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Hot Sauce.—Scald and peel 24 ripe tomatoes; add ten peppers, cut fine; two quarts of vinegar, one onion, two tablespoonfuls salt, one half-cup of sugar, one tablespoonful of allspice, one tablespoonful of cloves, one tablespoonful of cinnamon, and boil three hours or until the mixture becomes thick.

Vermicelli Soup.—Boil a shin of veal in four quarts of water. Skim it very carefully, then put in one onion, one carrot and a turnip, not cut up, and boil three hours. Add salt, two cups of vermicelli and boil an hour and a half longer. Remove the bone and vegetables and serve.

Snow Rolls.—One pint of milk scalded and allowed to cool. Add one-half cupful of butter, one-quarter of a yeast cake dissolved in one-half cup of luke-warm water, a scant one-half cup of sugar, one teaspoon of salt and flour, enough to make a soft batter. Let it rise. Roll it out and cut as biscuit, spread with melted butter, turn two-thirds over to form the roll and bake.

To Keep Cider Sweet.—Put in a barrel of cider one quart of mustard seed in a cloth bag. Another way is to get of your druggist a preparation of lime specially prepared for the purpose, using one-half ounce to each 10 gallons of cider. First mix the lime with a little cider to the consistency of cream, shake the barrel well after putting it in, and after five days draw off the cider into another barrel.

Green Tomato Pickle.—Cut a peck of tomatoes and six large onions into thin slices, cover them with salt and water and let them stand all night. In the morning pour off the brine and put them into a preserving kettle with a breakfast cupful of brown sugar, three chillies and a teaspoonful of each of the following spices: cloves, allspice, ground ginger, mace, cinnamon and scraped horse-radish; cover all with vinegar and simmer very slowly for three hours.

Crystallized Pears.—Use only absolutely perfect fruit, because the cores are to remain intact. For a dozen pears beat the whites of two fresh eggs only until they are liquid and smooth, and sift a large dish of confectioner's sugar. Leave stems on the pears and peel them very thin and smoothly. When peeled hold each one by the stem, roll it in the beaten egg until all parts are moistened, then in the sugar, to thoroughly coat the entire surface, and dry the pears upon a large dish. If the first application of egg and sugar does not cover the fruit, repeat it. To serve the fruit arrange it upon a glass or china dish for dessert.

Ice Pears.—When there are overripe pears on hand, which are too soft for the table, but not absolutely decayed, peel and core them, put them into an ice cream freezer with an equal measure of cold water, the juice of one lemon or an even teaspoonful of powdered citric acid to a quart of pears, and oversweeten the combination; freeze it like ice cream and serve it for a dessert. Any which remains unused can be thickened with a little gelatine dissolved in warm water and cooled before being added to the fruit ice; measure the melted fruit ice and allow the proportion of gelatine indicated for making wine jelly in the recipes which are inclosed in each package of gelatine. After adding the gelatine put the fruit ice into a jelly mould and let it grow firm. In a cool place it will keep two or three days. Turn it from the mould before sending it to the table. Use it for luncheon or at a family dinner for dessert, taking care that it is very cold.

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THE CANADA PRESBYTERIAN.

VOL. 22.

TORONTO, WEDNESDAY, OCTOBER 25th, 1893.

No. 43.

Notes of the Week.

In the selection of school committees recently, women for the first time voted in Connecticut cities and towns. There were Protestant and Catholic tickets in the field, and the women of either creed vied with each other in their efforts on behalf of their respective candidates. This does not look as if the giving of votes to women on all questions would have that elevating effect on politics that is sometimes claimed. There is no place where an inferior demagogue has such advantage over a good man as in a contest for a public office conducted on sectarian lines.

Offers for free sites for the Columbian Methodist college were received from Victoria, Vancouver, Chilliwack, Burnaby, the best being from the Royal City. On the result of the fifth ballot, by a 15 to 10, the decision went in favour of Westminster. Principal Whittington said that it is hoped that the college may be able to occupy at least a portion of its own building by the beginning of the next collegiate year, and to that end the Board of Managers was instructed to perfect plans for the building, and for the securing of an endowment, with all convenient speed. Already very valuable promises of assistance towards the building have been received, both from within and without the Province.

Rev. Dr. Robertson, our Superintendent of Missions, on his return from the West, calls attention to the want of adequate supply of ministers in B.C. and the Presbytery of Calgary. The Province of British Columbia is suffering severely from the financial depression incident to its nearness to the States, and on account of the coast trade being interlocked on both sides. The salmon catch on the Fraser will amount to 20,500,000 pounds, and this will help New Westminster, but the population of the Province must increase before it is capable of supporting four such cities as New Westminster, Vancouver, Victoria and Nanaimo. Owing to the greater activity in coal mining, there is less depression at Nanaimo. The monthly wages paid at Nanaimo alone amount to \$60,000. It is said that fully \$750,000 have been spent this year by the C.P.R. west of the second crossing of the Columbia, in improving the track in various important ways.

Cardinal Gibbons has been interviewed upon the progress of the Roman Catholic Church in the United States, and he professes to be greatly satisfied and full of hope, because it numbers ten million of adherents. His eminence must be easily satisfied. When it is remembered how many millions of Roman Catholic immigrants have come from the Old World to this country, the earnest efforts which that Church, rightly, has always made to keep hold of the young, and to gain others, the pompous and attractive displays it makes on public occasions, and despite of all, can only reckon less than one-sixth of the population, the ground for high hopes for the future are, we should say, not so bright as the Cardinal would have us believe they are. Because some Protestant bodies are organizing among them an order of deaconesses, he supposes they are in this borrowing from and coming nearer to the R. C. Church. We have never yet seen a single instance of any Protestant body quoting the example of the Church of

Rome as a reason for its conduct in this respect. It will also be news to most that it is getting many converts, but keeps quiet upon that subject. It has not been the habit hitherto for the Roman Catholic Church to do so.

A network of railways will soon be extended through Palestine from Egypt to Damascus, the trains passing en route the tomb of Rachel and the tower of Ramleh, flying through Joppa and along the coast to Jerusalem, where there is a neat little station. In the immediate vicinity of Joppa stands the new railroad depot, which was formally opened with imposing ceremonies by the Governor of Jerusalem, Ibrahim Hakki Pasha. As the train moved away with a shrill shriek of the whistle, the women and children put their hands over their ears and screamed, while the Arabs scampered away badly frightened. From Joppa, to Jerusalem the distance is about thirty-six miles by cars, and the trip requires about three and one-half hours. The trains run from Joppa to Jerusalem twice a day, and in no place in the world can there be more of history crowded into three hours of travel. There is now a great railway system in the course of construction, which will girdle the Holy Land from one end to the other. A French company has secured a concession for a line from Beyrout to Damascus, and has already commenced work on a narrow-gauge road. An English syndicate is now building a railway from Haifa to Damascus, which will be about 140 miles long, starting from Haifa. This road will undoubtedly prove of the greatest interest to Syria in an agricultural and commercial way, furnishing means for placing upon the eastern market the rich products in which that section abounds.

An interview with the Rev. Dr. White is reported in the Christian Commonwealth, in which some interesting points are touched upon. It appears that the old Scotch custom of having the second Sunday service in the afternoon, is giving way to our plan of having it in the evening. While the full service was the morning one, he could not say that once a day hearing was on the increase. Neither does he think that the working classes are forsaking the church more than the upper classes. He could not go the length of saying that the working classes are alienated from the church. The fact is, if you plant down a man of great individuality and freshness and power among any working-class community in Edinburgh, he will soon gather a congregation. "Man!" Dr. White added earnestly, "it is the want of men in the pulpit that's the trouble." He spoke well of the progress that all three Presbyterian bodies are making, saying of the U.P. Church, that associated with it are some of the finest covenanting and evangelical traditions of Scotland, and it has a certain genius of its own that is very valuable in our Scottish life." The Doctor is justly proud of the F.C. Colleges and the scores of students, the ability and eminence of their professors draw from abroad. With regard to Calvinistic doctrines, he said that, although not preached, probably in the same way as once they were, they are just as dear as ever they were to both preacher and hearer when they are truly religious people, and unless they animate the preacher at bottom and pervade his preaching, he will not long hold the best people in Scotland. The greatest breadth and largeness of atmosphere can be brought in round about that. I think everything belongs to a evangelical Christianity—she is the queen.

PULPIT, PRESS AND PLATFORM.

Great Thoughts: God is not tied to means: for illumination of the mind, He often lights a great lamp of the sanctuary at a little wax-paper, as He did Paul by Ananias.

J. R. Miller, D.D.: The Indians say that when a man kills a foe, the strength of the slain enemy passes into the victor's arm. In the weird fancy lies a truth. Each defeat leaves us weaker for the next battle, but each conquest makes us stronger.

Carey: "My secret was, I could plod." In all departments of Christian work, persevering industry wins the honours from brilliant genius. Therefore, humanly speaking, success is within any man's reach. The old fable has many illustrations—the turtle often outruns the fox.

Philip Schaff, D.D.: The existence of two or more schools in one church, is a sign of strength rather than weakness: it shows vitality, encourages a noble rivalry, and ensures progress. Controversy is preferable to stagnation if it is conducted not for private interests, but for victory of the truth.

Great Thoughts: Infinite toil would not enable you to sweep away a mist; but by ascending a little, you may often look over it altogether. So it is with our moral improvements; we wrestle fiercely with a vicious habit, which would have no hold on us, if we ascended into a higher moral atmosphere.

Southern Presbyterian Assembly: The General Assembly, having in a former deliverance, condemned in most unequivocal terms, the publication and reading of Sunday papers, and having earnestly advised all our people not to read newspapers of Sunday editions, this Assembly reaffirms the former deliverance.

New York Advocate: Ministers' sons seem now coming to the front. Within twelve years, two of them have been Presidents of the United States, one of them twice, and another takes his seat upon the highest judicial bench that the great Republic has in its power to create: in one aspect, a co-ordinate branch, in another a supreme branch, to which both the President and Congress must in critical emergencies bow.

Evangelist: When Napoleon ordered his drummer boy to beat a retreat, he received the reply, "Oh Sire! Desaix never taught me that; but I can beat a charge—I can beat a charge that would make the dead fall into line!" We want less talk about "retrenching," "discouragement," "failure," and more of something that is like the drummer boy's "charge," that will stir every heart, making the dead within the Church and the dead without fall into line.

Dr. G. Wilson: In many respects, the organ of touch, as embraced in the hand, is the most wonderful of the senses. The organs of the other senses are passive; the organ of touch alone is active. The eye, the ear, and the nostril, stand simply open; light, sound, and fragrance enter, and we are compelled to see, to hear, and to smell; but the hand selects what it shall touch, and touches what it pleases. It puts away from it the things which it hates, and beckons towards it the things which it desires.

Church at Home and Abroad: The Orphans' and Widows' Home at Fredericksburg, Va., with an endowment of \$10,000, has been presented to the Southern Presbyterian General Assembly, to be used as a school and home for the children of deceased missionaries.

V. Richard Foss: The three golden links in our chain of mottoes are loyalty to Christ, duty to the Church of which we are members, and fellowship one for another. Such loyalty for our Master as is faintly represented by the sacrament which was taken by the Roman soldier when he said he was willing to die for Rome. Not simply members of the Church are we, but we are owned by the Church; and, above all creeds and sects, we recognize each other as brothers and sisters, with one Shepherd, one pasture, and one fold.

Rev. John Thompson, D.D.: In the original constitution, which God gave His Church, infant children were included among its members, and this membership of children has never been withdrawn; there is no law of repeal anywhere to be found in subsequent legislation, or any change in this direction, so much as hinted at. The rights then granted have never been abrogated. Therefore, infants have a right to membership still, and if to membership, then surely to baptism, as the sign and seal of the covenant which secures this right.

Ram's Horn: Some one has said: "Once in a while when a great fortress is to be taken, God will bring out a great field-piece and rake all with the fiery hall of destruction. But common muskets do most of the hard fighting. It took only one Joshua, and the thousands of common troops under him, to break down the walls of cities, and, under the wrathful strokes, to make nations fly like sparks from the anvil. It took only one Luther for Germany, one Zwingli for Switzerland, one John Knox for Scotland, one Calvin for France, and one John Wesley for England."

Ladies' Home Journal: When choosing flowers to send to an invalid, select those that have a very delicate perfume, and that are as suggestive of life and health as possible. White flowers, although most beautiful, lend neither colour nor brightness to the sick-room, and to a mind weakened by sickness, are apt to be suggestive of death, while those of a bright crimson, or a deep yellow, will almost always please and gratify the convalescent. When ordering the flowers, ask your florist to send long-stemmed ones, they arrange so much more prettily than those that are cut with short stems.

Horton's Yale Lectures: The preacher must have some independent bent in his study. Mere desultory reading, followed by a rapid decline into anecdote, is the bane of preachers. Too often the preacher becomes an indolent reader, and even in the study of the Bible follows any commentator at hand. The man who hears the Word of God to-day must be on the alert, knowing something of all things and all of something. All his faculties must be full of activity. When God wishes an instrument to play some high music, He does not want to find the best stops out of use and the organ swell and pedals never finished.

Our Contributors.

DO THE BEST YOU CAN.

BY KNOXIAN.

Long years ago it was our happy privilege to enjoy the friendship of a good old lady who had a peculiar way of saying good-bye. She was a ripe saint of God, a stalwart Presbyterian of the best type, a devoted mother, a bright, cheery, hopeful woman whose presence blest and brightened her home and helped on the congregation of which for more than a quarter of a century she has been a useful and influential member. Parting from her pastor she always said in kindly, encouraging tones "Good-bye. Do the best you can."

The voice that used to utter these words has long been silenced in death, but we hear it still. It has come back many a time and it always comes when most needed. If pressed with work and at a loss to know what should be done first, that gentle, encouraging voice often whispered, "Do the best you can." Brought face to face with difficult duty and conscious of inability to perform it aright the voice rarely, if ever failed to say, "Do the best you can."

If a man does the best he can what more can he do. What more should anybody expect him to do? If a minister preaches as well as he can he certainly cannot preach any better. If your doctor does all he can for you what more do you expect from him. Doctors cannot keep people alive when their time has come. If your lawyer does all he can for you, you have no right to complain. Perhaps your case was so bad that even Blackstone could have done nothing for you. If your tailor has done the best he can you should not complain of a misfit. Your anatomy may be so peculiarly constructed that no artist on earth could make your figure look well. Boot-men are often cruelly blamed when they have done not only the best they can, but the best possible. A boot that fits must sometimes be of a peculiar shape.

There are circumstances, however, in which a man should scarcely be allowed to defend himself by saying he is doing the best he can. If he blows and brags about his work and tries to make you believe he can do things better than anybody else and then does his work poorly, it is not for him to say he is doing the best he can. He led you to believe he could do things better than he can and by so doing put himself out of court.

If a minister by himself, or through his friends leads a vacant congregation to believe that he is an extraordinary sort of preacher and pastor that has done wonderful things in some far away place and if he turns out a very ordinary kind of man who does work barely up to the average he has no right to say that he is doing as well as he can. He professed to have done better than he can and he should be held to his own estimate of himself or to the estimate given by his friends.

If a quack pretends to be able to cure everything and if it is found as it usually is found, that he can do nothing but bleed the pocket of his patient, he should not be allowed to say he is doing the best he can. He should not have pretended to do what he knew he was not able to do.

People who push themselves into positions of prominence and fall cannot be allowed to excuse themselves by saying they are doing the best they can.

If a man schemes to get a chance to make a speech, perches himself on the most conspicuous place on the platform, puts on excruciating airs and then says nothing in a few broken-backed sentences, he should not be allowed to plead that he did the best he could. The plea may be true, in fact, but nobody asked him to do anything. He pushed himself and he should be allowed to take all the results of the pushing.

People who scheme to turn others out of positions and then do poorly in the positions themselves should never be allowed to excuse indifferent work by saying, we are doing the best we can. A man who plots to displace a neighbour in order that he may get the neighbour's place should not complain of criticism however severe. Severe criticism is the right thing for him.

Circumstances like these are, however, exceptional. In all cases in which people are regularly and properly assigned to their work the plea that a man is doing the best he can should evidently have much force. It always has much force with fair men of judicial minds. The first question, the main question about any minister should be: "Is he doing the best he can. Under all the conditions and limitations of his position; with the amount of help he has and the means and opportunities he enjoys, is he doing all that could reasonably be expected of him." That is the question Mr. D. J. Macdonnell, or Principal Caven, or Principal MacVicar, or Principal Grant, or Dr. Reid, or Dr. Lalng, or Dr. Gregg, or Dr. MacLaren, or Dr. Cochrane, or any influential Presbyterian with a judicial mind would ask. Alas it is not the question always asked even by Presbyterians. Some people supposed Presbyterians would shout "Down with him, he doesn't draw." Others would cry, "Out with him, he does not bring in the money." A third party would say, "He should resign, because if he doesn't Matilda Ann Smith, and Jemima Jones will leave the choir and then what." And some would even say, "He must go because old Twenty per cent. has stopped his subscription. The Master would ask, "Is this servant of mine doing the best he can?"

Brother are you doing the best you can? If before God and conscience you can say "yes," then go on with your work and leave the results to the Master. Let the growers grow, and the croakers croak, and the critics snarl, and the whiners whine, and the pugilists fight; let the men who have patent modes for turning sinners instantly into full-grown Abrahams, try their patents; let the shouters shout and the rounders go around and the men who puff themselves puff until the long-suffering Editor turns pale, go you on quietly with your Master's work and the Master will take care of you and yours. Do the best you can and all will be well in the end.

But, brother, be reasonably sure you are doing the best you can.

CAST-OFF PASTORS.

To the Editor:

I was glad to notice that in your last issue you called attention to the manner in which ministers yet in their prime are being cast out of their charges, and refused entrance into vacant congregations on account of their age.

Instances of this cruel treatment of God's servants might be given from many presbyteries. And these ministers find no defenders. They are helpless. They have to walk out of their homes, and lay down their livelihood at the bidding of irresponsible parties. Their sessions offer no resistance to the injustice. Their managers hope a young man will raise the finances of the congregation. It may be said that these ministers have fallen short in duty, in vigour, in sympathy with the young.

Rather the case is, that their office-bearers have not helped them in their work, they have allowed the minister to bear the heavy burden alone. The young people have gone away on every occasion to other meetings than their own, they have kept aloof from their pastor, have spoken disrespectfully of him, have disregarded his counsels, and have made a stranger of him, and because under the burden and in the tollsome effort to carry the whole con-

gregation himself he wearies, he grows faint, they turn upon him and say he lacks energy, he is too old.

The church in which this is a common experience must suffer serious consequences from such a state of things, and as you say, I trust the attention of the Church will be directed to the subject that such a doom may no longer be the inevitable close of a prolonged pastorate.

Immediately after deploring this state of things you proceed to express thankfulness for the summer session and its results. In this I cannot agree with you. I am willing to stand alone in my view of this question. It is this policy of the church in laying the burden of her home mission work on unordained men, and often very young men, which is leading to the laying aside of the older men whenever an opportunity occurs. The people are being taught all through our Presbyteries that a young man yet in the university or beginning his theological course, can carry on church work, preach and visit quite as well, and play lawn tennis with the young people much better than the old fog of fifty years of age. He cannot of course administer the sacraments, but our people are also being taught that preaching is not so important as the sacraments, since we allow almost any one to preach, but only ordained men to administer sacraments. I find no fault with the young men. They obey orders. They do good work. At the same time the church reaps the result of her policy in the laying aside or driving out of her best men at the very time when they are most fit for and most deserve promotion. But it appears to be thought by those who lead the church and who are not always the wisest, that there is no other way in which God's work can be overtaken. That there is only one possible right way, and that it has been discovered. The young man who is to preach to ignorant heathen is, properly educated to the highest point before he is accepted as a foreign missionary.

The intelligent and well instructed people at home are ministered to by young men who have not received any training for the work. My views is that he who provides us with foreign missionaries would provide us also with home missionaries if we sought them in the right way, that to-day the burden of our mission work falling so heavily on the shoulders of our young men will affect the scholarship of the ministry already admittedly low in many instances from this very cause, and that to this enterprising policy, as it is supposed to be, we owe very largely the deplorable treatment our older ministers receive. I would like to support my position more largely, but will not trespass on your space further at present. The martyrdom which is inflicted within the Church by professing Christians is much more wicked in the sight of God than any hostility experienced at the hands of the heathen. The whole Church should unite to wipe away this reproach.

I am yours,

D. D. McLEOD.

PRESBYTERIAL VISITATIONS TO CHILLIWACK, B.C.

BY PRESBYTERY OF NEW WESTMINSTER.

On Monday, Oct. 2nd, Revs. E. D. McLaren, Vancouver, and James Buchanan, Richmond, visited the congregations of the Presbytery of New Westminster, in the Chilliwack Valley. Taking the C.P.R. to Harrison, 61 miles east of Vancouver, they rowed down the Harrison River and crossed the Fraser to Camp Slough, in an Indian canoe, which carries Her Majesty's mail. At McDonald's Landing, they were met by Mr. M. Swartoot, missionary in charge of Upper Chilliwack, who drove them to the first place of meeting. Camp Slough is a narrow stream, 12 miles long, having the Fraser at both extremities. Our church is situate midway, and is a neat

little structure costing \$800 and having only \$40 of a debt, a fact speaking volumes for the five or six families which compose our congregation there. Upper Chilliwack has three stations, Camp Slough, Rosedale and Prairie. At all these points, Mr. Swartoot conducts service every Sabbath, besides Sabbath school and Bible class at two. Prayer meetings are also maintained at each station.

The deputation delivered addresses on the schemes of the Church at all the points, better organization was urged, and where weakness was discernible, counselled the methods whereby these could be rectified. These meetings could not fail to exert a beneficial effect on the Church in Upper Chilliwack. Mr. Swartoot, who is well known in Parkdale, is doing a good work in that backwoods settlement, which lies at the furthest eastern point in the Presbytery.

Leaving Prairie at five p.m., on Tuesday, the deputation was driven to Chilliwack by Rev. Mr. Logan, the pastor, in charge there, where a missionary meeting was held in the evening.

Chilliwack has a fine church and manse with ten acres of a glebe. It struggled bravely from being a mission station, and became an augmented congregation, and under the present able pastor, will likely within a short time, become a self-sustaining charge. It has taken up the quarterly system of collection for the schemes, and although the people are burdened with their local liabilities, they are making a splendid showing for the work of the Church.

Under the fostering care of the Home Mission and Augmentation Committees, these congregations in the Chilliwack Valley are able to do good service for the Lord's cause, and it is to be hoped the Church's liberality will enable the Committees to continue their help to these sparsely-peopled districts.

THE NEEDS OF WESTERN MISSION FIELDS.

At the meeting of the H. M. C. of the General Assembly, held lately in this city, 30 missionaries were appointed to the Synod of Man. and N. W. T., and eight to the Synod of British Columbia. Among these are many who were in the field last season. Eleven Missions near Winnipeg will be supplied from Manitoba College during the winter, and Presbyteries, despairing of getting supply, decided to close for the winter a number of Missions that should have continuous supply. But in addition to these are 12 important Missions in the Synod of Man. and the N. W. T., and seven in the Synod of B. C., for which we have no supply. Will not 19 young men volunteer to supply these fields for a year of even six months? There are said to be 107 students enrolled in the College in Montreal, 115 are said to have taken the course in whole or in part, (84 of the former) in Knox and Queen's will bring the numbers up to the neighborhood of 300. This is half the number of ministers of our Church in active service in Ontario and Quebec. Could not a score of them undertake to supply these needy fields in the West? By reason of the Summer session arrangement students need not lose a day in graduating, they will be engaged in the work to which they have given their lives, and they will do much to help the growth of the Church, to prevent lapsing, and to advance the interest of true religion. The undersigned will be glad to hear from any wishing to help.

J. ROBERTSON.

544 Church St., Toronto, Oct. 14, '93.

Glasgow F.C. Presbytery have agreed to recommend the Assembly to allow Rev. Alexander Andrew, who has accepted the editorship of Drummond's publications, to remain retired minister of the White Memorial church. Some of his friends had been advising him not to "step down" to an editorship, but he replied that his sphere would now be the world.

NOTES BY THE WAY.

BY REV. JOHN BURTON, D.D.

The view from the citadel hill of Halifax is one of great range and beauty. Comparisons are invidious, and depend in the matter of judgment largely upon our changing moods. Few can look down and away from the Montreal mountain, with the city spread out beneath, and the wide expanse of field and hills, without admiration; or stand unmoved on the edge of the Quebec terrace, as isle and cataract, rock and forest, quaint old streets, ships and wharves stand boldly forth. Each has a glory of its own. So with Halifax. The citadel hill is about two hundred feet above the sea level—we write guessingly—and is a uniform mound of about a mile in circumference, where it gently slopes to the bay, which forms the famed harbour, the city stands with streets generally at right angles, and buildings old and new; the old almost wholly frame. On the opposite side of the harbour, clinging to the rising ground, is Dartmouth; on its bosom lay two of Her Majesty's ironclads, with their dread possibilities slumbering peacefully as the waters which rippled in the sunlight as a silver sea. Following the harbour to its entrance guarded by an island fortress, the eye wandered over the broad Atlantic, its waters gleaming far away till the horizon line melted into the soft blue sky, whose bright clouds flecked with their mottled brightness the sunlit sea. Turning to the right, the headland, two miles off, stretched out to distant hills, whose blue heights, clear cut against the sky, enclosed a panorama of field and wood, yellow grain, green meadows, homesteads, roads and spires, ending at the citadel base in park and garden, with a level field in which the cricketers were intent upon their innings. How changed the scene when the God of heaven thunders and His tempest winds sweep over the land and raise the billowy waters on high! Let Thy peace, O Lord, be ever ours; or should the waters roar and be troubled, and the mountains shake with the swelling thereof, command Thy loving kindness on the day time, and in the night may our songs be of Thee!

Halifax is much influenced by the military being quartered there, and the Church life is affected thereby. The officers moving in "society" call out a continued round of pleasure, excursions in summer, balls in winter, and the privates are, when off duty, in for a "good time." Thus church is attended for respectability's sake, and little work otherwise done by the fashionables. Seated in the waiting room of the Intercolonial, we observed a score or more private soldiers gathering for a train that took them to some shooting ground. We heard their greetings to each other, and are prepared sorrowfully to say, that with few exceptions, they were unmitigated blackguards, manifest in their talk and actions. It should be said, however, this was all kept to themselves, they molested none, nor did they address their vile speech to any passer-by; it was talk and action among themselves, and that was shameless. "Jack," too, when ashore, could be seen rolling along with a motion somewhat more marked than that gained by walking along the rolling deck of his ship. Much has been done, and is being done effectually to reach both army and navy, but garrison life and furloughs on shore, are still problems the Christian worker has not fully solved. Is it capable of solution till swords are turned to ploughshares, and spears into pruning-hooks?

May we say that a call was made upon our kind and genial friend, Mr. Murray, editor of the Presbyterian Witness. He was found at his desk busy and courteous. We can but wish him many years of useful activity and comfort.

Our journey down saw a comfortable

number on the cars; returning those cars were crowded, the Montreal, Toronto, and Chicago fares, with reduced rates, calling out a large number of unwonted travellers. It is both interesting and instructive to study a crowd. We have no unkind thought to womankind, none can who have experienced what is contained in the two words, mother and wife. Yet we can but notice how readily on entering a car, ladies' wares fill up two extra seats, and how grudgingly to even one of the same sex, those are squeezed up one seat for room. But the smoker's habit savours none the less of selfishness; the grip will occupy a seat upon which a weary one casts a longing glance, while for hour after hour the traveller has his seat unquestioned in the smoking apartment. To me at least, the Old Country custom is the better; the smoker has his smoking carriage, and he may stay there. Why should he have two seats and some by-station traveller find none?

Windsor boasts a chartered university, one of, if not the oldest in the Dominion. King's College has celebrated its centennial. The building is plain, extended on a pleasant height, clapboarded, brick-lined: good, seemingly for another century, unless modern improvements demand a change. It is Anglican in its constitution, though we believe the religious test is not required now of its students. A plain, gothic building of stone, without spire or tower, near to the main building, forms a library and museum. A few articles of interest met our hurried glance as we passed through: old copper plate engravings of Nova Scotia celebrities in early times, some reminiscences of Gen. Williams, the hero of Kars, Indian remains, etc. The library possesses some rare old copies of the classics and fathers, and is wonderfully free from taints of recent philosophy and criticism. One could readily accept apostolic succession, exclusive ecclesiasticism, by confining oneself within its scope, stay! We saw Lightfoot's commentaries there. Well, reverence the old, and rest there who can therein, the world moves on, and some must be carried along with its enchanting restless tide.

Our friends of the Maritime Provinces seem far away both socially and ecclesiastically, but not as far as formerly; the union of the Churches, we believe, has done much to draw together the scattered parts of our Dominion. We congratulate our Anglican friends upon their recent happy consolidation in one General Synod, and we ought to cherish all means that lead to that intercommunion which strengthens the brotherhood of those who claim a common faith and brotherhood. We have made our humble contribution meanwhile thereto; and may Church and State in their respective spheres hasten on a more thorough consolidation of the peoples who claim half a continent for their own under the folds of a flag whose flutterings circle the earth and dot the seas.

VACANCIES.

What is to be done with our vacancies? What sense is there in so many vacancies taking a whole year and sometimes more to find a pastor? There is not one vacancy in ten need be vacant more than three months if only a little more common sense were exercised.

The first half dozen men heard are usually the best they are ever going to hear. Why, then, not select a man from the first half dozen? Instead of doing this, how often the first half dozen are passed by, and someone suddenly called many months subsequently who is not to be compared with some who were passed over.

Are Moderators of Session doing all they might do to bring about earlier settlement? Why not arrange to have a vote of the congregation taken after every three or four men have been heard, and while the men are fresh in memory,

Should none of those be acceptable, hear other three or four and pass upon them in like manner. How much better this would be than going on hearing dozens before the people are given an opportunity to express their mind, when by that time many have forgotten the very names of some of the very best preachers, or have got names and faces jumbled up.

To get the mind of the people as here suggested, it would not be necessary to have a formal edict read. Let it be announced that at the close of a specified service on Sabbath the people's mind would be asked for by nomination and show of hands. Should some one be selected, moderation in a call could be proceeded with according to law afterward. ON-LOOKER.

A WELCOME HOME.

On the evening of Thursday, the 12th inst., a social gathering of the Presbyterian church, Cote St. Antoine, was held to welcome home their esteemed pastor, the Rev. John MacGillivray, accompanied by his bride, formerly Miss Telfer, of this city. Mr. Robert Hanover occupied the chair, and there were present, besides a large number of the members and adherents of the congregation, the Rev. E. Bushell, Episcopalian, Rev. Mr. Graham, Baptist, Rev. Prof. Fenwick and Rev. Prof. Ross, of Montreal Presbyterian College. After some time had been taken up with addresses and music, Mr. A. C. Hutchison, architect, after giving some items showing the growth and continued progress of the Church, since Mr. MacGillivray became pastor, over six years ago, presented him with a purse of \$400, as a slight token of the esteem and affection of the congregation. Mr. MacGillivray feelingly responded, returning thanks on behalf of Mrs. MacGillivray and himself for the gift and the cordial reception given them by the congregation. A committee of ladies assisted by a willing staff of young men, dispensed refreshments to the large audience, and an enjoyable hour was spent in social converse, during which Mrs. MacGillivray was introduced personally to the people, who were all evidently charmed by her amiability.

On Sabbath last, the first Presbyterian church, Vancouver, of which the Rev. Geo. Maxwell is pastor, took possession of their new and beautiful building, on the corner of Gore Avenue and Hastings St. From the Vancouver Daily World we condense the following account of this new church. "It is of the new American style of ecclesiastical architecture, having a bell tower 20 feet square and 64 feet high, supporting a spire, the total height from ground level to the top of the gilded weather-vane being 120 feet. The elevation conveys to the eye a very striking appearance, the harmonious combination of the tower and spire, dome, turret, the geometrical tracery in the rose windows, and the general symmetrical appearance, all tending to produce an effect most imposing. The auditorium is octagonal shaped, each side being 26 feet, or a diameter of 60 feet. It is laid out in the popular amphitheatre style, having 18 rows of seats. On the southeast side of the octagon is the semi-circular tribune, 6 by 24 feet, with a neat balustrade. Behind it is the apse, in which will be located the organ and choir. The seats are of ash with cherry trimmings, upholstered. The reading desk and chair are of carved oak, the former being fixed an electric lamp. The south side of the octagon is constructed with a movable partition, which can be, in case of emergency, raised, and the Sunday school room, 39 by 45 feet, added to the seating capacity of the church. The finish of the interior, which is of British Columbia cedar, stained, adds to the generally beautiful appearance, and reflects to advantage the properties of the native wood. Combination gas and electric light fixtures are employed throughout, and are of handsome design and finish, calling for special notice. Due regard has been paid throughout to the heating and ventilation of the structure, everything being so arranged as to provide an even temperature in cold and wet weather, and a free but draughtless circulation of fresh air in summer. In general appearance and appointments it will be one of the most handsome and comfortable churches in Vancouver. The land whereon the structure stands was purchased for \$6,000; the construction has cost \$18,000. Seating accommodation is provided in the auditorium for 600, in the gallery for 300, and when the school room is called into service over 200 more can be comfortably seated.

Christian Endeavor.

OUR RESPONSIBILITY FOR OTHERS.

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

Oct. 29.—1 Cor. 8: 10, 11; Rom. 14: 12-19.

Cain asked "Am I my brother's keeper?" Whether he actually felt so or not, he spoke as though he repudiated all responsibility in reference to his brother. We who have been instructed under the gospel, recognize the fact that we are responsible for the influence we exert upon those with whom we associate. It may be that we do not always act as if we realized our responsibility, nevertheless we know and believe that no man lives to himself, and that no man dies to himself.

I. We are responsible for what we teach others. Through the prophet Jeremiah the Lord sent a most solemn warning to the false prophets and covetous priests in Israel, and He also sharply rebuked them because they had healed the hurt of His people slightly saying "peace, peace" when there was no peace (Jer. 8, 11; 14, 13-15). Christ denounced the hypocrites for teaching as doctrine the commandments of men, (Matt. 15, 9; Matt. 23, 15). So, if we assume the office of teacher in the pulpit, in the Sabbath School, in the Christian Endeavor Society, or indeed anywhere, we must be careful as to what we say—careful as to the instruction we impart.

We are responsible, also, for what we fail to teach. We would consider him blameworthy who, knowing that a switch was misplaced and seeing that a train thundering on to certain destruction, neglected to warn the engineer of his danger. It is the truest kindness to swing the red light of danger before those who are rushing heedlessly to perdition, and it is a shirking of responsibility to neglect to do so. Ezekiel was reminded that he had been set as a watchman over the house of Israel; that it was his duty to warn men of impending danger, and that if he failed to do so, the blood of those who perished through his neglect would be required at his hand.

II. The words of the text specially imply that we are responsible for the example we set before others. In Paul's day there were some weak Christians who were offended when they saw their fellow Christians eating meat which had been offered in sacrifice to idols. Paul felt that the meat was neither the better nor the worse for having been thus offered, and that the Christian who partook of it was neither the better nor the worse for having done so. But, so far as he was personally concerned, he resolved that he would not eat such meat, lest his weak brother should be offended. He cheerfully granted that Christians had been called unto liberty, and that they might partake of such food or decline; yet he pointed out that they should be guided by the greater principle of love, and if they were so guided, they would decline such meat, because of their regard for their weaker brethren. Such, in general, is the principle involved, but its application is far reaching.

There are questions which agitate the conscience of the Church to-day, just as the question of meat offered to idols agitated the conscience of the Church in the first century. Such for example, is the question, May a man use intoxicants moderately? There are few if any who will say that it is a sin in itself to take a glass of wine. Now, the Christian who can use wine moderately may argue that Christ has called him unto liberty, and that he is under no obligation to forego his favorite beverage. But if he is actuated by the spirit of love, and if he realizes his responsibility for others, he will say, "If, by my abstinence, I can save even one from becoming a drunkard—one man for whom Christ died—then I will drink no more wine while the world standeth."

Pastor and People.

SLEEP.

"So He giveth His beloved sleep."—Ps. 127 : 2.

He sees when their footsteps falter, when their hearts grow weak and faint, He marks when their strength is falling, and listens to each complaint, He bids them rest for a season, for the pathway has grown too steep; And folded in fair green pastures, He giveth His loved ones sleep.

Like weary and worn-out children, that sigh for the daylight's close, He knows that they oft are longing for home and its sweet repose; So He calls them in from their labors ere the shadows around them creep, And silently watching o'er them, He giveth His loved ones sleep.

He giveth it, oh, so gently! as a mother will hush to rest The babe that she softly pillows so tenderly on her breast; Forgotten are now the trials and sorrows that made them weep; For with many a soothing promise He giveth His loved ones sleep.

He giveth it! friends the dearest can never this boon bestow; But He touches the drooping eyelids and placid the features grow; Their foes may gather about them, and storms may round them sweep, But, guarding them safe from danger, He giveth His loved ones sleep.

All dread of the distant future, all fears that oppress to-day, Like mists, that clear in the sunlight, have noiselessly passed away; Nor call nor clamor can arouse them from slumbers so pure and deep, For only His voice can reach them, He giveth His loved ones sleep.

Weep not that their toils are over, weep not that their race is run; God grant we may rest as calmly when our work, like theirs, is done! Till then we would yield with gladness our treasures to Him to keep, And rejoice in the sweet assurance, He giveth His loved ones sleep.

—Golden Hours.

THE ANTI-FOREIGN RIOTS IN CHINA.

BY REV. J. H. MACVICAR B.A., HONAN.

The year 1891 was full of suspense for foreigners in China. Almost all the members of our own Honan Mission Band were for part of that year living in the city of Lin Ch'ing in the Province of Shan-tung; and I can remember how the suspense rose to a higher and higher pitch, even in that usually tranquil neighbourhood. Wars and rumours of war filled the air. England, it was whispered, had borrowed large sums of money from China without paying back, and now the English wanted to borrow more, but the Emperor of China was too shrewd to give it, and had declared war instead. Preliminary battles had been fought at Chefoo and Shanghai, in which the British were beaten, and it was only a matter of time till all the "foreign devils" in China would be driven into the sea. Well, we could afford to laugh at these absurd stories, posted as we were from week to week concerning the actual state of matters on the coast. But we grew more serious when rumours began to take definite shape nearer home, and intimated that before many days we foreigners were all to be driven out of Lin Ch'ing itself by order of the Emperor. The blacksmiths, it was said, were busy day and night forging guns for the coming struggle; and as we walked the streets, people would gather in little groups on the corners, point their fingers at us, and in undertones discuss the probable details of our expulsion. So appalling grew the threats, that a native in my service came to dismiss himself without further notice. He would not remain in our house a day longer for fear of perishing in the expected massacre. That night my dreams were somewhat disturbed. I thought that I was back in Canada and in the course of a stroll on the Papineau Road in Montreal, was set upon by some roughs, who were attempting to murder me. Just at the critical moment I awoke and started up in bed. It was past

midnight and a most horrible uproar was actually in progress on the streets. The incessant beating of loud gongs was accompanied by noisy, angry shouting, which seemed to grow nearer and nearer as the roused populace surrounded our compound. We hastily dressed; and with the rumours of the past few days fresh in our minds, knelt down and besought the protection of our ever present Saviour. Imagine our relief, on discovering that all this uproar was merely over a fire which had broken out in a neighboring building. The gong beating and clamorous shouting was intended, not to frighten us, but to rouse the populace and frighten away the demons of the fire. We laughed and went back to bed. But the incident will help you to realize the suspense which prevailed in missionary circles in that awful year of 1891.

I had just returned to Lin Ch'ing from a tour in Honan with Dr. Smith, when word reached us of the first symptoms of trouble in the valley of the Yang-tse, along which the surge of riot afterwards roared so loudly. It came from a place called Yang-chow, where disquieting rumours had been circulated about the orphanage work carried on by the Roman Catholics. One story in particular about the boiling of a child in a bath, so stirred up popular indignation that a general massacre was prevented only by the attendance of a large contingent of native soldiery. That was on May 1st.

A few days later, we had accounts of actual riot at Wu-hu, under the following characteristic circumstances: Two nuns, walking on the street, happened to lay their hands in a kindly way on the heads of some Chinese children. The purport of their act was misunderstood, and the well-meaning sisters were dragged before the officials on a charge of attempting to practice witchery. In the absence of proof, the case was dismissed. But the suspicions of the people would not easily down and an outbreak was inevitable. Some five thousand gathered and proceeded to make breaches through the wall of the Jesuit compound. An entrance thus effected, they dug up the grave of a priest who had been but recently buried, and declared it to be the body of a mutilated Chinese. As an indication that the affair was organized, men carrying little flags moved quietly about amongst the rioters and directed their movements. The buildings were looted and then burned to the ground. At an early stage in the proceedings, a handful of Chinese soldiers appeared on the scene and fired blank cartridges. But the rioters soon lost all fear of them; and in the end, the soldiers themselves turned their coats inside out to escape detection and joined in the looting. The work of destruction on the Jesuit premises accomplished, the mob turned their attention to the Consulate and then to the Custom House, but finding these places defended by a volunteer corps of foreigners, armed with rifles, they desisted from further violence.

After that, hardly a mail came to us in the interior without tidings of fresh trouble. Now it was at Nan-king, where disquieting rumours led to the withdrawal of the foreign ladies, and culminated in the looting of a hospital and burning of a missionary's home. Again, it was at Ngan-king, a name somewhat similar in sound, but applied to a city higher up the Yang-tse. Here, inflammatory placards appeared, under the influence of which unruly crowds sought entrance to the Roman Catholic quarters and also to those of the China Inland Mission. The authorities prevented actual outbreaks, but next day the suspense was increased by the appearance of women at the doors of the Roman Catholic Orphanage demanding back their children. A French man-of-war arrived. The captain had an interview with the Governor, and intimated that if he failed to keep the peace, foreign guns would have to do it for him. The peace was kept, but the suspense continued for many days.

And thus week in week out, the Chinese raged. Next came a riot at Tan-yang on June 1st. It was the same old story. A mob gathered and surrounded the Roman Catholic Mission. At four o'clock in the afternoon, a military mandarin arrived with some soldiers. Twice he cleared the compound and closed the gates, but finally was overpowered. The people attacked him personally, and by five o'clock were complete masters of the situation. The priests had to retire for shelter into the official's court-house. The church and all the other mission

buildings were burned to the ground, and the cupidity of the mob found free vent in an extensive pillage. Graves were dug up, the bones heaped together, and the military mandarin dragged by the queue to see the pile they made. Not a solitary thing was left in the inclosure. Buildings, trees, bamboos, walls, and hedge—all were razed to the ground.

And then, four or five days later, on the 5th of June, came perhaps the most serious riot of all—the first certainly in which blood was shed. It occurred at Wu-sueh, where the Wesleyans had been carrying on mission work for twenty years so quietly and successfully, that even the common cry of "foreign devil" was never raised on the street. The gentlemen of the mission happened to be away touring, and their wives were thus alone. The only foreign men in the place were staying a short distance away, Mr. Green, a Customs officer, and Mr. Argent, a young Methodist missionary, only six months in the country, who was waiting in town a few days to catch a steamer to Hankow. The morning passed without the slightest indication of trouble; but late in the afternoon, a man was seized and taken to the police court with two baskets he had been carrying which contained four babies, said to be consigned to a Roman Catholic Foundling Home at another town. The magistrate dismissed the case; but the people were dissatisfied with his decision and fell upon the stranger. In the assault, one of the babies was smothered, affording the very opportunity the ringleader sought. The cry was at once raised, "They will take the baby to the Wesleyan Mission to make medicine of!" Like wild fire this cunning suggestion ran through the populace and excited crowds began to surge in the direction of the mission premises, growing in numbers and ferocity as they proceeded. The missionary ladies were just getting ready for bed when they heard the noise of the approaching mob, and unlike us at Lin Ch'ing, having had a long experience in China, they at first thought of a fire, and then of the common hue and cry after a thief; and before they realized it was a riot, stones came crashing through their windows. They fled with their children into a latticed tool-house, but the rabble, having burst through the doors, saw their white dresses, and rushed at them with stones and bamboo sticks. They fled down a passage and out at a back door, and as by this time the house had caught fire, probably through a broken lamp, the mob seeing the flames returned to loot the premises. The ladies hid in the mission chapel, but were presently followed, and to the other tortures of the situation had added that of separation from their children. A native preaching helper, who had been protecting a foreign baby from the violence of the mob, was finally knocked down, and as he fell he threw the helpless infant into the arms of a native woman who happened to be standing by. For over an hour, this strange nurse kept her little charge, declaring that they must injure her before they could harm the child. One of the missionary ladies had her head broken open by a blow and fell, bruising her eye, but recovered herself and rushed on. Twice they sought refuge in the court of a mandarin, but were brutally driven back into the crowd. At the court of another mandarin, they received more sympathy. This official offered himself to the mob as a scapegoat, and invited them to burn down his own court-house rather than continue their violence to the foreigners. They took him at his word, burned his court-house and beat himself, but still continued in pursuit of the foreigners. At last two of the ladies and one child were taken into a hut on a side street and on a promise of money hidden there. They managed to get a message to the native Christians, who exerted themselves so vigorously, that at last one mandarin, who had twice refused them shelter, took pity on them and afforded them the protection of his court-house. There all the ladies and their children were brought together once more, and a little while after succeeded in stopping a passing steamer and boarding her. Meauwalle, Mr. Argent and Mr. Green, from their house saw the glare of the fire, and thinking the mission premises in danger came running in that direction at full speed. They were met by some native servants, who told them that the ladies were gone and that there was a riot; but the young fellows did not know enough of the language to understand these warnings, and so went on at full speed to their fate. Argent was at once set upon by a number of men and ran into a leather shop to escape them. The shopkeeper cried, "If you are going to kill him, take him outside—don't kill him in here!" He was accordingly dragged outside, and a blow from a coolie's bamboo split open his head, the blood spurting on a servant who tried to save him. Then they

pounded the head with stones and mauled the body dreadfully. Green, as soon as the assault began, took refuge in the middle of a pond and there held the mob at bay for nearly an hour. He landed, and was killed near the court-house to which he was fleeing for shelter. His body was treated even more barbarously than that of Argent, the face being quite unrecognizable. So ended the riot at Wu-sueh, where, it is proper to emphasize, foreigners had been quietly at work for twenty years.

Needless to say, the representatives of foreign powers, and especially Britain, were by this time thoroughly alive to the serious state of affairs, and pressure was brought to bear upon the Chinese Government to bring about a cessation of all this rioting. With the gravest difficulty, as it was afterwards announced, an edict was obtained from the Emperor and circulated throughout the Provinces, instructing the officials everywhere to protect the persons and property of missionaries and other foreigners. But notwithstanding these imperial commands, the rioting still went on, and a suspicion was current that secret instructions had accompanied the edict which practically nullified it.

At all events, shortly afterwards, at Kiu-kiang, the place towards which the man at Wu-sueh, was said to be carrying his two baskets of babies, trouble arose in connection with the Roman Catholic Orphanage. At first the native forces, which had been called out, seemed able to keep the mobs under control, but gradually lost their ability to do so, and the usual course of riot, pillage and murder, would then have followed, had not a well-disciplined body of about ten foreigners appeared on the scene, and with fixed bayonets put thousands to flight. These were not British regulars, but half a score of ordinary British subjects engaged in mercantile pursuits, who had banded together and drilled in anticipation of danger. But whilst ten men, without firing a shot, were thus able to put thousands to flight, the suspense continued, and for some time they were obliged to remain under arms, watching night and day; and as a further precaution, boatloads of sailors from a man-of-war were kept ready to land on the jetties at a moment's notice.

Again, at a place called Wu-sueh, gunpowder and kerosene were freely used to fire a Roman Catholic church, dwelling house and schools, which were all reduced to ashes. Terrible barbarities were practiced. The coffins of a woman and child who were to have been buried that day, were broken open and the heads struck with bricks and stones to make the eyes fall out. The bodies of children were dug up in the cemetery and their arms cut off and eyes plucked out. In that same district, out of 60 Roman Catholic churches, 20 were burned, a priest wounded, and two or three Christians killed.

Then the rainy season came on and there was peace. The Chinese are not particularly fond of water, and rain has not infrequently been known to quell rioting. It will be remembered that when the small-pox epidemic raged in Montreal some years ago, our French fellow-citizens objected to vaccination and the other measures adopted for staying the plague. They began to riot in the East End when Mayor Beaugrand called out the fire reels, turned on the hose, and with remarkable expedition emptied the streets. Such a course would be even more effective in China, if water power and hose were conveniently to be had.

But the rainy season went by, and early in the autumn, indeed on the 2nd of September, the rioting broke out anew. Like thunder from a cloudless sky, it crashed over I-chang, for many years an important mission centre. Here it was conspicuous for suddenness and thoroughness. Not the slightest warning was afforded, and all was over in twenty minutes. The Roman Catholics once more were singled out as the first objects of attack. A child had been placed in their convent who had been represented to be a girl, but turned out to be a boy. The parents came boastfully claiming that their son had been stolen from them. He was surrendered. But in the meantime, cunning ringleaders hastened with an inflammatory story to the court-house, collecting the dregs of the city as they went. The Military Commandant, Chinese-like, proceeded to the convent to investigate the charges, taking the crowds with them. A sudden rush was made at a house adjoining the American Episcopal Mission. The gate was smashed, two trumpets blown, and one of the ringleaders, beating his breast shouted out, "Come on, brothers, come on; slay the foreigners; I am willing to die for you!" And the work of ruffianism and incendiarism commenced. A missionary who was attacked with a spade managed to escape without injury. As for the official who was present, he

did nothing at first to protect life or property; indeed, the indications seemed to be that the whole affair had been planned and executed, if not with his approval, at least from his official headquarters. The houses of the American Mission were burned down, and the torch applied to the Catholic convent, the sisters escaping under military escort. Sorry escort it proved; for in the end they were thrown headlong over a steep bank by the very soldiers detailed to protect them. From the convent the rioters proceeded with their pickaxes to break open the doors of other places, and with the aid of gunpowder and kerosene set them on fire, till in an incredibly short time, the most of the foreign dwellings in the place were wrecked, and the foreigners themselves driven in peril of their lives on board a steamer that happened to be in port.

And this was the last of the riots of 1891. Foreign feeling ran high. War seemed inevitable, and to the minds of some esteemed Christians even, desirable. The various Powers ordered their ministers to sign a joint note, containing their ultimatum to the Chinese Government, practically to this effect: Stop these riotous demonstrations of your people, or we shall have to stop them for you! For the first time in the history of foreign intercourse with China the Powers were united; and as a consequence, the rioting ceased forthwith.

Now, by that I do not mean that these troubles mentioned as having occurred in the Valley of the Yang-tse were the only disturbances in China during the year 1891, or that there have been none since. Such a statement would be far from correct. In Manchuria, for instance, not far from Kirin, Dr. Gregg, of the Irish Presbyterian Church, was made the object of an unprovoked assault by Chinese soldiers, who seized him at night in his inn and for four hours submitted him to exquisite torture, amongst other cruel devices adopting that of suspending him by the arms from a beam of the ceiling. Somewhat later in the year, on our own field in Honan, Mr. MacGillivray and myself had knives brandished over our heads in the course of a riot which lasted for several hours. Moreover, at many other points, chiefly in the interior, riots occurred of a more or less serious nature. But this is to be said of them: nearly all, if not all, were mere disconnected outbursts largely incidental to pioneer work in regions where the restraining influence of foreign ironclads is never felt; for your inland missionaries are called upon to pursue their labors in that spirit of confidence which was exhibited by Hudson Taylor, who, in a message circulated at a time when the strain all over China was most tense, wrote: "He who piled the mountains and speaks in the thunder—the Almighty God—is our defence, compared with whom a fleet of ironclads is no more than a bundle of firecrackers." But whilst there are undoubtedly disturbances which seem almost inevitable in pioneer work, it is a circumstance which calls for marked attention that these riots on the Yang-tse broke out with systematic persistence at centres of missionary activity which had been long established, and that they were in some respects as much anti-foreign as anti-missionary. You are in possession of the facts. Let us try to get at the causes.

When a narrative of such atrocities as these is offered to the Christian public by a missionary returned from the Sandwich Islands or New Hebrides, no one ever thinks of demanding of him a detailed discussion of the conditions under which they were perpetrated. It is sufficient to dismiss the narrative with the reflection that after all little else can be expected of cannibalistic savages. But China, it must be remembered, is semi-civilized. Something quite different is in the nature of things to be expected from a nation which in its overweening pride continues to circulate state documents containing references to Western Powers as "devils" and "barbarians." China's self-boasted culture, then her stubbornly cherished sense of superiority in the comity of the nations—justifies, and indeed demands, a more careful survey of the facts in order that some intelligent understanding may be obtained regarding the general situation, which, in this present year, has again become alarming. Recent steamers have brought me papers from Shanghai containing particulars of the murder last Dominion Day of two Swedish missionaries at Sung-p'u, not far from Hankow; and the shocking barbarity of that affair, together with the undisciplined efforts of the Chinese authorities to frustrate impartial investigation and, almost, to provoke the repetition of such cold-blooded assassinations, throws much light on the true inwardness of the great upheavals in 1891.

(To be continued.)

Our Young Folks.

BECAUSE HE DIDN'T THINK.

Once a little turkey fond of her own way,
Wouldn't ask the old ones where to go or stay.
She said: I'm not a baby. Here I am half grown,
Surely, I am big enough to run around alone!"
Off she went; but somebody, hiding, saw her pass,
Soon like snow, her feathers covered all the grass,
So she made a supper for a sly young mink,
'Cause she was so headstrong that she wouldn't think.

Once there was a robin lived outside the door,
Who wanted to go inside and hop upon the floor.
"No, no," said the mother, "you must stay with me!
Little birds are safest sitting in a tree!"
"I don't care," said robin, and gave his tail a fling;
"I don't think the old folks know quite everything."
Down he flew, and Kitty seized him before he'd time to wink.
"Oh!" he cried, "I'm sorry; but I didn't think."

Now, my children, you who read this song,
Don't you see what trouble comes of thinking wrong?
Can't you take a warning from their dreadful fate,
Who began their thinking when it was too late?
Don't think there's always safety, don't suppose that you know more
Than anybody knows who has gone before.
But, when you're warned of ruin, pause upon the brink,
And don't go under headlong, 'cause you didn't think.

Written for THE CANADA PRESBYTERIAN.

JOHN DAWSON.

CHAPTER V.—GENERAL JOY:

John Dawson could think of little else but going to business that day. Have you ever noticed what different effects the same causes have upon different persons? John was filled with hopes of future prosperity. Castles he had built high up in the air, and had a sort of inward feeling that he would make an impression on the commercial world in a little time. It is better to be sanguine than doubtful: in fact, some degree of buoyance is necessary to success, but it must be allied with caution and perseverance.

Mr. Dawson was much pleased with his son's good fortune, and Mrs. Dawson shed a few quiet tears—tears springing from both joy and fear. Joy, because her son had arrived at years when he was to enter upon the real duties of life; fear, because an unknown future lay before him, and she knew not what the end might be. She knew that life's path was perilous, that it was both thorny and slippery; that trials, temptations and difficulties would meet him in the way; that he might be surrounded by evil influences, that would have a tendency to allure him from the path of virtue and integrity. She hoped and prayed for the best, but she trembled at the thought of the possibility of the worst. Hers was a sorrowful joy, John had been brought up in the "nuture and admonition of the Lord," and, as Dr. Thompson, of Sarnia, clearly shows in his book, "The Lambs of the Fold," this was a strong fortification of protection.

Katie received the news somewhat with regret. She was glad her brother was to go to business, but she felt, foolishly felt, that his going to "work" for Mr. Sinclair would remove her a step further from claiming social equality with Mr. Sinclair's daughters, and the distance was great enough then, without the margin being increased; otherwise she would have been quite as exuberant as was her brother.

Mr. Sinclair was delighted, for he had unbounded confidence in his own ability to read the character in the human face, and he thought he could see in John Dawson the making of a good business man, and he congratulated himself upon the "happy" choice he had made. Everyone seemed satisfied who were interested in the transaction, even to Tom, who was to a very large extent superseded by this new arrangement, and he was perhaps the most elated of all.

On meeting "the fellows" at the hotel billiard room that evening, he spoke to them about the engagement, and about his "good fortune" in thus being relieved of his business duties. "The governor," he said, "knows what he's about."

He received their congratulations, and they all agreed in this, "that Tom was a lucky fellow," and hoped the same "good fortune" might be in store for them. These were only the natural results of spending evenings at the bar, or at the billiard table, even of the most respectable hotel. Hotels, billiard rooms, bar parlours, or smoking saloons are no places for our young men. Higher aims, purposes and society, should be the basis and superstructure of their ambitions. Drink, smoking, and billiards promote idleness and vice, and they who resort to such places to spend their evenings, soon lose all relish for business and intellectual improvement, and consider it "good fortune" to be relieved on such appendages. Tom loved the billiard table more than the counting-house, and whenever he had the opportunity, would just run in and see how things were getting on. He would patronize the "bar" for a "bitter," and crack a joke with the bartender, whom Tom thought to be a jolly good fellow. What a glorious time he would have now! "Nothing to do." He would be the crack billiard player of the town. Bright ambition! Tom had been with his father in business two years. When he first went to the office he was full of zeal, and took a great interest in all its concerns; but whether this sprung from the novelty of the thing, or from a real interest, I cannot say; but true it is, it only lasted for a few months. It may have been the charm of freshness had gone, or it may have been the influence of "those fellows," perhaps it was both. Tom's companions were all sons of rich men; some of them had been placed in high offices, where high premiums had been paid for them, to be initiated into the mysteries of some trade or profession; they were looked upon as "gentlemen," and treated as such. The positions they filled were "sinecures" and their duties were to attend to matters that required little or no care, but which had the appearance of something. These posts they were all well qualified to fill. Their office hours were 10 to 12; 2 to 4. This was a dreadful hard life, bordering upon imprisonment. John Dawson's engagement by Mr. Sinclair would break all Tom's fetters, and he would now be able to do just as he liked; hence, his companions considered him a "lucky fellow."

(To be continued.)

FREDERICK III., GERMAN EMPEROR.

The following beautiful anecdote is told of the late German Emperor, Frederick III., father of the present Emperor, when he was still crown prince. In mid-summer, 1865, the crown prince was staying at Carlsbad. One day, there happened to meet him, a pale-faced girl of twelve years, who, looking at him, asked help of him.

"My child, who sends you to beg?" the crown prince asked, mildly.
"Oh, my sick mother," replied she, weeping.

"Where is your father?" continued the prince.

"Alas! he is dead; and we have no bread, and are very hungry," was the answer.

"Come, and lead me to your mother," said the prince; and then he followed the child through streets and alleys to a remote, dilapidated tenement.

"Sir, we live here," said the child, as she gazed trustfully at the stranger.

They entered the house, going by two ladder-like stairs to an attic room. As his little guide opened the door, the crown prince started back in horror, as he perceived a young woman, with a babe beside her, lying on straws and rags. As the sick woman saw the stranger, she raised herself a little and said, "Doctor, my child has done wrong to call you into this mean abode. Seeing their pitiable state, he drew out his purse, gave the child a piece of money, and whispered, "Run quickly and bring food."

The child soon returned, her face radiant with joy, and brought with her some provisions. With tears in her eyes, the sick woman said to the stranger, "God will reward you; without you we should have starved."

Then the prince placed a bank-note of some value on a stool in front of the straw bed, and said, "Here, good woman, is money for further supplies."

Just as he turned to leave, in came the doctor whom his servant had summoned. He went to the pallet and examined the sick woman, while the crown prince went out softly and unnoticed. The physician prescribed for the woman, and told her he would settle for the medicines at the chemist's.

The sick woman asked him, "Who was the stranger?"

"That was Frederick William, Crown Prince of Germany," replied the physician.

Teacher and Scholar.

Nov. 5th, } THE RESURRECTION. { 1 Cor. xv., 12-26.
1893.

GOLDEN TEXT.—Thanks be to God which giveth us the victory through our Lord Jesus Christ.—1 Cor. xv., 5-7

In the Corinthian Church as is evident, (v. 12,) certain false teachers denied the resurrection of the dead: These are commonly supposed to have been converted Sadducees, though some attribute the denial to Epicurean teaching. Grecian thought generally was opposed to the idea of a resurrection. Acts xvii, 32. Judging from the manner in which Paul treats here of the resurrection, it might be inferred that the objectors considered the raising up of a body once dead to be impossible and absurd. In this chapter, after stating the important position the doctrine of Christ's resurrection holds in the Gospel, Paul goes on to adduce evidence in proof of it. In the lesson Paul shows the vital connection of this fact with the general doctrine of the resurrection, and the manner in which the whole Christian faith is bound up with them.

Consequences involved in denying the resurrection of the dead. Any principle on account of which it is held impossible that the dead should rise, must include within it a denial of the resurrection of Christ. Paul bids them seriously consider what is involved in rejecting the rising again of Christ. First, it makes the whole Gospel an empty, groundless thing. The preaching is vain, the hearer's faith is also vain, lays hold of no reality. It is in the resurrection that assurance is to be found of Christ's work having been accepted of God, Rom. i. 3, and on this he rested the validity of all His claims. Apart from it, how can He be the Son of God? Again, involved in this is the falsehood of the apostolic testimony concerning God. They were witnesses of the resurrection, Acts. i. 22. As the convincing proof of his Messiahship this formed the foundation of their preaching. The assurance they claimed to have had of the fact was such that mistake on their part was impossible. If the dead never rose they were detected in deliberate falsehood. Besides, no resurrection made faith a fruitless thing, left the believer still under the condemnation of sin. Christ's resurrection certifying that His death has atoned for sin, is necessary for our justification, Rom. iv. 25. Moreover, if such is the case, those who have died in Christ cannot properly be said to have fallen asleep, 1 Thess. iv. 14. They are lost. The faith in which they died was empty and fruitless. The Advocate in whom they trusted had never risen to make intercession for them. Further, even the present life of the believer loses its blessedness in that case. If all his hope is connected with Christ, and He has never risen, then he is the most pitiable of men. To the common ills of life are added the peculiar ones incident to his profession, and nothing to compensate.

II. Consequences of the resurrection of Christ. From the side of false supposition, Paul turns to the side of fact. Christ is risen. In consequence His people shall rise. He has risen in a representative character. The first sheaf presented to God as a first fruit thank-offering, betokened the character, and was as it were an assurance of the whole harvest, (Rom. viii, 23; xi 16.) So Christ in rising again became a first fruit. He has become a pledge and a promise of the resurrection of them sleeping or who will yet sleep in Him. There is a causal connection between His resurrection and theirs, as there is between the first man's sin incurred death, and the death of his descendants. The relation in each case is one of union. The "all" who die by means of Adam, are in him as their representative, and as one of whose nature they partake, so by the "all" made alive by Christ. Paul seems to have here in view those in Him, though having His righteousness imputed to them, and receiving from Him the Holy Spirit. To them the raising is a resurrection unto life. But as the first fruits precede the harvest, so in order of succession, Christ's resurrection precedes that of His Gospel which will be at His coming, I. Thess. iii. 13; iv, 14-19. In further consequence of Christ's resurrection He will reign as mediatorial King, until all hostile authority, and every form of evil is effectually subdued. Death, whose supremacy had been for once defeated in the resurrection of Christ, last of all, will be abolished, Rev. xx, 14. When through His resurrection life He shall have brought the Kingdom to perfection, at the end, the furthest point to which Bible light carries us, He hands back the stainless sceptre of His mediatorial rule to the Father, and ceasing to act as Mediator, reigns henceforth in the unity of the God-head.

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The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

WEDNESDAY, OCTOBER 25TH, 1893.

The Interior says that it has been called upon to remind distinguished evangelists "that they are only erring, perfidion-deserving sinners, and that they must not assume too much." Our contemporary has done its duty faithfully along that line, but we fear with rather indifferent success.

Those people who are always denouncing what they call narrowness in theology, and boasting about their liberality, reminds us of an Irishman who took the pledge. A day or two after he signed the document, a friend found him taking his favourite beverage as usual. "I thought you were a teetotaler," said the friend. "I am," replied Pat, "but not a bigoted one."

Judges, whose learned ability and conspicuous impartiality deserve respect, will be treated with respect, no matter what the newspapers say about them and their decisions. Judges, who deserve to be treated with contempt, will be treated in just that way no matter how many editors they may send to jail. The only sure way to win and retain respect in this country is to deserve it.

We beg leave to remind friends managing the plebiscite campaign, that it is scarcely the fair thing to pay liberal sums to lecturers from the United States while local ministers and others taking part in the campaign, are allowed to pay their own travelling expenses. Ninety-nine times in a hundred the local man has more influence than the visitor, and there is no reason why he should be saddled with his expenses while the visitor, who perhaps came unasked, is making money. This is one of the mistakes made during the Scott Act excitement that should not be repeated.

Englishmen are serious people, but they do enjoy a little fun. At a recent dinner given by the Authors' Club of London, to M. Zola, Bill Nye was chosen to respond to the American guests. The chairman introduced him as "Mr. William Nye," and Mr. Nye, of course, acquitted himself well. The British people have such a large surplus of dignity, solidity, influence and other good things, that they can afford to relax once in a while, without taking any risk. Over here we haven't such a large surplus, and we have to be more careful about the manner in which we conduct ourselves. Mr. Nye, the reporters say, is not so mirth-provoking when he speaks as when he writes.

The Interior says it would not "give a cent for the preacher who did not make him wince." And that reminds us of an incident that occurred in Canada some years ago. An Ontario preacher was doing pulpit duty a long way from here. A well-known public man recently appointed to a Lieutenant-Governorship, was one of his audience. At the close of the service, the future lieutenant walked home with the preacher, and on the way said: "Mr. —, I thank you very much for that sermon. You hit me hard two or three times." Men who have brains in their heads and

grace in their hearts want strong-pointed preaching. Imbeciles, dudes and rounders want to be pleased and entertained.

There may be great national emergencies in which a minority is justified in obstructing obnoxious parliamentary measures, by speaking against time, but such emergencies rarely occur. No reasonable patriotic Briton denies that the

British House of Commons was lowered by the recent "scenes" in connection with the Home Rule Bill. There was a certain majority of ten to one against it in the House of Lords, and therefore no earthly excuse for obstruction in the Commons. The present physical-force contest in the Senate of the United States is degrading to the country and a satire on free institutions. It is pure parliamentary pugilism without the fistie fight that gave an interesting variety to the obstruction in the British House of Commons.

There is no reason why people from Toronto or any other centre, should obtrude themselves upon local organizations that are working for prohibition in all parts of the Province. Talent is well distributed in Ontario. There is no town, village or township in which there are not men quite able to carry on the campaign. When they want outside help they ask for it. Men of the standing of ex-Mayor Howland, Hon. G. W. Ross, Hon. S. H. Blake, Mr. Tait, M.P.P., and other known prohibitionists of first-class standing, can do, and no doubt, will do, much good by speaking at prominent points, but the services of such men are always asked for. As a general thing, it may be assumed, that a man who has to go around the country and seek a chance to speak, will not do much good by speaking.

At a farewell dinner given to him on his retirement from the chair of Biblical Criticism in the Aberdeen University, Professor Milligan said that he had long thought that a teacher of a growing subject ought not to teach for more than thirty years. Everything depends, we should say, on what kind of a teacher he is. If the teacher grows as well as the subject, the longer he teaches the better. Principal Caven has taught nearly thirty years, and he is a stronger man to-day than he was during any part of his twenty-eight years of service. Principal MacVicar has taught a growing subject for twenty-five years, but he grew along with the subject until he has become a recognized force in the Presbyterianism of Canada. The fact is, years have not half so much to do with a man's efficiency as many people imagine. Everything depends on the man. Dr. Reid and Chief Justice Haggarty are the oldest working men in Toronto, and there are not two men in Ontario who can work better.

We are glad to have attention drawn in our columns to two matters which demand the immediate attention of our Church. The first is that of Vacancies, by Onlooker. Such long vacancies as often arise in congregations are a serious injury to them in almost every case and a reproach to our Church. It is a much more easy matter to point out defects than to remove them. We do not know, however, that any serious effort has been made by our Church courts to do away with what is an admitted evil and danger. The presbytery's part in dealing with vacancies is very small and inefficient. Usually it is nothing more than to appoint one to moderate in a call when the congregation is ready, and up till that time, it virtually says to the congregation, "Go as you please." In many cases it is a very poor way of going, and when a minister is found after months of waiting, he comes to a work disorganized and a people scattered. One merit of Onlooker's suggestion is, that it cannot work worse, and it may work better than our present

system. If others have anything better to offer they will confer a service to the Church by making it known, and our columns are open for any intelligent and feasible suggestion on the subject.

The subject dealt with in the communication of the Rev. D. D. McLeod is a still more grave, threatening and growing evil. The Church cannot awake too soon to its importance and seriously grapple with it. Everyone admits and deplores it, and yet no earnest effort is made to grapple with it. Two years ago or more an overture upon the subject was before the General Assembly, from which nothing resulted. It will have to be dealt with, and the sooner the better. In this matter also, the helplessness of the presbyteries in most cases appears very conspicuously. It is in fact, in many cases, the only thing that does appear. Sessions, managers and people trample upon and treat with contempt both the laws and courts of the Church they have solemnly accepted as Scriptural and agreed to support, and presbyteries are powerless to do anything but accede to their demands. The summer session, of which Mr. McLeod does not approve, is a matter in which there may fairly be a difference of opinion, and we do not need to discuss that with him. If it should be found that it aggravates this evil, it will be a thing much to be regretted, but it cannot be said to be the cause of it, for it has excited and been growing for years before the summer session was begun. What is the cause of this state of things which Mr. McLeod points out and deplores, as all must do, and how to remove it, are questions of immediate and pressing importance, and we hope that he or someone else may be able to suggest some efficient remedy.

A universal feeling of grief and horror at the late terrible accident at Battle Creek, Mich., has spread through the land. The cause of it, which will certainly be the subject of most searching enquiry, the excruciating agonies of some of those who perished and the mutilation of the bodies of the dead, all suggest a scene at which one shudders. The case of Mrs. Bradley, who received part of her education at one of our well-known ladies' schools in this city, and was a regular attendant at St. James' Square church, the daughter also of an esteemed reader of this paper, especially excites the deep sympathy of all her friends. Her husband, who was seriously injured and who has since died, was also much esteemed by a wide circle of acquaintances. Great anxiety was also felt among all their friends in the city for the safety of Rev. Mr. Johnston, of Lindsay, and a party of friends who left the same afternoon for the Fair. This was happily relieved on Saturday evening by a telegram received by Rev. Dr. McTavish, announcing the safe arrival of the whole party at Chicago.

THE PARLIAMENT OF RELIGIONS.

When first the idea of this unique gathering was made public it met with a very different reception in different quarters. Some were openly hostile, others received it with a kind of wondering curiosity, and yet others gave it an enthusiastic welcome. Our exchanges continue to give it much attention, which we take to be an evidence of the widespread and deep impression produced by the gathering and what was said and done at it. One thing most noticeable is that, so far as we have seen, all who were actually present at it agree in expressing the powerful, the ineffaceable impression left by it upon their minds. The statement of a distinguished Canadian who was present and took part in its proceedings that, "no meetings he ever attended so profoundly impressed him," expresses what appears

to have been the general effect produced upon all who were present. The very conception of such a gathering for any common object, if one will but reflect upon it for a little, strikes one as being not only unique, but bold and grand, and much more when that common object was religion. The response made to the invitation sent out to all the ends of the earth, to men who were utter strangers, were, we are told, prompt and in most cases hearty. Could there be stronger testimony to the fact that men everywhere are seeking after God, and that in no heart has He left Himself without a witness.

Something must be allowed in the impression produced to the scenic and spectacular effect of so many representatives of distant and widely separated countries who never met before, meeting here in this modern American city, arrayed, many of them, in strange and gorgeous robes and insignia of high office. But those who were so profoundly impressed were not children, and vastly more, if not all of it is to be attributed to the social, the intellectual, the moral, and even the spiritual elements of the strange assemblage. Could anything be more impressive to one at all capable of being affected by such a sight and taking part in it, than the offering up in concert by so vast a concourse, so strangely drawn together, and composed of so many peoples and tongues, of the universal prayer, "Our Father which art in heaven." "Our Father" must have been filled with a meaning never before felt by all who joined in calling God "Our Father." It must have been an object lesson never to be forgotten by those who witnessed it, as it is even to those who but read and intelligently think of it, of the brotherhood of man, and therefore of the Fatherhood of God. It was not merely the "touch of nature," but the indwelling and outbreathing of the one spirit which makes all men kin. It was an ocular demonstration of the Scripture statement that "God hath made of one blood all nations to dwell upon all the face of the earth."

Some one expresses surprise at the knowledge of the English language shown by many who came from far off and foreign lands. What pregnant significance, what hidden meanings and purposes of God for good for all people are wrapped up in this one fact yet to be unfolded to the Church and the world in the manifold wisdom and goodness of God. It was feared and objected by many to this parliament, that for Christians to take part in it at all or recognize it in any way, would be to compromise the claims of the Christian religion. Christians cannot, God never intended that they should, cut themselves off and stand apart from their kind. How could it compromise the claims of Christ and the religion of Christ to meet face to face fellow-men of different and hostile faith, and in a spirit of courtesy and kindness, such as our Master Himself exhibited, present and stand up for His claim to supreme and universal acceptance? It would have been to compromise His claims to do otherwise. No one who reads such portions of the addresses given as have reached the public, especially that of the Rev. Dr. Pentecost on "The Invincible Gospel," can have anything more to say, or to fear that Christ or His religion were compromised or lowered by a hair's-breadth in their high claims before the world, in that great gathering. The professors of the Christian religion were told some very plain things, it is said, and what are supposed by the followers of other religions to be its defects and shortcomings pointed out. The pity is that so much can be pointed to, not in the religion of Jesus, as He taught and lived it, but as it is taught and lived by His unworthy followers, that we have reason to blush for and be ashamed of. But it would be a confession of weakness of the worst kind did we shrink from or resent being told by others what they regard as vital defects and inconsistencies. If we are wise we

will hear, patiently, examine if those things are so, and turn to profit even that which may be most unpalatable to hear. On the other hand, the opportunity was given, and advantage was taken of it, to point out what we regard as vital defects in other systems, and to point out and assert the supreme claims of our Lord Jesus Christ, and the divine excellence of His religion as embodied in His teaching, character and life. If the coming together of Christians of different denominations begets greater mutual respect, if the meeting of Christians for any worthy object with those even who make no profession produces for the most part the same effect, why should not a gathering such as that in question be productive of the grandest results, and instead of weakening our confidence in our holy religion or in its living Head, should inspire us with fresh hope, courage and confidence to go forth more intelligently, more in the spirit of love, to conquer the whole world for Christ, and exalt in every heart His name above every name!

HOME MISSION EXECUTIVE.

This committee met on the 10th inst., in the lecture-room of St. Andrew's church, Rev. Dr. Cochrane, Convener, in the chair, and Rev. Dr. Warden, Secretary. Claims for services rendered in the Home Mission field for the last year were passed to the amount of \$28,212, and for augmentation of stipends, \$12,638.73. Rev. Dr. Cochrane reported the receipts from the Free Church of Colonial Committee of £250 sterling. A lengthy and interesting report respecting mission work at Wellington, B.C., from Mr. Young, was read, also one from Rev. A. Findlay, of work in the Algoma, Manitoulin and Muskoka districts, during summer, showing satisfactory progress in every field. Interesting reports sent by Revs. J. S. Herdman, and D. G. McQueen were read as to their visits to Presbyteries in British Columbia and the scattered families of Presbyterians in that wide field.

It is reported that there are about 200 Hungarian families in the Riding Mountain, Whitewood and Yorktown Districts, and that a Hungarian minister, now labouring in the States, has placed his services at the disposal of the Church. The committee expressed sympathy with these settlers and resolved to place at the disposal of the Regina Presbytery the sum of \$600 for this work for the next year, provided said Presbytery agrees to apply to the General Assembly for leave to receive this Hungarian pastor.

A proposal was considered to hold the fall meeting of the Executive at different points, such as Toronto, Montreal, Ottawa, London, Hamilton, Brantford, and Kingston, with a view to deepening the interest in the work, public meetings to be held in the evenings. Definite action was deferred regarding this till March next.

Upwards of seventy missionaries were allocated among the different Presbyteries asking for them, of whom about forty are from the Manitoba district and the others are from the various colleges in the other provinces.

THE McALL AUXILIARY.

The monthly meeting of the Toronto Auxiliary Canadian McAll Association was held on Thursday, the 5th inst., in the library of the Y. M. C. A. The President, Mrs. Howitt, occupied the chair. The Treasurer's statement showed that of the \$325 sent by the Association to Paris, as a mid-summer instalment, \$150 were contributed by this Auxiliary, and we have \$48.35 in hand. Mons. Cousin spoke to us of his work among French Canadians in Toronto. Mrs. Henderson read from the McAll Quarterly Record three chief lessons arising from Dr. McAll's life, pointed out by Pastor Theodore Monod, in his address at the Dr.'s funeral: 1. If you desire to accomplish great things for God do not try to make a great beginning. Let your only concern be to do faithful-

ly whatever work the Master sets before you. 2. Serve God only. I trust that many of us give the best of our lives to God, but how few give to God the whole of their heart and life. What strikes me most in these Anglo-Saxon Christians, some of whom have been such a power for good, is the thoroughness of their consecration. 3. We must always be at God's disposal. When God said to Dr. McAll, as to Abraham of old, "Get thee out of thy country and from thy kindred and from thy father's house," he was over fifty years of age, he had an excellent position as a beloved and honoured pastor; but having recognized the voice of God, our beloved friend did not hesitate. Let each one ask himself, "Am I doing just what God would have me do?"

Writing about our financial position, Mons. Soltau said our late President had recognized the urgent necessity of having a sufficient floating balance to enable us to finance the mission during the months when very little is received, Dr. McAll had determined to commence the formation of this fund himself, and he handed to the mission a few months ago securities to the value of £1,500, on which we can borrow. To complete this fund we require about two thousand pounds (£2,000) more; therefore we asked for a sum of £5,000, as a memorial fund in memory of the honoured Founder of the Mission.

Mrs. Henderson suggested that the collectors ask those who have been contributing, to give an additional sum, anything from 25cts. to \$100, to form a memorial fund here, to be added to the fund spoken of by Mons. Soltau.

After prayer by Mrs. J. L. Brodie, the meeting was closed with the Doxology.

If you will kindly find space for this report in your next issue, you will oblige the Auxiliary.

M. E. McMASTER, Sec.

WHAT PAPER SHALL I TAKE?

As the year draws to a close, many, whether canvassed by agents or not, naturally begin to consider what papers they shall take for the coming year. Such being the case, a word on behalf of our own denominational papers—especially, The Canada Presbyterian—may not be out of place. Now, lest anyone should insinuate that this communication is inspired from headquarters, it is only fair to state that it is written at least ten leagues from Toronto; that the writer has been consulted by no one, either directly or indirectly, and that he has received a hint from no one in the office, from publisher to printer's devil, from editor to errand boy. The idea originated solely in the writer's own fertile (?) brain.

One reason why a Presbyterian should take his own denominational paper is, that by reading it he will become better acquainted with what the Church as a whole, is doing, and just because of that, he will take a greater interest in the work of his own congregation. The man who takes no interest in Provincial politics is not likely to be much concerned about affairs in his own municipality; whereas the man who studies the politics of the wider sphere is almost certain to be deeply interested in those of the narrower. So also in the Church. The man who reads from week to week what the Church is doing at home and abroad, is likely to be more deeply interested in the welfare of his own congregation. He learns new methods of work; his thought is stimulated; his enthusiasm is roused; his loyalty to his Church receives a new impetus; he is able to converse intelligently on ecclesiastical affairs, and, when an appeal is made on behalf of any of the schemes of the Church, he will probably give liberally, because he gives understandingly.

Another reason why a Presbyterian should take his denominational paper is, that by reading it, he will get a better grasp of the distinctive doctrines and polity of our Church. Perhaps some

think it matters little what doctrines or polity a man accepts. It is so easy to quote the flippant couplet:

"For modes of faith let graceless bigots fight;
He can't be wrong whose life is in the right."

But some of us think there is a very close connection between doctrine and duty; between belief and conduct; between the roots and fruits of character. What a man reads will influence his belief, and his belief will largely mould his character and conduct. Of course, even in our denominational papers there is much that has no special reference to any particular doctrine or polity, but there is also much that has; and the man who reads such a paper as The Canada Presbyterian must certainly have his mind imbued with Presbyterian principles. The careful reading of the reports of the meetings of the various Church courts will give him a knowledge of ecclesiastical terms and presbyterial procedure. Then there are expositions regularly given, which are distinctly Calvinistic in tone. The notes on the Sabbath school lessons might be instanced. These are written, as a recent circular informs us, by an eminent professor in one of our colleges. During the past six months we have had under consideration the baptism of Lydia and her household and that of the jailer and his household. If one were to read the comments given in some of the undenominational publications, he might get the impression that the mode and subjects of baptism were matters of no importance. Here are the notes of one writer upon the baptism of Lydia: "Immediately upon her conversion, she was baptized, and with her, we are told 'her household.' It is not at all certain that this expression includes infants. It is more likely that it refers to her retainers and servants. Being a trading merchant, and travelling as well, it is hardly likely that she had infants with her. It is a point of no importance." The baptism of the jailer is passed by without note or comment. Perhaps the author of those notes should not be censured too severely because he was so chary in his remarks, for he knew that he was dealing with a controverted point; and he expected that his comment would be read by teachers of all denominations. But the scholarly professor who writes the notes for The Canada Presbyterian makes no such blunder.

Still another reason why Presbyterian heads of families should subscribe for their denominational paper is, that by giving it to their children they will be enabled the more easily to interest them in the work of the Church. At first the young people will read only "The Children's Corner." In the course of time, however, they will glance over the recorded doings of the Church; they will read the missionary letters, and possibly look at the notes on Sabbath school and Christian Endeavour lessons. When once they are interested in these things, they will look as eagerly for the coming of this weekly visitor as for that of any other paper. Then may we expect our sons to be as plants grown up in their youth, and our daughters as corner-stones polished after the similitude of a palace.

May The Canada Presbyterian find its way into many a new home, and may its pages, with their earnest, evangelical messages, be as leaves from the Tree of Life which are for the healing of the nations. ANN O. PINION.

REPORT OF THE SYNOD OF THE MARITIME PROVINCES.

Friday morning, the principal matters before the Synod were the appointing of the standing committees and an overture from certain members of Halifax Presbytery concerning the appointment of evangelists; a great deal of interest was shown in its discussion, in which a good many members of the Synod took part. It was at length decided unanimously that it should be sent down to presbyteries for discussion.

Mr. Rogers submitted the report of the Aged and Infirm Ministers' Fund. Attention was specially called to the very considerable number of younger members who have not yet connected themselves with the fund. The Synod received the report and earnestly recommended all our ministers to connect themselves with the fund, and instructs presbyteries to call the attention of ministers at their ordination to this subject. It was also resolved to overture the General Assembly in favour of making it a regulation that ministers should place themselves on the fund.

There was a rushing of business in the Synod in the afternoon. Among the re-

ports hurried through were those on Sunday school work, Sabbath observance, the McLeod bequest, public education and civil rights, and that on the state of religion. That on public education and civil rights evoked the greatest interest. It drew special attention to the fact that the public schools laws were in several towns being violated in the letter and especially in the spirit of them—the schools being made to all intents and purposes denominational. The following deliverance was, on motion of Rev. H. H. McPherson, seconded by Rev. Dr. Murray, unanimously adopted:

"The Synod receives the report and thanks the Conveners for their diligence. The Synod express their sympathy with the Protestants in Bathurst and other places in New Brunswick in efforts to secure the removal and redress of the grievances of which they complain. The Synod further express as in former years, their strong disapprobation of any contravention of the free non-sectarian school laws of these provinces, either in letter or in spirit, and urgently recommend all the ministers and members of our Church to watch with due diligence against any encroachment upon the rights of our people in relation to school education and against all such compromises as in any respect contravene the public school laws in the interests of any particular religious denomination."

The Home Mission Committee, Eastern Section, was appointed as the Synod's Committee to manage the McLeod bequest, given for Home Missionary purposes. Last year the interest amounted to \$229.80. (On the State of Religion, Rev. James Sinclair reported favourably. Mr. McGillivray moved, seconded by Dr. McLeod, a resolution expressing gratitude to the Lord for His goodness manifested in the work accomplished during the year and the peace and harmony prevailing, and urging officers and members to still greater diligence in maintaining the character of His Church as His Body, and in preparing generally for His coming.

The report on Temperance was submitted by Rev. A. Rogers. On motion of Rev. W. P. Archibald, seconded by D. S. Fraser, the Synod adopted a resolution approving of the temperance teaching in schools, and thanking God for improved temperance sentiment and unabated zeal; recommending the plan of organization; condemning the dram-shop and the bar-room as sources of great danger and ruin; calling for prohibitory legislation; favouring a popular vote on the subject, and enjoining diligence in securing pure wine for use at the Lord's table. It is also recommended that in addition to the annual sermon, the Session hold at least one annual public meeting in the interests of Temperance. A very cordial vote of thanks was moved by Rev. D. Sutherland, and seconded by Rev. A. Robertson.

The motion of thanks to all who had so generously entertained the Synod, was moved by the Rev. Messrs. Sutherland, of Charlottetown, and Robertson, of New Glasgow, and was enthusiastically agreed to.

Moderator Simpson then gave the closing address. He spoke of the large attendance, representing every section of the Maritime Provinces, the large amount of work done; the fact that there had not been one disturbing note sounded during the session. The Synod had been stimulated, but now they must face the work. He dwelt for a little on the advantages of long pastorate, and in conclusion thanked the Synod for the support he had received while occupying the Moderator's chair.

After the singing of the 122nd Psalm, Rev. H. B. McKay, of Wallace, at the request of the Moderator, led in prayer. With the official announcement of the place and time for the next Synod, and the benediction, the Synod closed.

(Concluded.)

Rev. John McNair, pastor of the Waterloo Presbyterian church, and Mrs. McNair were pleasantly surprised by the ladies of the congregation recently. Mr. McNair on returning from the station, where he had gone to meet Mrs. McNair, to whom he has just lately been married, found put down a handsome Brussels carpet in the parlor and the room furnished with curtains, centre table, four elegant easy chairs, beautifully upholstered, including two antique rockers and a lady's and gent's easy chair. The cellar was well supplied with fruit and the many indispensable articles needed by young housekeepers. The Ladies' Aid, under whose auspices the work was done, had planned wisely and kept their secret well, and it is needless to say that the young pastor and his wife were not only surprised, but overwhelmed by this manifestation of kindness on the part of the ladies of the congregation.

Choice Literature.

AT SUNSET.

It isn't the thing you do, dear,
It's the thing you've left undone,
Which gives you a bit of heartache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flowers you might have sent, dear,
Are your haunting ghosts to-night.

The stone you might have lifted
Out of a brother's way,
The bit of heartsome counsel
You were hurried too much to say.
The loving touch of the hand, dear,
The gentle and winsome tone,
That you had no time or thought for,
With troubles enough of your own.

The little act of kindness,
So easily out of mind;
Those chances to be angels
Which every mortal finds—
They come in night and silence,
Each chill, reproachful wraith,
When hope is faint and flagging,
And the blight has dropped on faith.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late.
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bit of heartache
At the setting of the sun.
—Margaret E. Sangster.

A VERY COMMONPLACE GIRL.

Bethena Cass stood before the little mirror in her own room, critically examining her appearance. She turned this way and that way, arched her eyebrows and craned her neck; and then, as if perfectly satisfied with the scrutiny, she said aloud, "No, I am not handsome, not even pretty, neither can I claim the distinction of being decidedly homely. I am exceedingly plain, quite commonplace; no more, no less. Yes, Miss Veneer was right. I am very commonplace, a girl with one talent, and I don't know what to do with it. Now, if I possessed Miriam's beauty or Eldora's genius—but I don't, I have not one redeeming trait; but I do not consider it altogether kind in Miss Veneer to discuss my blemishes in such a heartless fashion."

It was not Miss Veneer's idle gossip that opened poor Bethena's eyes to her own defects, for from her earliest recollection she had been chafing against the providence that gave to her sisters gifts that had been denied to herself. Her one comfort had always been that she would not be held responsible for what she did not possess, but the conversation which she had chanced to overhear concerning the single talent which she did possess, without knowing how to develop it, started a new train of thoughts in her mind. If she would not be held accountable for five or ten talents, she realized now quite fully that she could not bury even one without being called upon to answer for the use made of it.

"There is no use in coveting the gifts of others," she admitted, after a few minutes' quiet study. "I may just as well make the best of my own, knowing that to whom little is given, of them little will be required. As this is vacation, and there are no lessons to prepare, I will have abundance of time to turn over the new leaf and keep it down, for I know there is a struggle before me. If I am homely and commonplace, there is no reason why I should not be necessary to some one's comfort or pleasure. Though I cannot shine with the brightness of my more favoured sisters, it is plainly my duty to send my feeble rays into dark places where their light fails to penetrate."

With this new determination she went to work at once, arguing against her own inclination that it was always best to "strike while the iron was hot." The evening was close and warm, and the kitchen where she began the reform was far from being as pleasant as her own cozy little room; but the smile that lighted her mother's face, when she offered to take her place over the hot stove more than repaid her for the sac-

rifice she had made. It was Eldora's week to wash the supper dishes, but as that young lady was particularly anxious to join in a game of croquet in progress on the lawn, Bethena expressed a willingness to take her place, and was rewarded with an affectionate little pat that sent the blood tingling through her veins with far more force than even the heat of the kitchen had done.

When the tea-things were out of the way and the kitchen in apple-pie order, she went with the twins, Grace and Gordon, for a walk, although she had promised herself the twilight hour to finish the interesting book awaiting her upstairs.

"As commonplace looking as ever, but oh dear! what a happy heart I do carry to-night," she mused, as she took a farewell peep into the little mirror before she crept into bed. "I am glad I chanced to overhear Miss Veneer's spiteful words, though they did sting at the time. I needed to be aroused, so as to look after the one talent I do possess."

She awoke in the morning with the monotonous drip, drip of the rain against the window-pane. "What a delightful morning to sleep!" she exclaimed, turning over for another nap. But the next minute she sprang out of bed and began to dress. "Mother needs the rest worse than I do, and I am going to surprise her by having breakfast ready when she gets up."

Pausing only to read a verse in her Bible and kneel a moment to ask strength and direction for the day, she ran noiselessly down the stairs and half an hour later, when her mother came wearily into the kitchen to light the fire, she was greeted with the aroma of boiling coffee and frying steak.

"What does this mean, Bethena?" she asked, glancing at the daintily laid table.

"It means, mother dear, that both you and I are to have a vacation," replied Bethena; and then noticing the look of inquiry on her mother's face, she explained, "I read an article on vacation the other day, and it recommended in case an outing was impossible a change of occupation. As we cannot afford a trip even into the country, I am going to see if I cannot manage a change in occupation—you from work to rest, and I from rest to work."

"You are a dear, thoughtful child," said her mother, kissing her tenderly, "but I cannot allow you to bear all the burden. I do not count school duties rest by any means."

"It is different from house-work, at any rate," insisted Bethena. "Besides, I wish to learn to bake and cook and keep house, just as you do."

"Sensibly spoken," said her father, who just then made his appearance at the dining-room door. "When girls get to take as much interest in house-work as in drumming on the piano, or painting third-class pictures, it will be a happy day for themselves as well as worn-out mothers."

"I have no talent for anything better or higher, even if I had the ambition to make honest efforts," answered Bethena, her voice a little husky.

"I am glad you haven't, if you can be reconciled to more prosy employment," her father answered kindly.

During the week that followed, the commonplace girl found plenty of scope for the development of her one talent, and she was surprised to find how much real enjoyment she could get out of life in her effort to forget self in living for others.

"Bethena's sunshine factory seems to be turning out some pretty fair wares," said her big brother Tom one day, after an unsuccessful effort to provoke her to a sharp retort, such as she was accustomed to indulge in in the old days.

"Never mind," exclaimed Miriam impatiently, "she will get over this freak in a very short time—as soon as the novelty of the experiment wears off. Her heroic actions will eventually die a natural death."

"We shall see," said Tom, sullenly, even if she does go back to the old way, the brief vacation she has given us will make us all better and happier for the glimpse of sunny human nature she has shown us."

"I do not like these people who go by fits and starts," Miriam returned, with a disdainful toss of her pretty head, "I always feel somewhat sceptical concerning their real motives."

"Motives be hanged," sneered Tom. "It is the acting that reaches out and touches such lives as mine. If Bethena does me a kindness in a gracious way, I am quite willing to accept it in the spirit in which she appears to make it, without troubling myself about the motive which may have prompted the kindly deed."

Miriam did not continue the controversy farther, but a few days later, when, through the generous withdrawal of her younger sister, she was permitted to accept an invitation for a fortnight's visit to the sea-side, which had been given to them jointly, she put her arms around Bethena's neck and kissed her with as much tenderness as if she were not in the least sceptical concerning her motives.

"I am glad you did not leave us, Bethena, dear," said her father, after Miriam had gone. "Perhaps you don't know it, but Tom will do more to please you than any other person in the world, and I didn't like the thought of losing your influence over him even for a fortnight, for the poor fellow is not going right, you know, not going the way we would like to see him walk."

"I did not know this, father, but now that I know your wish, you may be sure that I will stand by Tom," replied Bethena, with shining eyes. And she did; a fact which Tom fully appreciates, for if it had not been for the self-sacrificing of this commonplace sister, he is certain he would not have made an effort to regain the position he had lost.

Though an outing for such a large family, with limited means, was wholly impracticable, Bethena's plan for giving her mother a rest while she served, worked beautifully, and the serving gave to herself such an insight into the art of home-making and home-keeping as she would not have obtained in years by following the old method of helping, a little here and a little there, always subject to her own pleasure or convenience.

Besides the home entertainments and amusements, which Bethena managed in such a quiet way as not to excite suspicion that they were managed at all, there were sundry little trips into the country and moonlight sails on the lake, in which the whole family joined, and through which the members of the household not only became better acquainted with each other, but also learned to give expression of their love to one another, a custom that had not prevailed among them heretofore as it should have done.

Though Bethena's kindly ministries have not transformed her plain face into one of marvellous beauty, or developed, by some mysterious process, her one talent into ten, they have made for her a name and a place in the home and among her young associates, better a thousand-fold than all the emoluments which beauty and genius could confer.

She is only a commonplace girl yet, but she fits into the common places of life with so much tact and sweetness, as to create a demand for other commonplace girls to fill like positions in similar homes all over the land.—Belle V. Chisholm, in United Presbyterian.

A stranger, on being introduced, said: "I feel as if I had known you for years. I have been so much with your friend S., and he has spoken of you so often and so kindly." Then my friend S. has been true to me. Have I been as true to my best friend? Are there those who feel that they know my Saviour because they have seen and heard so much of Him in my life and conversation? My friend puts me to shame. He has done for me more than I have done for Christ.

GIVE THE POOR MAN A CHANCE.

My son, the poor man takes all the chances without waiting to have one given him. If you give him any more chances than he takes he will soon own everything and run the Texas man out of the country. The fact is, we must curtail the poor man's chances a little. We must sit down on him and hold him down, and give the rich man a chance. The poor man has had his own way too long. He has crowded the rich out. But for the poor man, the world would have cast anchor six thousand years ago, and be covered with moss and lichens to-day, like a United States man-of-war. Edgar Allen Poe was the son of a strolling player; George Peabody was a boy in a small grocery; Benjamin Franklin, the printer, was the son of a tallow chandler; John Adams was the son of a poor farmer; Gifford, the first editor of the Quarterly Review, was a common sailor; Ben Jonson, rare Ben Jonson, was a brick-layer; the father of Shakespeare couldn't spell and couldn't write his own name; neither can you; even his illustrious son couldn't spell it twice alike; Robert Burns was a child of poverty, the eldest son of seven children, the family of a poor bankrupt; John Milton was the son of a scrivener; Andrew Jackson was the son of a poor Irishman; Andrew Johnson was a tailor; Garfield was a boy of all work, too poor to even have a trade; Grant was a tanner; Lincoln was a keel-boatman and common farm hand; and the Prince of Wales is the son of a queen. It is his misfortune, not his fault; he couldn't help it, and he can't help it now. But you see, my dear boy, that's all there is of him, he's just the Prince of Wales, and he's only that because he can't help it. Be thankful, my son, that you weren't born a prince; be glad that you did not strike twelve the first time. If there's a patch on your knee and your elbows are glossy, there is some hope for you, but never again let me hear you say that the poor man has no chance. True, a poor lawyer, a poor doctor, a poor printer, a poor workingman of any kind, has no chance; he deserves to have none, but the poor man monopolizes all the chances there are.—Robert J. Burdette.

SHEAVES OF LOVE.

Dr. George Shradly, the great physician left his rich patients and went on a vacation in the mountains for absolute rest. He left orders that he should be called on no account; he would answer no call as a physician. While resting in the hammock at the country house a little barefoot, ragged urchin came up to where he was lying, accompanied by a grandmother. The little fellow looked wistfully up at the great physician, while the grandmother explained: "I could not keep him away, doctor. He heard that you were here; that you were the greatest doctor in the world. He said that you could cure him and make him like the other boys. I told him he had no money and he could not come; that you would not be bothered with him. He said he knew you would cure him, and he could come. So here he is, sir."

The doctor, moved by his simple faith, by his helplessness, by his poverty and rags, hastened to prescribe for him. He gave him two weeks of personal attention, and at the end of that time, he was romping in the fields, strong and well with the other boys. Thanksgiving day the doctor received by express a rude box, and when opened, found in it a large turkey, on one leg of which was tied a card on which was scrawled: "Dear Doctor—Here is a big, fat turkey for you. It's the best I could send, but I know he's young and tender, for I raised him from the egg myself." Signed by the boy's name. The doctor treasures this gift above all the gifts from millionaires, above all the treasures of money ever received. Life does not consist in the abundance of things which a man may possess.

Missionary World.

FORMOSA.

The following particulars, gleaned from an interview with Dr. G. L. Mackay, our returned missionary from Formosa, published in the Mail, will be interesting to our readers:—

"The Chinese name of the island is Taiwan, and it is known in Europe as Formosa, or the beautiful. It is about 240 miles long by from 60 to 100 broad, and is separated from the east coast of China by the Channel of Fo-kein, which is from 80 to 150 miles wide, and from the Bashee Islands by the Channel of Formosa, 80 miles wide. The adjacent province in China is that of Fo-kein. The population is divided into three distinct classes,—the Chinese; the aborigines of Malay origin, who have left the mountains, and who are called Pepohans, which means barbarians of the plains; and thirdly, the savages, who have become subject to the Chinese. The island is governed by a viceroy, who is appointed by the Emperor of China. As to the general intelligence of the people, I may say that I have spent years in Canada and the United States teaching and preaching, and, after teaching the Chinese year after year, I have yet to find a more devoted, diligent, and clever people. When they get an idea into their heads, which they readily do, they develop it with remarkable quickness. The Chinese are superior to all the aborigines, have good ability, and are very practical. I find among them many men who can undertake and carry on work among their fellow-countrymen.

"Since I began my work there 21 years ago I have noticed great changes in the habits and customs of the people, which have been brought about by their contact with foreigners. Prejudices have been removed, and there is not the same bitter hatred displayed towards foreigners. For several years past I have been treated with the greatest kindness by heathens, converts, officials and everyone. The predecessor of the present Viceroy gave orders to his underlings not to interfere with the work of the mission, and allowed me to build churches without interference. He afterwards, without appealing to the Emperor, gave £10,000 towards the work. He was in every respect a very liberal-minded and intelligent official. The present Viceroy is a different style of man, not seeming to care what is being done for Christianity and showing the greatest unconcern.

"Yes; let me tell you first that my operations extend over the northern portion of the Island, where I have been for 21 years. The total population is about 3,000,000, with about 1,000,000 in the north. I have 60 churches among the Chinese and Pepohans, and I visit and preach to the third class of people, whom I mentioned as savages. I have 60 native preachers assisting me, whom I have trained at Oxford College. This college was built and endowed by the people of my native county of Oxford, and is in a most flourishing condition, the principal being a man who was converted 20 years ago. At it there are 35 students nearly ready for active work in the mission field. They are given a good general education, and I consider them much more valuable than foreigners as preachers. If China is ever to be evangelized, the work must be done by her own sons, and the foreigners must only superintend it. My students are men who have influence among the people. In point of economy I do not hesitate to say that the Canadian was not born who could do the work of a Chinaman.

"One of my objects in coming to Canada," said Dr. Mackay, "was to give Koa Kow as great a chance as possible of seeing a Christian country with its churches, industries, and all the features of civilization. When he returns he will be questioned, and whatever he says will have great weight with his people. To see congregations, and see factories, and see

machinery in operation, will be of more value to us in our work than you can imagine. He has been my traveling companion constantly for eight years, and has been of greater assistance to the mission than I can tell you. I wish him, during his visit to Canada to see some factories of various kinds. He is an expert photographer, and is very practical and ingenious. I feel more than indignation, in fact, I feel deeply grieved, at having been asked to pay \$50 to bring him into the country. I am anxious that whenever he comes in contact with Christian people here, he will not feel that any race distinction is shown, and that he will be given an opportunity of learning as much as possible.

"My headquarters are at Tamsui where I have established the college, a hospital, a girls' school, and a church. I travel through the country from chapel to chapel, preaching in the towns and villages, doing medical work, extracting teeth, etc. I stay at each chapel about seven days, and hold meetings in the evening. During the day I go about talking to the people, and the native preachers hold services on the Sabbath. I used to take from six to twenty-four students with me, but now take only Koa Kow. I do not need money for the college, hospital or school, but do need it to carry on the work of the mission. I am specially anxious to take back with me a printing press, which I could teach the natives to use.

"There are now nearly 3,000 baptized church members and many regular hearers. There has been the utmost sympathy and harmony existing between the natives and the resident foreigners, including myself, ever since I have been there. There is a European population of about 35 or 40 people in the north, mostly British. There is a good deal of malaria and ague, and the better class of the people are cleanly. Foreign ladies never stand the climate, and medical men agree that they are not suited for it.

"I have," he said, "a large collection of curiosities and photographs of the island. I intend inspecting the museum of Knox College, and will then make their collection there as perfect as possible. Fourteen boxes, containing savage articles and implements of all kinds are on the way here. I will spend the winter in Canada, and during that time will make my methods and plans as clear as possible to the people. Another object of my visit is to get my three children educated."

OUR TRINIDAD MISSION.

In accordance with our intention already stated, to refer to our own missions from time to time as presented in the General Assembly minutes, having noticed the New Hebrides mission, we take up next in order our mission in the Island of Trinidad. We cannot do better than quote the first part of the general report for the information of all our readers. It is in every respect most encouraging.

This is the semi-jubilee year of the Trinidad Mission. It is therefore a fitting point of outlook over the work in that field. In the autumn of 1867 Mr. Morton with his wife started this enterprise. They were joined three years later by Mr. Grant and his wife. Since then, though some other members of the staff have not been permitted to remain in the work by reason of sickness or death, these pioneers have labored on with indefatigable zeal, and are still capable of bearing as they cheerfully do, the "heat and burden of the day." Mr. McLeod died in harness, and "lies on the field of battle." Mr. Christie, on account of failing health, resigned, but continued to preach the Gospel in other fields till strength utterly failed, and he too joined the army of triumph. Sickness prostrated Mrs. Wright, and Mr. Wright was obliged to leave at a time when the door of usefulness seemed opening before him. But Macrae and Coffin and Thompson have taken up the work and proved them-

selves worthy of the succession with which they have been honoured. Of the devout women who have been identified with the mission, several have passed away. Mrs. McLeod, Mrs. Christie, Mrs. Macrae and Miss Archibald have fallen—two at home, and two on "the field of battle," Mrs. Wright, Miss Semple (now Mrs. Clarke) and Miss Graham have been compelled, by failing health, to return to their native land. Of the four now on the field the Church may well feel proud, while Miss Blackadder particularly merits distinction, as having stood the toils of her position for over sixteen years.

At the close of the 25th year of missionary labor of Dr. Morton and the 22nd of Dr. Grant, the Committee deem it a suitable time to put on record their sense of the worth and adaptability to their special work of these two pioneer missionaries and of the unremitting care and labor which they and their families have bestowed on this now most prosperous mission during all the past years of breaking up the fallow ground and sowing it with the precious seed of the Kingdom; and also their gratitude to Divine Providence who through Dr. Morton led the Church into this field and so ordered all the circumstances of the work as to result in the present flourishing condition of the mission, which shows 573 communicants, 52 schools in operation with 4,324 scholars in attendance, 2 ordained Hindoo ministers, 39 Hindoos preparing by training in the College for the work of the ministry, and in intervals of study along with several others, male and female labouring as catechists in the field, \$2,690.42 contributed by the converts, \$2,944.33 by the proprietors of estates and their agents, and \$12,993.62 by the Government of the island for the support of the work, and a Hindoo population of 75,000 accessible to the missionary and in need of the Gospel.

We surely have reason to bless God for such results as these and take courage. His very blessing should be to the whole Church a loud call to more earnest work in the future. May it indeed be so. Brief references and extracts from the special reports will appear shortly.

A FARMER'S HARD LUCK.

MEETS WITH AN ACCIDENT FOLLOWED BY PAINFUL RESULTS.

Mr. N. B. Hughson tells a Story of Years of Suffering and how he Found Release—The Circumstances Familiar to all his Neighbors. From the Chatham Banner.

A Chatham Banner reporter, while on news-gathering rounds a few days ago, dropped into the well-known drug store of Messrs. Pilkey & Co., and overheard scraps of conversation between customers, in which the words "Pink Pills" and the name "Hughson" were frequently repeated. With a reporter's instinct for a good news article, he asked for some particulars, and was told that if he called upon Mr. Hughson he would probably get a story well worth giving publicity. Mr. Hughson does a snug feed and sale stable business on Harvey street and thither the reporter repaired, and was somewhat surprised to find the very antipodes of an invalid. Mr. Hughson is a man of medium height, about fifty years of age, born with a good constitution, and who, until some three years ago, only knew the meaning of the word, 'sickness,' from the dictionary. Mr. Hughson is a stationary engineer by trade, and a good one, but some six years ago, getting tired of that calling, quitted it and rented a farm in Harwich. While returning from town one day on top of a load, one of his horses stumbled, and Mr. Hughson was pitched head foremost to the hard, frozen roadway. When he got home and the blood was wiped away his external injuries seemed trifling, but the grave trouble was inside, and took the form of a violent and almost constant headache. A week later he went into the push to

cut wood, and felt at every stroke as if his head would burst. He worked for half an hour and then went home, and for eight weeks his right side was wholly paralyzed and his speech gone. After a time this wore off and he was able to go about the house, though he could not walk. All this time he was attended by a physician, whose treatment, however, seemed of but little avail. In the following June he had a second stroke and was not out of bed for seven weeks, and was left very weak. The belief that he was doomed to be a burden on those near and dear to him, that he was unable to take his place as a bread-winner, added mental to his physical anguish. But relief was coming and in a form he had not expected. He saw Dr. Williams' Pink Pills advertised and asked his physician about them. The latter said he had not much faith in these remedies, but they would do no harm; and Mr. Hughson got a supply which he began taking according to directions. At the outset his wife was also opposed to them; but before he had taken them long she noticed an improvement in his condition, and then was quite as strong in urging him to continue their use, and even took them with good results herself for heart weakness following la grippe. Continuing the use of the pills, Mr. Hughson found his terrible headaches leaving him and his strength returning, and soon found he could do light work on the farm near his house. He still continued using the Pink Pills until he had taken fourteen boxes and found himself fully restored to his old-time strength. Mr. Hughson's old neighbours in Harwich never expected to see him on his feet again, and are astounded at his recovery, so much so that the fame of Dr. Williams' Pink Pills has spread far and near throughout the township, and are the standard remedy in many households. Mr. Hughson can be seen by any of our citizens and will only too gladly verify the foregoing statements.

The reporter then called upon Messrs. Pilkey & Co., at the Central Drug Store. They do not, they informed him, make a practice of booming any proprietary medicine; so that the lead taken by Dr. Williams' Pink Pills is not due to persistent puffing, but to irresistible merit, and on all sides their customers speak of them in terms of warmest praise.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after effects of la grippe, diseases depending on honors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature.

Bear in mind Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. Ask your dealer for Dr. Williams' Pink Pills for Pale People, and refuse all imitations and substitutes.

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

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Gentl.—My daughter was suffering terribly with neuralgia. I purchased a bottle of MINARD'S LINIMENT and rubbed her face thoroughly. The pain left her and she slept well till morning. Next night another attack, another application resulted as previously, with no return since. Grateful feelings determined me to express myself publicly. I would not be without MINARD'S LINIMENT in the house at any cost.

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NOTE.—Pupils Received.

PRESBYTERY MEETINGS.

At a pro re nata meeting of the Presbytery of Maitland, held at Lucknow, 17th inst., the Rev. W. H. Geddes, of Whitechurch, etc., accepted a call from the congregation of Haynes Avenue, St. Catharines, and St. David's, in the Presbytery of Hamilton. The Presbytery while putting on record their appreciation of Mr. Geddes' services among us, of his unvariable kindly Christian fellowship, of their desire that he should continue with them, yet, seeing that the Lord seems to call him to this new field, the Presbytery of Maitland agrees to the translation, and prays that all divine blessing may go with him and rest upon him. The pastoral charge of Whitechurch and Calvin church, East Wawanosh, to be declared vacant on the third Sabbath in November. The Clerk was appointed Moderator of the Sessions pro tem.

The Presbytery of Owen Sound met in Knox church, Oct. 17th, and was constituted by Mr. McAlpine, Moderator. Mr. Somerville reported that the grants for Home Mission and Augmentation had been received. Congregations were instructed to pay assessment to Presbytery Fund before June 30th in each year. This is standing rule, No. 9, in future. Mr. Hamilton accepted the call from Keady, &c., and the induction was appointed for Oct. 31st at 2 p.m. in Keady church. Dr. Fraser submitted the report of the committee on uniform order of Sabbath service, which was adopted and recommended to Sessions as the order of service to be observed in the Presbytery. Clerk was instructed to have it printed and copies sent to all Sessions. Mr. McLean was granted leave to moderate in a call in Warton. The following resolution regarding prohibition was moved by Dr. Fraser, seconded by Mr. Rodgers, and carried unanimously: "Whereas the General Assembly of this year reaffirmed its unqualified condemnation of the saloon or bar-room as a centre of most degrading influences, and a source of great danger to the Church and country, and its conviction that nothing short of prohibition, rigidly enforced, will remove the frightful evils of the drink traffic, assured its hearty support to the legislators of the land in securing the enactment and enforcement of a prohibitory law at the earliest possible date, and urges all members and adherents of the Church who are qualified to vote, to cast their votes for, and use all proper means to secure the largest possible majority in favour of prohibition in the approaching Provincial Plebiscite on that question. The Presbytery therefore earnestly recommends all ministers and elders within its bounds to press this important matter upon the attention of members and adherents of the congregations.—J. Somerville, Clerk.

Ministers and Churches.

Rev. J. Rattray has been appointed Presbyterian missionary to Eganville for three years.

Stewarton Presbyterian church, Ottawa, will be re-opened about the last of November.

The ladies of Knox church, Mitchell, have decided to purchase a new pipe organ for the new church.

St. Andrew's church congregation, of Windsor, Ont., has extended a call to Rev. Mr. Tolmie, of Brantford.

The induction of the Rev. D. McKenzie into the congregation of Orangeville will take place on November 14th.

Rev. Dr. DuVal, pastor of Knox church, after a five weeks' absence in Chicago, Cleveland and Princeton, has returned to Winnipeg.

Rev. E. H. Sawers, of Westminster, occupied the Presbyterian pulpit at Glenoe, on the 15th inst. He also preached at Tait's Corners in the afternoon.

Rev. R. Moodie, of Stayner, preached an instructive sermon on Sabbath, 15th, to the Presbyterian congregation of Mitchell Square, his text being Ps. cxxx. 1-4

At a meeting of St. Andrew's church, Windsor, held on the 12th inst., it was agreed to call the Rev. J. C. Tolmie, B. A., of the First Presbyterian church, Brantford.

When the Rev. Mr. Henderson, of Appin, returned home last week from his visit to Chicago he found a new horse in his stable—a present from his congregation.

Rev. Mr. Kennedy, of Arran, Scotland, who was visiting Acton friends, preached a Gaelic sermon in Knox church there, on Sunday the 15th, after the regular morning service.

Mr. James Hodges, B. A., a licentiate and a graduate of Queen's, was ordained and inducted into the pastoral charge of Tilbury Centre, in Chatham Presbytery, on the 26th Sept.

Rev. Geo. Grant, B. A., P. S. I., Parry Sound, is in town visiting the public schools. He occupied the pulpit of the Presbyterian church on Sunday, Oct. 15, both morning and evening.

The lecture given a few evenings ago by Rev. John L. Murray, of Kincardine, under the auspices of Knox church Ladies' Aid, Embro, was well attended, and was particularly interesting and instructive.

The Prohibition Convention of the Maritime Provinces was held at Sussex, N. B., Oct. 19th and 20th, commencing at 4 p.m. The usual reduced rates on railways and steamboats were granted.

Over \$217 were realized by the thank-offering of the Woman's Foreign Missionary Society of the Presbyterian Church, Tuesday the 10th inst., in Knox church, Ottawa. The society will hold a prayer meeting on Monday afternoon, the 16th, at 4 o'clock.

The new Presbyterian church at Grand Bay, N. B., was opened on October the 18th. Rev. Mr. Burgess, of the Carleton church, conducted the ceremony, assisted by the choir of his church. The new building is a splendid edifice.

Rev. T. Andrews, pastor of the Presbyterian church, Keene, has dwelt a long time with his people. On Sunday, Oct. 8th, he took his text from Is. xlv. 22, being the same words which he used in his first sermon preached here in January, 1852.

Knox church, St. Thomas, re-opening services were held on Sunday, 22nd inst. Rev. D. J. Macdonnell, pastor of St. Andrew's church, Toronto, preached at both services, and also delivered an address at the platform meeting the following Monday evening.

Rev. J. B. Duncan, pastor of the Presbyterian church, is taking his first holidays since coming to Parry Sound. On Sabbath, Oct. 8th, his pulpit was filled, in the morning, by Rev. W. A. Rodwell, of the Methodist church, and in the evening by Mr. W. Beatty.

Rev. Dr. Sexton will supply the pulpit of Calvin church, Pembroke, on the last Sabbath in October and the first Sabbath in November, in the absence of Rev. G. D. Bayne, M. A. Dr. Sexton has a few vacant dates in February and March. Address St. Catharines.

On the 7th inst. the Rev. M. Bethune, of Beaverton, occupied the Presbyterian pulpit of Cambray, delivering one of his characteristic sermons, after which the sacrament was dispensed. Mr. B. had charge of this congregation when a student, and was highly appreciated; and many of his old hearers were delighted to hear him once more.

A meeting of Knox church, Ottawa, was held lately to consider the calling of minister. Failing to agree, the meeting was adjourned for two weeks.

Dr. Marion Oliver addressed a large assembly of ladies in St. Andrew's church school room, London, on Tuesday evening, 17th, in regard to mission work in India.

Knox church Y.P.A., Milton, met for organization on Monday evening, 16th inst. During the winter the Association will take up for Bible study, the Life of Christ, and for literature, Tennyson's "Idylls of the King."

Rev. J. S. Lohead, pastor of the Presbyterian church in Parkhill, preached his farewell sermon to the congregation on Sabbath week. The evening service was conducted by Rev. John McKinnon, M. A., B. D., of Centre Road and East Adelaide.

Special services were conducted in the Presbyterian church, Uptergrove, last week by the pastor, Rev. J. McNeill, assisted by Mr. M. J. Leith. Wednesday evening Rev. Dr. Gray had charge of the meeting, and dispensed the ordinance of baptism.

Rev. Alexander Tait and wife have left Fort Langley for Comox, where they will reside. Rev. Mr. Tait is appointed in place of Rev. Alex. Fraser, who left Comox on Wednesday, Sep. 27th, for California. Mr. Fraser had to leave owing to his own and his wife's health.

Rev. Hugh Cameron, of Morrisburg, a former pastor here, occupied the Glencoe Presbyterian pulpit on Sunday, Oct. 1st. The church was crowded to the doors at both services. Mr. Cameron has lost none of the ability which made him so popular with Glencoeites in past years.

Mr. Miller, M. A., who has lately been Presbyterian student in charge of the Okanagan mission district, B. C., has left for the East to complete his theological course at Kingston. He was, on retirement, presented by his former congregation with a gold watch, chain and purse of \$23.

On Sunday morning, 15th inst., the anniversary sermon of the Ancient Order of United Workmen was preached in the Waterloo Presbyterian church by the Rev. John McNair. There was a large turnout of the Workmen of this town and their numbers were augmented by visiting brethren from Berlin.

The Presbyterians held their anniversary services on Sunday, Oct. 1st, at Riverside church. The Rev. Mr. Little preached three grand sermons to large congregations. A tea meeting was held in the church on Monday evening, after which well appreciated addresses were delivered by a number of ministers.

At the meeting of the Presbytery of Whitby on Tuesday the 17th the Rev. A. H. Kippan, of Claremont, tendered the resignation of his charge. The resignation will be considered at an adjourned meeting of the Presbytery announced for November. The Claremont congregation will be notified to have its interests represented at that meeting.

At the communion service last Sabbath in the Centre Road Presbyterian church, of which Rev. Mr. McKinnon is pastor, three new members were received and the collection for the schemes of the church amounted to \$63. A congregational meeting was held on Monday evening, the 16th, at which it was decided to proceed with the erection of a church.

The Manitoba College literary society met for organization on the evening of the 13th and elected the following officers: President, Rev. Dr. Bryce; Vice-president, D. G. Ross; 2nd Vice-president, Mrs. Taylor; Secretary, H. Cowan; Treasurer, H. H. Sanderson, B. A.; Council, Miss Hart, E. Smith; Auditors, Messrs. Scott and McArthur; Curator, A. D. Caskey.

The Rev. J. H. MacVicar, returned missionary from Honan, China, and son of the Rev. Principal MacVicar, of the Presbyterian College, Montreal, preached the preparatory sermon in Burns' church, Martintown, on Saturday the 7th inst., and also delivered a very instructive and interesting address on the work in Honan to a very large audience in the same church on Sabbath night.

The Rev. R. E. Knowles, B. A., of Ottawa, gave a lecture lately in St. Andrew's church, Gananoque, under the auspices of the Ladies' Aid. Tennyson was the subject, and the lecture was highly appreciated by the large audience that listened to it. Mr. Knowles gave a brief sketch of the poet's life, and then a most interesting and instructive analysis of his poetry, accompanied by a large number of illustrative quotations. The church choir, under the leadership of Prof. Jackson, rendered several excellent selections of music. And all present felt that they had enjoyed a very pleasant and profitable evening.

On Sunday, the 15th inst., the Governor-General's Foot Guards and the Princess Louise's Dragoon Guards, Ottawa, went in parade to St. Andrew's church, where they were welcomed by Rev. F. W. Herridge, and addressed in a sermon on the text, "Go ye forth, our men, and serve the Lord."

Anniversary services were held on Sabbath, 22nd, in Knox church, Belmont, Rev. Dr. McMullen, of Woodstock, occupied the pulpit morning and evening. At 3 p.m. a children's service was held, when Dr. McMullen, as well as the pastor delivered addresses. On Monday evening following a tea-meeting was held.

Children's Day was observed in Knox church, Cornwall, with special services, morning, afternoon and evening. Short and earnest addresses were delivered by Rev. S. G. Bland, of the Methodist church, Dr. Alguire, Bible class teacher, and by the pastor, Mr. Hastie. Sunday following was Communion, when eighteen new members were admitted.

At the communion observed in Parkdale Presbyterian church, Oct. 15th, 78 new members were received, thirty-nine on profession of faith and thirty-nine by certificate. At the previous communion held in June, thirty-four were received on profession of faith and forty-two by certificate, making in all one hundred and fifty-four received on the two occasions.

On the evening of Oct. 12th, in the Cumberland Presbyterian church, the pastor, Rev. Jas. H. Beatt, gave an account of the Sunday school convention held in St. Louis in the beginning of September last. He went over the whole programme, giving a summary of the addresses or extracts from them. In this way an exceedingly good idea of the work of the convention was obtained.

An enthusiastic meeting of those interested in the mission to lepers in India and the East was held in St. Andrew's church, London, on the afternoon the 16th, for the purpose of organizing a branch society. Mr. Murray occupied the chair. Committees were appointed to call on the members of the different city churches with the object of securing their co-operation in the work.

The sacrament of the Lord's Supper was dispensed to the congregation of Beechwood and Nairn on Sabbath, the 8th inst., by the pastor, Rev. Joseph Elliott, B. A., and the elders of the church. Rev. Mr. McKinnon, M. A., of East Adelaide, preached the preparatory sermon at Beechwood on Thursday to a large congregation. Twenty members were added to the Church on profession of their faith at the same time.

Owing to continued ill-health Mr. P. Murray has resigned his position of session clerk and mission schemes treasurer in the Presbyterian church, Orillia. The office has been divided, and Mr. J. P. Henderson, who by the way has been an elder in this congregation for over twenty-one years, appointed clerk, and Mr. F. W. Thomson-Currie, mission treasurer. Mr. Murray will spend the winter in Albuquerque, New Mexico.

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On Tuesday evening, Oct. 10th Revs. Messrs. Scouler and Greig, from New Westminster, addressed a meeting in Mt. Pleasant Presbyterian church, Vancouver, in aid of the mission work of the Church. Similar meetings are now being held throughout the Province, as a result of which it is anticipated that the funds for Presbyterian missionary work will be considerably augmented, as also will be general interest in the cause.

Sunday evening, 8th inst., in the Presbyterian church, Orillia, Rev. Dr. Grant took for his text, "The whole land is spoiled," Jeremiah iv. 20. He mentioned some things which have a tendency to the spoiling of our goodly land, among them being 1. Ambition to become rich; 2. Disregard for the Sabbath; 3. A growing uneasiness with regard to constituted authority; and 4. Intemperance, the one thing above all other things put together.

The fourth annual thank-offering of the Auxilliary of the W.F.M.S. of Knox church, Hamilton, was held in the school room with a fairly good attendance. Rev. Dr. Fraser occupied the chair and spoke very encouragingly of the work the ladies were doing, and urged as many as could to come and help. Miss Jennie Allen read a capital paper on "Mission Work," and Miss J. McDougall read "A Thank-Offering Story," and "The Reasons for Thankfulness" was read by Miss B. Gillespie. The collection amounted to \$29.60.

At its recent meeting Westminster Presbytery resolved the Presbyterial deputations should visit, before next meeting of Presbytery in December, each congregation and mission station within its bounds. The first of these meetings was held in Richmond church, Sea Island, B. C., on Tuesday evening, Sep. 26th. Rev. Jas. Buchanan, the pastor, presided, and instructive addresses were delivered by Rev. W. H. Macmillan, of Mount Pleasant, who spoke on all the schemes of the church, except Mome Missions and Augmentation which were dealt with by the Convener of Presbytery, Rev. E. D. McLaren, Vancouver. There was a large attendance.

September 19th was a memorable day at the manse, Thornton, on account of the pleasure it brought to the inmates as well as those who visited the manse. In the evening a large number of members and adherents of the united charge of Ivy and Townline took possession of the manse; they brought well-filled baskets and spent a very pleasant evening. After an excellent tea, the Rev. J. J. Cochrane and Mrs. Cochrane separately received addresses and presentations—to the former a handsome gold watch and chain with locket, and to the latter some valuable silver ware. These were parting gifts, and Mr. Cochrane replied in suitable and feeling terms.

Mrs. Annie Straith Jamieson visited Cornwall on Oct. 11th, at the invitation of the W.F.M.S. She addressed the Auxilliary in St. John's church in the afternoon, and spoke at a public meeting in Knox church in the evening, and gave a graphic account of mission life in Formosa. The pastor occupied the chair, and had with him several officers of the Society on the platform. The choir rendered good service. A thank-offering of \$104 was given at the afternoon meeting, and in the evening the collection was \$16. Mrs. Jamieson spent two days in

town, and met a good many ladies in private, to whom she gave valuable information on mission work.

The Epworth League of Christian Endeavor, from the Methodist church, and the Young People's Society of Christian Endeavor, of the Presbyterian church, Sherbrooke, Que., held a union meeting on Sunday evening, Oct. 1st, in the lecture hall of the Presbyterian church. Both societies were well represented, and a very profitable hour was spent. Mr. Joshua Martin, President of the Epworth League, conducted the meeting.

The W. F. M. S. of Knox church, Scarborough, held their annual meeting on the 21st ult. There was a large number present. The work of the society, during the past year, has been the most encouraging in the history of the Auxilliary. The Treasurer's report showed the total receipts for the year, \$203. The meeting was addressed by Mrs. Gray, of Brampton. Tea was served at the close of the meeting. The Auxilliary had the pleasure of adding two names to the roll of life membership,—Mrs. Jas. A. Brown and Miss Jane Johnston. In the evening the Rev. J. Neil, B. A., of Toronto, delivered a very interesting address upon Edinburgh reminiscences.

The anniversary services of St. Andrew's Presbyterian church, Sherbrooke, Que., were held on Sunday, Oct. 1st. The Rev. Robert Johnston, B. A., pastor of St. Andrew's church, Lindsay, Ont., occupied the pulpit both morning and evening. In the evening the church was crowded to the doors. The members of the Methodist church reciprocated the friendliness of the Presbyterians of the Sunday night previous, by withdrawing their usual evening service, and attending in large numbers. The offerings of the congregation on Sunday towards the reduction of the debt amounted to \$812.00 and far exceeded last year's contributions. On Monday evening an anniversary social and entertainment was given by the ladies in the lecture hall of the church. The spacious hall was completely filled by a very appreciative audience. Rev. Wm. Shearer acted as chairman.

On Sunday, the 8th, Thanksgiving services were held in St. Andrew's church, East Lancaster, the two congregations of the place uniting, and the result was most gratifying to all. The addresses at both services were to the point and acceptable. The building was far too small to hold the unusually large congregation. Those who succeeded in gaining an entrance were packed as closely as any person could desire, and a large number, 100 or more, were unable to gain admission. At the evening service the already large numbers were augmented by arrivals of several more from Lancaster, which helped to increase the numbers and if possible to squeeze those inside more closely. The collections in the morning were for the Missionary Society of the Church of Scotland, and in the evening to the Home Mission Fund of the Canada Presbyterian Church.

The 1st St. John company of the Boys' Brigade held a grand rallying banquet in the school room of St. John Presbyterian church, N. B., on a recent evening. There was a large attendance. The Rev. T. F. Fotheringham, the pastor, noted that this was the opening of the fourth year for the company. He was confident the muster roll would soon be larger than ever before in any term. A letter was read from Sir Leonard Tilley expressing regret at inability to attend, and congratulating him upon the great success of the work. Mr. Fotheringham next stated that as in some sense the representative of the organization in Canada, he had sent a telegram of greeting to the new Governor-General, the Earl of Aberdeen, who was also the honorary president of the parent brigade in the mother country. To this the following reply was received: Telegram received. Accept sincere thanks for pleasant greeting and the assurance of my cordial good wishes for the success and extension of the Boys' Brigade in Canada. I shall hope for some future opportunity of inspecting your pioneer company.—Aberdeen. The telegram was received with loud applause.

THE RESULT OF FORESIGHT.

A responsible life insurance company, such as the North American Life, of Toronto, Ont., gives the insurer every legitimate advantage, coupled with first-class security. The following letter expressive of one of its policy holders' satisfaction at the results achieved under one of its investment endowment policies is well worth perusing:
Carleton Place, Ont.,
Sept. 13th, 1893.
To the North American Life Assurance Co., Toronto.
Gentlemen,—Your favour is received advising me that my 15 year endowment, 10 year investment policy has ma-

BIRTHS, MARRIAGES AND DEATHS.

NOT EXCEEDING FOUR LINES 25 CENTS.

MARRIAGES.

At the residence of the bride's father, Oct. 4th, by the Rev. C. M. Mackenacher, James Hope, Beachridge, to Agnes, the youngest daughter of James Carmichael, English River.

In Montreal, on the 16th of Oct., at the residence of the bride's sister, 105 Simpson St., by the Rev. A. B. Mackay, Charles Lang, to Helen Lohead, both of Chateauguay, Que.

At Huntingdon, on Oct. 10th, by the Rev. J. B. Muir, D. D., Albert E. Mitchell, Esq., B. C. L., advocate, to Louisa Curri-gan, widow of the late John Hunter, merchant. All of Huntingdon, P. Q.

At the residence of the bride's mother, on the 4th inst., by the Rev. J. A. Brown, B. A., Elizabeth Ann, third daughter of the late John Crawford, Esq., to Robert Simpson Rennie, Esq., all of Scarboro.

At the residence of the bride's father, Upper York St., Hamilton, by the Rev. J. S. Shearer, assisted by Rev. Dr. Geo. B. Booth, of Erie, Penn., Mr. Elmer Reed, Barrister, Erie, Penn., to Cora, daughter of Mr. Jas. Brown.

At the residence of the bride's father, 101 Gloucester St., Tor., on Friday, Oct. 13th, by Rev. G. M. Milligan, M. A., assisted by Rev. Geo. B. Booth, LL. D., Erie, Penn., Mr. Cameron Brown, of the Globe, to Miss Margaret, daughter of the Hon. Geo. W. Ross, Minister of Education.

At the residence of the bride's father, Rosemount avenue, Cote St. Antoine, on Tuesday, Oct. 10th, 1893, by the Rev. Dr. Mackay, assisted by the Rev. John Mac-Gillivray, William M. Dunlop, of New York, to Helen Paton, eldest daughter of William Rutherford, Esq. No cards.

DEATHS.

At her father's residence, Isabella St., Toronto, on Monday, Oct. 16th, Tena, only daughter of Mr. John Watson.

At 20 Cecil St., Toronto, on Friday, Oct. 20th, Cecil, son of Rev. W. A. Hunter, M. A., aged 3 years and 8 days.

tured, and that I have the choice of any one of the following four options:

- (1) Receive the entire cash value of the policy, or
- (2) the equivalent of this is paid up insurance, or
- (3) withdraw the cash surplus and continue policy for next five years and then withdraw its full face value with profits, or
- (4) take the equivalent of the cash surplus to reduce the remaining five payments due under the policy, when it becomes payable in full with profits.

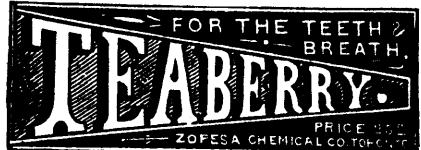
The variety of ways which I have of dealing with my policy, the result in each case being in excess of what I anticipated, enables me to say unhesitatingly that I regard the settlement offered as most satisfactory.

After due consideration, I conclude that the fourth choice will best meet my circumstances, and therefore desire that you shall apply the surplus now in hand to reduce my remaining premiums, so that at the end of five years from the present time I shall receive the full face value of my policy with additional five years' profits.

Yours truly,
A. H. MEARS.



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British and Foreign.

It is rumoured that the youngest daughter of the Prince of Wales is about to be betrothed to the Czarevitch.

Miss Frances E. Willard has broken down in health, and will probably not speak in public for a year.

Wolverhampton congregation have decided to give a call to Rev. J. Beveridge, M.A., B.D., of Stow, Melrose United Presbytery.

A lady was anonymously sent £500 towards the philanthropic work carried on in East London by the Rev. Archibald Brown's mission.

Rev. A. C. Mackenzie, of Dundee, says that most of the young men of the day worship the god of sport, serving him with marvellous fidelity.

The German Empress having such a passion for English-made gowns, has followed the example of her husband's aunt, Princess Louise, Marchioness of Lorne, and has two exact models of her figure made. By this means a perfect fit is secured without the trouble of "trying on."

Speaking at the opening of the new Gothic church for Hutcheson-town congregation, Glasgow, Dr. Walter C. Smith declared that the Free Church was never meant to be the church of the rich, and well-to-do, but to combine all classes, so that the Gospel might be preached to the poorest.

Prior to her marriage, the Princess of Wales had allowed her £12 a year as pocket money, and in order to eke out her limited income, she made her own dresses, bonnets, etc., a fact which may account for the exquisite taste she has ever displayed as a leader of fashions since she came to this country.

On Sunday, Oct. 1st, in many of the Highland churches, copies were circulated of a statement issued by the Constitutional party as to their position in relation to the Declaratory Act, together with a narrative of the facts which led to the meetings of the party in Inverness and Glasgow in 1892, and the resolutions then adopted.

Prior to leaving Aberdeen to reside in Edinburgh, Dr. Milligan was entertained to a dinner by a large and representative company. Sir William Henderson presided, and members of many denominations expressed the esteem in which Dr. Milligan was held, and bore testimony to his attainments as a theologian.

Rev. Dr. Stalker, supporting a resolution at a Permissive Bill public meeting in favour of accepting the Government bill only as an instalment of what Scotland requires, alluded to the opinion that ministers should refrain from politics, and demanded proof of their right to do so. Who gave them, he asked, a dispensation from doing their duty as citizens?

The Free Church of Scotland reports marked progress in its foreign mission fields during its past Jubilee year. The communicants admitted to their foreign mission churches numbered 1,002. It used workers, both Scotch and native, 975, and raised £350,000. In the year before the disruption the Church of Scotland, all told, had thirteen missionaries, and an income for foreign missions of \$40,000.

The Shorter Catechism.—The English Presbyterian Church is keeping this valuable hand-book well to the front. A Cambridge Bible, with new "Companion," will be awarded to any young person under fifteen years of age, who, before March 1st, 1894, shall have repeated the entire Shorter Catechism in not more than three portions (within three months), and with not more than five mistakes.

Three members of the Perth Established Church Presbytery have attained their ministerial jubilee during the past five months, viz., Rev. Robert Graham, ordained at Keith, in May, 1843; Rev. Thomas D. Kirkwood, ordained at Dunbarney, in September, 1843; and Rev. Charles Smith Adie, ordained at Edzell, also in September of the same year. The event has been celebrated by the Presbytery presenting each minister with an address. All three ministers were to have been entertained at dinner. Mr. Kirkwood, however, died on Saturday.

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WITH WORDS AND MUSIC
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64 pp. for 25c.—Send to Imrie & Graham,
Church and Colborne Sts., Toronto, Can.

A farewell meeting was lately held in the Albert street Presbyterian church, Belfast (Rev. H. Montgomery's) for the purpose of bidding farewell to a party of six missionaries—Revs. W. Beatty and H. R. Scott, and four ladies—who are proceeding to the mission field in India. Three of the ladies have been newly appointed to the Zenana Mission. The Moderator of the Assembly presided, and addresses were delivered by Mr. Beatty, Mr. Scott, and others.

A bazaar was held in connection with Rev. J. Patterson's congregation at Canterbury to clear off a debt of £300 due to the Henderson trustees. Mr. Patterson expressed his willingness to contribute £100 if the congregation raised the remaining £200. The bazaar was opened on successive days by Sir George Bruce and Canon Fremantle. The latter remarked that some people had scruples about going into churches not their own, but he was not one of them. Each denomination had its own functions, but let them exercise them in mutual love, helping one another.

Lord Rosebery, who has been acting as Minister in Attendance on the Queen at Balmoral, is much liked by her Majesty, whose sense of humour is no less keen than it was in her younger days, and who takes great pleasure in the wit and brightness of her present Foreign Minister's conversation. Even politics can be taken too seriously, and there can be no doubt that the personal popularity of Lord Rosebery owes much to the fact that he has sufficient humour to do what Lord Beaconsfield did—namely, raise an occasional sly laugh at the expense of his own political "side."

Dr. John Clifford, the well-known Baptist minister, has been trying to find out how Londoners keep Sunday, and this is the result: The Great Western Railway station at Paddington was thronged with the crowds who spend it on the river; the streets in the early morning gave evidence that numbers were off to cricket and tennis; the cyclists formed a continuous stream; all the roads leading out of London were alive with bustle. He also visited the parks, and listened to debates, in which all the 'isms were well represented. In the churches and chapels, with few exceptions, he found the congregations sparse.

Dr. Riggs has sent to every minister a copy of the charge he delivered at Cardiff, and in a prefatory note says: "Fifty years of service and study as a preacher, nearly as many years of pastoral work in the churches of Methodism, a very wide and varied experience, the responsibilities—twice within twenty years—of the Presidency of the Conference of my Church, have combined to impress deeply on my convictions, and to press urgently on my conscience the need, above all other needs, for the present time, of giving heed in solemn earnest to the cardinal truths, as I believe them to be, which are insisted upon in the following pages."

Meetings in connection with the Bible and Colportage Society of Ireland (Dublin Branch), were held in the Christian Union Buildings. To this branch the Province of Leinster is entrusted, and its object is to put a colporteur into each of its twelve counties. At present six are at work, an increase of three during three years. The prospect of soon being able to accomplish its object is hopeful. Twenty-eight agents in all are employed by the Society, but to attain its object, as well as do the most effective work, it would require an income of £1,000, instead of as now one of £480. The agents of the society report that they are generally well received and have greater freedom of access to all creeds and classes than formerly.

Italy has 21 universities, with 600 professors and 9,000 students. The first modern medical school was at Salerno in the eighth century. This country has 52 law schools, with 345 teachers and 3,906 students. The United States has 115 medical schools, regular, eclectic, and homeopathic. Italy in 1887 had 70,507 schools, 86,400 teachers and 3,071,000 attendance. Great Britain has 11 universities, with 344 professors and 13,400 students. France had, in 1887, 85,545 schools, 136,860 teachers, and 6,308,000 scholars. Germany has 21 universities, 1,920 professors, and 26,700 students. The first medical school in the United States was founded in Philadelphia in 1764. Great Britain had in 1888, 30,522 schools, 99,200 teachers, and 4,903,000 pupils. Germany had, in 1881, 57,000 schools, 120,000 teachers, and 7,100,000 pupils.

The "World's Fair" [Edition, a new] book recently issued by the Proprietors of that Great Remedy for Pain, St. Jacobs Oil, is filled with illustrations and accurate descriptions of all the principal Buildings of the Columbian Exposition. Ask your druggist for one.



INFLUENZA,

Or La Grippe, though occasionally epidemic, is always more or less prevalent. The best remedy for this complaint is Ayer's Cherry Pectoral.

"Last Spring, I was taken down with La Grippe. At times I was completely prostrated, and so difficult was my breathing that my breast seemed as if confined in an iron cage. I procured a bottle of Ayer's Cherry Pectoral, and no sooner had I begun taking it than relief followed. I could not believe that the effect would be so rapid and the cure so complete. It is truly a wonderful medicine."—W. H. WILLIAMS, Crook City, S. D.

AYER'S
Cherry Pectoral
Prompt to act, sure to cure

Unlike the Dutch Process

No Alkalies
—OR—
Other Chemicals
are used in the preparation of
W. BAKER & CO.'S
Breakfast Cocoa

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

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

Dr. Kennedy Moore will move in the South London Presbytery: "Whereas the recent decision of the Privy Council in the Lincoln case, has, for the first time, legalized some points of Romish ritual in the Church of England; and whereas nothing has yet been done to check effectually the constantly increasing prevalence of Romish doctrines and practices in the Church, it is overtured to the Synod to take the matter into consideration with the view of determining whether a protest ought not to be made against the continuance to the Church as by law established of State alliance and public endowment."

In the death of Professor Jowett, Oxford has lost one of her greatest sons. The learned world mourns the decease of one who, whether he be regarded as a scholar or a theologian, or a powerful and many-sided personality, has wielded a moral and intellectual authority of the highest order. It will interest our readers to learn that the deceased professor, though inhibited by the High Churchmen from preaching in Oxford, once occupied the pulpit of Old Greyfriars Presbyterian Church, Edinburgh. He was a great man, and though we may disagree with his views on many subjects, still we ought to imitate him in his love for all that was true and good, in his life of strenuous efforts for highest ends, and in his humble faith in the Almighty Saviour of the world.

Exeter Hall, London, at a recent meeting was packed to its utmost limits, the object being a public farewell to 105 missionaries, who, under the auspices of the Church Missionary Society, are going out during the next few weeks to the following places: West Africa, Yoruba, and the Niger, Eastern Equatorial Africa, Egypt, Persia, Bengal, Northwest Provinces of India, the Punjab and Sindh, West India, South India, Ceylon, Mauritius, South China, Japan and New Zealand.

THE POWER OF NATURE.

For every ill nature has a cure. In the healing virtues of Norway Pine lies the cure for coughs, colds, croup, asthma, bronchitis, hoarseness, etc. Dr. Wood's Norway Pine Syrup represents the virtues of Norway Pine and other pectoral remedies. Price 25c.

What fills the housewife with delight,
And makes her biscuit crisp and light,
Her bread so tempt the appetite?
COTTOLENE

What is it makes her pastry such
A treat, her husband eats so much,
Though pies he never used to touch?
COTTOLENE

What is it shortens cake so nice,
Better than lard, while less in price,
And does the cooking in a trice?
COTTOLENE

What is it that fries oysters, fish,
Croquettes, or eggs, or such like dish,
As nice and quickly as you'd wish?
COTTOLENE

What is it saves the time and care
And patience of our women fair,
And helps them make their cake so rare?
COTTOLENE

Who is it earns the gratitude
Of every lover of pure food
By making "COTTOLENE" so good?

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

The Ideal Food for Infants!



MILK GRANULES.

THE PERFECT EQUIVALENT OF MOTHER'S MILK.

It is the solids of pure cow's milk of the very best quality so treated that, when dissolved in the proper amount of water, it yields a product which is practically identical in composition, re-action, taste and appearance with mother's milk. It is absolutely free from starchy matter, which is present in barley, flour and other infant foods, and contains no glucose and no cane sugar.

Put up in 50c. Tins.

—BY THE—

JOHNSTON FLUID BEEF CO.
MONTREAL.

The Rev. J. Waddell, Convener, submitted the report of the Sabbath Observance Committee of the Belfast Presbytery, from which it appeared that they had under consideration various forms of Sabbath desecration, including the opening of small shops on the Lord's day, the holding of meetings on that day for the discussion of secular subjects and the question of Sunday funerals. The committee highly commended the action of the Belfast delegates at the late Labour Congress, in having resisted successfully the proposal to hold public demonstrations on the Lord's day. The report was adopted, and the following resolutions were carried unanimously: "That the Presbytery expresses its high approval of the action of the Belfast delegates at the late Labour Congress held in this city, in resisting successfully the proposal to hold public demonstrations on the Lord's day; that ministers be asked to warn the people against the attempt to turn the Sabbath into a season for the discussion of secular subjects;" "that all available means be used to secure the discontinuance of funerals on the Lord's day, except in cases of absolute necessity."

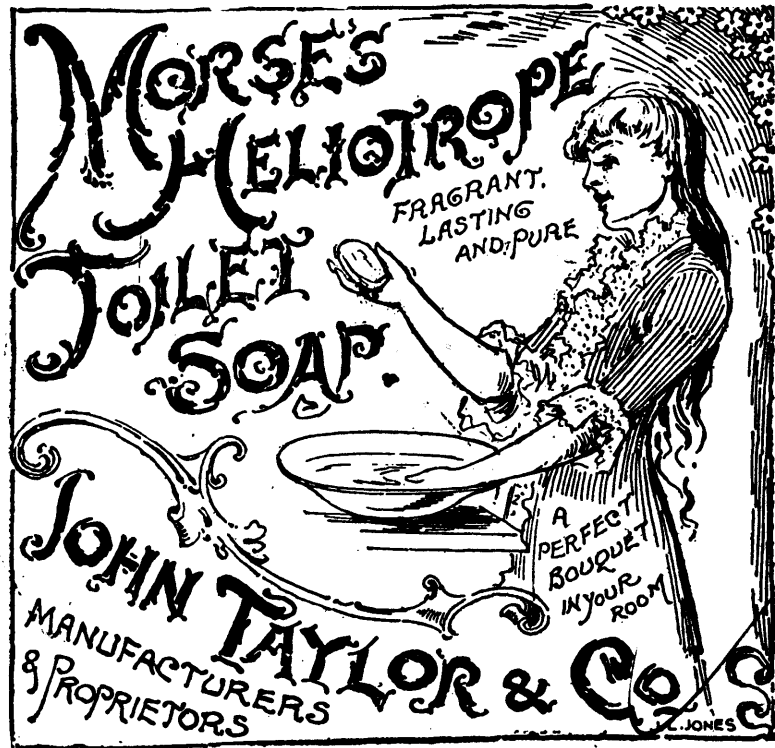


This is a very good likeness

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

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

We find that St. Jacobs Oil removes all these like magic—in fact, it is thoroughly a Household Remedy, and it is a household word, that St. Jacobs Oil "Conquers Pain."



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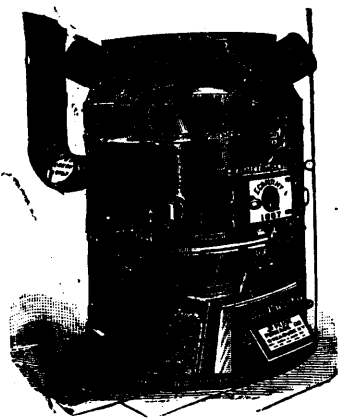
In the way of a Heating Apparatus? An adequate and even temperature in mild or stormy weather? A minimum of cost for fuel? No escape of gas? Simplicity of construction? Then get a

- PEASE -

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

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The "Economy" Warm Air Furnace.

HOLLOWAY'S OINTMENT

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

FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS,

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

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And sold by all Medicine Vendors throughout the World.

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

MISCELLANEOUS

If a man should happen to reach perfection in this world, he would have to die immediately to enjoy himself.—H. W. Shaw.

The joints and muscles are so lubricated by Hood's Sarsaparilla, that all rheumatism and stiffness soon disappears. Get only Hood's.

In the last twenty-five years, so says Mrs. Alice Freeman Palmer, \$11,000,000 have been given in this country to women's colleges alone.

Thoughts come and go, some never to return. What some of us would have given at the time for an Esterbrook pen to jot down a fleeting inspiration?

Colorado miners and business men have devised a plan for the State to issue certificates on silver bullion to be used as legal tender.

A RARE COMBINATION.

There is no other remedy or combination of medicines that meets so many requirements, as does Burdock Blood Bitters in its wide range of power over such chronic diseases as dyspepsia, liver and kidney complaint, scrofula, and all humors of the blood.

A man who can, in cold blood, hunt and torture a poor, innocent animal, cannot feel much compassion for the distress of his own species.—Frederick the Great.

DIZZINESS CAUSED BY DYSPEPSIA.

Dizziness is a symptom of dyspepsia. "I have used Burdock Blood Bitters, for dizziness, which came over me in spells, so that I had to quit work for a while. The B.B.B. entirely cured me."

JAMES WRIGHT, Chesterfield, Ont.

The truth is never in greater danger than when whole communities lend themselves to the vicious deception of seemliness, and without truth there is no virtue.—Cooper.

ON THE PLATFORM.

Public speakers and singers are often troubled with sore throat and hoarseness, and are liable to severe bronchial attacks which might be prevented and cured by the use of Haggard's Pectoral Balsam—the best throat and long remedy in use.

Prof. George C. Chase, of Bates College, Lewiston, Me., has been advanced to the presidency. He is a graduate of the college, forty-nine years old. During the past ten years he has raised about \$140,000 for the institution.

IMPORTANT TO WORKINGMEN.

Artizans, mechanics and laboring men are liable to sudden accidents and injuries, as well as painful cords, stiff joints and lameness. To all thus troubled, we would recommend Haggard's Yellow Oil, the handy and reliable pain cure, for outward and internal use.

The latest use for aluminum is for street car tickets. A Michigan street railway has just made its first issue of these light and ornamental tokens, which are about the size of a silver quarter dollar. One is round for the ordinary fare, the other octagonal for children.

Many a Young Man.

When from overwork, possibly assisted by an inherited weakness, the health fails and rest or medical treatment must be resorted to, then no medicine can be employed with the same beneficial results as Scott's Emulsion.

A PROFESSIONAL OPINION.

Rev. F. Gunner, M.D., of Listowel, Ont., says regarding B.B.B.: "I have used your excellent Burdock Compound in practice and in my family since 1884, and hold it No. 1 on my list of sanative remedies. Your three busy B's never sting, weaken, or worry."

Peter Arreola, who recently died at Tarimoro, Mexico, aged one hundred and thirty, was probably the oldest man in North America. He left two hundred and twenty living descendants, many of whom are prominent in Mexican affairs.—St. Louis Courier of Medicine.

LIFE IS MISERY

To many people who have the taint of scrofula in their blood. The agonies caused by the dreadful running sores and other manifestations of this disease are beyond description. There is no other remedy equal to Hood's Sarsaparilla for scrofula, salt rheum and every form of blood disease. It is reasonably sure to benefit all who give it a fair trial.

Hood's Pills cure all liver ills.

Mrs. Julia Ward Howe is a laborious writer, elaborating her work with great care. It is said that she was ten years writing and rewriting "Later Lyrics." She submits her manuscript to half a dozen intimate literary friends for criticism.

Minard's Liniment is the Hair Restorer



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

Ayer's Sarsaparilla

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

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

The Cheapest and Best Medicine for Family Use in the World.

NEVER FAILS TO RELIEVE PAIN.

It is the best application for Bruises, Sprains, Cramps, Stiff Joints, Pain in the Chest, Back or Limbs.

It surpasses all other remedies in the wonderful power which it possesses of curing.

RHEUMATISM and NEURALGIA.

Thousands have been relieved and cured by simply rubbing with Ready Relief, applied by the hand to the parts affected and considerable of the adjoining surface; at the same time several brisk doses of Radway's Pills will do much to hasten the cure.

INTERNALLY.

From 30 to 60 drops in half a tumbler of water will, in a few minutes, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Colic, Flatulence, and all internal pains.

A CURE FOR ALL SUMMER COMPLAINTS, DYSENTERY, DIARRHOEA, CHOLERA MORBUS

A half a teaspoonful of Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach and bowels will afford immediate relief and soon effect a cure.

MALARIA, CHILLS and FEVER
Fever and Ague Conquered.

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

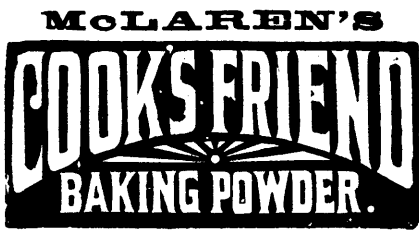
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In addition to our regular stock, we are showing A NUMBER OF NEW SPECIAL STYLES, VERY ATTRACTIVE. CALL AND SEE THEM.

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Founded by Dr. Eben Tourjee. The Leading Conservatory of America. In addition to its unequalled musical advantages, exceptional opportunities are also provided for the study of Elocution, the Fine Arts, and Modern Languages.

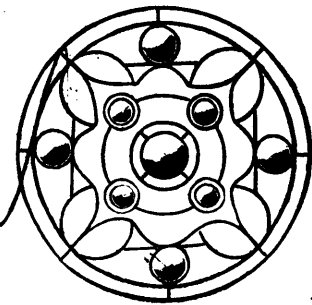
\$3 a Day Sure. Send me your address and I will show you how to make \$3 a day; absolutely sure; I furnish the work and teach you free; you work in the locality where you live. Send me your address and I will explain the business fully; remember, I guarantee a clear profit of \$3 for every day's work;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

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MEETINGS OF PRESBYTERY.

ALGOMA.—At Sudbury, in March 1894, at call of the clerk. BRUCE.—At Walkerton, on Dec. 12th, at 1 p.m. BROCKVILLE.—At Brockville, in First church, Dec. 12th, at 2.30 p.m. CALGARY.—At Calgary, first Tuesday of March, 1894. GLENGARRY.—At Vankleek Hill, on Dec. 12th, at 1 p.m. GUELPH.—At Guelph, in St. Andrew's, on Nov. 21st, at 10.30 a.m. HURON.—At Brucefield, on Nov. 14th, at 10.30 a.m. KAMLOOPS.—At Vernon, on Dec. 12th, at 10 a.m. LANARK AND RENFREW.—At Pembroke, on Nov. 28th, at 11 a.m. LONDON.—In the First Church, London, on Nov. 14th, at 1 p.m. MAITLAND.—At Wingham, on Nov. 21st, at 11.30 a.m. MONTREAL.—In Presbyterian College, at 10 a.m., on Jan'y 9th, 1894. OTTAWA.—At Ottawa, in Bank St. Church, on Nov. 7th, at 10 a.m. OWEN SOUND.—In Knox Church, Owen Sound for Conference, Dec. 18th, at 2 p.m., for business, 19th, at 10 a.m. ORANGEVILLE.—At Orangeville, on Nov. 14th, at 10.30 a.m. PETERBOROUGH.—At Peterborough, in St. Paul's Church, on Dec. 19th, at 9 a.m. QUEBEC.—At Richmond, on Nov. 14th, at 5 p.m. QUEBEC.—In Chalmers Church, Richmond, on Nov. 14th, at 5 p.m. REGINA.—At Indian Head, on second Wednesday of March, 1894. ROCK LAKE.—At Manitou, in St. Andrews Church. STRATFORD.—In Knox Church, Stratford, on Nov. 14th, at 10.30 a.m. SAUGEN.—At Clifford, on Dec. 12th, at 10 a.m. SARNIA.—In St. Andrew's Church, Sarnia, on Dec. 12th, at 10 a.m. TORONTO.—In St. Andrew's on first Tuesday of every month. WINNIPEG.—At Winnipeg, in Manitoba College, on Nov. 14th, at 3 p.m.

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"Another is that advertising in dull seasons and on 'off days' pays, and pays big."

SPECIALIST PILES. CAN BE CURED.

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

DR. W. L. SMITH,

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

Symptoms:—Protrusion, burning, bleeding and pain at times of and after passages; soreness in lower portion of back; mucus matter or bloody discharges; frequent urination; itching and moisture about the anus; constipation followed as disease progresses by diarrhoea; gradual decline, and in time prostration. Treatment in use over ten years. 300,000 successful operations. Consultations free. Offices and residence 450 Church St., TORONTO.

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Miscellaneous.



ACUTE or CHRONIC, Can be cured by the use of SCOTT'S EMULSION

of pure Cod Liver Oil, with the Hypophosphites of Lime and Soda. A feeble stomach takes kindly to it, and its continued use adds flesh, and makes one feel strong and well.

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

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ALL REED ORGANS ARE PIANOS, STRICTLY HIGH CLASS IN EVERY PARTICULAR.

RECOMMENDED BY HIGHEST MUSICAL AUTHORITIES FOR TONE & DURABILITY.

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