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## HEALTH AND HOUSEHOLD HINTS.

Always cut onions, turnips and carrots across the fibre.

Salt rubbed on the black spots on dishes will remove them.

Use a short handled paint brush to wash the outside of window sills.

Wood ashes very finely sifted are good for scouring knives and tinware.

Try thin slices of pork on the breast of a turkey or chicken when roasting.

To clean a sewing machine of oil and dirt, go over it with a rag wet with coal oil.

Machine oil can be removed by rubbing it with brown soap in cold water, before the whole piece is washed.

Rain water and white castile soap in a lukewarm suds are the best mixture in which to wash embroideries.

If a shirt bosom or any other article has been scorched in ironing lay it where the bright sunshine will fall directly on it.

To take out mildew: Mix soft soap with powdered starch, half as much salt, and the juice of one lemon; lay it on the part, on both sides, with a brush; let it lay on the grass day and night till the stain comes out.

An old housewife says that the toughest beef and chicken can be made tender and palatable by using a spoon of good cider vinegar in the pot in which it is boiling, or in the juice in which the same are basted when roasting. It does not injure the flavor in the least.

Some of the new contrivances for cooking eggs are convenient. First there are the pretty little bakers into which one or two eggs can be dropped, baked and served. Then there are the individual boilers, in which the eggs can be closed up tight and cooked, ready to be eaten.

Marrow toast is a cheap and appetizing dish. For a few cents the butcher will bring you a lot of marrow bones. Take the marrow out as unbroken as possible, cut it into bits and boil for just one minute in salted water, which must be boiling when the marrow is put in. Drain, place in a saucepan with salt, pepper, chopped parsley, and the juice of a lemon. Keep hot and make toast and spread the marrow on it.

Dry toast should be served directly from the toaster. When this is not practical, pile it on a heated bread plate, cover it with a napkin and put it on the hearth or in the oven. Toast is given in all slight attacks of sickness because it is so easily digested. The thorough conversion of the starch the more easily and perfectly the system will manage it, for the change of starch into dextine by the action of heat is simply doing outside of the body what takes place in it, in the ordinary course of digestion, by the action of the digestive fluids. Therefore when this is accomplished by artificial means nature is spared so much energy.

Hermits.—One cup of butter, 1 1/2 cups of brown sugar, 1 cup of chopped raisins, 3 eggs, 1 tea-spoonful soda (dissolved in three-fourths cup of milk), all kinds spice, flour enough to roll out. Cut as cookies and bake in a quick oven.

Lamb Cutlets Broiled.—Bread crumb the cutlets the same as when sauteing them eight minutes before serving them, roll them in melted butter, broil over a slow fire, turning them on both sides, take them off when done and lay them on a plate, trim with fancy frills, then dress them in a circle on a very hot dish, pouring a little clear gravy into the bottom.

What is a Cold?—In the first place we must be paradoxical, and affirm that it is not a cold at all. It is rather a heat, if I might so express myself—that is, it is a form of fever, but, of course, of a very mild type, when it is uncomplicated by other diseases. It is certainly, in the majority of instances, due to the effects of cold playing upon some portion of the body, and reacting upon the mucous membrane through the intervention of the nervous apparatus. What is called a cold, then, is in reality a fever; and, though in the majority of instances it is of such a trivial nature as to necessitate few precautions being taken during its attack, yet in some cases it runs a most acute course, and may be followed by great prostration. Even when in the premonitory symptoms of a cold are developing themselves—when, for example, what a medical man calls a rigor, or, as it is popularly designated, a shivering is felt, when we would naturally suppose that the animal temperature is below par, it is at that very moment higher than the normal, thus showing the onset of fever.

The first great requisite is absolute sincerity. Falsehood and disguise are miseries and misery-makers.—Coleridge.



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# THE CANADA PRESBYTERIAN.

Vol. 23.

TORONTO, WEDNESDAY, SEPTEMBER 19th, 1894.

No. 38.

## Notes of the Week.

Lady Gwendoline Cecil, the daughter of the Marquis of Salisbury, who accompanied her father on his visit to Ulster, is engaged on a poetical novel which will shortly see the light. Her ladyship manifested a deep interest in what she heard and saw in Ireland, and it may be that we shall be enabled to gather from the book some of her conclusions, which, at any rate, will be interesting.

The Peninsula *Methodist* says that at the general meeting of the Society of St. Vincent de Paul, held a short time ago in the Cathedral school, New York, President Jeremiah Fitzpatrick, of the Superior Council of New York, announced that the Council General of the society in Paris had prohibited the admission to membership of any one engaged in the liquor business. The statement was received with great applause by the representatives of the fifty-seven New York conferences who were present.

Another petition is about to be presented to the Home Secretary on behalf of Mrs. Maybrick. Three thousand signatures thereto have been obtained, chiefly from doctors, barristers, clergymen and analysts; and though the hope of her release is by many regarded as forlorn, the movers in the matter are confident that the cause they advocate merits consideration. Mrs. Maybrick, it is said, has, since her confinement, aged rapidly—all her beauty is gone, her hair has turned white, and dark rings encircle her eyes.

A very interesting article on the extraordinary longevity prevailing in Modern Greece has recently appeared from the pen of the eminent statistician, Bernhard Ornstein. By comparative statistical tables the writer shows that Greece is the land which contains by far the greatest proportional number of centenarians among the inhabitants, and this is accounted for by the fact that the climate is excellent, and that the old Greek habits which conduced so much to longevity are still held in respect by many of the moderns.

Archdeacon Farrar, whose admirable life of St. Paul is so well known, is engaged on a work which he intends to call "The Life of Christ as Represented in Art." It is not the intention of the writer to intrude on the functions of the art critics, but to pass in review the predominant conceptions of Christ and of the events narrated in the Gospels as expressed by great painters. He will try to show how widely the theological views of the later centuries differ from those of earlier times as recorded in the oldest paintings.

A decision recently given by the Czar's Supreme Court of Justice will be hailed with delight by Protestants as foreshadowing the termination of the cruel persecution to which separatists from the Orthodox Church have been subjected. A peasant was sentenced to three months' imprisonment for having his child baptized by a Lutheran pastor, and the man appealed. The Supreme Court has decided that the father acted within his rights, and quashed the sentence. In Russia the judgment is regarded as directed against the intrusion of the Orthodox clergy into family affairs. None too soon has this been done.

The *Converted Catholic*, of New York, says:—"So far as peace, union, and harmony in the Roman Catholic Church in the United States are concerned the outlook is anything but promising. While various Protestant bodies have finally settled grave controversies that were rending them asunder, such as the Andover case, for instance, the quarrels and divisions in the Roman Church are getting fiercer than ever. The coming of Papal delegate Satolli, seems to have made bad matters worse, and to have shown how the most uncompromising Ultramontane clerics and dignitaries can defy the authority of Rome under guise of love and devotion to the best interests of the Church."

Speaking of a series of articles on the "Higher Criticism," which the Rev. Dr. Beattie, so well known to our church, has been contributing to the *Christian Observer*, Louisville, that paper says: "They have shown the relation between the various systems of philosophy, and this new mode of handling the Scripture; the relation between naturalistic evolution and this scheme; between this theory and the historicity of the Old Testament, and between this and the teachings of Christ. In their brief outline form these articles have annihilated the arguments of the destructive critics in every direction. They are well worthy of special preservation."

Though it will take the Presbyterian Church in Canada a good while to catch up to the venerable age of some of the Presbyterian churches in the Mother Country, that we are yet becoming a somewhat venerable body by reason of age is shown by the following announcement which we take from the *Presbyterian Witness*, Halifax: "The 124th anniversary of the First Presbyterian Church, Truro, will be observed Sabbath, September 9th. Rev. D. M. Gordon, B.D., of St. Andrew's Church, Halifax, will officiate at both services. Special anniversary collections will be taken on that day. It was on September 13th, 1770, that the congregation was organized, and a call addressed to Rev. D. Cock."

On the 24th inst., a convention will be held in Dublin under the auspices of the branch of the Evangelical Alliance of that city, which promises to be of a very interesting character. The proceedings will commence with a conversazione in the evening, and will extend over the three following days. Many well known men will take part in its discussions, and among the subjects for consideration will be: "The Person and Work of the Holy Spirit," "Entire Consecration," "The Breadth and Depth of our Faith," "Practical Christianity," "The Blessings of Jubilee," "The Royal Priesthood," "The Two Intercessors," "Growing in Holiness," "Foreign Missions," &c. There will be a special conference on Christian reunion in Ireland on Wednesday afternoon.

Senator Hill, of New York, caused a sensation in the United States Senate the other day by vigorously and valiantly taking up the defence for President Cleveland when attacked in that body. Senator Hill was the competitor of Cleveland in the nomination of the Democrats for the Presidency, and he has been supposed to be his implacable political opponent. "I do not often defend the President," said Mr. Hill, raising his voice until it rang through the chamber, "but to-day it is my duty to do so. I hope I am broad-minded and liberal enough to defend him when he is unjustly criticized and attacked. I have known him long and well," continued Mr. Hill, "and whatever may have been our differences, one thing I know well of him, he considers public questions slowly, deliberately, honestly, sincerely. He says but little. He weighs all carefully."

The *Christian Observer*, of Louisville, Kentucky, under the caption of "A Happy Example of Sabbath-keeping," makes the following reference to Toronto: "Last week there was an effort to break up this unanimity of the citizens in maintaining good order on the Sabbath. Some parties in the city undertook to 'get up' a Sunday steamboat excursion to Niagara Falls, and advertised it as an excursion of the employees of the street railways. It failed." From the *Toronto Mail* of August 29th, we learn: (1) that "none of the responsible shipping companies of Toronto would hire their vessels for a Sunday excursion;" (2) "scarcely a single ticket could be sold among the men except by one or two of those supposed to be in a position to exercise pressure on the employees;" (3) at a meeting of those concerned in the affair "the failure of the whole scheme was virtually admitted." It quotes from the *Mail* as follows: "The outsiders who were anxious to use the name of the street car employees for booming the trip are a very disappointed crowd indeed, and declare they will have nothing more to

do with similar concerns, as this is the second time during the present summer they have tried and failed to run a Sunday excursion."

It is well when for good reason and in a right cause Canada can secure the favourable notice of the "Thunderer" on the banks of the Thames. In a recent issue the *Times* says: "The Canadian Government lost no time in giving effect to the resolution of the Ottawa conference as to the Pacific cable. Amongst the estimates submitted is one by Siemen's fixing the capital outlay for the establishment of the line at £2,000,000. This is a practical proposal showing that the question has entered a stage in which the Governments concerned must decide what part they will take. The main consideration is rather one of public utility than a financial one. The nation laying the first Pacific cable and putting the first good line of steamships on the Pacific may reasonably expect to hold a commanding position on the ocean." This is what our country is taking an active part in doing.

It must be gratifying to all friends of temperance in this country where happily the subject is taught in our common schools to know that all but six States of the Union now have laws upon their statute books providing for scientific temperance instruction in their public schools. A door of opportunity is thus widely opened for reaching the youth of the nation with wholesome and much-needed temperance teaching. "The earliest text-book," says the *National Temperance Advocate*, "prepared for this use, and still among the best, if not the very best, is the 'Temperance Lesson Book,' by that eminent scientist, honored in all lands wherein the temperance movement is known, Sir Benjamin Ward Richardson." Another school text book, published by the National Temperance Society, and especially adapted to the use of younger students, is "Alcohol and Hygiene," by Miss Julia Coleman. While laws providing for temperance instruction in the public schools are upon the statute books, they do not and cannot enforce themselves. In many localities, practically, they are a dead letter. Friends of temperance can do no more valuable missionary work than to interest Boards of Education, teachers, parents, and children in temperance education in our schools.

As Presbyterians we may well take note of the record of Methodist progress made by the Rev. Dr. Carman in his opening address at the General Conference of the Methodist Church now meeting in London, and also of what he imputes this success to. "At the ratification conference of 1883," he went on, "the membership of the church numbered 169,803; now our membership is 260,692, an advance of nearly 100,000, or over 60 per cent. in the ten years, and an average of 9,000 a year increase over all losses for every year of the decade. In 1883 the number of ministers and probationers was 1663; now the number is 1,996. In 1883 the number of Sabbath Schools was 2,707, and the number of teachers 22,434, and the number of scholars, 175,052; now the number of schools is 3,251, the number of teachers 30,807, and the number of scholars 252,546. In 1883 the missionary income was \$193,769, and the Book Room property stood at \$149,602. Now the annual missionary income has reached \$249,000, an increase of nearly 30 per cent., and the property of our publishing houses is valued at \$321,580, having considerably more than doubled in the ten years under review. At the union, the superannuation and supernumerary funds of all the churches amounted to \$238,832; now the sum total is \$279,897. In 1883 our colleges and educational property were valued at \$993,719.37, now the educational plant is worth \$1,504,993. Church and parsonage property have also increased in value in a marked degree." The main cause of the victories of the decade Dr. Carman saw in the fact that they had in some measure striven together for the faith, submitting themselves to one another in love, and had endeavored of honest intent to preach the pure, simple, effective truth of God. By His grace they had honestly tried to stand in the old paths.

## Our Contributors.

### WHAT IS THE SECRET OF LAURIER'S STRENGTH?

BY KNONONIAN.

Some writer on Homiletics advises his students to study carefully the methods of every preacher who obtains and keeps a strong hold upon the community. That is a good thing to do, not only with great preachers but with all influential men. Influence is a peculiarly subtle kind of a thing. What makes some men influential factors in the community, and other men of much the same wealth, intelligence, social position and general standing, mere ciphers? What makes some people magnetic and other people, their equals in morality, perhaps in spirituality, repulsive? Even grace does not make some people moderately attractive.

It goes unsaid that Wilfred Laurier is at the present time the most attractive political personality in the Dominion. Other public men excel him in certain lines, but taking him all round, Laurier is easily first in the matter of personal popularity. Many of his political opponents admire him as much as his political friends do, and probably more than some of them do. There is a type of Grit that never admires anybody. The bitter, jealous, fault-finding Grit, thinks that his duty to his party requires him to be continually proding and kicking his leaders. Grits of that kind do not admire Laurier for the simple reason that they never admire anybody but themselves. Nearly all the other people in the Dominion, however, do admire Laurier, and, for the time being at least, he is Canada's most magnetic man.

The causes of his popularity are hard to analyze. It is impossible to lay your finger on any one quality and say, Now, that is the secret of Laurier's popularity and strength. In the State he occupies much the same position as Dr. Donald Fraser occupied in the church. We never yet saw a man who could explain the secret of Donald Fraser's power in the pulpit. We have heard a number of very shrewd men try, but not one of them seemed to succeed even to his own satisfaction. Donald Fraser was not what is popularly called a "man of the people," yet the people rarely failed to follow him. If he preached three times on Assembly Sabbath in any Canadian city he drew the largest and most representative people every time, no matter who preached in the other churches. Laurier is not a "man of the people" in the sense in which vulgar demagogues use that term. He is a polished, refined, highly educated gentleman. Like Donald Fraser he has a good deal of style about him. He has tone, genuine tone without the slightest suspicion of shoddy or pinch-beck. The toughest old campaigner would not dare to slap him on the back and ask him to come in and "take something." He is as unlike the old line liquoring, hail-fellow-well-met politician as possible, and yet he draws as large crowds as ever gathered around a public man in Canada.

It ought to be remembered, however, that so far, whether by accident or design, Laurier's largest meetings have been held in the most cultivated communities. York, Brant, Peel and Winnipeg has each a population that for taste and intelligence cannot be surpassed in any part of Canada, or for that matter in many parts of the world. It would be easy to name communities in which the Opposition leader might find his fine eloquence eclipsed by some orator whose stock in trade consisted of vulgar stories told in a vulgar way.

Laurier's success as an orator has been won in Ontario, in the face of some immense disadvantages. He is a Frenchman, and for years it has been the business of certain parties in Ontario to stir up feeling against their French fellow-citizens. He is a Roman Catholic, and since the autumn of 1886 the most persistent efforts have been made in Ontario to turn Protestants against Catholics. He represents a party that has been in a minority since 1878 and that perhaps never had

a larger majority against it in the Commons that it has now. He is not rich. So far as we know he has few, if any influential connections. He has no offices to give. Nearly all his parliamentary life has been spent in opposition. And yet, Wilfred Laurier is easily the most popular man in Dominion politics.

We do not pretend to state, much less to analyze the causes that have given Mr. Laurier his high place at a comparatively early age. He is an honest man, but we hope honest men are not so scarce in Canadian public life that common honesty confers high distinction. He has a fine manner, but so has nearly every Frenchman in the House, and several who are not Frenchmen. His English has a peculiar charm because he learned it from books, most of us learned that of ours on the street. He has no such humour as D'Arcy McGee had, or as Sir John Macdonald had. He has no such strength as George Brown had. Better voices than his could be counted by the dozen. He has a fine physique but so have many other men. His position as leader explains nothing, because if he had not been what he is, he never would have been leader. Besides, it is the business of a certain type of Grit to belittle their own leaders. The Grits who under various names tried to knife Sir Oliver, last June, as a reward for the twenty-years of faithful service would naturally think all the less of Laurier for being their leader. Very likely Laurier's success arises from a combination of qualities rather than from any one quality that mainly makes him what he is. There are men of that kind. We have always thought that Donald Fraser was one of them. It is hard to explain the power of a man of that kind. They are men of a fine strong combination, and because their strength arises from the combination you cannot name any one quality that makes them strong.

### COMMON SENSE VERSUS HIGHER CRITICISM.—NO. II.

BY REV. JOSEPH HAMILTON.

In a former paper I referred to Dr. Driver's contention that the earlier and later parts of the Book of Isaiah must be of different authorship, because of the difference of *style*, and the difference of *thought*. In this paper I will deal briefly with his two other positions, namely, that there is a difference of *theology*, and a difference of *words*, that can be accounted for only by a difference of authorship.

The difference in the *theology* of the earlier and later parts of the Book that Dr. Driver thinks so conclusive might of course come under the head of a difference of *thought*; but it is worthy of being considered separately. Dr. Driver is very strong on the doctrine of distinctions. No matter what similarities he may find to run through the whole of Isaiah, these count for nothing in his argument; if he can only find distinctive ideas or phrases in different parts of the Book, he thinks there must be different authorship. He speaks contemptuously of the "lists of similarities" that have "been drawn up, and copied by one writer from another." He admits that "similarities of figure or metaphor" are "found in different parts of the book, but he says they are 'not distinctive similarities.'" What kind of similarities would satisfy Dr. Driver, or give him any suggestion of identity of authorship, is more than I can imagine.

I am not insisting here that the similarities in Isaiah prove anything. What I want to show is, that the differences in the thought, and especially in the theology of the Book, by no means prove, or even suggest, any change of author. In any similar case, but especially in this case, might we not expect a difference—perhaps a great difference—in the thought and the theology of the writer? Only glance at the striking features of the case. Here we have Isaiah; a man of no common order, an educated man, a man of ardent temperament; a man, evidently, of a strong, wide, progressive mind. Does such a man remain stagnant? Do not the processes of life and of his own mind develop him, until after a while his whole manner of thought is changed? That is what we expect and find in

our own case, and why not in Isaiah? Then this man had a long time to develop. From the record it seems that he was no less than sixty years in public life. Surely such a man might change a good deal in that space of time. But besides this, Isaiah was inspired. He was not wholly dependent on the usual processes of development. The Spirit was with him to lead him into higher and wider truth. Surely in such a case Isaiah might really have some "new theology" by-and-by; and if there seems a new departure at some points, ought we to be much surprised? Then in addition to all this, Isaiah lived in very stirring times; the nation passed through several crises during his life; and he was the commissioned ambassador of God, to deliver different messages to the nation, suited to the changing conditions of the time. What change of theology will not such conditions account for? Even if we discovered some radical changes,—not errors corrected, but changes and developments—that is only what we might reasonably look for. To seek for and sift out a few minor changes of theology in the later part of the Book, and to insist that these indicate a change of author, must strike any candid mind as a very weak effort to sustain a foregone conclusion.

This would appear still more evident if we had time to notice the instances in which Dr. Driver sees such changes in the theology of the Book. Take but one instance. He says that Isaiah—meaning the author of the first part of the Book—"depicts the majesty of Jehovah;" the author of chapters xl-lxvi His infinity." Is this an abrupt transition? Surely not, considering the long period involved. Dr. Driver contends, however, that this is a "real difference," that implies a different author. This is not one of the 'distinctive similarities.' No; this is a 'real difference.' Best even if it were a radical difference, what would it amount to? Why, it involves a change of authorship; that is no other way of accounting for it; that is Dr. Driver's position. So then, Isaiah might live a long life, but he could never rise from the conception of God's majesty to any conception or expression of His infinity. Isaiah might have the Spirit's continual inspiration, and he might attain thus to the idea of the divine majesty, but the Spirit could not teach him to say a word about the divine infinity. The circumstances of the time might require Isaiah to speak of God's majesty, but if any message were needed as to God's infinity, Isaiah could never deliver that; some other unknown person must do it. That is really what the 'higher criticism' in this case amounts to. Such trifling, applied to a sacred theme like this, seems to me no less than contemptible.

So far from a new conception in theology being unattainable by Isaiah, or by any of us, it is the very thing which every thoughtful mind experiences. I remember what Dr. Dale, of Birmingham, England, says on this point; for it coincides with my own experience. He says that preachers are liable to be taken, and held, and fascinated for a while by some particular truth, and that by-and-by that truth may cease to be the main attraction, and that some other may take its place. I suppose most preachers know more or less of this experience. I remember that when I began to preach I lingered for years in the scenes of our Lord's life, before ever I got a text from Paul; but when I went over to Paul I stayed with him a good while. But now I am told that no change or progress was possible to Isaiah, with all his superior advantages. Common sense and experience repudiate all such nonsense.

The argument for different authorship in Isaiah [argued on a difference in *words*] I shall not dwell upon at length. It will be sufficient, I think, to notice two examples that Dr. Driver cites to prove his point. He cites the phrase, "in that day," as being used thirty times in the earlier part of the Book, and only once in the later part. What a pity it is used at all in the later part. If the author—whatever he was—had been so obliging as to omit that phrase, what a victory it would have been for the higher critics. But because the phrase is used but once, Dr. Driver thinks he has a good case. If Isaiah had written those later chapters of the Book, he would surely have said "in that day" ever so

many times. It does not matter whether the sense required the phrase or not; nor does it matter whether Isaiah might change his phrasology slightly in sixty years. All that counts for nothing. Isaiah was once addicted to the use of a certain phrase, and he must never leave it off; if he does, he is not Isaiah but some other man. It is really amusing to see how this point is drawn out. Dr. Driver brings in St. Mark to help him, and Mark is a good man to have on your side. Dr. Driver's versatility is seen in that he has been studying Mark's phrasology, as well as Isaiah's. And what does he find? Why, he finds that Mark is addicted to the use of the word "straightway," just as Isaiah is addicted to the use of the phrase "in that day," and he tries to make Mark prove that Isaiah would surely have used his pet phrase if he had been the author of the latter part of the Book. Here is the way Mark is made to wipe out Isaiah: "It is as difficult to believe," Dr. Driver says, "that Isaiah had been the author of a prophecy as long as chapters xl-xlvi. . . . would have been content to use this expression but once . . . as it is to believe that, had St. Mark written, as St. Luke wrote, a sequel to his gospel, the word, straightway, would have been found in it but once only." That is to say, if Mark had written some further history of his times, and if the word straightway occurred but once in the later treatise, that would be enough to stamp it as spurious; it could not be Mark's; if it were Mark's it would have had the word "straightway" ever so many times. That it has the word once is of no avail; that this new treatise might be many years later, and that the author might have improved, or altered his style, a little, cuts no figure at all; the word "straightway" must be there ever so many times, else the treatise is not Mark's. Ah, literary criticism is a great thing, and woe to him who dares to gainsay it!

I will give an instance of a curious repetition of another word, which I think will set this matter in a very striking light. Some years ago I was reading Dr. Dale's book on "The Atonement." This is the same Dr. Dale to whom I referred a few moments ago. As I read I was struck with the frequent use of the word *unique*. When I came to about the middle of the book I was so amused at the frequent recurrence of that word that I made an estimate as to the number of times it would be used in the remainder of the book. So I counted, and sure enough the word was repeated as often as I had estimated, and a few times more. Well, that only showed me, that even a great man is not usually a word for the time. But now suppose Dr. Dale had not used the word at all, or had used it only once, in the last half of the book, would I have had any doubt about that part of the book being written by Dr. Dale? I don't think I should have had any doubt about it. But then, you see, I am not a higher critic. That makes a great difference. The higher critic has acute literary perceptions of his own. In such a case as I have supposed he would conclude that Dr. Dale was not the author of the entire book. Had Dr. Dale used the word "unique" in the first half of the book very often, but only once in the last half, or he could not be the author of the latter part of the book, just as Isaiah cannot be the author of the latter part of the Book that bears his name, because he does not use the phrase "in that day" often enough to establish his identity! Dr. Dale, however, does repeat the word all through the book, and often enough, I should think, to satisfy even Dr. Driver as to his identity; but then, what about Dr. Dale's later works? He has written many things since he wrote "The Atonement." Have these the same *unique* trade-mark by which they are to be identified as Dr. Dale's? If that word "unique" does not run through them all, they are none of his; and if Dr. Dale insists that they are his, that only shows the man's impertinence; he is not the author, for if he were he would have used that word "unique." Note, also, that Dale has not had nearly so much time to improve his style as Isaiah had. Yet, as a matter of fact, I doubt if the special word occurs once in all Dr. Dale's later writings. But even if he does use the

word rarely, on Dr. Driver's principle he cannot be the author of those works. To such pitiable straits are these modern critics reduced, who affect an originality and literary acumen which they really do not possess.

It seems to me that what some—I do not say all—of our "higher critics" need is a dose of humility and common sense, in equal parts, taken inwardly night and morning. I am in favor of progress; but I want it in reality, and not merely in name. The high-sounding name will not take the place of the thing. "The meek he will guide in judgment; the meek he will teach his way."

Knox College, Toronto.

ADDRESS BY DR. KING TO THE STUDENTS OF THE GRADUATING CLASS IN MANITOBA COLLEGE.

GENTLEMEN,—You have now reached the close of your academic studies. The course, which seemed long, perhaps unduly long, as you entered on it, appears short to you tonight, probably all too short, in view of the work which lies immediately before you. Considering the responsibilities which this work must entail, taking into account the wide range of the truth on which it will be your duty to speak with some degree of clearness and even authority, the extremely difficult, and at the same time intensely important question which it raises, your present desire might well be to have the preparatory course of study lengthened, rather than curtailed. Indeed the desire could scarcely be other than this. Did the close of the college course mean for you the termination of exact study, but it will only be that for those,—I hope there is none among you—who have never made a beginning of such study. You are going to be students still, only better ones, studying with more independence but not with less diligence. This institution will have served its very highest end for you, if it has taught you how to study and if it has made studies, which are in the first place irksome to all of us, a positive delight. But a delight, or a drudgery, an inspiration or a task, these studies must be continued by you. Only on that condition can you have either a happy or a fruitful career.

It is a matter for thankfulness even that there is room and need in the work to which you have devoted yourselves for close and prolonged study, that the work of the preacher does not consist in proclaiming in the same familiar terms the same traditional truths from Sabbath to Sabbath and from year to year. Important, all important though these truths might be, their constant repetition in the same unvarying forms could scarcely fail to become a weariness to preacher and hearer alike. But far different is the work of the preacher of "the glorious gospel of the blessed God." That gospel has hidden depths which it is his to fathom, it has numerous subtle phases and relations, which it is not his task only but his joy to discover and to bring to light. Indeed there are few pleasures of a higher and purer kind than that which the Christian preacher experiences in finding through his devout study of the word of God, views of truth and duty which will come to his hearers as they have come to himself, with all the freshness of a new discovery and which are at the same time fitted to help the faith, and the devotion, to humble the character and to brighten the lives of those to whom he ministers. The humblest among you may expect to make, with the aid of God's Spirit, devoutly sought, "finds" of this sort.

In thus speaking it is implied that the main work for which the studies of these years have been preparing you is that of preaching the gospel of Jesus Christ. It is the veriest commonplace to say that it is a great and noble work, having satisfaction, all its own, if also responsibilities under the sense of which any of us might tremble. It is important for you however, to realize at this point in your history, that there is no power which may not be called into exercise in its performance,—thought, memory, imagination, utterance, that there is no attainment, no kind of knowledge which may not be

brought into requisition and made subservient to its success. You are permitted to cherish the ambition of being good, strong, helpful preachers. You ought to cherish it and therefore to put forth earnest and assiduous effort with a view to its realization. Read, observe, study nature, art, human life, having all the time in view the accumulation of material for the better illustration and enforcement of truth and of duty. It would appear to me to be difficult to set limits to the degree of excellence which may be reached by one who has the wisdom and the resolution to act on this principle.

It is the less necessary that I should enter into any great detail regarding your work as preachers on the present occasion, considering the wise and quickening teaching on the subject with which you have been favored from Mr. Macdonnell, of Toronto. But I may be permitted to add a few words, if even only to emphasize what he has taught you.

The aim of preaching is to save men, to bring them to God, and to make them godly, that is, godlike, and the instrument you are to employ is the gospel of Jesus Christ, the old, old, and yet ever new gospel. Your preaching must therefore be largely doctrinal. The gospel is not a mere revelation of grace, a simple picture of a unique personality; it is obviously on the face of it a great redemptive activity on the part of God the Father, the Son and the Holy Ghost. Doctrinal truth, accordingly, is of its essence, as it has been all through, the secret of its power. This is being ever more clearly seen in our day. Within a few years even there has been a very general return to sounder views on this subject in circles, where it has been common to depreciate the value of definite doctrinal statement. There is now very general agreement among thoughtful people, that no style of religious discourse is worth much, none will have deep and enduring results on character, whether in the individual or the community, into which doctrine does not largely enter. But be careful as to the manner in which you present it. Do not forget the difference between the professor of theology and the preacher. It is the task of the former to present doctrine, especially in its logical relations, as parts of a great system of truth; it will be yours to present it in those which are vital rather than logical, in its relations to the character of God, to the work of the Redeemer, to the need of man, the need which grows out of the sin and sorrow of life. The people will have some reason to complain if this distinction is not observed.

Then aim at depth in your apprehension and statement of the doctrines of the gospel—the depth, I mean, which comes from devout insight into the character of God and from reflective thought on the nature and the fallen state of man. Surface work is never satisfactory, here least of all. Read thoughtfully Bunyan, Archer Butler, Vinet, Liddon, McLaren, Dr. Whyte, and you will observe how truths which superficially viewed are apt to appear improbable, unreal, become at once rational and real, attain new significance, exhibit wonderful self-verifying power when they are set as they are, by these preachers in their deeper relations. After all, is our shallow, superficial work in the pulpit not responsible for a part of the unbelief of the day.

At the centre of your doctrine, let there be the living Christ. It is one of the gratifying features of the age, that the personal Saviour is coming into greater prominence in the pulpit, as in general religious literature. It is not necessary indeed to endorse all that is said on this point. One may be permitted to see a good deal of exaggeration in the talk about the rediscovery of the personal Christ as one of the achievements of the latter half of the century. But it is undeniable that a degree of attention is now being given to the person of the Saviour which it has not always received from the preachers of His gospel. In this there is nothing but a gain. But here again, it must be added, much depends, everything indeed, on what Christ is preached. The temptation is strong to preach a merely human, even if also an absolutely sinless Christ, an infallible teacher, a perfect example, but not an expiation for sin. The temptation indeed is rather to ignore this last than to

expressly deny it. Do not yield to it for a moment. Such a Christ will not draw all men unto Him, will not meet the deepest need of those who are drawn. A modern writer of high repute has said that the peculiarity of Christianity is that it is a priestless religion. In one sense, in the sense of providing for an order of priests, this is at once true and important; in another sense, it is not only true, it is the very opposite of true. Christ is Himself a priest, the priest of His people, and His priestly office is at the very heart of His saving work. It cannot be concealed or kept back in any fair presentation of His person, rather it must be lifted into prominence, as it is in all apostolic preaching and writing. In substantial agreement with the statement, if not in these exact terms, you must keep saying, Him "hath God set forth to be a propitiation through faith in His blood."

Nor is there any danger that in preaching Christ in His divine as in His human perfections, Christ as the atoning sacrifice as well as the teacher and the example, Christ on the throne as on the sea-shore, by the way-side, and on the cross, that your preaching will become unpractical, lose hold of life; at least, there is no necessity that it should do so. One who had fought his way out of Unitarian views has said with equal truth and beauty, "The loftier the exaltation we ascribe to the Saviour in His divineness, the more intimately always we find Him related to the sympathies of our humanity. It is they that most elevate Him in honor, who find Him nearest to the affections and most efficient as a helper to familiar duties."

Once more, and in a single word, preach Christ's truth in Christ's Spirit; His spirit of righteous severity with sin, of tender compassionate love for the sinful. It is the man behind it, you have been told, which makes the sermon, and the man will often come out even more in the spirit and tone of the discourse than in its verbal contents. Is it the gospel after all, which is preached, when the spirit in which it is spoken is either indifferent or harsh. And if you have occasion, as you will have, to denounce sin, to warn of wrath, to remind men of "the worm that dieth not, and the fire that is not quenched," make sure that this is done in the tenderest mood of which your nature, under the influence of God's Spirit, is susceptible.

And now, gentlemen, in the name of your teachers in arts and in theology, we bid you farewell as students of this college. Some of you have received your whole academic education within these walls, others have come to us more recently. Most of you will probably labor in the home field, one if not two will work among the heathen. We shall follow you equally with our interest and cherish the hope that however far behind him in intellectual and spiritual power, you will exercise your ministry in His spirit who said, "We preach not ourselves but Christ Jesus as Lord and ourselves as servants for Jesus' sake."

The following have subscribed to the Knox College Jubilee Fund, since last report:

Rev. D. M. Ramsay . . . . .	\$100 00
" Dr. Reid . . . . .	50 00
" C. A. Webster, M.D., Haifa . . . . .	5 00
" Geo. Logie . . . . .	10 00
Alex. McMurchie, Clinton . . . . .	25 00
Jno. Goldie, Galt . . . . .	100 00
Robert Turnbull, Galt . . . . .	50 00
Rev. J. Hastie, Cornwall . . . . .	10 00
Wm. Coltart, Chatham . . . . .	10 00
Congregation of Keene . . . . .	28 00
Rev. J. B. Hamilton, Flamboro . . . . .	100 00
" D. McKenzie, Orangeville . . . . .	50 00
" Dr. J. M. Gibson, London, Eng. . . . .	50 00
A. Telfer, Esq., Toronto . . . . .	25 00

Graduates, remember the Jubilee Fund.

COMMUNION WINES.

A very fine exhibit of Wines was made at the Industrial Exhibition, by J. S. Hamilton & Co., of Brantford and Pelee Island, two of which interest the ministry and church officials, viz., their unfermented grape juice and their registered brand of Canadian Wine "St. Augustine." Both of these brands are largely supplied to churches in Canada and are highly recommended for quality and purity. Their St. Augustine brand is used in the West Indies and Great Britain for Communion purposes.

COAL REDUCED.

We would call the attention of consumers to Wm. McGill & Coy's advertisement of this day. They have decided to sell the best quality of Hard Coal, all sizes, Stove, Nut and Egg, at \$5.00 per ton delivered, and Pea Coal or No. 2 Nut, at \$4.00 per ton for cash and present delivery.

Christian Endeavor.

HOW BODIES AFFECT SOULS.—A TEMPERANCE TOPIC.

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

Sept. 23.—Dan. 1: 8-17.

This is a very important subject for young people, but it is one which has hitherto received too little consideration. It will doubtless receive more attention now, because a very admirable text-book on temperance and physiology has recently been prepared and it has been given its proper place in the course of studies pursued in our public schools. It was not without reason that the Romans so often quoted the motto, "Mens sana in corpore sano,"—a sound mind in a sound body. Had more attention been given to that motto by the Romans themselves it is possible that the fall of Rome might have been delayed for centuries.

There is a very close connection between the body and the soul. The late Rev. Dr. Alexander was once asked if he always enjoyed the full assurance of faith. He replied, "Yes, generally, except when the east wind is blowing." The Bible very distinctly recognizes the truth that the body and soul are closely connected and that they act and react upon each other. If we look upon the hygienic laws which were given to the Jews, we shall find that they were very minute—some indeed might regard them as finical, but they were given for a wise and holy purpose. The Jews were taught that the body was the tabernacle of the soul, and that both should be kept clean and pure. It is a well known fact that those Jews, who, to-day, respect those laws, live longer and enjoy better health than others who disregard them. Daniel was a typical Jew so far as the observance of hygienic laws was concerned, and although he ran a great risk when he asked for the privilege of observing those laws, the results showed the wisdom of his conduct. He was a stronger young man physically, and he made greater progress in his studies than his fellow students in the Babylonian College.

All modern educationists recognize the fact that if those who are under their charge would make satisfactory progress in their studies, the condition of the body must not be overlooked. In those colleges where attention is given to athletic exercises, those who are in training are put upon the simplest and most temperate diet, and are required to abstain from all intoxicating liquors. Only thus can health, strength and endurance be developed. Of the twenty-five picked men who started in 1884 with Greely to discover the North Pole, only six survived and it was found afterwards that every one of the survivors was a man of the strictest and most temperate habits. These facts appeal just as strongly to the young Christian worker as they do to the student or explorer. They tell us in the most unmistakable terms that it is a blunder to suppose that the body must be supported by stimulants. If one would attain to the highest development as a Christian worker his life must be temperate. Other things being equal the man of strong physique will do more work and do it in a more happy, cheerful and acceptable manner than will the one who is suffering from nervous exhaustion.

It is very true that some men of a delicate constitution, such, for example, as McCheyne, John Macintosh and Robert Hall, may accomplish a great work for God and for humanity, but would it be fair to draw the conclusion that one should pay little attention to the body? It would be still in place to ask the question, "Might these men not have done more had they been possessed of a more robust constitution?"

Some have supposed that Paul was a weak man physically. Whether that supposition be correct or not we know that he endeavored to preserve his bodily health. When lying in the dungeon at Rome he knew that his earthly race was almost run, and yet he asked Timothy to bring with him the cloak which had been left behind at Troas. He felt that though he had only a short time to live, he should not neglect the body which he looked upon as the workmanship of God. Was it not he who taught that the body is the temple of the Holy Spirit, that that temple is sacred, and that, if any man would destroy that temple he would God destroy?

## Pastor and People.

### "THE COMPLAINER."

[This hymn is one hundred years old.]

I set myself against the Lord,  
Despised his Spirit and his Word,  
And wish to take his place;  
It vexed me so that I must die,  
And perish, too, eternally,  
Or else be saved by grace.

Of every preacher I'd complain,  
One spoke through pride, and one for gain,  
Another's learning's small;  
One spoke too fast and one too slow,  
One prayed too loud and one too low,  
Another had no call.

Some walk too straight to make a show,  
While others far too crooked go,  
And both of these I scorn;  
Some odd fantastic motions make,  
Some stoop too low, some stand too straight,  
No one is faultless born.

I thought they'd better stay at home,  
Than to exhort where'er they come,  
And tell us of their joys;  
I thought, better keep their garden free  
From weeds, than to examine me,  
And vex me with their noise.

Kindred and neighbors too are bad,  
And no true friends are to be had,  
My rulers are too vile:  
At length kind Heaven gave me to see  
The fault did mostly lie in me,  
And bad done all the while.

Now I can hear a child proclaim  
The joyful news, and praise the name  
Of Jesus Christ my King;  
I know no sect—the saints are one,  
With my complaints I now have done,  
And God's free grace I sing.  
—New York Christian Advocate.

### THE LORD'S PRAYER.

In the Lord's Prayer we have assurance of all blessing and all good. It is the golden key to all the treasures of infinite love, which the children of God may use at their pleasure.

The construction of the Lord's Prayer is full of precious suggestion. Of the seven petitions which it contains three may be said to look Godward and four manward. Three is the divine number, in that it represents the Trinity. The first three petitions are closely identified with the Father, the Son and the Holy Spirit. We pray that God's name may be uplifted, Christ's kingdom come, and the Holy Spirit so rule in men's hearts the world over that God's will be man's will and God's way man's way. The last four petitions are peculiarly identified with men. Four is the earthly or human number. There are the four seasons and the four corners of the globe. Three and four makes seven, and the number seven is in the Scripture suggestive of perfection. The combination of the numbers, which respectively suggest the divine and the human, makes perfection. Here we gather the thought that God will not consider his greatest plan fulfilled, his greatest undertaking accomplished, until man is brought into perfect harmony, into holy combination with himself. Heaven and earth are to be united. God and man are to be eternally at one. The Lord's Prayer anticipates this end, and for this it breathes an ardent supplication and fervid petition. Its answer means a regenerated earth and a heaven peopled with holy and happy humanity. Of this we have the first-fruits in Christ. The God-man, the "God incarnate, man divine," is already in heaven, the pledge and assurance of His people's entrance there:

"All the angels wond'ring own  
Tis our nature on the throne,  
Now He loved them, behold,  
Trembles on the harp of gold."

The order in which its petitions are given has its lessons. God's glory should be our first desire. The honor of God's name, the extension of His kingdom, the doing of His will, are more important than the supply of our daily bread. Yet must we be careful not to make this thought prominent to the exclusion of the importance of a supply for our daily need. Does God care for sparrows, and shall the wants of His children be deemed insignificant? His honor and glory are concerned in the supply of our daily wants. God's highest glory and man's highest welfare run parallel. The angelic choir sang over Bethlehem's manger, "Glory to God in the highest, and on earth peace, good will to men." Man's welfare is necessary to

God's glory. God is most glorified as He blesses men, and man is best blessed when he seeks God's glory.

What so necessary to man, what so happy for him, as to be able to say to almighty power, unerring wisdom, and infinite love, "Father"? Orphaned by sin, outcast by sin, enslaved by sin, man needs God's fatherhood. Conscious of deep transgression, the penitent heart exclaims: "I will arise and go to my Father, and will say unto Him, Father, I have sinned!" That is the comfort of the sin-convicted. The relationship broken by man's sin is restored as the soul becomes penitent and returns and confesses. When God's name is universally hallowed, and God's kingdom has fully come, and God's will is done the world over, man's millennium will have dawned, paradise will have been restored.

On the other hand, God is glorified as we are supplied with our daily bread in the forgiveness of our sins; as we are led away from temptation and for His name's sake guided into paths of righteousness; as we are delivered from evil. God's name is Jehovah-Jireh ("the Lord will provide"). That name is honored by the daily provision for our daily need. Christ died for our sins that He might deliver us from evil, and His unexcelled, His unparalleled, His saving name, Jesus, which is the summing up of the divine name and the divine nature, is hallowed, or exalted, as we are so delivered. There is no petition in the Lord's Prayer that is not based on a promise, and the fulfilment of promise is evermore exalting to the grace and the glory, the name and the honor of our Father in heaven.

There is a sense in which each petition is the equal of the other, and each is amplified by the remaining six. The hallowing of God's name is the deliverance of God's people from evil. The kingdom is extended as they, the erring, are forgiven their debts. The will of God is performed for them as they are thus forgiven, while as they forgive their debtors that same will of God is performed by them.

Sharp, incisive, varied as the seven petitions of the prayer are, each is blended with the other, as the three primary and four secondary colors, seven in all, make the rainbow. The prayer in detail, and as a whole, contemplates the divine glory and man's well-being.—New York Observer.

### CHRIST THE SOUL'S WELL-SPRING.

The supreme gift which Jesus Christ gives to every longing, thirsty soul is himself. From himself proceeds not only instruction and sympathy, but redeeming grace and recovering power; and from the inexhaustible depths of his own being as the Son of God, a whole universe of thirsty hearts may draw refreshment. "The water that I give you shall be in you a well of water springing up into everlasting life." He offers himself to us and says: Drink me, take me into your souls, and every want shall be satisfied.

What a hungry and thirsty crowd fills all the thoroughfares of human life! All the attractive fountains which Mammon or Sensual Pleasure advertise with loud invitations, "Come unto me and drink!" All these prove to be but broken cisterns that hold no water. In every human soul is a longing that refuses to be satisfied; and this thirst becomes the more importunate the more that it is trifled with. My soul recognizes sin and guilt, and in moments of compunction cries out: "Who can deliver me from this body of death?" My strength to resist temptation has often proved to be a mere spider's web. My sources of happiness are just as liable to be dried up as is yonder little brook which is at the mercy of every summer drought. Death has already shattered more than one beautiful pitcher; and there are within me certain desires and demands that no human being or worldly possession can satisfy. My soul thirsts for something which the living Jesus alone can give. And when He opens up a well-spring within me, pure thoughts begin to flow out, and conscience becomes

clean, and my affections are sweetened, and peace flows like a river. Christ Himself is in my soul!

This fountain never dries and never freezes. We should have dried up and died out long, long ago, if Jesus Christ had not kept His stream of grace running in the deep secret places of the soul.

Water is the simplest of all elements, and drinking is the simplest of all processes. Even the dumb brutes understand where and how to slake their thirst. With equal simplicity doth faith draw in Christ's living words, and living joy, and living power. No infidel can answer this argument—that Jesus Christ is a perfectly satisfying Saviour. His words are always true, His comforts go to the right spot and soothe the heartaches. His love subdues and shames away my selfishness. His cleansing grace is my only purity, and His life in me is my only hope of endless life in heaven.

Fountain of grace, rich, full and free,  
What need I that is not in Thee?  
Full pardon—strength for every day,  
And peace which none can take away.

—Rev. Theodore L. Cuyler, D.D.

### THE KIND OF PREACHING NEEDED

Six days in the week we are face to face with the hard facts and vain theories of the world. We take our daily papers that give us all the news, and more, and our weekly periodicals and monthly magazines in which the topics of the day and the mooted theological questions are discussed—begging your pardon—more ably than most of our pastors can do it. These we can digest at home, or you can aid our digestion by week-night lectures; but they are dry husks at best. When we come to church we want the sweet kernel of the Word of God. We need to stay ourselves on a "Thus saith the Lord." After a six days' comparative fast, we are hungry, whether we are conscious of it or not, and a re-hash of men's opinions does not "touch the spot." We want you to do what we have not time to do for ourselves, to "bring out of the store house things new and old," to restore our famished souls. We want help in settling every-day questions of right and wrong, practical questions of our duty to God, to man, to ourselves—Christianity applied. We want to be calmed and refreshed and strengthened by fresh glimpses of God. "Milk" or "meat"—whichever each one requires, your store-house should contain both. But let it always be food, something that will satisfy, so that we shall not go away from the feast you have prepared more hungry than we came. And it would be well if there should go with it the suggestion of such unbounding reserve stores that we shall not only be filled to-day, but be assured that there is a supply for all the to-morrows. If you will but give to us of that which feeds your own souls in their varying conditions and experiences, you surely will not go amiss.—Deacon Pugh, in the Advocate.

### A REMARKABLE CONVERSION.

One of the most useful men in England to-day is Mr. F. N. Charrington, son of the great brewer of the same name. Mr. Charrington thus tells of his conversion:—"I was barely twenty-one years of age, and spending a holiday abroad in the South of France, when I met the son of Rev. Marcus Rainford, a well known English clergyman. The result was that I began to look at things in a wholly different light, and upon returning to London took an active interest in the condition of the people in the slums." One day, outside a public-house, he saw a woman asking her drunken husband for money to buy some bread for the children. The husband replied by knocking her down. "The next moment," proceeded Mr. Charrington, "I happened to glance up at the top of the public-house, and there I saw my own name in very large letters 'Charrington, Head, & Co.' I said to myself, 'If this is the sort of thing for which I am responsible, if it is my money and my influence that cause this crime and suffering I will never have anything more to do with the trade.'

And from that hour I never entered the brewery again." Mr. Charrington at once told his father that he could not see his way to succeed him, and that there was nothing for him but to resign his prospects. "I was then nearly 21 years of age. I am now 44. My younger brother stepped into my place, and is to-day a millionaire; but I should like to add that my father, when on his death-bed, said to me, 'You are right, Fred; you have taken the proper course;' and he left me in his will enough to live upon without adopting a profession. That enabled me to devote myself, as I have done, to voluntary work amongst the poor."

### THE PSALMS AND THE LOVE OF NATURE

The careful study of the Psalms will promote the development of some parts of piety which are apt to be neglected. Among these is the religious contemplation of nature. Spiritual as the Psalms are—and they are intensely spiritual—their spirituality is not solely associated, as perhaps it is in some minds, with gathered congregations and crowded meetings. They do not smell, as do some of the productions with which our spirituality is stimulated, of the midnight oil and the musty study.

They were written by men who lived in the open air. David sang some of them to his harp in the fields of Bethlehem, when the flocks were resting at noon; others of them rushed through his stormy heart, when he was in flight from Saul like a partridge, upon the mountains of Judah. They are full of sunshine and breezy fresh air, and all the sights and sounds of the country. One is a description of the royal course through the heavens of the sun by day, another is a soliloquy beneath the starry heavens at night. One of great sublimity is a word-picture of the successive phases of a thunderstorm, and there are several which may be panoramic scene-paintings of the whole field of nature. Besides those thus expressly devoted to the description of nature, there are scattered all over the book glimpses of scenery and sketches of natural objects which show how deeply the Psalmist had drunk at the well of pleasure supplied in the scenery of their native land.—Rev. James Stalker, D.D.

### A ROMANIST ON THE CRUELITIES OF THE INQUISITION.

The following, which appears in a letter to the *Rock*, is from an address recently delivered by Mr. T. B. Walker, at the Roman Catholic University of Washington to the young priests in training there:—"This is no time to be thinking of the elegance of the vestments you are to wear, the respect you will inspire, the salaries you are likely to receive, or the promotion to higher ecclesiastical dignities you are likely to earn. The time has come when Christianity, to prevail, must be real. History has not pages enough to record the absurdities committed by Christian priests and princes. This is God's lesson to us. It is outlined in the history of every individual of His Church, from the savagery of St. Peter, pulling his sword to chop off the servant's ear, down to the cruel shooting of Hugo Bassi. Why do Catholic writers seek to cover up the horrors of St. Bartholomew, the cruelties of an Inquisition which burnt the flesh of human beings made in God's likeness, or the self-sufficient wisdom which refused to recognize the truths discovered by Galileo? Even to-day, in New York, you wait in vain before the Catholic altars for sermons commensurate with the subject, against corrupt city rule and the evils of unlimited drinking saloons, although they are Catholics who are chiefly responsible for the existence of both these evils. Our so-called social system is to-day a travesty upon the Gospel."

Our bravest and best lessons are not learned through success, but through misadventure.—Alcott.

The shortest way to arrive at glory should be to do that for conscience which we do for glory.—Montaigne.

**Missionary World.**

**DISTRIBUTION OF GOSPELS TO CHINESE GRADUATES.**

A typical instance of the way in which Christian missions in China take advantage of the great gatherings of students for the triennial provincial examinations occurred not long ago at Wuchang, the capital of the province of Hu-peh, a city of 1,000,000 inhabitants, on the Yang-tse, just opposite Hankow, where Dr. Griffith John has been so long at work. At the Wuchang triennial examinations 12,000 graduates compete for 60 posts in the Imperial service! They are shut up, each in his little cell, in the immense examination hall, at three separate times, for 40 hours in all, during which period of imprisonment they have to answer questions set in the Chinese classics, and to write essays and poems on prescribed subjects. The Chinese have long been themselves in the way of presenting the students at these examinations with any book for which a large circulation is sought; and missionaries soon learned to avail themselves of the opportunities so afforded for a wide distribution of Christian literature. The missionaries cannot themselves give away the books to the students. If they were to do so it would create an inexpedient crowd and obstruction. They ask the native Christians to volunteer for the work—a work not infrequently involving peril. On this occasion there were grave possibilities of ill-feeling, as the recent murder of the two young Swedish missionaries at Sung-pu was in every body's mind. "It speaks well," writes Mr. Archibald, of the Scottish Bible Society, under whose superintendence the distribution at Wuchang was carried out, "it speaks well for the vigour of native Christianity that there is no lack of volunteers for a task which always involves standing about all night long, and till the middle of the following day, no matter what the weather may be, distributing tracts to the leading men of their country, not a few of whom despise them heartily for so doing. Eight men were required for each of the three gates of the Hall, but when the time arrived the full number of volunteers was there—members of the London, Wesleyan, and Swedish Missions—who were prepared to face all the risks, contempt, and hardship involved, without fee or reward. No pay is ever given for such work. It is done freely, and the men would feel hurt if cash were mentioned in connection with it—a testimony to the genuineness of Chinese Christianity. A little after sundown the great doors opened, and the first lot of students came crowding out. These were men who had lost all hope of success, and lazy men making their escape at the first chance. The doors were shut again till midnight, when a further detachment was set free. So it went on, opening and shutting, till breakfast time, when the doors were finally left open, and the students kept coming out all day. They were of all ages, it being no unusual thing to have grandfather, father, and son competing together. The officials and soldiers not only offered no obstruction, but showed themselves anxious to assist in every way; and the students received the packets with manifest pleasure. The congratulatory characters printed on them pleased immensely. (Each packet, containing a Gospel and two or three tracts, had a red band round it, bearing in large characters: "Respectfully presented, with congratulations, to the Wranglers.") Only ten declined to receive a packet, and only two swell Manchus from Kingchoufu tore them in pieces. This was a vast improvement on all previous experiences at Wuchang. These Christian books, now on their way to all parts of the province, will be read and talked about everywhere."

One of the many letters received at the Freedmen's Rooms contains the following encouraging news from a school in South Carolina:

"Perhaps you would enjoy reading a contrast. About nine years ago we began school in a little shop on the roadside. We had neither fire-place nor stove in it during the first year, but the next we were enabled to

purchase a little second-hand cooking stove to heat up the shop. The first morning after the stove was put up as I entered the door one of the patrons met me and said, "I made a fire in the stove but it wont burn." I looked to see what was the matter, and to my surprise he had kindled a fire in the oven part of the stove. We found these people grossly ignorant. Our girls wore their hair wrapped up in white strings. Their general appearance was fantastic. We left the shop six years ago and are now worshipping in a neat little church and teaching in a fairly good school house—all our own property of the Presbyterian church. Our scholars generally present a neat appearance and seem striving to elevate themselves and those around them. Five of our girls are at Brainerd Institute, one at Aiken High School, and one at Scotia Seminary. One of our former pupils is at Howard University studying medicine—all members of the Presbyterian Church. Two other girls from this school, members of the M. E. Church, are one at Clafin and the other at Allen University. Several of our students will be prepared to go to a higher institution of learning next fall. One of the girls who is in the advanced class keeps up and makes good recitations though she has not all of the necessary books; neither a lamp to study by. She came early and studied with the other girls. Her mother has taken her from school to work now. She has a father but he is not thrifty. Our students are for temperance; and I believe they will, when grown, vote against King Alcohol. Four of our girls (former pupils) are married and have neat little homes. Two married girls died, one last year and one the year before. They died Christians. The missionary societies are doing a great deal for our students toward refining their taste in neat attire. Our little ones especially seem to have great faith in the inexhaustible supply of the missionary barrel; for when they think of their wants they just come and ask teacher for a cloak, jacket, hat, socks, etc., with an air of perfect confidence as to their receiving them. The little ones are anxious to learn too. We have one little boy who entered school for the first time in December. He is nine years old and began in the alphabet. Now he is in the second reader and writes well enough for one to read it."—*Pittsburg Messenger.*

Mr. W. G. Shellebeare was serving, a few years ago, as a captain of the Royal Engineers at Singapore. Yielding to a conviction that he ought to devote his life to missionary work among the Malays, he resigned his commission, went to London, and labored in the West London Mission, while picking up a practical knowledge of printing. In due time he returned to the Straits, and has recently been ordained.

The following are mentioned as some of the hardships of the Home Missionary in the far West; Lack of companionship and ministerial association; inability to attend annual meetings; lack of literary helps, and of higher educational advantages for his children; lack of public sentiment in favor of Christianity.

From Mandalay Dr. G. E. Morrison has sent an interesting account of his 1,000 mile walk from Chungking to Bhamo. So much pleasure did he derive from it he was sorry when it was over. Although the people in many towns swarmed to see the "foreign devil" he was unharmed, never needing to carry arms.

A change of missionary methods in Burmah is absolutely necessary, writes Rev. A. Bunker. We must emphasize the training of a native instrumentality. Hereafter the missionary will not be merely an evangelist, but a trainer of evangelists.

The Calcutta Bible Society, at its 81st annual gathering reported an increase in issues and sales over the previous year. The burden of distribution has been transferred from specially employed colporteurs to the Missionary Societies.

Said a business man recently in a devotional meeting—"I am thoroughly devoted to business. I love it. And I love it, not because of what I may accumulate, but that I may use what I acquire for the service of Christ."

In the new Scotch Mission Church, soon to be erected in Aden, Arabia, there will be a memorial stone commemorating the labours of that noble and gifted young missionary, Ion Keith Falconer.

In July, 1893, at Dillon's Bay, Erromanga, Narie Tangkou, the eldest son of the murderer of John Williams was baptized in the presence of 700 people, and took his place at the Communion table.

The sorest trial of missionary life, says Rev. F. G. Coan, of Persia, is the necessity of refusing help to the needy and suffering because the church at home is not doing her part.

**PULPIT, PRESS AND PLATFORM.**

**Ram's Horn:** Don't conclude that you have no religion because you are being tried and tempted. If you were not a child of God the devil would not trouble you.

**United Presbyterian:** Are you beginning to discover that your pastor is, after all, not a perfect man? Then you begin to realize how much he needs your sympathy and forbearance, and prayers and help.

**Young Men's Era:** If God is to solve our problems for us we must give Him our constant attention. The trouble is, we want to put our slates in his hands and run off and play while He works our sums for us.

**Rev. W. T. Herridge, B.D.:** Our main concern should therefore be not for the duration but for the character of our earthly pilgrimage. The longest life unwisely spent may be an unproductive one, and the shortest life dedicated to noble and unselfish purposes a source of permanent blessing to the world. The most stalwart leaders of the church cannot be with us always by reason of death. It is only through a succession of faithful souls stepping into the breaches continually made in God's army, that the church can maintain the perennial vigor of Him who, amid all the changes of our mortal being, is the same yesterday and to-day and forever.

**Kingston Whig:** The men who decline to take any part (in public affairs) for fear of contamination are the ones who prate and deplore the state of society, who whine about the lack of nobleness in the national life and who generally declare that money and whiskey are forever on the top. And it will be so if the sanctified pessimists fail to discharge constantly, with fidelity and due responsibility, the duties of good citizenship. If they acted as conscience inspired, if they were not fearful of hard knocks, there would be quite a change in affairs and instead of whining and bemoaning the condition of things the moral, virtuous and religious part of the population would be in control and discharging actively and efficiently the parts required of them in national affairs.

**Homiletic Review:** The true measure of a sermon's length is neither the patience of the preacher nor that of the hearer. Many a preacher has exhausted his hearers in trying to exhaust his subject. Some sermons are long that last twenty minutes, some short that last three-quarters of an hour or an hour. Every sermon should be timed not by the clock but by the continuance of the sympathetic relation between the occupants of the pulpit and the average occupant of the pew. When the speaker has lost his retention of the hearers' attention further detention is a crime, a violation of the right of *habeas corpus*. Restiveness in the pews should be construed as a signal for rest in the pulpit. The time to apply the brake is not when the steam is giving out in the engine, but a little while before the passengers have reached the place where they want to get out of the cars. They are righteously indignant if carried beyond their desired station.

**W. Morley Punshon, D.D.:** Hope is a marvellous inspiration, which every heart confesses in some season of extremest peril; it can put nerve into the languid, and fleetness into the feet of exhaustion. Let the slim and feathery palm-grove be dimly descried, though ever so remotely, and the caravan will on, spite of the fatigue of the traveller and the simoom's blinding, to where, by the fringing rootlets, the desert waters flow; let there glimmer one star through the murky waste of night, and though the spars be shattered, and the sails be riven, and the hurricane howls for its prey, the brave sailor will be lashed to the helm, and see already, through the tempest's breaking, calm waters and a spotless sky. Oh! who is there, however hapless his lot or forlorn his surroundings, who is beyond the influence of this choicest of earth's comforts; this faithful friend which survives the flight of riches, and the wreck of reputation, and the break of health, and even the loss of dear and cherished friends?

**Teacher and Scholar.**

July 1st—} **REVIEW.**  
Sept. 30th. }

ABBREVIATIONS.—T., title of lesson. G.T., golden text. Time. P.P., persons or places. Pp., points.

July 11st.—Lk. ii. 1-16. T., The birth of Christ.

G.T., Unto you is born this day, etc. Time, The last of December, B.C., 5. P.P., Cæsar Augustus, Joseph, Mary: Nazareth, Bethlehem.

Pp. (1) Lowliness of Jesus' birth. (2) Appearance of Angels. (3) Their song.

July 8th.—Lk. ii. 25-38.

T., Preservation in the Temple. G.T., A light to light the Gentiles, etc. Time, Early in Feb., B.C., 4. P.P., Simeon, Joseph and Mary, Anna: Jerusalem.

Pp. (1) Title of Christ, consolation of Israel. (2) Aged Christians. (3) A babe blessed.

July 10th.—Mt. ii. 1-12.

T., Visit of the Wise Men. G.T., They saw the young child with Mary his mother, etc. Time, Feb., B.C., 4. P.P., Herod, Wise Men: Jerusalem, Bethlehem.

Pp. (1) Jesus a King. (2) Trouble and gladness caused by His birth. (3) Gifts presented to Jesus.

July 22nd.—Mt. ii. 13-23.

T., Flight into Egypt. G.T., The Lord shall preserve, etc. Time, Feb., B.C., 4. P.P., Herod, Joseph, Archelaus: Egypt, Nazareth.

Pp. (1) The Life of Jesus in danger. (2) God can defeat the designs of wicked men. (3) The slaughter of the innocents. (4) Called a Nazarene.

July 29th.—Lk. ii. 40-52.

T., The youth of Jesus. G.T., And Jesus increased, etc. Time, April, A.D., 9. P.P., Joseph and Mary, Doctors: Jerusalem, Nazareth.

Pp. (1) Jesus at twelve filled with wisdom. (2) His first passover. (3) About His Father's business. (4) A model at home.

August 5th.—Mark i. 1-11.

T., The baptism of Jesus. G.T., Thou art My beloved Son, etc. Time, Probably Jan., A.D., 27. P.P., John the Baptist, Jesus: Jerusalem, the Jordan, Nazareth.

Pp. (1) Preparing the way for Jesus. (2) How? (3) The baptism of Jesus.

August 12th.—Matt. iv. 1-11.

T., Temptation of Jesus. G.T., In all points tempted, etc. Time, Probably Jan., A.D., 27. P.P., Satan, Jesus: the desert.

Pp. (1) The first temptation, the second, the third. (2) How Jesus overcame temptation.

August 19th.—John i. 35-49.

T., First disciples of Jesus. G.T., We have found the Messiah, etc. Time, February, A.D., 27. P.P., John, Jesus, Andrew, Simon Peter, Philip, Nathanael; Bethsaida.

Pp. (1) Jesus the Lamb of God. (2) His first disciples. (3) Jesus the Messiah. (4) Character and confession of Nathanael.

August 26th.—John ii. 1-11.

T., First miracle of Jesus. G.T., This beginning of miracles, etc. Time, February or March 27. P.P., The mother of Jesus, servants, Jesus and disciples: Cana of Galilee.

Pp. (1) Jesus at a marriage. (2) No wine. (3) The first miracle, manifests His glory.

September 2nd.—John ii. 13-25.

T., Jesus cleansing the Temple. G.T., Make not My Father's house, etc. Time, April, A.D., 27. P.P., Traders, money-changers: Jerusalem.

Pp. (1) Desecration of God's House. (2) Jesus a reformer. (3) Works many miracles and many believe.

September 9th.—John iii. 1-16.

T., Jesus and Nicodemus. G.T., God so loved the world, etc. Time, April, A.D., 27. P.P., Jesus, Nicodemus: Jerusalem.

Pp. (1) A man of high position anxious for instruction. (2) The teaching of Jesus, what it was about. (3) The uplifted Son of Man. (4) The love of God.

September 16th.—John iv. 9-26.

T., Jesus at Jacob's well. G.T., Whosoever drinketh of the water, etc. Time, December, A.D., 27. P.P., Jesus, the woman of Samaria, Jacob's well.

Pp. (1) The living water. (2) Water of Jacob's well, the difference between them. (3) Jesus reaching the woman's conscience. (4) Spiritual worship. (5) Reveals Himself to the woman as the Messiah.

September 23rd.—Daniel i. 8-20.

T., Daniel's abstinence. G.T., Daniel purposed in his heart, etc. Time, B.C., 605-3. P.P., Daniel and three friends, Ashpenaz, the king of Babylon. Pp. (1) Daniel's firm resolve. (2) Daniel a favorite. (3) His reasonableness. (4) The progress in learning of Daniel and his friends.



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## The Canada Presbyterian.

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, SEPTEMBER 19TH, 1894.

THE efforts that are made at agricultural shows to amuse the people suggest the question, Are Canadians becoming frivolous?

THE good citizenship and the blackguardism of New York city, are preparing to take each other by the throat in the municipal elections. It looks as though the good citizenship might win this time.

TIMES are much harder in the United States than in Canada; but the Women's Missionary Society of the Presbyterian church over there has raised \$22,258 more during the last three months than for the corresponding three months of last year.

THE *Herald and Presbyter* heard of a minister who, when asked at a higher life camp-meeting whether he "had got holiness," replied, "None to speak of." That minister was right. The more holiness a man has the less he wants to speak about it. Humility is one of the undoubted fruits of the Spirit.

TIMES may be hard and collections certainly are slow, as most business men know to their cost; but nobody would have thought so at the Industrial Fair on Farmer's day or, for that matter, on any other day. A better dressed or more well-to-do looking crowd could not be gathered in any part of the world.

WHEAT is low in price as the Knox jubilee comes round and some may consider that a reason why they should not help to pay off the debt that has been on the college for many years. The men who founded the institution half a century ago got no money at all for wheat. They had to take their pay in store goods.

IF our Methodist friends are not careful they may lengthen the term of the itinerancy beyond the average time of the so-called permanent pastorate. If they make the term five years, then undoubtedly a Methodist minister who stays his full term has a longer pastorate than the average pastor whose position is supposed to be permanent.

EVERYBODY admits that Knox College has done valuable service for the church and for the cause of Christ, during the last fifty years. Everybody admits that the mortgage debt should be paid and the interest saved. But unfortunately the things that everybody admits should be done, are often just the things that are not done. Universal admission is often more dangerous than opposition. If some prominent man would make a savage attack on Knox College, the money to pay the mortgage would probably come in during the next ten days.

THE young pastor often gets peculiar surprises in his first congregation. During his college course he has been drilled in answering the arguments of all the heretics that have flourished since the first century. He has been put on his guard against heterodoxy in all its forms. He has been shown how to use his weapons against infidelity. He has "many a time and oft" been warned against Romish error. But the young man is perhaps not six months in the pastorate until he finds that nine-tenths of his hindrances come from professing Christians who ought to be his helpers. The professors did not tell him anything about that, and he is surprised.

THE one sure thing about a trial for heresy is the howl raised about persecution the moment the trial begins. People who care nothing for the church and just as little for the truth never fail to denounce a church for calling to account professors or pastors who may have walked clean across the standards they solemnly vowed to maintain and defend. And yet some of these people think it is quite right to turn an elector out of a Patron or P. P. A. lodge for not voting as the lodge directed. The church should allow its standards to be trampled in the mire; but the P. P. A. must have its most tyrannical laws respected. And that, too, towards the close of the nineteenth century of the Christian era!

## THE ITINERANCY IN THE METHODIST CHURCH.

THE discussions and debates of the Methodist Quadrennial Conference now in session deserve, and will well repay the interest and careful attention of the ministers and intelligent members of our church. If we may be allowed to use such language in regard to religious work, we may say that Methodism is the closest competitor the Presbyterian Church meets with in the Dominion, as it is also our closest ally. Every movement it makes has therefore special interest to us.

The question of prolonging the itinerancy gave rise, we are told, to one of the most exciting sessions of the committee appointed to deal with that subject. The proposal was to extend the pastoral term from three to five years. A compromise to four years was proposed, and after long debate this was carried by a majority of one. It is scarcely likely that this will be carried in the conference, but the proposal to change and the tenacity with which the itinerancy and even the short term of it are adhered to by the Methodist church, suggest two considerations of practical interest to our church. The first is that they have found it to work well, and the second that many feel some modification looking to an extension of the term to be desirable. This is what we believe in, and what we have no doubt whatever a very great number in our own church hold.

It is impossible to read the statistics which have been presented to the conference without seeing that Methodism is making rapid advances within the Dominion so far as numbers are concerned. While no doubt this is due to many causes, we hold also, and the firmness with which the itinerant system is adhered to, and the strong opposition to even a slight modification of it justify us in holding that it is a general opinion in the body that itinerancy works well, and from its importance as a feature in their system, contributes in no small degree to its success. It is true that the fact of change being proposed indicates that so short a term has disadvantages, yet no one appears to think them so great as to ask for more than a short prolongation of the term, and it does not seem that there is a wish on the part of any that the office of pastor in any one place be made permanent. No one, on the other hand, will contend that the theory or the practice of a permanent pastorate in one place has all the advantages without any drawbacks. The readiness with which changes are made by ministers, the steps taken not seldom by congregations to obtain a change, and the feeling of relief experienced often by both when a change has been made settle that. Many ministers even under our system practically itinerate, and, judging by the number of letters with which Moderators of the session of any likely vacancy are deluged, making application for a "hearing," many more would be glad to practice it if only the opportunity were given. The best method we believe will be found in a modification in the theoretically permanent pastorate of our own system of polity and of the now too short pastorate of the Methodist sys-

tem. As there is nothing in the Presbyterian system necessitating permanency, nor any law in scripture upon the matter, the question resolves itself simply into one of Christian expediency.

This subject has to be looked at from the point of view of the majority of the people, as well as, or even more than from that of the minister. In this light the judgment of an intelligent secular press may often be of great value as reflecting the mind of the people. Our contemporary the *Globe* deals with this matter in one of its late issues in a manner which we regard as so sound and judicious, and which reflects also so truly, we believe, the judgment of the mass of our people that we quote it with pleasure. It says:

"The disadvantage of permanency is obvious. The minister may have been an unfortunate choice in the first place, or he may suffer such a decline in intellect and vigor that his usefulness may be seriously impaired or may depart altogether. Of course there are varying degrees of what constitutes usefulness, and the judgment of the congregation may be altogether wrong. It may be seeking after qualities in a minister which are not of the essence of religion at all; showy eloquence, social qualities or gifts of various kinds calculated to gratify what may be called congregational pride. Or the fault of the preacher may be that he has preached too faithfully against some besetting sin of his hearers. There are people who would exchange the ideal clergyman of Goldsmith's 'Deserted Village' for a showy young man whose preaching would attract more widespread notice. From the point of view of preaching only, the system of frequent changes would appear to be the better one. The minister is not so easily 'preached out'; the ideas which are familiar to one congregation may be new to another. But when we come to look at the minister in his office as the friend, counsellor and comforter of his people, there are disadvantages in severing the tie too frequently, and compelling him to relinquish the work he has begun and to break new ground. The five years' term seems to afford a reasonable compromise between the two systems."

## AS OTHERS SEE US.

AN American who has lately been on a visit to Toronto from one of the Southern States, has given his impressions respecting several things which he saw and heard while here, in a letter to the *Christian Observer*, printed at Louisville, Kentucky, of which the Rev. Dr. Beattie is an associate editor. We give several extracts in order that we may "see ourselves as others see us." Speaking of Toronto the writer says:

Situated on Ontario, one of the largest, and perhaps the most beautiful of the chain of Great Lakes, there is almost everything in and around it to render it desirable to those of us who dwell inland, and farther south. The temperature rarely reaches higher than 80 degrees in midsummer. With a wealth of shade trees, and the lake breezes, there is little opportunity, at any time, for complaint of a "heated term."

There is, of course, every modern convenience in the way of street cars, electric lights, etc. The cost of living seems to have been reduced to the minimum. It would be hard to find a place where one can get more and better value for the money expended. Everything in the way of fruits and vegetables abounds in the greatest profusion. It is a remarkably clean city, and very quiet and orderly at all times.

There is a decidedly foreign air surrounding everything and everybody. The presence everywhere of the British flag is a constant reminder that here we are under the Queen.

The population is said to be 240,000, and is composed principally of Scotch and English, and their descendants. There is a conspicuous absence of the mixed and mongrel European class of citizens found in almost all of our large American cities. There are hardly any Germans or Italians here, and, comparatively, very few Irish. It is emphatically a Protestant city. There are very few Catholics, and only a handful of Jews.

Our Sabbath keeping particularly struck him and calls forth his warm approbation. He says:

Perhaps the most noticeable characteristic of Toronto—and that which is its crowning glory—is the manner in which the Sabbath is observed. I had recently seen some mention of it in the *Christian Observer*, but was hardly prepared for all that I have seen and heard in regard to the Sabbath, since coming here. On that day, there are no street cars running, no mails delivered, either at the postoffice or otherwise, and no Sunday newspapers. Except at the hours for going to church, almost absolute quiet reigns throughout the city, during the whole day. Rest and calm repose—the silence of the country—settles down and prevails universally.

At the church hours, both morning and evening, however, the streets swarm with men, women, and children, many, if not most of them, with Bibles in their hands. The whole population seems to be going to church. With the Sabbath thus observed and honored, is it to be wondered at that Toronto is prosperous and thriving in every way? "Them that honor Me, I will honor," is the language of God's Word. It is said, and believed to be true, that no other city on the globe, of anything like the size of Toronto, keeps the Sabbath so sacredly. All honor to the sturdy Scotch Presbyterians who

have been mainly instrumental in effecting and maintaining this proper recognition of God's right to rule, and man's right to rest one whole day in seven.

It is very pleasant to hear Knox College spoken of by an American citizen in language of such sincere and hearty gratitude. This is his tribute to it:

Referring to Knox College, I need hardly remind you that it is doing a grand work for the church, not only in Canada but in the Republic as well. To mention the fact alone that it has sent out two such men as President Patton, of Princeton—who received his first theological training in Knox—and Prof. F. R. Beattie, of our own Louisville Seminary, is enough to cause all Presbyterians to thank God for the establishment of Knox College, and to rejoice in its increasing prosperity.

Being a Presbyterian, and knowing before his visit to the city of the work of this journal, he naturally refers to it. While modesty forbids our quoting his kind and flattering personal remarks respecting the proprietor and editor, we should hardly be human did we not feel gratified by his mentioning it as one of the features of Toronto to a Presbyterian, that it is where is located "THE CANADA PRESBYTERIAN, the most influential organ of the church, in the Dominion."

Let all our readers specially note the testimony which he bears to our Sabbath keeping and the blessings which arise from it. God grant that both in Toronto and over the whole Dominion we may continue our Sabbath keeping as we now do or even better, and reap abundantly the individual, social and national blessings which invariably accompany or flow from it.

THE REV. MR. WILKIE AND THE INDORE COLLEGE.

THE Rev. Mr. Wilkie from India, who has now been with us for a few months for the sake of his health, has, all will be glad to learn, greatly benefited by his short visit home. They have been busy months, and it is a matter for gratitude on the part of the whole church, that though such has been the case, he returns very much improved in health. In a few days more he leaves Canada to set his face once again towards India. The prayers of the church will go with him that he may have a prosperous journey, be preserved in health and strength, and with his fellow-laborers in India be greatly blessed in their work. The Rev. Mr. Slimmon, whose ordination and designation for the Honan field in China we noticed last week, is now on his way thither, and he too, and all our missionaries in that distant land, amid their possible dangers, especially at this time, will be continually commended to God. Of our whole mission field and all our laborers in it in different lands, we do not doubt that it may be said of the church with truth that it has them all always in its heart, comforting and sustaining them with its sympathies, prayers and gifts.

With reference to the Rev. Mr. Wilkie, the whole church is aware how much his heart has been set, and what anxiety and labor he has spent upon establishing a college at Indore, a Christian college, which may be a centre of light and means of training and imparting instruction, which will consolidate, extend, and in every way advance the cause of Christ in that part of India where our church is at work. It is not at all necessary to discuss here the place which education should have in missionary operations. Much must depend upon the nature of the field as to the time when education shall be entered upon, but it would appear evidently a necessity that at some time it must be entered upon. Thus we have seen the Missionary Synod of the New Hebrides at its last meeting taking steps to provide for education. But in a country like India or that of China, it would seem indispensably necessary to provide means for education under Christian influences, pervaded with a Christian spirit. It is only in this way that a native church can be secured and one which will be self-propagating, an aim which more and more it is becoming evident to the Christian church she must sedulously and incessantly strive to attain to. Indeed it is only by this means that she can hope eventually to conquer and hold all lands for Christ.

Our church has already in so far sanctioned educational work as a Christianizing agency, in Formosa, by means of Oxford College, and by authorizing Mr. Wilkie to raise money for the Indore College, and commending his work in this respect to the liberality of the church. All who know what a struggle he has had to get means wherewith to lay what might be called merely the foundations of this work, will rejoice to learn that a wealthy lady in Ottawa, who, with her family and late husband, are well known in that city for their generous benefac-

tions to worthy objects, has generously come to the help of Mr. Wilkie, and of the church at home as well as in India, with a donation of three thousand dollars. This with other contributions which Mr. Wilkie expects, and which we hope will be in his hands before he leaves within a few days, will enable him to go back to his work with fresh hope and ardour. The whole church will rejoice with him that God has raised up at such an opportune time, during his brief visit home, so liberal a benefactor. The college, we trust, will long remain to do a noble work for Christ in Indore, will grow with the growth of the church, and strengthen with its strength, and Mr. Wilkie will, we trust, in the providence of God, be long spared in health and vigor of body, mind and spirit, to carry on for his Master the work which, with such toil and faith and patience, he has begun.

EARLY CHURCH HISTORY.

THE publication in our columns of the valuable article by the Rev. Samuel Houston, M.A., of Kingston, on "Early Days of Presbyterianism In and Around Kingston," which, we trust, has been read with the interest and profit which its merits deserve, will, we hope, suggest to many of our ministers whose tastes lie at all in that direction, the propriety and usefulness of doing for their respective neighborhoods or Presbyteries, so far as circumstances admit of it, what Mr. Houston has done for Kingston and its neighborhood as regards Presbyterianism. A vast amount of most interesting history respecting the early days of our church, which might still be rescued from oblivion and put into some practical and useful shape, is fast passing beyond reach and will soon be lost unless secured in some way. The American Presbyterian Church North has, or had if it is not now in active existence, a committee, charged with the collection and preservation in its archives of everything it could lay its hands on bearing upon the early history of their church. In Ireland much interest is being felt just now respecting the publication of the remaining volumes of the Records of the Synod of Ulster. What is said of these, may with equal truth be said of the scattered, buried, and soon will be forgotten records of our own early history.

"We should all know as much of our own history as possible. What a pity we cannot have circulated such an amount of matter of real interest amongst our reading people. It would tend much more to their true benefit than to have their minds stirred up continually with deceptive advocacies of new intrusions. We want to know more of the past. We are not ashamed of our history, nor do we seek to hide it, or act as if we did. By all means let us have more knowledge of those "good old times," men and manners, that in reality gave our church most of the good she has."

Why should not our church at its next Assembly meeting appoint such a committee to collect all the information respecting the early days of our church's history which it could possibly lay its hands upon. Such a committee, under the convenership of a man like Rev. Mr. Houston, or Rev. Dr. Gregg, would find a host of willing co-workers in all parts of the church, could gather up at a cost, which would be trifling compared with its value to the historian, a mass of information which might foster now by its publication in parts, at least, a love to and pride in our church which we much need, and would be invaluable to any future historian of our church, and grow in value from one generation to another.

The "Monthly Round Up" begins the *Altruistic* for September; following it is a "Character Sketch" of John Larkin Lincoln, by Arthur B. Chaffee, M.A.; "A Mortgage on the Twentieth Century," attempts in brief compass to forecast some features of that time from certain movements and a very imperfect glance at the state of things now prevailing. "Winnowings," is composed of brief notes from or of many current periodicals. "W. T. Stead as a Practical Reformer," is by Dr. Isaac Kay. These, with other briefer articles, make up what is a useful magazine for those whose time and opportunities do not permit of wider reading of this kind. The *Altruistic Review Co.*, Springfield, Ohio, U. S.

The *Homiletic Review* for September contains, under the Review Section, readable and valuable articles on, "The Mental Demands of the Ministry," "Importance of Declaring all the Counsel of God," "The Second Service," "The Imprecatory Psalms," from the Epic of Paul (unpublished), by William Claver Wilkinson; "Lights on Scriptural Texts from Recent Discoveries." The Sermonic Section contains as usual a large amount of valuable matter. A special feature of this number is two chronological tables which will be of permanent use to many Bible students. All the other sections usually found in this monthly will be found varied, full and useful in their contents. Funk & Wagnalls Company, New York.

Books and Magazines.

HILL-CREST. By Mrs. Flewellyn. Cooper & Company, Toronto.

The writer of this story is a native Canadian, but now a resident of Lockport, N.Y. She writes in this book a story of humble home life, experience and training which, when well written as this is, possesses a perennial interest. The plot is laid in New York State, and tells of the life struggles of a motherless family of four girls—their troubles and pleasures, their hopes and fears, their friends and enemies, their difficulties and successes, their moral and physical growth. Unselfish devotion, unselfish friendship and unselfish religion, are inculcated behind a romantic description of the loves and sorrows of family life. The charming descriptions, the quaint character sketches, the abundance of incident, combine to make this book one which is sure of a quick and increasing sale. Its moral tone is much above the average of the fiction of the day. For this reason it will not only suit the hammock but the fireside.

THE BELLS OF IS, OR, VOICES OF HUMAN NEED AND SORROW. By F. B. Meyer, B.A. Fleming H. Revell Company, Toronto.

After referring to a popular legend of Brittany which has given the title to this book, the author goes on to say: "It has always seemed to me, amid the submerged masses, deep down at the bottom of the ocean of human life, there are yearnings and desires for better life, that ring sadly and perpetually. Some of the ways in which I have sought to listen to and answer these, during my Leicester life, are narrated in this book, which serves to show what may be done in this direction amid the cares of a busy pastorate." A book written with this object by such a man as F. B. Meyer cannot but be interesting and helpful.

A CAMSTERIE NACKET; BEING THE STORY OF A CONTRARY LADDIE ILL TO GUIDE. By Jessie M. E. Saxby, author of Preston Tower, etc. Oliphant, Anderson & Ferrier, Edinburgh and London.

This is a tale of a kind so popular just now, written in the Scotch dialect for the most part, a tale of seafaring, fishermen's life, with its terrible tragedies, of manse life, of an old Scotch servant of the manse with all the quaint peculiarities of that class, a tale of love and wedlock.

LOVE MADE PERFECT. By Rev. Andrew Murray. Fleming H Revell Company, Toronto.

This is little more than a booklet, but to the appreciative reader it will be precious. It consists of the substance of two addresses delivered at the South African Conference Keswick of 1893. The book breathes the spirit of the highest love, as only they who know the spirit and style of the writer will expect to find it. It is sufficient for a book on such a subject to find readers, to mention the name of Rev. Andrew Murray as the writer.

ALEXANDER MACKAY, MISSIONARY HERO OF UGANDA. By the author of Story of Stanley. Fleming H Revell Company, Toronto.

This is one of the Splendid Lives Series. The name of Alexander Mackay, of Uganda, as a missionary hero, has become a household word wherever any interest is felt in missions. This is a story of missionary heroism and devotion, for young people. We hope it may be widely read, as it cannot but inspire the young to emulation of a noble life.

JIMMY AND HIS PARTNERS. By James Otis. A. I. Bradley & Company, Boston.

This is a story of boy-life somewhat of the street Arab kind. It is a story of human kindness on the one hand in a boy and what came of it for his good, and of boy close-fistedness on the other and how it resulted in disappointment and loss. The teaching of the book is wholesome to be put before boys.

The *Century Magazine* for September comes with a full, varied and interesting repertoire of articles. Youth claims the first two under the headings of "School Excursions in Germany," plentifully and instructively illustrated, and play grounds for city schools. "The Prince of Peace," by Jacob B. Bishop will well repay reading; "Across Asia on a Bicycle," with interesting illustrations, is continued, and "Love in Idleness." Articles in a lighter vein are "A Gentleman Vagabond," "The Whirligig of Time," "A Bachelor Maid," and "Jack Stanwood's Gal," "Adu'on, the Humorist," "Poe in Philadelphia," "A Jaunt into Corsica," "Recollections of Aubrey de Vere," are all interesting articles. The *Century Magazine Co.*, New York, U. S.

All Knoxites have a kindly feeling for the *Knox College Monthly*, and always welcome it. The first two articles by the Rev. John Mutch, B.A., and Rev. R. Haddow, B.A., form the more solid part of the number for this month. The first treats of "Hosea's Conception of God's Feelings," the latter of "Sense at War with Soul." The others are more sketchy and are, "At the Jubilee," "Pastoral Work," "How I do my Visiting—a Symposium," "By the Graves of the Covenanters," and "Patrick Laing"—a poem. Under the head of Missionary we have an account of a "War Dance in the North-west," "Notes from the Field," "Bible Study," and "Our College" complete the number. Campbell & Paton, Milton, Ont.

The leading articles in the *Sanitarian* for September are a continuation of the "Proceedings of the American Climatological Association," "A Sketch of the Natural History of Mineral Waters," "Sanitary Topography, Climate and Mineral Springs of New York," "Small-Pox in Massachusetts; Review of its Prevalence," and "Mortality and Mortality Statistics." There are also to be found the usual excerpts and book notices and reviews. The *American News Company*, New York.

*Littell's Living Age*, September 8th, contains, besides other articles, that of Mr. Gladstone in the *Nineteenth Century*, "The Place of Heresy and Schism in the Modern Christian Church," "A West End Physician," from *Temple Bar*; "The Beginnings of the British Army, Artillery and Engineers," from *Macmillan's Magazine*; "Bank of England Notes," from *Cornhill Magazine*. *Littell & Co.*, Boston, U. S.

## The Family Circle.

### A MILKING SONG.

I.  
Along the path, beside the eglantine,  
And at his heels old Rover,  
Robin merrily moves where browse the kine  
Amid the sweet white clover.  
At the dim wood-edge strawberries shine  
Set in many a tangle,  
From the swamp ring the chime of the milking  
time—

The veery's cling changle  
Hie there, Cherry  
Brundle, trudge along  
Bell, in echo, answer  
Back the veery's song

II.  
Across the rippling, lush green oats  
The meadow-larks are calling,  
A thin cloud over the new moon floats,  
The early dews are falling,  
Yet Robin stays not to count the stars  
That lightly gild the heaven,  
For see, he's letting down the bars,  
And home the cows are driven!  
There no longer linger  
Roan w' the white face:  
Daisy dear, remember  
The old milking place.

III.  
Who is tripping in twilight down the lane  
Mint 'round her kirtle clinging  
Lilting Love's most witching strain,  
'Tis Marion lightly singing  
With fingers deft she flingeth the gate  
Wide open to the herd,  
And Robin is paid by the milking maid  
With a smile and a kind, kind word.  
Gentle there, good Brindle,  
Yield your milk to me  
So, so Cherry, spare your best  
To serve for Robin's tea!  
—Robert Elliott, in *The Week*  
"Tamlagmore" Plover Mills.

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### MARJORIE'S CANADIAN WINTER.

BY AGNES MAULE MACHAR.

#### CHAPTER IX.—CONTINUED

The first scene looked like a view of the Arctic regions. A deep blue sky threw into bold relief a landscape of snow and ice. A bold, rocky, snow-clad bluff rose abruptly to the left, while in the distance ranges of snowy hills loomed as a background behind gloomy forests of pine. A winding white riband of ice showed a river channel in which lay three small antique-looking barks, with masts, spars and cordage sheeted with ice and fringed with icicles. Out of great snow-drifts that half-concealed the barks, rose the top of a rude fortification of palisades on the shore; and from the por-holes in the ice-encrusted hulls of the ships, came gleams of yellow light, the only token of human presence in all that frozen wilderness. It was a picture of Nature's desolation, yet relieved by the signs of human courage and energy and endurance, giving it a new and pathetic interest.

'Now, who can tell what this scene is?' inquired Professor Duncan.

'I know,' exclaimed Millie eagerly. 'It's Jacques Cartier's ships at Quebec.'

'Right,' said the professor. 'This picture is intended to give you an idea of the first Christmas Eve ever spent by Europeans in Canada; unless, indeed, the Norsemen came here when they were in America in the tenth century, but that point is doubtful. But, as I hope you all know, Jacques Cartier reached Quebec on his second voyage up the St. Lawrence, on September, 1535, and after visiting Hochelaga, the Indian village here, he made his winter quarters on the St. Charles at Quebec, close to the village of Stadacona. Well, most of you know what a miserable winter the poor fellows spent there, shut up in their ice-bound ships, and exposed to cold such as they had hardly dreamed of before. And then, you know, to add to their troubles, they were tortured by that horrible disease, the scurvy, which swelled their limbs till they became useless, and their throats and mouths till they nearly choked, and their teeth dropped out. During that dreary December it began, and made such havoc that twenty-six died before April, and only three or four healthy men were left to attend to the sick and bury the dead in the snow-drifts, the only way in which they could bury them at all.

During that December, too, even the Indians who had been so friendly, ceased to visit them, and they were left in dread lest their friendship should have turned to hostility. We can fancy, then, how sadly the thoughts of home and Christmas gatherings must have haunted their minds and their homesick hearts. No doubt they made such sorry attempts at Christmas-keeping as they could, and toasted King Francis and "*La Belle France*." After a while, however, things brightened a little. Cartier learned from an Indian that a certain kind of spruce contained a cure for scurvy, and by the time that spring came back to loosen the ice-bound streams and gladden the weary hearts, the survivors began to feel health and hope returning to their own veins. One thing only I am sorry for when I think of those brave men and their hard winter: that such a gallant leader as Cartier should have clouded his fair fame by treacherously carrying off with him the kind chief Donnacona and some of his braves, as trophies to France. That was the darkness that mingles with the light of his heroism, and it led the way to subsequent failure and disaster.

'And now for the second Christmas. This is Christmas, 1598.'

The second scene represented a moonlight night; the sky flecked with wintry clouds, through which the silver radiance of the moon showed a long, low, sandy island sprinkled with snow. On its flat and treeless shores rolled the long, foaming surge of the Atlantic. In the foreground was a gleam of frozen lake and a group of rounded sand-hills in the shelter of which stood an uncouth, clumsy cabin, built of strangely assorted timbers, and banked up with bastions of snow-covered turf. There was no cheerful gleam of fire or lamplight in this picture, but a few strange and shaggy figures, with long beards and furry garments, making them look very much like bears erect, were scattered about the foreground; some watching the distance from a sand-hill, others strolling listless by the shore of the lake. It was a weird picture, oppressive in its wildness.

'This is Sable Island in the Gulf of St. Lawrence,' said the professor, 'and these were, so far as we know, its first human inhabitants, certainly the first European ones. The second Viceroy of Canada, and the third including Cartier, who tried to colonize it, brought out, for this purpose, a shipload of convicts; and as a precautionary measure, he thought, as he passed this Sable Island, that he would land there his 'Forty Thieves,' and come back for them when he had established himself safely on the mainland. The forty convicts were by no means sorry, at first, to be left for a time where they were, monarchs of all they surveyed, and could do just as they pleased. There were cattle on the island, left there by a French baron years before, and there were seals and walrus and otter besides, so that there was no lack of food. There were plenty of blueberries, too, and acres of cranberries in the grassy valley that surrounded the shallow lake in the centre. So, for a time, they enjoyed their freedom, and were very well content.

'But the months passed away one by one, and no gleam of a distant sail met their watching eyes. They did not know why, and began to think they were basely deserted. But the truth was, that when De la Roche, having chosen a site in Acadia—that is Nova Scotia—was on his way back to pick up his "Forty Thieves," a great storm blew him across the Atlantic to France instead, and there a duke, who was his enemy and a rebel against his king, shut him up in prison, and kept him in it for five years. So winter came on with its heavy gales and bitter cold, and the men had to provide themselves with the best shelter they could. They built a cabin out of the timbers of the wrecks on it, for this island is called "the graveyard of the sea." But soon they had no wood to light fires with, and they had to eat raw flesh, and after a time learned to like it. They replaced their worn-out clothing with the skins of the creatures they killed, and collected a great store of furs, which might be valuable some day. But there was no law and order among them, and every man did what was right in his own

eyes. So quarrels arose and murders followed, and by-and-by there were only twelve left out of the forty; men clothed in fox and seal-skins, with beards grown to their waists, and hair that hung in a matted tangle down their backs.

'At last De la Roche found means to let King Henry know of their desertion, and the king sent a ship to seek them. When they saw it outside their shoals, they shouted and danced like madmen or wild animals. They were taken back to France with their store of furs, which the greedy sailors at first seized as plunder. But when they were brought before Henry, in their strange grotesque garb, he found out this robbery, and made the plunderers restore their treasures. Some of them eventually went back to their island to spend the rest of their lives as trappers in the wilderness. There is no heroism to speak of in this story; but there is a lesson in it, and that is, that men, to be truly free, must be free from bondage to their own passions.

'And now, the third scene is on the coast of—well, it is so close to the boundary between New Brunswick and Maine, that it is difficult to tell which to call it, but then it was Acadia. This takes us to a new century. It is Christmas, 1604'

(To be continued.)

#### TWO HISTORY-MAKERS.

Almost any sunny afternoon there may be seen in the fine woods surrounding an ancient estate, near the little German town of Friedrichsruhe, a slightly stooped but still massive figure, slowly pacing back and forth with a firm martial tread, though nearly eighty years have elapsed since that figure was first cradled among the hills of Magdeburg. A huge boar-hound is his sole attendant, and from time to time the animal, as if wishing to keep his presence in mind, pushes his powerful head, not insinuatingly, but forcefully against the rugged hand of his master, and is invariably rewarded with an approving word in German, spoken in a deep bass—the voice of a man accustomed to be obeyed without question. The dog's insistence causes the stroller at last to turn partly around, and as the sunlight falls full on the features we see what a remarkable face it is! Thick, overhanging eyebrows, bushy, straight across the nose, whilst a heavy cropped moustache fails to altogether hide the firm lines of the mouth, and the chin is squareness itself. No milk-and-water character this, evidently, and those "deep-set, large, clear-blue, German eyes never looked into other eyes that did not droop before their steady gaze. "A big man with an eye like a tiger," as Moncure Conway described his appearance. Each great wrinkle of parchment-like skin on that countenance seems to have a history, and yet the main impression we carry away is not of age but of strength—grim, earnest purpose. His uniform is buttoned up tightly to the throat, though the sun is warm, and to the respectful salutations of chance peasants he returns a correct military salute, whilst the hard lines on his strong face relax somewhat. We notice the few passers-by look back at the gigantic figure, and well they may, for that stout frame is Otto Edward Leopold, Prince von Bismarck, the re-founder of a great Empire, the man of blood and iron, the one master-spirit of our times, if doughty deeds are tests of real greatness, as indeed what other can there be.

Now, turn to another scene on, say, the same sunny afternoon, but in a different land—the land of Old England. A broad, well-kept lawn, with a sod such as is only attained by years of clipping and cultivation, stretches away in front of a mansion with the delightfully cosy look of an English home. In front of this comfortable home is a little group seated on the grass around an easy chair, the occupant of which is an old man also. His eyes are shaded so that we cannot tell what manner of man he is by those ever-truthful indicators of the inner soul, but, as he turns from one to the other of the little group, and addresses them with the easy, natural gestures of a born orator, instinctively we turn and seem to hear that wonderful voice. No elocutionist can imitate it, no art can improve it, for it is William Ewart Gladstone who is talking, and these are his children and grandchildren grouped around him, and this is his ancestral home, Hawarden Castle. Very tenderly, almost adoringly,

they tuck his wraps about him, for the autumn wind is bleak, though the day is sunny, and this is not a life to be snuffed out before its time, for this man has played great parts in the world, many of them marvellously, most of them creditably, but alas! some of them—and those the very ones where real genius was sadly needed—very indifferently, if not badly. This man has led for years—and led successfully—a composite party through the intricate mazes of British politics—none more intricate—and compelled obedience through the sheer force of his own individuality. More difficult still, this man persuaded—nay, forced—an aggressive wing of eighty members to turn on their own great leader and rend him, on that leader who had first taught them how to be formidable. There is scarcely a great event, which has changed the map of Europe during the last half hundred years, that this old man in the easy chair has not been an actor in—and a prominent one at that. Yet it is measurably certain that the future Macaulay will not assign to him one of the highest niches in history. He will scarcely be bracketed with Caesar, and Pitt, and Bonaparte, and Bismarck. And why? Because he has been a magnificently brilliant apostle of the creed of talk—palaver, the native African calls it—as opposed to action. No man has surpassed him in word pyrotechnics, no leader has been lamer in action at critical times. If all governmental difficulties could be explained away by smooth, easy speech, then William Ewart Gladstone would indeed be the very apotheosis of a heaven-born statesman. But unfortunately it is not so. As Bismarck said in the phrase, which has stuck to him ever since, "many of the all-important questions of the day are not to be settled by speeches and votes, but by blood and iron."

It is not to be desired, however, that were the votes of the English-speaking people taken, at the present time, on the question, "Who is the greatest man living," that Gladstone would get a vast majority. Not alone in the British Isles, but in the whole British Empire and the United States, he counts his admirers not by thousands but by millions. Have we not seen lately, the absolutely unprecedented spectacle of a deputation, representing the better elements of American life, visiting an ex-Premier of Great Britain, and in the name of that nation, which loses no opportunity to manifest their hatred of everything monarchical, inviting the aged statesman to visit America before his death? Not long ago I asked an advanced class in a Canadian school to write down the name of the greatest man in the world, and when their answers were handed in, they all bore the same name, and that name was Gladstone. He has so managed to make his exit from the public stage in a blaze of admiration—an admiration which it is hard to find sufficient grounds for—nor can I bring myself to believe that this false glamour will be enduring. His most ardent admirer, I take it, will not lay claim that his career has added strength to his nation, or increased the respect of foreign nations for England. No true lover of our great Empire can look back, with any feelings but those of humiliation, to the time of the Franco-Prussian war, when Russia taking advantage of that great struggle, announced in a blunt note to Mr. Gladstone's Government, that she would be no longer bound by the Treaty of Paris—that treaty for which England's blood and money had been poured out on the shores of the Crimea. Nor is it pleasant reading even now to scan over the feeble despatches and protests of England at that time, and Russia's calmly contemptuous replies. Speaking of this incident and its handling by the Gladstone administration, Mr. Justin McCarthy—surely a friendly critic—says: "It did not tend to raise the credit or add to the popularity of the English Government. We do not know that there was anything better to do; we only say that the Government deserves commiseration, which at an important European crisis can do nothing better." If this was an exceptional case, one might be inclined to think that Mr. Gladstone was simply unfortunate in being leader at that time, but we find almost invariably that it was during the terms of his premiership that strong foreign nations took

**Our Young Folks.**

**THE POOR LITTLE TOE.**

"I am all tired out," said the mouth with a pout,  
 "I am all tired out with talk."  
 "Just wait," said the knee, "till you're as lame as you can be  
 And then have to walk—walk—walk."  
 "My work," said the hand, "is the hardest in the land."  
 "Nay, mine is harder yet," said the brain.  
 "When you toil," said the eye, "as steadily as I. Why, then you'll have reason to complain."

Then a voice faint and low of the poor little toe  
 Spoke out in the dark with a wail,  
 "It is seldom I complain, but you all will bear your pain  
 With more patience if you hearken to my tale.  
 I'm the youngest of five, and others live and thrive,  
 They are cared for and considered and admired.  
 I am overlooked and snubbed, I am pushed and rubbed,  
 I am always sick and ailing, sore and tired.

"Yet I carry all the weight of the body, small and great,  
 But no one ever praises what I do.  
 I am always in the way, and 'tis I who have to pay  
 For the folly and the pride of all of you."  
 Then the mouth and the brain and the hand said,  
 "'Tis plain  
 Though troubled be our lives with woe,  
 The hardest lot of all does certainly befall  
 The poor little, humble little toe—  
 The rubbed little, snubbed little toe."  
 —Ella Wheeler Wilcox.

**EARNING A LIVING.**

I have selected four women, to mention as examples that may be an encouragement to some who will read to their efforts. They are young women who have set about to find their places in the battle of life.

The first, a delicate, fragile-looking girl, determined, after her father had met with heavy losses, that she would not be a burden to him. Borrowing the necessary sum, she went to a city near her home and took a thorough course in shorthand. As soon as she had finished, being highly recommended because of the quality of her work, she secured a position in a law office. At first her salary was not large, but it was gradually increased. Of course it was hard work, for this girl had been used to pleasure and the various good things of life, and these had to be relinquished to a great extent. But at the start she had recognized this and determined to make no moan over her lost gaieties. Lately she has received an offer of over one hundred dollars a month, as court stenographer in a new state. Has her perseverance paid?

The next is a bright, handsome young woman, who felt that she must earn her own living. Her relatives and friends held up their hands in dismay when she announced that she was going to learn printing. "Why not teach school?" they chorused, "that is by far more ladylike." Assuming that teaching was not her vocation, she entered the printing office and stayed there until she became a rapid and accurate typesetter. Offered a course in stenography and typewriting, she left the printing office better prepared for her future work by her experience there. To-day she is stenographer to a railroad official, commanding a good salary.

Two wealthy girls finish the list. One is studying medicine, the other is fitting herself to fill a professor's chair.

It is not necessary to be poor and friendless before taking up some special work or study. Do it, girls, whether you are in need, or can write your check for thousands. Do it, for there are many ups and downs in life, and fickle fortune may turn on you a frowning instead of a smiling face. Then what you have learned will help you to keep the wolf from the door. Work, and do it well, and above all, never be ashamed of honest labor; for no one who is ashamed of honest work will ever make much of a success.—*Caroline S. Valentine.*

**A GOOD CARVER.**

The young men of the *Golden Rule* family will read this description, found in the *Interior*, with mixed admiration and despair.

The good carver inspires confidence and interest among the onlooking guests by his very first stroke. With the turkey firmly transfixed with the fork, he deftly unjoins the

drumsticks and lays them aside; then the wings are disposed of in the same way, while the second joints, by a few well-directed strokes, are also separated. The breast of the turkey is now sliced with long, clean cuts. After all the white meat is thus sliced, comes the true test of the skilful carver. This consists in so separating the breast-bone as to lay bare the stuffing.

After the bone, called the 'merry thought,' has been disengaged by a skilful reverse stroke of the knife, the good carver, with the sharp point of the knife, seeks a certain spot on each side of the breast-bone where only a cartilage joins the bony frame. This he penetrates, and the whole top, so to speak, of the turkey comes off, and the stuffing is laid bare in its brown richness. It is now the work of but a few moments to help the plates, and the carver, by his skill, has really entertained the company, rather than imposed a painful delay.

An almost equal amount of skill is required to carve a genuinely good roast of beef. For this especially is needed a very sharp knife. The first step is to disengage the whole mass of beef from the bone; this done, the carver lays it in a convenient position, and being careful to cut the right way of the grain, he, with a quick, sawing motion of the knife, divides it into slices of paper-like thinness.

If the roast is done to a turn, the slices are a beautiful pink color, and the pink juice follows the knife. This juice is the only proper gravy for a roast beef, and the unsophisticated persons who labor under the impression that that it is blood only betray their lack of cultivation in the fine art of gastronomy. On the contrary, the house-keeper who knows how to prepare a roast of beef 'just so,' and the carver who can carve it properly, both thereby offer credentials which prove that they are accustomed to good society.

**WEATHER HINTS.**

Watch the sky for what are called "mares' tails." These appearing after clear weather show the track of the wind in the sky. A rosy sunset predicts fair weather. A red sky in the morning foretells bad weather. A gray in the morning means fine weather. If the first streaks of light at dawn are seen above a bank of clouds, look out for wind; if they are close to or on the horizon, the weather will be fair. In general, soft delicate colors in the sky, with indefinite forms of clouds, mean fair weather; gaudy, unusual colors, are hard-edged clouds mean rain, and probably wind.

A dark, gloomy, blue sky is windy; but a bright, light blue sky indicates fine weather. Generally, the softer the clouds look, the less wind (but perhaps more rain) may be expected; and the harder, more 'greasy,' rolled, tufted, or ragged, the stronger the coming wind will prove.

A bright yellow sky at sunset presages wind; a pale yellow, wet; orange or copper-colored, wind and rain.

These are some of the most important points about weather which have been set down in the books by old and experienced sailormen. If the young yachtsman will bear them in mind, and at the same time keep an eye on his instruments, he will not often be taken unawares by bad weather.—*Harper's Young People.*

**A DOG STORY.**

A wonderful story of canine sagacity is related by *Our Animal Friends*. Sir Walter Scott once told a visitor that two hounds, which were lying before the fire, understood every word he said. The friend seeming incredulous, the novelist, to prove his statement, picked up a book and began to read aloud:—"I have two lazy, good-for-nothing dogs, who lie by the fire and sleep, and let the cattle ruin my garden." The dogs raised their heads, listened, and then ran from the room, but finding the garden empty, soon returned to the hearth-rug. Sir Walter again read the story with like result; but once more the dogs came back disappointed. Instead of rushing from the room when their master commenced reading the third time, both hounds came and looked up into his face, whined, and wagged their tails as if to say: "You have made game of us twice, but you can't do it again."

**AN OPEN LETTER**

FROM A PROMINENT PHYSICIAN.

A Remarkable Cure of Consumption in its Last Stages—Is This Onco Dread Disease Conquered?—Important Facts to all Suffering from Diseased or Weak Lungs.

ELMWOOD, Ont., Aug. 21st, 1894.

DEAR SIRS:—I wish to call your attention to a remarkable cure of consumption. In March, 1893, I was called in my professional capacity to see Miss Christina Koester, of North Brant, who was then suffering from an attack of inflammation of the left lung. The attack was a severe one, the use of the lung being entirely gone from the effect of the disease. I treated her for two weeks when recovery seemed assured. I afterwards heard from her at intervals that the progress of recovery was satisfactory. The case then passed from my notice until June, when I was again called to see her, her friends thinking she had gone into consumption. On visiting her I found their suspicions too well founded. From robust health she had wasted to a mere skeleton, scarcely able to walk across the room. She was suffering from an intense cough, and expectoration of putrid matter, in fact about a pint each night. There was a burning hectic fever with chills daily. A careful examination of the previously diseased lung showed that its function was entirely gone, and that in all probability it was entirely destroyed. Still having hopes that the trouble was due to a collection of water around the lung I asked for a consultation, and the following day with a prominent physician of a neighboring town again made a careful examination. Every symptom and physical sign indicated the onset of rapid consumption and the breaking down of the lungs. Death certainly seemed but a short time distant. A regretful experience had taught me the uselessness of the ordinary remedies used for this dread and fatal disease, and no hope was to be looked for in this direction. I had frequently read the testimonials in favor of Dr. Williams' Pink Pills in wasting diseases, but not knowing their composition hesitated to use them. Finally, however, I decided to give them a trial, and I am free to say that I only used them at a stage when I knew of absolutely nothing else that could save the patient's life. The test was a most severe one and I must also admit an unfair one, as the patient was so far gone as to make all hope of recovery seem impossible. A very short time, however, convinced me of the value of Pink Pills. Although only using an ordinary soothing cough mixture along with the pills within a week the symptoms had abated so much that it was no longer necessary for me to make daily calls. Recovery was so rapid that within a month Miss Koester was able to drive to my office, a distance of about six miles, and was feeling reasonably well, except for weakness. The expectoration had ceased, the cough was gone and the breathing in the diseased lung was being restored. The use of the Pink Pills was continued until the end of October, when she ceased to take the medicine, being in perfect health. I still watched her case with deep interest, but almost a year has now passed and not a trace of her illness remains. In fact she is as well as ever she was and no one would suspect that she had ever been ailing, to say nothing of having been in the clutches of such a deadly disease as consumption. Her recovery through the use of Pink Pills after having reached a stage when other remedies were of no avail is so remarkable that I feel myself justified in giving the facts to the public, and I regret that the composition of the pills is not known to the medical profession at large in order that their merit might be tested in many more diseases and their usefulness be thus extended. I intend giving them an extended trial in the case of consumption, believing from their action in this case (so well marked) that they will prove a curative in all cases where a cure is at all possible—I mean before the lungs are entirely destroyed. Yours truly,

J. EVANS, M.D.

The Dr. Williams' Medicine Co., Brockville, Ont.

occasion to press their demands on England, often in threatening tones. Take the abject apology, which Mr. Gladstone was literally forced, after his accession to power in 1880, to write to the Austrian Minister in London, explaining away his language during the Mid-Lothian campaign, when he had referred to Austria in contemptuous phrases, in order to win popular applause. The archives of Europe will be searched in vain for such another letter, by the leader of a great people addressed to a foreign power.

When Bismarck quitted Berlin at the bidding of his young Emperor, and resigned the Chancellorship of the great Empire he had consolidated, *Punch* had a notable cartoon, which like most of *Punch's* work, exactly fitted the situation. It was entitled "Dropping the Pilot" and represented the German ships of State, stout and staunch, and forging ahead against the winds, and the young Emperor at the helm cocky and confident. Down over the side of the vessel the burly figure of Bismarck was climbing on a ladder to a small boat, preparatory to quitting the ship. The expression on his face was as stoically calm as when he humbled the Austrians at Sadowa, or received the sword of the broken Napoleon III. at Sedan, or entered the conquered Paris at the head of the German legions. The pilot who had made the vessel seaworthy was being dropped, but was he not still Bismarck, and why should he be downcast?

Again, when Mr. Gladstone resigned last year, *Punch* came out with another famous cartoon. It pictured Gladstone as an aged Knight, doffing the armour, dented with many a hard knock, in which he had given battle to all comers. Along the wall thickly hung with the armour of stout knights of old, he was hanging up his equipments for the last time, ere he sought the rest that his many a hard-fought battle entitled him to.

These cartoons correctly pictured the respective careers of the two men. Bismarck was the grim pilot, who shaped the course of Germany; Gladstone, the skilful parliamentary fighter of the English House of Commons; Bismarck, the man of action, with a steady, deliberate, purpose ever in view; Gladstone invincible in debate, but ever ready to sh. as party exigencies dictated. Gladstone was constitutional, Bismarck resolute—some say pitilessly so. To sum up their life work, for each in all probability has finished, but the net results of their labours live on for good or ill, and may be seen of all men. When Gladstone first entered his nation's service, he found a great Empire, whose will was respected and feared by all nations, for Waterloo was not yet forgotten. He leaves indeed a great Empire still, but it has been despite him, rather than through his aid, for was not his final battle an effort to virtually separate an important part of the wide inheritance he found ready at hand? In what direction, tell me, has he consolidated and strengthened the British Empire? It would be vastly easier to point out where he has weakened it, by raising the demon of unrest in Great Britain itself.

On the other hand, Bismarck found Prussia only an influence—and not a preponderating influence either—in a loosely-joined nebula of States, "a continent of Brandenburg sand," Carlyle called the then Prussia. He left it not Prussia, but Germany, the greatest military power the world ever saw, able to sling off her enemies from her borders, like a huge mastiff attacked by terriers. To-day Germany is the arbiter of Europe, when Bismarck appeared she was playing second fiddle to Austria. He found a Prussia, who was considered of so little importance in the council of nations, that she was not even invited to the initiatory stages of the Conference of the Great Powers in 1856. He left a Germany that summoned the other Great Powers to meet in Berlin, to settle the Russo-Turkish war, in 1878, and over which Prince Bismarck himself presided. In the face of these done deeds—accomplished results—I have no hesitancy in pronouncing an opinion on which of the two remarkable old men, now fast hurrying toward the final goal, will be pronounced by posterity a really great man, such as few centuries produce, and that man, I think, will be the recluse of Friedrichsruhe whom men name Otto Edward Leopold Prince von Bismarck.—*C. M. Sinclair, in The Week.*



A LIGHT HEART, strong nerves, bodily comfort - these come to a woman, with the use of Dr. Pierce's Favorite Prescription. You can't be anything else but nervous and spiritless, as long as you suffer from any womanly ills.

The "Prescription" relieves every such condition. It builds up your general health, too, better than any ordinary tonic

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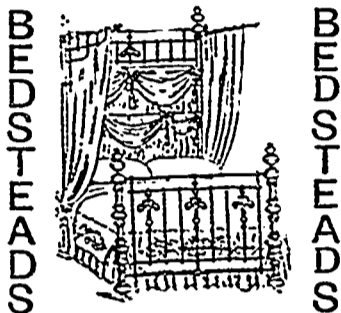
can do - and, by restoring the natural functions, it brings back health and strength.

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Dr. R. V. PIRNICE: Dear Sir - For four months my wife tried your "Favorite Prescription," and I am able to say that it has done all that it claims to do. She can always praise this medicine for all womb troubles.

Yours truly, *Israel Matthews*

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SOLE GENERAL AND EXPORT AGENTS.

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**Ministers and Churches.**

Rev. Thomas Watson, B.A., of Woodbridge, was married recently.

Rev. Principal Caven has returned from Europe, looking better for his trip.

The Presbyterian Church at Cayuga will shortly be lighted by electricity.

Rev. W. Anderson, and Mr. Hall, of Lakehurst, recently exchanged pulpits.

The new Erskine Church, Montreal, will be dedicated on Sunday, September 30th.

Rev. Peter Lindsay, of Caradoc, a speaker of much vigor, preached in Strathroy recently.

The old Presbyterian manse, at Glencoe, has been sold to McLennan Bros. for the sum of \$165.

Mr. W. C. McLeod, the Woodstock millionaire, a member of Chalmers Church, died last week.

Rev. Jas. Hastie, pastor of Knox Church, Cornwall, preached a very suitable sermon to young men recently.

Rev. M. McGregor, of Tilsonburg, assisted with the programme at the Springfield Presbyterian "Harvest Home" recently.

The choir of Knox Church, Guelph, gave a social last week. An excellent musical programme was successfully carried out.

Rev. J. McP. Scott, of this city, who has been visiting his uncle Mr. John Scott, Keg Lane, for a few days, has returned home.

Rev. Dr. MacNish, of Cornwall, returned from Old Orchard Beach last week. Services have been resumed in St. John's Church.

The Sabbath school of Knox Church, Ayr, held a picnic at Preston recently. Rev. John Thompson and Reeve Robson were in charge.

Rev. A. J. Mowatt, of Erskine Church, Montreal, and family, have returned to town from their summer holidays spent at Cap a l'Aigle.

The members of Knox Church, London South, are experiencing some difficulty in settling upon a pastor. They are still hearing candidates.

Rev. George Cuthbertson, of Wyoming, conducted services in the Presbyterian churches at both Black Creek and Plum Creek appointments recently.

The Lord's supper was administered in Cooke's Presbyterian Church, Kingston, last Sabbath for the first time since Rev. S. Houston, the pastor, left for Ireland.

Rev. Dr. McMullen, of Woodstock, has consented to preach the anniversary sermon of St. Andrew's Church, Strathroy, on the third Sabbath of October.

Rev. J. L. Murray, pastor of Knox Church, Kincardine, accompanied by his daughter, has been visiting friends in Woodstock. He preached in Embro, recently.

Rev. Mr. Muir, recently called to the Presbyterian Church at Grimshy, conducted the services at Thorald last Sunday in the absence of the pastor Rev. Mr. Mitchell.

Rev. R. M. Croll, of Maple Valley, formerly of Dresden, preached a sermon in the Flesherton church recently. He was the guest of Rev. John Wells, M.A., during his stay.

The Presbyterian Church at Omamee is without a pastor. After October 14th the pulpit will be open to candidates. Rev. A. MacWilliams, of Peterboro' is moderator of session.

After having received a thorough and artistic renovating, the Presbyterian church at Lyn was recently reopened for public worship. Rev. Principal Grant preached two capital sermons.

A. C. Reeves, B.A., has received a very hearty and unanimous call to Lakeside, his name being the only one brought forward. The call was signed by about 250 members and adherents.

Mr. W. L. Grant, M.A., son of Principal Grant, of Queen's University, Kingston, has left for Oxford, where he will take a post graduate course and fit himself for special scholastic duties.

At a recent meeting of the Y. P. S. C. E., of the Paris Presbyterian Church, Miss Jessie Richardson read an extremely interesting paper. Miss M. Ross recited in her usually effective manner.

On returning to his work after holidaying up the lakes the Rev. J. McP. Scott, of St. John Church, Toronto, received a cordial welcome from the people and was presented with a valuable library chair.

The young people of Knox Church, Dundas, have organized a literary society. Mr. W. Lawson was made president, Miss F. Hunter, vice-president, and Mr. William Brown secretary-treas.

Workmen have been engaged recently in beautifying the interior and the exterior of the North Presbyterian Church, Winnipeg, and the neat commodious edifice has been made much more attractive.

Mr. Fred. Anderson, lately a member of the St. Matthew's Presbyterian Church Christian Endeavor Society, Montreal, has left for the West, where he will study for the Foreign Mission field.

At a recent meeting of Orangeville Presbyterian Rev. A. E. Flannahan was licensed, and the congregations at Camilla and Mono Centre were authorized to retain the services of Mr. Ellison for six months longer.

The Ladies' Aid Society of the Dunbar Presbyterian Church this summer had the edifice renovated at their expense. With nicely frescoed walls, and new carpeting, the interior presents quite a cosy appearance.

Rev. Alex. Manson, who is well and favorably known in that district, delivered a very interesting sermon in Knox Church, Harrington, recently. Rev. A. G. McLachlan, the pastor, is about to take a few weeks' holidays.

On their return home from an extended wedding trip, on Friday last, the Rev. James Wilson, of Niagara South, and his bride, were given a warm welcome, and to each was presented a handsomely upholstered easy chair.

The Rev. Dr. Watson, of St. Andrews' Church, Beaverton, preached a sermon last Sunday evening on "The antiquity of man, historically considered." The discourse showed considerable research and was interesting throughout.

The Presbyterian ladies of Powassan gave a garden party recently. An impromptu programme was rendered which amused and entertained the guests. The proceeds were about \$25 and the evening was enjoyed by all.

Rev. W. G. Jordan, B.A., pastor of St. Andrew's Church, Strathroy, has just completed an extended vacation in the Maritime Provinces. He is extremely popular with his people, and one of the able men in the church.

Mrs. (Dr.) McKay, of Woodstock, president of the Paris Presbyterial Society, met the W. F. M. Society and the Mission Band of the Presbyterian Church, at St. George, recently. Her remarks, on this her first visit, were greatly enjoyed.

The Presbyterians of Cook's Church, Berkeley, will hold a harvest thanksgiving service on Sunday, the 23rd September, and give a tea and entertainment on the following Wednesday evening. A good programme is promised at the latter.

Mr. Donald M. Christie, of Chatham, who was drowned in the French River recently, was a prominent Presbyterian. His mother lives at Erin, and is a sister-in-law of the late Rev. J. A. Thomson, for a number of years Presbyterian minister there.

Rev. C. T. Baylis, son of Thomas Baylis, Pearl Street North, Hamilton, who has been in British Columbia for some time, resigned the pastorate of the Revelstoke Presbyterian Church early this month, and is coming east to attend Knox College.

Rev. R. J. Craig, of the Presbyterian Church of the Redeemer, Deseronto, is applying to the Kingston Presbytery for a leave of absence of three years. It is his intention to accompany his family to Germany and France, where he will have his children educated.

The Presbyterian Y. P. S. C. E., of Glencoe, has elected the following officers for the ensuing year: President, R. J. Webster; vice-president, Miss Annie Younge; secretary, A. O. McGowan; treasurer, John S. Cameron; organist, Miss M. McKinnon.

Last Wednesday, at Napanee, Mr. Herbert H. Hinch, only son of Mr. Ogden Hinch, was married to Miss Marion MacEachern, eldest daughter of the Rev. D. MacEachern, pastor of the Presbyterian church. The ceremony was performed by the father of the bride.

The congregations of Esson and Willis Churches have not yet been able to agree upon a minister to be a worthy successor to Rev. A. B. Dobson. Recently they enjoyed the services of the Rev. J. A. Macdonald, returned foreign missionary from Alberni, B.C.

Rev. Professor Bryce, of Manitoba College, Winnipeg, spent a recent Sabbath at Mount Pleasant, en route for New York, and preached in the Presbyterian Church. It is always a great pleasure to his old friends and schoolmates to hear the professor.

The marriage took place in Hespeler, recently, of Mr. Joseph Heaton, C.P.R. agent at Brantford, to Miss Annie R. Pabst, of Hespeler. The ceremony was performed in the Presbyterian Church by Rev. Mr. Shachan, in the presence of a large number of invited guests.

The services in the Presbyterian Church, at Taylorville, were recently conducted by Rev. G. T. Bayne, of Ashton, formerly pastor of that congregation. His many friends were pleased to meet him again. Rev. Mr. Macaulay, his successor, occupied the Presbyterian pulpit at Ashton.

The new Presbyterian Church, at Paris, is fast being completed. The pews are all in and are comfortable and easy. The carpets are all laid, the chandeliers are in their place, the painting is about finished, and the building will be entirely ready for the opening on Sunday, September 30th.

Rev. J. J. Cameron, of Athens, preached at both services in the First Presbyterian Church, Brockville, last Sunday. Mr. Cameron is an exceedingly clever and fluent speaker, and has a faculty of arranging his thoughts in such a pointed way they never fail to go right home to his listeners.

Rev. Mr. Seylaz, of Ottawa, and Rev. Mr. Doudiet, of Buckingham, opened a new French Presbyterian Church in Masham recently. The church is a very neat structure. Mrs. H. F. Bronson of that city has donated a handsome silver communion service for the use of the new congregation.

The Presbyterian Church at Waterdown held its anniversary services on Sunday last, when Rev. James Murray, of Hamilton, and Rev. Dr. Abraham, of Burlington, preached. On Monday evening a concert and peach festival was held in the town hall in continuation of the anniversary services. About 400 people were present, and the entertainment lasted until after 11 o'clock. There were musical selections by the Waterdown orchestra, songs by Mrs. J. O. McGregor, Miss R. Misner, Rev. P. M. and Mrs. McEchren and Prof. James Johnston, of Hamilton. Addresses were delivered by Rev. Dr. Fraser, of Knox Church, Hamilton, and Rev. Dr. Abraham, of Burlington.

**In the Matter Of Watches**

Our stock is very complete just now. It is an "eclectic" stock, we confine ourselves to no one maker, but carry the desirable lines of many makers. Our LADIES' GOLD WATCHES are worthy of special notice. We have had manufactured for our own trade a beautiful line with DIAMONDS INLAID in the cases, both in single stones and various artistic designs, such as "Fleur de Lys," "Trefle," "Dove," "Butterfly," "Star," etc. Exceptionally handsome - and reasonable as handsome.

**RYRIE BROS.,**

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The First Presbyterian choir of Victoria, B. C., produced the cantata "The May Queen," last Saturday evening. The choir, which numbered thirty five voices, and was under the leadership of Mr. John Brown, formerly of Winnipeg, was assisted by other choirs. The soloists were Mrs. McCandless, Miss Wilson, and Messrs. Firth and J. Brown.

A meeting of the graduates and friends of Knox College, resident within the Presbytery of Guelph, was held last week in Chalmers Church. The following were present - Revs. Dr. Torrance, R. M. Craig, R. J. Beattie, J. C. Smith, D. Strachan, Sr., Wm. Robertson and R. J. M. Glassford. Rev. Mr. Glassford was appointed chairman and Dr. Torrance, secretary. The question of assisting the College Senate and management in their effort to remove the present debt upon the college will probably be brought before congregations and personal friends of the college at an early date.

**A Tonic**

For Brain-Workers, the Weak and Debilitated.

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Beware of Substitutes and Imitations.



HAS THE LARGEST SALE IN THE WORLD BECAUSE IT IS THE BEST SOAP IN THE WORLD THERE IS NO SOAP LIKE IT TO LESSEN LABOR AND BRING COMFORT.

St. Giles Presbyterian Church, Cote St. Louis, seems to be prospering under the pastorate of the Rev. Mr. Dobson. Two months ago the church was not more than half filled, now chairs have to be placed in the aisles, the pews being all occupied before the commencement of the service.

Rev. Jonathan Goforth gave an address on mission work in China in St. Andrew's Church, Strathroy, last week. The chair was occupied by Mr. I. R. Geddes, and on the platform were Rev. Messrs. Newton and Dayfoot, who took part in the opening services.

Last Sunday the Rev. W. W. Peck, LL.B., student in charge of Tweed Presbyterian Church, exchanged pulpits with the Rev. J. Black, B.A., of Roslin and Thurlow charge.

On Sabbath, August 12th, the Rev. David James, of Midland, Canada (cousin of the Rev. S. McLintock), pastor, occupied the pulpit of the parish church of West Linton, and preached to large congregations.

The reception given to Rev. Jas. A. Anderson by the young people of Knox Church, Goderich, recently, was a grand success. The chair was efficiently filled by Mr. George Stiven.

St. John's Presbyterian Church, Moncton, N.B., was last January almost entirely destroyed by fire. The basement of a new church was occupied for the first time on Sunday morning, September 2nd.

The congregation of St. Andrew's Church, Kingston, recently enjoyed a treat in the ministrations of Rev. R. Whiting.

of God, whose age is popularly reported to be over 80, exhibited a vivacity, combined with mental and physical powers, which might well have become a younger man.

Rev. J. A. G. Calder, who for a number of years officiated as pastor of Knox Church, Lancaster, and has now resigned his charge, was recently made the subject of a eulogistic resolution by the Presbytery of Glengarry, moved by Rev. Dr. McNish, and seconded by Mr. D. B. MacLennan.

St. Andrew's Church, Belleville, burned a week ago Sunday morning, was built in 1871, and remodelled five years later. Its value was \$30,000 and it was free of debt.

Last Wednesday, Chalmers Church, Guelph, had a missionary prayer-meeting. Papers on mission work in Trinidad and the New Hebrides respectively, were read by Miss A. Dow and Miss K. Watt.

Rev. Andrew McNabb, M.A., has been inducted into the pastorate of the united congregations of Whitechurch and Langside. There was a large and attentive congregation present.

The anniversary services of Erskine Church, Ottawa, were held recently. Rev. R. E. Knowles, of Stewarton Church, officiated in the morning.

The most successful anniversary services ever held in connection with Guthrie Church, Melbourne, were held on Sunday and Monday, September 2nd and 3rd.

Miss James, of Walkerton, who was largely instrumental in forming the W. F. M. S., in connection with Knox Church there recently, on retiring from the position of president of that body, had her services recognized in a substantial manner by the membership.

The work on the new Knox Church, Acton, has progressed very rapidly. The foundations will be so far advanced as to permit the laying of the corner stones shortly.

A very happy event took place on Sept. 12th, at Springfield, Delaware, the residence of Mr. N. McLellan, when Miss N. F. McLellan, his youngest daughter, was married to Rev. Albert E. Vert, Presbyterian minister of Delaware, and youngest son of the late Francis Vert, Esq., ex-M.P., and ex-provost of Haddington, Scotland.

A new Presbyterian Church has just been opened at Raven Lake, Manitoba. Rev. J. Robertson, D.D., superintendent of missions, conducted the inaugural services.

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

MARRIAGES.

At the Presbyterian Church, Inverness, on September 12, 1894, by Rev. James Sutherland, William H. Little, Esq., to Lottie Wright, all of Inverness, county Megantic, Que.

At the Manse, September 12, by the Rev. D. MacEachern, father of the bride, assisted by the Rev. A. McDonald, M.A. Marion, to H. H. Hinch, all of Nanpance.

In this city, on the 10th inst., at the residence of the bride's mother, by the Rev. Dr. Smyth, George Archibald Forbes to Elsie Maude, second daughter of the late Alex. B. Bisset, of Quebec.

At the home of the bride, Listowel, Ont., on the 11th September, by the Rev. Norman Lindsay, B.A., the Rev. J. A. Morrison, B.A., of East Presbyterian Church, Toronto, to Clara, second daughter of the late Dr. Nichol.

At St. James Methodist Church, on Wednesday, September 12, 1894, by the Rev. Robert Johnston, B.A., B.D., brother-in-law of the bride, the Rev. Norman A. B. MacLeod, B.A., B.D., Woodlands, Ont., to Hannah Elizabeth (Bessie) daughter of the late J. W. Dawson, Montreal.

opening social They gave stirring and eloquent addresses. A pleasing feature was an Indian hymn, sung by little Master and Miss Flora McArthur, children of the Indian missionary at Beulah, on the Assiniboia Reserve.

OBITUARY.

REV. WILLIAM MCKEE D.D.

This gentleman died at his residence on Wellington street, Barrie on Sunday evening 2nd inst., of typhoid fever. He was born in 1823, and was of Irish extraction. At Queen's College, Belfast, he received his degree, and in the same city studied divinity under Cook and Barnes.

THE LATE ROBT. BLACKBURN.

The funeral of the late Robert Blackburn, who died a short time ago in Liverpool, took place upon the arrival of the remains in Ottawa, and was attended by hundreds of its best known citizens.

Service was conducted at the residence by the deceased, the Rev. Jas. Ballantyne, pastor of Knox Church, officiating. He was assisted by Rev. Dr. Moore, Rev. J. A. Macfarlane and Rev. R. E. Knowles.

ORDINATION AND DESIGNATION OF MR. SLIMMON AS MISSIONARY TO HONAN, CHINA.

On the evening of Thursday the 13th inst., the Presbytery of Toronto met in Bloor Street Church for the purpose of ordaining to the office of the ministry, Mr. Slimmon who has just completed his studies at the summer session of Manitoba College.

Dyspepsia

Makes the lives of many people miserable causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of

Distress After Eating Sick Headache

Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

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

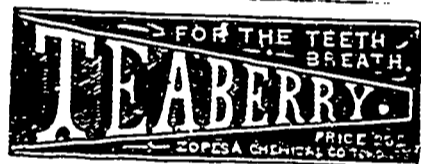
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the congregation, setting forth the greatness of the work of Foreign Missions, and the qualities necessary to success in the great undertaking. The meeting was closed with the singing of the missionary hymn "From Greenland's Icy Mountains," and the benediction by the Moderator of the Presbytery.

In another column will be found an open letter from a prominent physician relating the facts of a cure of consumption after the patient had reached the last stages of this hitherto unconquered disease. The statements made are really remarkable, and mark another advance in the progress of medical science. Our readers will find the article well worth a careful perusal.

It is more from carelessness about the truth than from intentional lying, that there is so much falsehood in the world.—Dr. Johnson.

In the opinion of the world marriage ends all, as it does in a comedy. The truth is precisely the reverse; it begins all.—Mme. Swetchine.

I was CURED of lame back, after suffering 15 years, by MINARD'S LINIMENT. Two Rivers, N. S. ROBERT ROSS.

I was CURED of diphtheria, after doctors failed, by MINARD'S LINIMENT. Antigonish. JOHN A. FOREY.

I was CURED of contraction of muscles by MINARD'S LINIMENT. Dalhousie. MRS. RACHAEL SAUNDERS.

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## British and Foreign.

The Astor ladies own \$3,000,000 in jewels. In four years Congress has cost the country two thousand million dollars.

The Roman Catholics in England are to have a cathedral at Westminster.

Tibet, though nearly half as large as the United States, has only 4,000,000 inhabitants.

In Paris recently, a man was sentenced to six months' imprisonment for glorifying the murder of President Carnot.

In Paris lately three burglars, who confessed that they were Anarchists, were sentenced to penal servitude for life.

A vote by ballot in the East U. P. Church, Johnstone, on the question of unfermented wine, has resulted in favor of its use.

The Spurgeon Memorial Church in Leith is to be opened on 18th September by Rev. Charles Spurgeon of the Metropolitan Tabernacle.

Oxford University, England, conferred the degree of D. C. L., Aug. 15, upon Professor S. P. Langley, the astronomer, of Washington, D.C.

The Chinese college at Singapore, under the auspices of the M. E. Church, has won the Queen's scholarship, worth \$1,000 a year for four years.

Mrs. Arthur Bryant, sister-in-law of William Cullen Bryant, and widow of the late eminent horticulturist and author, died at Princeton, Ill., Aug. 13.

The Sanitary Association of Scotland, having intimated that they will visit Greenock next year, the Local Authority instructed Bailie Cluckie to make arrangements for their reception.

The death occurred lately of ex-Bailie Cooper, of Kirkintilloch, who was for 40 years an elder of the Free Church and took a deep interest in the affairs of St. Andrew's congregation.

Crathie bazaar, held on 4th and 5th September, was opened, not by the Queen, but by Princess Louise on the first day and Princess Beatrice on the second. The latter also presided at a stall.

Rev. Walter Brown, U.P. minister of Edinburgh, opening a sale of work at Dunbar for the liquidation of the debt on the church hall, said he would not have been present if raffling which was sinful, were to have been adopted.

Professor Story laid the foundation-stone of a new Parish Church in Leith Walk, Edinburgh, last month and, expressed his belief that the disestablishment and disendowment of the Church of Scotland was by no means near.

The most expensive thermometer in the world is in use at Johns Hopkins University. It is an absolutely correct instrument, with graduations on the glass so fine that it is necessary to use a microscope to read them. It is valued at \$10,000.

Hamilton Presbytery have requested the Trades Council of Glasgow and the Miners' Federation of Scotland to use their influence against the holding of trades meetings on the Lord's day. A resolution has also been adopted urging masters and men to settle the dispute.

Dr. Lorimer, of Tremont Temple, Boston, states that Dr. George F. Pentecost, now minister of Marylebone Presbyterian Church, London, was baptized by him along with forty others in the river Ohio. The day was one of the coldest in the cold season of America, and the ice had to be broken for the baptism. Dr. Pentecost is therefore a Baptist, though in the Presbyterian ranks and pulpit.

The Roman Catholics claim that there are about 152,000 of the negroes of the South connected with their church. Bishop Penick, Episcopal, says there are 1,900 in South Carolina connected with Episcopal Church schools; that one-third of the confirmations in Georgia during the past year were colored, but that there are only 6,700 connected with the church. The bishop thinks this a reproach, and is making appeals for larger interest among Episcopalians.

According to the London Daily News, the Procurator of the Holy Synod of Russia reports that the Stundists and other nonconformists are steadily increasing, in spite of all efforts to put them down. And his Excellency opines that "the extremely religious mode of life, the strict moral discipline, the close sympathy, and the unflinching support rendered to the needy by the afflicted members of these sectarian communities, have all combined to enlist the voluntary adhesion of the simple and ignorant peasants." This is an extraordinary testimony from an enemy.

Mr. William Quarrier, of Scotland, well known in Canada, has had again to defend as Dr. Barnardo, of London, has so often done,

his right to keep children committed to his charge by lawful relatives, though afterwards claimed by the Roman Catholics. The case was tried recently in the Court of Session, Edinburgh, and decided in Mr. Quarrier's favor. The Glasgow Daily Mail has an article, deploring that the society which instigates these vexatious lawsuits, should devote its energies to harassing earnest workers, instead of seeking to save other destitute children.

The Englishman is not tempted to make Sunday a day of manual toil. The mines and factories of the British Isles, as well as the shops and offices, are invariably closed on Sunday. But Sir Dyce Duckworth points out that Sunday in England, through an increasing tendency to tolerate continental usages, is becoming more and more a day of restlessness, pastime, social entertainment, and neglect of religious observances. He deprecates especially the dinner parties and receptions, which in the fashionable world were fast becoming a fixed institution for Sunday evenings. The serious feature of this innovation lies in the fact that the Sunday evening dinner party obtains principally among that leisured class who have all the six week-days for amusing and entertaining one another. He calls upon the clergy to discourage and reprobate this use, or abuse, of Sunday evening. A large dinner party means a day's labor to servants and tradesmen; and recreation in a shape which often resembles mere dissipation, is a distinct desecration of the Lord's Day.

### IT'S A SECRET

that many women owe their beauty to Dr. Pierce's Favorite Prescription. The reason—beauty of form and face, as well as grace, radiate from the common center—health. The best bodily condition results from good food, fresh air, and exercise, coupled with the judicious use of the "Prescription." In maidenhood, womanhood, and motherhood, it's a supporting tonic that's peculiarly adapted to her needs, regulating, strengthening, and curing, the derangements of the sex.

If there be headache, pain in the back, bearing-down sensations, or general debility, or if there be nervous disturbances, nervous prostration, and sleeplessness, the "Prescription" reaches the origin of the trouble and corrects it. It dispels aches and pains, corrects displacements and cures catarrhal inflammation of the lining membranes. It's guaranteed to benefit or cure, or the money paid for it is refunded.

Dr. Pierce's Pellets cure constipation, indigestion, biliousness, headaches and kindred ailments.

Florence Nightingale, the famous nurse is seventy-three years old. She takes her baptismal name from the Italian city in which she was born. For fully twenty years she has lived a life of seclusion.

**B.B.B. CURES HEADACHE**

By acting on the Stomach, Liver and Bowels, removing morbid matter and thoroughly cleansing the entire system, B.B.B. Blood Purifier promptly removes Headaches of all kinds, no matter how obstinate or severe. Constipation, Dyspepsia and Bad Blood are the usual causes of Headache, B.B.B. removes these and with them also the Headache disappears. Note the following

**STRONG EVIDENCE!**

"My Sick Headache occurred every week for forty years, I took three bottles of B.B.B., have had no headache for months, and recommend it highly."

Mrs. E. A. STORR, Scotland, Ont.

Miss Margaret Rogers, a twenty-three-year-old girl of Monterey County, California, has already made a fortune in the horse and cattle business. She rounds up cattle, breaks horses, can plow, sow and harvest, and is withal a refined woman who abhors loudness. She is a charming hostess, a good performer on the piano, and has an excellent education. — *Harper's Bazar.*

Toronto, 28th November, 1893.

Dear Sirs,—

It is with much satisfaction that I learn that you have decided to establish a branch office in Toronto, believing as I do, that the more widely your Acid Cure is made known, the greater will be the gratitude accorded to you for the relief experienced by many sufferers in Canada. We have used your acid for over eighteen years, and are now prepared to state that it is worthy of a place in every family. We have found it thoroughly safe and effective and have commended it to many—for which we have been thanked. We wish you success in your new quarters, as we feel sure your success will bring relief here as it has already done to large numbers in the old land and other countries. Much will depend on the patient and persevering use of the Acid as set forth in your little book.

ALEX. GILRAY, 91 Bellevue Avenue.  
COURTS & SONS.

The Art Institute of Chicago, has received from Harriet Hosmer the cast she made in 1853 of the clasped hands of Robert Browning and his wife. This is the cast of which Hawthorne wrote in the "Mark Twain": "It symbolizes the individuality and heroic union of two high poetic lives." The autograph of "Elizabeth Barrett Browning, Rome, May, 1853," is on the wrist of one; "Robert Browning, Rome," on the wrist of the other. Miss Hosmer refused in England an offer of \$5,000 for this unique cast.

# SURPRISE SOAP

While the best for all household uses, has peculiar qualities for easy and quick washing of clothes. READ the directions on the wrapper.

158 ST. CROIX SOAP MFG. CO., ST. STEPHEN, N. B.

The tuberose is no rose, but a species of oyanth.

Pimples, boils and other humors of the blood are liable to break out in the warm weather. Prevent it by taking Hood's Sarsaparilla. Try it.

The Russian novelist, Grigorovitch, aged seventy-one, celebrated recently the fiftieth anniversary of his first publication.

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



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

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

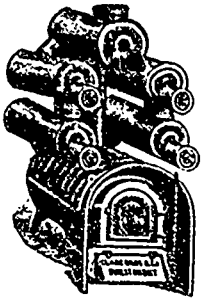


### To Nursing Mothers!

A leading Ottawa Doctor writes: "During Lactation, when the strength of the mother is deficient, or the secretion of milk scanty, WYETH'S MALT EXTRACT gives most gratifying results." It also improves the quality of the milk.

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

PRICE. 40 CENTS PER BOTTLE.



## Heating BY WARM AIR, OR COMBINATION (HOT WATER AND HOT AIR) Our Specialty.

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

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

CLARE BROS. & CO., Preston, Ont.

## USED BY CLERGYMEN ALL THE WORLD OVER AND THEY RECOMMEND YOU TO TRY IT.

Rev. Canon Fergie, Inc., Lancashire, England, for Spinal Complaints.  
Rev. T. Bailey, West Brighton, England, for Paralysis.  
Rev. G. E. Yate, Madley Vicarage, England, for Sciatica.  
Rev. J. Day, Horwich, England, for Fits.  
Rev. J. H. Skowes, Wolverhampton, England, for Sciatica.  
Rev. Bobj Swift, Ex-Vicar, Birkdale, England, for Asthma.  
Rev. Chas. Watson, D.D., Largs, Scotland, for Nervousness.

Rev. W. L. Paddon, B.A., Incumbent of Roundstone, Ireland, for Rheumatism.  
Rev. A. Van Schellems, D.D., Arnhem, Holland, for general use.  
Rev. Jas Brown, Protestant Chaplain, Melbourne, Australia, for Spinal Complaints.  
Rev. J. Clark, Williamstown, Victoria, Australia, for Dropsy.  
Rev. Alex. Gilray, College St. Presbyterian Church Toronto, for Colds and Indigestion.  
Rev. P. C. Headley, Boston, U.S.A., for Corns and general use.

These and many others recommend the use of **COUTTS' ACETOCURA**, which is known all over the world as the best external remedy. Having stood the test of forty years and being endorsed by the medical profession as a treatment founded on sound physiological principles we need only add, try it and you will not be disappointed. Write for gratis pamphlet to our **CANADIAN HOUSE**.

**COUTTS & SONS, 72 Victoria Street, Toronto.**

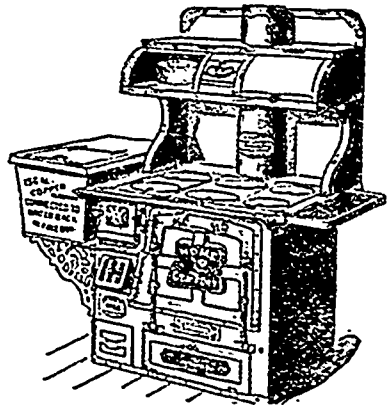
Also at London, Glasgow and Manchester (Great Britain).

Depots and agencies in all parts of the world.

# HOME-COMFORT

## ROLL OF HONOR.

- THREE GOLD and ONE SILVER MEDAL THE WORLD'S INDUSTRIAL and COTTON CENTENNIAL EXPOSITION. NEW ORLEANS, 1884 and 1885.
- HIGHEST AWARDS NEBRASKA STATE BOARD OF AGRICULTURE, 1887.
- DIPLOMA ALABAMA STATE AGRICULTURAL SOCIETY, At Montgomery, 1888.
- AWARD Chattanooga Valley Exposition, Columbus, Ga., 1888.
- HIGHEST AWARDS 25th ANNUAL FAIR ST. LOUIS AGRICULTURAL & MECHANICAL ASSOCIATION, 1889.
- SIX HIGHEST AWARDS WORLD'S COLUMBIAN EXPOSITION CHICAGO, 1893.
- HIGHEST AWARDS WESTERN FAIR ASSOCIATION, LONDON, CAN. 1893.
- SIX GOLD MEDALS MIDWINTER FAIR, San Francisco, Cal., 1894.



## STEEL HOTEL AND FAMILY RANGES.

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

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

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

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

ABOVE HONORS WERE RECEIVED BY **WROUGHT IRON RANGE CO., MANUFACTURERS OF Hotel Steel Ranges, Kitchen Outfittings and "Home Comfort" Hot-Air Steel Furnaces.** OFFICES, SALESROOMS AND FACTORIES, 70 to 76 PEARL STREET, TORONTO, ONTARIO, and ST. LOUIS MO., U.S.A. Washington Avenue, 19th to 20th Streets, Founded 1864. Paid up Capital, \$1,000,000.

## HEALTH FOR ALL!! HOLLOWAY'S PILLS

Purify the Blood, correct all Disorders of the

**LIVER, STOMACH, KIDNEYS AND BOWELS.**

They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For children and the aged they are priceless.

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

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

### MISCELLANEOUS.

Emperor William can use only one arm in handling a gun, but he shot 385 rabbits in two hours recently.

The English admirers of Gilbert White, of Selborne, have erected a queer monument to him in that village. It is a hydraulic ram that forces water into a reservoir which supplies the village with water.

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

The new Duke of Saxe-Coburg-Gotha is tattooed much in the same way as his brother-in-law, the Grand Duke Alexis; while his nephew, the Duke of York, has a couple of crossed flags upon his forearm.

Emperor William of Germany uses a rowing apparatus daily in his rooms to limber up and harden his muscles. It was constructed especially for him by a Berlin physician. He finds it of great benefit to his health.

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

Rosa Bonheur is still painting in her quaint study near Fontainebleau. She is now an old woman, small, sunburned and wrinkled as a peasant. The gray hair is cut short and is still thick. As she wears a blouse she dons a cloth cap.

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

An electric brake for street cars in St. Louis works in this manner: There are two heavy coils of copper wire so placed that when energized with a current the soft iron cores inside, which are thus magnetized, attract each other, and have enough endwise play to apply the brakes.

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

A hollow shoe-sole filled with air, so as to form a cushion, is the latest novelty in human foot-gear. The soft feeling which it gives to each step is said to resemble the sensation of walking on the richest carpet with a good lining. The sole is made of tough paper, and, of course, is air-tight.

The Abbey of Villers, where Queen Victoria first saw the late Prince Consort—the occasion of their meeting being a court picnic given by Leopold I.—is being placed in such a condition as to preserve it from further decay. The work is being intelligently carried out by M. Licot, who has devoted several years to studying the details of the splendid ruins, and the Queen of the Belgians is taking a very active interest in the work.

Toronto, 43 Charles street, April 2nd, 1894.

Dear Sirs,—“I have much pleasure in stating that your 'Acetocura' remedy has been used for the past fifteen years by our family. We have derived so much benefit from its application that I can heartily testify to its beneficial qualities.

“I have recommended its use to many of my friends, who also speak very highly of it as a very effective and simple remedy.

“Yours truly, WM. PENDER.”

COUTTS & SONS.

It is said that Professor Alexander Graham Bell is now engaged in experiments looking to the perfecting of a machine harnessing electricity to light, so to speak, so that it will be possible for one's vision to be extended to any distance desired. Professor Bell insists that the fact has already been demonstrated, and that it only remains to construct the apparatus necessary to bring the possibilities of the discovery into actual and practical use.

Minard's Liniment relieves Neuralgia.

Following the example of St. Louis and other cities, Brooklyn has begun to use trolley-cars built exclusively to carry mails from one part of town to another.

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

David Hogan, of Meadville, Penn., has invented an alarm-clock attachment to an aneroid barometer, so that at a certain low reading, previously determined upon, a storm signal will be given. It is hardly possible though to fix upon a point on a barometer-scale which shall be an invariable sign of danger.

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

Schunk, Knecht and Marchlewski, three German chemists, as reported in the Journal of the Chemical Society, have obtained from brown vine-leaves gathered in autumn a dye that colors wool mordanted with chrome and tin respectively brown and yellow. The substance was obtained primarily as a brownish yellow, partially crystalline glucosid. When boiled with sulphuric acid, this yields sugar and the colouring matter, which is obtained as a reddish-brown powder.

The Bell Telephone Company,

Walkerton Agency, May 15th, '94.

Dear Sirs,—I sold your Acid Cure for 20 years, and during that time I never heard of a case that was not relieved and cured by its use. I have recommended it in bad cases of Eczema, Ring-worm, and never knew it to fail (when properly used) to effect a cure.

Yours truly, W. A. GREEN.

COUTTS & SONS.

How will you find good? It is not a thing of choice; it is a river that flows from the foot of the Invisible Throne, and flows by the path of obedience.—George Eliot.

TIRED, WEAK, NERVOUS,

Means impure blood, and overwork or too much strain on brain and body. The only way to cure is to feed the nerves on pure blood. Thousands of people certify that the best blood purifier, the best nerve tonic and strength builder is Hood's Sarsaparilla. What it has done for others it will also do for you—Hood's Cures.

Hood's Pills cure constipation by restoring peristaltic action of the alimentary canal.

The great effects that may come of industry and perseverance, who knoweth not? For audacity doth almost bind and make the weaker sort of minds.—Bacon.

## TEN MILLION MEALS of NESTLE'S FOOD.

Were furnished the Babies of America in 1893.



The supremacy of Nestle's Food is because it furnishes Nutrition and is Safe. The danger connected with the use of Cow's Milk is avoided, as Nestle's Food requires water only to prepare it. To prevent Cholera Infantum and Summer Diarrhoea, begin the use now of

## Nestle's Food

Sample and our book "The Baby" sent to any Mother mentioning this paper.

THE NESTLE CO., MONTREAL.

Minard's Liniment for sale everywhere.



