Monday, Jan. 21st. Rev. Dr. J. M. Buckley, Editor of "The Christian Advocate," New York.
Tuesday, Feb. 5th. Rev. T. DeWitt Talmage, The Eminent Preacher and Lecturer.

COURSE TICKETS.

For One Person, First Choice of Seats, . . . \$2 50
" Two " " " " " " " " " " 4 00
" Three " " " " " " " " " " 6 00
For the Lectures separately, Reserved Seats will vary from 50c. to 75c. and \$1.00, according to location.

THE LONDON PRESBYTERY

will hold an adjourned meeting in Wardsville on Dec. 5th.

At 9.30 A.M. FOR BUSINESS. At 11 A.M. FOR THE INDUCTION OF MR. ALEX. WILSON.

The next regular meeting will be in Knox church, St. Thomas, on Tuesday, January 5th, 1895, at 11 a.m.

GEORGE SCHEIKLAND, Clerk.

Dent's Toothache Gum. TOOTHACHE STOPS INSTANTLY. ASK FOR DENT'S TOOTHACHE GUM. SOLD EVERYWHERE. TAKE NO OTHER. DENT'S CORN GUM CURES CORNS.



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HAS ATTAINED AN UNPURCHASED PRE-EMINENCE Which establishes it as Unequaled in TONE TOUCH WORKMANSHIP AND DURABILITY.

Every Piano Fully Warranted for Seven Years THE KARN ORGAN

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To Nursing Mothers!

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

WYETH'S MALT EXTRACT

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

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

PRICE, 40 CENTS PER BOTTLE.

25c Guid Auld 25c SCOTCH READINGS.

28 of them, such as

Watty and Meg—Wee Bobbie Barefoot, The Minister's Poronie—Scotty—Saunders At Glashan's Courtship, etc.

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Stop and Ponder . . .

Perhaps for years you have had comfortless soles. Let us interest you in your own comfort.

Our business interests all lie in studying our customers comfort

Our life-long experience enables us to select with certainty those styles and qualities of footwear best adapted to give comfort and a genteel appearance combined with durability and economy.

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THE T. EATON CO. (LIMITED)

190 YONGE ST., Toronto, Nov. 29.

The Swarming of the Christmas Stocks!

Words are weak in attempting to describe the range of Holiday Goods, the many interesting displays and the brightest novelties it has ever been our fortune to own. Experienced buyers have travelled thousand of miles in search of the best new things, and present stocks are bigger and better than anything in the past.

People are interested just now in the leadership of childhood. We start the ball rolling with values such as these in games and toys for boys and girls:

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Horses, tin japanned..... 10
Cows, natural skin..... 50
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Magic Lanterns, with 6 1/2 in. slides. 50
Steam Engines (to work)..... 45
Rubber Rattles..... 5
Cornets, 4 keys..... 15
Humming Toys..... 5
Toy Castors, Britannia metal..... 20
Drums, skin head, plain brass..... 25
Famous Guards..... 1 00
Dolls' Cradles, wood..... 25c to 1 00
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Births, Marriages and Deaths.

Births.

MACLAREN—At the manse, Alexandria, on Nov. 5th, the wife of Rev. David MacLaren, of a daughter.
McLEOD—At the manse, Dunvegan, Ont., on Nov 18th, to Mr. and Mrs. McLeod, a daughter.

Marriages.

EATON-DUNTON—At Shubenacadie, N.S., 7th Inst., by Rev John Murray, Herbert Eaton, of Mattland, Hants, to Rhoda E. Burton, of Lattio's Brook, Hants.
EMBLEY-YOUNG—At the residence of the bride's father, on the 14th Inst., by Rev. A. S. Grant, B.D., Mr. Edward Embley, of Lanark, to Catharine, daughter of Mr. Adam Young, of Almonte.
NESSITT-DUNLOP—On Saturday, November 17th, at St. Paul's church, Hamilton, by the Rev. Samuel Lyle, B.D., John Wallace Nessitt, Q.C., to Margaret Park, daughter of Robert Dunlop, Hamilton.
SARNEY-MASSIE—At Toronto, on Tuesday, August 26th, 1894, by the Rev. D. C. Hossack, M.A., LL.B., Charles Edmond Sarney, oldest son of Mr. Sarney, editor of the Elora Express, to Elizabeth J., only daughter of David Massie, of Elora.

Deaths.

McDONALD—At Mareby Hope, Antigonish, N.S., on the 6th Inst., in the 73rd year of his age, Alex. McDonald.
McKAY—At Truro, N.S., Nov. 14th, Elizabeth Campbell, widow of the late Alex. McKay, in her 87th year.
PEARSON—At Brampton, on Monday, Nov. 19th, 1894, Annie J., beloved wife of J. E. Pearson.
PEATTIE—At 32 Mattland street, Toronto, on Nov. 22nd, 1894, Mary Heddie, wife of the Rev. William Peattie.

Those sending notices for the above column may send with them a list of names of interested friends. Marked copies of the "Review" containing such notice will be sent free to any address in Canada, Toronto excepted.



This complaint often arises from Dyspepsia as well as from Constipation, Hereditary Taint, etc. Good blood cannot be made by the Dyspeptic, and Bad Blood is a most prolific source of suffering, causing
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By Sir J. Wm. Dawson, LL.D. 1 25

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Meetings of Presbyteries.

- ALBAMA—Bruce Mines, March 13th, 1895, 7 p.m.
- BROCKVILLE—Morrisburg, December 11th, 1 p.m.
- BRUCE—Paisley, Dec. 11th, 1.30 p.m.
- CHATHAM—Chatham, St. Andrew's church, Dec. 10th, at 7.30 p.m.
- GLENORA—Maxville, Dec. 18th.
- HURON—Henaall, Jan. 15th, 10.30 a.m.
- KAMPLONG—Revelstoke, Dec. 11th, 10.30 a.m.
- KINGSTON—Belleville, December 18th, 2 p.m.
- MONTREAL—Montreal, Presbyterian College, January 7th, 2 p.m.
- OWEN SOUND—Owen Sound, Division St. Hall, for conference, December 17th, at 2 p.m.; for business December 18th, at 10 a.m.
- PARIS—Woodstock, Jan. 15th, 10.30.
- PETERBOROUGH—Peterborough, St. Paul's church, Dec. 18th, 9 a.m.
- REGINA—Wolseley, March 15th, 1895.
- SARNIA—Sarnia, St. Andrew's church, Dec. 11th, 11 a.m.
- SAUGERN—Palmerston, Dec. 11th, at 10 a.m.
- TORONTO—Toronto, St. Andrew's church, first Tuesday of every month.
- VICTORIA—Victoria, First church, December 4th, 2 p.m.
- WESTMINSTER—Westminister Dec. 14th.
- WHITBY, Whitby, Jan. 17th.
- WINNIPEG—Winnipeg, Manitoba College, Jan. 8th, 1895, 2 p.m.

That a large majority of the medical profession recommend and prescribe St. Leon Water is good proof of its marvellous power. Nearly every prominent medical expert in this country has endorsed this water.

Rev. Dr. W. B. HUNTINGTON, rector of Grace church, New York city, has ordered a set of chimes for Grace chapel of the Meneely Bell Company. It will be the largest in New York city, weighing in all 11,000 pounds, the largest alone weighing 3,000 pounds.

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