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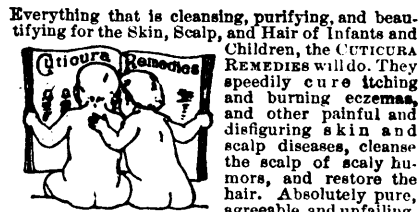
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Cinnamon Bread.—Take enough of your good bread dough to make a loaf. Knead in three-fourths of a cupful of sugar and one-third of a cupful of lard. When well mixed, roll out about half an inch thick, cover with sugar, sprinkle cinnamon over the whole. Begin at one side and roll up. Put into a bread pan and let it raise till twice its size. Bake. When cut, each slice will have a handsome spiral line.

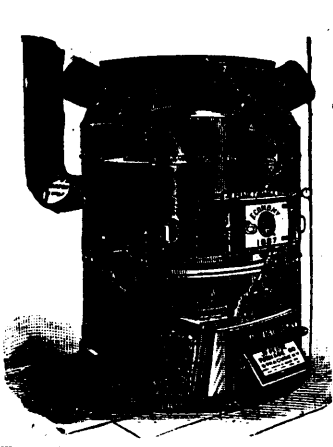
Cornstarch Cake.—Cream one cupful of white sugar with one-half cupful of butter; stir into it half cupful of sweet milk and two-thirds of a cupful of cornstarch. Add the well-beaten whites of five eggs, a teaspoonful of extract of rose, and a cupful of flour in which is mixed a large teaspoonful of baking powder. Bake gradually in a paper-lined cake tin. A thin icing, flavored with a few drops of rose, may be spread over the top. Eat within twenty four hours.

A baked Indian pudding is always the proper dessert to serve with a boiled dinner, and this is how I make mine: I take two quarts of milk, a large teacup of meal, half a teacup of white flour, two eggs, half a teacup of molasses, a large teaspoonful of salt, half a teaspoonful of ginger and the same of cinnamon. To mix it boil three pints of the milk and set it off the fire; beat all the other ingredients with the pint of milk not boiled, then stir them into the hot milk. Butter a stone or earthenware dish, and when the mixture is a little cool pour it into this dish, put it into a moderate oven, cover with a plate and bake four or five hours, basting every little while with cold milk. This pudding is eaten hot and requires no sauce; butter is generally eaten with it.

Crystallized Orange Peel.—The best oranges for this purpose are the Mediterranean and sweet rind Valencias. It would be a waste of time and material to attempt to crystallize the flavorless Florida orange peel. Put the peel in cold water and set it away for at least nine days. Then scald it up in the water in which it has been soaking. It must be kept, while it is soaking, in a cold place, but not where it will freeze. When it has been thoroughly soaked, boil till it is tender, drain it out of this water, dry it with cloths and cut it into long strips of uniform size. Make a thick syrup, in the proportion of a pint of sugar to a pint of water. When this syrup has boiled ten minutes, put the peel in it and let it boil down slowly until it begins to shrivel, and the syrup is reduced to a rather soft candy. This can be ascertained by testing the syrup. When it forms a soft, creamy ball between the fingers it has cooked enough. Drain the peel out, spread it on greased papers, taking care that the strips do not touch each other. When they are thoroughly dried make them into little sheaves, tying them around the centre with a narrow ribbon of white satin or pale orange color. They look very pretty piled on a low bon bon dish.



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THE CANADA PRESBYTERIAN.

VOL. 22

TORONTO, WEDNESDAY, DECEMBER 13th, 1893.

No. 50.

Notes of the Week.

Mr. Sanford Fleming, the well known engineer, is the author of a new proposal for a trans-Pacific cable, which he intends submitting to the Canadian and Australian Governments. It contains four alternate routes, all of which will have Vancouver as the Canadian terminus. The length of the shortest routes, including branches, would be 6,224 and of the longest 8,264 nautical miles. The cost of the former is estimated at £1,380,000, and of the latter, £1,825,000. The proposed rate of 2s. for transmission over the new cable would reduce the rate between Australia and England to 3s. 3d. per word, instead of 4s. 9d. as at present.

There are at least some old ministers whom the people do not grow weary of hearing. Of Dr. Newman Hall, of London, who is seventy-seven years old, Dr. Cuyler says: "He never preached oftener and never better than now." Dr. Cuyler is himself a fine example of a Christian minister, giving to the world the ripened and mellow fruit of a green old age; for though he does not preach as frequently as in former years, there are, perhaps, few things in current Christian literature more eagerly read and with greater profit than Dr. Cuyler's short articles, in which he gives forth so acceptably the ripened fruits of Christian knowledge and experience. His fitly spoken words are like apples of gold in pictures of silver.

President Cleveland's annual message to Congress has appeared and provoked as usual a large amount of comment and criticism both friendly and hostile. However opinions may differ as to the contents of the message, it is agreed on all hands that the President is not lacking in the matter of having convictions, and all acknowledge his courage and independence in acting up to them, and these are qualities which always command respect. It has been President Cleveland's lot to hold office in his second term during a particularly trying time, and the consensus of public opinion both at home and abroad now unquestionably is, that he has discharged his delicate, most difficult and overwhelmingly responsible duties in such a manner as shall carry his name down in the history of his country as one of the most honest, upright and capable of its long line of presidents.

The English Presbyterian Synod has for some time been making laudable attempts to grapple with the subject of ministerial inefficiency, closely connected with that which has for some time been discussed in our columns, and the following is the recommendation of the Presbytery of Manchester: "That if it should come to the knowledge of the Presbytery that the state of a congregation was seriously unsatisfactory, they should take immediate steps to ascertain the cause, and use all means to remedy the state of things. If the Presbytery found that the ends of the ministry were not served, and that the responsibility lay with the minister, and that there was no hope of any good result from the continuance of the minister with the congregation, then there should be a separation." With regard to this the *Halifax Presbyterian Witness* very pertinently says, "Who is to take the first step? It is easy to say what ought to be done, but it is not easy to insure its being done."

The statement now being made in the newspapers that the death of the late Professor Tyndall was caused by an overdose of chloral, brings into notice what is generally alleged to be the case, that the use of narcotics of this kind is becoming so prevalent as to be a source of real danger and evil in the community. The "morphine habit" prevails, physicians say, to an extent of which very few have any conception. One of its worst features is that people can indulge in this habit in secrecy, and this accounts for its prevalence, for many do not care for the publicity which indulging in alcohol necessarily entails. This habit is said to prevail most largely among women and its use often

begins by taking laudanum as a medicine, and when the sensation produced is recognized, a natural craving for its continuance sets in, and the habit becomes formed and fixed. Let those who may have real occasion to use this drug, beware; a word to the wise should be sufficient.

It will be pretty generally agreed that in the present age the world is not suffering from a lack of religious conventions. No doubt these are good things in their way, but there are good things of which it is possible to have too much, and the religious convention belongs to this category. Vast amounts of time and money are spent in these gatherings, great and small, and there is a danger of coming to look upon them as ends rather than means, when people have met together, made and listened to addresses, considered the ways and means of carrying on a good work, passed resolutions, appointed committees, etc., they too often appear to think that their grand purpose is effected and the accomplishment of the work insured. If only Christian people would address themselves cheerfully and earnestly to the work which lies ready to their hands in their own churches and communities, probably no good cause would suffer greatly if half the great religious conventions projected for the coming year should fail to be held.

Mr. J. Francis Brame, an emigration agent for the Dominion in Birmingham, England, writing to Winnipeg, proposes to bring out in early spring a number of female domestic servants, English girls of good reputation and experienced in various household duties. He offers to bring as many girls as may be required at a cost of \$40 for each person, each one to come out upon a written agreement to remain for one year where she has been engaged, and to pay back out of her wages the \$40 required to pay her passage. Mr. Brame says that in making this visit he wishes to carry along with him as large an army of well-selected men and women, farmers, mechanics, domestics, possessing among them as much money, intelligence and good reputation as it is possible to collect together; to leave them at various places where they will be sure of a welcome and will be thus satisfied, and so to create the means for circulating glad tidings of success for these people over a wide area, and then to insure a greater tide of emigration to Canada during the ensuing year.

We are in hearty sympathy with the agitation for vestibule cars on the street railway for the comfort and even the safety of the motor men. The discomfort and danger they are subjected to in winter, as the cars are at present is very great indeed, and such as a humane man would not willingly expose his horses or cows to. Why should we be less mindful of the comfort and welfare of men to whom the public are so much indebted, and whose safety depends to a very large extent upon their being so protected that they shall at all times be in a fit state to perform their responsible duties. If in other places it is thought necessary to have vestibule cars for the sake of the men, why not in Toronto. The profits made by the street railway company ought to enable it to do this, and the more so that this arrangement could be made at not a very great outlay. Besides it will even in a low sense pay the company well to be careful of its men, give them this evidence of its kindly feeling toward them, and the public may well show its regard for them by insisting upon so necessary and urgent an improvement.

The death a few days ago of Professor Tyndall, removes one, who for a long time, has held a foremost place in the ranks of science. Born in a humble station, his career supplies another to the many shining illustrations of the high position in the walks of science to which brains, application and character may raise a man. His contributions to science have been many and so important that his name will be perpetuated and rank side by side with that of the many others which the intellectual activity of our age has produced. It is to be regretted that his high rank as a scientist has been taken advantage

of by many to justify their unbelief in matters of religion, quoting him as an example and warrant. It does not follow, however, and history fully demonstrates, that one being of the highest authority as a scientist is also for that reason an authority and fitted to be a guide in questions of faith and in the spiritual life. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

The final and full returns of the results in their pecuniary aspect of the great miners' strike in England, just ended through the good offices of Lord Rosebery, make gruesome reading. It lasted for sixteen weeks. The usual average output of coal for that period amounted to 63,000,000 tons; it dropped to 39,000,000 tons. The estimated loss to mine owners, ironmasters, railways, etc., was over 66¼ millions of dollars. The total general loss is placed at over 161 millions of dollars. The number of workers rendered idle was 1,008,250 which meant 3,511,245 persons in a destitute condition. Add to this the sadness of heart, the bitterness engendered between class and class, the actual suffering endured through poverty and hunger, the increase of disease and liability to disease through the want of sufficient food, the earnings of bygone years exhausted, the long time it will take to recover what has been lost, in many cases the impossibility of ever doing so, the moral deterioration wrought in numberless cases by weeks of enforced idleness under circumstances that produced and kept alive embittered and angry feeling, and what a dark picture does a great strike present to the imagination. And no sooner is this strike over, than one involving 117,000 working miners, their families and all the other connected interests is brought on in Scotland. These are melancholy and humiliating exhibitions of the state of society in this nineteenth century of the Christian era. Here is a field inviting the attention and benevolent labours of some noble, Christian philanthropist, and the man who shall show the way to a permanent better state of things in this department of human well-being will deserve to have his name enrolled among the greatest benefactors of mankind.

The Gothenburg system of regulating the liquor traffic to which frequent reference is just now made takes its name from the city so called in Sweden. The municipal council in 1865 held an enquiry regarding the cause of pauperism, and the combined municipal wisdom decided it to result from excessive drinking among the working classes. Of course, that much had been accomplished long before in many countries, but the people of Gothenburg set about providing a remedy. The municipality having the sole control of the matter, transferred to a company the exclusive right to sell brandy and other alcoholic liquors, that being in accordance with the recommendation of the inquiry committee. The town council handed over 36 licenses to the company, the by-laws received Royal sanction, and business was commenced within the year of the inquiry. The company was organized under special regulations designed to remove from vendors all temptation to encourage or force sales. It was required that all profits of the company above 6 per cent. on invested capital should be handed over to the municipality for charitable purposes. Managers appointed for the various retail establishments should be paid by salary, they should keep on hand a supply of hot and cold food, and receive a proportion of the profits from such sale, in addition to their salaries. The hours for doing business are prescribed, special provision being made for special days such as holidays and pay days. The consumption of spirituous liquors has decreased from 14.61 quarts per inhabitant in 1877 to 6.49 in 1891; the average annual profit being above \$325,000. Prohibition practically prevails in the country districts, and in two villages no liquor is sold. The system has spread with equal rapidity in Norway, almost all the towns having granted monopolies for the sale of alcoholic liquors.

Our Contributors.

ARE WE WORKING THE SYSTEM WE HAVE?

BY KNOXIAN.

There has been a good deal of writing lately, all of it earnest and some of it rather severe, on congregational unrest, short pastorates, forced ruptures of the pastoral tie, clerical evictions, unemployed ministers still in their prime, congregational disrespect, or even contempt, for clerical grey hairs and sundry and divers topics of that kind. The discussion will do good. To find a remedy you must first know something definite about the disease.

That there is a good deal wrong no thoughtful Presbyterian will deny. An examination of the Blue Book shows that the number of ministers without work is out of all reasonable proportion to the whole number. Ruptures of the pastoral tie, more or less forced, are constantly taking place, one Presbytery about averaging an eviction each year. Undoubtedly ministers, honored and useful in their Master's work, are sometimes harshly, we might say cruelly dealt with. There is no use in denying these facts. They are quite well known to every Presbyterian who goes through the church with his eyes open. To deny them is to aggravate the evil.

To remedy these and other evils, various changes in our form of government are proposed. Some of these changes are revolutionary. Before we seriously consider their adoption might it not be well to ask whether we need to make fundamental changes in our system of church government. If our system is scriptural, and as some Presbyterians hold and teach, the only scriptural system, have we any right to make fundamental changes. Might it not be better to put more brains and conscience into the working of the system we have and try how that would work.

Presbyteries are just as much to blame as congregations for the present state of affairs—perhaps a good deal more. How many Presbyteries in this Western part of Canada—they do much better down by the sea—exercise what by any stretch of the imagination can be called spiritual oversight? How many? We know of just one—Toronto. There may be more, but we do not happen to be aware of the fact. As a rule, the Presbytery inducts a minister and takes no more notice of him or the congregation over which they placed him until something goes wrong. When the trouble has become so pronounced and chronic that it is serious, the Presbytery then steps in and sometimes makes it incurable. That, forsooth, is what we call taking the spiritual oversight of our people.

There is almost no Presbyterial oversight in the hearing and calling of ministers. Congregations invite, hear and call almost anybody they please. Whose fault is that? It is mainly the fault of Presbyteries. Presbyteries have habitually broken through every regulation made by the General Assembly's Committee for the settlement of pastors. They cannot break the laws and at the same time have the benefit of them. You cannot eat your cake and have it. There is no sort of sense in asking congregations to keep the regulations if Presbyteries habitually break them. It is assumed all round that the church has practically lost control of the supplying of vacancies, but, we ask again, whose fault is that? Can any honest man say it is exclusively, or even mainly the fault of the people? Respect for law and order used to be one of the distinguishing characteristics of Presbyterian people, and if they have lost that noble quality, we may well ask ourselves how that loss came about.

But supposing we have lost control to a large extent of the settlement of pastors, is that any reason why a pastoral tie, when formed, should cease to be an object of practical interest to the Presbytery of the bounds. Candidly now, how much interest does an average Presbytery take in individual ministers and congregations within its bounds. How much is there of spiritual oversight? If each man can hoe his own congregational row, why, let him hoe; if not, let him go. If he can swim alone, let him swim; but if not, let

him sink or make for some other water. If he can stagger along under his own burden, let him stagger; but if he can't, he need not expect any help from his Presbytery until he has become so weak that help is of no use. And this, be it remembered, is what in Ontario we call taking the spiritual oversight of our congregations. It is not so in Ulster. There the Presbyterian Church works the best system of pastoral visitation in the world and takes charge of Home Rule at the same time. It is not so in England, where the Presbyterian Church has to contend against difficulties utterly unknown in Canada. The plain fact of the matter is, we have no presbyterial oversight of the right kind in too many Presbyteries.

In one particular we do fairly well. There is always one link between the congregation and the Presbytery examined at least once a year. A congregation that fails to raise the required funds is pretty sure to hear from headquarters, but an oversight of that kind, though right and proper and necessary, can hardly be called spiritual.

Does some half angry reader shout "that fellow is running down the presbyteries?" All right brother; shout as loud, and as long as your lung capacity will permit. While you are shouting, we will say that wise, kindly, sympathetic, helpful presbyterial visitation once in two or three years would save the church from many of the scandals that are now striking at her vitals and lowering her in the estimation of thoughtful, cultivated men. If Presbyteries, instead of spending nearly all their time on the secular side of church work, gave more time to the spiritual; if, instead of everlastingly mending the machinery, they gave more attention to the only motive power that can drive the machinery; if, instead of acting as mere business bodies, more time, more effort, more thought, more prayer were given to the spiritual side of our work, we would not need to consider the propriety of adopting the Methodist itinerancy to enable us to keep our congregations in proper condition. If we worked the system we have, as we should do, we would be spared the trouble and shame of adopting methods that many intelligent and devout Methodists, in their present short period of service, were tired of long ago. If we need a modified system of the itinerancy, and perhaps we do, the lack of wise, energetic, constant, helpful, sympathetic spiritual oversight has done as much to create the need as any one cause.

PROHIBITION THE URGENT DUTY OF OUR DAY

BY THE REV. ROBERT WALLACE, OF TORONTO.

The Liquor Traffic is generally admitted to be the greatest evil of our day. The Hon. Wm. E. Gladstone says, "It destroys more lives than war, famine and pestilence." Charles Wagner, Esq., a leading writer of France, in his recent work "Youth," p. 117-119, speaks out strongly of the evils of the traffic and its fearful results in France and on the Continent of Europe, as any prohibitionist in Canada could do, and he says these evils are on the increase there. All the churches of our Dominion condemn it. The Presbyterian Church says: "The general traffic in intoxicating liquors is contrary to the Word of God and to the spirit of the Christian religion. No excuse can be offered for legalizing a traffic that is fruitful only in misery and crime. Look, then, at the extent of this traffic and the mischief it does. Leading authorities such as Canon Wilberforce and Archdeacon Farrar state the number of drunkards destroyed yearly in Britain and Ireland as at least 65,000. And the New York Homiletic Review, of Oct., 1892, reckons the number in the United States at some 80,000 and some say 7,000 in Canada; that is over 150,000 in the three most Christian countries in the world; then if we add nearly 100,000 for the rest of the world we have some 250,000 persons destroyed yearly by the liquor traffic. And this awful destruction goes on year by year out of an army of 800,000 to 4,000,000 drunkards. Then the liquor traffic causes more misery than all other evils that exist. It causes 73 per cent. of the crimes, according to the best authority, such as the Homiletic

Review, and from 75 to 90 per cent. of the abject pauperism which brings so much suffering on the wives and children of drunkards and such burdens on society. And these 250,000 drunkards are destroyed not only for time but also for eternity, for God declares that no drunkard shall inherit the kingdom of heaven." This traffic which fills all these homes with shame and sorrow, loads the public with the burden of pauperism, crowds prisons with felons, detracts from the productive industry of the country, ruins fortunes and disappoints hope. It also breeds disease and wretchedness, and hands them down to future generations. There is a legend which sets forth an important truth and warning, of a man to whom the devil is said to have offered the alternative of the choice between three sins, one or other of which, as the means of averting some evil or obtaining some good, he was bound to commit. The three sins were *murder, incest and drunkenness*. The man made choice of the last as in his estimation incomparably the least. This was the devil's desire, for when under the influence of it he was easily led into the other two. The saloon is the purveyor of the brothel, indeed we believe that but for the intoxicating cup houses of ill-fame in Christian lands could not be sustained. Saloons and low taverns are Satan's traps to ensnare souls and drag them to ruin. There are about 300,000 places in Britain where liquor is sold, and they are doing more to hinder God's cause than the 30,000 ministers of the gospel can do to advance it. And here we have in Canada large numbers of these dens of evil licensed by public authority to destroy the citizens.

Then think of the cost of this traffic. In 1883 the Hon. Geo. Foster stated the direct cost of the traffic at \$37,885,258, and the indirect cost through loss of labour, expenses through crimes committed as about half as much more, or say \$56,000,000, while the revenue as given in the Blue Book in the spring of 1884 was a little over \$5,200,000. That is, the traffic cost ten times as much as the revenue obtained from it by the country (Temperance Manual for 1884), \$10 per head of population. According to the best authority, such as Mr. H. Hoyle, M.P. for Dewsbury, the direct cost of the liquor traffic in England is some \$750,000,000 or \$100 per family yearly, and the indirect cost about \$350,000,000, say \$1,100,000,000 yearly. Then as a result mainly of intemperance they have some 3,000,000 persons applying yearly for parish relief, and some 85,000 in their asylums. The Homiletic Review, Oct., 1892, states that during 1892 the traffic cost the United States directly \$1,200,000,000, and indirectly \$740,000,000, that is in all \$1,900,000,000.

Thus in these two leading Christian lands more than \$3,000,000,000 are wasted yearly on this traffic. Then if we add \$860,000,000 for all the rest of Christendom, we find that this traffic costs about \$4,000,000,000 yearly, while only some \$12,000,000 are given yearly by all Christendom for the conversion of the world to Christ. That is about, 330 times as much is spent on this ruinous traffic as is given to obey the risen Saviour's parting command to Christianize all nations. Now the whole of this traffic, with all its dreadful evils, is the result of the worship of mammon, and is a fearful illustration of that saying of the Divine Word, "the love of money is the root of all evil." But let those engaged in that traffic remember that it is money on which the curse of a holy and just God rests, which will drag them as well as their victims down to eternal death if they do not give up this ruinous business.

This traffic also is the greatest hindrance to the conversion of the world to Christ. The intemperate habits of so-called Christian sailors, soldiers and traders in heathen lands, are found to be the greatest hindrance to the conversion of the heathen. No wonder that they sometimes remind missionaries that they have more need to convert their own people than to make Christians of those not so much given to the abominable vice as their own countrymen. So the traders from Christian lands carrying in liquor into India, Africa and other heathen countries, counteract the effort of the missionaries to Christianize the nations. Then while such an enormous amount is wasted on this

horrid traffic, the hundredth part of the funds that are needed cannot be obtained to make disciples of all nations. Yet more than 3,000 young men have lately offered to go forth as missionaries for this end if funds could be obtained to send them. Surely, then, no Christian nation should license such a traffic, for it is licensing evil which is a sin against a Holy God who loves human souls and abhors that which sends them to eternal woe.

Is this traffic that causes so much misery necessary for health? No. Two thousand of the leading physicians of Europe and America have signed a certificate which declares that a very large proportion of human misery is caused by this traffic, that that liquors are not necessary for health, but that they will tend to diminish the amount of labour and shorten life. They say that a person cannot be benefited by any quantity of wine, beer or spirits. Sir Astley Cooper says: "We have all been in error in recommending wine as a tonic. Ardent spirits and poison are convertible terms." Such are the views of Dr. Millar, of Edinburgh, Dr. F. R. Lee, Dr. Carpenter, Sir Benjamin Brodie, and Sir James Clarke.

Some say that prohibition would be a failure in Canada because it has been a failure in Maine. I attended large temperance conventions at Old Orchard which were addressed by several leading men of the nation, senators, governors etc., and it was declared by Neal Dow and others that before prohibition the great mass of the people in Maine were very poor, living in poor houses, often with broken windows. But since prohibition the wealth of the state had more than quadrupled and the people had now comfortable homes and respectable churches. And though Maine is naturally a poor state, they were able to lend money to Western people, and that they saved some \$24,000,000 yearly which before they had spent on the liquor traffic, and that there was not one twentieth of the liquor sold that there was before prohibition; and even this liquor could only be obtained in back cellars, in pig pens and such like places, to which respectable young men would not think of going, and that the liquor sold is brought in by visitors from other places, and it is chiefly such that seek it, while hundreds of thousands throughout the state have never tasted liquor. Surely, then, prohibition has been a great success in Maine. Now, prohibition would be worth far more to Ontario alone than to Maine, for it has far greater natural resources. Canada would save from \$80,000,000 to \$90,000,000 yearly by prohibition. We need not therefore fear the loss of revenue from the traffic, as it would easily be made up in other ways by our greatly increased wealth as a people. And yet for the sake of this paltry revenue our legislators have caused the country to be impoverished to twelve times as much as all the government receives from the traffic. And then who can calculate the awful moral guilt and unspeakable misery brought on our country by the great sin of licensing this great evil. Then let our people resolve to be no longer responsible for this guilt, by all voting for prohibition, and requiring our legislators to do the same, until it is carried out in the whole Dominion.

Sir Andrew Clarke: I believe that every man's success is with himself, and must come out of himself. No true, abiding and just success can come to any man in any other way. Secondly, a man must be seriously in earnest. He must act with singleness of heart and purpose; he must do with all his might and with all his concentration of thought the one thing at the one time which he is called upon to do. And if some of my young friends should say here, "I cannot do that—I cannot love work," then I answer that there is a certain remedy, and it is work. Work in spite of yourself, and make the habit of work, and when the habit of work is formed it will be transfigured into the love of work; and at last you will not only abhor idleness, but you will have no happiness out of the work which then you are constrained from love to do. Thirdly, the man must be charitable, not censorious—self-effacing, not self-speaking; and he must try at once to think and to do the best for his rivals and antagonists that can be done. Fourthly, the man must believe that labor is life, that successful labor is life and gladness, and that successful labor, with high aims and just objects, will bring to him the fullest, truest and happiest life that can be lived upon the earth.

SYNOD OF MANITOBA AND THE NORTH-WEST TERRITORIES.

The Synod of Manitoba and the North-west Territories, met at Portage la Prairie, on Thursday evening, 16th Nov., within Knox church. The opening session was attended by a goodly number of the members and this, with several of the people, made up the congregation which joined in the services and listened to a sermon on John xiv, 6.; this was preached by the moderator, the Rev. Alex. Campbell, of Wolseley.

Rev. Peter Wright, of Portage la Prairie, was unanimously appointed Moderator for the ensuing year and acknowledged the honor in felicitous terms.

A resolution moved by Mr. McKinlay, seconded by Mr. Joseph Hogg, was carried thanking the retiring Moderator for the courtesy and diligence shown by him in conducting the business of the court and for the opening sermon at this sederunt.

FRIDAY MORNING.

On Friday morning devotional exercises were conducted by the Moderator.

After the reporting of certain committees and the appointment of others the Rev. Dr. DuVal presented the report of the Committee on Systematic Beneficence, which was most encouraging, showing a substantial increase in contributions to the Schemes of the Church in all the five Presbyteries, but that of Regina.

The adoption of this report closed the sederunt.

On the Synod resuming business the Presbytery of Brandon was given leave to license and ordain Mr. Bryce Innes, special permission being given that Presbytery to meet during the meeting of Synod for that purpose. The action of the same Presbytery in licensing and ordaining Mr. R. Patterson was sustained.

Intimation was given by Mr. Sutherland in regard to the Aged and Infirm Ministers' Fund and the desirability of the ministers of the Synod connecting themselves therewith was further emphasized by the Revs. Dr. Bryce and Dr. Robertson.

The Presbytery of Regina was granted leave, provided that everything was satisfactory, to license and ordain Mr. D. McLeod, appointed missionary to the Carlyle field.

Mr. Rumball gave notice that at a future sederunt, he would move that the time of the meetings of Synod be changed from the present time in November to May, and that a change take place in appointing it in future for a day in the beginning of the week.

At the evening sederunt there was a good attendance, and the Home Mission report was submitted by Dr. Robertson, superintendent of missions and convener of the Synod's Committee on Home Missions.

The mission operations of the different Presbyteries during 1893 kept pace with the extension of settlement. The partial failure of crops at certain points and the low prices prevailing proved a check, but on the whole substantial progress was made. There were 106 missions occupied, an increase of four on the preceding year, and four of the missions became augmented congregations. The increase in fields was consequently eight. Two of the augmented congregations became self-sustaining and but for reverses others would have been removed from the list this autumn.

Connected with these 106 missions are 397 stations, 3,979 families, 1,396 single persons and 4,302 communicants. For the year ending March 31 they received from the Home Mission Committee of the General Assembly, \$16,388; and for the half-year ending Sept. 30, \$9,534; exclusive of all travelling or other expenses. The amount contributed last year for Home Missions by the Synod was \$3,045, or, in other words, we took out of the treasury nearly \$5.50 for every \$1 put in.

The matter of supply for these missions has been a source of considerable anxiety. The presence of twenty-seven summer-session students in the field during the winter of 1892-3 gave substantial relief and hence our missions were better manned than during any winter in our history. The total supply, however, fell short of the demand, and but for large help given by the arts students in Manitoba college many fields would have been closed. The extension of work and the reluctance of our under graduates to occupy missions during the winter has embarrassed the Committee and Presbyteries this winter. Several important missions are at this date without supply. Until a larger proportion of our missionaries are ordained and with some permanency in appointment winter supply

will be found difficult. Of the total staff, 23 are ordained, 12 catechists and 70 students. Ordained men in the west and east seem to shun augmented congregations and missions, largely, it is thought, because of the inadequate support Home Missions and Augmentation funds receive and the persistent pressure to reduce grants, or wipe them out. The matter of supply is aggravated to some extent by the removal of many of our own graduates to the United States.

Prof. Hart submitted a verbal report of the Foreign Mission Committee since last June, when report was made to the General Assembly, there had been a few changes. Miss Baker, who has since 1879 been engaged in mission work at Prince Albert, is entering upon a period of well-deserved rest, and the work of the school is being carried on efficiently by Miss Annie Cameron.

At Birtle a comfortable building, costing about \$6,000, had been erected by the gracious gifts of our ladies. It was now being occupied. All who knew of the school would be saddened by the report of the accident a few days ago. At Regina the school was progressing, with 109 pupils on the roll and an average of 100 in attendance. Testimony to the work in this school had recently been given by the Rev. Dr. Stewart, of the noted Lovedale mission, Africa, who had recently visited it. Reference was then made to the work at Round Lake and at Portage la Prairie and the pupils of the latter school with their instructors sang a hymn to the interest of the Synod.

Prof. Baird referred to the work of Mr. Lewis, at Mistawasis, and to the hearty reception given their missionary by the Indians and by their chief, Mistawasis.

Mr. McKay dwelt at length with his usual Celtic fire on the discouragements and encouragements of the work among the Indians. His twelve years' work had convinced him that the heart of the Indian must be reached by the grace of God, that he may be lifted up. The meeting was then brought to a close.

SATURDAY MORNING.

The first item of interest on the docket was the report of the committee on the theological department of Manitoba college. This was submitted by the convener, Dr. Bryce. The report referred to the hope expressed in the report of 1892 that the two Synods would be able to raise towards this fund \$3,500, \$3,058.71 contributed by the two Synods, leaving a balance due the treasurer of \$455.13. The need for proper information being given by ministers to their congregations was pointed out and the graduates of the college were charged with devoted loyalty to the institution.

Dr. Robertson referred to the large number of stations reporting nothing whatever for the fund. Should each send \$5 there would be no deficit.

Mr. Sutherland (elder, Kildonan), referred to his early connection with Manitoba college, and rejoiced in the fact that it had succeeded beyond his most sanguine expectations. He felt that the college was of so much consequence that the mission work depended largely on its success. He had come to realize this more than ever, and when money was to be voted on for missionary objects if he voted \$20 for Home Missions he would vote \$40 to Manitoba college. He believed a very great deal could be done by ministers and missionaries getting the sessions interested in these matters and creating in congregations an enthusiasm in thus supporting the work.

Several members spoke on the same subject and the discussion was brought to a close by the adoption of the report.

A good deal of attention has been paid to the organization of Sabbath schools and their efficient management and the growth of this department of Christian work is keeping pace with the growth of our missions.

A number of Hungarians of the Reformed faith have settled in the Riding Mountain and Whitewood districts. It is expected that the 200 families now resident will be increased shortly by an addition of 700 families who are now in Pennsylvania and who wish to get land. A minister of the Reformed church, a Mr. Kovacs, has tendered his services, and a grant of \$600 for the first year has been secured to assist the work should he enter it. It is hoped that the church will do its share to overtake the spiritual wants of all settling in the country of whatever nationality.

A suitable missionary enters shortly upon work among the Mormons.

The number of congregations on the augmented list is 22 with 1,585 communicants.

Four of these congregations are vacant while three were settled last summer.

A change has been made in the regulations governing the administration of the fund. "On and after the 1st of October, 1893, the salary of ministers not requiring a house is reduced in ordinary charges (including the Northwest) by \$50 per annum, and in cities and towns by \$100." "The same principle is applied in fixing the salaries of married and unmarried unordained missionaries." The maximum amount that will be paid out of the fund as supplement is \$250. This fund has

not received as it should the support of the church, and hence chronic deficits have compelled the committee to modify the regulations. The fund has been an undoubted boon to the west, and it merits more generous treatment. We as a Synod paid into the fund about one-third of what we took out. Looking over the returns of last Assembly it would appear that the total amount contributed to the fund last year by the congregations now on the list was \$190, and that nine congregations gave nothing. If the congregations benefited by the fund are so careless about its success it is not to be wondered at that the fund is inadequately supported by others. Every augmented congregation should be expected to give at least a collection to this fund.

Dr. Robertson further gave some information in regard to British Columbia which formed part of the Synod until recently. He said that after very earnest efforts in seeking men for the work of the west it was discouraging to find so few ready to enter upon it and were it not for the relief obtained from Manitoba college our missions would suffer very much. More could be done for the mission funds by ministers giving more information to their people, and it would be well for ministers to "eat" the Blue Book, digest it and inform their people fully with regard to the work. No one need stand sentinel over a Presbyterian's pocket; he would do that himself. There were reasons for encouragement. Many of the missions were faithful. The growth had been wonderful. In 1881 116 points were occupied, whereas there were now 730 points at which services were held. Then there were 1,153 members; now there are 15,000. Then for all purposes \$15,100 were contributed per annum; now \$239,273.

Dr. King made a statement to the Synod in regard to the college. He was sorry in the interests of the college, the Synod and the church that there was not a larger attendance on the Synod. He felt that more should be expected of those who had taken vows upon themselves to attend the courts of the church, although he was ready to sympathize with the brethren in the distances some had to travel to get to meetings and with those who, from financial considerations, were unable to be present. It was discouraging that so many of the younger members were absent from a meeting where a viva voce opinion would have more weight than a circular. He believed the Synod owed much to Dr. Bryce for his work in connection with the committee for the maintenance of the theological department. Dr. Robertson was their sole peripatetic agent. He commended the college, and asked for a subscription for the Home Mission Fund. He believed the Synod had great reason for congratulating itself on the position and progress of Manitoba college. As a staff of instructors they worked most amicably together, each being ready to assist the other. The attendance on the arts classes during the present year was about equal to that of last year, when the number was about 140, equal to the sum of arts and theological students together of any former year. There being twenty-six graduates in arts last year the present attendance was subject for congratulation. Among those now in attendance were several matured young men who had the ministry in view. The summer session, which had been inaugurated with the advice of the Synod had been successful, twenty-seven students being in attendance. The work went on smoothly. The students did not find the heat burdensome and were never in a better position to do excellent work. They had had a great advantage in the assistance rendered by the professors who came from the eastern colleges and by the Moderator, Mr. Wright. There had been manifested an earnest desire to serve us and free us from all unnecessary expense. He trusted that he would not have to report a deficit as he had not to do this for the past ten years. The new building had cost some \$43,300. There were \$38,000 subscribed, \$21,000 of which had been paid, and he hoped that the remainder would be forthcoming at least by the time of next Assembly. He looked for the college occupying a warm place in the affections of the people and he expected the graduates to be at his back. He was thankful to be spared to do this work. He hoped Prof. Baird and he would not be required to teach eleven months in the year or he would not be spared long, but he trusted to the interest of the Synod in the institution and asked that he be remembered in prayer, for the tone of religious life on the part of the professors had everything to do with the true success of the college.

Dr. Robertson and Mr. James Farquharson were appointed a committee to draw up a resolution bearing upon the work of the college and report at a future sederunt.

The Synod then adjourned to meet in the same place on Monday morning at 10 o'clock.

On Sabbath communion services were held in the afternoon, conducted by the Moderator and John Hogg, addresses at the beginning and close being made by Rev. Joseph White and Rev. J. A. F. Sutherland respectively.

(Continued on page 797.)

Christian Endeavor.

THE WONDERFUL LOVE OF CHRIST.

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

Dec. 17.—Rev. 1: 5; John 15: 9-13.

The love of Christ is certainly wonderful. Shakespeare represents Antony as saying to Cleopatra, "There's beggary in the love that can be reckoned." But there is no such scantiness or beggary in the love of Christ, because it cannot possibly be measured. It passeth knowledge (Eph. 3: 19). But even if we cannot measure it we can at least consider how it manifests itself. If we do this properly, we shall realize in some degree how great is the love of Christ for the sinful sons of men.

I. The greatness of His love is seen in the fact that He laid down His life for us. A Russian nobleman was once out driving with his family, when he heard the cry of hungry wolves approaching. It soon became evident that there was no possibility of escape. Then the servant, calling to his master to drive on, threw himself upon the ground. While the hungry monsters paused in their mad pursuit to attack him, the nobleman and his family escaped. The grateful master afterward went back to where his self-sacrificing servant had fallen, gathered up his bones, decently buried them, erected over the grave a beautiful monument and had this inscription carved upon it, "Greater love hath no man than this, than that a man lay down his life for his friends." Now while it is true that there is no stronger evidence of human love, there is a love that transcends even that. It is this, that a man lay down his life for his enemies. Such was the love with which Jesus, the God-man, regarded us (Rom. 5: 7-8).

II. The wonderful love of Christ is seen in the fact, that though He loves so many He does not love each individual the less. Each believer can feel that he is loved as if he were the only one in the world to be loved. John was the disciple whom Jesus loved, and yet, when he wrote to the Christians who belonged to the Churches in Asia he said, "He loveth us" (Rev. 1: 5, Revised version). John thus includes those Christians with himself, and his words imply that Christ loved them as He loved him. Practically he says, "I have nothing which you do not possess, for as Christ loves me, so He loves you." As a stream widens out it generally becomes shallow, but the love of Christ is so wonderful that though His people may be located in every quarter of the globe, He loves each one with as much intensity as if they were only a little company gathered in a single room. There is room in the heart of Christ for all His people; be they as numerous as the sands upon the sea shore.

III. The love of Christ is wonderful inasmuch as it is not affected by time. Like Himself, His love is unchangeable. "Having loved His own which were in the world He loved them unto the end." "He loved us from the first of time; He loves us to the last." Though His love is always exercised, it is not in the least exhausted, and it will continue to bless and gladden His people from age to age.

IV. And then His love is so wonderful that it remains the same even though He is now exalted. At the time when John was writing to the Christians in Asia, Christ had been exalted about fifty years, and yet John said, "He loveth us." Sometimes when men are suddenly enriched or exalted, they forget or neglect those who are their companions in poverty. We are told that when Henry V. came to the throne of England, one of his first acts was to discard those who had formerly been his associates. But Christ is not ashamed to call us brethren (Heb. 2: 11). We may be very unworthy, but His love overleaps all obstacles, and knits His heart to ours. Whether we look back, and think of Christ on earth as the friend of sinners, or look up, and think of Him now upon His throne, we are comforted by the thought that He is the same Jesus. His exaltation did not chill His love.

The Presbyterian Ladies' College, on Bloor Street, announces its Christmas Concert for Thursday evening, the 21st inst. An excellent programme is being prepared under the direction of Mr. Edward Fisher, director. This part of the Session drawing to a close has been characterized by the usual prosperity that has characterized this institution from its inception. The classes are now the largest in the history of the College, and enthusiastic work is being done in all its departments. The classes will resume after the holidays, on Monday the 8th of January, 1894, when few pupils will be admitted.

Pastor and People.

MY CLASS FOR JESUS

My precious class for Jesus, who did so much for me,
Who paid the price which justice claimed, in hours of agony.
'Tis little, O my Saviour, that my weak hand can give,
O let me win these thoughtless ones, to look to Thee and live.

My whole dear class for Jesus, now in their youthful bloom,
Ere shadows lie across the path, dull sickness and the tomb;
While life is in its morning, and bright things cluster high,
May these immortal souls lay up their treasure in the sky.

My whole dear class for Jesus. O! let not one be lost,
When Calvary was the fearful sum their wondrous ransom cost;
One little step may sever the parting veil away,
And forms that now are glad and fair, tomorrow may be clay.

For Jesus, O for Jesus, the time is fleeting fast,
The Holy Sabbaths hasten by, soon, soon will come the last.
O teachers, toil for Jesus, as ne'er ye toiled before,
That each may bear a precious sheaf to yonder shining shore.

ROSS.

Chatham, Ont., Sep. 27, '93.

Written for the CANADA PRESBYTERIAN.

BURDEN-BEARING.

BY REV. E. WALLACE WAITS, B.A., D.S.C.

We are exhorted to bear one another's burdens; and to cast our burden on the Lord.

This world is full of burden-bearers. The man has yet to be born who shall pass through it without taking a load. Can any subject be more practical? For there are heavy burdens resting upon all men here. None but God can tell the amount of trial that is surging through human souls every moment. Some are suffering under one burden and some under another. There are millions on this lovely earth to whom life itself is a burden—a heavy, crushing burden. There are physical burdens—infirmities and diseases of the body; there are social burdens—the care of the family, the claims of business, the inconstancy of friends, the hollowness and selfishness of the world; there are political burdens—the enactments of injustice and the tyranny of despotism are heavy burdens upon the hearts of nations; there are religious burdens, the unmeaning routine, the painful pilgrimages, the costly sacrifices, imposed by a wily and wicked priesthood, are burdens on the spirits of millions. Such burdens as these often make life intolerable, and induce men to exclaim with Job—"I loathe life, I would not live always."

Not only is the bearing of burdens the common lot, but there is a sense in which we do, naturally and inevitably, bear one another's burdens. "No man liveth to himself." No man can. Each is a fountain of influence. What can we do? A thousand things. I felt humiliated a few years ago when I read that it was the duty of every Buddhist priest in Asia to spend some time each day in contemplating the misery of mankind, in order that his sympathy might be aroused. It occurred to me that I should do well to imitate the Buddhist priest in that. Let us reserve some sacred moments every day to contemplate, through Christ's compassionate eyes, the sin and the misery of mankind. When our hearts are moved, we shall soon discover some method, great or small, by which we can make that *Christian*, which is simply natural. One of the peculiar excellences of Christianity is this, that it takes what is good, or what is existing in human life by necessity, and raises it into religion.

Happy is the man who in reviewing life finds that he has left its winding track not only behind but below him. He has good evidence that he has been mounting the hill and is now far above his former self. His is not the painful retrospect of one who looks up

to the sunny height from which he has descended, and who sadly cries, "Where is the blessedness of which I spake?" On the contrary, if he has laboured he has also risen. He has attained most valuable lessons from life, and looks back gratefully on what he was in youth, and recognizes improvement. Once I was soon provoked, petulant and fierce; but I have learnt the vanity and evil of such tempers, and I can control them. Once I was easily frightened, discouraged, and alarmed; but I have become bold. Once I "was blind, but now I see"; I was "dead, but am alive again"; I was "lost, but am found." He has left his past self below. He brings his own burden and the burden of his fellow-creatures, and casts them upon the Lord.

In the future let us lean more on Jesus! He careth for us. He so loved the wandering sheep that He descended from the skies to seek for and to save the silly truant that was entangled in the thicket or foundering in the mire. Have you ever thought of the tender and charitable meaning of that oft-quoted passage in the book of the prophet Isaiah, where God puts this confession into our lips: "All we like sheep have gone astray?" Like sheep, not like wolves. We are accused of ignorance, of stupidity, of heedlessness, rather than of *malice prepense*, or of downright and deliberate wickedness. There is a great deal more of the sheep than of the wolf in sinners; especially in those who, humanly speaking, have never had a chance; who have been the victims of heavy burdens from the very unfavourable circumstances in which they have been placed in life. Who, in the terrible language of Charles Kingsley, have been "damned from their birth."

"There were ninety-and-nine that safely lay in the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold,
Away from the mountains wild and bare,
Away from the tender Shepherd's care."

See that your burdens are all of the Lord's appointment. We persist in carrying what seem pleasant burdens, but they prove weighty cares. We assume a pressure we need not bear, in which there is no reality, and in which we have no real part. We create fictitious inequalities and class distinctions, and impose on ourselves and others a crushing load of conventional routine. Oh! I must do this and thus. Why? because every one does so. Is it of any value to yourself or others? No! but what would society say if it were omitted? Surely it is time to examine the things I am bearing, and to ask the reason why, and whether God has designed them to be part of human duty.

Brethren, how many of these burdens are there which not only we need not, but which we ought not to bear! we cannot cast these on God. They are sinful and we ought to cast them away. Let us look for God's signet and our own name, and only accept those so marked. Aye, bring them all to Christ, who will judge for you and relieve you, for this is His gracious offer, "Come unto me, all ye that labour, and are heavy laden, and I will give you rest."

"He will sustain thee." That is, "He will measure out strength to thee." He will weigh and equalise both thy burden and thy strength. It is said that the great Duke of Wellington, before one of his earliest campaigns, had a soldier, with his full marching accoutrements accurately weighed. Knowing what one soldier of average strength had to carry, he could judge how far this army might be called to march without breaking down. Our God does not deal in averages. He, with infinite wisdom, knows the power of each individual, and all the events which affect us. He is always near and always true. His striking promise thus speaks, "He is faithful, who will not suffer you to be tempted above that ye are able to bear," etc., etc. What more could heavenly grace offer or human weakness require? Truly, Jesus is the great bearer away of burdens, for He has "borne our sins in His own body on the tree," and the guilt of sin is our heaviest burden. In all our sorrows we have His sympathy as "a merciful and faithful High Priest," who is "touched with a feeling of our infirmities." He shows us the

right way, and goes before us as becomes the leader and "Shepherd of the sheep." He will never leave or fail His followers. He will defend and fight for us, and Satan will flee from Him, though not from us. Even death is slain and abolished, for His people "never die," but "fall asleep in Jesus." Ah, it is fine to see an aged Christian, worn with life but not worn out, approaching the unknown eternity, but with hopeful steps and eye as one who renews his youth, and who feels that though "flesh and heart fail, God is the strength of his heart and his portion for ever."

What, then, is left for us to carry is only the light end of the cross—an easy yoke and light burden. The cup comes to us nearly empty, for He has drained its bitterest elements. The sword of justice is sheathed for us. The night is almost spent. The devils are tamed. Our foes are chained. Our trials are but "light afflictions, which are but for a moment." Our Christian duties are a "labour of love." Oh, happy duties of devotion when we "take sweet counsel together and walk to the house of God in company!" Oh, happy duties of benevolence when we "visit the fatherless and widow in their affliction," when we feed the hungry, and clothe the naked, and minister to Christ in the persons of His poor! Yes, while we possess His spirit our hearts are light. A feeling of love and happiness, of loyalty and heavenly peace, pervades our souls, and we know of no cross save one in which we glory. The pious Simeon, when bearing almost alone the brunt of a despised testimony in favour of evangelical religion in Cambridge University, in a moment of discouragement opened his New Testament for solace. His eye was directed to the passage which tells how Jesus "fainted under His cross," and how "one Simon, a Cyrenian, coming out of the country," was found, "on whom they laid the cross, to bear it after Jesus." Struck with the similarity of the name and the circumstances, the excellent clergyman exclaimed, "Lord, lay it on me—lay it on me—any cross, if I but bear it after Thee and for Thee."

And who will "sustain" you, who are bearing your own burdens alone, while you practically reject the saving help of Jesus, and strive to do without the grace of God? What will you do in the "swellings of Jordan," in the storms of future life, in the dark valley and before the judgment seat? Why should you persist in the fiction of bearing alone what you could not really sustain for a moment? Why not seek peace, rest and strength from your Creator and your Redeemer, so willing to pity and mighty to save?

EVANGELISTIC SERVICES IN CHICAGO.

The correspondent of the Independent writes:

The expenses of the campaign have been very great; but Mr. McNeil said on Sunday night that so carefully was the campaign managed that when the bills for the day were paid it was probable that there would not be ten dollars in the treasury or a debt of ten dollars; and he added the only limit to the amount of good which could be accomplished now was the limit to the contributions received. Collections are taken at the various services, and Mr. Moody receives letters containing money ranging in sums from one dollar to one and two thousand dollars. The Northfield Conference sent ten thousand dollars to aid in the campaign.

One of the most striking incidents of the season, and when the work is fully described, it will be found that the World's Fair has not been the only great thing in Chicago this summer, was the services in Forepaugh's circus tent; it was supposed by the managers of the circus that Sunday would be their great harvest day, but so few came that the money was refunded and the show not given. Mr. Moody was advertised to speak there, and more than fifteen thousand people heard him, and hosts were turned away, not being able to gain admissions. The theatre managers would not listen to any overtures for their building at first. It is said that one

theatre received an offer of \$18,000 for a single service a week, on the Sundays during the summer, but indignantly refused it. Now as many theatres can be hired as the funds will warrant, and in one theatre three services are held every Sunday, and a service every evening during the week. Just now the chief service is a noonday meeting in Central Music Hall, at which Mr. Moody and other well-known preachers speak at 11 o'clock, and at 12 o'clock John McNeil talks to business men. In announcing the meeting for this week, Mr. McNeil said that if the parquet was not sufficient to hold all the men and women who came, he would ask the ladies to lift their wings and float upward to the balcony, or to the gallery for that matter. Mr. McNeil is very successful in reaching men; his homely Scotch wit and his practical illustrations of Biblical narratives, coupled with his intense earnestness and his love for men, make him a power in this campaign.

Besides these large meetings, special services are held daily now for the Germans, the Bohemians and the Swedes and the Poles. The Jews and the French had special meetings for a considerable time. At first the Churches did not enter into the work with much enthusiasm; but every Sunday new ones are offered to Mr. Moody, and their pastors are among his strongest supporters. Special help is received also, from the students of the Institute—seventy-five women under the efficient leadership of Mrs. Capron, so long a missionary under the American Board in India, and two hundred men under Mr. Moody's faithful lieutenant, the Rev. R. S. Torrey, everyone of them men and women committed as loyally to Mr. Moody and his work as ever were soldiers to their general.

In the last number of the Review of the Churches, Archdeacon Sinclair has the following telling note on Roman Catholic policy: "This appears to be to concentrate their efforts on great buildings and in great centres of population. They do not seem to be increasing in numbers in the country; but that they have obtained a very different footing in public importance since the days of Cardinal Wiseman admits of no question. The statesmanlike qualities of Cardinal Manning; his marvellous adroitness, his magnetic personal influence, and his immense popularity with the democracy, gained the Roman Church an influence which has been unknown in this country since the Reformation. Cardinal Vaughan has taken a step in advance by appearing at the Royal Academy banquet, at Lord Salisbury's, and other great receptions, in scarlet silk robes and white lace, as he would at the Roman Curia. "He is perfectly right," said an ex-Cabinet Minister, at the Arlington-street party, himself a warm supporter of the English Church. He meant that from the Roman point of view the Cardinal was sagacious in offering the society the attractions of a splendid costume and of high ecclesiastical rank. The Cardinal as a member of the same Church as theirs, joined the procession of the Countess of Paris, Princess Helen, and the Duke of Orleans; and the reverence made to the Royal party might have appeared to be shared partly by himself. "Quite too lovely," said the great English ladies as they gazed and watched; "what a pity our English Bishops don't dress like that!" But the aims of the English Church are very different. "My kingdom is not of this world," is a fundamental principle of which our modest and unassuming English prelates in their homely costume and quiet official dress, desire to be undeviatingly mindful.

Dr. James Hamilton: Few mercies call for greater thankfulness than a friend, safe in Heaven. It is not everyone that overcometh.

Spurgeon: Never suffer your goods to become your God.

Missionary World.

"MORE MISSIONARIES."

"Beloved fellow-ministers! Bear with me, if I say a word expressly to you, for indeed, we are not half awake, nor on fire, as we should be. Let it be one of our chief duties prayerfully to seek out earnest young men, and women too, from among your congregations, with a view to the Mission Field. Be thoroughly satisfied that they are true, dependable Christians, *real soul-winners*, then encourage them; train them; send them up to the Missionary Societies; interest your people in them; do whatever you think best—only see that they really do go to the heathen. And, if possible, lead the way, and go yourself. Remember, seventy of your people giving a half-penny a day will provide the money for one missionary.

"Oh, how many simple missionaries might you not have the joy of helping into the Mission Field, if you were to become heart and soul in earnest about it. And how big would be your own blessing, and the blessing of your people. But as it is, year after year passes, and from very many Christian congregations, never so much as one missionary—man or woman—goes forth in Jesus' name to the poor idol-stricken people. The Master's command is unheeded, and the heathen are left to perish. Oh! do send out more missionaries, hundreds of them, quickly. Only take care they are, every one of them, true and tried men and women of God, who know how to be patient—and how to love.

"Let 35 Christians be responsible for a penny postage stamp a day, and one of them go. Let 40 Christians take a piece of bread for dinner once a week, and have their representative one of themselves. Let 25 Christians start "A Do-Without Box" and have their missionary. Will you be one? Can anything be done for God's glory by living a little less comfortably? by travelling third class? by giving our children a very good, but less fashionable education? Remember, an unnecessary horse and carriage eat up two missionaries. Extravagant dressing smothers not a few. A useless hobby runs away with a missionary's rent. A fire you could do without burns up his clothes. Conventional dinner parties demolish his food."—C. W. S., *Missionary*.

THE MISSIONS TO SEAMEN.

The object of this society is the spiritual welfare of the seafaring classes at home and abroad. Its operations are for the most part carried on afloat, and its chaplains and Scripture readers are, as far as possible, provided with vessels and boats for visiting the ships in roadsteads, rivers and harbors. The red ensign of the mercantile marine of the British empire alone waves over 32,048 registered vessels, with a tonnage of about nine million tons, carrying 291,467 seamen. Besides this, more than half of the entire ocean-trade of the world is now carried in British ships. None of the merchant shipping carry chaplains. The British Royal Navy consists of 75,000 seamen and marines, of whom 17,000 are on service ashore, and 58,000 afloat in 270 of Her Majesty's ships. Seventy of the largest of Her Majesty's ships carry government chaplains, but 200 smaller ships do not. The chaplains of the Missions to Seamen Society visit those of the Queen's vessels which do not carry chaplains. Its readers also do valuable work in the Royal Navy. Important work is also done by chaplains and readers among fishermen, bargemen, and boatmen, numbering about 220,000, as also amongst English, Scotch, and Isle of Man fishermen prosecuting their calling in English seaports and roadsteads. Emigrants, too, are given attention to, especially at Plymouth, from which place about 20,000 leave every year for Australia and New Zealand, and where the society maintains a steam yacht, for the special purpose of enabling its workers to visit at suitable times, and hold services on board, the large ships from London which anchor in the Sound to take in emigrants. Lighthouse and lightship keepers have also periodical visits

paid to them. There are two clerical superintendents of the society, 28 chaplains, 45 Scripture readers, and 8 lay-helpers—all paid; besides 76 honorary chaplains, and 786 honorary helpers—captains and officers who continue at sea the good work begun on board by the chaplains in port; 6,953 pledges were taken by seamen in 1891. The income of the society in 1890 was £28,036.

Mrs. Gauld, of Formosa, writes to a friend under date October 2nd: "A-Hoa often comes in and we enjoy his visits very much. Mr. Gauld has been away every Sabbath since the Doctor left. It does seem strange without the Doctor; we have yet scarcely become accustomed to his absence and I often think of him as on a trip to the country. What a change for the MacKay children! We miss them greatly. They so often came over on little errands and when their flowers were in bloom brought us bouquets every day. While we miss them all we pray that their visit may prove a blessing to themselves and to the home church. The oftener we see A-Hoa the more we think of him. All are kind, especially A-Hoa, Sun-a and Thien Seng; these we know best."

Dr. J. H. Jessup, of Syria, gives some statistics as to mission growth in the Holy Land within the past eleven years, which are quite encouraging. Within these years, since 1881, the number of Protestants in Syria and Palestine has increased from 6,311 to 8,593; communicants from 1,593 to 3,974. Foreign labourers have increased by 46, and native labourers by 59. Within the eleven years there has been an increase of 4,213 in the number of pupils in the Protestant schools, making the present number in these schools 18,837. This growth has taken place in spite of all the obstructions placed in the way of the truth by officials and by hostile ecclesiastics.

Rev. H. T. Graham, of Tokushima, tells of an aged disciple whose sight was failing, and so he was afraid he could not much longer read the Bible, which is in fine print. In order to avoid this calamity, he undertook the herculean task of *preparing a copy with his own hands*. Beginning three years ago, he has reached the Third Epistle of John, and has filled nineteen large volumes.—*Missionary Review of the World*.

INDORE MISSIONARY COLLEGE FUND.

Reported already	\$79 43
Received since up to Dec. 7th, from—	
Friends in Pembroke, per Mrs. Irving	12.00
W. F. M. S., Clifford, per Elizabeth McWilliams	1.00
Collections from First Presbyterian Church, Brucefield	35.72

Total \$128.15

Dec. 4th, \$126.00 was remitted to Rev. Dr. Reid to be sent direct to Mr. Wilkie for the immediate help of the work. The same will be done with whatever amount comes in this month.

The above collection from the First Presbyterian Church, Brucefield, was given in response to the following

INTIMATION.

A collection will be taken up in this congregation next Sabbath in behalf of the Indore Missionary College. It will be taken up in the following way: There is now placed conveniently near to both the church doors a supply of small envelopes. Each person is asked, in passing out, kindly to take one of these envelopes. Please read carefully the statement contained in it concerning the present position of the College, and return it next Sabbath, to the collection plate, enclosing just any gift, large or small, you may feel heartily willing to devote to the work.

The above collection was the response, given in sums ranging from 5 cts. to \$4.00.

Are there not other congregations, especially those who have already put their hand to the work in response to Mr. Wilkie's personal appeals, to whom a similar opportunity would appear a privilege? It is an honour to be allowed to help in such work. I shall promptly supply the envelopes to any who may apply for them.

ANNA ROSS

Brucefield, Ont., Dec. 7th, 1893.

PULPIT, PRESS AND PLATFORM.

Ram's Horn: If we don't know that Christ will bear all our burdens, it is time we were getting better acquainted with Him.

Phillips Brooks: When we ask why such a man was taken, we must answer that in the universe of God there are no mistakes; that death is but the breaking away of the last cloud, and the letting of the life out to its completion.

The Mid-Continent: Some day an evangelist will appear who doesn't know a single funny story, who tells no personal experiences, who allows infidels to do all the sneering at churches, but who just preaches Christ crucified. Multitudes are looking for that man.

Presbyterian Witness: Never again, let us hope, will contractors and politicians put their heads together to rob the public treasury. It is a hopeful symptom for the future of Canada that men so prominent, so wealthy, so influential as Thomas McGreevy and Nicholas Connolly should to-day be in "durance vile" at Ottawa.

Occident: Some preachers don't like to see other preachers in the pews. They think that they will be more critical and harder to interest than the average hearer. But this is a mistake. Preachers know that a sermon costs labor. They appreciate a good one, and they are charitable to a poor one if the preacher is sincere and earnest.

Herald and Presbyter: Don't take a back seat at the prayer-meeting. Still, we hasten to say, a back seat is better than no seat at all. And your pastor will be glad to see you even in a remote corner. Nevertheless, get up to the front where it is warm and cosy and you can look your pastor in the eye. It makes a great difference. Try it.

Hon. Wm. E. Gladstone: If asked what is the remedy for the deepest sorrows of the human heart—what a man should chiefly look to in his progress through life as a power that is to sustain him under trials and enable him manfully to confront his afflictions—I must point him to something which, in a well known hymn, is called "the old, old story," told of in an old, old Book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.

The Interior: We think it altogether improbable that confessional revision will ever again be attempted. Though the Church asked for it by two-thirds, it is probable that those who regard it as practicable or desirable are diminishing in numbers—probably would not show half the former numerical strength. The next question that will be voted upon in this direction will be on the adoption of a brief statement of doctrine—and that in our opinion will be in the affirmative.

United Presbyterian: It was not necessary for Eutychus to plunge headlong from the window of the upper chamber where Paul was preaching, to destroy himself. The same result was reached by his quietly going to sleep. It is not necessary for the young man of to-day to declare, with clenched fist and flashing eye, that he does not believe and will not accept the gospel of the Son of God. His eternal destruction will just as surely follow neglect of the great salvation. Oh for the power to get people awake!

Philadelphia Presbyterian: Love the Church, not merely the favorite pastor. Confess your faith in Christ, because it is right and will honor your Master, not because the minister wants you to do so. Be faithful to Christ and His cause, not merely while the minister of your choice and attachment preaches and works, but because they are dearer to you, and more needful to others, than any preacher however able and acceptable. Stand by God's ordinances no matter by whom administered, and be truest to them when the necessity for fidelity and activity is greatest.

Teacher and Scholar.

Dec. 24th, 1893. } THE BIRTH OF JESUS. { Matt. ii., 1-11.

In the previous chapter the Evangelist records the birth and lineage of our Lord. He now narrates the first homage of the Gentile world given to Him.

I. The search of the wise men.—The Herod in whose days Jesus was born was an Edomite, whom the Romans had made king. He was surnamed the Great, and was an able but unprincipled ruler. The class of wise men (lit. Magi) seems to have been in some sort a sacred caste, whose members devoted themselves to questions of philosophy, science and religion. They were specially given to the study of the heavenly bodies. That a powerful monarch should arise shortly in Judea and gain possession of the world, was at that time, as contemporary writers show, a prevalent belief throughout the entire East. Possibly this might be connected with some tradition of the prophecies of Daniel (ix. 24, etc), and Balaam (Num. xxiv, 17). The wise men of the lesson were doubtless religious according to their lights, and through the appearance of a star God communicated to them the birth of the Messiah. According to astronomical calculations a remarkable conjunction of planets took place about that time, which has been repeated on only two occasions since. But v. 9 would rather indicate a meteorlike appearance. The enquiry indicates that the wise men sought a King worthy of being worshipped, and seems to show an expectation that all Jerusalem would be familiar with His birth.

II. Guidance to Bethlehem.—The enquiry has a disquieting effect. Not only is the aged and wicked king disturbed at the mention of one born his rival, but all Jerusalem is troubled with him. With the high officials and leading men, dread of revolutionary commotions, rather than joyous anticipations of Messianic blessing, filled the heart. A conference was summoned of chief priests and scribes. The chief priests would be all who had filled the office of high priest, and possibly the chiefs of the twenty-four courses into which the priesthood was arranged (II Chr. xxxvi, 14); Ezra viii, 24; x, 5; Luke i, 5). The scribes were the learned men of the nation, the copiers and interpreters of the law. Possibly this assemblage was the Sanhedrim, the supreme national council. Their unhesitating answer to Herod's enquiry shows the sense in which the prophecy of Micah (v. 2) was understood by the Jewish people at that time. The quotation is freely made from the Greek version. Bethlehem about six miles to the south of Jerusalem, was insignificant among the thousands or districts into which the tribe was subdivided, and over each of which a chieftain or prince ruled. But Micah had foretold for its importance as the source whence would come a Governor, who like a shepherd would protect, guide, command and nurture his people Israel. Secret enquiry was made by Herod of the wise men, to ascertain exactly when the star appeared. He then dismissed them to Bethlehem with instructions, when their search was successful to bring him word, under pretence that he also would worship. As they set out, they were greatly rejoiced by again seeing the star. Following its guidance they came to the place where the young child was.

III. Worship of the new found King.—The temporary shelter of the inn-stable had now been exchanged for a dwelling house, in which the wise men found the object of their search. Falling down after Eastern fashion, they worship the young child, rendering not a civil homage, as to an earthly king, but a spiritual service, as to one more than man. Then in accord with the oriental custom in paying visits to royalty, they present from their treasures royal gifts. The frankincense and myrrh were highly prized aromatic gums, used in burning incense and perfuming ointments. The former was one of the most valuable products of the East. These were given as religious offerings, and were a type of the homage and tribute of the world yet to be given to Christ.

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The Canada Presbyterian.

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, DECEMBER 13TH, 1893.

THE petition praying for the pardon of McGreevy and Connolly informs His Excellency in effect that transactions similar to those for which these men have been condemned have been going on between public men and contractors for half a century, and that the public knew all about the business. That must be interesting reading for a British statesman like Lord Aberdeen.

ART triumphed over legislation at one of the polling places in Winnipeg during the late contest. One of the scrutineers had a kodak and whenever a scoundrel came to personate, he took the scoundrel's picture on the spot. The personators gave that polling place a wide berth, and when they did try their infamous work, made their visits short. The plan is an excellent one, and should be adopted everywhere, especially in Toronto.

SOME years ago there was a great outcry in this country about the evils of party government, and an attempt was made to remove the evils by forming a third party. There are now five parties in Ontario alone, and we shall soon see how much they contribute to the good government of the people. We have the idea that what the country needs most is a patriotic, high-minded, god-fearing electorate. The attempt to elevate and purify human nature by adding political or ecclesiastical machinery has never been very successful.

THE weak point in many a congregation is the number of people who attend and support for reasons not very closely connected with principle. They like the minister, or the people, or the music or something, and they connect themselves more or less closely with the congregation. Likes not founded on principle are very easy changed into dislikes, and the change often takes place with unpleasant suddenness. A congregation not bound together, at least in its foundation, by principle is a rope of sand. You never can tell when it may go to pieces. Before going into a melting mood over anybody who leaves the church it might be well to ask if he ever really belonged to it.

PRINCIPAL KING touched a vital point in our issue of last week when he said that the church could better afford to close Manitoba, and perhaps some other colleges, than lessen the amount paid for Home Missions. Closing three of the six Divinity Halls would not involve any personal suffering, but lessening the amount paid to our home missionaries and to the pastors of augmented congregations would in many cases cause suffering in their families. Whether we have six Divinity Halls or three is largely a matter of policy. The pinching of a missionary's family is an entirely different matter. No church can afford to starve its missionaries genteely or otherwise. The church that does so will bring down upon itself the wrath of God and the contempt of all decent men.

STRANGE is it not that so many people who profess to believe in the gospel are so reluctant to admit, and still more reluctant to assert, that the gospel is the only real and permanent remedy for the ills that afflict the church and the state. Why speak so much about remedies that at best are but partial, and so little about the only remedy that goes to the roots? Why depend so much on changes in mere machinery, when the only change that can be depended on is a change of heart? By all means, let us have the best laws and institutions in the state and the best available methods of working in the church, but when we have all these there

should be a clear, unmistakable and even present recognition of the fact that the power of the Holy Spirit is the only power that can permanently benefit fallen men.

HUNDREDS of congregations will close up their accounts for the year in about a fortnight. It is a matter of prime importance to have a small balance on the right side at the end of the year. Each contributor, whether by envelope, pew rent or subscription, should examine his account, and if there are arrears, wipe them out before the congregational books are closed. A little from each contributor will put the balance on the right side at the congregational meeting. The grand secret of success in congregational work is for each man to do his share of working and paying. We would respectfully urge each reader of THE PRESBYTERIAN to wind up the year well. Christmas will be all the more enjoyed, and the New Year will dawn all the more brightly if each one does his duty in regard to the cause of Christ.

PETITIONS numerous signed are being presented to the Governor-General praying for the release of McGreevy and Connolly. If these unfortunate scapegoats are willing to tell all they know about boodling, we see no reason why the prayer of the petition should not be granted. The country can gain nothing by their pining in prison for a twelvemonth, but the banishment from political life of their associates would be a good thing for Canada. One of McGreevy's friends states that the old man has during his political career disbursed about \$800,000 for political purposes. Let the old man tell how that money was spent, to whom it was given, and all the particulars, and if he does that, we think he should be allowed to go. Keeping him in prison will serve no good purpose, for in a week or two the public will forget he is there.

FOR some time past the Presbyterians of America have been aware of the momentous fact that Dr. John Hall's son, at present the pastor of a congregation in Chicago, is an advanced higher critic, though his honoured father is highly conservative. That fact was seen at least once in every newspaper. Now we see it stated that the Bishop of Liverpool denounces the Higher Criticism strongly, though "his own son," Professor Ryle, of Cambridge, is a pronounced higher critic. What do the newspaper people who put these family matters in such prominent places expect? Do they expect the old men to change and follow their sons, or the sons to follow their fathers? A young man sufficiently advanced to be pastor of a large congregation in Chicago, or to be a professor in Cambridge, may be supposed to have a mind of his own.

THE plebiscite campaign is progressing so quietly that it seems a wrong use of the word to call it a campaign. There may be some excitement towards the close of the month, but the appearances now are that there will not be much urging to the polls on either side. We regard a verdict got in this way as worth much more than one obtained amidst excitement. The number of people who will go to the polls on principle and vote for prohibition is just the number that want it. The Scott Act was carried in the "hurrah" style, but it was not worth much after it was carried, and some of the men who "hurrahed" the loudest took no further interest in the matter. The thing wanted now is to know the number of electors in Ontario who want prohibition and are prepared to stand by a prohibitory law if one is enacted. That can be ascertained without any shouting.

DISCUSSION of the right kind always clears away the rubbish from around a question and brings the vital issues into prominence. The main issue that a large majority of fair men in Ontario are considering just now is, Does prohibition prohibit? or rather, Would prohibition prohibit in Ontario? A few are opposed to prohibition on principle. Some favor other methods of dealing with an acknowledged evil. A considerable number are opposed because they like to drink, and a number because they have money in the business. We believe, however, that if the people of Ontario were convinced that a prohibitory law would be reasonably successful, they would vote for it by an overwhelming majority. There are not many families in Ontario that have not been bitten by the serpent, and the great majority would kill the serpent if they were sure about the way of doing it.

THE SYNOD OF MANITOBA AND THE NORTH-WEST TERRITORIES.

AMONG church news this week, we give a large space to what we hope all our readers will peruse with interest, the proceedings of the Synod of Manitoba and the North-West Territories. The interest and importance of the work being done by this Synod, and the necessity for its being made known over the whole church, justify its getting all the space it does. This Synod and that of British Columbia, of which we hope to give an account in our next issue, are pre-eminently our missionary Synods. The ministers, elders and members belonging to them are holding our forts in the Far West, or, to vary the figure, are laying the foundations of what we hope will yet be a fair, substantial and enduring home for our church and thousands upon thousands of her sons and daughters of coming generations. We ought therefore, to feel a special interest in them and their work. The wide extent of the territory over which the operations of these two Synods are carried on, the disadvantages of many kinds against which they have to struggle, the difficulties and hardships which both the people, and especially the ministers, have to encounter in doing their work, entitle them to our warmest sympathy and most hearty encouragement. To let their work be known over the church, is one way of doing this and therefore we do it.

One cannot read the accounts of the meeting of this Synod without being struck with the earnestness the practical, thorough, business-like spirit and manner which characterize its whole proceedings. The members evidently feel that they have got something to do, and they mean to do it. Everything is looked into and that with a good degree of thoroughness. The work amongst the Indians, in which since we took it up in earnest, God has so signally blessed our labours, is in good hands, and full of encouragement and interest. Could the poor Indian but have been treated from the first, in the United States as well as amongst ourselves, as he has been for some years past, particularly in the Dominion, their story and their prospects for the future would have been different and brighter far than they are.

The work, condition and future welfare of Manitoba College received an amount of attention, which clearly indicates the high sense of its value and importance to our work which exists throughout the whole of Manitoba and the North-West. The statement made respecting it, in last week's PRESBYTERIAN by Principal King, will, we hope, produce a deeper and more wide-spread interest in it and the work it is doing both in arts and theology. Many congregations have not as yet contributed anything towards its support. Though late, it is not too late to mend. We highly appreciate and admire the missionary spirit which exists more or less in all our colleges, but this is a missionary college, planted and working courageously in the heart of a great missionary field. We can hardly help our missionary work over that whole vast region in any way more effectively than by supporting liberally this one of our colleges. The ability and economy with which its funds have been administered by Dr. King, its encouraging success during the past ten years, the confidence and love it has won for itself in the hearts of the people and of its students who see and know its work, the bright promise of good there is in it for all that great western country, should rally around it and to its support the whole church. We express the mind of the church, we know, when we express the hope that, Dr. King may be spared, in vigour for years yet to carry on with his colleagues the good work they are doing.

The Church and Manse Building Fund is another of the important agencies which have done so much for our church in the West. The mind that conceived it had the ability to look forward and make wise and far-reaching provision for the future. How well it has been managed Dr. Robertson's yearly statements clearly show. It must gladden the hearts of all who read it to know how well and beneficently this fund has provided for the comfort and well-being of many of our ministers and their families who have gone out to brave the hardships of that new land and of a severe climate, and for how many people it has provided a church home, and the means as each Sabbath comes round of meeting for public worship in the house of God.

Other points of interest will appear to other minds, but in a word, the growth of Presbyterianism as a whole in Manitoba and the North-West, and its prospects for the future are full of hope and encouragement, and so also are those of other evangelical bodies, to whom we wish all success for our common Master's sake. When we compare how our church's work and our church's interest are attend-

ed to now, in our missionary fields, with how they were attended to a generation ago in Ontario and Quebec, we may be tempted to find fault, and to grieve; but if we compare our resources now in men, in wealth, in means of travelling rapidly, safely, comfortably from place to place with what they were then, it will easily be seen that our resources are so much greater than they were at that time, that even now we cannot boast. They in their day did well and nobly, and we are profiting by their experience, by their mistakes even, and are reaping the harvest of which they sowed the fruitful seeds. The earnestness, the whole-heartedness, the cheerful hopefulness of our missionaries in the Far West show that they are worthy sons of those who, amid similar, and in some respects greater difficulties, planted in the East the Presbyterian Standard, and augur well for the future both of the church and country.

MY NEXT YEAR'S PAPER.

AS the end of the year approaches, preparations begin to be made in every home of intelligence for reading matter for the coming year. There is something far wrong in any home where no distinctively Christian or church paper is taken, and where it does not receive a good share of consideration in the year's supply of mental and spiritual good. Such a paper, pure and strong, and full of information on the most important subjects, exercises a daily and most powerful influence, and is one of the most important factors in the education of a household or family. Let the newspapers taken in a family be known and speaking generally one can tell the character of that family. At this time, then, in all the homes where the CANADA PRESBYTERIAN is a regular visitor, we would bespeak for it friendly consideration in arranging for the year's mental and spiritual provision. We do this in all good conscience, because we believe that it is worthy of a place in the families of our church and in every point of view is deserving of support. All who are attached to the Presbyterian Church in Canada, ought to feel a lively interest in the work and progress of his church, and aim to be an intelligent Presbyterian in this respect. It is impossible to be so without knowledge or the means of knowledge. In our columns may be found from week to week a record of what is going on over the length and breadth of the church. Our news of the church at home and of sister churches especially, in other lands, are gathered from all sources and are ample and varied. No man who reads them, no family in which they are read, can be dull or uninformed about what our church is doing at home or abroad. For this reason the CANADA PRESBYTERIAN ought to have a place in all the households of the church.

Not only in the matter of church news are our pages well supplied, but there is no question of importance or interest to the church's well-being or agitating it in any way, or likely to come up for consideration in Presbyteries, Synods or General Assembly, about which desirable or even necessary information may not first be found in the church paper. In its pages the views of many minds looking at subjects from all different aspects are obtained, and the fullest materials are provided for arriving at the best conclusions. It is of the first importance in this respect to take a church paper, and in this view we commend to our readers and to those with whom they may have influence the claims of the CANADA PRESBYTERIAN, which has in this respect served the church so faithfully for almost a quarter of a century.

In addition to church news and the discussion of subjects of interest affecting the church, there is supplied weekly, a large amount of good, healthful, stimulating and instructive reading on general subjects. No family or individual who, week after week reads the columns devoted to this department can help becoming well informed on many things, or being made thoughtful and having the desire for information awakened and to a good extent gratified. Is this not what parents should desire for their children, what they should study to be themselves?

In doing this work many minds co-operate. Selections are made from the thoughts of the most able contributors to the religious and secular press in all English-speaking lands, and many at home willingly lend their aid to add to the value and interest of our paper. To all these the Editor would most gratefully return his thanks for their most valuable and highly valued assistance, and from them all he would bespeak their continued co-operation. Allow him here one word of explanation with respect to contributions sent. Some are of a nature such that, if they are to be of any value they must

be used at once; so far as it is at all possible these will receive prompt attention, but even then, owing to a superabundance at times of such contributions, some will have to wait. In such cases we ask patience and consideration. Other contributions are of permanent value, and will be of use at all times. Valued and valuable as these may be in themselves, they for the time being, will often have to give way for matter of only passing interest. Let not, however, the fact of delay in inserting such papers cause impatience or disappointment, for whenever an article is suitable or worthy it will in time be given to our readers.

One thing more. Let us call attention to the very moderate cost at which so rich and varied a supply of news and mental and spiritual food is supplied through the church paper. In no way that we know of can so large and manifold a supply of information and reading be procured for so small a price as through a daily or weekly newspaper. Take the fifty-two issues of the CANADA PRESBYTERIAN, let any reader look over its well-filled pages, and notice the great variety of their contents, observe the widely different quarters from which its matter has been collected, see the great number of names of men and women whose thoughts have lent interest, and profit, and pleasure to its pages, and we venture to say that, in no way could so large a return be got of intellectual food for the same amount of outlay as is obtained by taking a good religious newspaper. We have confidence in asking our supporters from our record in the past, to continue their support, and to ask the support of new friends, and we have confidence in asking their support in the future, because our one aim and ambition is, for their sakes, for our own, and above all for the sake of the Master, whom in this field of work we seek to serve, to make the CANADA PRESBYTERIAN more and more worthy of the confidence, the affection and support of all who feel an interest in and love the Presbyterian church and the cause of Christ as represented and maintained by it at home and abroad.

The lecture of Prof. Grant, of Queen's College, Kingston, on the evening of Friday the 8th inst., in Association Hall, Toronto, "On the Parliament of Religions," held in Chicago during the Fair, was fairly well attended, as attendance at lectures goes, and highly appreciated by those who heard it. We were sorry to see the Principal still showing traces of the illness on account of which the lecture had been postponed for a week. Notwithstanding this, Dr. Grant succeeded in conveying to his hearers in a very graphic manner an idea of the inception of that most unique and wonderful assembly, of its personnel, its spirit, some of the great lessons taught by it, and the promise of it for the future as to how it is likely to affect religious history and work. Much as has been said and written on this most singular gathering, Professor Grant's hearers were well repaid by listening to his lecture. We regret that the demands upon our space prevent us giving even an outline of the lecture, which however is not so necessary, as our readers have already, through his kindness, been favoured with a contribution from his pen upon this subject.

Books and Magazines.

St. Nicholas, for November, is lively, pure and beautiful, as usual. Its illustrations alone tell their story to bright, intelligent youth, and are as well full of amusement or instruction all of a healthy kind. Compared with the young people of a generation ago, the youth of the present day are to be envied in all that tends to gratify their æsthetic and intellectual tastes in their books and papers, of which *St. Nicholas* is a fine specimen.

In the first part of the November number of the *Missionary Review of the World*, we have the substance of an address given by Dr. Pierson, at the "World's Congress of Missions," Chicago. Korea, the Chinese, in the United States and Canada, Metlakahla, come under notice, and other subjects, important in their place. The International Department, under the management of Dr. Gracey, is full of interest, and the other departments maintain their usual excellence. Funk & Wagnalls Co., Toronto and New York.

In the *Atlantic Monthly*, for December, "The Man from Aidone" and "The Vanished Star" are continued. Other leading articles are "Thoreau and his Friend Cholmondeley;" "Of the Eternal Femin-

ine," dealing with certain aspects of Japanese life; "Ideal Transit;" "Some New Light on Napoleon," with other articles of less general interest, "Comments on New Books" and the "Contributors' Club." This number concludes volume seventy-second of this well-known monthly. Houghton, Mifflin & Company, Boston and New York.

We gratefully acknowledge the receipt from the author, the Rev. G. L. MacKay, D.D., with his compliments, a Chinese Romanized Dictionary of the Formosa Vernacular. To prepare a book of this kind of 226 pages anyone can see involves a great deal of labor. The immediate reason for its publication was the value put upon it by Dr. MacKay's students. We can well believe that it must have been found of great service to them. For ourselves this is a case in which we have to act in speaking of it, in pure, blind faith. Shanghai Presbyterian Mission Press.

Worthington's Magazine for December begins with an interesting article on "The Life-saving Service" of the United States, which is made more interesting by illustrations and a view of the Life-saving Service Medal, presented by the United States Government for heroic conduct in this service. "A day with the Pueblos of Nambe," also illustrated, is by John H. Whitson. An interesting question is asked and answered by Junius Henry Browne, "Can Love Survive Pinching Poverty." Eight female contributors beginning with Mary A. Livermore, assist to make this last number of the year an interesting and most readable one. A. D. Worthington & Co., Hartford, Conn. U. S.

The Christmas number of *Scribner's Magazine* is both beautiful and interesting. Its illustrations are so excellent that they appear to contain in them the spirit and substance of the articles which they adorn. "A Bachelor's Christmas," written in an interesting style by Robert Grant, appropriately opens this number. This is followed by "A Search for Della Robbia Monuments in Italy," by Allan Marquand, most richly illustrated. "Constantinople;" "An unpublished work by Scott;" "The Semaphore," other interesting articles, and two or three superior poems make up a good Christmas number. The prospectus for 1894 promises some good things, among others, serials by such well-known writers as George W. Cable, J. M. Barrie and George Meredith. Charles Scribner's Sons, New York.

In the December number of the *Missionary Review of the World* the Rev. A. J. Gordon, D.D., treats of the important subject of Education and Missions. The Mission at Metlakahla is again dealt with by Rev. D. L. Leonard. Joseph Rabinowitz contributes a short article. "Work Among the Women of Egypt," "Missions in Palestine," "Evangelical Missions in Syria," and some other articles connected with young men's work, fill up the first part. "Missions at the World's Fair," in the International Department is followed by other briefer articles. The general missionary intelligence, is as usual fresh and interesting. From the prospectus for next year we doubt not this missionary periodical will hold the high place in the time to come which it has held in the past. Funk and Wagnalls Company, 18 and 20 Astor Place, N. Y.

Empire collection of piano music. This is one of the latest music folios. It contains both simple and difficult pieces, some of these are of the popular styles and others are pretty, classical solos. All are in their different ways well suited to satisfy different musical tastes and abilities. It is well printed on good paper, bound with a cream paper cover. A specimen piece is the "Shepherd Dance," by Moszkowski. W. A. Pond & Co., 25 Union Square, N. Y. The following are also new pieces from W. A. Pond & Co., New York: Perkins' Graded Anthems. The name Perkins is a guarantee of their value. Price \$1.00. Pleasant are Thy Courts Above, J. B. Marsh, soprano and tenor duet; Moment Poétique and March Funèbre, well written, by E. A. Parsons; The Vesper Bell, and Told in the Twilight Songs, Jessie Van Alstine; The Chimes of Norfolk, song, G. J. Stoeckel; Rowan March, banjo piece, Books and Denton; Two broken hearts, A. Stevens; Fifine, song, G. Fox; I've never known a mother's love, song, B. H. Janssen; Friends and nothing more, song, H. Dacre; The young May moon, and Anabel Lee, songs, B. R. Tupper; Frontenac, medley dance, T. H. Hinton; Do you know the Ha-Ha's? and the Midnight Jamboree, comic songs H. Randall; Sea Side Yorke, mazurka, C. Becker; Sweetest of all, waltz, C. E. Brownell.

The Family Circle.

THE LAND O' THE LEAL.

One of the most tender strains ever sung in Scotland is Lady Nairne's "Land of the Leal." The author was a lovely Scotch woman who married William Murray Nairne, a military man of good position. She loved music and poetry and did much to sweeten and purify the minstrelsy of Scotland. She was most anxious to preserve her anonymity, and to-day she is known and loved for only this one sweet strain. These verses were written to console a friend of hers, a lady who lost her only and dearly loved child:

"I'm wearin' awa', John,
Like snaw-wreaths in thaw, John,
I'm wearin' awa'
To the land o' the leal.
There's nae sorrow there, John,
There's neither cauld nor care, John,
The day is aye fair
In the land o' the leal.

"Our bonnie bairn's there, John,
She was baith gude and fair, John,
And oh! we grudge her sair
To the land o' the leal.
But sorrow's sel' wears past, John,
And joy's a-coming fast, John,
The joy that's aye to last
In the land o' the leal.

"Sae dear that joy was bought, John,
Sae free the battle fought, John,
That sinfu' man e'er brought
To the land o' the leal.
Oh, dry your glistening ee, John,
My soul langts to be free, John,
And angels beckon me
To the land o' the leal.

"Oh, haud ye leal and true, John,
Your day it's wearin' through, John,
And I'll welcome you
To the land o' the leal.
Now fare ye weel, my ain John,
The world's cares are vain, John,
We'll meet, and we'll be faim,
In the land o' the leal."

A GREAT THING AT THE WORLD'S FAIR.

REV. J. A. R. DICKSON, B.D., PH.D., GALT, ONT.

Chicago, above all cities we ever visited, likes to parade before the eyes of everybody, "the greatest thing on earth," either in stores or in merchandise, or in buildings. American extravagance of expression, so different from English sobriety and reserve, culminates there. No doubt there are great things in Chicago, and there were great things there, especially during the World's Fair. The White City with its exquisitely beautiful buildings, so charmingly planted around lovely basins of water, on which plied Venetian gondolas, electric launches, and small steamers, was a great thing in itself. In its arrangement of structures and bridges and fountains and bits of grandly powerful statuary, it was a thing of almost unspeakable beauty, and reflected great credit on the taste and skill of the architects and designers. The external exhibition was a picture that can never fade from the memory of any one who looked upon it with attention. It alone was worth while going all the way to Chicago to see. The show itself, that is, the exhibits in the various departments, were skilfully arranged, in many cases, marking the historical growth and development of the thing, and so exerting a powerful educative force. It was a grand educator! and young America must feel its influences for many years to come. It would widen the conception of the world for the opening mind; it would charge it with right and generous ideas of the capacities of all peoples who dwell in it, even of those who live in savagery, whose handicraft was so abundantly displayed; it would make the hearts of all feel, and feel deeply, the brotherhood of man, and in some measure enable them to realize that "the earth is full of the goodness of the Lord." It will be a big bit of leaven hid in the meal of millions of minds and hearts brought into contact with it. There were persons who meant something in going to see the Fair, when they paid fifty cents a piece to enter, and stayed till night-fall, moving on, unceasing and unceasing, taking in the wonder of the world. They were not dunces, and we can confidently affirm they were not duped. There was material there

for all sorts of men and all kinds of mind. The exhibition itself, filling so many magnificently capacious buildings, covering so many miles of ground, was a great thing. But for the Christian heart there was another great thing at the Fair, that just seemed to impart to it a well-rounded completeness. The White City ministered to the mind and the imagination, but Mr. D. L. Moody's meetings ministered to the heart and the conscience. Each of these did not restrict themselves to these distinct provinces of man's nature; but they efficiently did so while necessarily affecting the other provinces. The heart is reached through the intellect, and oft-time the intellect through the heart. The faculties of man's nature have doors that open in upon each other. They do not exist in isolated conditions. The man is one, and the touched heart, or the awakened mind, will make every other part aware of the change that has come. But the Fair without Mr. Moody's meetings would have been for the whole man a lop-sided affair. They implemented the earthly glories of the White City with the heavenly glories of the New Jerusalem. They cast a colour upon the whole affair that makes it shine in a delightful atmosphere and a glorious light. They make it, on the whole, vastly more memorable.

Of this great thing at the Fair let me say a few words. It was to me a great, spiritual uplift. It was refreshing and invigorating to go out of the jostling crowd of the last days of the Fair, into another crowd of devout, thoughtful people gathered in the spacious and comfortable central Music Hall, and there enjoy a rich spiritual feast. I attended many meetings in different parts of the city and found that whoever was the preacher—Moody, or McNeil, or Robertson, or Varley, or Kirk, or Hastings, or Inglis—for we had the pleasure of hearing them all, the meetings were all shaped after the same model. Every one of them laid great stress on the singing, especially at the beginning of the service. Professors Towner, Burke, Stebbins, Jacobs, and other skilled and trained voices were there to sing and lead. Fine, impressive solo singing was largely employed. A good solo, whose sentiments are evangelical and which is clearly pronounced so that every one can gather the sense, may be a sermon in itself, a sermon that will live. The sweet, wailing music arouses and calls forth the emotional nature, breaks up the fallow ground, and fits it for receiving the seed of the word. What is planted in the heart at such a time lives on, and on, to cheer and gladden and bless the soul. During the assembling of the congregations bright, cheery songs were sung by the people. By the time all were within the walls they were unified and harmonized by the songs, and prepared to take in the sermons.

A solo full of touching strains and telling sentences would ring through all hearts like an organ tone in an echoing cathedral. It would seize upon the sympathies, flood the intellect, reach the heart and uplift the whole spiritual being. Again and again this thought came to me—we do not make enough of fine music and of choice hymns in our ordinary services. We leave this side of the nature of our people largely untouched. We lose a great deal of power here.

Fine music, just as an æsthetic accompaniment, is not desirable, but fine music as a medium by which to minister precious truth to the deepest feeling in man is exceedingly valuable. And to this our Canadian Presbyterian Church has not paid sufficient attention. The planting the seed of the word in the mind and in the heart is done by choice music more thoroughly and more efficiently than by any other means. And there are hymns that in themselves are as satisfactory as any sermons, and sung well, much more effective, because they send the people home singing them and thinking of them.

Four young men sang a most impressive piece, namely "The twelfth chapter of Ecclesiastes." The music is well married to the words. A young lady sang in a memorable way, "The coming of the King," every word spoken distinctly, every note given with fine sonorous completeness, every sentiment inserted right into the thought of hearer, so that it was a very precious bit of ministry

altogether the service of song in these meetings was helpful and inspiring, and awakened a deep desire to have this part of worship made more prominent in our church gatherings.

John McNeil's work in these services was of great importance. He is a man of marked ability, shall I say a man of genius. As a preacher he excels. He is untrammelled by conventionalities. He speaks right home. He seeks to gain his end, like Paul, by any means. He has a rare insight into the meaning of the word and command of a vocabulary that enables him with great ease and accuracy to set the thought out in its proper dress, and in the right light. His emphasis too is matchless. I never listened to any one who made such a good use of that weapon. He tells you wonderful things just by his emphasis. His emphasis is exposition. He knows the nature and ways of men, and so utters few useless sentences. It is a great advantage to hear John McNeil speak, if you want to read his sermons. Some get wearied out reading his printed sermons, and give them up. They should listen to him once or twice to get the key note to all his music.

It was a great privilege and mighty inspiration to hear John McNeil. I had listened to him before in Edinburgh and in London, but in Chicago he was at his very best, genuinely happy in his work, and standing unquestionably foremost in the noble band of workers.

Of Mr. Moody little need be said. He is as vigorous and forceful in his common sense use of the Bible as ever. He was busy ploughing his old ground over again, preaching often four times a day, and that with wonderful energy. He was the head and heart of the movement. Everywhere he went a crowd preceded him. The church was packed an hour or two, if it was open, before the service began, and might in some cases have been filled over again. His influence was greater to-day than it has ever been.

Who were they who crowded the meetings? This was tested one Sabbath morning at Vaudeville Theatre near the Fair ground, when John Robertson, of Glasgow, preached, assisted by J. H. Elliot. The question was asked "how many present went to church? and how many had come up to the Fair?" In response to both questions, nearly every hand went up. The audience was composed of Christian people from all parts of the American continent and other lands. One day I had on my left a Presbyterian from Manitoba, and in front a Presbyterian from Edinburgh, Scotland. Mr. Moody's wisdom stands out clearly here. By filling the hearts of those who came up from all quarters to the Fair, with holy fire, there would be scattered over the world torches that would set ablaze villages, towns, cities, continents, to the glory of God. We doubt not that Chicago campaign for the good of souls will tell.

THE AUDIENCES OF THE EMPEROR.

As Prefect of Police, I was admitted every time I presented myself at the audience which he was wont to give after rising, and there I met those persons who enjoyed his intimacy to the greatest extent. These were the marshals, the generals commanding the Imperial Guard, men who had just returned from some important mission, or others who came to receive his final orders, previous to assuming some important command. Preceding this audience, which was known as the grand lever, there was the petit lever, to which were admitted only the servants of the bedchamber, and the household service, at the head of which was the grand marshal of the palace, Ducroc. The Abbe de Pradt, Archbishop of Mechlin, had, as chaplain, the right to attend the petit lever, and he frequently availed himself of his privilege. The gatherings at the grand lever were often most interesting. The meek words of the master were seized upon with avidity. It was seldom that he did not speak to everybody, addressing to each one some question which had reference to his functions. Generally speaking, his satisfaction was reflected in his looks and by a certain affability

of manner, rather than expressed by words. His discontent would find vent in dry, not to say harsh, remarks. When one required to tell him something necessitating an interview with him in private, it was the custom to beg the favour of him through the gentleman-in-waiting, who was on duty, and he seldom refused it. I availed myself but little of this favour, and never, I think, during the first year of my incumbency. The few words which in those days passed between Napoleon and myself were limited to questions as to certain details of my service, which questions I well knew must be answered in an exact fashion. As an instance, he was fond of asking me: "How many boats carrying wine are now on the river? How many bags of wheat are there in the grain market," etc. And I always had to give him the exact figures as mere guess work would never have been to his taste.—From the Pasquier Memoirs, Charles Scribner's Sons.

TO CROSS THE ATLANTIC IN FOUR DAYS.

What Thomas Alva Edison says may be accepted as pretty sound, and he says that it will not be many years before we can cross the Atlantic within four days. The great inventor and scientist declares that rapid transit through the water is only a question of reducing the friction between the sides of the ship and the water. What makes the resistance that the ship's screw must overcome is the fact that the ship drags a lot of water along with her. To illustrate this: Say the vessel is going twenty miles an hour; two feet from her side the water is going ten miles an hour, four feet away, five miles an hour, eight feet away two miles an hour, nine feet off one mile an hour, and so on in diminishing ratio. All this water the vessel is dragging along with her. That is what the engine has got to do—not force the ship through the water, but carry the water along. This all comes from the fact that the water sticks, as it were, to the sides of the ship. Edison believes that some means will be discovered of lessening the friction between the sides of the vessel and the ocean. The result might possibly be achieved, he thinks, by forcing some cheap oil through the pores of the sides of the ship under the water line. She would then slip across the Atlantic on a bed of oil, like greased lightning, as it were.—"The Million."

THE BREAKFAST OATMEAL.

An obstinate case of water-brash or pyrosis was traced by Sir Benjamin W. Richardson, to oatmeal taken at breakfast. Writing of it in an English medical journal, Sir Benjamin says: The story of the repetition of the attack, always at the same or about the same hour, was so peculiar and so often repeated, I could not fall at last to attribute it to something taken at breakfast; and finally I began to suspect that a dish of oatmeal porridge might be the enemy. My patient had taken this for breakfast for many years and had never thought it injurious, and when I named my suspicion, he was incredulous. However, he took the advice to leave off oatmeal "outrials," and from the day of leaving it off had no return of his symptoms. Six months later he ventured the oatmeal diet again, and in a week was as bad as ever. Once more he left it off, and once more was completely cured. This was observation on a patient; but, for experiment's sake, I tried the effect of oatmeal diet on myself, with the result of setting up in a few weeks as decided an attack of pyrosis as could be observed or felt. In my own case I found that barley water, repeated for a time, produced the same results. After making these observations, I continued to inquire, in all instances of pyrosis I have since met with, whether oatmeal formed a part of the dietary of those affected; and I have found so many corroborative experiences, I am led to think there is no more frequent cause of pyrosis than oatmeal or a similar fermentative food.

Our Young Folks.

THE LITTLE CHILD AND STAR.

Oh, mother dear, how bright that star:
It shines as if for you;
How can it glitter, off so far,
To let God's glory through?

I like those diamonds in the sky
That dazzle far and near,
Held there by Father's power on high,
And kept thus bright and clear.

Electric light shines not so bright,
Nor is it half so sweet;
How happy I will feel at night
When I'm at Jesus' feet.

SIR JAMES GRANT, M.D.

Ottawa.

TWO SIDES OF AN OPPORTUNITY.

"Yes, it is very pretty." Bertha Holmes looked with great satisfaction at the graceful draperies of a new dress she was trying on.

"I took a great deal of pains with it. I am glad you are pleased."

"O, I'm always pleased with your work, Janet." Bertha never failed in pleasant acknowledgment to those who worked for her.

After satisfying herself that all was right Janet said, with a little flush which showed that she found the pressing of her rights a difficult matter, "Would it be convenient for you to let me have the money very soon, Miss Bertha?"

"O, I suppose so, Janet. Is there any hurry?"

"I haven't been very well," was the hesitating answer, "and I have been trying to arrange to take a little holiday near the end of the month."

"I'm sure you need it," said Bertha, warmly. "Of course I will let you have the money very soon. Eight dollars? Yes, that is moderate, I'm sure. Goodbye. I'm glad you are thinking of an outing."

Bertha hurried away, fully determined to be prompt in the matter of the payment for the dress. But she was making preparations for her own outing and soon allowed the matter to escape her mind.

Ten days later Janet contrived a pretext for calling at Bertha's home.

"I was just coming this way and I thought I would just stop in with the pieces of your dress which I forgot when I brought it home."

"Yes, thank you," said Bertha. "I intended to take that money to you before this, Janet, but I forgot to speak to father. He is out of town for a day or two. Will it do the early part of next week?"

"O, yes."

"Well, I'll remember it."

"You are not looking at all well," said Bertha's mother, gazing with sympathy at the small pinched figure.

"I've been coughing a good deal lately, but the doctor thinks a little rest and change will set me up for the winter's work."

"Be sure you don't delay about paying her, Bertha," she said, after Janet had gone.

True to her promise, Bertha, early in the following week, set out with the money for Janet in her pocket. On the way she was met by a friend who asked, "Are you ready for the tennis tournament?"

"O, I had about given that up. My tennis dress looks so shabby and I am having so many other new things, I thought I'd have to get along without it."

"You can't give it up. I saw Harry Lucas yesterday, and he said they had put you on the programme."

"I really don't see how I can. My dress isn't fit to be seen in a tournament."

"Look there," pausing as the two passed a gaily decorated shop window. "There's a dress for you. Look at that blouse! Did you ever see anything more stylish than those stripes in pale blue and white? Only three dollars it's marked. And there is flannel for the skirt that exactly matches it. Just your color, Bertha."

"But I was not intending to get a new suit," said Bertha.

"But you need it, and I'm sure that's not high."

Eight dollars were in her purse. The tennis dress was most tempting, but she thought uneasily of her dressmaker's bill.

"After all," she reasoned with herself,

there can be no great hurry about paying Janet. She was not to go away until the end of the month, and that isn't here yet."

The dress was bought, and in the interest of making it, and the tournament, the days passed by without an obtrusive thought of the white face and the cough for which change was needed. The tournament took place in a neighboring town, which was something of a summer resort.

It was at family worship on the first morning after her return that the thought of Janet was forced upon her mind. Her father was an impressive reader of the Bible, and a few sentences came upon her with startling distinctness: "Thou shalt not oppress a hired servant that is poor. At his day thou shalt give him his hire, neither shall the sun go down upon it; lest he cry against thee unto the Lord, and it be sin unto thee."

Keenly it struck to heart that she had in her utter thoughtlessness and seeking after her own pleasure, kept back the "hire of the poor and needy." The Lord with stern justice had marked such things in the olden time. Why should He not now?

She procured the money and set out at once for Janet's home. Nearing the house she perceived a stir rather unusual in the cross street, the next moment becoming aware that it centred at the gate through which she had often gone to the young dressmaker. Bertha stopped suddenly and leaned against the fence with a white face and sinking heart. A funeral was taking place at the shabby genteel house.

"Who is it?" Bertha contrived to whisper to one of the bystanders, motioning toward the narrow coffin which was being brought out.

"Some young sewing girl, I believe. I don't know her name. They say she's been ailing for some time, but went down all at once near the end."

Bertha stood, scarcely conscious of what she was doing, watching the small procession which followed the coffin.

What would she not give for the opportunity which she had slighted? She had done nothing to smooth the path which had been so rough to the feet now stilled in everlasting rest. No, she had taken the part of the oppressor, and kept back the hire of the poor.

"I did not mean it, I did not." The cry arose in her heart. But what a poor plea it was! Could there be any excuse for her that she had closed her eyes to the needs of her less happy sister?

As the last of the loiterers departed she was about to follow when her attention was drawn by a slight noise at the front of the house. Somebody was opening the blinds and—Bertha gave a little cry—it was Janet's face which appeared behind them.

It was paler than before and in the moment in which Bertha took a few swift steps toward her she wisely crowded down her own excitement.

"Good morning, Janet. You—did not go away?"

"No," said Janet, "different things came in my way."

"And who?" asked Bertha, motioning toward the now dispersing funeral train.

"A poor girl who died of consumption. She had one of the upper rooms and it was hot, so toward the last we brought her down here."

"Janet," said she, "perhaps I have been one of the 'things' that came in your way. I can never tell you how sorry and ashamed I am for my carelessness. No, don't say a word; there's no excuse for me. And now when are you going away?"

"I have about given it up. The chance I had at a good cheap place is gone."

"Then I shall arrange something else for you. Yes, you must let me, or I shall think you have not forgiven me."

"I have had my lesson," said Bertha to herself as she walked home. I shall never forget it, for I know now how an opportunity looks from its lost side."—*The Congregationalist*.

An old peasant in north-west India learned by heart the first chapter of St. John's Gospel. After his harvest was over he would go out year by year into the villages around and repeat what he had learned. In eight years he had brought some 400 of his countrymen to embrace Christianity and receive baptism.

"IS THAT ALL?"

A lad of sixteen was lying upon a sick-bed. The attending physician had declared a few hours more would end his life. The painful duty of making the unwelcome announcement to the boy fell to his uncle. Approaching the bed, he said:

"My boy, the doctor tells me you have only a few hours to live."

"Is that so?" he asked.

"Yes; the doctor says so."

"Well, uncle," replied the boy, after a few moments' pause, "tell me how to be reconciled to God, and to have the assurance of His favor. Tell it to me quick. Tell it so that I can understand it."

And his uncle said: "It is this: you should be so sorry on account of your sins as to abandon them, ask God to forgive you, and accept the Lord Jesus Christ as your Saviour, who will present you to God as one of the redeemed."

And the boy asked: "Is that all?"

"Yes, my boy, that is all," replied his uncle.

"Oh! I am glad that is all. I have done that already. I did that long before I took sick, but I thought there was something else." And soon after, the lad fell asleep in peace.

BOY CHARACTER.

It is the greatest delusion in the world for a boy to get the idea that his life is of no consequence, and that the character of it will not be noticed. A manly, truthful boy will shine like a star in any community. A boy may possess as much of noble character as a man. He may so speak and so live the truth that there shall be no discount on his word. And there are such noble Christian boys; and wider and deeper than they are apt to think is their influence. They are the king boys among their fellows, having an immense influence for good, and loved and respected because of the simple fact of living the truth.

Dear boys, do be truthful. Keep your word as absolutely sacred. Keep your appointments at the house of God. Be known for your fidelity to the interests of the Church and Sunday school. Be true to every friendship. Help others to be and do good.—*Child's Paper*.

Our girls do not realize how much the happiness of home depends on them. The mother has been called the better-half of her husband, and I think girls can be called the better-half of mamma in more senses than one. Do not be too dependent on your mother for the direction of your ideas. Study them out yourself. If you have plenty of time on your hands, do not loiter around, and wander from room to room after mamma, but read awhile to grandma who is too dull-eyed to read to herself. Anticipate mamma's wishes, ease her cares. Try and rise up to some one of the requirements of home every day. Come out of yourself and try not only to be happy but make others so. There is something very beautiful about the affection of brother and sister. You can be a co-worker with mother in directing the headstrong boy into right paths; but by speaking unkindly, even if you feel vexed restrain yourself, and try to be pleasant—if you cannot; then keep still. Better say nothing than to speak cross. Respect your parents before the younger children. Make mother your confidant. It is heresy to think a mother's prayers is ever lost—a father's might be, but a mother's never. Do not forget that she prays for you.

AN OLD SETTLER'S STORY.

A PERTH COUNTY PIONEER'S EXPERIENCE.

A Sufferer for Nearly Twenty Years—Had Not Done a Month's Work in Ten Years—He Regains Health and Strength—His Neighbors Discuss the Remarkable Cure!

From the Listowel Banner.

Trowbridge is a pretty little village in the county of Perth. It is five miles from a railway, and gains in rural quietness a compensation for the loss of the bustle of larger towns. One of the best known residents of the village is Mr. Isaac Deleyea, who has lived there for upward of forty years, in fact ever since the "blazed" road through the woods led to the site of what was then laid out as the district

metropolis. As far back as the writer's memory goes, Mr. Deleyea has been sick nearly all the time, and unable to work, and when it was reported last spring that he was cured and claimed to be cured by Dr. Williams' Pink Pills, the Banner kept an eye on the case, letting it run on until a few days ago to see whether the improvement would last, and then set out to investigate for ourselves. We found Mr. Deleyea looking both well and active to say the least. In reply to our enquiries as to his health he said he felt young again, and felt that he was fully cured, and was quite willing to tell his story as he had no room to doubt the efficacy of the remedy in his case. "I have been sick," said he, "for twenty years and I have not done a month's work in ten years. I became all bloated out and my legs swollen very much. From this trouble I could get no relief. The medicines I got from the doctor helped me but did not cure me. Nothing would take the swelling away and I was beginning to feel that my condition was desperate. I could hardly be about and could do no work, not even of the lightest description. A year ago I read of the wonders done by Dr. Williams' Pink Pills and bought a couple of boxes. The first box and a half gave me the sensation of having my flesh prodded all over with pins, but I began to feel better and determined to keep on taking the pills. I have taken twenty-eight boxes in all, and although it seems a large number, I would willingly take twice that quantity rather than be in my old condition of almost helplessness and suffering. All the swelling has entirely disappeared and I feel a well man again, and better than I have been for a great many years." In reply to a question Mr. Deleyea said he was sixty-six years of age and had been ill for fully twenty years, and he added earnestly "nothing else in the world but Pink Pills cured me and I believe they will cure anyone who gives them a fair chance. Ask any of my old neighbors how sick I was, and how I have been cured. Why, I not only feel like a new man but look like one. I can do all my work that I formerly had to have hired done, and I do not feel the least fatigue. With me it is no guess work, but a case of demonstration, and everybody who knows me knows that I have been cured and by the use of Dr. Williams' Pink Pills, and I cannot speak too highly of them."

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

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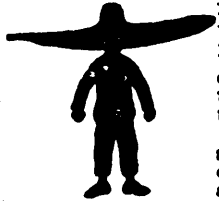
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J. F. CUNNINGHAM.

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Ministers and Churches.

Rev. Mr. Tolmie began his duties as pastor of St. Andrew's church, Windsor, Dec. 11th.

Rev. Dr. Robertson preached in Knox church, Winnipeg, on the morning of Sabbath the 19th ult.

Rev. J. C. McKee, A.M., Ph.D., preached in Courtwright and Sombra Presbyterian churches on Sabbath, 19th, declaring the pulpits vacant.

The opening services in connection with the new Presbyterian church, Wick, will be conducted by Rev. Principal Caven, on Sabbath, Dec. 17th.

Rev. Principal Caven, D.D., of Knox College, Toronto, conducted the anniversary services in the Presbyterian church, Port Perry, on the second Sabbath in December.

The congregation of St. Andrew's, Beaverton, celebrated the 40th anniversary of Rev. Dr. Watson's call to the church by a social in the basement of the church.

Rev. D. J. Macdonnell, who preached in the Stewarton Presbyterian church, Ottawa, on Sunday, at the re-opening services 26th ult., was the guest of His Excellency the Governor-General.

The Rev. J. Eadie, late of Queen Hill, has accepted the unanimous call tendered him by the congregation at Pt. Edward. The induction will take place at Point Edward on 12th Dec.

Rev. James Gourlay held a meeting in the Presbyterian church, Burgoyne, on Tuesday, Dec. 5th, at 11 a.m., and at DuBlane at 2 p.m. to moderate in a call to a minister for these churches.

Rev. Mr. Findlay, superintendent of the mission in Muskoka district, preached in the Presbyterian church, Bluevale, on Sunday evening 19th ult. Mr. Findlay reached here about 28 years ago.

Rev. W. J. Clark, of London, preached anniversary services for Rev. A. Grant, of St. Marys, the latter gentleman preaching in Victoria Hall morning and evening of Sunday the 26th ult.

On a recent Sunday Lord Aberdeen attended service in the Stewarton Presbyterian church, of which the Rev. R. E. Knowles is pastor. Principal Grant, who was the guest of the Governor General, preached.

Rev. James Ballantyne, M.A., the esteemed pastor of Knox Church, South London, is confined to his room with an ailment closely akin to la grippe. Rev. R. Aylward officiated for him on Sabbath, Dec. 3rd.

Rev. Professor Williamson, D.D., of Queen's University, filled the pulpit of St. Andrew's church, Kingston, last Sunday evening. The wonderful vigor with which he discharged his duties would have led few to suspect his advanced age.

Teeswater Presbyterians have erected a new manse for their pastor, Rev. James Malcolm. The house is a model of comfort and convenience, and reflects credit on the architectural skill of Mr. Malcolm, who prepared all the plans.

The Rev. Dr. Grant, of Orillia, has begun a series of Sunday evening discourses on the metaphors of the Bible. On Sunday evening, Dec. 3rd, he delivered the introductory sermon, from the text: "Never man spake like this man."

Rev. Dr. Campbell, pastor of the Renfrew Presbyterian church, had his salary advanced on Thanksgiving Day from \$1,200 to \$1,500. He has a free manse also. Dr. Campbell has been pastor of the church for twenty-two years. He is highly esteemed.

A Union thanksgiving service was held in George St. Methodist church, Peterboro', on the 23rd. All the Baptist, Methodist and Presbyterian clergymen were present, each taking some part in the service. The sermon was preached by the Rev. A. MacWilliams, of St. Andrew's.

The Presbytery of Montreal met in the Presbyterian College, on Thursday the 30th day of November at 10 a.m., and sustained a call to Rev. J. W. McLeod, of St. Lukes, South Finch, Presbytery of Giengarry. The call was from Russelltown and Covey Hill in the Presbytery of Montreal.

The Rev. D. Y. Ross, of Cannington, has been publishing a very interesting temperance address, which is written in a clear, forcible, and impartial manner. The Rev. Mr. Ross is a valiant worker in the cause of temperance, and this address, in view of the coming struggle, will certainly not be untimely.

The Rev. A. MacWilliams, of St. Andrew's, Peterboro', has just completed a course of four sermons on Temperance, which were listened to by specially large congregations. The local papers have reported most of those sermons in full, therefore they are reaching thousands and will influence many a vote in favor of Prohibition.

The lecture given by Principal Caven, of Knox College, Toronto, on Thanksgiving evening, under the auspices of the W. F. M. S. of the Woodville Presbyterian church, proved interesting and instructive. The attendance was large considering the attractions in neighboring towns. His subject was "Palestine, or the Holy Land."

The funeral of the late John Oliver, for many years caretaker of the church, Central Galt, took place on Monday afternoon, 20th ult., from the residence of Mr. Jas. Scott, to Mount View cemetery. Mr. Oliver enjoyed the esteem of the entire congregation. The session and managers attended the funeral in a body as a mark of respect.

Rev. Dr. Fraser, of Hamilton, delivered his lecture "From Egypt to Jerusalem, the Dead Sea and the River Jordan," in the Wentworth Presbyterian Church before a good-sized and appreciative audience on the evening of December 5th. The lecture was given under the auspices of the Young Ladies' Bible Class for the benefit of the funds of the new Sunday school building.

Rev. Mr. Drumm, of Avonton, delivered a splendid prohibition lecture one night lately in the Presbyterian church of Carlingford, which was highly appreciated, and is said to have been one of the best ever given in that place. This is the first gun fired in Fullarton, and we congratulate Mr. Drumm for leading the van in the prohibition cause. Let others be up and doing.

The anniversary services of the Allandale Presbyterian church were conducted on Sabbath, Nov. 26th, by the Rev. Dr. McKee, of Collingwood. The annual tea and entertainment were given on Monday evening following. The Sunday collections and proceeds of the tea meeting amounted to nearly \$200, which will be devoted to furnishing new seats and electric light for the church.

For the first time during a pastorate of 21 years Rev. Dr. Fletcher was unable through sickness, to be present at Communion service, Sabbath, Dec. 3rd. Rev. Mr. Shearer, of Erskine church, officiated in his place, assisted by Rev. Mr. McDougall and Rev. Dr. Scott. In the evening Rev. Dr. Burns, of the Ladies' College, delivered an able and deeply interesting discourse from the words in Isaiah xi. 9.

The pulpit of the Presbyterian church, Ailsa Craig, was occupied on Sabbath, Dec. 3rd, by Mr. Jas. Menzies, student of Knox College, representing the Students' Missionary Society. At the afternoon service he gave an interesting description of his mission work in the North West during the summer, showing the great need of the fields for spiritual quickening, and presenting the Society's claims to the support of the church.

Rev. R. P. McKay, secretary of Foreign Missions for the Presbyterian Church, received a unique publication on Wednesday. The paper, a neat six sheet affair, with lots of news and some good sketches, is the work of the Indian pupils at the Regina, N. W. T., Presbyterian Industrial School. It is named, very appropriately, too, "Progress," and reflects great credit on the pupils and teachers of this mission.

A Christian Endeavour Society in connection with the Presbyterian church, Wyoming, has been recently organized with the following officers: W. Jones, Pres.; A. G. Laing, Vice-Pres.; Miss E. Anderson, Rec. Sec.; R. Laing, Cor. Sec.; G. Anderson, Treas.; Miss M. Gibson, chairman of Lookout Committee; Miss A. Robinson, chairman of Prayer Meeting Committee. The regular meetings will be held every Friday evening at eight o'clock.

Rev. Prof. Baird, after taking part in the opening services of the new Presbyterian church at Clearwater, returned to Winnipeg. The congregation is prospering under the pastorate of the Rev. J. A. Bowman, B.A. The Rev. James Farquharson, of Pilot Mound, formerly pastor of the congregation, and the Rev. Mr. Joslyn, Methodist minister of Crystal City, also took part in the dedication ceremonies. The offerings on behalf of the building fund amounted to \$90.

The Young Ladies' Mission Band of the First Presbyterian church, Brockville, have just finished an autograph quilt from which they have raised \$38.00 to help make up their yearly amount for Foreign Mission purposes. On Tuesday evening the 14th November, they were successful in securing Dr. Marion Oliver, who addressed a large and appreciative audience on her work in India. At the close of the meeting the quilt was given to Miss Oliver to take to the hospital in India.

An interesting service was held in Chalmers church, Guelph, on Sunday, Dec. 3rd, when the following ruling elders were ordained:—Messrs. J. Grant, W. F. Mackenzie and Wm. McCrae, Guelph township; Alex. Hill and D. Young, Guelph. Rev. Mr. Glassford preached a sermon on Church Government in view of the service that was to follow. The Rev. Dr. Torrance also gave an interesting address on the duties of the eldership and the relation and duties of the people towards them.

The Ladies' Missionary and Benevolent Society of St. Andrew's Church, Colchester, N. S., held their annual meeting on Tuesday afternoon the 14th ult. The Session Room of the church was completely filled with the willing workers of the Society, and a few visitors. The services which were in every respect appropriate to the occasion were heartily enjoyed by all present. The voluntary offerings at the meeting, including a small donation of \$17.00 given for a special purpose at a reception in the Manse a month ago, amounted to \$67.00.

Mr. J. A. Paterson, president of the Toronto Presbyterian Council, read an interesting paper on "Points of Value in Doing Effective Church Work" at their meeting in Knox Church, Dec. 4th. Reports of some of the churches' elections for members to Committee of Management were received. They were: Bloor-street, J. Harvie; Erskine, W. E. Johnston; Westminster, Rev. Mr. Lindsay; Knox, George Smith; St. James-square, John Gowans; Cooke's, Mr. Young; St. Andrew's, Rev. Dr. McCurdy; St. Mark's, Mr. J. Haynes. Mr. Mortimer Clarke will read a paper at the next meeting.

The Rev. W. T. McKenzie has taken his departure on the Empress for Corea, in which field he will in future labor. His determination to carry the Gospel to the Pacific Islands is rather singular, seeing that he received no appointment by any board, and is therefore not certain of any financial remuneration. To a local clergyman he explained that after paying his fare out he would have only \$200 remaining. The reverend gentleman gave up his charge in the East, and, with no thought of self, goes forth to extend the Master's Kingdom. He is a Scotchman full of that enthusiasm and zeal in religious matters characteristic of his native land.

At St. Andrew's church, Winnipeg, lately, the Rev. Joseph Hogg delivered a most interesting lecture on "Workingmen." The attendance was good, considering the counter attractions. Mr. H. Sterling occupied the chair. The lecturer highly

commended workingmen's organizations, saying that most of the advantages now enjoyed by the working classes had been obtained from these organizations. Some matters of especially local interest were then touched upon, and the audience warmly applauded the reference made by the speaker to the reduction of the wages of the Electric Railway Co.'s employees. The lecture dealt with the relation between capital and labor, and throughout the attention of the audience was riveted on the speaker.

STEWARTON PRESBYTERIAN CHURCH, OTTAWA.

The Stewarton Presbyterians may well feel proud of their church which, as enlarged, was so appropriately opened by Rev. D. J. Macdonnell, B.A., of Toronto, on Sunday the 26th November, 1893. The church is larger, prettier, better than ever, probably the finest suburban ecclesiastical edifice in the district and stands a monument to the zeal, courage and generosity of its members. The history of Stewarton church is short but encouraging. On the 9th of November, 1890, regular Sabbath services were established in a school room capable of holding about 60 persons, and under the supervision of the interim session appointed by the Presbytery of Ottawa. Subsequently ground was purchased in Argyle Avenue and thereon was erected a neat, brick building, seated for 350 persons, and which was dedicated to the worship of Almighty God in July, 1891. On the 25th of January, 1891, the first communicants numbering 26, sat down at the Lord's table. Now the communion roll shows an active membership of 155, exclusive of those who have withdrawn through leaving Ottawa. In June, 1891, immediately after graduating, the Rev. R. E. Knowles, B.A., son of Rev. Rob. Knowles of Pembroke, an old and much respected minister, was ordained and inducted pastor. To his earnestness in the presentation of the story of redeeming love, and his ability as a preacher, is largely due the increase of the congregation. The members of session as at present constituted, in addition to the minister, are Messrs. D. B. McTavish, Q.C., W. W. Stephen and J. B. Halkett, while Messrs. James Skead and J. S. Durie are the energetic secretary and treasurer, respectively, of the Board of Managers. There are several organizations in connection with the Church, perhaps the most prominent being the Ladies' Aid Association and Young People's Society. Early in 1893, the session, knowing that the demand for pews considerably exceeded what was at its disposal asked for increased accommodation. The managers at once took the necessary action, resulting in the present church, comfortably seated to hold between 600 and 700. The formal re-opening took place on the 26th November, the session being very fortunate in obtaining the services of one so widely known for his pulpit eloquence and his enthusiasm in the work of Him whose minister he is. In the forenoon, Mr. Macdonnell, assisted in the services by the pastor and his father, preached on "Christ's gifts to the church" and from Ephesians iv. 11, 12, drew a number of inspiring and pertinent lessons. At the evening service he discoursed from Philippians iii. 19-20, showing how Christians should live in this world to fit them for their heritage as citizens of heaven. It is needless to say both sermons were worthy of the man and the occasion, and were listened to with rapt attention by the large congregations. Amongst those present, in the morning, were their Excellencies the Governor General and the Countess of Aberdeen, with members of their family and suite. The church was filled to its utmost capacity. In the evening hundreds could not gain admittance, and many had to stand during the entire service. Those who had the privilege of being present will long remember the day. Let us hope the gospel so earnestly given and so eloquently proclaimed may bring forth much fruit in the upbuilding of Christian character and to the glory of Him who is King and Head of the church.

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(Continued from page 789.)

SYNOD OF MANITOBA AND THE NORTH-WEST TERRITORIES.

AT MONDAY MORNING'S SEDERUNT.

A memorial to the General Assembly, signed by Mr. Joseph White and others, was presented and occupied the attention of the court during the greater portion of the forenoon sederunt, setting forth generally that it is desirable where possible, to have Presbyteries so formed that the best possible oversight of congregations within their boundaries may be secured with the least possible expenditure of time and money in travelling; and also to secure as full an attendance as possible of ministers and elders at every meeting. This memorial further proposed the formation of a new Presbytery composed of certain congregations now within the bounds of the presbyteries of Brandon, Rock Lake and Regina. This proposal met with the general approval of the Synod and was transmitted *simpliciter*. Another suggestion looking to a re-arrangement of the Presbyteries within the bounds of the Synod was favourably received and a committee appointed to deal with the whole subject and report to next meeting of Synod. The Synod passed the following resolution in regard to the formation of the Presbytery of Superior, now in the hands of the Assembly:

The Synod would respectfully call the attention of the Assembly to the overture now in its hands and erection of the Presbytery of Superior, and would assure the Assembly that it still desires the Assembly to lift it from the table and issue the matter in accordance with its former recommendation, and that Dr. Robertson be appointed to support the same before the Assembly.

At the afternoon sederunt on Monday, Dr. Robertson submitted the report of the Church and Manse Building Board.

Since the date of the report to the General Assembly the Board has granted aid to build twenty-four churches and six manse and additional aid to help congregations that had previously built to enable them to meet pressing obligations. The value of these new buildings is estimated at \$44,000 and loans to the amount of \$12,590 have been made and grants to the amount of \$1,500. Of these new buildings seventeen are in the Synod of Manitoba and the Northwest Territories and thirteen in the Synod of British Columbia.

But for the loan of £2,500 sterling, without interest, generously given to the Board by Mr. J. T. Morton, London, Eng., the applications for the present year by congregations could not have been met. The Board feels that Presbyteries that recommend the applications of congregations for loans should endeavor to have these loans repaid. The Board is not as familiar with the circumstances of congregations as the Presbyteries, and as the Presbyteries will be direct gainers by speedy repayment of loans the Board asks the Synod to lend its aid and instruct Presbyteries to secure more prompt payment of loans.

The Board would suggest that a collection be made annually at least in the congregations and missions that have been aided by the Board for the benefit of the Church and Manse Building Fund.

During the eleven and one-half years of its existence the Board has helped to erect 220 churches and forty-two manse, or 262 buildings in all, valued at over \$294,000, exclusive of the land on which these structures stand. A collection averaging \$10 each from these congregations would enable the Board to make grants to new missions without trenching on the capital entrusted to it.

In the matter of manse, he had no hesitation in saying that there had been through their existence a saving of rent as much as would pay 10 per cent. of the money invested. Many of the ministers in the west were compelled to live in miserable buildings and the fund had been a great boon, and those who were living in comfortable manse should remember their brethren. The efficiency of ministers had been greatly increased by the erection of manse and churches. The moral and spiritual influences of these places was most valuable, and he trusted that the matters he recommended would be attended to.

An exhaustive report in finances and statistics was presented, the leading facts of which are herewith stated:

Through the kindness of Mr. H. J. Macdonald, ex-M.P. for Winnipeg and of Mr. George Johnson, statistician at Ottawa, an advance copy of the census of two years ago had been furnished from which it appears that the population of the area embraced in the Synod is 207,853, made up as follows: North-western Ontario, 16,149; Manitoba, 152,506. The part of the N. W. T. included in the Synod, 39,197. Among these are 50,083 Presbyterians, 43,732 Episcopalians, 34,776 Methodists and 32,347 Roman Catholics. The percentage of Presbyterians in the Synod is 24, of Episcopalians 21, of Methodists 16, or of Roman Catholics 15.

In ten of the seventeen places denominated cities or towns the Presbyterian church is numerically the strongest. Presbyterians occupy a second place in seven places. The stipend from all sources was \$87,250, an increase of \$1,024 over last year, the amount paid by congregations alone being \$70,103, an increase of \$8,849 or 11 per cent., which shows encouraging progress towards self support. The total payments for all purposes amount to \$153,990, an increase of \$24,901, or more than 16 per cent.

The following resolution was unanimously adopted in regard to the Manitoba college:

The Synod has heard with much satisfaction the statement made by Principal King about the position and prospects of Manitoba college and would assure the principal and professors of the deep interest taken by the Synod in all that pertains to the efficiency and success of the institution; the Synod is gratified to learn that so generous and general a response has been made to appeals in aid of the building fund and that the ordinary expenditure has been met from revenue notwithstanding the additional expense rendered necessary by the summer session. The Synod rejoices to know that the number of students in attendance last session showed so marked an increase on that of any former session and that there is no falling off for the current session and the Synod is specially pleased to learn that a large proportion of these students have the ministry in view; the Synod is pleased to learn that their first session in theology during the summer was so successful inasmuch as it helps to solve the difficulty in connection with the winter supply of missions. The Synod, however, regrets to find that the theological department is not adequately supported, as appears from the report presented to this court by the committee in charge of this fund, and would recommend all Presbyteries to take steps to increase contributions so that the obligations assumed by the Synod in this matter might be adequately met.

The Synod would further express its high appreciation of the valuable service rendered to the college and the work of the church in the west generally, by Principal Grant, D. MacLaren, Dr. Scrimger, Prof. Thompson and Rev. Peter Wright in undertaking to deliver lectures in the college during the summer sessions of 1893, without charge to the college, and the Synod hereby instruct its clerks to write to these gentlemen and convey to them the thanks of the Synod.

The report on Sabbath Observance was submitted by the convener, Mr. John Hogg. It referred to the efforts made to pass an efficient Sabbath by-law by the Dominion Parliament. And pointed out that the present was the time to put forth the most strenuous efforts to surround the day of rest with such bulwarks as will protect it from the encroachments of unscrupulous corporations.

At Monday's evening's sederunt the report on Temperance was adopted, and the following recommendations passed:

"That the Synod learns with satisfaction that from the last report presented to the last Assembly 95 per cent. of the sessions reporting favor the early enactment of a prohibitory liquor law, that in our own Synod the demand for such a law is practically unanimous, and it would therefore record its conviction that the time has come when our rulers must be urged by the most persuasive means we can employ to introduce and enact an honest and effective prohibitory law."

"That to this end the Synod would encourage and recommend every voter within its bounds to regard the question as one of the main issues in every election contest and to give it precedence over all mere party and political questions."

"That the Synod would again strongly urge on our sessions to bring their influence to bear on school trustees, inspectors and teachers to have the law carried out regarding the teaching of scientific temperance. That the Synod reaffirms its position of unswerving hostility to the liquor traffic; that it refuses to have any complicity with it in any form; that it regards the traffic as a gross and glaring iniquity and that it will never cease to lift its testimony against it until it has been swept from the lands."

The Sunday School report was submitted by Mr. W. W. Miller. Its recommendations, of which we give two of the most important, were adopted.

That earnest efforts be made to establish and maintain a Sabbath school at every preaching station in our mission fields.

That each mission field be placed by the Presbytery under the supervision and charge of the nearest pastor who shall become responsible for the establishment of the Sabbath schools as advised. It also pointed out the importance of employing the services of some well qualified person to devote his whole time to the furtherance of this important work, and the matter was referred to Presbyteries to report at next meeting of Synod.

Some of the points of the Sunday School report were: Number of schools 172, of which 128 reported. These had 859 officers and teachers, with 8,130 scholars, including Bible class, 613 scholars being added during the year. The total amount raised by schools \$6,715, \$4,260 being expended on schools, \$454 being contributed for Home Missions and Augmentation, and the balance upon the other Schemes of the Church.

Mr. Sutherland reported for the Committee on Aged and Infirm Ministers' Fund. It recommended: "1. That all the young ministers should join the fund during their first ordained year."

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

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

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

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

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

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TORONTO.

"2. That Synod instruct Presbyteries to use all due endeavors to have all its ministerial members connected with this fund."

After transacting other routine business the Synod adjourned to meet again at Winnipeg on the second Tuesday of November next at eight o'clock in the evening.

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Yours truly,
Montreal. **GEO. C. DEZOUCHE.**

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 was cured. No pain in
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 from a ladder, he sprained
 and bruised his arm very
 badly. He used
St. Jacobs Oil
 and was cured in four
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MISCELLANEOUS.

In 1552 books on geometry and astronomy were destroyed in England as savoring of magic.

The capital letter "Q" will be found but twice in the Old Testament and three times in the new.

Until very recent times marriage among the Turcomans of Central Asia consisted of capturing a bride by main force.

So vast are the ruins of Pompeii that they cannot be excavated, at the ordinary rate of progress, before the middle of the next century.

A substitute for indiarubber is reported from England. It is composed of ten parts paraffine, one part bitumen and two parts indiarubber

It has been estimated that under favorable conditions a heavy clap of thunder can be heard a distance of 27 miles. Lightning is visible five times as far.

The wholesome effect of retribution is being lost in the delay of the trial of the assassin Prendergast. Miscreants of his kind should not be allowed time to pose as heroes.—Cincinnati Times-Star.

Not content with spookery, telepathy and magazine publishing, the ingenious and versatile Mr. Stead, of London, has been trying on a cure of his own for drunkards, and the English papers intimates that it "works" so far very well.

Electric welding, when properly conducted, is bound to be a great thing; but some of this work has been done on the rails of certain street railways in Boston so imperfectly that the pounding of the cars forces the joints open.

Keep the blood pure by taking Hood's Sarsaparilla. If you decide to buy Hood's Sarsaparilla, do not be persuaded to take any other.

Excavations in Palestine go to show that the hot-air blast furnace which has been credited to be the invention of Nelson in 1828, was used 1400 years before Christ.

BEYOND DISPUTE.

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

If a man should register all his opinions upon love, politics, religion, learning, etc., beginning from his youth, and so go on to old age, what a bundle of inconsistencies and contradictions would appear at last.—Swift.

FOR SEVERE COLDS.

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

J. PAYNTER, Huntsville, Ont.

An underground electric railway, projected in Brussels, is to have motors separate from the cars, as this plan is more convenient for repairing the electrical gear. The cars will be arranged with centre aisles, after the manner of American roads.

Handsome Features.

Sometimes unsightly blotches, pimples or sallow opaque skin, destroys the attractiveness of handsome features. In all such cases Scott's Emulsion will build up the system and impart freshness and beauty.

A capstan operated by electricity has been proposed as a substitute for the switching engine in railway yards, and is already in use on some lines. The ease with which a stout hook and rope can be shifted from one track to another by a man suggests one of the beauties of the device.

DEAFNESS CURED.

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

A balloon in which S. A. Andre, chief engineer of the Swedish Patent Office, had made an ascension at Stockholm last month, was caught in a storm and carried out over the Baltic Sea to Finland. It sailed across in twelve hours and landed on a deserted island, whence a passing fisherman rescued M. Andre.

CATARRH IN THE HEAD.

Is undoubtedly a disease of the blood, and as such only a reliable blood purifier can effect a perfect and permanent cure. Hood's Sarsaparilla is the best blood purifier, and it has cured many very severe cases of catarrh. Catarrh oftentimes leads to consumption. Take Hood's Sarsaparilla before it is too late.

Hood's Pills do not purge, pain or gripe, but act promptly, easily and efficiently. 25c.

Minard's Liniment cures Colds, etc.



A Bright Lad,

Ten years of age, but who declines to give his name to the public, makes this authorized, confidential statement to us:

"When I was one year old, my mamma died of consumption. The doctor said that I, too, would soon die, and all our neighbors thought that even if I did not die, I would never be able to walk, because I was so weak and puny. A gathering formed and broke under my arm. I hurt my finger and it gathered and threw out pieces of bone. If I hurt myself so as to break the skin, it was sure to become a running sore. I had to take lots of medicine, but nothing has done me so much good as Ayer's Sarsaparilla. It has made me well and strong."—T. D. M., Norcatur, Kans.

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

A prominent up-town manicure who has devoted many years to the study of the subject, states as the result of his observations that the finger nails of the human species, grow more rapidly in children than in adults, and that the growth is slowest with the aged.—New York Herald.

FOR BOILS AND SKIN DISEASES.

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

MRS. SARAH HAMILTON, Montreal, Que.

Exact justice is commonly more merciful in the long run than pity; for it tends to foster in men those stronger qualities which make them good citizens.—Lowell.

A new refracting telescope has just been constructed for Dr. Janssen, the eminent French astronomer at Meudon. The object glass for visual use has a diameter of 32.3 inches, and the one for photography, 24.8. Both have the same focal length, 669 inches. The lenses, made by the Henry Brothers, are mounted in a square tube; the mountings are made by Gautier.

"BOYS WHO OUGHT NOT TO GO TO COLLEGE"

Is the significant title of an article by President Stanley Hall, of Clark University, to appear in *The Youth's Companion*. It is one of a valuable series of articles by wise writers, on "Getting Ready for Life's Work."

It cannot be said that Prince Windisch-Graetz, Minister of the Emperor Francis Joseph, bears a name unknown in Europe. It is the name of the man who in 1848 retook Vienna with a cruelty which is still remembered in Austria. The present bearer of the name is a great land owner, and the representative of the Austrian aristocracy which is the most aristocratic in the world. He will certainly furnish the interesting spectacle of a man carrying out a policy which does not fall in with the ideas of a majority of mankind in the present day.—European edition of the Herald.

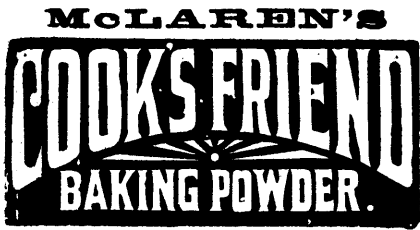
The brusque and fussy impulse of these days of false impression would rate down all as worthless because one is unworthy. As if there were no notes in sunbeams! Or comets among stars! Or cataracts in peaceful rivers! Because one remedy professes to do what it never was adapted to do, are all remedies worthless? Because one doctor lets his patient die, are all humbugs? It requires a fine eye and a finer brain to discriminate—to draw the differential line.

"They say" that Dr. Pierce's Golden Medical Discovery and Dr. Pierce's Favorite Prescription have cured thousands.

"They say" for a weak system there's nothing better than the "Discovery," and that the "Favorite Prescription" is the hope of debilitated, feeble women who need a restorative tonic and bracing nerve. And here's the proof—

Try one or both. If they don't help you, tell the World's Dispensary Medical Association, of Buffalo, N. Y., and you get your money back again.

Miscellaneous.



Equal in purity to the purest, and Best Value in the market. Thirty years experience. Now better than ever. One trial will secure your continued patronage. RETAILED EVERYWHERE.



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A FARM BARGAIN. 825 Acres for Three Thousand Dollars. 750 Acres in timber and wood. Three miles from Depot. Abundance of game. Free catalogue containing larger and smaller Farms. R. B. CHAFFIN & CO., Richmond, Va.

Campbell's Skrei Cod Liver Oil advertisement with fish illustration and text: 'FAMOUS COD LIVER OIL. IT IS INVALUABLE IN CONSUMPTION, CHRONIC COLDS, OBSTINATE COUGHS, WHOOPING COUGH, PULMONARY AND SCROFULOUS COMPLAINTS AND WASTING DISEASES GENERALLY.'

\$3 a Day Sure advertisement with man's face illustration and text: 'Send me your address and I will show you how to make \$3 a day; absolutely sure; I finish 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; I guarantee a clear profit of \$3 for every day's work; absolutely sure; don't fail to write to-day. Address A. W. KNOWLES, Windsor, Ontario.'

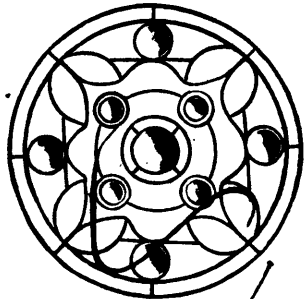
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Gillett's Pure Powdered Lye advertisement with lion illustration and text: 'PUREST, STRONGEST, BEST. Ready for use in any quantity. For making Soap, Softening Water, Disinfecting, and a hundred other uses. A can equals 20 pounds of Soda. Sold by All Grocers and Druggists. W. GILLETT, Toronto. Minard's Liniment cures Distemper.'

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. HURON.—At Clinton, on Jan. 16th, 1894, at 10.30 a.m. KINGSTON.—At Belleville, in St. Andrew's Church, on Dec. 19th, at 7.30 p.m. KAMLOOPS.—At Vernon, on Dec. 12th, at 10 a.m. LINDSAY.—At Lindsay, on December 19th, 1893, at 11 a.m. MINNECISA.—At Gladstone, on March 12th, 1894. MAITLAND.—At Wingham, on Jan. 16th, 1894, at 11.30 a.m. MONTREAL.—In Presbyterian College, at 10 a.m., on Jan'y 9th, 1894. OTTAWA.—At Ottawa, in St. Andrew's Church, on February 6th, 1894, 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. PETERBOROUGH.—At Peterborough, in St. Paul's Church, on Dec. 19th, at 9 a.m. QUEBEC.—At Quebec, in Morin College, on February 27th. REGINA.—At Indian Head, on second Wednesday of March, 1894. ROCK LAKE.—At Manitou, in St. Andrews Church. SAUGEEN.—At Clifford, on Dec. 12th, at 10 a.m. SARNIA.—In St. Andrew's Church, Sarnia on Dec. 12th, at 10 a.m. STRATFORD.—At Stratford, in Knox Church, on January 16th, at 10.30 a.m. TORONTO.—In St. Andrew's on first Tuesday of every month. VICTORIA.—At Nanaimo, in St. Andrew's Church, on Dec. 18th, at 2.30 p.m. WHITBY.—At Port Perry on third Tuesday of Jan'y, 1894.

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Miscellaneous.

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