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**Tomato Soup.**—One quart of stewed tomatoes, strained through a colander, one pint of milk, a half teaspoon of carbonate of soda, a little salt and pepper, a pinch of cayenne is often preferred, a little rice boiled in water, and passed through a sieve is the best for thickening, and a lump of butter the size of an egg. Boil a few minutes.

**Preserves Pudding.**—One pint bread crumbs, one quart milk, eight tablespoonfuls sugar, yolks of four eggs; beat yolks and sugar together, then stir in the crumbs with boiling milk and rind of one lemon. Bake. When done beat the whites of the eggs to a stiff froth with two tablespoonfuls white sugar; spread pudding with jam, put on whites of eggs and bake a light brown.

**Irish Scones.**—Put one pint of white cornmeal into a bowl; put in the centre a tablespoonful of shortening; pour over sufficient boiling water—about one cupful—to scald the meal. Stand aside for an hour. Beat one egg, stir into the mixture, then add sufficient boiling water, about another cupful, to make a soft batter. With an egg beater beat constantly for five minutes. Drop tablespoonfuls on greased griddle; bake slowly. Turn.

**Vegetable Marrow Soup.**—Cut the marrow in small slices, boil until tender, pass through a colander, and, to make it finer, a sieve as well. Boil half a cup of rice in a saucepan; when well done also pass through sieve; to the rice and marrow add one quart of milk, a piece of butter the size of an egg; if this quantity makes it too thick, a little water may be added. Boil a few minutes, season to taste. A great improvement is an onion boiled with the rice.

**Sweet Pickled Watermelon Rinds.**—Pare the rinds and put them in weak brine for one night. In the morning put them in fresh water and scald until tender; then take out and drain. Allow 3 pounds of sugar and 1 pint of vinegar to 7 pounds of rinds. Tie up in a muslin bag a tablespoonful of cloves and one of cinnamon, and boil them with the melon and vinegar. Take out the pickle; pour it into jars. Let it stand for two days. Pour off the syrup and boil it again. Pour it over the melon rinds while hot, and when cold the pickle is ready.

**Boiled Chicken and Rice.**—Stuff, tie in a mosquito netting, put in hot water and boil, not violently, twelve minutes to the pound. One half hour before serving, take out one cupful of liquor, skim, strain and season. Soak one cupful of rice two hours, boil ten minutes, drain, add to it the broth and set in double boiler. Simmer till rice is soft, but do not stir it. When soft stir in with fork one teaspoonful each of butter and minced parsley and one beaten egg. Cook one minute, take from fire, make into flattened mound and lay the fowl on it. Serve with sauce or pot liquor.

**To Prevent a Meringue from Falling.**—From a far-away reader there comes an inquiry about the means of preventing a meringue from falling when taken from the oven. Usually the trouble arises from baking the meringue in too high a temperature. If you beat the whites of the eggs to a stiff, dry froth, then gradually beat in the powdered sugar (a generous tablespoonful for each white of egg), put the meringue on the pie or pudding when partially cooled, and bake in a moderate oven, with the door open, eighteen or twenty minutes, the annoyance may be avoided.

**Stuffed Green Peppers.**—Green peppers stuffed with the material that chicken salad, hash or meat or croquettes are made of and baked, are cheap, appetizing and satisfying. In preparing them cut the top so as to form a lid; remove the seeds, fill the space with the dressing; close the lid and fasten with a bit of toothpick. As the vegetable is quite hot, little or no seasoning should be put in the dressing. Most cooks make the filling too dry. A nice way is to mince any delicate meat with a little raw potato, raw onion, lettuce or celery, and add enough gravy, soup stock or Mayonnaise dressing to make it about like chicken salad. Men like this dish. With a chop and a roll, preceded by a dish of strong soup, and followed by a green salad, a baked pear, and a cup of black coffee, it is a dinner.

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# THE CANADA PRESBYTERIAN.

VOL. 22

TORONTO, WEDNESDAY, NOVEMBER 15th, 1893.

No. 46.

## Notes of the Week.

The organization and the opening of new schools throughout the country districts of Manitoba still keeps pace with the growth and ever-widening settlement of the province. During the last few weeks, since the close of the summer holidays, fifty new schools have been started; for the same period last year there were forty-seven organized. The total number of schools now in the province is 871, and from a careful estimate nearly every district in Manitoba two miles square, that contains within its borders ten children of school age, has a neat school structure presided over by a Manitoba-certificated teacher.

The London Scotsman, a new weekly newspaper, the first number of which was issued on Saturday, Oct. 7, contains a long article over the name of Mr. Robert Wallace, M.P., its editor, headed "Hitting Below the Belt," and dealing with what that honorable gentleman regards as a personal attack by the Speaker, based on Mr. Wallace's attitude towards the Home Rule Bill. The writer submits that his action "is construable, and ought to have been construed, as an honest endeavor to give effect to a conviction that has something to be said for it, and an attempt to secure a better solution of the Home Rule problem than was arrived at in the hastily altered bill."

On October 18th Cardinal Gibbons celebrated his silver jubilee in the episcopate with all the honours a loving people could bestow. The best-known acts of his Cardinalate have been connected with subjects which the Holy Father has always had at heart—removing the ban from the Knights of Labor, assisting the new University at Washington, extending Negro missions, and endeavouring to show that the Church is now, as always, the Church of the poor. His name has been connected with those of Cardinals Manning and Lavigne, the "dauntless three" who in union with the Pope have been adapting the outward machinery of the Church to the needs of the modern world.

News from New Zealand tell us that an electoral Act has been passed by the legislature of the colony, giving the franchise to all women over 21 years old. It is believed the women's voting power will strengthen the Conservative party who oppose the revolutionary projects in regard to land-holding. The temperance party also hope to get aid from the women. It is expected a large proportion of the women will appear at the polls. If the experiment is successful it will probably be adopted by other colonies. Of the 668,650 population in New Zealand, nearly one-half are women. The effect of this experiment will be closely watched in all the colonies and will no doubt influence their course in this matter.

In the Forum this month is an article by the irrepressible Dr. Briggs on "The Alienation of the Church and People." This is a subject on which a great deal may be said. The Rev. Doctor gives the most gloomy picture of the Church and the theology of the present day, Roman Catholic and Protestant alike. "The Church has lost," he says, "the confidence of the people in its ability to teach them the truth. The spirit of the age is entirely out of sympathy with the theology

of the denominations. Denominationalism is the great sin and curse of the modern Church. The denominations have accomplished their historic task. There is no longer any sufficient reason for their continued existence." In Dr. Briggs' opinion, "they should yield their life and their experience to a more comprehensive and more efficient Church plan, one that will embrace all that is best in each. Early in the next century we may hope that a new theology will advance to the front of human learning and will become once more the mother and queen of all truth. Then we may hope that the Church will have regained the confidence of the people in her divine authority, sanctity and catholicity."

Wherever the fame of the great Fair has reached, and especially wherever the English language is spoken, there will be a feeling of mingled sorrow and horror at the tragic event which marked its close, in the death by the assassin's bullet of the Mayor of Chicago. Sympathy with Chicagoans will be universal at the grief which this sad event brought to the city at a time which naturally would have been one of rejoicing and mutual congratulation at the, in many respects, successful close of one of the most gigantic enterprises of our time. All the circumstances make it at the same time both shocking and pathetic. The worthlessness of the man who did the deed and his reasons for doing it, the expected marriage, the bride-elect paralyzed with the sudden and terrible blow, a great city overspread with gloom, and a whole nation sympathizing with it, the sad message going out to the ends of the earth. Death at the close of such a gala day as Chicago has had, could anything almost illustrate more strikingly the vanity, the uncertain end of man's grandest achievements? It has a voice which seems to re-echo the saying of the wise man so often heard since it was first uttered, "Vanity of vanities, all is vanity."

The new Viceroy of India, Lord Elgin, whose father was so closely connected with the history of Canada, is Victor Alexander Bruce, ninth Earl of Elgin, who was born on the 16th of May, 1849, and succeeded to the title and estates as ninth Earl in 1893. He was educated at Eton and at Balliol College, Oxford, where he especially distinguished himself in classics; and in 1886 the University of St. Andrews conferred upon him the honour of LL.D. He is Lord-Lieutenant of Fifehire, and one of the University Commissioners for Scotland. For several years he presided over the Scottish Liberal Association. On the formation of Mr. Gladstone's 1886 Administration, Lord Elgin was appointed Treasurer of the Royal Household, and later on he was made First Commissioner of Works. A special interest attaches to the appointment from the fact that his Lordship's father held the same office. It will be remembered that the late Earl closed his career as an eminent diplomatist and statesman as Viceroy of India, having successfully held the position of Governor of Jamaica, Governor-General of Canada, Her Majesty's Plenipotentiary in two special missions to the Emperor of China, and the office of Postmaster-General in Lord Palmerston's Government, 1859. He was appointed Governor-General in January, 1862, but was compelled, on account of illness, to resign in the following year, and he died at Dhurmsalla in November, 1863.

## PULPIT, PRESS AND PLATFORM.

London Advertiser: Last year, New York city paid \$4,000,000 for schooling, \$7,000,000 for amusements, and \$60,000,000 for drink.

F. R. Havergal: The more we sit at His feet and watch to see what He has to say to ourselves, the more we shall have to tell to others.

Lord Chief Baron Kelly: Two-thirds of the crimes which come before the courts of law in Great Britain are occasioned chiefly by intemperance.

Rev. Thos. Dixon: 32,000,000 of people in the States attend no church, and the Christianity of half the remaining 30,000,000 never gets through their clothes.

The Rev. Dr. Parkhurst: It is the business of New York clergymen to go where vice and sin are, and to see for themselves in order that they may be equipped for war against them.

Canadian Independent: There are extemporaneous preachers and extemporaneous hearers; the former never think of their sermons before they go to church, the latter never think of the sermon after they leave.

London Advertiser: We are glad to hear that Miss Frances Willard, according to Sir Benjamin Ward Richardson, is likely, after a sufficient rest, to have "the best ten years of her life work before her." Frances Willard is one of nature's noblewomen. Her name stands enrolled in the heraldry of God.

Presbyterian Witness: Seldom indeed has our Synod listened to such an address as that of Dr. Robertson on Thursday night. Such a man is a gift to the Church. Our columns are so crowded this week that we cannot give the barest outline of the speech; and indeed the personality of Dr. Robertson is a large element in his speeches.

The Templar: The editor enjoyed very much a three days' siege in the solid Scotch town of Galt, on Friday, Saturday and Sunday last. It is not difficult to find people who develop a greater enthusiasm in the way of public demonstration, but there is an intelligent appreciation of sound doctrine, and a business-like determination in all their efforts that is thoroughly delightful.

Rev. Marcus Dods, D.D.: "The Socialist says, we must have State regulation; the State must lay its iron hand on all industry, and compel employers and employed to hold right relations with one another." Christianity says: "If you are to work for permanent issues you must work from within. It is no good changing the form unless you change the spirit; it is the spirit that makes the form, not the form that makes the spirit."

Le Citoyen Franco-Americain: The war commenced last year, by the Canada Review, is being waged with vigour. The lawsuit of that paper against Archbishop Fabre, for damages is proceeding as fast as the slow course of justice permits it. The fact that the Archbishop of Montreal was obliged to appear in court, although he succeeded in securing a semi-private questioning, is quite an event for the priest-ridden Province of Quebec.

Presbyterian Witness: The Synod is to overture the General Assembly in favour of making it a regulation that all ministers at their ordination or induction connect themselves with the Aged and Infirm Ministers' Fund. This is right. The feeling in this direction is steadily and rapidly rising.

London Advertiser: The news comes from Scotland that the country is on the down grade as regards church-going. The statistics given show that in all the large towns the attendance at Sunday worship is much smaller than ten years ago. Glasgow shows the greatest falling off, with the lowest proportion of church members, of all the towns in Scotland. The strictest Sabbath observance anywhere in the world is still maintained, however.

Advance: The young man who patted the athletic clergyman on the back by saying, "I would like to have you for my pastor, for if I didn't do what you told me, you could make me," is hardly yet representative of the people. About the time I read of this complimentary speech, I was told of a business man on the street who said of our pastor, "Every time I see that minister's face it makes me think of pictures of Christ." I could not help contrasting the two remarks. Which was the greater compliment? Which would you rather have said of you?

Canadian Churchman: There is nothing on earth for which one ought to be more thankful than for having been brought up in a pure home. Such a home may be deficient in mere material comforts, but it has in it the forces on which great characters are nurtured. One of our noblest friends once said: "I was the son of poor parents, and from my youth up was inured to self-denial and hardship; but I do not remember ever to have heard a word from the lips of either my father or my mother that was not as chaste as snow. Better such a recollection as that than an inheritance of untold wealth."

Presbyterian Witness: Reference has been made to the utter obliteration of old division lines in our Church. Chalmers church, Halifax, has set an example in that way. Her pastor is of Church of Scotland antecedents, and former pastors were of "U. P." antecedents. The question of old times disturbs nobody. St. Matthew's has a pastor who was a Free Churchman, and no one is less attached to him on that account. Fort Massey is about to have a pastor of Church of Scotland antecedents. Similar interfusings are to be seen in perhaps all our Presbyteries. We would not think of them, except that the Chalmers Jubilee has led to interesting recollections.

Canadian Churchman: It is not easy to know how far to give way to the popular fashion for corrupting the Queen's English, and perverting ecclesiastical terms. A vigorous protest against the misuse of the words "Catholic" and "Bishop" is always in order; and so, also, the word "Curate"—properly meaning the clergyman in charge of a parish, not his assistant. The word "Church" has fallen among thieves, too, and is appropriated by sects who used to be content with the modest compromise of "chapel" or "denomination" or "society." Now it is used by Buddhists and Mohammedans!—though properly only applicable to the Lord's own apostolic "Bride" and Body.

## Our Contributors.

### TYPICAL TEA-MEETING SPEECHES OF A CERTAIN CLASS.

BY KNOXIAN.

The Smith Corners people may be supposed to have held their annual tea meeting on a recent evening. The attendance was good, especially of the young people and the interest was quite equal to that displayed on any former occasion. The refreshments were bounteous and included fowl from every poultry yard in the neighbourhood, the turkey tribe being the best represented. Ample justice was done to the creature comforts, especially by the clergymen and the representatives of the local press. The music was good. The artistic manner in which some of the numbers were rendered, showed quite clearly that the music master as well as the school master, has been abroad in this country. The speeches speak volumes for themselves. Even in the condensed form in which we lay them before our readers, the originality, brilliance, eloquence and humour displayed by the orators will show that the people of Smith's Corners enjoyed a rare oratorical treat.

The chairman having introduced himself at considerable length, announced the Rev. Mr. Lightweight as the first speaker of the evening. We regret that we cannot find room for Mr. Lightweight's effort. To condense it would be an impossibility for the best of reasons, so we give his introduction verbatim, and from the originality and sparkling humour of these opening sentences our readers can form some idea of the body and peroration of the speech—that is if they can bring themselves to think that it had any body or peroration.

Mr. Lightweight said: Mr. Chairman and friends, I am glad to be here. Yes, I say, I am glad to be here. I like these meetings. They promote union sentiment among the different denominations. At these meetings, the Methodists and Presbyterians and Baptists can meet on a common platform. Yes, I say, on a common platform. I am glad to be here. I like these meetings. Why should we not live together in harmony. We are all working together for one common end. I like these meetings. I am glad to be here. Your pastor and I have always been good friends. I enjoyed your tea very much. Your turkey is good. (Applause.) You are a fine people. (Applause.) These meetings. I told my wife when I was leaving home that I would have a good time to-night at the Corners, and I am having it. (Tremendous applause.) I always like to come to the Corners. (Applause.) You are a fine people. (Applause.) And that reminds me of a story I once heard about an Irishman who always liked to go to the fair. You know Irishmen always like to go to fairs. (Great laughter.) The speaker then went on for forty minutes in the singularly original and brilliant style in which he began. The last words of his lofty peroration, were, "I like these meetings. I am glad to be here."

After several attempts at the humorous—attempts that were not highly successful, the chairman introduced the

REV. MR. COMICAL,

who displayed his originality and touched the feelings of his audience in his opening sentence, by saying, "I am glad to be here." He then complimented the ladies and declared that he always did admire ladies. As the interest in his speech increased, he made a grand climax by asking, Where would we be without the ladies? When the applause that followed this splendid and highly original interrogatory, had subsided, the speaker switched off to the supper table, and declared he was so full that he could hardly speak. This master-stroke of oratorical genius fairly brought down the house. A few people of rather severe taste, did not see anything to laugh at, but the crowd roared and cheered. The speaker then took a turn at the different denominations and rehearsed some alleged some alleged jokes from Sam Jones, Ram's Horn and various other high authorities. The less thoughtful portion of the audience enjoyed this part of the speech immensely. He then tried to be very funny at the expense of the politicians, and told a few anecdotes with a flavour as old as the tomb of Julius Caesar. The closing part of the speech consisted of several personal allusions that were meant to be clever, but were simply impertinent. The greater part of the audience enjoyed the speech immensely, and Mr. Comical took his seat amidst great applause.

Mr. Puffer was the next speaker, and his effort was a modest description of all the great things he had done since he was a small boy. Beginning at the

time that his mother did not use her slipper on him half so much as she should have done, he retailed his mighty deeds down to his last revival meeting. Some of the audience declared that Mr. Puffer was the greatest man that ever visited the Corners.

Mr. Propriety was next introduced, and began to deliver a sensible, informing speech, but as soon as the younger part of the audience discovered that it was sensible, they began to converse aloud, throw cakes, and give various other signs of good breeding and high intellectual refinement. Mr. Propriety desisted. Votes of thanks to everybody brought out eight additional speeches. The chairman then delivered his thirteenth speech for the evening, and the curtain fell on the Smith's Corners tea-meeting. Several good people went home wondering whether that kind of a meeting does the Church any good.

### HOW TO INTEREST YOUNG PEOPLE IN MISSIONS.\*

BY MISS JESSIE PANTON, OSHAWA.

When our mission bands were formed in Oshawa, we attempted to show those who joined us what we enjoy because this land is a Christian land, and that the secret of happiness in this life is the giving of ourselves to benefit others. For the most part, we have followed this plan: The President puts on the blackboard a written summary of points in connection with the field chosen for that meeting, such as position, climate, productions, people, religion, when mission work was begun there, how it is carried on, names of important workers in that field, and the success of their efforts. Wherever it was in our power to do so, we impressed the lesson by map, picture, or other illustration.

Then the members were requested to bring to the next meeting a written account of what they could remember from that talk.

We have often felt encouraged by the faithful accounts given, and in some cases the papers were found to be a very full sketch. Another field is then chosen for the next meeting and treated in the same manner, and so we pass through our several fields, dwelling—in the Boys' Band—more particularly on Home Missions. We have found this plan more beneficial than giving them a topic to prepare by themselves, for these reasons: Many of the members have not the facilities in their homes that would give them the required information, and when it comes from the President in a systematized form, they receive clearer and more connected ideas than when they attempt arranging them for themselves.

It may be objected that this causes the President a good deal of work. True, but friends, it is delightfully remunerative labour, and the earnest endeavours to retain the information, with the close attention given in receiving it, will be all the reward you will want—but you get another, for in seeking knowledge for others, you enrich your own store, and verify a Scripture truth, that in watering others, you will yourself be refreshed.

Lately we have introduced another plan: Several questions on missionary topics of a general or specific nature, written out by the President, and distributed to some of the members, requesting them to bring answers to the next meeting. Last month we received answers to the following objections, sometimes made to mission work:

1. Let the heathen at home be first converted.
2. It is useless to preach to degraded savages—first, civilize them.
3. Mission work produces no results.
4. It is no use trying to convert nations that can boast of an ancient faith, older than Christianity.

The answers were highly commendable and showed that earnest effort had been bestowed on the preparation of them.

Last year the members of our bands manifested considerable energy in filling a barrel of things suitable for a Christmas tree on one of our Indian reserves in the Northwest. The scrap-books compiled by the boys displayed much more taste than perhaps you would have accredited to them. Such an effort is very helpful, for we hold that whenever a member does something for the pleasing of another, or for the brightening of their life, the spirit of unselfishness is strengthened, and they begin to realize the truth that it is more blessed to give than to receive.

In the matter of raising money, we have never kept that as a conspicuous feature before the band, for this reason: Few of them have much to give, but if their minds are stored with the many interesting facts about missions, and their

\* Paper read in course of a discussion on this topic at a convention of the Young People's Societies in the Presbytery of Whitch, held at Oshawa, 16th October. Published by request of the Convention.

hearts touched with the thought of the world's great need of the Gospel, then in after years when money is theirs, some of it at least will be found going willingly into this channel. But ever and always we emphasize the importance of direct giving to Christ's cause. In the Boys' Band we pledge ourselves to a stated sum at the beginning of the year and then do our utmost to redeem our pledge.

One of the avenues along which money comes is a birthday box, into which each member on the return of the natal day, drops one cent for each year they have lived as a thank-offering for benefits received.

Through the work of the Woman's F.M. Society the young girls of our Church are gradually being brought into training and sympathy with this glorious work. But what about the boys? We have not the statistics that would enable us to tell you how many boys' mission bands there are in the Presbyterian Church in Canada, but we know that it was the feeling that there was an extensive and productive field in that direction left untilled, that induced us three years ago to organize our boys' band here. Young hearts are easily impressed, sympathetic and responsive to a degree that cannot be claimed for the heart of maturer years and we believe five or six, or more years of interesting and regular connection with such a work will not fail to make the boy or girl a better man or woman. Oh! if we only had the power to appeal to you in such a way that our appeal would result in prompt action on your part, so that you might prove a means of blessing to the boys of our beloved Church. Why should we be so surprised at the half-hearted interest of adult years in the mission cause, when we have done so little to have it preceded by a youth of careful instruction in this, the grandest work—yea, the work of the Church?

### ELDERLY MINISTERS IN THEIR RELATION TO THE CHURCH.

Editor of The Canada Presbyterian:

Sir,—The relation of elderly ministers to the Church, meaning now the Presbyterian part of it, has recently become the occasion of the wasting of a great deal of cheap sentiment. While the pastor is placed in a peculiarly dependent position, peculiarly speaking, yet the records of the Church show that the financial difficulties which arise are, comparatively speaking, few indeed, and these almost always caused by the weakness of the congregations. We have been hearing much of the harsh way in which Presbyterians generally look on elderly ministers, but this is only partially correct. The age of men of ability is seldom considered. But it is a fact which can be easily verified, that ministers do sometimes drift out of sympathy with their people, and so lose their usefulness. To attempt to keep such in their charges, or to force the charges to pay large sums to be released, is an injustice which has repeatedly been done. Such cases tend to make congregations afraid to extend a call to elderly men, unless they are of great ability.

Clergymen, like the members of all other professions, must, in order, to be useful, keep in active touch and living sympathy with those amongst whom they labour. When they unconsciously or consciously become strangers to the people whom they should be trying to elevate, then the sooner they are removed, the better for themselves, for the congregation and the Church as a body. It is useless to expect good pastoral work under such conditions. We have read in your valuable publication, that lawyers and politicians are valued according to their experience; that is true enough if they have benefited by it. But nowhere in the world are the weak so inexorably weeded out as from lawyers and politicians; to hold their place, they must be always active and energetic, and must at all times have a firm grasp, not only of the subjects with which they deal, but of the people amongst whom they live.

Now, would it not be better to point out to our ministers that their continued employment in that position depends on their actual usefulness as workers for the Lord; that the Church does not owe them a living unless they develop and maintain an ability and a willingness to do thoroughly the work with which they are entrusted—in short, as a leading minister in the West put it, not long ago—not the Church for the minister, but the minister for the Church. In Ontario gray hairs are universally regarded with respect, and clergymen are not an exception.

These are a few scattered thoughts on this question, which, like everything else, has two sides. Thanking you for space, I am, sir, A MEMBER OF THE ASSEMBLY OF 1893.

### THE MODEL CHILD.—II.

BY THE REV. JAS. HASTIE, CORNWALL.

Three events took place that Christmas night which are most noteworthy. 1. The first was: That there was no room in the inn for mother or babe, in that momentous crisis of life. Little accommodation at best could that petty village afford to travellers, even when there was no unusual concourse; but on such an occasion as this, when multitudes had assembled for registration, public means of accommodation utterly failed to meet the demand made upon them. And in view of the long distance that Mary and her husband had to come, and the slowness with which they must needs travel, it is only what might be expected, if all room was occupied before they arrived.

Nothing remained, then, but that on this cold winter night, this young woman, a stranger among strangers should seek temporary shelter among the stabled cattle, and there, oh! wonder of wonders! the world's Creator, the world's Ruler, Judge, Saviour, began His earthly career, and took His first sleep and first rest in a cold, stone crib.

But, if Bethlehem's rude inn were the only place where "no room was found" for Jesus, the gross insult might be condoned. But, oh! tell it not in Gath, for three and thirty years those dread words everywhere met His gaze, "no room." No room in all Judea for Him eight days after this because of Herod's murderous decree, so God hid Him for a season down in Egypt. No room for Him in Nazareth, by and bye, for those who had seen Him oftenest, despised him most. "Is not this the carpenter's son?" etc.

No room for Him at Capernaum, where most of His mighty works were wrought and His parables were spoken at first, and therefore, He must needs go elsewhere.

No room for Him in Jerusalem, where the Holy Temple stood, and the sacrifices were offered, of which He was the fulfilment, and where Jehovah had recorded His name. Eventually no room for Him anywhere on this globe, hence He was driven out of it as a malefactor, and crucified.

The only places where he could find room for a brief abode, were the manger, the wilderness, the mountain retreat, the Bethany home, the gloom of Gethsemane, the judgment hall, the cross of Calvary, the tomb in Joseph's garden. Yes, blessed be God, room He did find in a few human hearts: in Mary Magdalene's, in the Samaritan woman's, in Peter's, in the penitent thief's. Room, abundant room in Heaven, He found when He ascended. Room on earth He will one day find when "The tabernacle of God" is with men again, as it was in the first paradise; and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God" (Rev. 21).

But what about yourselves? Your heart, your mind, your life, no room for Jesus there? Is that what the recording angel has written against you?

The day you were born Jesus sought admittance to your soul. The day of your baptism Jesus sought admittance to your soul. On your first birthday, and on every birthday since, Jesus sought admittance to your soul. Hundreds of times besides, in Sabbath school, in church, during sickness, when death snatches some loved one from your side, Jesus sought admittance to your soul, and now again He renews the application, and for the hundredth time will you make reply, "No room for Jesus in my heart?" Nay, rather, do make room for Jesus, even if you have room for naught besides. Fling the doors wide open. Welcome Jesus in. And He will bring salvation with Him, and happiness, and holiness, and eventually, glory.

2. The second noteworthy event was the natal song sung by angelic choir. 3. And the third was the visit of the shepherds to the manger to worship the newborn King, and announce His advent to all around.

This angelic song was but a reflex of the annunciation made to Mary before His birth:

"Glory to God on high,  
Peace on earth,  
Good will to men."

—Luke 1. 28.

And this, again, was but another revelation of the vision and the voice revealed to Isaiah in the temple—the trisagion, "Holy, holy, holy" (vi. 1-4.)

And surely it is worthy of special remark, that the shepherds spoken of by St. Luke, were not ordinary shepherds, probably; nor the sheep they tended, the ordinary sheep of commerce. But those sheep were destined for sacrificial purposes, and those in charge were holy men set apart for this holy service. Hence, it was most appropriate that the angels should first make the announcement to

them, and most seemly that they should hasten to see the Lamb of God, who was slain from the foundation of the world, of whom the lambs in their keeping were but types and shadows.

Only a little while and the angelic song ceased to ring through the skies, the glory of the Lord faded away, the shepherds returned to their flocks; but the angelic message itself remained, remained to be heralded to every kindred and people, and nation and tongue, down through all the ages, not to cease till the last believer, and the last babe have been brought home to glory. Then, having finished the work given Him to do, Jesus shall give up to the Father the keys of His mediatorship, with the glad announcement, "It is finished."

At this stage, a question arises of great interest, but it must lie over to our next article.

### A NATIONAL CAUSE.

Every branch of work carried on by the great Presbyterian Church of Canada is important. If an intelligent Christian man were asked, which of the schemes of the Church might without great loss be dropped, he would answer, none.

The French evangelization cause has made steady progress since it became part of the missionary work of the Church. It has overcome many prejudices, silenced many objections and created many warm and staunch friends and supporters.

It seems to me that at no period in the history of Canada has there been greater reason for vigorous effort in this line of Christian activity. The results which contributors with reason ask for are visible in various directions. They appear in the number of converts now actually found in Canada, without speaking of thousands who have gone to the United States. French Protestantism is now a recognized power, of which the Roman Catholic press is compelled to take cognizance. The results we ask for are seen in the spirit of independence and opposition to clerical claims, displayed by French Canadians in Montreal and elsewhere. Reforms are called for, the mediaeval system of education which has been the bane of this Province is now severely criticized, and priests are plainly told that laymen have rights and liberties which the clergy can no longer ignore. Two or three papers are thundering week after week against abuses and striking heavy blows at the once respected old regime.

The question may be seriously asked, Is this revolt to be hailed with gladness by British Protestants? Is the destruction of the old faith a good thing to be rejoiced at? We do not hesitate to answer: It all depends on the attitude of the custodians of evangelical truth. If we do not put forth every effort to replace the rejected faith by a purer and more rational form of religion, we fall to see what benefit will accrue to the French and to this country from infidelity. If, faithful to our mission, we meet those who, outraged in intellect and conscience, are preparing to rush to the opposite extreme and abandon all religion, with the simple Gospel of Christ, many souls will be saved and our country will be blessed.

French Protestants, who have long been connected with this work, who have studied the situation carefully, believe that we are on the eve of great changes, and that our responsibilities just now are great. We cannot arrest the progress of thought, of independence, of liberalism. It is ours to guide it. It is ours to show clearly to our intelligent French Canadians, that what has been presented to them as the only true religion, which they refuse to accept any longer, is not the Gospel of Christ. When they are made to understand that evangelical Protestantism respects man's liberty and conscience, they will gladly accept it.

The important question which friends of missionary enterprises feel inclined to raise is: Are we using the best methods to bring about the results we are aiming at? I think it can be answered, that so far as French work is concerned the Board is using three of the most efficient agencies, namely, the distribution of the Word and explanation thereof, by means of the colporteur; the establishment of the regular preaching station, and the organization of a church with a pastor ready to do a good deal of missionary work; and thirdly, the education of our French Canadian youth in our large missionary schools, and smaller ones throughout the Province, where common schools are unknown. Every year efforts are made to give greater efficiency to these three departments of the work.

But is there nothing more to be done to advance this work? Have we exhausted our resources? It seems to me and to all the French workers that we have retarded the growth of the whole movement by neglecting to make use of one of the most potent influences of mod-

ern times, namely the Press. We have never had a paper which French Protestantism could consider as a worthy representative. At the present hour there is none in Canada. The need and cry for such an organ is urgent. The French Protestants of all denominations are calling for it, they have already contributed a considerable sum of money toward it, the leaders of French Protestantism offer to contribute carefully written articles and help in giving it a wide circulation. A paper such as is contemplated would supplement and mightily aid the work of the missionary; it would go as a herald of light and truth to the many converts scattered throughout the length and breadth of the land, to those souls who for months and months at a time do not hear the voice of a missionary and have no means of edification; No agency can be more powerful in connection with those already in use in advancing the cause of true religion and of good citizenship among the French-speaking population of this country. We need it to help in bringing about educational, social and other reforms; to encourage and promote a spirit of independence and self-reliance among our converts; and to unite all the forces now at work in this most interesting and important missionary field.

In view of the spirit of unrest and of unconcealed dissatisfaction which prevails among a large number of the French of Canada, a spirit fostered by two or three papers, whose work is one of demolition, but no more, a very solemn duty devolves on French-speaking Christians of this country. It is their mission to present to the many dissatisfied minds and hearts, that are drifting into carelessness and infidelity, a phase of religion at once rational and Christian. If we fail to do this we cannot but expect that a wave of infidelity will sweep over our French population. The Roman Catholic hierarchy of the United States have printed the statement that they have lost some 18,000,000 of their adepts on American soil. But where are they, is the question. A small percentage in the Protestant Churches, to be sure, but the vast majority are in the lapsed masses, in the ranks of the godless anarchists that are working such mischief in the land. This is the rebound from Romish absolutism. It is fast coming in Canada, the clergy feel it. Shall we have a partial repetition of the history of France? Nothing can prevent it but pure Christianity in the place of the old, despised and rejected faith. Will the Christians of the land help us French Protestants to do the work which God so manifestly sets before us? There are a great many who do not contribute to the work of the Board. It is to these that we would address ourselves, to complete the work of raising \$10,000 of stock for the formation of a company whose directors are to be responsible clergymen and business men, who have already subscribed liberally to this much needed and eminently practical phase of work.

CALVIN E. AMARON.

### CASTING OFF PASTORS.

A somewhat lengthy article entitled "What casting off pastors in their prime is leading to," has attracted my particular notice. There are some things in the article which I don't believe.

1. I don't believe that those who are "the strong men" are shunning the ministry, and "going into law and medicine and other professions." The young men of our Church who have gone, and those who are preparing to go into the ministry of the Church are as "strong," and I have no hesitation in affirming, stronger than the strongest of those who have entered the professions aforesaid. As regards natural endowment, educational attainments and general aptitudes for their special work, they are more than their equals.

2. I don't believe that "the strong men" who are shunning the ministry—"going into law and medicine, and other professions" are, on the whole, better off financially than our young men who have gone or who are preparing to go into the ministry of the Church.

3. I don't believe that any young man—weak or "strong"—who should enter the ministry, or whom it would be desirable to have in the ministry, will be deterred from doing so by any or all of the real or anticipated difficulties specified. I don't believe that the difficulties connected with the ministry of the Church are greater or worse, or both, than are those connected with professional and mercantile pursuits.

4. I don't believe that many congregations, or that, as a general rule, our congregations, will be so inconsiderate and unjust as to seek a dissolution of the pastoral relationship, except for what seem to them to be fairly good and necessary reasons.

5. I don't believe that the brethren in the Presbyteries of our Church will,

knowingly or intentionally, sacrifice the interests of any brother to gratify the wishes of a few discontented individuals, or the groundless dislike of one or two "wicked and unreasonable men."

6. I don't believe that in all, or most instances, our churches are altogether or mostly to blame for the premature disruption of the pastoral tie.

7. I don't believe that there is any real, radical cure for the evil complained of, which, it must be admitted, and cannot but be regretted, prevails too extensively—except a true revival of true religion in our churches.

8. I don't believe that a true revival of true religion can be brought about by the adoption of any methods or the use of any agencies other than such as God's Word expressly or by fair inference, sanctions.

9. I don't believe that it is either profitable or helpful to us in our difficulties to speak or write about them in the style and strain of the above mentioned article.

10. I do believe, however, and that most firmly, that the worst possible use we can make of our difficulties and discouragements, is to allow them to embitter and sour our tempers. Meat can be got out of the eater and sweetness out of the "strong." Not the sweet and "strong" youth who could not and would not face the difficulties largely inseparable from the exercise of the ministry of the Gospel.

This is the creed and confession of a pastor far past the dead line of fifty-five. SENEX.

### BOARD OF FRENCH EVANGELIZATION.

Montreal, 1st November, 1893.

Christian Friends,—

The Board of French Evangelization exists for the purpose of giving the inestimable blessing of an open Bible to the million and a quarter of French-speaking Roman Catholics in the Dominion of Canada. To this end it employs colporteurs, school teachers, missionaries and pastors. Eighty-nine workers are thus engaged. In the ninety-six preaching stations, one hundred and ninety-two members were added to the Church during the year. Sixteen hundred and twenty-four copies and portions of the Scriptures, and twenty-five thousand tracts and religious papers were sold and distributed. Eight hundred and thirty-three scholars, of whom three hundred and eighty-three were from Roman Catholic homes, were taught in the mission day schools. One hundred and sixty-eight boys and girls attended the Central Mission Schools at Pointe-aux-Trembles, of whom six were children of Protestant families, seventy-five of converted families, and eight-seven of parents who still adhere to the Church of Rome. It is needless, perhaps, to say that the hierarchy control the schools in the Province of Quebec, and hence the necessity for mission day schools. Eighteen French students are pursuing their studies in the Presbyterian College, Montreal, where the Board supports a French Professor.

For over fifty years this work has been carried on. Results cannot be represented by figures, but some of them are to be seen in a growing intelligence and appreciation of evangelical truth on the part of the people, and a corresponding giving way of prejudices; in the desire, tacit or avowed, to break away from ecclesiastical authority and domination; in the thousands of Roman Catholics who read proscribed literature, in the increasing demand for better education for their children, and requests for the establishment of mission schools; in the fifteen hundred pupils attending Protestant mission schools; in the twelve thousand Canadians of French origin who attend evangelical places of worship in Canada; in the twenty-five thousand French Canadian Protestants who have gone to the United States; and in the fact that, while fifty-five years ago there was not a known French Canadian Protestant, to-day there are some forty thousand in Canada and the United States.

There are at present open doors into new parishes and urgent requests for teachers. But the Board is face to face with a large deficit, and finds itself reluctantly obliged to consider where and how retrenchment can be made, so as to keep within the limits of the means at its disposal. After anxious consideration it has resolved to borrow the amount necessary to meet salaries now due (making the indebtedness at date about \$11,000.) in the sincere hope that the result of this appeal may render unnecessary any contraction of the work. As the Executive will meet in a short time to take definite action regarding this matter, a liberal and hearty response is respectfully and earnestly solicited. We commend this work to the sympathy and prayers and liberality of all who love the Redeemer.

Yours sincerely,  
D. H. MACVICAR, D. D., Chairman.  
S. J. TAYLOR, Secretary.

## Christian Endeavor.

### GENTLENESS. A FRUIT OF THE SPIRIT.

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

Nov. 19.—Eph. 4: 30-32; Col. 3: 12-15.

Gentleness! This is one of the graces which the Christian worker must cultivate with the greatest assiduity. He cannot drive men into the kingdom of heaven with harsh criticism, with severe denunciation, or with bitter reproaches. Criticism, denunciation and reproaches have their place, but they must be used sparingly. A spoonful of sugar will attract more flies than a whole barrelful of vinegar. There are times, no doubt, when the Christian worker feels discouraged, and perhaps disgusted; and when in that mood he may go forth to his appointed work, but it is very questionable whether he will accomplish much good if he betray his feelings to his fellow-men.

What meant the still small voice to Elijah? Was it not a reminder to him that there had been too much of the storm, the earthquake and the fire, both in his manner and in his matter, and that it would be better for him to try what could be accomplished by more gentle methods? One Monday two ministers met and began to speak on the subject of their respective discourses on the previous day. One said, "I preached yesterday on the torments of hell." The other asked, "Did you present that subject tenderly?" What a world of meaning is suggested by that question! Dr. W. M. Taylor says, "The sternest things are the strongest when the tear-drop quivers in the eyes of him who speaks them."

How gently our Saviour dealt with the erring! True, He denounced in the severest language the self-righteous and hypocrites. But with those who are weak, or who were ignorantly in the wrong, He was tenderness itself. Though the disciples were very slow to learn the great truths which He desired to impress upon their hearts, yet He dealt patiently and gently with them. They might have said to their divine Teacher, "Thy gentleness has made us great." (Ps. xviii. 35). The woman who was taken in sin the Pharisees would have stoned, but Jesus said to her, "I do not condemn thee, go and sin no more."

Paul himself was a model of tenderness. When reviewing his three years' work in Ephesus, he said to the elders of that church, "Remember that by the space of three years I ceased not to warn every one night and day with tears." (Acts xx. 31). In writing to the church in Thessalonica he says, "We were gentle among you, even as a nurse cherisheth her children." (1 Thess. ii. 7)

Many of God's most honoured servants have manifested this grace in a remarkable degree. George Whitfield, Robert Murray McCheyne, Thomas Guthrie, Horatius and Andrew A. Bonar were the very embodiment of gentleness.

It must not be supposed that because the Christian worker is to be gentle, he is to be a weakling. Occasions will arise when it will be necessary for him to take a very decided stand for God's truth against the devil's falsehood. Circumstances will sometimes compel him either to withstand the designs of evil men, to expose their plots, to meet their ridicule, to face their opposition, or to play the coward. Duty then demands that he shall act the part of a man, that he shall valiantly stand up for the right, that he shall not fear to raise his voice on behalf of truth and righteousness, and that he shall defy the machinations of base and wicked men. The Latin phrase, "Suaviter in modo, fortiter in re"—Gentle in manner, resolute in deed—is an excellent motto for the Christian worker.

This gentleness is produced in the heart by the gracious operation of the Spirit there, (Gal. v. 22). Since, then, it is such an admirable grace, and withal so necessary, surely it is our duty, as it is our privilege, to pray earnestly that what is lacking in us of this grace may be supplied. Meanwhile, let us cultivate whatever measure of it we now possess, and let us look to the Holy Spirit to enrich us yet more abundantly.

## Pastor and People.

### FROM DAY TO DAY.

My days are stairs that lead to life's  
great end,  
And one by one I steadily ascend;  
Climbing with purpose true the upward  
road  
That brings me to the city of my God.  
Sometimes the step is bright with the  
full sun  
That shines in cloudless radiance there-  
on;  
Sometimes a shadow falls upon the way,  
But, dark or light, I need not go astray.  
One stair is rough, with thorn-points  
all bestrown,  
But shoes of iron tread the nettles down;  
And one, so steep, my weary, crippled  
feet  
The painful ascent scarcely can complete.  
Sometimes it is a slippery step I tread,  
And fierce temptations make my soul  
afraid;  
But held in Christ's dear hands, so ten-  
der, strong,  
The next I mount with courage and a  
song.  
Each step in the long course a history  
has;  
I make a mark as one by one I pass;  
A glad some record here, a tear-spot  
there,  
A rescued soul, a struggle or a prayer.  
And on life's mystic ladder to the skies  
Bright angels come and go to paradise;  
And work grows dearer as the end draws  
near,  
Until I reach at last the golden stair,  
And enter through the open pearly gate,  
Where, with our King, souls watch for  
me and wait;  
There at His feet I'll cast my trophies  
down,  
And shout the victory which His love has  
won.

—Exchange.

### HIDDEN WORDS IN THE BIBLE.

BY J. R. MILLER, D.D.

There is a sense in which the re-  
vealings of God in the Bible are hid-  
den. They are not hidden because God  
seeks to keep them from us, but because  
we must be brought into a certain con-  
dition before we can receive them. One  
said to me the other day, "Why did I  
never see the rich meaning of that psalm  
before?" We had been going over one  
of the psalms together, as I sat at  
my friend's bedside, and we had seen  
many sweet things in some of the ver-  
ses. My friend almost chided herself  
with dulness of vision, or with care-  
lessness in reading, in not having seen  
the precious meaning before. "I have  
read that psalm a hundred times," she  
said. "These sweet thoughts were ly-  
ing in the verses all the while, but I  
never saw them till now. Why was it?  
Did God mean to hide them from me?"

The answer to these questions is that  
the revealings are made and the bless-  
ings bestowed really at the earliest pos-  
sible moment. The stars are in the sky  
all day, but we cannot behold them  
until night comes. My friend could  
not have seen the precious thoughts in  
the psalm six months before.

Then she was in health, active, swift  
in movement, strong, with no conscious-  
ness of weakness, full of human hopes  
and expectations. She found very many  
precious things even then in the Bible.  
It had its questions, its encouragements,  
its interpretations. Just what she need-  
ed and craved in these active days the  
Bible had for her. But the particular  
revealings which she gets now from its  
words she did not then find. Now she  
needs comfort for weakness, strength to  
endure pain patiently, assurance of di-  
vine love and care. She did not need  
these special revealings in the time of  
health and activity and the storehouse  
in which they were laid up was not yet  
opened to her.

The experience is a very common one.  
A happy young girl may sing sweetly  
the hymn,

Rock of Ages, cleft for me,  
Let me hide myself in thee,

and yet it may mean almost nothing to  
her. She feels no need to hide. The

words ripple from her tongue in mus-  
ical measure and tone, but there really  
is no experience in her heart to inter-  
pret them to her. A few years later  
she is a woman, with many cares, bur-  
dens, trials and sorrows, and again she  
sings the song:

Pleadingly and prayerfully;  
Every word her heart did know.  
Rose the song as storm-tossed bird  
Beats with weary wings the air,  
Every note with sorrow stirred,  
Every syllable a prayer—  
"Rock of ages cleft for me,  
Let me hide myself in thee!"

New experiences had opened the store-  
house of the words to her, interpreting  
in her heart their precious meaning.

The same is true of very many Bible  
words. There are texts which open to  
the young. They read the sacred book  
in the bright years, when there is no  
care, no sense of weakness, no conscious-  
ness of need, and the words speak to  
them in thoughts of gladness and cheer.  
Meanwhile there are other words that  
read sweetly enough, yet at which they  
do not linger, out of which comes to  
their heart no soothing voice. Then they  
go on for a few years, and at length  
the way slopes into gloom. A child is  
sick, and the strong man is watching  
beside its bed, with heart burdened and  
anxious. Or he is brought down him-  
self to a sick bed, where he has time  
for thought. He knows his illness is  
serious, that he may never recover. Now  
he is ready for some new Bible verses.  
He needs some of the comfort that thus  
far has been hidden from him in the  
words of God, whose deeper meaning he  
could not receive until now. For ex-  
ample,

God is our refuge and strength,  
A very present help in trouble.

He felt no need of a refuge in the sunny  
days, and never availed himself of it.  
Indeed, the door did not seem to open  
to him at all. But now in his weak-  
ness and fear he seeks a refuge, some  
place to hide, and coming upon this  
Word of God, it opens at once to him,  
and he runs into it, and finds warmth,  
shelter, love, safety, all within its gate.

He had not felt the need of God's  
help and companionship which human  
friendship seemed so all-sufficient, and  
the word about "a very present help in  
trouble" had no personal meaning for  
him. Now, however, the human friend-  
ships, sweet as they are, are inadequate,  
or they are far away. In this condi-  
tion the assurance that God is "a very  
present help" is a blessed revealing, and  
is the opening to him of a new store-  
house of God's reserved goodness.

It is thus that all the Bible words  
must be gotten. There are very pre-  
cious promises for those who are tempt-  
ed, but until you are in the grip of  
temptation, you cannot draw the bless-  
ing from this storehouse. There are  
very precious words for the widow, but  
while the beloved wife has her husband,  
by her side, strong, brave and true,  
these words are yet closed storehouses  
to her. There are sweet words for or-  
phan children, but while the children  
have both father and mother with them,  
and are dwelling in the shelter of a  
happy home, they cannot draw upon  
this reserve of divine goodness. There are  
very loving promises, too, for the old,  
but the man or woman in youth or mid-  
life cannot take them. There are beati-  
tudes for certain conditions. "Blessed  
are they that mourn; for they shall be  
comforted." But only those who are  
in sorrow can experience the blessedness  
of the divine comfort. "Blessed are  
they which do hunger and thirst after  
righteousness; for they shall be filled."  
But there must be first hunger and thirst  
before there can be heart-filling. Thus  
all the Bible treasures are ready to op-  
en to us the moment we have the ex-  
perience which the particular grace in  
them is intended to supply. Hence it is  
that the Bible is never exhausted. Men  
read it over and over again, and each  
time they find something new in it—  
new promises, new comforts, new reveal-

ings of love. The reason is, they are  
growing in experience, and every new  
experience develops new needs and op-  
ens new treasures.

Another feature of this truth is that  
the revealings are made only as we en-  
ter upon the needs. The storehouse of  
each day is locked up in the little cir-  
cle of that day, and we cannot even  
get to it until we come to the day. But  
when the need comes the supply is al-  
ways ready. George Macdonald puts  
this in a sentence: "As you grow ready  
for it, somewhere or other you will find  
what is needful for you in a book or a  
friend." As the nature awakes and its  
needs begin to express themselves in  
hungerings and cravings, God brings to  
us in His own way that which our  
newly-awakened craving requires. The  
grace is laid up at the right place, and  
is found there.

We may set it down as a principle,  
a law of Christ's kingdom which has  
no exceptions, that for every new con-  
dition or experience in any Christian life,  
there is a special reserve of divine good-  
ness, whose supply will adequately meet  
all the needs of the hour. We need  
never fear, therefore, that we shall be  
led to any place in which we cannot  
have grace to live sweetly and faithful-  
ly. "As thy days, so shall thy strength  
be," is the unfailing divine promise. But  
the grace is hidden in the need, and can-  
not be gotten in advance. The grace  
for sorrow cannot be given when we  
are in joy. The grace for dying we  
cannot get when we are in the midst of  
life's duties. That is not the help we  
need then, but rather wisdom and  
strength to live nobly, lovingly, truly.  
Then when we approach death, we shall  
be sustained and led through the val-  
ley into life.

### ENLISTING FOR SERVICE.

One of the most difficult things which  
a pastor has to do is to secure the ac-  
tive co-operation of his members in the  
work of the church. Apart from its im-  
mediate benefit to the cause, he realizes  
that Christian activity is essential to per-  
sonal spiritual growth, and that unless  
he can succeed in interesting his people in  
some line of work for the Master, there  
is little hope of developing their spiri-  
tual lives or deepening their consecration.  
Despite this apparent fact, a large ma-  
jority of the members of our churches  
are both idle and silent Christians, and  
cannot be persuaded by the usual ap-  
peals or entreaties that are made to un-  
dertake anything like active service for  
their Lord. The conduct of the various  
organizations falls upon a certain few;  
and if their number is ever increased it  
is only by the most strenuous and per-  
sistent efforts on the part of the organ-  
izers or leaders.

A plan has been inaugurated in the  
West End Presbyterian church of New  
York, which thus far has succeeded ad-  
mirably and which may interest those  
pastors who are seeking to secure the en-  
listment of their people in Christian  
work. At the opening communion of the  
year, this pledge card is distributed  
through the pews: "Realizing the fact  
that after the Master said to me, 'Thy  
sins be forgiven thee,' His next word was  
'Go work in My vineyard,' I feel it a  
duty as well as a privilege to enter  
into active co-operation with the Church  
of which I am a member in the work  
which it is seeking to do in His name.  
I therefore take this way of signifying  
my intention to affiliate with the organ-  
ization, or organizations, which I check  
below, and I will hold myself in readi-  
ness to respond, so far as I am able, to  
any call which it, or they, may make up-  
on me."

Under this pledge are written the  
names of all the societies and organ-  
izations of the Church, and space is  
left for the name and address of the  
member. The pastor just previous to  
the administration of the communion,  
when everyone is in a particularly ten-  
der and responsive mood, makes an ap-

peal to the people, urging upon them  
the duty and benefit of Christian ser-  
vice, and asking them then and there  
to enlist in some work of the Church.  
The cards are dropped into the collec-  
tion plates when the offering is made,  
and the names afterwards referred to  
the respective societies, which are ex-  
pected to see that the new volunteers  
are visited and set to work. Having  
thus initiated the custom, it is now the  
rule to give one of these cards to every  
member uniting with the Church. After  
he has been examined by the Session,  
and been accepted, he is handed two  
pledge-cards, one inviting him to become  
a regular contributor, and the other  
appealing to him for active work and  
service; and he is asked to take both  
of these home with him, and return them  
signed the following Sunday, if possi-  
ble, or the next time he is at Church.  
—John Balcom Shaw, D.D., in S.S. Times.

### ONE OF THE SMALLEST OF BOOKS.

The New Testament is one of the  
smallest of books. One can read it  
through in a few hours. But it has  
made a greater stir in the world than  
any other book. It has contributed  
more to the improvement of society and  
the advancement of civilization and the  
comfort of the afflicted and the happi-  
ness of individuals than all other books  
in the world. It is one of the oldest  
books extant, and yet it is the freshest  
of all books. It is read by more people  
and with a keener relish than any mod-  
ern production. It has been assailed  
more bitterly and violently than any  
other book, many of its enemies declar-  
ing and believing that they had killed  
its influence forever, and yet no other  
book shows such unmistakable signs  
of life as it does to-day. The most po-  
tent factor in modern civilization and  
thought is this little book. No book  
has been studied and commented on half  
so much as the New Testament, and yet  
no intelligent man is so foolish as to  
claim that he has thoroughly mastered  
its wonderful lessons. The limits of  
the treasures of wisdom stored up be-  
tween its lids are past finding out. It  
was written by men who, with one or  
two exceptions, had no opportunities of  
culture, and it contains a system of  
human redemption and improvement pro-  
mulgated by One whose earthly origin  
was obscure, and whose educational ad-  
vantages were limited, and yet it is the  
study, the marvel and the admiration of  
the most intelligent cultivated men of  
this most enlightened age.—Christian Ad-  
vocate.

### A FAULT OF PUBLIC SPEAKERS.

First words are important words, in  
any public address, or in any attempt  
to lead a congregation in public wor-  
ship. He who would attempt to speak  
or lead successfully in such a position  
needs to utter those words loud enough  
to be heard by all who are listening, or  
who are expected to follow. Yet how  
common it is for a preacher or speaker  
to begin in so low a tone of voice as not  
to be heard by one-fifth of his congre-  
gation, and only to raise his voice when  
he gets warmed up to the service. One  
explanation of this is that a man has  
to practice his voice in a low tone, so as  
to gain by degrees the power to speak  
loud enough to be heard. If this be  
inevitable, it might seem wiser for a man  
to begin with the multiplication table,  
or with the Ten Commandments, and  
thus get his voice in trim, so that his  
first words on the main subject of the  
hour can be spoken in a tone which all  
can hear. Or, he might wait outside  
the audience-room, practising his voice  
until it reaches the right pitch, and  
then come directly into the pulpit ready  
for business. There is absolutely no  
excuse for a man's beginning in an in-  
audible tone of voice, an address which  
he thinks worth hearing by those who  
are before him. If the opening of his  
address or prayer is not worth hearing,  
he has no reason for thinking that any  
other portion of it will be.—Sunday-  
school Times.

## Our Young Folks.

### WHAT ARE THE CHILDREN SAYING.

I hear the voices of children  
Calling from over the seas;  
The wail of their pleading accents  
Comes borne upon every breeze.

And what are the children saying,  
Away in those heathen lands,  
As they plaintively lifted their voices,  
And eagerly stretched their hands?

"O, Buddha, is cold and distant,  
He does not regard our tears;  
We pray, but he never answers,  
We call, but he never hears.

"O Brahma in all the shasters  
No comforting word has given,  
No help in our earthly journey,  
No promise nor hope for Heaven.

"O, vain is the Moslem Prophet,  
And bitter his creed of "Fate,"  
It lightens no ill to tell us  
That Allah is only great.

"We have heard of a God whose mercy  
Is tenderer far than these;  
We are told of a kinder Saviour  
By Sahibs from over the seas.

"They tell us that when you offer  
Your worship, He always hears;  
Our Brahma is deaf to pleadings,  
Our Buddha is blind to tears!

"We grope in the midst of darkness—  
With none who can guide aright!  
O, share with us, Christian children,  
A spark of your living light!"

This, this is the plaintive burden  
Borne hitherward on the breeze;  
These, these are the words they are say-  
ing  
Those children beyond the seas!

—Margaret J. Preston, in Children's  
Work for Children.

Written for THE CANADA PRESBYTERIAN.

### JOHN DAWSON.

#### CHAPTER X.

AT MURRAY BAY.

"Papa," said Annie Sinclair, "it would be nice to have Katie Dawson with us at Murray Bay."

"Well, my dear," he replied, "I should not object. She would be a good companion for you and Polly, and good company for all of us. But this is not in our power to decide; she and her parents must be consulted."

The three school companions had grown up into "young ladies," but their early friendship continued, and as John Dawson, by diligence, gained his employer's confidence, the two families became more attached to each other, and the barrier which is so often made by wealth was not allowed to intervene.

If the Dawsons were not rich in this world's goods as were the Sinclairs, they possessed true moral worth—wealth of character—and their respectability was without a stain. Annie, seeing her father did not object, but rather approved, the proposal, asked if she might be entrusted with the task of trying to obtain the necessary consent, and having been so commissioned, she made her way to the house of the Dawsons.

After the formal courtesies had been exchanged, Annie said:

"We're going to Murray Bay for a few weeks, to see if change of air and scenery will benefit father."

"I hope you will enjoy your visit, and that it may do you all good," said Katie. "I hope it may. Have you ever been there?" asked Annie.

"No," said Katie, "it has not been my privilege to go to many places, and none so far away as that. Let me see, Murray Bay is down the St. Lawrence, is it not?" "Yes, it is. Do you think you would like to go?" inquired Annie.

"There are many things I should like, but which I must be content to do without, and going to Murray Bay, I fear, is one of them," said Katie.

"I am not so sure of that," remarked Annie, "for if you would not object to accompany us, we shall be very pleased, and shall accept it as a favour. In fact, the special object of my visit this morning is to invite you."

"Indeed, you are very kind to make me such an offer. I should be glad to go, but fear I might trespass upon your kindness," said Katie.

"If the fear of trespassing is all, then your difficulty can be easily removed, for I am sure you could not do that, especially with us," was Annie's response.

"As you are of that opinion, Annie, I will see what mamma says, and if she is willing, I will accept your very kind invitation."

So Katie consulted mamma; mamma's scruples were soon silenced, and Katie was booked as one of the Sinclair party.

Katie began to make the necessary preparations, and in a few days all was ready.

The journey to Murray Bay down the magnificent St. Lawrence, though long, was pleasant and enjoyable. The travellers tried to do all they could to promote one another's comfort. The few weeks at Murray Bay were spent very pleasantly and very merrily. Trips were taken to Ha Ha Bay and other points along the Saguenay River, and what with boating, driving and other enjoyments, the time passed joyously and all were glad. But Mr. Sinclair found Miss Dawson a constant source of pleasure to him during the evenings. She would sit and read aloud to him out of good and useful books. He had not accustomed himself to much reading beyond the daily newspaper and market reports. In business he had found his sole pleasure, and had given to it his whole attention. Katie had taken with her a copy of Bunyan's "Pilgrim's Progress," Leeb Richmond's "Dairyman's Daughter," and both these books she read aloud to Mr. Sinclair, who became much interested in them, and began to see that there were pleasures to be found away from stocks and shares and ledgers. Katie knew that the Bible was not often read by Mr. Sinclair or his family, and she ventured to introduce her own pocket Bible, and asked if she might be permitted to read a portion of it every evening, as this was their family custom. The request was granted, and Katie had the satisfaction of knowing that the influence of her good example was not lost, for Mr. Sinclair showed signs that the lessons he had learned from the books Katie read to him were causing his thoughts to be turned away from earth and worldly things, to those things which are more enduring and eternal. One evening she selected the beautiful and affecting narrative of the Prodigal Son, and as she concluded reading, Mr. Sinclair gave a heavy sigh, and in a kind of loud whisper, exclaimed, "My poor Tom!" The chapter gave him comfort, for he began to hope that his prodigal son would resolve to "arise and go to his father," and it suggested to his mind also the great truth that Jesus wanted to convey when He used the parable, viz., "that man had strayed from God, the universal Father, and that He was waiting to restore him to his lost favour and His heavenly home. Thus, while seeking health of body, Mr. Sinclair received great spiritual blessings.

#### CHAPTER XI.

##### CHRISTIAN USEFULNESS.

The Dawsons were a religious family and a great source of strength to the church and Sabbath school at Middleton, the flourishing town where they resided. Mr. Dawson was an elder in the church and Superintendent of the Sabbath school. John and Katie were both teachers; teachers who took an interest in their respective classes, who studied their lessons well, and thus while preparing to teach others, got their own minds stored with Bible truths and facts.

The usefulness of the family was in the personal service they rendered, rather than in the large amount of money they were able to contribute either to the Church or school, and yet they did their duty in this respect also.

Willing hearts are more acceptable to God than long purses. Wealth without love, is but as sounding brass or as a tinkling cymbal, but the great moral quality, love, will endure eternally; the Dawsons had not much wealth, but they had great love. John Dawson's spare time was devoted to usefulness; he taught in the Sabbath school, and gave great attention to the lesson; he considered it unjust and unfair to the scholars for a teacher to have no well-digested lesson ready for his class. In this he took a right view of his duty. I wish that all Sabbath school teachers did the same. He also sought out the poor and needy and supplied their wants as far as he was able; and the aged had his special care. Many were the blessings of those who were ready to perish but for the timely aid he rendered them. On one occasion he paid his weekly visit to an aged Christian, old George Hurst, who was getting on for eighty years of age, who was as poor in earthly estate as he was rich in faith, but who was able to rejoice in the prospects of an immortal youth, having been a faithful follower of the Saviour for more than half a century. After John had read to him a psalm and offered a prayer, he was about shaking hands and wishing him good-bye, when the old man said, "We may never meet again on earth; I shall be in glory before another week."

The old man spoke so earnestly and devoutly that John was moved to tears, and he felt that his toll for Christ was amply rewarded in that one scene. We are blessed by those we bless.

On another occasion, the church requested John to accept an important office for which he was thought well qualified; he hesitated to undertake the duty as he shrank from the responsibility. Another old man heard of his decision in the matter, and taking him by his hand, said, "John, the way of duty is the way of safety; the Church has called you, you must obey." These words were as a stimulus to his soul and he took the office. Thus, the feeble gave strength to the strong, and vigour to him who was ready to halt.

I need hardly narrate how useful John tried to make himself in everything that had for its object the removal of evil, and rendering assistance to those in distress. But whatever were his calls or duties in connection with the Church, he so arranged them that they should not interfere with his duty to his employer. His commercial duties were to him religious obligations, and whatsoever his hand found to do, he did it with all his might and prospered. He was not "slothful in business," at the same time he was "fervent in spirit, serving the Lord."

(To be continued.)

#### THE QUEEN OF ALL.

Honour the dear old mother. Time has scattered the snowy flakes on her cheek, but is she not sweet and beautiful now? The lips are thin and shrunken, but those are the lips which have kissed many a hot tear from the childish cheek, and they are the sweetest lips in all the world. The eye is dim, yet it glows with all the soft radiance of a holy love which can never fade. Ah, yes, she is the dear old mother. The sands of life are nearly run out, but feeble as she is, she will go further and reach down lower for you than any other on earth. You cannot walk into midnight where she cannot see you; you cannot enter a prison whose bars will keep her out; you cannot mount a scaffold too high for her to reach that she may kiss and bless you in evidence of her deathless love. When the world shall despise and forsake you; when it leaves you by the wayside unnoticed, the dear old mother will gather you in her feeble arms and carry you home, and tell you of all your virtues until you almost forget that your soul is disfigured by vices. Love her tenderly, and cheer her declining years with holy devotion.

## Teacher and Scholar.

Nov. 26th, } THE CHRISTIAN HOME. { Col. iii.,  
1893. } GOLDEN TEXT.—I will walk within my house with a }  
perfect heart. Ps. ci. 2. } 12-25.

The epistle to the Colossians was written from Rome about the same time as that to the Ephesians, which it much resembles. Colossae was a city of Phrygia, Asia Minor, and Paul does not seem as yet even to have visited the church there. The epistle was occasioned by tidings Epaphras had brought of error creeping into the church. Paul meets this throughout the epistle, by holding up Jesus Christ as the one all-sufficient Mediator, and Head of all creation and of the Church. The present lesson which joins fitly on with that of last Sabbath, deals with the outward life flowing from and corresponding to union with the risen Christ.

I. The social graces of the renewed life. These are here spoken of as garments becoming him whose life is Christ. They call for the manifestation of that disposition towards others which God in Christ has manifested towards us. The believer should be moved to seek these from the special relation in which he stands to God. He belongs to a chosen race, whom God has sanctified and made the objects of His fatherly love. First, is the compassionate, pitiful heart, attentive to the troubles of others, neither through the commonness of distress rendered unfeeling, nor through selfishness, exhausting itself in mere feeling. Kindness is wider, the sunny, sympathetic disposition that is ready to do a good deed to any. Humility does not mean an estimate of oneself lower than truth. But lowly-mindedness will accompany a true understanding of our position in God's sight, and the remembrance that all we have is given. This forms the basis of the graces that follow, the meekness that patiently endures evil without giving way to harshness, and the long suffering, closely akin, which holds out against provocation without seeking to return it in kind. In active exercise these two graces show themselves as forbearance and forgiveness. For this, the great pattern and motive, is Christ Himself. Over all these graces, as the outer garment holding them all together, is to be put on love. This not only binds them into a unity, but gives to them a perfectness, which apart from it, they could not have.

II. Precepts through which these graces are realized. The peace of Christ (R.V.) is to be sought, the peace which He Himself enjoys, and which He bequeathed to His followers (John xiv. 27). This comes from yielding up our wills to His, and has its way within us as we keep near to Him. As an arbitrator this is to rule in the heart, controlling the exercises of the soul. God has called us to share Christ's peace, and through this common possession, believers realize themselves to be one body. The thought of this makes Paul urge them to be thankful. Then the truths of the Gospel, the word of which Christ is the subject, should be deeply and earnestly studied, that the heart may be richly stored with it. This store will enrich the mind in the highest wisdom. The believers are enjoined by doctrinal teaching and ethical admonition to help one another, and especially to let the divine grace in their hearts express itself in spiritual songs from the Old Testament psalter, and other productions of the spirit of devotion. Moreover the entire activity of the life is to become sacred by being done in the name of Jesus, in obedience to His authority and dependence on His help. This continual direction of the mind towards Christ will become a continual thanksgiving.

III. Application of these graces in the family. The reciprocal duties in the ordinary family relationships are here stated. The true wife finds satisfaction in that subjection, which is animated by love. This is becoming to one who is in the Lord. On the part of the husband, this subjection is to be evoked, not by command, but by a love that is free from all bitterness, self-sacrificing, self-forgetting. To children belongs the duty of obedience, so important as to have been made one of the Ten Commandments. This obedience is to be thorough, unless a positive wrong is commanded, but fathers are counselled not to act arbitrarily or unreasonably so as to provoke outbursts of temper and discourage their children. The servants addressed are slaves. Faithfulness, undividedness of motive is enjoined on them. Paul gives a glory to service by bidding them perform it unto the Lord, the true Master. As His servants, they will receive the reward of service, the heavenly inheritance if faithful, but if wrong-doers, for the wrong that they have done.

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## The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

WEDNESDAY, NOVEMBER 15TH, 1893.

The salaries of judges in this country are said to be small. They do seem small compared with the incomes of the leaders of the bar. But no leader of the bar, however distinguished, enjoys the privilege of putting a neighbour in gaol without a trial or legal process of any kind. A judge should not expect to have extraordinary power and a large salary at the same time. The world was not made for any one class of men.

The saying of the Bishop of Peterborough that he would rather see England free than England sober is being frequently used by men who ought to be ashamed to palm such a wretched sophism upon the people of Ontario. Is there any necessary antagonism between freedom and sobriety? Can't England, or any other country, be both free and sober? Is a nation or man free that is not sober? Is there now, or was there ever, a more degrading, brutalizing form of slavery than the slavery of drunkenness?

Those people who assert in a patronizing kind of way that clergymen never understand public questions, must feel that they are mistaken as they read Principal Grant's letters in the Globe. The Principal has a masterly hold of every political and fiscal problem now before Canadians, and he discusses them with the intelligence and grasp of a statesman. And he is not, by any means, the only Presbyterian minister who understands the affairs of this country. May their number increase. May the day soon come when the country shall be forever rid of the unclean people who think that politics means nothing more than buying votes and distributing boodle.

The accident on Lake Nipissing by which at least thirteen lives were lost is one of the saddest that has occurred in Ontario for many a day. It seems all the sadder because the means by which the unfortunate men might have been saved were so near. There were two boats on the steamer, either of which would have held all on board; there were 150 life-preservers within reach, and a barge in tow; and yet the poor fellows sank to a watery grave. It is easy to sit at one's desk in safety and write about what might have been done. The awful facts are that the flames burst out with terrible suddenness. Most of those on board were shanty men on their way to the lumber camps, and were unaccustomed to the perils of the water. Quite likely they were seized with a panic. To escape death by fire they leaped into the water and some of them were beaten under by the wheels of the steamer. Steamers have been sailing on these inland waters for many years without any loss of life; but when the loss came it was terribly severe.

If the reports are correct, Sir John Thompson gets some hard hits at the McCarthy meetings. Col. O'Brien is reported to have alluded to the Premier as "a man whose mind is such that it could forsake the doctrines of John Wesley for those of Ignatius Loyola." The chairman of another meeting is reported as saying that he "didn't take much stock in Sir John Thompson, for a man who would

sell his creed would sell his country if the occasion arose." No doubt that kind of warfare is effective with certain kinds of people, and the temptation to adopt it is sometimes strong, but we question very much if it is legitimate political discussion. Forsaking the doctrines of John Wesley for those of Ignatius Loyola maybe turning a rather sharp curve, but in this free country a man has a right to turn if he desires to do so. Presbyterian doctrine is, that a man has a right to worship God in any way his conscience may dictate. Sir John Thompson is a long way from being a Presbyterian, but our system is so conspicuously fair that it does the square thing, even to a man who turns such curves as passing at a bound from John Wesley to Ignatius Loyola. But, by the way, we recollect now that our good friend, the Halifax Witness, certified not long ago that the Dominion Premier is not a follower of Ignatius. If these McCarthy meetings continue, and they seem very much like continuing, Brother Murray will have to publish another certificate for his fellow-citizen, the Premier.

The Thanksgiving Day proclamation of President Cleveland is a thoroughly orthodox production, and shows the head of the Republic has not forgotten his manse training. The President exhorts the people in this way: On that day let us forego our ordinary work and employments, and assemble in our usual places of worship, where we may recall all that God has done for us, and where from grateful hearts our united tribute of praise and song may reach the Throne of Grace. Let the reunion of kindred and the social meeting of friends lend cheer and enjoyment to the day, and let generous gifts of charity for the relief of the poor and needy prove the sincerity of our thanksgiving. That is an excellent programme if the people would only live up to it. But we fear the ideal is too high for a good many of our neighbours, and we know it would be too high for some of ourselves. Instead of going to their usual places of worship to recall what God has done for them, too many go to the nearest football match or to see a military review, or to have amusement of some kind. Instead of uniting their voices in a tribute of praise, they unite in cheering the best football kicker. We have no special objection to a good game of football, and confess to a decided liking for military reviews, but as a substitute for thanksgiving, they are a presumptuous fraud. Thanksgiving Day is again near, and once more we urge every reader of The Presbyterian to use his influence, to make it what the name indicates—a day of giving thanks to Almighty God for His many blessings.

## CASTING OFF PASTORS IN THEIR PRIME. WHAT SHALL THE REMEDY BE.

In this issue appear two or three communications on this subject, called forth by what has already been said upon it. The fact of unrest among our ministers and churches is not denied. It is too widespread, and too patent to admit of denial, and so also is the fact that it is fraught with very serious evil results. It is the outcome of a new state of things which has arisen, one not likely soon to disappear, and so neither is the evil complained of in the Church. It would not be wise in such a case to lie still and wait without doing anything to meet new circumstances. The evil to which attention has been called is not confined to Canada. It is also found in Victoria, Australia, and steps are being taken there to meet and, if possible, remove it. A scheme has been laid before the Presbytery of Bendigo, Victoria, which by it was carried to the General Assembly, and by the General Assembly has been sent down to presbyteries, which are to report to the one being held this month. The Church in Victoria does not propose

to sit still and do nothing, nor does it believe that the Presbyterian system of polity is so inflexible as to be incapable of adaptation to new circumstances. It is called a scheme for the "Transference of Ministers," and is in substance as follows:

A minister obtains the consent of the presbytery and congregation with which he is connected and applies for transference. His Presbytery send his name to a general committee. After all such names have been received, the committee sends to all congregations whose ministers' names have been given in a list of such names. The congregations return the lists with the names placed in the order of their choice. The committee sees which minister has his name placed first on the greatest number of lists, and offers him his choice of the congregations who have so placed him. After he has selected a congregation his name is crossed out, and the name then standing first has next choice. So each minister chooses until only one or two names are left as the case may be, to each of whom the remaining congregations are assigned. The Transference Committee reports to presbyteries that such transferences are to be effected, and they proceed under a special formula of induction.

We do not propose just now to discuss this plan. It contemplates, it will be seen, what Mr. McLeod calls a "time limit," though probably not of the same kind. That some change should be made, or system be adopted by our Church of the nature of the above, or that of the itinerant system of the Methodist Church, is, we are satisfied, a very prevalent and growing opinion, both among ministers and people. There is nothing in the pastoral tie, which in the nature of things, forbids the loosing of it when desirable, in a regular and systematic way. There is nothing unscriptural in the tie being formed for a limited time only. There is nothing in it which prevents the spread and building up of the Church or the internal peace, comfort and happy working out by it of the great ends of its existence, as the rapid growth and mighty influence for good of the Methodist body abundantly demonstrate. No system of church polity can obviate every difficulty, but it is desirable to escape difficulties to the utmost possible extent, and that one possessing greater elasticity in the matter of the pastoral tie than ours is not found to have, would be of advantage, no one acquainted with the present state of things in the Church will doubt or deny. The advocates of the Victorian scheme, referred to, claim that it affords an easy and effectual way of enabling a minister to move from one charge to another without resignation or vacancy preaching. The ordinary way of filling vacancies, viz., by call, is not interfered with. The scheme is purely voluntary; no minister can be transferred, unless his congregation is agreeable, nor can a congregation force their minister's transference unless he consents. It necessarily follows from the ingenious arrangement of transferences that once a minister's name is given for transference he must be transferred; that is to say, he cannot be left out in the cold, or remain in the parish he has consented to leave. The Elders' Association of the Victorian Church has recommended the principle of the scheme for adoption. He who can throw such light upon this subject as will lead to its happy solution, will confer an inestimable boon upon churches and ministers, and do much to promote their efficiency in extending and building up under happier conditions than now exist, the cause of Christ, and of true religion in the land in connection with Presbyterianism.

Mr. W. M. Thompson, M.A., F.R.C.S., Eng., has been appointed to the Dunvill chair of Philosophy, and Mr. Johnston Symington, M.D., F.R.C.S., Edin., graduate of Edinburgh University, has been appointed to the chair of Anatomy in Queen's College, Belfast.

## FRENCH EVANGELIZATION.

In addition to the circular, which we publish, calling attention to the present pecuniary conditions of this great and most important department of our missionary work, another lies before us making an urgent appeal, which we hope will be heartily and generally responded to throughout the Church for a Thanksgiving collection on the approaching day of thanksgiving. The varied activities of this committee's work, its success in past years, the awakening of our Roman Catholic fellow-subjects referred to, the present signs of encouragement, and their direct and immediate bearing upon the highest well-being of the whole Dominion, all give a special emphasis and importance to the appeal of this committee. Its members have taken a bold step in borrowing so large a sum as \$11,000 to pay salaries now due, and one creditable to the feelings of kindness and humanity of the committee towards its many agents, who would be cast into immediate pecuniary straits for the want of payment of salaries due. The committee has taken this step only after long and anxious consideration of the situation, and now in faith have cast themselves upon the interest and liberality of the whole Church to stand between them and curtailing the work God is laying before our Church to do. Let the whole Church justify and honour the faith and confidence of the committee by a united and generous response to the appeal made at this special season.

What do our ministers and those of other bodies, and there are many of them, who disenfranchise themselves for fear of their congregations, or for some other fear, or equally unjustifiable reason, say to Principal Grant taking such a hand in the politics of the country as he is doing by writing letters to the Globe on the political doings of both parties and pointing out the shameless extravagance and scandalous waste of money that has been and is being made in the country. They must think it very naughty and most dangerous for the worthy Principal to talk so freely as he does. We are glad of it. The late Rev. Dr. Edmond, of London, it is said, was not unfrequently seen, and his voice heard, on political platforms. If there is any body of citizens in the land of the same numbers, equally conversant with public affairs, or equally capable by their education and general intelligence to form a sound judgment on political questions, we should like to know who they are and where they are to be found. For such a large mass of intelligent citizens to fold their hands or draw their virtuous robes around them and take no effective part in public affairs, not even so much as to vote, does not raise them eventually in the esteem of the people, who upon the whole, like men who both have convictions and the courage of their convictions. It is unpatriotic in the last degree, and time that citizens worthy of the name and responsibility of citizenship should be ashamed of it, and like men take their full share of the duties of citizenship in a free country.

## A REMEDY FOR CASTING OFF PASTORS.

To the Editor:

Sir,—It is indeed an easier thing to point out defects and deformities than to suggest remedies, and I do not profess to be able to state what the measures are, which would deliver the Church from the evils to which allusion was made in my former letter. But with your permission, I would offer some remarks in regard to means which might be used to mitigate the state of things referred to. There are two aspects in which the Church should be regarded in reference to this as well as to other matters. And regarding the Church as a spiritual body existing for spiritual ends, the great and only adequate remedy is a revival of spiritual life, which properly means, merely a return to the religion of Jesus Christ in its spirit and precepts from a dead formal ecclesiasticism, a thing which is no more beautiful in the blue robes of Presbyterianism than in any other differently robed lam. In this case, there would be no need for rules or forms, other than we have. Instead of the unkindness, the injustice, the disregard of Christian feeling, which are sometimes exhibited in the treatment of pastors, there would be justice and humanity, and that is all that is required or expected, and these feelings exhibited from year to year, would keep fresh and hopeful the spirit of the minister, and his ripening wisdom would make his services increasingly appreciated; and in saying this, one would not leave out of sight the fact, that in all possibly, certainly in very many of our

congregations, there are loyal and kind friends of the pastor, whose fidelity and Christian friendship are his chief support.

But in the absence of this revival of Christian life, and supposing matters to go on as they are, can nothing be done? This revival is not at present to be expected, it appears to me, for reasons which, were I to state, would divert attention from the point which we are considering. I refer, therefore, now to the second aspect in which we may regard the Church and a second order of remedies. The Church is an institution for carrying on religious work, and it may be rendered more or less effective by its rules and methods. Hence, for evils which exist, a partial remedy may be found in better methods of administration, or in modifying existing rules of procedure, or it may be in a decided departure from what we have come to regard as an inherent part, and even a special merit of our Church system, which is called Presbyterianism. I say is called, because it is doubtful if Presbyterianism involves the many strange customs and methods which are hung on to it, and the remedies here briefly stated are such as I have heard wise and experienced ministers of our Church refer to as worthy of consideration.

1. Time service in the eldership. This would remove stumbling blocks of ancient standing.

2. Time service in the ministry. This would be a new departure certainly, but it is being forced upon our attention, and much may be said for it.

3. Some have ventured to suggest time service on our committees, but this are manifestly too radical.

4. Refusal on the part of presbyteries to sacrifice a minister to a minority of malcontents.

5. Endeavouring to secure ordained men for Home Mission work.

6. Placing a limit to the preaching of students yet in their university course, in settled charges, and regulating the employment of theological students, so that they shall have more time for study, making it manifest that the occupation of a student is a heavy one, taxing every power; and that the occupation of a missionary added to it, while necessary, should be limited in such a way as to give the student a chance. Because such are the exigencies of ministerial life in most of our fields, that the opportunities for not studying are not easily overcome.

Such are some suggestions in reference to the matter under consideration. It is not likely that any of these, or indeed, any others will be adopted. But the discussion of these subjects cannot fail to be of use. Why not at our Synods? Yours, D. D. McLEOD.

#### MEETING OF THE EXECUTIVE OF THE F.M. COMMITTEE

The Executive met on Tuesday, 30th Oct. Present, Mr. Hamilton Cassels, Rev. Dr. MacLaren, Revs. Messrs. Burson, Milligan, Jeffrey and MacKay.

Mr. Slimmon, who is now in attendance on classes at Knox College, and has been for nine years in China, in connection with the China Inland Mission, appeared before the Executive. Mr. Slimmon's wish to put himself under the direction of the Church with the view of ordination, in order that he may be able to baptize his own converts, which, as a layman he had conscientious difficulties in doing. The Executive was much pleased with Mr. Slimmon's character and attainments, and decided to commend him to the favorable consideration of the Presbytery. A medical report regarding the health of our Honan stations, prepared by the medical staff in the field, was read, and the following points noted:

1. That the mission is situated between 36 and 37 degrees, N. lat., and is 300 miles from the sea on the East, and separated by a mountainous district.

2. That it is situated in a great plain. The climate is dry for the greater part of the year, the principal rainfall being in July and August.

3. That the temperature ranges from a maximum in summer of 100 degrees F., rarely 105 degrees F., to a minimum in winter, of at times, zero, but the average summer and winter temperature would fall short of these extremes.

4. The snowfall in winter is light and does not lie more than a few days at a time. The weather is, for the most part, clear and bracing. Spring sets in about the end of February or beginning of March. The continuous hot weather begins in June, and it begins to get cooler about the middle of August. The rest of the year the weather is agreeable.

5. The houses of the missionaries are native built, with doors, glass windows and wooden floors, so as to secure light, ventilation and freedom from dampness.

6. Well water is usually alkaline, but

sweet water is easily procured from the river, for cooking and drinking, which, after boiling and filtering, is quite wholesome.

7. Vegetables and fruits are plentiful, and chickens and eggs are to be had all the year. Fresh beef and mutton in winter.

8. The great plain being low and imperfectly drained, is always malarious, which is not specially dangerous to adult foreigners, but little children often succumb. If residences could be built on a higher level, as on a mountain side, these effects could be escaped, but that is, for political and other reasons, impracticable.

9. Small-pox is nearly always present, and diarrhoea and dysentery are very common, owing to the unsanitary state of cities and towns, and ignorance of the ordinary rules of health. Foreigners are exposed to contagion. Typhoid and typhus fevers are also met with.

10. Isolation, absence of many of the mental and spiritual stimulants, enjoyed at home, daily contact with many forms of moral degradation, indifference and hostility of those for whom we labour, absence of friends, all tend to depress and injure health.

11. That on the whole, the Honan Mission may be rated, as to health, as high as any others in North China. A communication was read, complaining that the meetings of the Committee often interfered with meetings of Presbyteries. It was pointed out that it was impossible to avoid conflict with all the Presbyteries, especially as the business of the Committee is such as to require meetings at irregular intervals.

A communication was read from Dr. G. L. MacKay, stating that he had to pay a poll tax for the student whom he had taken with him, notwithstanding the fact that he had a statement from the British Consul, to the effect that he was a student and that he was only paying a visit to Canada.

Two applications were read for appointment to Alberni.

A letter was read from Mr. Gauld, Formosa, reporting his first effort in addressing an audience in the Chinese language, and his happiness in the work.

There was read a report of the Inspector of European schools in Central India, on the Canadian Mission College and High School, Indore. The total number enrolled in the school, 199, average attendance 149, or 83.5 per cent. which is very good.

The Examiner reported, "On the whole, I was satisfied with the results of my examination. There are evidences of hard work on the part of the teachers and of steady industry on the part of the students. The discipline and tone appeared good, and the institution fully deserves the grant it receives."

A letter was read from the Rev. A. J. McLeod, Principal of the school at Regina, asking whether some congregation would not present them with a portable organ. The hope was expressed that Mr. McLeod's request would soon receive a hearty response from some congregation interested in that work.

R. P. MACKAY,  
Sec. of the F.M. Committee.

#### OBITUARIES.

##### DEATH OF DR. JOHN EDMOND.

North London loses a venerable and widely respected divine by the death of Rev. John Edmond, D.D., senior pastor of Highbury Presbyterian church, which occurred on Saturday, Oct. 7th, in the seventy-eighth year of his age and the fifty-second of his ministry. Not since the death of Dr. Allon has Nonconformity in this quarter of the metropolis been called upon to mourn the removal of such a conspicuous figure, while the Presbyterian Church has not suffered such a bereavement since the death of Dr. Donald Fraser. Although Dr. Edmond was provided with a co-pastor in the person of Rev. P. Carmichael, he frequently occupied his old pulpit, his last sermon being preached only a fortnight before his death, on which occasion he baptized one of his grandchildren. An attack of influenza rather over two years ago left him greatly enfeebled, and for some time past friends noted with regret his increasing infirmity. He, however, attended the last monthly meeting of the London Presbytery, and even performed the duties of clerk. Three weeks ago he was present at the induction of the new minister at Regent-square, and would have preached on that occasion, had he felt equal to the strain. Quite recently he took a chill, pleurisy set in, and the end came.

Dr. Edmond was born in 1816 on a farm homestead, in the parish of Balfron, Stirlingshire. After distinguishing himself at Glasgow College he entered the Theological Hall of the Secession Church. On being licensed as a preacher Dr. Edmond received calls from several churches, but became colleague to Dr. Stark at

Dennyloanhead in 1841. His fame as a preacher and speaker spread far and wide, and ten years later he accepted a call from Regent-place church, Glasgow. During the next decade he took rank amongst the foremost ministers in the metropolis of the West. About the year 1860 the United Presbyterian Church, with which Dr. Edmond was connected, undertook a church extension movement in London. The Clapham congregation was formed under the pastorate of Dr. Macfarlane, Dr. King was appointed to the infant church at Westbourne-grove, and Dr. Edmond became minister of a handful of people who met in Myddleton Hall, Islington. Two years after his settlement in London the handsome church at Highbury was opened, and here for over thirty years he ministered to a large, influential, and deeply-attached congregation. If proof were needed of the regard entertained for Dr. Edmond, it was forthcoming about two years ago, when he celebrated his ministerial jubilee. Friends mustered from both sides of the Tweed—for to the last a warm affection was entertained for the Doctor in Scotland—and he was presented with addresses and a sum of £1,600. Dr. Allon was present to offer his congratulations as a neighbouring minister. Dr. Edmond, on rising to return thanks, delivered a touching address, but was so overcome with emotion that he quite forgot to make any allusion to the money gift. It was soon after his settlement in London, that the University of Glasgow conferred on him the degree of D.D. In 1870 he attended the Presbyterian Assemblies in America as a delegate from the United Presbyterian Synod of Scotland, and the following year he was appointed Moderator of the Synod. He helped to bring about the union of Presbyterians in England, and in 1883 filled the Moderator's chair in the English Presbyterian Synod.

Dr. Edmond was a fighting man from his youth up. His long connection with the United Presbyterian Church made him an uncompromising opponent of State Churchism. As a platform speaker he had few equals, and his voice was always raised in the interests of religious liberty. In his prime he occupied a foremost place as a preacher to the young, and two volumes of his addresses were published. Dr. Edmond was also a poet, and gave to the world a collection of "Scripture Stories in Verse." He was convener of the Jewish Mission Committee, and took a warm interest in all efforts for the spread of the Gospel at home and abroad. When the question of creed revision was raised by the English Presbyterians, the movement found a vigorous supporter in Dr. Edmond. He was of a retiring disposition and was greatly beloved. He leaves a widow and four daughters, three of them married. The funeral took place at Abney-park Cemetery, Oct. 12th, a preliminary service being held at two o'clock in Park Church, Highbury.—The Christian World.

##### DEATH OF DR. WELLWOOD.

Word has been received that the Rev. J. M. Wellwood, M.A., M.D., died in Southern California, where he had gone for the benefit of his health. He had been ailing for years, in consequence of a throat and bronchial trouble, which compelled him first, to resign his charge as a minister of the Church, and afterwards the school inspectorship of the district of Brandon. For years before his death, it was his wont to spend the winter in California, and no doubt his life was prolonged in this way. Dr. Wellwood was from the neighbourhood of Gananoque, and was married to a Miss Mitchell of that town. He was pastor for some years of Cote des Neiges, and was called by the Home Mission Committee of the General Assembly to go to Manitoba, to what was believed at the time would be the crossing of the main line of the C.P.R. over the Little Saskatchewan. The line was changed, but the Manitoba and Northwestern Ry. was built from Portage la Prairie and crossed the Little Saskatchewan where the Canadian Pacific Ry. was surveyed. Here grew up the town of Minnedosa, and Mr. Wellwood was pastor, first of the mission there, and afterwards of the congregation, till falling health necessitated his resignation. The field under Mr. Wellwood's charge at first was wide, embracing parts of what now form four congregations. His labours here were arduous, and his work was done with much fidelity and success. Dr. Wellwood was a man of vigorous intellect, a fluent preacher, a good scholar, a good organizer, and with a large knowledge of men and affairs. He rendered the Presbyterian Church good service not only in the mission field and as pastor, but in the Presbytery, in whose work he bore a leading part. He leaves a widow and five daughters to mourn his loss. His remains were sent from California by express, and arrived at Minnedosa on the 28th Oct., and were buried there.

## Books and Magazines

The October number, the last for the year, of the very able religious quarterly, "The Presbyterian and Reformed Review," begins with an article from that veteran conservative critic, William Henry Green, of Princeton, on Dr. Briggs' Higher Criticism of the Hexateuch. Recent Dogmatic Thought in Scandinavia is from the pen of Conrad Emil Lindberg. Next follows a very long and exhaustive article on a subject of the utmost importance at the present moment to ourselves, "The Westminster Doctrine of Holy Scripture," by Benjamin Warfield, D.D. Three briefer papers, notices of the meetings of our General Assembly, by Dr. Caven, and by Drs. Chambers and Good respectively, of the Synod of the Reformed Church in America, and of the Synod of the Reformed Church in the United States, and reviews by competent men of recent theological and general literature, make up a very valuable number of an able quarterly. Philadelphia, MacCalla & Co., 237-9 Dock street.

The Critical Review, edited by Prof. Salmon, D.D. This able quarterly contains such articles as Wilfrid Ward's, William George Ward, and the Catholic Revival, by Peter Bayne, LL.D.; Dodson's Evolution and Religion, by Prof. Ivach; Ramsay's "The Church in the Roman Empire"; The King and the Kingdom: A Study of the Four Gospels; Fairbairn's "The Place of Christ in Modern Theology," by Prof. Candlish, of Glasgow, and others, together with many able reviews of new books on subjects and by men whose names commend them to the careful attention of all who are interested in the department of literature covered by this periodical. Edinburgh, T. & T. Clark, 38 George street.

Number one of volume twenty-first, of Queen's College Journal, comes to hand in a shape pleasing to the eye. With the growth of the institution and its greatly increased body of students, it has been decided to enlarge and improve the journal. Arrangements have been made with two professors for a series of articles on subjects connected with English, French, German, Latin and Greek literature, and on other important subjects which, with material furnished by the students themselves, should make, as we hope they will make, the Journal increasingly valuable and popular among its readers. Alma Mater Society, Queen's University.

Part two, price \$1.00, of "The Book of the Fair," the most elaborate attempt to reproduce and perpetuate the work of the great Fair, now a thing of the past, appeared in due time. It is a marvellous production for cheapness and excellence, fulness, and beauty, both of letter-press and illustration. To all who have been at the Fair, it will serve vividly to recall the memories it has left, and to those who had not the good fortune to be there, the careful study of this great work will be the best substitute we have as yet seen. The Bancroft Co., Auditorium Building, Chicago, Ill., U.S.

"Our Best Words, Soliloquies, and Other Discourses." These are sermons by David Gregg, D.D., pastor of Lafayette Avenue Presbyterian church, Brooklyn, N.Y. He is the successor in that church of Rev. Dr. Cuyler. This fact will lead the reader to expect something. The writer has a terse and striking way of putting things, the sermons are suggestive, and, which is a good test, the reader is led on to read more and more, by a style and mode of presentation which are the author's own, they making stimulating and hopeful reading. E. B. Treat, 5 Cooper Union, New York, U.S.

Miss Amanda Smith is a coloured evangelist, and "Her Own Story" is her own account of her "Life Work of Faith and her Travels in America, England, Ireland, Scotland, India and Africa, as an Independent Missionary." It also contains an introduction by Bishop Heburn, of India. The writer of it was born in slavery, and had only three months' school education in her life. Her book is a simple record told in most simple style of the inner spiritual life and public work of a devout coloured Methodist woman evangelist. Meyer and Brother, 108 Washington st., Chicago, Ill., U.S.

Messrs. W. A. Wilde & Co., Boston, have just issued "Peloubet's Select Notes" for 1894. It is Dr. Peloubet's 20th annual commentary on the International Sunday-School Lessons, and, like its predecessors, presents the Scripture truths in an attractive, comprehensive, and convincing manner, from both spiritual and practical standpoints.

## Choice Literature.

### FOLDED HANDS.

Poor, tired hands that toiled so hard for me,  
At rest before me now I see them lying,  
They toiled so hard, and yet we could not see  
That she was dying.

Poor, rough, red hands that drudged the life-long day,  
Still busy when the midnight oil was burning,  
Oft tolling on until she saw the gray  
Of day returning.

If I could sit and hold those tired hands,  
And feel the warm life-blood within them beating,  
And gaze with her across the twilight lands,  
Some whispered words repeating.

I think to-night that I would love her so,  
And I could tell my love to her so truly,  
That even though tired she would not wish to go  
And leave me thus unduly.

Poor, tired heart that had so weary grown,  
That death came all unheeded o'er it creeping;  
How still it is to sit here all alone,  
While she is sleeping.

Dear, patient heart that deemed the heavy care  
Of drudging, household toil its highest duty;  
That laid aside its precious yearnings there  
Along with beauty.

Dear heart and hands, so pulseless, still and cold,  
(How peacefully and dreamlessly she's sleeping!),  
The spotless shroud of rest about them fold,  
And leave me weeping.

—Albert Bigelow Paine.

### IMPRESSIONS OF THE PARLIAMENT OF RELIGION.

#### I.

At first sight, the assembly seemed a very ordinary and common-place one, except for a few turbaned and white or red-robed figures on the platform, which otherwise might suggest one of the conventional Society meetings, rather drearily familiar to us all. This one, however, is on a scale, material as well as metaphorical, which we gradually appreciate as we come to realize the magnitude of the hall itself. "Let us realize that the representative figures on that platform represent, not merely the Christian Church in all its branches, but also all the more important of the other great world-religions, through which, however darkly, the spirit of man has been striving to attain some knowledge of and communion with its Creator. It is much, certainly, to see grouped on one platform ecclesiastics of the Greek and Roman Churches, Armenian and Jew, side by side with Episcopalian and Congregationalist, Presbyterian and Methodist, testifying the common bond of brotherhood, which should surely be always and everywhere recognized. But, when beside this remarkable muster of Christian and Jewish representatives, one sees the darker but not less earnest faces of the Wise Men of the East, swarthy, turbaned Hindoos, white-robed Cingalese, shaven, yellow-robed monks from Japan, Moslem and Brahmin and Chinese, drawn from their distant homes, to meet their keen-witted brethren of the West—drawn, too, by their common interest in those sublime questions which are of such momentous importance to humanity, so infinitely more important than any other material glory it can create—its relations with the unseen and spiritual; then, indeed, we may begin to understand the unique and unprecedented character of this comprehensive Council, as well as the inspiring thoughts and hopes which it suggests; and may agree with an enthusiastic speaker that it is "the greatest thought of the century!" For may it not be at least a step towards the "Federation of the World," the universal religion, and the wide-spread recognition of the brotherhood of man to which we look forward when we pray "Thy Kingdom Come!"

"As regards the objections made in some quarters that the dignity of Christianity would

be in some way compromised by admitting to an equally respectful hearing the presentations of the other religions of the world, it is enough to remember that the invitation to the representatives of other faiths came in the first place from a Christian Committee. The representatives of our holy religion said, in effect, to others: "Come now and let us reason together. Say all you can in defence of your historic faiths; we will give you an attentive and respectful hearing; but listen with equal respect to what we, in our turn, have to say concerning the religion of Christ, and then judge between them." Is not this following the most rational as well as the most Scriptural course? "Was it not in this spirit that the first great missionary to the Gentiles thought it not beneath the dignity of an ambassador for Christ to reason daily in the Athenian market-place, and in the 'school of one Tyrannus at Ephesus?'"

"But the Parliament of Religion has also been a recognition of the truth which the great unthinking mass of the Christian world has been too apt to forget—though the more thoughtful portion of it is now beginning to recognize it—that what we call heathendom is not simply and solely a mass of degraded and corrupt superstition; that each great world-religion has a core or kernel of spiritual truth without which it could not have lived and been, to a certain extent, a light in the surrounding darkness; and that this kernel of truth is held by many earnest and honest men along with much that we regard as error with as tenacious, and to a certain extent, intelligent grasp as that with which Christians generally hold the fuller and clearer light of Christianity. The failure to recognize this has led to many mistakes in Christian missions, and to very unreasonable calculations of the immediate results to be expected from them, often perhaps by missionaries themselves. When one sees how the belief of a Brahmin or a Buddhist is rooted in his whole scheme of thought and philosophy, how difficult it must be for him to appreciate the entirely different genius of the Christian religion with its spirituality and lowliness and loving dependence, one is compelled to feel that his conversion must necessarily turn on a spiritual rather than an intellectual basis, and that it must partake of the supernatural and divine element as much as did that of St. Paul himself, as indeed must every true conversion in our own Christian lands.

Still, intellectual conviction has, of course, no small influence on religious belief; and the presentation of Christianity by the most able and earnest leaders of Christian thought at such a congress must needs have a great and widespread influence on the minds of the representatives of other faiths and on those who will hereafter be influenced by them. Now, for the first time, perhaps, will some of these earnest men of other creeds have an intelligent comprehension of what Christianity really means, provided, however, that this advantage is not counterbalanced by the practical ungodliness which they could see only too clearly at every turn in a professedly Christian country. The basis of this great and so far successful experiment was one in which it would seem every lover of truth and righteousness should be able heartily to sympathize. "To unite all religions against all irreligion, to make the golden rule the basis of the union, to present to the world the substantial unity of many religions in the good deeds of the religious life, to provide for a World's Parliament of Religions, in which their common aim and common grounds of union may be set forth and the marvellous religious progress of the nineteenth century be reviewed, together with provision for the holding of minor religious congresses by the separate organizations."

The rule of the Congress, was that the representatives of the different faiths were to present their views of the great subjects of religious faith and life, the best and most comprehensive statement of the faith held and the service it claims to have rendered to mankind, "without controversy and without making attack or passing judgment on any other religious body or systems of faith or worship." Over one hundred papers from Christian standpoints were presented to the Congress, as against not much more than a quarter of that number

from representatives of non-Christian religions, exclusive of Judaism, which had its own moderate representation; a proportion which ought to satisfy the most zealous advocate of Christianity. When the list of papers included such writers as Professors Max Muller, Henry Drummond, A. B. Bruce, Sir William Dawson, Dr. Momerie, Count Berstorff, Canon Fremantle, Dr. Munger, Cardinal Gibbons, Bishop Dudley, Dr. Keane, Dr. Gladden, Dr. Lyman Abbott, Principal Grant, Professor Ely and Professor Peabody of Harvard, and many other men who have made comparative religion or Christianity in its theoretical or social aspects a life study, one would think the flippant newspaper critic who was so ready to pass judgment on the Parliament, in advance, might have some reason to feel just a little ashamed of himself.

The earlier sittings of the Congress were occupied with the profound theoretical questions of religious belief and religious speculation; its later sittings with the hardly less interesting and not less important and necessary questions relating to the bearing of religion on social life and progress. Judaism was represented by men like Dr. Isaac Wise and Rabbi Hirsch. The Roman Catholic Church by men like Cardinal Gibbons and Archbishop Ireland. The Greek Church by a Greek Archbishop and a Russian Prince, and the Armenian Church by a letter and messenger from an Armenian Patriarch. Zoroastrinism, Confucianism and Mahomedanism had each their zealous advocates; while Brahminism had several of its handsome and haughty-looking turbaned champions, evidently penetrated with all a Brahmin's pride of race. The "Light of Asia" was presented in all its various aspects by Buddhists of every shade, from India, Ceylon, Siam, Tibet, and Japan, one of the papers coming from a Siamese prince. This curious and widespread religion excited a more general and warmer interest than all the other non-Christian religions put together, one reason of this being that there are already not a few American Buddhists. It is not unlikely that if Christianity is for a time to have a rival as a universal religion, that rival will naturally be Buddhism; for this many-sided religion has aspects which bring it into line at certain points, both with a philosophic idealism and also with the modern agnostic school of science. For it argues with an appearance of close logic that there can be no First Cause, nothing but a perpetual succession of cause and effect. It then argues that, since we can know nothing but these perpetually recurring phenomena, the only way of escape for man out of the miseries of life is to escape the bondage of the material and transitory, which, after all, has no real self-existence, by the "noble path" of a high morality, which is to lead, in the end, to a full redemption from the power of selfish passions and a selfish individuality. And at this point it harmonizes with the teaching of Christianity, as given by Christ himself. "But this purity," says a Buddhist treatise, "is unattainable to skeptics, unbelievers and the proud." Analogies to this in Christ's teaching are too obvious to need quoting.

"Toleration in religion is the best fruit of the last four centuries," is one of the inscriptions on the beautiful classic peristyle at the World's Fair. Few thoughtful persons now-a-days would dispute this. But we must remember that this toleration in religion, which recognizes the sacred and unalienable right of man to worship God according to his conscience, and which is quite compatible with the most ardent and tenacious grasp of what we ourselves hold for truth, does not merely mean the refusal to impose penalties or disabilities on those who think differently. It also means much more, respect and justice done to other forms of faith and those who hold them. There can be no doubt that missionary teaching has often missed its mark from ignorance or crude conceptions of the beliefs of the people addressed, or by exciting their violent antagonism by injudicious attacks on what they hold as sacred. There have been too many cases, it is to be feared, where St. Paul's wise caution and willingness to take such common

ground of truth as he could find to begin with, has not been followed. In order to meet wisely the problems which Christian missions have to face, it is necessary to have a clear conception of their character, and such conceptions could scarcely be better formed than from the coming into contact with such orientals as gathered in the Hall of Columbus, and hearing from their own lips their own beliefs as they understand them. The Buddhist monks who had come all the way from Japan to bring a vigorous presentment of their faith before this Congress were evidently whole-hearted and devoted men, inspired with a true missionary zeal. One could not fail to recognize in the pathetic earnestness written on the face of the leader, especially as, with his shaven head and yellow cloak, he stood beside the reader of his translated paper, sometimes with eyes cast down as if in prayer, sometimes earnestly regarding the faces of the audience as if mentally weighing the effect of the words on their minds, the same desire to make known his Buddhist gospel, that beats in the heart of the Christian missionary, with his simpler and more hopeful gospel of life and immortality brought to light by Christ. And in the closing adjuration to "Come to Buddha and find peace and rest," it seemed as if the very words were borrowed from the address of the Christian preacher.

The interesting discussions on social questions which occupied the latter days of the Congress must be left to another paper, along with the stirring demonstration in celebration of Lincoln's proclamation of negro emancipation, which brought out a large assemblage of African descent, and on which occasion, in addition to the usual opening with the Lord's Prayer, the hymn "Coronation" was sung with great spirit, the whole assemblage standing, including some orientals on the platform. It is doubtful whether they were fully aware of the meaning of the words; but the effect was indescribably inspiring, and to the writer it seemed an unconscious and suggestive presage of the time when "every knee shall bow" to the true King, and indeed "crown Him Lord of all."

It would be difficult for the writer to imagine any truly religious heart whose faith in God and hope for humanity would not have beat more strongly and warmly in the presence of such an assemblage, sinking for the time their formal differences in the underlying sympathy of heart and feeling.

—"Fidelis," in The Week.

### A PEN PORTRAIT OF MR. GLADSTONE.

The Daily Chronicle the other day gave this sketch of the Premier: "I must say I never felt so closely drawn to Mr. Gladstone's intellectual qualities as to his manifestation of two mighty human powers—the force of will and the force of sympathy. In no other modern statesmen are these two combined as in the wonderful chemical mixture of Mr. Gladstone's personality. Mr. Chamberlain has will, but as a moral force he counts for nothing. Mr. Balfour's mind is polished to such a degree that the deeper human sympathies are constantly glancing off its surface. But the Premier is, with all his faults, the one man in political life whose whole nature is aglow with a certain sacred fire that transfuses the man and his work, and in which the poorer elements are always tending to disappear. It is this moral elevation which largely produces and explains the artistic beauty of his speeches, the perfect charm to eye and ear which the presence of the Old Man invariably conveys. You hear the deep, throbbing voice coming out from the great expanse of chest. You see a lightly poised and most graceful figure, a face lit up by many kinds of gracious human emotions. You watch the body moving in perfect accord to the mind and fancy of the speaker. The uplifted hands, the gentle sway of the body, the whole sense of passionate yet well-proportioned effort, these are the outward and visible signs of the grace within. So Mr. Gladstone's expression and style are superior to those of any other debater. Mr. Balfour's method suggests languor, a thin, rather artificial view of life. Mr. Chamberlain, with his one, curt, choppy movement of the hand, his face sharp and flid down to a narrowness that excludes all beauty of expression, lacks the grand air that marks the grand man. Mr. Gladstone is an old-fashioned politician. True; but he is of the stuff of which all great men are made, the stuff from which we shall have to look for a leader of the new creed as of the old."

## Missionary World.

The semi-annual meeting of the Toronto Presbyterian Society—W. F. M. S.—was held at Unionville on Friday, Oct. 20th. Every preparation was made for the cordial reception of the delegates. The meeting was very successful both in interest and numbers, there being about 200 ladies present. The first half-hour was spent in devotional exercises. Representatives from 30 Auxiliaries and 11 Mission Bands gave good reports of the work they were doing. Three new Auxiliaries have been formed during the past six months. Miss Grier, who lately sailed for India, was a member of Westminster church Mission Band. A conference was held on "How best to interest our Young People in Missions," which was felt to be very profitable, and a number of valuable suggestions for workers were given. All returned home feeling refreshed and strengthened by the cordial welcome and kind provision made by the Unionville Auxiliary.

The annual Thank-offering meeting of the W. F. M. S., in connection with the Presbyterian church, Prescott, took place on Monday, Oct. 16th, and was a very pleasant affair. The ladies took a new departure this year, and invited all the congregation to attend. Special envelopes for the thank-offerings, and neat programmes were distributed to every family, thus giving an opportunity to all to contribute their mite. The pastor, Rev. J. Stewart, occupied the chair, and opened the proceedings with devotional exercises; he then gave an excellent address on the rise and progress of the Society. This was followed by an address from Mr. A. Greenhill, superintendent of the S. S., on "Some Phases of Home Work," dealing with the progress and work in this Presbyterian, giving facts and figures in illustration. He also made a powerful appeal to the ladies on behalf of the Aged and Infirm Ministers' Fund. The next speaker, Rev. G. Blair, took as his subject "Woman as a Missionary," and handled it to the satisfaction of all the ladies, giving it as his opinion that woman in the future will be the great factor in the evangelization of the world. From these speakers much missionary information was received. After each address the S. S. orchestra gave appropriate selections, which made the meeting lively. They also led the hymn-singing. "God be with you till we meet again," was then sung; and after the benediction was pronounced the audience moved to the dining room where a plentiful supper was provided, and a season of general sociability took place. The offerings amounted to \$60.

### A NOTABLE HINDOO TESTIMONY.

A striking sign of the times is the progress in India of the eclectic religion, called the "Brahmo Somaj," which takes its principles professedly from all the religions of the world—in Buddhism, Hindooism and Mohammedanism. "But," says Sir William Muir, Principal of Edinburgh University, "it finds mainly in the Bible, in the teaching of Jesus Christ, the true principles of morality and spiritual life." And we bring before our readers some expressions, not by Christians, not by those who have been converted to Christianity in India, but by those who, still Hindoos, have embraced this eclectic faith. They have their missionary agents who go about the country; and here is an account from a local paper of an address given by one of these at Lahore, not spoken to Christians, but to Mohammedan and Hindoo students at the University of Lahore. The lecture is headed, "Jesus Christ, the Guide of Indian Youth," and here is the substance of the report.

"In the course of his speech the lecturer laid great stress on the usefulness of Bible-reading as a text-book, and exhorted the native students to read the precepts of Christ diligently and adopt them in their daily life. He referred to the greatness of Christendom and the progress made by the Christian countries in science, etc., as being wholly due to the teaching of the Bible. 'The native student,' he said, 'could find no better text-book than the Bible for morality, literature, philosophy, or any other branch of learning.' He recommended the Bible principally for the simplicity of its language and teaching, which did not fall to touch the human heart in whatever way it might be taken. There was no difficulty in understanding the Bible, because its teachings were much in conformity to the human nature. . . . He chiefly commended Christ's Sermon on the Mount as being peculiarly adapted for the Indian youth. 'The sentiment and morality expressed in that one sermon of Christ's, he said, 'were unsurpassable in their simplicity as well as in their conformity to the instincts of human nature.' . . .

Referring to Father Damien's life among the lepers, he said that 'that was a noble work, and none but those influenced by the teachings of the Great Master could have the courage to perform it.' Speaking on the subject of morality, the lecturer said that 'one great point in the teachings of Christ was that He treated the act of committing a sin and having the intention of committing it one and the same thing.' Hence, to be virtuous and moral, it was absolutely necessary that the sanctuary of the man's heart must be filled with purity, and the only way to aspire to that great virtue was the diligent study of Christ's precepts as laid down in the Bible."

Is not all that grand testimony to the Gospel coming from a Hindoo?

### A CHATEAUGUAY MIRACLE.

PHYSICIANS PRONOUNCED RECOVERY IMPOSSIBLE.

The Remarkable Experience of Mr. L. Jos. Beaudin, of St. Urbain—His Friends Called to His Supposed Deathbed—How He Regained His Health and Strength—A Public Acknowledgment of His Gratitude.

From La Presse, Montreal.

There has appeared in the columns of La Presse, during the past few years, many articles bearing witness to the great good accomplished in various parts of the country by a remedy the name of which is now one of the most familiar household words in all parts of the Dominion. And now comes a statement from the county of Chateauguay, over the signature of a well-known resident of St. Urbain, which speaks in positive and unmistakable language as to the value of this wonder-working medicine.

MR. BEAUDIN'S STATEMENT.

"I feel that I owe my life to your Dr. Williams' Pink Pills, and I desire to make grateful acknowledgment and to give you a complete statement of my illness and cure in the hope that my experience may be of benefit to some other sufferer. About the middle of October, 1891, acting on the advice of an American doctor whom I had consulted, I left home for the north to invest in farming lands, with the intention of cultivating them myself. I had been afflicted with a species of paralysis caused by the rupture of a blood vessel over the right eye, and which stopped the circulation of the blood on the left side. I was at that time employed as a book-keeper by Messrs. Lacaille Bros., Lawrence, Mass. The doctor had advised a change of work so as to have less mental and more physical exercise. This I resolved upon, but delayed too long as I did not leave until the following October. Arrived at my destination I perceived symptoms of my previous illness making themselves felt once more. I went at once to a local physician who declared himself unable to understand my case. However, he gave me some medicine to ease the pain I felt in my head, particularly at night. This afforded me relief for a few minutes, and sometimes enabled me to get a little sleep, but the awakening was always worse than before. On the last of October I went to bed as usual after taking my medicine as directed, and slept the whole night, but the following morning on trying to rise I found myself so weak that I could not stand and could scarcely speak. My wife, surprised to see me in such a state, ran to a neighbour's and requested him to go for a doctor and the priest. The doctor arrived almost immediately, but could not afford me the slightest relief. The priest then arrived, and seeing the condition I was in, told me my case was critical and to prepare for death. On the following day both the priest and the doctor advised my wife to telegraph to my friends, as they considered death approaching, and two days later my two brothers arrived. The doctor then asked if I preferred that he should hold a consultation with another physician, and on my replying in the affirmative, he telegraphed to a doctor living at a distance of about fifteen miles. They both came to see me, asked some questions and retired for consultation. The result of this was that my wife was told that I could not possibly get better. Said the doctor to her, 'with the greatest possible care he cannot live a year.' 'When my wife told me this I

determined to pay the doctors and discontinue their services. It cost me about \$30 to hear their verdict. Two or three weeks passed without any improvement in my condition, and I was so weak I could barely move around the house with the aid of a cane. One day I noticed a parcel lying on the table wrapped in a newspaper. Having nothing better to do I began to read it, and after a while came across an article headed "Miraculous Cure." I read it, and the longer I read the more interested I became, because I saw the case of the person referred to resembled my own in many respects. When I finished the article I saw that the cure had been effected by Dr. Williams' Pink Pills. It seemed as though there was a struggle within me between the facts I had read and my own incredulity, so small was the faith I had in medicines advertised in the papers. I read the article and reread it several times. I seemed to hear the doctor's words, "he cannot live a year," and then I saw the effects of Dr. Williams' Pink Pills in the case I had just read about. The result of these reflections was that I decided to give Pink Pills a trial, and I immediately wrote the Dr. Williams' Medicine Co. for a supply. On their arrival I commenced using them according to directions, and before the first box was done I found they were helping me and it was not long before I was able to walk to the village, a distance of half a mile, without the aid of a cane, and I was rapidly gaining health and strength. At the time I was taken sick I weighed 212 pounds, and at the time I began the use of the Pink Pills I was reduced to 162 pounds, a loss of 50 pounds in a little more than a month. I took the pills for about three months and in that time I gained 40 pounds. To-day I am as well as I ever was in my life and my recovery is due entirely to the use of Dr. Williams' Pink Pills, and I cannot recommend them too highly to those who do not enjoy the blessing of perfect health.

Yours gratefully,

L. JOS. BEAUDIN.

An analysis shows that Dr. Williams' Pink Pills contain in a condensed form all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of a gripe, palpitation of the heart, nervous prostration, all diseases depending upon vitiated humours in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females such as suppressions, irregularities, and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

Dr. Williams' Pink Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N.Y., and are sold in boxes (never in loose form by the dozen or hundred), and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, from either address.

### GROWTH OF ADVERTISING.

THE PUBLISHER AND THE ADVERTISER SHARE THE HARVEST.

How Advertising is Done by a Large Concern—Distributing Advertising Matter in Every Quarter of the Globe—Newspapers the Best Medium for Distribution.

One of the most interesting phases of the growth of business in this country has been the development of advertising. Persons who have watched the newspapers, magazines and other publications for the last twenty years must have noticed with some degree of curiosity the change that has been going on in their appearance and wondered at the increased size of the periodicals themselves, together with the increased proportion of advertising to reading matter. It seems to the average reader that there cannot be a proportionate return to the advertiser to pay him for all this extra expense in advertising, and still it may be said with every degree of confidence that advertising in this country is still in its infancy. The growth of newspapers, magazines and all publications has been the direct result of advertising. The advertising department is the backbone of the newspaper, and at the same time the advertising of any article of merit controls to a large extent its sale; consequently the publisher and the advertiser meet on friendly ground each helping the other to success.

Twenty years ago it was considered quite a big undertaking for an advertiser to contract for \$60,000 worth of space in the newspapers of the country, whereas to-day there are a number of concerns which spend anywhere from \$300,000 to \$600,000 a year in advertising in this country alone. It must be understood at the outset of this article that no claim is made for the success of advertising unless the article advertised possesses superlative merit. It is true that successes have been made by men who simply impose upon the

credulity of readers of newspapers, but their successes have been short-lived, for it is the same in advertising as in every branch of business—it does not take the public long to appreciate the worthlessness of any article advertised and refuse to buy it. In selling an article of merit, however, legitimate advertising paves the way for a ready success, and newspaper advertising is unquestionably the best method to employ. The newspapers are the best means for the distribution of advertising matter, costing less in proportion to the number of people reached and causing the least trouble. Still there are other methods for distribution which are very effective.

It is only necessary to refer to the history of one concern to show the value, as well as good business judgment, of making known to the public any article of merit through the medium of legitimate advertising. In 1876 there was organized the firm of Scott & Bowne in New York city. The members of the firm—Messrs. Alfred B. Scott and Samuel W. Bowne—had for three years prior to that time been experimenting with cod-liver oil and had succeeded in making an emulsion which came up to the standard fixed by physicians. Cod liver oil had been recognized by the medical world for years as the most nourishing of foods and the possessor of unusual remedial properties. It is a well known fact that physicians had prescribed plain oil for years in cases where there was a wasting away of strength, such as Consumption, Coughs and Colds, Scrofula, Anæmia, Loss of Flesh and Blood Diseases. It was also prescribed for Weak Mothers and Children where food did not seem to nourish them properly. The objections to it, however, were that it was nauseating to the taste and taxed the digestive organs of the body in getting rid of it. The plain oil was so difficult of assimilation that even if the stomach could retain it the digestive organs were taxed in dealing with it. When Scott's Emulsion made its appearance, however, cod-liver oil became practically as both food and medicine, and by the year 1880 Scott's Emulsion was fully established among the medical profession. There was no effort made to conceal the formula or method of its manufacture, as Messrs. Scott & Bowne were very anxious to co-operate with physicians and improve their emulsion in every way possible. It may be said for the purpose of explanation that an emulsion of cod-liver oil means simply the breaking up of the oil into tiny particles so that the oil may readily be assimilated. The great difficulty is in making an emulsion wherein the oil will not separate itself from the other ingredients, thus going back to its old form, and in preserving the strength of the oil by making an emulsion contain a large per cent. of it.

Messrs. Scott & Bowne believed in advertising their preparation from the start, the same as they have always believed in elevating its standard to the highest degree of perfection possible. Not having much money, their advertising during the first few years of their business was necessarily small, but in about the year 1882 they began branching out in newspapers all over this country. In 1880 they had established a factory in Belleville, Canada, and about the same time that they began their extensive newspaper advertising in this country they started a factory in London. The newspaper advertising brought almost immediate returns and enabled them to extend their business further. In 1884 they opened factories at Barcelona, Spain, and Oporto, Portugal. In 1885 a factory was started at Milan, Italy, and in 1890 the concern went into Paris, France. In the meantime, however, they had introduced their preparation into South America, Central America, Mexico and the West Indies. Wherever they went they introduced their unique trade-mark of a Norwegian fisherman carrying a big cod-fish on his back into the newspapers, together with other advertising matter, and they also distributed cards, circulars, books and calendars free.

Several years ago the firm bought property fronting on Pearl and Rose streets, New York city, and last Spring there was completed the new Scott & Bowne Building which is now the home of Scott's Emulsion. This building is twelve stories high and is the most perfectly equipped building of its kind in the world. On the second floor of the building a large space is set apart for the advertising department, where a force of men is kept busy with the making of contracts in about every country of the world, in preparing advertising literature to be sent all over the world from New York, and in checking newspapers to see that contracts are carried out. To show the vast extent of this advertising department is only necessary to say that the department in the home office at New York controls the advertising of Scott's Emulsion in the following countries: Canada, United States, Salvador, Honduras, United States of Colombia, Bolivia, Guatemala, Ecuador, Venezuela, Mexico, Argentine Republic, Costa Rica, Nicaragua, Chili, Peru, Brazil, Uruguay, Paraguay, West Indies, Great Britain, France, Belgium, Holland, Switzerland, Portugal, Spain, Italy, Turkey, Malta, Egypt, Palestine, South Africa, India, Japan, China and the Australian Colonies including New Zealand.

Prior to this fall it was the policy of Scott & Bowne to place all their United States advertising through an advertising agency in New York City, but the advertising department has grown to such proportions that it became advisable to handle the United States advertising the same as foreign countries—that is, from the home office. In several countries there are still advertising agencies employed to a certain extent, but the growth of the business necessitates a centralization of work under the one head of the advertising department in New York, which is personally superintended by Mr. Scott himself, although Mr. Scott delegates the details, such as the making of contracts, etc., to his subordinates.

Mr. Bowne attends to the financial part of this great business, and thus the responsibility is divided evenly between the members of the concern.

The purest and best medicinal cod-liver oil in the world is made in Norway, and it has been to an extent through the influence of Scott & Bowne that the standard of its manufacture has been elevated in that country. Scott & Bowne consume a large percentage of all the first grade medicinal Norway cod-liver oil. They import it themselves to their various factories, and are continually making improvements in their emulsion. Experiments are constantly made with the oil, and it is no injustice to others to say that in its degree of perfection Scott's Emulsion stands head and shoulders above all other forms of cod-liver oil.

Such has been the growth of Scott's Emulsion, and this is only one instance of the development of the legitimate advertising of an article of merit. Physicians and the public generally have found by years of experience with Scott's Emulsion that it has great merit, being much more effective than plain oil in the cure of Wasting Diseases such as Consumption, Scrofula, Anæmia, Lung and Throat Troubles, Loss of Flesh and Wasting away of Children, and this account, largely for its sale all over the world in the countries wherein it is advertised. There are many other similar cases, and no one is better fitted to testify to the truth of this article than publishers themselves, who have reaped their share of the harvest.

C. C. RICHARDS & Co.

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

Linwood, Ont.

JAS. MCKEE.

**IT COVERS A GOOD DEAL OF GROUND**

—Dr. Pierce's Golden Medical Discovery. And when you hear that it cures so many diseases, perhaps you think "it's too good to be true."

But it's only reasonable. As a blood-cleanser, flesh-builder, and strength-restorer, nothing like the "Discovery" is known to medical science. The diseases that it cures come from a torpid liver, or from impure blood. For everything of this nature, it is the only guaranteed remedy. In Dyspepsia, Biliousness; all Bronchial, Throat and Lung affections; every form of Scrofula, even Consumption (or Lung-scurf) in its earlier stages, and in the most stubborn Skin and Scalp Diseases—if it ever fails to benefit or cure, you have your money back.

The worse your Catarrh, the more you need Dr. Sage's Catarrh Remedy. Its proprietors offer \$500 cash for a case of Catarrh in the Head which they cannot cure.



A well-known Berlin physician states: "A healthy stomach is cholera-proof." K. D. C. will restore your stomach to healthy action, and fortify you against cholera.

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

**ELOCUTION**  
**GRENVILLE P. KLEISER,**  
NEW RECITATIONS, Dramatic, Humorous and Pathetic. For Terms, Dates and Circulars, Address:  
421 CHURCH ST., TORONTO, CANADA.  
NOTE.—Pupils Received.

**DALE'S BAKERY,**  
COR. QUEEN AND PORTLAND STS., TORONTO.  
**BEST QUALITY OF BREAD.**  
Brown Bread, White Bread.  
Full weight, Moderate Price.  
DELIVERED DAILY. TRY IT.

**KARN PIANO.**



**CANADA'S FAVORITE PIANO**  
ADMIRER AND PRAISED BY ALL.  
CONTAINS NO DISAPPOINTING FEATURES.  
— WARRANTED SEVEN YEARS.

**KARN ORGAN**  
— "BEST IN THE WORLD" —  
OVER 35,000 IN USE.

Catalogues and Prices furnished on application.  
**D. W. KARN & CO.,**  
Woodstock, Ont.

**COAL AND WOOD.**



**CONGER COAL CO., LIMITED**  
General Office, 6 King Street East

**Ministers and Churches.**

Rev. George McLennan has been called to Pinkerton and West Brant.

Rev. H. McQuarrie has been called to North Bruce and St. Andrew's, Saugeen.

The total amount raised by the Barrie Presbyterian Society during the year was \$1,026. Clothing to the value of \$470 was collected and distributed.

The Rev. Mr. Haigh was inducted into the charge of Adelaide and Arkona on Oct. 31st. Mr. Cuthbertson preached, Mr. Pritchard addressed the minister and Mr. Graham the people.

Guelph's Ministerial Association will co-operate with the Citizens' Plebiscite Association in endeavouring to secure a majority of votes in favour of prohibition at the approaching election.

Mr. Leith, Presbyterian student from Uptergrove, preached at Severn Bridge, Sabbath, 5th inst. He will continue to preach there once a Sunday throughout the winter months.

Sabbath morning, 12th inst., Rev. W. R. Barker preached at Severn Bridge at 11 a.m., and at 2.30 p.m., at Bethel church, and administered the sacrament of the Lord's supper. He also preached at Washago at 7 p.m.

The Rev. Dr. Sexton preached in the Presbyterian Church, Pembroke, on Sabbath, Oct. 29th and Nov. 5th. The Pembroke Observer says that "great throngs listened to his sermons," and that, "it is needless to say all were edified and delighted." The Dr. has now left to fill an engagement in Ohio.

The Woman's Foreign Missionary Society, Strabane, held a successful thanksgiving service, last Thursday afternoon, Nov. 2nd, in the church. Mrs. McQuestin, of Hamilton, was present and gave an address on Missions, taking as her subject the life of William Carey. The special thanksgiving offering amounted to nearly \$20.

An interesting address was given to ladies in the Presbyterian church, Barrie, on Tuesday evening, Oct. 31st, by Dr. Marion Oliver, of India. Her subject was "The Condition of the Women in India," and what she had to tell of the bare and comfortless lives of the working sisters there, was listened to with close attention by all who were present.

We are pleased to call attention to the nineteenth public meeting of Knox College Students' Missionary Society, to be held in the Convocation Hall, on the evening of Friday, 17th inst., at 8 o'clock. A good programme has been provided, and that, and the subject itself, should bring together a good audience to greet the students at this their first public meeting of the season.

On Monday, Oct. 30th, the members and adherents of Smith's Hill congregation, to the number of about forty, assembled at the manse, Auburn, and presented their pastor, Rev. R. Henderson, and his wife with an address and a beautiful clock and parlour lamp as a mark of their appreciation of their labours amongst them, and a token of their esteem and regard.

Rev. Dr. Middlemiss, has sent in his resignation to the Elora Council as Trustee of the High School Board. Thirty years ago he was appointed local superintendent of Public Schools under the old system, and when that office was abolished in 1871 he was appointed High School Trustee, since which time he has been continuously a member, and most of the time Chairman of the Board.

An enjoyable evening was spent in the Presbyterian church, Preston, last Friday, Nov. 3rd, by the Presbyterians of Doon and Preston, and their friends. The event was of a double character, it being a public reception to their pastor, Rev. F. W. Thomas, M. A., and a presentation of an address and silver water pitcher to Dr. J. A. R. Dickson, of Galt, in recognition of his services as Interim Moderator.

At the regular meeting of the Board of Directors of the Ottawa Y.M.C.A., held on the 7th inst., sixty-two applications for the senior membership and nineteen for junior membership were received and passed. The Treasurer's report showed the receipts for the month to be \$600. Reports of the Educational Committee announced that there were ninety students attending the various branches of the educational course. At the different meetings held during the month 814 young men and boys were present. The Ladies' Auxiliary at their meeting decided to undertake the furnishing of the physical director's office.

Communion service was held in the Waterloo Presbyterian church, on Sunday evening, Oct. 29th. At the preparatory service on Friday evening the rite of baptism was administered to four children, and fifteen members were received into the church, seven by profession and

eight by certificate. About sixty sat down to communion. It is expected that Rev. R. Atkinson, of Berlin, will preach next Sunday evening.

The Presbytery of Ottawa will present an address of welcome to their Excellencies Lord and Lady Aberdeen. This was agreed upon at the last quarterly meeting of the Presbytery on a motion moved by Rev. K. E. Knowles, and seconded by Rev. Mr. Scott, of Hull. A committee consisting of the city ministers, with Rev. Dr. Moore as Convener, was appointed to draft the address of welcome which will be presented at an early date.

On the first Sabbath of November, the twenty-fifth anniversary of St. Andrew's church, Sarnia, was held, when interesting and impressive sermons were preached both morning and evening by the Rev. R. P. McKay, of Toronto. The attendance was very large, and the able discourses of the reverend gentleman were listened to with marked attention. A special contribution, amounting to about \$800, was taken up, in addition to the usual weekly offerings.

The school room of the King Street Presbyterian church, London, was the scene of a pleasant gathering on Tuesday night. It was the annual "At Home" of the Christian Endeavor Society. Rev. James Ballantyne, of Knox church, S. London, fulfilled the duties of chairman, and in a short address expressed his satisfaction at seeing a society celebrate its anniversary in so pleasant a manner. Rev. W. J. Clark, London, and Mr. Courtney, of St. Thomas, also made short and pleasant addresses.

The congregation of Knox church, Ottawa, has tendered a call to Rev. Robt. Johnston, of Lindsay. It is needless to say the call has been unsought on Mr. Johnston's part; in fact, we believe it came after two distinct refusals by him to preach in the capital, but the congregation desires that he at least allow the call to come before Presbytery. Mr. Johnston is a stranger to Ottawa, never having visited that city. The opportunity afforded for work in such a congregation, the largest and oldest Presbyterian church in the capital, is not to be lightly set aside.

Dr. G. Howie writes from Liverpool, under date of Oct. 24th: Mrs. Howie and I had the pleasure of meeting the Canadian missionary party, who arrived on the Beaver Line steamer "Lake Nepigon," this morning. They had had a good voyage, and spoke in terms of very high praise of Lake Nepigon and its officers. One of the party remarked, that on all the boats of this line the comfort of passengers are scrupulously studied. The party resume their journey to India next Friday, and we leave for Jerusalem on Nov. 7th. Our permanent address will be Sheuer, Beyrout, Syria.

Sunday, Nov. 5th, finished the 20th year of the Rev. Dr. Laing's pastorate in Knox church, Dundas. To commemorate it the ladies of the church arranged to hold a reception and tea in the church, on Monday evening, at which addresses were given retrospective of the affairs of the congregation in the past two decades. All the friends of the pastor or of the congregation, connected with other denominations, were cordially invited to be present. The choir made special preparations for the occasion. On Sunday Rev. W. T. McMullen, D. D., of Woodstock, who is an old friend of the pastor, occupied the pulpit. Dr. Laing also addressed the congregation in the morning.

About 5.30 p.m. on Nov. 7th, St. Andrew's, Picton, N. S., generally called the Kirk, was discovered to be on fire. For some time but little flame was to be seen, but the volumes of smoke poured from every opening. This was notably the case with the spire from which at length the fire burst forth and, in a short time, had complete possession of that part of the building. In but few more minutes the church was beyond hope. Some fear was felt that the falling of the spire would cause additional damage, but it fell towards the yard and injured nothing. There was not much wind, but showers of sparks fell upon other buildings near by, but did no other damage. By 7 p.m. the fire was completely under control. The church and contents are a total loss. The church cost about \$40,000. Insurance is said to be about \$12,000.

There was a large attendance on the afternoon of Wednesday, 8th inst., at the annual thank-offering meeting of the W. F.M.S., Knox church, St. Thomas, at which Mrs. George McKenzie, President of the Society, presided. Mrs. D. Ferguson gave a reading, entitled, "How shall the interest in our missionary meetings be increased," and Miss McAdams sang a solo. The offerings amounted to \$46.49, and this amount will no doubt be considerably increased by the offerings of those who were not able to be present at the meeting, but who are asked to place their contributions on the collection plate next Sunday morning or evening in a marked envelope.

The annual anniversary services of St. Paul's church, were conducted in St. Paul's church Athens, on the 29th ult., by Rev. J. J. Cameron, of Woodlands, who preached morning and evening to large and appreciative congregations. On the following Monday evening, a musical and literary entertainment was held in the High School hall, which was filled to the doors. Mr. Flack, Principal of the High School, occupied the chair. A programme consisting of a musical selection by Miss Lorerin, an address by Rev. J. J. Cameron, on the "Model Church," readings and recitations by Prof. McKay, of Kingston; and songs by W. Bisset, of Brockville, was effectively rendered and heartily enjoyed. The proceeds amounted to \$120. St. Paul's is but a young congregation, but is brimful of energy and hope.

Rev. J. A. Sinclair, M.A., a distinguished graduate of Queen's University, was recently ordained and inducted at Spencerville, by the Brockville Presbytery. Rev. Mr. Asten, of Merrickville, delivered an eloquent discourse, and Rev. Mr. McArthur addressed the minister. The congregation gave Mr. Sinclair a most cordial reception in the evening. The spacious church was crowded to overflowing. Mr. Sinclair's call was most hearty and unanimous, his name being the only one mentioned at the congregational meeting. The congregation promised \$950, which is all they ever promised before, but they have always been better than their promise. Spencerville is the second congregation in size and importance in the Presbytery of Brockville. Mr. Sinclair enters upon his duties with bright prospects.

Monday evening, 6th inst., St. Andrew's church schoolroom, Guelph, was gaily decorated with flowers, curtains, screens, etc., and presented a homelike appearance. The reception accorded to Rev. J. C. Smith, B. D., the pastor, after a six weeks' visit to Victoria, B. C., is one that will be remembered. The attendance was large, the room being filled to such an extent that standing room was at a premium. On the platform were the members of the Ministerial Association of the city, with the exception of Revs. Messrs. Cunningham and Freeman, who sent letters of regret at their inability to be present, owing to special services. The chair was occupied by Mr. John Davidson, chairman of the reception committee, and the programme was opened by the singing of the hymn, "All hail the power of Jesus' name," and prayer by Rev. Dr. Wardrope. The chairman, on behalf of the congregation, welcomed back their pastor, to which Mr. Smith appropriately responded. Congratulatory addresses, music and refreshments made up a very pleasant meeting, which was brought to a close by the singing of the doxology and the pronouncing of the benediction.

The annual thank-offering meeting of the Woman's Foreign Missionary Society of Willis' Presbyterian church, Clinton, was held in the lecture room on the 20th ult. There was a fair attendance, but not as many as was expected; the absentees are the losers. The society has grown wonderfully; when organized they had 18 Auxiliaries, and Mission Bands;

**Indigestion**

**Horsford's Acid Phosphate**

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

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

Descriptive pamphlet free on application to  
Horsford Chemical Works, Providence, R.I.  
Beware of Substitutes and Imitations.  
For sale by all Druggists.

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

now they have 764 thank-offering meetings organized in Bible times, and were of the first and best fruits. Mrs. Fair then read a piece of poetry written by Mrs. Moscrip, quite an old lady of St. Mary's, entitled "An Appeal to Woman for Woman." Misses Hattie and Linnie Irwin then sang by request, "Why stand ye here idle?" Mrs. Gunn, of Boston, brought greetings from the Society of Boston, and also told about the work in Erromanga as carried on by two special friends of her own; she also read an extract from a letter from Mr. Robertson. All joined in singing a hymn while the collection was taken up. Mrs. Lough made the dedicatory prayer. Miss Janet Wilson then gave an original paper on a few reasons why we should work for missions: 1st, The great need; 2nd, It is Christ's command; 3rd, The love of Christ; 4th, Gratitude, we are not Jews, but Gentiles; 5th, We ourselves receive good thereby; 6th, Success is certain, because God has promised. This paper was excellent, and was well worth hearing. Miss Sadie Sibley sang "Scatter sunshine;" Miss McTaggart read the thank-offering leaflet, "Mrs. Thurston's repentance." All joined in singing the closing hymn, "A universal prayer." The monthly roll and thank-offering together were \$31.

The services in connection with the opening and dedication of the new building of St. Andrew's church, Sonya, which were held on Oct. 22nd and 23rd, were a decided success. On Sabbath, morning and evening, large and appreciative audiences listened to able and instructive sermons by the Rev. Principal Grant, of Queen's University, Kingston. Overflow meetings conducted by Rev. J. Meehan, of Port Perry, were held in the old building, for those who could not gain admittance to the new. In the afternoon the Principal delivered an address on the "Parliament of Religions at Chicago," to a densely packed audience. The churches in the immediate vicinity, Presbyterian and Methodist, were closed for the day, and both pastors and people attended the opening services. This is evidence of the Christian spirit which prevails in the community. On Monday afternoon and evening, the exercises were continued by a platform-meeting, tea and lecture. Congratulations were extended to the pastor and congregation by many clergymen and laymen in the neighbourhood and from a distance. Mr. Dewey, Methodist, Sunderland; Rev. R. Whiteman, Port Perry; the Rev. M. N. Bethune, of Beaver-ton, delivered an eloquent and instructive lecture on "The Bible not of man." Excellent music was furnished throughout, on Sabbath by the home choir, and Monday afternoon and evening by the choir of Chalmers church, Uxbridge. The proceeds amounted to nearly \$400. The new building is a very fine structure for a country place. It is of red brick, with Ohio freestone trimmings, 58x38, with massive tower, and will seat 500 persons. There is a commodious basement for S.S. purposes, vestry, library, etc. Plans were designed and the work superintended by Mr. W. R. Gregg, architect, Toronto. The cost will be in the vicinity of \$6000. The pastor, Rev. P. A. McLeod, B.D., and his people are to be congratulated on this new era in their congregational history.

Presbyterianism on the North Arm, B.C., owes more to Mr. and Mrs. McCleery than it can well repay. Thirty years ago Mr. McCleery landed in the Province from

the north of Ireland. He settled at the North Arm, and was never lax in his attendance upon ordinances at Westminster, twelve miles off. With his brother, the late Samuel McCleery, they paddled their raft every Sabbath to Westminster, and when settlers began to come in. Mr. McCleery and his brother urged the forming of a mission station at the North Arm. Service was given as Mr. Jamieson was able, and the McCleerys were always the chief contributors. In course of time, the church was formed in the house of Mrs. McCleery's brother, on Sea Island, humorously styled "St. Patrick's Cathedral," and from that time till now, Mr. and Mrs. McCleery have never ceased to show an anxious care for the welfare of the church. Their untiring zeal, their unceasing interest, and their generous liberality, have been the chief factors in helping to build up what the Home Mission Committee called, "that most spirited congregation." To mark their regard for, and gratitude to Mr. and Mrs. McCleery for all their help in past years, the congregation felt that it could not pass without some token of respect, the twentieth anniversary of their wedding. Accordingly, on Friday evening, October 27th, about forty couples, principally members of the Richmond Presbyterian church, drove to the residence of Mr. and Mrs. McCleery, North Arm, and helped them to celebrate their china wedding. It was a complete surprise to the popular couple, but their astonishment was greatly increased when Rev. Jas. Buchanan stepped forward, and on behalf of the congregation of the Presbyterian church, presented Mr. and Mrs. McCleery with three beautiful china vases, a silver and china cake basket, a handsome silver and china pickle dish, and a silver inkstand, accompanying the same with a very kind and affectionate address. The recipients were nearly overcome, and with difficulty managed to express their hearty thanks to the friends and neighbours assembled.

PRESBYTERY MEETINGS.

The Presbytery of Lindsay met in Canington, on the 17th ult., with a fair attendance. Rev. H. Currie was appointed Moderator pro tem. Rev. P. A. McLeod was appointed stated Clerk. Encouraging reports were given in on H. M. work. The two vacancies within the bounds were reported as prospering. Presbyterial visitation was ordered to be commenced immediately after the Christmas holidays. Mr. Henry Rogers was certified to the H. M. Board for employment during the winter months. A public Conference on the State of Religion was held in the evening.—P. A. McLeod, Clerk.

Chatham Presbytery met pro re nata in First church, Chatham, on Tuesday, 31st Oct. A call from St. Andrew's, Windsor, to Rev. J. C. Toimie, B.A., of First church, Brantford, was presented. It was signed by 321 members and 40 adherents. The stipend guaranteed was \$1,600, payable monthly. Mr. Alex. Bartlett was heard in support of the call, stating that it was practically unanimous, the people in Windsor, and especially the young people, being very anxious that Presbytery should sustain the call, and Mr. Toimie accept it. On motion duly made and seconded, the call was sustained as a regular Gospel call, and it was ordered to be forwarded to Paris Presbytery.—W. M. Fleming, Clerk.

The Presbytery of Ottawa held its regular quarterly meeting on Tuesday, the 7th inst., in Bank street church, Ottawa. The Rev. Charles A. Doudet, Moderator, in the chair. There was a very large attendance of ministers, all save four being present. The first business was the call from Knox church, Ottawa. In the absence of Mr. Herridge, the Moderator of Session, Mr. J. McMillan, Clerk of Session, reported what had been done. The call had been given to the Rev. Robert Johnston, B.A., of Windsor. It was signed by 290 members and 54 adherents. The guarantee of stipend was for \$2,500. Dr. Armstrong moved that the action of the Moderator be sustained. Mr. Scott seconded, and it was agreed. After hearing the Commissioners, Mr. J. Millan and Mr. J. McJanet, as to the heartiness and practical unanimity of the call, Dr. Armstrong moved that it be sustained as a regular Gospel call and that the Clerk be instructed to forward it with all the necessary papers, to the Presbytery of Lindsay, with the request that they bring the matter to a speedy issue. The reasons of translation were read and ordered to be forwarded along with the call. Mr. Herridge and Mr. Geo. Hay were appointed to represent the Presbytery at the meeting of the Lindsay Presbytery, and in case Mr. Herridge could not fulfil this appointment, Dr. Moore was appointed to act in his stead. Various reports of visitation of augmented congregations were received, and those who had visited, thanked for their dili-

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

To Get

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

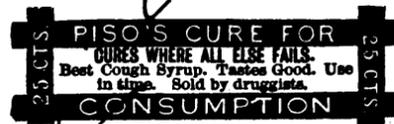
Hood's

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

Sarsaparilla

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100 Doses One Dollar



gence. In connection with a short report on Home Mission work, it was stated that Mr. Wilkie, a third-year student in Jivinity, had accepted the appointment to Plantagenet, under the Assembly's rule that instead of attending the third year at the hall, he be ordained to the field for a year. It was agreed, therefore, to ordain Mr. Wilkie on Tuesday, the 28th inst., at Plantagenet. The station of Leslie was placed under the care of the Session of Bryson with the Rev. R. V. McKibbin, B.A., as Moderator. The consideration of the new hymnal occupied a great part of the afternoon and the whole of the evening session. The only question considered, was what place the psalms ought to occupy in the new book. Dr. Armstrong moved, that in order to meet the wishes of the Church, the Book of Praise should be prepared in two forms—one with the entire psalter and the other with selections, as recommended by the committee. This was seconded by Mr. Beatt. Dr. Moore at a late hour proposed the following motion, that the historic psalter now in use, commonly known as Rouse's version, be preserved in its integrity, and that the hymnal proper contain such other versions of the psalms, embracing a variety of metres, as may commend themselves to the judgment of the Church; and finally, that the hymn book contain a sufficient number and variety of hymns to voice the spiritual life of the Church. The late hour precluded further discussion, and it was adjourned without a decision having been come to.—Jas. H. Beatt, Clerk.

WHEN A MAN IS INVESTING MONEY

in real estate he exercises great care to ascertain that he is securing a good investment for his money. The same rule should be adopted by every man when insuring his life. In selecting a company in which to insure it should be (1.) successful; (2.) have ample assets; (3.) possess a net surplus over and above all liabilities and capital; (4.) that its investments and assets should be of the highest class; (5.) that ample provision should be made for every known liability; (6.) that its business should be conducted at a moderate rate of expense; (7.) that the management should be both competent and experienced. Such a company is the North American Life Assurance Company, Head Office, Manning Arcade, Toronto.

BRITISH DEMANDS ON CANADA.

The STAR Almanac of Montreal quickly established its reputation, and its fame spread rapidly to foreign countries. The STAR Almanac for 1894, just being published, has been ordered for such well known institutions as the library of the British Museum and parliamentary libraries at Westminster, London, England, the Congressional libraries at



BRITISH DOMINION WINE

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

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

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

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

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



TENDERS FOR SUPPLIES, 1893.

The undersigned will receive tenders for supplies up to noon on

MONDAY, NOV. 27th, 1893.

FOR THE SUPPLY OF—

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

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

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

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

The lowest or any tender not necessarily accepted.

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

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

**DEAFNESS**  
and Head Noises overcome by WILSON'S COMMONSENSE EAR DRUMS.  
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**NEW CALENDAR** with full particulars of all departments mailed free. EDWARD FISHER - Musical Director.

Washington and the parliamentary libraries at Ottawa, and thousands upon thousands of private libraries and households throughout the American continent. No wonder the orders for the STAR Almanac are enormous.

Rev. Prof. Story attended the meetings of the Church congress in Birmingham, being generally recognized as the next Moderator of Assembly. He was the guest of Sir Hugh G. Reid.

The Children's Enemy.

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

THE FATHER OF THE FAMILY



will soon have to begin and look around for Christmas Presents. He should not miss taking a look at what we have, for we have something for each one.

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appropriate and useful abound. For instance, Gold Rings from 50c each, up; Silver Watches from \$4 each, up; Gold Watches from \$15 each, up; Diamond Rings from \$5 each, up.

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Sugar, and is far more eco-  
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Scrofula is a tainted and impure condition of the blood, causing sores, swellings, ulcers, tumors, rashes, eruptions and skin diseases. To remove it, the blood must be thoroughly cleansed and the system regulated and strengthened. B.B.B. is the strongest, PUREST AND BEST purifier and cures all scrofulous disorders rapidly and surely. "I was entirely cured of a scrofulous ulcer on my ankle by the use of B.B.B. and Burdock Healing Ointment." Mrs. Wm. V. Boyd, Brantford, Ont.

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In Flavor,  
Nutrition,  
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Treatise free. JOHN H. McALVIN, Lowell, Mass.

**CANCER PERMANENTLY CURED.** No  
Knife. No Poison. No Plaster  
JNO. B. HARRIS, Fort Payne, Ala.

Minard's Liniment cures Garget in Cows.

## British and Foreign.

The new Free church at Kirkwall was opened on 20th ult., by Prof. Iverach.

The Queen has given £100 to the fund for the enlargement of the Established Church Assembly Hall.

Rev. T. D. Kirkwood, of Dunbarney, whose jubilee was celebrated recently, died on 1st inst., in his 80th year.

A meeting of seceders from the F.C. was held recently at Glenheinsdale, near Uig, under the conduct of Rev. Allan Mackenzie.

A stained-glass window is to be erected in the Abbey church, Arbroath, by Mr. J. R. Findlay, of the Scotsman, in memory of his father and mother.

Rev. John Wylie, of the Martyrs church, Dundee, died of apoplexy, on 16th ult., at the age of 52. He was originally of the Reformed Presbyterians.

Rev. Prof. Orr preached the sermon of the Scottish Protestant Alliance in Wellington church, Glasgow, on a recent Sabbath afternoon, and lectured on Calvin in Pollokshields Free church in the evening.

Rev. Dr. Marshall Lang, on being introduced to the Duke and Duchess of York during their visit to Edinburgh Royal Infirmary, offered them a hearty welcome in the name of the Church of Scotland.

A three-light window in stained glass has been erected in Claremont church to the memory of the wife of the late Dr. MacEwen, the first minister of the church. The window is designed by Mr. David Gauld, and represents Christ sitting at Jacob's Well.

The trustees of Lafayette College conferred the degree of Doctor of Divinity on the Rev. M. W. Jacobi, professor in the Hartford Theological Seminary, and upon the Rev. Augustus Schultze, professor in the Moravian Theological Seminary at Bethlehem, Penn.

Whithorn F.C. congregation, Rev. D. Kennedy, pastor, who have decided to introduce instrumental music, have had on trial several American organs. A handsome instrument by Mason and Hamlin has been finally selected, which is of great power and richness of tone.

Rev. J. G. Cazenove, of Edinburgh, writes to the press in protest against the remarks on Episcopacy in Scotland recently made by Prof. Marcus Dods. He maintains that the persecution of the Covenanters was the result of their own cruelty to Episcopalians prior to the Restoration.

A farewell meeting with several lady missionaries about to depart for India, was held in St. George's church, Edinburgh, on a recent Sabbath. Rev. Dr. Scott presided, and the service was taken part in by Rev. Dr. McMurtrie, and Rev. Messrs. A. Wallace, Williamson, J. N. Ogilvie, and R. McCheyne Paterson.

The membership of the Young Men's Guild of the Established Church of Scotland is 22,448. During the past year 53 new branches and sections, representing 740 members, had been affiliated, but 12 branches and 12 sections had lapsed. 1,045 members are interested in temperance reform as against 730 last year.

At the conference of the Young Men's Guild in connection with the Established Church of Scotland, Mr. Pate of Musselburgh, said it was a crying shame that men should preach the Gospel, and yet by their example in the temperance question show the young man the way to the bottomless pit—a statement that was followed by hisses and loud cries of "Order."

The 250th anniversary celebration of the Scotch Church at Rotterdam, was held on the 13th Sept. This meeting, however, was but one of a series commemorative of the same event, viz., the formation of the congregation 250 years ago. On Sabbath, the 10th of September, two special services were conducted by one of the commissioners from the Church of Scotland. It was felt to be especially appropriate that the opening meeting should have fallen to the lot of an ecclesiastical successor of the first pastor of the church at Rotterdam, the Rev. James Bailingall, B.D. The meetings have been most successful and have aroused a widespread interest, and the whole celebration has in no small measure quickened the vitality of the congregation.

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Seventy-one of the Best—in Book Form  
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Minard's Liniment cures Colds, etc.

On the Highland Railway the other day, two earls, a countess, two Cabinet Ministers, and an admiral, with their respective families, were third class passengers in one train.

Mr. Marshall Field, of Chicago, has given a million dollars for the establishment of a museum, which will have the general scope of the British Museum. It is to be housed in the splendid building of the Fine Arts in Jackson Park.

A correspondence has taken place between the Bishop of Liverpool and a Mr. George Barton, regarding the refusal of Rev. Andrew Wilson, of St. Mary's Edge Hill, to baptize Mr. Barton's child because the father was never confirmed, having been brought up as a Dissenter. The Bishop's legal advisers say the only remedy lies in proceedings under the Church Discipline Act.

The forty-seventh annual meeting of the American Missionary Association, the organ of the Congregational churches of the U.S., was held lately in Elgin, Ill., from Tuesday, October 24th, to Thursday, October 26th. President Merrill E. Gates, of Amherst College, was in the chair. The reports showed that in the treasury department the expenditures had been \$386,739, against receipts of \$340,728, leaving a deficit of \$45,025.

We understand a pamphlet containing Dr. Watt's review of Dr. Northrup's attack on Calvinism, Dr. Northrup's reply, and Dr. Watt's rejoinder, is in process of publication by the Rev. Dr. T. T. Eaton, editor of the Western Recorder, Louisville, Kentucky. Dr. Watt's articles, which have produced a sensation on the other side, have already appeared in the Witness, and their ability has been recognized by all who have read them.

At the recent Church Congress held in Birmingham, Eng., "The Relations of the Church and the Press" were discussed. The speakers joined in expressing regret at the existing misconceptions between these two institutions, and, besides, pointing out how mutually helpful they might become in the religious, moral, and social improvement of the people, declared to the Congress that there was not a newspaper which would not open its columns to Churchmen taking a sympathetic interest.

The Rev. Dr. Keith, of the College F.C. church, Glasgow, who, along with Rev. Dr. Alexander R. MacEwen, of Claremont U.P. church, is taking a leading part in the foundation of the new Ecclesiological Society, says, that while he deeply respects those who are ritualists, and favours beautiful churches, he does not regard the church as other than a building capable of holding a large number of people, and cannot see why the communion table should have a special place assigned to it.

The Irish Board of Missions of the Irish Presbyterian Church met lately. The Convener, Rev. James Cargin, introduced the business in connection with this mission, which was of a formal kind. On his recommendation, the following grants were made: £150 to Home Mission work in Canada West; £150 to French evangelization in Canada; £100 to Manitoba College, Winnipeg; £100 to the Church in Queensland; £100 to the Church in New Zealand; £50 to the Church in Tasmania; £50 to the Church in Natal.

Charles Bathgate Beck, of West Farms, N.Y., bequeathed \$28,000 to the First church of West Farms, of which \$3,000 is pay off an existing mortgage, the remainder to be invested and applied to the support of the church. To the trustees is given \$100,000 to erect on the church lands, an edifice as a memorial to Janet B. Beck, the testator's mother. The residue of the estate is to be divided equally among Columbia College, the Board of Home Missions of the Presbyterian Church, the Presbyterian Hospital of New York City, the Society for the Prevention of Crime, and the New York Hospital.

On Monday, Oct. 9th, a meeting was held in Albert street church, Belfast, to bid good-bye to and commend to the care of God a missionary party of six who are about to start for India. The Moderator of the General Assembly, Rev. Professor W. Todd Martin, D.D., presided, and the spacious edifice was packed with an assemblage who evinced a deep interest in the various addresses. The missionaries are Revs. Wm. Beatty and H. R. Scott, and Mrs. Blair, who are returning to their work; and Miss Beatty, Miss Irwin, and Miss Montgomery, who have just been appointed as missionary of the Zenana Mission.

All matters pertaining to the Great Columbian Exposition at Chicago, are bound to prove of interest to Canadians. Ask your Druggist for one of the "World's Fair" Albums just issued by the Proprietors of St. Jacob's Oil, the Great Pain Cure.

Minard's Liniment cures Distemper.

## "For Years,"

Says CARRIE E. STOCKWELL, of Chesterfield, N. H., "I was afflicted with an extremely severe pain in the lower part of the chest. The feeling was as if a ton weight was laid on a spot the size of my hand. During the attacks, the perspiration would stand in drops on my face, and it was agony for me to make sufficient effort even to whisper. They came suddenly, at any hour of the day or night, lasting from thirty minutes to half a day, leaving as suddenly; but, for several days after, I was quite prostrated and sore. Sometimes the attacks were almost daily, then less frequent. After about four years of this suffering, I was taken down with bilious typhoid fever, and when I began to recover, I had the worst attack of my old trouble I ever experienced. At the first of the fever, my mother gave me Ayer's Pills, my doctor recommending them as being better than anything he could prepare. I continued taking these Pills, and so great was the benefit derived that during nearly thirty years I have had but one attack of my former trouble, which yielded readily to the same remedy."



At the first of the fever, my mother gave me Ayer's Pills, my doctor recommending them as being better than anything he could prepare. I continued taking these Pills, and so great was the benefit derived that during nearly thirty years I have had but one attack of my former trouble, which yielded readily to the same remedy."

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CURES AND PREVENTS

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

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

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

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Always Reliable. Purely Vegetable.

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

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

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of our youngest, as he appeared recently, after having dropped out of his high chair on to the floor, very solid. We rubbed the afflicted parts thoroughly with St. Jacobs Oil, and he was soon put right again, and is now the joy and hope of our lives.

We shouldn't think, however, of being without St. Jacobs Oil in the house, not only on account of the Baby, who frequently receives knocks and scratches, but on account of the Rheumatic aches and pains, which we sometimes have.

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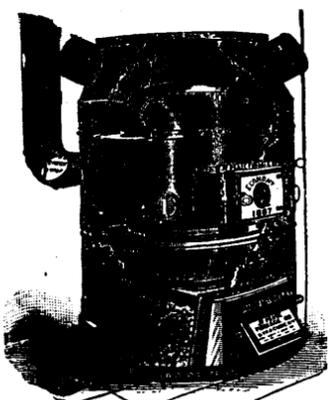
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Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For children and the aged they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

Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford St., London; And sold by all Medicine Vendors throughout the World. C.B.—Advice gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

### MISCELLANEOUS

Help from without is often enfeebling in its effects, but help from within invariably invigorates.—Southey.

Narrowness of mind is often the cause of obstinacy; we do not easily believe beyond what we can see.—Rochefoucauld.

To thine ownself be true, and it will follow, as the night the day, thou canst not then be false to any man.—Shakespeare.

Fifty thousand Christians of the tobacco growing district of Latakiah have suddenly gone over to the Mohammedan faith. The Sultan is delighted.

Some men use no other means to acquire respect than by insisting upon it; and it sometimes answers their purpose, as it does a highwayman's in regard to money.—Shenstone.

The heirs of the elder Dumas still have an income of about \$7,000 a year from the sale of his novels. Of his 300 books the most popular are "The Three Musketeers" and "Monte Cristo."

Never let any man imagine that he can pursue a good end by evil means, without sinning against his own soul! Any other issue is doubtful; the evil effect on himself is certain.—Southey.

The whole faculties of man must be exerted in order to call forth noble energies; and he who is not earnestly sincere lives in but half his being, self-mutilated, self-paralyzed.—Coleridge.

The Missouri muskrat is building his domicile with unusual care this season, and the groundhog is making his subterranean galleries deeper than ever, all of which betokens a winter of unprecedented severity.

A man never has trouble in finding trouble, nor does he have any trouble in finding Esterbrook's pens, for all the stationers keep them.

No improvement that takes place in either sex can possibly be confined to itself. Each is a universal mirror to each, and the respective refinement of the one will always be in a reciprocal proportion to the polish of the other.—Colton.

Scrofula eradicated and all kindred diseases cured by Hood's Sarsaparilla, which by its vitalizing and alterative effects, makes pure blood.

The "Christian Inquirer," of New York, thinks that the World's Parliament of Religions is "the most singular and grotesque" collection of "rattle-headed doctors, creeds and cranks that ever shook hands over the chasm of unbelief," and compares favourably with the 'Hindu orgies of the Plaisance.'

#### FOR SEVERE COLDS.

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

J. PAYNTER, Huntsville, Ont.

As to the healthfulness of going without shoes or stockings, there can, says the "London Hospital," be no question. Some of the healthiest children of the world are to be found in the Scottish Highlands, where shoes are seldom worn at an earlier age than 12 or 13. The negro and coolie labourers who work barefooted, are usually in robust health.

#### BEYOND DISPUTE.

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

It is not alone in theology that Christ is all or nothing. He is supreme everywhere, or He is nothing; supreme in business, in politics, in society, in law, in education, everywhere. Men are not wanting whom the world calls respectable citizens and who perhaps are called Christians, who smile incredulously when they are told that Christ should rule in the counting-room, in the workshop, in the courts. But what is Christ? Is He a figure of speech? Is He a theological expression? Is He a sentiment? Or is He a real living being, ruling over the hearts of men according to the law and standard which He has illustrated in His own life? Christ is all in all in everything, or He is nothing, a delusion.—National Baptist.

#### PREVENTION IS BETTER

Than cure, and those who are subject to rheumatism can prevent attacks by keeping the blood pure and free from the acid which causes the disease. You can rely upon Hood's Sarsaparilla as a remedy for rheumatism and catarrh, also for every form of scrofula, salt rheum, boils and other diseases caused by impure blood. It tones and vitalizes the whole system.

Hood's Pills are easy and gentle in effect.

**AYER'S SARSAPARILLA**  
 CURES OTHERS WILL CURE YOU  
 SUPERIOR BLOOD MEDICINE  
 PURE BLOOD  
 CLEAR SKIN  
 HEALTH  
 MENTAL ENERGY  
 PERFECT DIGESTION  
 SOUND SLEEP  
 LONG LIFE  
 VITALITY  
 STRONG NERVES

M. Hammerly, a well-known business man of Hillsboro, Va., sends this testimony to the merits of Ayer's Sarsaparilla: "Several years ago, I hurt my leg, the injury leaving a sore which led to erysipelas. My sufferings were extreme, my leg, from the knee to the ankle, being a solid sore, which began to extend to other parts of the body. After trying various remedies, I began taking Ayer's Sarsaparilla, and, before I had finished the first bottle, I experienced great relief; the second bottle effected a complete cure."

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

The Best Tonic is  
**STAMINAL**  
 BECAUSE  
 the moment the tonic does its good work it carries with it a food to answer to the effect of the tonic.  
 Can any combination be more happy?

Not mine this saying, but the sentence of the sage: Nothing is stronger than necessity.—Euripides

#### DEAFNESS CURED.

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

A recent issue of the Proceedings of the Philadelphia Academy of Sciences describes 149 new species of fungi.

#### FOR BOILS AND SKIN DISEASES.

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

MRS. SARAH HAMILTON, Montreal, Que.

The heirs of John Howard Payne are endeavouring to collect from the National Government \$205.92 due him as Consul when he died in Tunis in 1852.

#### THE MOST EXCELLENT REMEDY.

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

MISS AGNES J. LAFONN, Hagersville, Ont.

The cost of a medical education, according to the Hospital, is, in London, \$400 to \$500 per year, for five years, plus \$700 to \$1,000 in fees, making a total of \$2,700 to \$3,500. In this city it would be \$600 a year for three years, and \$300 for fees as a minimum estimate.—New York Medical record.

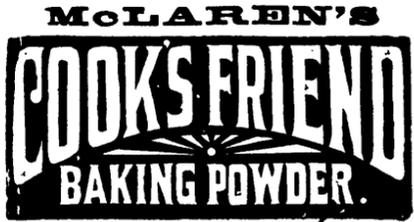
The United States Supreme Court has decided in the case of the United States against the Denver and Rio Grande Railroad Company that the company has the right to take timber from the public land adjacent to any portion of its line for use on any part of its line.

#### AT HOME AND ABROAD.

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

Minard's Liniment cures Distemper.

Miscellaneous.

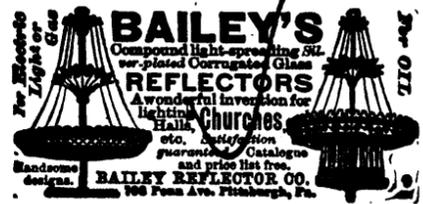


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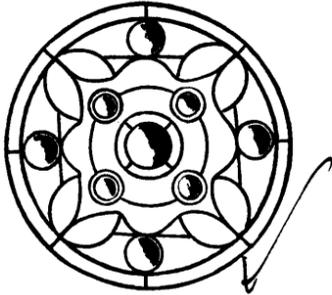
\$3 a Day Sure. Send me your address and I will show you how to make \$3 a day; absolutely sure; I furnish the work and teach you free; you work in the locality where you live.



MEETINGS OF PRESBYTERY.

ALGOMA.—At Sudbury, in March 1894, at call of the clerk.
BARRIE.—At Barrie, on November 28th, at 10.30 a.m.
BRUCE.—At Walkerton, on Dec. 12th, at 1 p.m.

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

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

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That he must spend money in order to make money. He also knows that he must spend it judiciously.

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The merchant who makes money is the one who advertises. The advertisement is at work for him while he sleeps and brings him business from places where he would never go.

To Make Money,

He selects the best medium for his advertisement; the one that reaches well-to-do people who are likely to become his customers. He also selects a medium where his advertisement will be seen.

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That the newspaper is the best advertising medium, and that among papers the weekly is the most profitable. If you would be prosperous, carefully ponder these facts.

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

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