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"I trust sufferers will not be influenced to use any other medicine while they can procure yours which does such good work. I cannot speak strongly enough in favor of Paine's Celery Compound, and you may be assured I will always recommend it. You are at liberty to publish this letter in your work."

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To keep pickled onions and cabbage from turning yellow use white wine vinegar for pickling.

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When in certain stages of illness, even pure, sweet water is unpalatable. A drink made by dissolving a teaspoonful of cranberry jelly in a glass of ice water will be found refreshing. Other fruit jellies may be used instead, but they should have a tart flavor.

Brooms are bent out of shape by being allowed to rest on the floor instead of being hung up. Dipping them once or twice a week in a kettle of boiling suds is the careful housekeeper's method of making them last twice as long as they otherwise would.

Pickled Onions.—Peel small white button onions, scald them in salted water until they are tender. Then drain and put them into wide mouthed bottles, and pour over them hot spiced vinegar.

Short Crust for Sweet Pastry.—Work very lightly a half-pound of butter into one pound of flour, breaking it quite small; add a little salt, two ounces of finely-powdered sugar, and sufficient milk to make it into perfectly smooth paste; bake it slowly and keep it pale.

Potato Stuffing.—Two cups of mashed potatoes, one teaspoon of onion juice, four tablespoons of cream, one teaspoon of black pepper, yolks of two eggs, one teaspoon of salt, one tablespoon of butter. Mix the whole together and beat well. This stuffing is nice for ducks or geese.

Chow-Chow.—Four onions, six stalks of celery, two dozen tomatoes, one head of cabbage, chopped fine. Boil in one quart vinegar and one quart water, then drain; take two quarts vinegar, two pounds sugar, one tablespoonful mustard, three tablespoonfuls mixed spices. Boil all together.

Cheese Biscuit.—Have a little puff or short paste ready, and sprinkle over it a little cayenne, and as much grated Parmesan cheese as the dough will take; double up the paste, roll it out rather thin, and cut it with a round paste-cutter, glaze with an egg, arrange on a floured tin, and bake in a sharp oven until of a light-yellow color.

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Never eat when very tired. It is better to refrain, to go hungry, in fact, than to gulp down a lot of food when your stomach is too tired to assimilate what you eat. Another equally good precaution is to rest for ten or fifteen minutes, anyhow, or longer, if possible, after eating. Instinct teaches animals to do this, and good sense ought to teach people to do the same, but it doesn't.

Damson Jelly.—Use ripe, sweet damson plums, which are to be stoned and skinned. The proportion of sugar is "pound for pound," and the mixture is to be stewed as for jam. While it is stewing, crack the stones, peel the kernels and strew them among the fruit, to which they give a pleasant flavor, suggestive of almonds. The cooking will be done in twenty minutes, when the mixture is poured into moulds, the top being covered with white paper wet with white of egg. This makes a dark, rich jelly which will keep for months.

A Plain Beef Stew.—Take four or five pounds of the round of beef and put into water enough to cover it. When the water has been skimmed add two turnips, two carrots and two onions, chopped small, half a dozen cloves and salt and pepper. Cover close and boil very gently four or five hours. A short time before dinner add a teaspoon of sweet marjoram, half a cup of tomato ketchup and a tablespoon of flour wet smooth in cold water. This is a very economical dish. The beef is very good cold and the soup is excellent.

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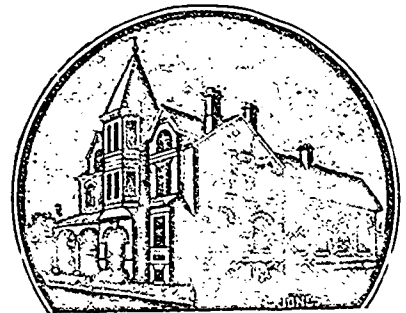


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No. 14

Notes of the Week.

In speaking of the eightieth birthday of the eminent Greek scholar and historian, Ernest Curtius, a Berlin paper reports that he has, among his memoranda, a paper in which he was censured while a schoolboy for being backward in Greek.

Sir George Trevelyan, replying to a deputation from the corporations of the cities and large towns of Scotland, urging the extension to them of power to close at ten, indicated that the only difficulty in granting their request lay in the practical block of Scottish business in the House of Commons.

Since the death of Oliver Wendell Holmes, there are only four surviving members of the class of 1892 of Harvard: Dr. Edward L. Cunningham, of Newport, R. I.; the Rev. Samuel May (the class secretary), of Leicester; Dr. Samuel F. Smith, of Newton, the author of "America," and Charles S. Storrow, of Boston.

With regard to the reports of peace, between China and Japan, there seems to be no very good foundation beyond a general desire on the part of the European powers that the contest should not continue longer. On the other hand, the arrival in China of a large amount of arms from Germany, and the putting of the fleet in good condition, indicate that there is a very general resolve to continue the fight.

A special committee of Aberdeen town council has reported in favour of applying to Parliament for powers to municipalise the retail liquor trade in the city. It is proposed that five years after the passing of the act all licences shall vest in the council, and that on a requisition of a fourth of the constituency every three years thereafter a poll shall be taken on the question of continuing the sale of drink, two-thirds having the power of veto.

The University of Chicago announces, in its department of comparative religion, special opportunities for those intending to be missionaries. For the winter quarter of the present year it offers a three month's course in Hindi, under the direction of the Rev. Fulton J. Coffin, who was engaged in practical mission work among the people of India for several years. This course is an addition to those on the religions of non-Christian people.

A British officer who has had, apparently, some experience in the East of Asia, commenting upon the Chinese and Japanese soldiers, says it "would be as reasonable to pit brave men armed with pitchforks against brave men armed with rifles as to pit, man for man, the Chinese in their present condition against the Japanese. Of all native and colonial troops, I would, next to Ghoorkas, prefer a regiment of Japanese. They are brave, temperate, patient and energetic, and at this moment the Chinese, whatever might be done with them, are 200 years behind the times."

By way of anticipation, we may notice now, as a help to prepare the way for it and keep it in mind, that the churches of the Presbyterian Alliance have agreed to observe the week, beginning on Tuesday, November 27th, and ending on Monday, December 4th, as a time in which the members of these churches should unite in special intercession for the conversion of the world. It is a great work which Christ has given His church to do, and there is no way by which she is so likely to be endowed with power to accomplish it, as by earnest, united prayer to God, in the name of Christ, to whom He has promised the heathen for an inheritance, and the uttermost ends of the earth for a possession.

Professor Swing left on his table a sermon, nearly completed. His people came together in their accustomed place, Sabbath, Oct. 21st, to hear it. It was read by Mr. Lyman J. Gage, the distinguished financier. Like all his sermons it contained passages of surpassing beauty. His pen paused in the following sentence: "We must all hope much from the gradual progress of brotherly love—" The Central Church will now go out of existence and its members fall back to their nearest affiliations. No attempt will be made to secure a successor to the departed preacher.

Before another issue of THE CANADA PRESBYTERIAN can reach our readers the meetings to be conducted by Mr. Moody will have been begun. The committees charged with the necessary preparatory arrangements are hard at work, and no doubt everything will be in such readiness when the time comes that the good work will go on without delay or hitch of any kind. Meetings for prayer are to be held in advance, and it is hoped that in answer to prayer, and by the blessing of God upon the efforts put forth, the cause of true religion in the city will receive such an impulse and extension as will long be seen and felt.

People in Ontario at least will breathe more freely now that the inhuman monster who perpetrated the Listowel butchery has been run to the ground and is safely lodged behind prison bars. The annals of murder in Canada can hardly furnish another so fiendish. If our people were given at all to lynching they would make short work with him. Whatever apology can in any circumstances be made for lynching, the punishment due to crime is never so impressive and deterrent as when it comes down upon the head of the criminal with all the calmness, firmness and solemnity of the legal forms of law and justice. The chain of evidence completed by his full confession leaves not a shadow of doubt as to the identity of the criminal and no chance of his escape from the clutches of the law.

Mr. John W. Foster, the ex-secretary of state, for the United States, who has just returned from a trip around the world, brings a strange story with him. He says that one of the Japanese delegates to the Parliament of Religions, held last year at Chicago, carried back word to his people that Christianity had been found to be a failure, that the Western nations were dissatisfied with it, and in their attempt to find something better they had called the Parliament. There they had considered Buddhism and found it superior to the faith of Jesus, and America was ready to adopt Japan's nobler religion. Mr. Foster says the Hindu and Mohammedan delegates carried away similar impressions, and are even now planning missionary movements to convert this country to their respective faiths.

The opening on Thursday evening of the Fred Victor Mission Building for the special uses for which it is intended marks another important event in the history of the philanthropic work which happily is extending in Toronto as the needs of the city grow. It has been erected by Mr. Hart A. Massey in memory of a son who was during his short life an earnest worker in the mission field. It will be operated by the Toronto City Mission Society of the Methodist church. About one-third of the building has been rented by the Central Lodging House Association. This part is supplied with bath-rooms, lavatories, reading-room, smoking-room, and all essentials for affording accommodation to 225 lodgers. There is a mission hall sufficiently large to seat about 500. There are also separate apartments, designed for such uses as a restaurant, a savings bank, an employment bureau, a "baby shelter," a boys' gymnasium with bath and dressing-room, and rooms for women's and girls' work. There are also rooms for classes,

board meetings and all work connected with the mission, even to a "drunk's room," for the unfortunate wayfarer unfit to be classed with the respectable lodgers. If by this and similar institutions, devised and wrought by the different Christian churches and philanthropic citizens of means, Toronto can prevent the poverty, vice and heathenism which have grown up in large cities in the old land and in the United States, it will be an untold blessing not only for it but for the whole country.

The daily reports from the retreat of the Russian royal family in Livadica cannot but awaken a sympathetic interest in the minds of all who read them. The Czar, the Autocrat of Russia, as helpless and feeble in the last struggle with death as the meanest of his subject; his son dying before his eyes; his wife prostrated with mental anguish; the hurrying of members of the royal family to the scene of suffering, sorrow and death; the uncertainty which hangs over the future; a royal princess renouncing her religion in form that she may share a throne, but in her heart clinging to it, and apparently ill at ease;—all make a dark background and gruesome contrast to the hurried marriage which hardly appears so much one of love as of convenience. The humblest home, where health and happiness dwell together, need not at present envy what is perhaps the mightiest royal family in Europe.

The Conference on Sabbath Observance held on Monday afternoon and evening of the 22nd inst., in Central Presbyterian Church in this city, in point of attendance was not a success. The audiences, considering the importance of the subject, that it was intimated in all the Presbyterian pulpits of the city, that it was held under the auspices of the Presbytery and by direction of the General Assembly, were painfully small. The speakers who were appointed to address the meeting did their work admirably, and all who attended were well repaid for doing so. The subject was so well presented and is so important that we hope to refer to it on an early day. In the meantime it is much to be desired that when a conference on a subject so closely affecting the cause of religion and the public well being in every way is announced, all who are really interested and can possibly do so should show their interest by their attendance.

In number forty-second of volume seventy-second in its issue of October 18th, the *New York Observer*, the first religious newspaper established in New York city, which up to that time had faithfully and lovingly clung to the old-fashioned newspaper form, made its first appearance in a new, attractive and more convenient shape, thirteen and a half inches long by nine wide. On the first page of the first number in its new form appears an interesting sketch of its origin and history. It began with the purpose "to record the triumphs of Christian philanthropy and to animate the efforts of all who are engaged in the great work of benevolence. Its change of form," it says, "will cause no change in the spirit and purpose of the paper." It adds: "Many of the prominent pastors in Presbyterian, Reformed, Protestant, Episcopal, Baptist and other pulpits in New York city and vicinity gave it their sanction and encouragement, and it claims to have to-day upon its subscription list the names of more clergymen of different denominations of Christians than any other religious paper." "It represents," it says, "as it always has done, the conservative element in all the Christian bodies; and has endeavored, in common with the American Bible Society, the Tract Society, the Evangelical Alliance and kindred organizations, to cultivate a spirit of kindness and co-operation, which tends more than formal resolutions and declarations to produce practical Christian unity." This is a worthy, even a noble aim, which we desire to make our own, and we wish for this veteran confrere a long and prosperous career in promoting it.

Our Contributors.

CONCERNING VARIOUS MODES OF HAZING

BY KNOXIAN.

Princeton has abolished hazing. Harvard is following suit. Several other colleges across the line are taking steps to put an end to the barbarous practice. The authorities of our military college in Kingston rusticated three students the other day and sent a number more to the barracks to cool off for their connection with a hazing affair about which we have all read in the daily journals. The Minister of Militia has come to the sensible conclusion that if the people of Canada provide a military training for young men, the young men should conduct themselves with a reasonable degree of civility while they are at the military school. That seems to be a common-sense kind of conclusion to come to.

To the students of the Presbyterian College of Montreal belongs the credit of having found a substitute for hazing. We often hear that the best way to abolish an evil thing is to put some good thing in its place. Perhaps Paul had that idea in his mind when he told the Romans to "overcome evil with good." Sensible people who think dancing is a sin generally try to find a substitute for it. Wise temperance reformers are trying to find some good thing to put in the place of the saloon. Nature abhors a vacuum. A good tree should be planted on every spot from which a corrupt tree has been uprooted.

The following paragraph, clipped from the *Montreal Witness*, shows more than that the students of the Presbyterian College of Montreal are apposed to the brutal practice of maltreating freshmen; it shows that they give the freshmen a hearty welcome:—

A reception dinner was given to the new students in the Presbyterian College last evening. In the speeches which followed the dinner ten languages were used. They were the following: German, English, French, Italian, Swiss, Gaelic, Erse, Welsh, Persian and Chinese. The last was spoken by the son of a missionary. Had the matter been pre-arranged, a number of the dead languages might have been added to the list. The English language, although the official language of the institution, is by no means the medium of communication among the student.

In presence of such a unique substitute for hazing criticism should be silent. Were we allowed to make a suggestion it would be in the direction of fewer languages. Ten languages, with perhaps Latin, Greek and Hebrew added, at the welcome dinner of next session are too many. It is not well to distract the attention too much at dinner. Dining is an important business of itself. A freshman generally has a good appetite. His digestive organs have not, as a rule, been ruined by late study and bad board. He should be given every opportunity to do ample justice to his first collegiate dinner. By and bye when he has so far impaired his digestive powers that he can do nothing better than nibble at his food he may be entertained with extracts from Chinese literature. We respectfully suggest to our Montreal friends that at future welcome dinners they be silent in all languages except English and Gaelic.

Presbyterians everywhere will be grateful to know that the session has opened most auspiciously in our seminary at Montreal. Twenty-one new students have been enrolled. The attendance never was better, and the best of feeling prevails among the professors and students. The blue ruin predictions that were so rife a few months ago may now take their place among the unfulfilled prophecies of evil that were made about the use of hymns, the use of organs and about union with Auld Kirk. Prophecy in these modern days is about as unsatisfactory as raising wheat at fifty cents a bushel.

Nearly allied with the brutal practice of hazing is the abominable caste distinction that exists in some colleges between senior and junior students. The only real difference between a senior and a junior often is that the senior was born a few years before the junior and entered college two or three years before him. Now a man's birth is a matter over which he has no control. Even senior students

did not fix the date at which they made this planet their debtor by appearing upon it. There is no special merit in being old either in or out of college. We all get older every day without any effort on our part.

This is the missionary age of the church. Consistency requires that those who have to contend against caste in India should not encourage caste in the halls in which Foreign Missionaries are trained.

Caste distinctions in college injure ministers in after life. We could name ministers who suffer now, and who have suffered all their lives, from the manner in which they treated junior students during college days. The junior is soon through the Hall and on a level with, or perhaps above, the senior who used to snub him. Even clerical human nature does not forget patronising insults. And there is no insult that wounds so deeply as the insult one receives when he has just gone from home for the first time.

Some freshmen may need to be taken down a little. That important duty should be left to professors. They can attend to it without the aid of their students. The Montreal plan of substituting a welcome dinner for hazing and caste is undoubtedly the right one.

THE WORK OF THE CANADIAN TEMPERANCE LEAGUE.

The Canadian Temperance League, which was organized in November, 1889, and has its headquarters in this city, is one of the strong forces giving impetus to the progress of the temperance cause in both city and country. The League is a distinctively religious and educational organization, working, it may be said, on the old lines of the temperance reform. Whilst its leaders are known individually to stand in the front rank as ultra prohibitionists, yet, so far as their membership in the league is concerned, they believe there is a large field of operation for the organization that will make it a special business to hammer steadily on the old lines of educating the people up to a full measure of the iniquity of the liquor traffic and the necessity of allowing conscience to have perfect play in settling its overthrow.

The League has for several years been doing a commendable work in the east end of the city in connection with their mission on Jarvis St. Here it can be truly said that they have entered into the high-ways and by-ways and sought out those who have become the most debased through intemperance. A meeting is held in the Jarvis St. Mission Hall every Tuesday evening, and the record of four or five years, whilst beset with difficulties and discouragements, as missionary work of this class always will be, at the same time furnishes abundance of encouragement to continue faithfully in the good work mapped out.

Believing that those engaged in any reform, or who are representatives of any creed or cause; ought to have a reason for the faith that in them, the League for two years past, in connection with their Friday night meetings in the W. C. T. U. headquarters, has been pursuing a course of study on the temperance question in its various phases. One night a month is given up to a study of the question in its scientific bearings, with experiments; the second Friday of the month the economical phases of the question are dealt with; the third Friday the religious and social bearings of the subject have consideration; and the fourth Friday the subject of Bible wines and woman in temperance is made to form the educational programme. The interest that has been manifested in this course of study for two years past is an indication that the time has gone by when temperance societies can hope to hold the better class of citizens as members by any other than intelligent and progressive methods of employing the time of the society meetings.

To the public the League is best known by its very successful meetings from November to April of each season on Sunday afternoons in the Pavilion. No labor, effort or expense is spared to present at these meetings the strongest platform talent available in this country or abroad. The mere mention of

such names as Bishop Vincent, Col. Geo. W. Bain, Rev. Wilber F. Crafts, Rev. Wm. Searls, D. D., Hon. John Sobieski, Rev. James Henderson, Rev. John Neil, Rev. Bishop Campbell, Rev. W. F. Wilson, James L. Hughes, Mrs. Mary A. Livermore, Dr. Anna Shaw and Miss Lillian Phelps is evidence of the strength that has been given to this phrase of League work. The League will open their 6th season's campaign in the Pavilion on Sunday, Nov. 4th, with Gen. Neal Dow, of Portland, Me., now in his 91st year, as the first speaker, to be followed later by the Rev. Chancellor Sims, John G. Woolley, Col. Copeland and with prominent gospel singers, such as the Rev. C. H. Mead and his Silver Lake Quartette, and the Wilson Trio, consisting of the Rev. Clark Wilson, Mrs. Wilson, who is a sister of the late lamented P. P. Bliss, author of "Hold the Fort" etc., and Miss Wilson. The wonderful educational work of these Pavilion meetings throughout city and country will be recognized by all, who can appreciate the power of the men and women who speak from the platform and whose words carry influence throughout the length and breadth of the country.

In the truest sense of the term the League is a working organization. It is pleased to have on its roll as honorary members well-known citizens like Mayor Kennedy, Mr. Geo. A. Cox, Stapleton Caldecott, Robt. Hall, James L. Hughes, Rev. James Henderson, Rev. John Neil, Rev. John Potts, Principal Sheraton, Rev. B. D. Thomas, Rev. W. H. Dewart, Rev. W. H. Withrow and others. The active work of the association is under a staff of officers, consisting of J. S. Robertson, president; Miss M. J. Sanderson, vice-president; Mrs. Blaney, recording secretary; A. E. Parker, corresponding secretary; Geo. W. Ferrier, financial secretary; James Anderson, treasurer; John Armstrong, chairman platform work; Geo. B. Sweetnam, chairman educational work; Wm. Munn, chairman missionary work; and S. W. Coombes, chairman committee on literature.

EARLY PRESBYTERIAN CHURCH HISTORY IN KINGSTON.

MR. EDITOR: You were kind enough to refer, in far too flattering terms, to a paper of mine that lately appeared in your columns on the "Early History of Presbyterianism in Kingston." It should have been stated, when it appeared, that the paper was prepared for our local Historical Society here. What I want to say just now is that, a few days ago, a response was made from a distant part of the Province to the appeal made by you for contributions to our History. You well said there is much that can be gathered up now, and if neglected for a few years, cannot be at all.

It will be remembered that, in my paper, I related some facts as to the history of a congregation in Kingston, in connection with the Presbyterian Church in the United States. It may seem strange, yet it is true, that very few of our citizens were aware that such a congregation had an existence for nearly twenty years; an organization that ceased to exist a little more than half a century ago. Nevertheless, I have, a few days since, had a communication from a man who was present when the church was opened, over 70 years ago. He sent me the Bible that was used in the pulpit, and accompanies it with a communication which reads as follows:

"This Bible was first used at the dedication, at which I was present, of the Union Presbyterian Church in Kingston, in 1822 or 1823. The Rev. Drs. Lansing and Pruyn, from the Presbytery of Auburn, in the State of New York, conducted the services on that occasion. The Rev. Horatio Foote was the first pastor of the church, and Barnabas Bidwell (father of Marshall Spring Bidwell), Dr. E. W. Armstrong, and Smith Bartlett, were elders or deacons. Mr. Foote was succeeded by Rev. Messrs. Smith, Ransom, and Baker. Barnabas Bidwell, the first superintendent of the Sabbath-school organized in connection with the church, was succeeded by his son, M. S. Bidwell, who in time was succeeded by John G. Parker. Hon.

Mr. Bidwell, John G. Parker, and Smith Bartlett all left Kingston several years previous to the breaking out of the rebellion, the first to reside in Toronto, Mr. Parker in Hamilton, and Mr. Bartlett in some part of the state of New York. After the resignation of Mr. Baker in 1839, and the removal of Dr. Armstrong to Rochester, the church was closed and the key left with me. No further religious services were held in it, except for a short time by the Canadian Methodists. Some time in 1840, I think in November, I was informed that one of the windows of the church was open, and on examination I found that the pulpit Bible, the hymn book and cushion cover had been taken away. Some days subsequently a Mr. Lyall, a former member of the church, brought me the missing articles, and stated that, when passing through what was then called the 'Priest's field,' he discovered some cloth beneath some stones placed close to the path across the field where the Catholic College was then being built. This stone he succeeded in raising sufficiently to enable him to secure the parcel beneath in which was found the missing Bible and hymn book. The former (the Bible) has been in my possession ever since; the hymn book was, I think, presented to one of the former members of the church.

"The Bible when found was wet, and the cover became warped and hard, so that at the back it soon became loose. This part I had repaired, and a few blank leaves to replace the soiled ones inside. In other respects it is in the same condition as when it came into my possession, except wear and tare by us in my family."

I need not give the name of my hitherto unknown friend, but hereby thank him publicly for his valuable communication, and say to many others to go and do likewise.

The Bible is before me as I write these words. It is in good condition still after all the trials it has undergone. It is one of Hunter and Bruce, of Edinburgh; of date 1814, and is in size 11 inches by nine.

On inquiring I found that two daughters of the Mr. Lyall mentioned above are still residents in the city. I called on one of them and had a talk with her. She remembers very well the incident of the finding of the Bible, and her mother drying the wet leaves.

For a time it seemed as if I could find here no one who knew anything of my venerable correspondent who now resides in Orillia. Several of the older people knew nothing whatever about him. Lately, on meeting the Rev. Prof. Mowat, D. D., I found that he knew him very well. He was for a length of time in the employ of John Mowat, Esq., father of Sir Oliver and the Doctor; then, early in the forties, he got a Government appointment and lived at Ottawa. Since his retirement from active work, he, for family reasons lives in Orillia where he is on confidential relation with the Rev. Dr. Gray, the senior minister of the Presbyterian Church there. His great age may be inferred from what he says in a later communication, in which he remarks that he has a vivid recollection of some things that happened in 1817.

The Catholic College referred to above is that known as Regiopolis and it is now used as a hospital.

S. HOUSTON.

THE PROPOSED BOOK OF PRAISE.

[The subjoined analysis of the Psalter, as contained in the "Proposed Book of Praise" for the use of our church, has been made by one of our most intelligent elders for his own information. As the subject is to come before the Presbyteries for still further investigation, we gladly publish it, believing that it will, in the case of very many, facilitate their examination of the Psalter, and so enable them to judge more intelligently of its merits or demerits.—ED.]

MR. EDITOR.—The new Psalter and Hymnal, which has been prepared by the Hymnal Committee, and issued under the above title to Presbyteries for their approval (or otherwise), is now before us; and it may be interesting to your readers, many of whom may have no opportunity of seeing the book itself, to learn the following particulars of its contents, which will also, in some measure, enable them to judge of its merits.

The book commences with ninety-eight selections from the metrical Psalms. These selections are taken from only eighty-five of the whole hundred and fifty; and there are, thus, sixty-five Psalms wholly omitted. Some of those selected are divided into two or more parts, while in the majority of cases, only portions of the Psalm are taken, so that the whole selection is little more than one-fourth of the complete Psalter. The following is a list showing, *first*, the Psalms which are taken entire; *second*, those of which only certain verses are selected; and, *third*, those which are left out altogether.

I. Those inserted in full: Psalms 1, 2, 4, 8, 15, 19, 20, 23, 24, 29, 46, 65, 67, 72, 84, 93, 96, 98, 100, 103, 110 (new version), 116, 117, 121 (two versions), 122, 124, 125, 126, 128, 130, 133, 138, 145 (second version), 148, 150; thirty-five in all.

II. Those of which certain portions are selected: Psalms 9: v. 7-11; 16: v. 5-11; 17: v. 5-9; 22: v. 23-27; 25: v. 4-11; 26: v. 1-8; 27: v. 1, 3-5, 7-10. 13, 14; 32: v. 1, 2, 5-7; 33: v. 1-5, 8-12; 34: v. 1-10; 36: v. 5-9; 37: v. 3-7; 40: v. 1-5; 42: v. 1-4, 7, 8, 11; 43: v. 3-5; 45 (second version): v. 1, 3-6; 48: v. 1, 2, 12-14; 51: v. 1, 3, 7-13; 57: v. 1, 2, 7-11; 61: v. 1-4; 62: v. 1, 6-8; 63: v. 1-8; 66: v. 1-4, 16-20; 68: v. 18-20; 71: v. 15-20; 73: v. 24-28; 76: v. 1-7; 78: v. 4-7; 80: v. 1, 17-19; 85: v. 6-13; 86: v. 8-12; 89: v. 1, 5-9, 13-18; 90: v. 1, 2, 14-17; 91: v. 1-6, 10-11; 92: v. 1, 4, 13-15; 95: v. 1, 6; 102: v. 10-22; 104: v. 1-5, 31-33; 105: v. 1-5; 106: v. 1-5; 107: v. 1-9; 118: v. 19-29; 119: v. 1-6, 9-16, 33-37, 57-60, 89, 94, 129, 133; 132: v. 7-9, 13-16; 136: v. 1-5, 25, 26; 137: v. 1-6; 139: v. 1-12; 143 (second version): v. 1, 2, 6-8; 146: v. 5-10; 147: v. 1-5; fifty in all.

III. Those wholly omitted: Psalms 3, 5, 6, 7, 10, 11, 12, 13, 14, 18, 21, 28, 30, 31, 35, 38, 39, 41, 44, 47, 49, 50, 52, 53, 54, 55, 56, 58, 59, 60, 64, 69, 70, 74, 75, 77, 79, 81, 82, 83, 87, 88, 94, 97, 99, 101, 108, 109, 111, 112, 113, 114, 115, 120, 123, 127, 129, 131, 134, 135, 140, 141, 142, 144, 149; sixty-five in all.

The Hymnal proper contains 615 Hymns and 15 Doxologies. Of the Hymns, 326 are from the Hymnal at present in use; 104 are from the children's Hymnal (not including those Hymns which are common to both books); 38 are from the Paraphrases (and Hymns) at the end of our Psalms books; and 147 are new, that is to say, are selected from other sources.

J. Y.

Toronto.

THE NEW ERSKINE CHURCH, MONTREAL.

In a former issue we gave some account of the services held at the opening of this new church, which, by its superior excellence in every way, adds so much to the reputation of Presbyterianism in Montreal for liberality, good taste and enterprise. Our sketch can only be brief and necessarily very imperfect, for, as one account of it says, "nothing but seeing it oneself can give an idea of how thoroughly and artistically the whole design and work of the church have been conceived and carried out." The material of construction is limestone and New Brunswick olive green sandstone. The auditorium, ninety feet square, is spacious and light, having a large and commodious gallery. A novel feature in the church is having the pulpit, organ and choir seats in one corner. From the pulpit as a centre, the seats, according to the method now generally followed, radiate upon a floor rising slightly as it recedes towards the back. The gallery is horse-shoe in shape, and is so constructed as to bring the whole congregation closely together, and do away with some of the defects which are very often found in them. The seating capacity of the church is 1,200, but, by a novel device which will be presently noticed, the Sunday school room or hall can be added to this when required, so as to furnish accommodation for 2,000. The Sunday school room is separated from the main auditorium by two large doors 32 feet wide by 18 feet high, which, by a simple contrivance are made to slide up and down. It contains thirteen class-rooms divided from the main room by partitions so

contrived that the whole can be thrown into one. These doors, instead of detracting from the look of the church, are rather an ornament being done in panels and highly polished.

The ceiling is divided into spaces which are of the most telling neutral tints. To relieve any monotony in this, it is supported by numbers of pillars of a dull gold color. The walls also are of delicate tints set off by dados and panels, in various shades of bronze and gilt. The pews are of light hard-wood, highly finished, and are wide, roomy and most comfortable, and so arranged that each seat commands an unobstructed view of the pulpit. The woodwork generally is of the same description as the pews. The organ, the choir seats and pulpit in one corner add to the general handsome appearance. The pipes are of tints which harmonize with the walls, and are finished and ornamented in bronze. It was taken from the old church and rebuilt by Messrs. S. R. Warren & Son of this city. A new and handsome oak case has been made for it, richly carved, and the pipes arranged in a large centre panel with two supporting bays. On one side of the organ is a large marble tablet with the following inscription:—"To the memory of Wm. Taylor, D.D., pastor of this congregation for 43 years. Died September 4th, 1876. Aged 73 years."

The windows of this new Erskine Church are worthy of mention. They are executed in a variety of glass known as opalescent. It has a broken surface and is in wavy and irregular convolutions which nowise diminish its purity, the roughness and imperfection of which, instead of forming a merely limpid communication between the eye and the day, take hold of the light and give the sparkle of jewels to the sunbeams. You no longer feel a necessity to look through, but are able to look at, these windows, and each of them gives a new centre of radiance and local habitation to the light. They are luminous, full of points which catch the light like the facets of a diamond giving to them a gem-like luster. The colors are in soft yellows, pinks and greens, and the design is formed by the lines of the lead following a pattern. These windows, as likewise the whole of the interior decorations, were executed by Messrs. Castle & Son, Montreal.

As regards the lighting, it is by incandescent lamps, in large numbers and evenly distributed. The fittings are of polished brass, as are also the railings, etc., of the gallery. All through the body of the church and in the gallery the floors are handsomely carpeted, giving the place a rich and furnished appearance. The decorations of the Sunday school room are slightly different, being of a plainer description. There are some very handsome pieces of open woodwork, and in several places there are tiled gas grates. This is the case also in the pastor's rooms behind the pulpit. To Mr. Alex. C. Huthison, the architect, belongs the credit of designing, and carrying to a successful completion, a structure, which, for suitability for worship, and all the various features of church life and work at the present day, is not surpassed in the Dominion, if it is even equalled. We congratulate the congregation of Erskine church upon its possession of a house for the worship and service of God which will long remain a monument to its liberality, enterprise and devotion. Its entering upon it with the debt all provided for, as we understand is the case, is worthy of its past history, and a guarantee that it will not fall from the honoured place it has held among the churches of the body for its interest in, and generous support of all, the missionary and benevolent schemes of the church.

OBITUARY.

The First Presbyterian Church, Brockville, recently suffered a severe loss in the death of one of its elders Mr. Robert Graham. He passed away to his rest and reward at the ripe age of seventy-three. Of him it may be said that "he came to his grave in a full age, like a shock of corn cometh in at its season." Mr. Graham was a native of the North of Ireland and came to this land at an early age. He was a respected and worthy citizen of Brockville for over fifty years. The esteem in which he was held by the people was manifested in the high positions he held in the community and in the church.

HOME MISSION FUND.

The following circular has been sent to all the Presbyteries with the respective amounts apportioned them for Home Mission Fund:

MY DEAR SIR: The amounts required for Home Missions for the current year is \$79,000.

After a careful estimate of the membership and ability of the several Presbyteries, the sum of \$79,000 has been apportioned to the Presbytery of.....

The expenditure this year is very largely in excess of any former period in the Home Mission work of the Church, and the amount asked from Presbyteries proportionately higher.

On account of the floods that devastated large portions of British Columbia at the beginning of the year, very many of the stations are utterly unable to meet their share of the missionaries' salaries, the families having lost their all. As for harvests, they have none. In such circumstances, the Committee have no other alternative but to make up the deficiency to the missionaries, who have suffered in common with the people, as far as the funds will permit it.

In the Northwest Territories, also, on account of unexpected failure in crops, in localities hitherto prosperous, the people are unable to meet their obligations, nor, indeed, can much be expected from them for some time to come. This, with the great expansion of the work among the foreign emigrants, as reported last year, has laid the Committee under obligations unusually heavy.

In the estimate made and published immediately after the meeting of the last General Assembly, the sum of \$73,000 was named as the amount required for Home Missions. At the recent meeting of the Executive it was found that the claims for the past six months (April to September) were \$8,000 in advance of what they were at the same date last year. It is, therefore, plain that at least \$79,000 will be required to enable the Committee to close the year free from debt.

The British Churches are coming to our help this year, and from them valuable aid is confidently expected; but, in addition to the sum coming from this source, strenuous efforts must be made by Presbyteries and congregations. The committee feel that they have reached a crisis in their work, and that unless special contributions are received from our wealthier members, in addition to the regular collections of the church, retrenchment on a large scale must be made next year, accompanied by a reduction in the salaries paid to our self-denying labourers in the mission field. So far the Home Mission Committee has never once failed to meet its obligations. Whether it will be able to maintain this honorable record next year, depends very largely upon the Presbyteries, ministers and missionaries of our church, to whom this appeal is made.

In name of the Committee,

WM. COCHRANE,

Convener Home Mission Committee.

The Presbytery of Portage la Prairie held an adjourned meeting at Portage la Prairie, on the 10th inst., Rev. Mr. Wright being Moderator. Leave was given the congregation of McGregor to moderate in a call. Rev. Mr. Carswell asked to be relieved from the congregation of McGregor, having more than completed his term there. At the urgent request of the Presbytery and congregation he consented to continue for some time longer, the Home Mission Committee being empowered to accept his resignation, should he feel disposed to leave before the next meeting of Presbytery. There was a proposal to join McDonnell to Lakeside, thus forming one self-sustaining congregation, and to unite Bagot and Burnside. After some discussion it was agreed to appoint a committee consisting of Rev. Messrs. Ross, McRae, Carswell and Mr. Heny, to collect more information regarding the district within reach of Bagot and to report to Presbytery at its next meeting. The committee appointed to strike standing committees and to nominate suitable persons for clerk and treasurer reported, nominating for clerk Rev. Farquhar McRae, and for treasurer, Mr. W. W. Miller and suitable persons for the standing committees.—FARQUHAR MCRÆ, Clerk.

ANOTHER INSTANCE OF PROMPT PAYMENT.

Under the usual contracts it has been the custom of life insurance companies to defer payment of claims under their policies for 60 or 90 days, thus withholding from the beneficiaries or heirs the immediate protection which in very many cases is so essential.

Since the introduction by the North American Life Assurance Company, of Toronto, Ontario, of the immediate payment of death claims upon satisfactory proofs being furnished, most of the regular life companies have adopted the "prompt payment" motto of the North American.

The following is but one of the many thankful acknowledgments received from the beneficiaries of deceased policy-holders:

Chatham, N.B., 8th October, 1894.

Hugh S. Wright, Esq., District Manager North American Life Assurance Co., Woodstock, N.B.:

DEAR SIR,—Allow me to express my thanks for the prompt manner in which you have completed the claim papers for policy No. 14,261, on the life of my late son, Fred. J. W. Staples, who died on the 23rd ult.

My thanks are also due to your company for sending me a check in full settlement of claim the same day the papers reached Toronto.

The North American is evidently bound to maintain its record for prompt settlement of death claims, this being the second in this town which has received similar treatment within the past two weeks.

Yours respectfully,
REBECCA J. STAPLES.

Christian Endeavor.

HOW TO KEEP THE LORD'S DAY.

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

Nov. 4.—Mark ii. 23, 28.

"The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy." This topic might be very profitably handled by enlarging upon the several points presented from the above statement from the Shorter Catechism; but we shall take, instead, as a working outline, the eight rules which Dr. Samuel Johnson laid down for his own guidance with respect to the observance of the Sabbath.

1. "To rise early and in order to it, to go to sleep early on Saturday." This is an admirable rule, and if carefully followed would be most advantageous. The Jews ceased to work early on the day before the Sabbath so that they might be the better prepared for observing the day when it came. But in many places to-day the tendency is in the opposite direction. The stores, which ordinarily close at six o'clock on the other days of the week, are kept open till nearly midnight on Saturday. At summer hotels, Saturday night is frequently fixed upon as the time for the "Hop." Saturday is often the day selected for an excursion. The result is that when Sabbath morning dawns the merchants and shoppers who were detained in the store, the guests at the summer hotel, and the excursionists who were away on a long trip are all too weary to observe the Sabbath as it ought to be observed. Now if all would resolve, with Dr. Johnson, to retire at a seasonable hour on Saturday night, they would be in a better condition to spend the Lord's day in a proper and useful manner.

2. "To use some extraordinary devotion in the morning." The pleasure and profit of the services in the sanctuary will be enhanced when this rule is properly observed. Those who rise late, dress hastily, breakfast hurriedly, rush to church, and even then find themselves too late for the opening exercises, need not wonder if they derive but little benefit from the services. The seed sown in the sanctuary does not take root in their hearts simply because the soil is not prepared for it; but if they would spend some time in "extraordinary devotion," if they would pray that the blessing of God might rest upon the services; if they would look for the help, guidance and comfort of the Holy Spirit, they would not leave the church without an abundant blessing.

3. "To examine the tenor of my life and particularly the past week; to mark the advances in religion or recessions from it." No one will deny that it is an advantage to any Christian to examine himself occasionally. Paul advised the Corinthians to do this (2 Cor., xiii. 5). If this duty is not attended to on Sabbath, it is not likely ever to receive attention.

4. "To read the Scriptures methodically, with such helps as are at hand." Dr. Johnson's mind was cast in a large mould, and for that reason ordinary books would not satisfy him. He felt that he must go to the fountain of all knowledge—the Bible.

5. "To go to church twice." This is a rule which should be observed as circumstances warrant. It was perhaps easy enough for Dr. Johnson to observe it, because, for the most part, he lived in London, and was therefore within easy reach of a church. Some may live at such a long distance from a place of worship that they cannot attend twice, but no Christian can long maintain a higher type of spiritual life unless he attend church at least once on Sabbath.

6. "To read books of divinity, either speculative or practical." It is very much better to do this than to spend the time reading newspapers or writing letters.

7. "To instruct my family." One cannot conveniently observe this rule if he invite company for Sabbath. It is to be feared that too often the instruction of the family is handed over to the teachers of the Sabbath School.

8. "To wear off by meditation any worldly soil contracted in the week." This rule is just as necessary now as ever it was. Indeed, in this busy, bustling age, it is likely that most people get considerably besmirched during the six days of the weeks, and if their moral natures are not purified on Sabbath they will soon be badly begrimed with "worldly soil."

It will be noticed that Dr. Johnson's programme did not leave him much time for rest, but then:—

"Absence of occupation is not rest;
A mind quite vacant is a mind distressed.

Pastor and People.

COMFORT ONE ANOTHER.

Comfort one another,
For the way is growing dreary,
And the feet are often weary,
And the heart is very sad
There is heavy burden-bearing,
When it seems that none are caring,
And we half forgot that ever we were glad.

Comfort one another
With the hand-clasp close and tender,
With the sweetness love can render,
And the looks of friendly eyes,
Do not wait with grace unspoken,
While life's daily bread is broken
Gentle speech is oft like manna from the skies.
Margaret F. S. 1894

THE BEAUTIFUL EARTH.

I love all things upon the earth,
That in my walks I see;
The least, that may seem nothing worth,
Are beautiful to me!
I love the flowers that sweetly grow
Upon the verdant leas,
I love the birds that warble low
Amid the lealy trees!

Yet more than earthly things, I love
My Saviour in the realms above!

I love the woods so dim and cool,
Where ferns and mosses are;
I love the lily covered pool,
And streams that rove afar;
I love the dales and sloping hills,
In early spring so fair;
I love the balmy breeze that fills
The spaces everywhere

Yet more than earthly things, I love
My Saviour in the realms above!

I love the waves that ebb and flow
Upon the sandy shore,
I love the ships that come and go
The mighty ocean o'er.
All things I love upon the earth,
That in my walks I see;
The least, that may seem nothing worth,
Are beautiful to me!

Yet more than earthly things, I love
My Saviour in the realms above.

WHICH FOR THE CANADA PRESBYTERIAN

LAXITY OF OBLIGATION.

BY C. H. WETHERBE.

The following editorial note deserves special attention.

"Unconcern about what one owes and needless delay in paying small debts indicates a laxity of moral obligation, and subject the delinquent to severe and just criticism. It is a species of dishonesty wholly inconsistent with the Christian moral code." These words hint at an evil which does unspeakable harm to the cause of Christ, for it is a fact, very unpleasant to contemplate that there are many members of churches who are practically unconcerned about their little debts, not to speak of large ones. But especially in reference to the "small debts," just because they are small, there is moral laxity, and in more instances probably, than in comparatively large debts. Yet the moral quality of the neglect or refusal to pay a small debt is just as vital, just as great, just as significant, as it is in regard to large debts. One may not feel as indignant towards the person who wrongs him out of five cents as he does towards him who cheats him out of a dollar; but the moral wrongness of the less is as great as that of the greater amount. We hear and read a good deal in these days about preaching the practicalities of the gospel, and this is well; but people should have the fineness of the moral law so presented to them that they will see that laxity in little matters is not really a little thing.

PROTESTANTISM IN THE BRITISH ISLES.

For many and obvious reasons an American Christian must feel a deep interest in the churches of the motherlands. They not only gave to our country the founders of our churches, but they have continued their contributions of members from year to year, and by the press and otherwise they still exercise an influence on religious thought in America. A few paragraphs, therefore, from one who is interested in church-life on both sides of the Atlantic are here presented.

Without assigning reasons for the arrangement, let the first place be given to the Green Isle. Episcopalians and Presbyterians—not differing much in numbers—make up the bulk of the Irish Protestants. Methodists have congregations in most of the large towns, and the smaller body of Baptists, with some congregations, are pushing missionary work, but unhappily it is among their fellow-Protestants mainly. "The Irish Church"—the usual description of the Episcopal branch—has a decided evangelical majority, and its leading officers are doing their utmost in the face of some difficulties. The Archbishop of Dublin maintains a brotherly attitude towards the outside Protestants, and favors missionary work among those who are called "Catholics" both at home and in Spain, for which course he is criticised by his brethren in England who describe themselves as the Catholics of the country. The present primate of the Irish Church is the son of an evangelical bishop who once filled the most conspicuous place as preacher in his denomination. Everyone knew of "John Gregg, of Dublin." His son appears to be on the same line. While there is, here and there, a cropping up of High Churchism, the bulk of the clergy are evangelical, and the laity in the new condition of things—introduced by disestablishment—take a deeper and more practical interest in church matters than formerly. While the pecuniary means of the congregations and of missionary organizations have been well sustained, there are reasons for grave anxiety on this matter. A portion of the "ready money" which came into the hands of the church, in consequence of disendowment, was loaned to landlords at a reasonable rate of interest. But rents are not paid as they used to be, and if the movement of which "Home Rule" was the salient point were pushed successfully the number of their supporters in three provinces would be alarmingly diminished. Unhappily this consideration does not receive the attention that ought to be given it by the sister Church of England.

The Presbyterians are mainly in Ulster, but with congregations in all the large towns through the other three provinces, and, having been accustomed to ministerial support all through, had less difficulty on the financial side than their brethren. They maintain their inherited convictions on doctrinal matters. A portion of the church, including nearly all outside Ulster, favors the modernising of some things, as, for example, the use of the hymn in public worship. The oldest congregations outside Ulster have long had hymns in use; but a so-called "conservative" section in the north opposes such innovations. Happily no bad spirit has been shown in the matter. Systematic work is maintained for the enlightenment of the Roman Catholic people, mainly by colportage; but the results do not attract attention for this, among other reasons, that the enlightened often betake themselves to other lands. It is difficult to be a professed "convert" to Protestantism in most of Ireland.

It is only a little way from Ulster to Scotland. Looking across from Larne towards Stranraer the Irish eye can see the Scottish hills. So we look into Presbyterian Scotland in the next place. There, as in some other places, some anxiety has been created by public utterances on the line of "broad" critical views, and so far, it is believed by candid onlookers, harm has been done to the evangelical cause. On the other hand, a good feeling is being developed between the Free Church and the United Presbyterian, while the convictions of the latter on "Establishment" keep up the barriers between it and the Church of Scotland. The last named, it is conceded on all hands, has developed much effort, made steady advance, and, should the endowments be withdrawn, would, like the sister churches, no doubt, hold on her way on the "voluntary" line. As is known the Free Church did not come out against the union of church and state, but against the abuse of the State's power, but now, doubtless, the majority of her members would not oppose disestablishment, but would hope for the union of the three great branches in one great Scottish Church. A lady would, pre-

sumably, feel an interest in the future of one who honorably proposed for her, even though she did not accept him. With a feeling of this sort the writer, in a hurried visit to Glasgow, worshipped in the fine Free church in which the justly-valued Wm. Arnot labored before going to Edinburgh. It was pleasant to see a good congregation, even in the vacation season, to join in hymns, sweet and familiar in America, from the Free Church Hymn Book, and to notice the devout bearing of the worshippers. There was no merit, indeed, in the close attention given to the sermon. It was thoughtful, Scriptural, earnest in delivery, and edifying in its influence. It was by a U. P. minister, the Free Church pastor of the place having exchanged with him for the previous month, so that each might have a modest vacation. A large choir on the floor in front of the pulpit, with a leader whose arms, in constant motion, "timed" the singing, was heartily supported by the congregation in the praise of God. The influence of Scotland upon Christendom—explain it as one may—has been out of all proportion to her population and extent, and one can wish for her nothing better than the perpetuation of the teaching and the principles which made her what she is.

It was intended to follow this up with some account of religious matters in England, but to do justice on this line would unduly extend the article. Reserving it therefore for a later contribution I have only to add that in things social, political and religious, the conditions of Great Britain and the United States are coming to be more and more alike—a good and sufficient reason for deepening sympathy between the earnest Christians of the two great nations.—Rev. John Hall, D. D., in *Presbyterian Banner*.

PAY YOUR DEBTS.

No man can command respect in a community if he fails to pay his debts. But a minister must command more than respect; he must have the unquestioning confidence of the people as the accredited representative of Christ and the church. No sort of failure more quickly attracts the attention than a failure to meet your promises to pay. Promptness and reliability in business matters command respect. This is the thermometer by which many people on the street will measure you and your piety. How can a man stand as a messenger of righteousness and life when the people know he either will not or cannot pay his grocer's bill? If in this very earthly matter he fails, how can he hope to be trusted and followed in heavenly matters? Therefore a church should provide liberally for the support of its pastor, so that he may command the respect and trust of business men, and the pastor should conscientiously live within his income. The church cripples itself when it pays its pastor so meagerly as to place him in financial straits, but, however inadequate his salary, he would better work with his own hands or starve than become a chronic borrower or asker of credit.—*Canadian Presbyterian*.

SIN AND SINNING.

These two are not exactly the same. To be saved from sinning is not so high (or so deep) a salvation as to be saved from sin. Sinning is acting. Sin is a state of being. The nature of this may, however, be clearly understood from the motions of that. There are three New Testament definitions of what constitutes sinning or actual sin—transgression, omission, unbelief. "Sin is the transgression of the law." "To him that knoweth to do good and doeth it not to him it is sin." "Whatsoever is not of faith is sin." These are the outcroppings or manifestations of sin in the heart. From the fruits we may know the root. They indicate (1) a disposition to transgress or overleap the divine restrictions. (2) A disinclination or an inability to fulfill the divine requirements. (3) A distrust of the divine promises—either of His power or of His fidelity.—*Christian Standard*.

An ill man in office is a public calamity.

THE SAILOR AND THE PICTURE OF CHRIST.

The following is stated by Rev. B. Fay Mills:

"Some of you have seen the great picture that was painted by Munkacsy, of the Christ. That picture was being exhibited in Canada, at Toronto, I think, and there came a wild, wicked sailor to see it. He entered the room, at the time of day when there were no others there, and, paying his money to the woman who sat inside the room, he came in and stood or a moment looking at the canvas as though he would glance at it and go away. But as he looked he could not turn. He stood there with his eyes fixed on the central figure of majesty and love. In a few minutes he took off his hat and let it fall on the floor. After a few minutes more he sat down upon a seat, and there he reached down and picked up a book that described the picture and began to read, and every few seconds his eyes would turn towards the canvas, and towards the picture of Christ.

"The lady who sat by the door, saw him lift up his hand and wipe away the tears. Still he sat, till five, ten, fifteen, sixty minutes went away; and still the man sat there, as though he could not stir. At last he rose, and, coming softly and reverently toward the door, he hesitated, to take one last look, and said to the woman who sat there: 'Madam, I am a rough, wicked sailor. I have never believed in Christ; I have never used His name except in an oath; but I have a Christian mother, and my old mother begged me to-day, before I went to sea, to go and look at the picture of the Christ. To oblige her I said I would come. I did not believe that any one believed in Christ; but as I have looked at that form and that face, I have thought that some man must have believed in Him; and it has touched me and I have come to believe in Him, too. I am going out from this time to be a believer in Jesus Christ—and a follower of Him.' O that we may be 'changed into the same image from glory to glory.'—From the new volume, "Touching Incidents."

DR. PARKER ON THE SONS OF ELI.

Joseph Parker preached a sermon recently on the text, "The sons of Eli were the sons of Belial." His main thought has a hundred illustrations every day. The higher the heights the deeper the depths. Only Eli's sons could be Belial's. No fall so great as the fall from heaven. It took a queen to make a Jezebel. It took an apostle to make a Judas. It took a grandson of Jonathan Edwards to make an Aaron Burr. It took a minister's boy to make an Ingersoll. It took Cornell sophomores to practice refined murder on their fellow students. It took heathenism to make a Darkest Africa, but it took Christendom to make a Darkest England. The brighter the lights the blacker the shadows. The loftier the peaks the lowlier the valleys. It took an angel to make a devil. "The sons of Eli were the sons of Belial."

The *Expositor* contains a suggestive article by Dr. Peter Bayne on "The Secret of Jesus." After stating his opinion that Matthew Arnold, the author of the phrase, had no adequate idea of "the stable and tremendous elements in the religion of Jesus," he says that secret lay in the fact that Christ "stands unique in world history for the extent to which He trust the spiritual forces. Spirit is His *mot d'enigme*. No one has understood what the spiritual forces are, or how they act, so well as He. . . . The secret of Jesus, then, is spiritual and Divine. His method of operation is always the same, always from within and from above. 'It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life.' Had these words been always applied, with intelligence and with candour, to the interpretation of the words of Christ, what masses of superstition, clouding the minds of nations and generations, what deluges of cant and imbecility, might have been escaped!"—*The Christian World*.

Missionary World.

LETTERS FROM HONAN.

The following extracts from a letter from Mr. Grant, dated 17th Aug., and addressed to Mr. Hamilton Cassels, will be of special interest to the public:

"The hot season has ended and the rainy season has been cooling and deluging us for the last three weeks, and I hope has now also come to an end. The Cheng river, when in its bed, flows 10 miles north of here. The Cheng and Yii rivers overflowed their banks and reached the gates of Chu Wang, on Friday Aug. 10th, the townsmen at once began embanking the town gates, I saw that the provisions made to cope with the flood at the north gate were quite inadequate, and I told those who were attending to it so. I hastened home and set the servants at work to embank our own compound. About 4 p.m., word was brought that the river had broken in at the north gate. Our landlord soon had a force of men digging and banking up our compound with earth. We all worked hard from 4 p.m. till 2 a.m., when the water reached our compound, and the wall being of mud it was soon undermined and laid low. The water rushed in and all was over. The forty men skipped out, and I and the servants rushed to the houses to raise everything perishable out of the water. We had all made safe as possible at 2.30 a.m. When we returned at 3 a.m., the water in the compound was 2½ feet deep. It reached its highest point on Sabbath and Monday, when there was about 3½ feet of water on the level—only one house in the compound was always dry.

"By constant watchfulness and hard work we have saved all our personal property from serious damage. The compound walls are all gone. Of the 17 rooms in the northern part of the compound, i. e., the part originally leased, 7 have succumbed; of the 4 rooms in the southern part leased last summer for hospital purposes, none remain intact. This is the worst flood that has been here during the last thirty years. Four men who lived near us have been drowned and numbers of women and children, including one of the eight pupils who attend our school here. The women are perfectly helpless on account of their small feet; if they once fall they are gone. The Chinese will say 'it is only a woman.' Nearly all the houses around here have fallen down, and the country for miles around is under several feet of water. The fall crops, which are just ripening, are ruined. Now that the water is falling—and soon only the mire and debris will be left—probably a very unhealthy condition will follow.

"The house of Mrs. Wu, our Bible woman, fell in upon her. She was providentially spared, though she was buried beneath the bricks and beams and tiles that we could, when we rushed to rescue her, only see a small part of the back of her head. Still she has suffered no serious injury and is about again. Mr. McGillivray had left by cart on July 30th to visit Hsin Heun, Hsin Chen, and then return by Cheng Te Fu to Chu Wang. He was overtaken by the floods when at Cheng Te Fu and was detained there. I was here alone."

These extracts give another phase of the difficulties of a missionary's life in China.

A CHINESE SERMON.

Rev. J. Sadler, of Amoy, sends the following outline translation of a sermon—text, Rom. viii. 28—by a Chinese Christian. The so-called evils of life were glanced at as seen in Paul's life, and yet he could speak in such a decided strain. Then a series of earnest points, tellingly and clearly put to enforce the truth of the text:

1. Trials bring us near God. Well illustrated by a wandering child brought home, and the experiences of the Israelites, whose sorrows waked them up and turned them Godward.

2. Trial makes us of service. Illustrated from the captivity, the refiner, the carver in wood. Moses, how drilled to be of service to myriads; and so Joseph.

3. Trial is good because it makes us humble, so that we may not be "full and increased," etc.

4. Trial makes us watchful that we are not carried away by the follies and vanities of life. Illustration from stumbling in a road, and hence being careful.

5. Trial makes us patient, so that our bad tempers are subdued, and our disposition, so unruly, is thus chastened. Illustration of unruly horse tamed.

6. Trial makes us sympathetic with our fellow-men. Illustration: A man who has had the toothache knows how to feel for others.

One brother added that trial meant enlargement of faith in God. And another said, it also means trusting Him most fully, no matter how He tries us.

Dr. A. T. Pierson believes that a great evil is the widespread apathy as to the prosecution of missions among the heathen, and that this arises chiefly from the doubt as to the actual peril of the heathen. "A thousand millions of human beings are yet unevangelized, dying at the rate of one every second. It is simply incredible that forty millions of Protestant church members can stand by and leave them thus to perish, unsaved and unwarned, if they believe in their lost condition. But if Buddhism and Brahmanism, Parseism and Confucianism, Fetichism, and even Pantheism, are to be treated as simply different forms of one great universal religion, it is no marvel that Christian disciples do not bestir themselves, though eighty thousand heathens and pagans die every day, and thirty millions every year."

A serious riot occurred at midnight, September 12th, near Bombay, India. Some Mohammedans, who were listening to the reading of the Koran in a mosque, objected to the music of a procession of Hindus. The latter, however, persisted, and the Mohammedans raised a war cry. A fight, lasting three hours, followed, during which it is estimated four thousand people, chiefly Hindus, poured to the scene in order to take part in the conflict. The mosque was sacked and an attempt made to destroy it by fire. During the fight one man was killed and many were more or less severely injured.

The following prayer was made by a native Christian in the Society Islands. It would not be a bad prayer for some civilized Christians: "O Lord, thou art the King of our spirits; thou hast issued orders to thy subjects to do a great work; thou hast commanded them to preach the Gospel to every creature. We are going on that errand now. Let thy presence go with us, to quicken us, and enable us to persevere in the great work until we die."

A missionary in India writes. "There is one thing which education does not seem to bring to India, and that is moral stamina. The ability to accept and harbor the most debasing social customs of this land is found among Hindus almost as frequently, if not as fully, under the university cap and gown as under the unkempt hair and rags of the village plowman. This is a vast and ghastly factor in the great problem of India's social and religious renovation."

The influence of the medical missionary is illustrated by one in southern China, who, when he first went there and began his work of healing, was called a "foreign devil." Now he is known as "The angelic healer from beyond the seas." Through his medical art he has won his way into the confidence and affection of the people. We need more earnest and devoted Christian physicians in all our mission fields.

One of the most noble and bold departures in mission work was the establishment of the China Inland Mission. These workers in the inland parts of China now number 350, and eleven of the seventeen provinces of China that have no mission stations are occupied by them.

Dr. Pentecost says that he knows of a common drunken sweeper in India who died some years ago, leaving his twelve-year-old daughter to the missionaries. She was educated, taking the degree of M.A., and is now the principal of an educational institution in India.

The Presbyterian Church in Manchuria (Scottish and Irish) has gathered in twenty years upwards of 2,000 converts.

"To know the facts of modern missions is the necessary condition of intelligent interest."

PULPIT, PRESS AND PLATFORM.

Ram's Horn: Seek wealth, and you will find anxiety and care. Seek God, and you will find love, joy and peace.

Lutheran Observer. If a young man ever needs to realize the presence of God, it is when, like Jacob, he leaves the home of his father and turns his face towards the city of strangers.

The Interior: A woman cannot be hired to keep a tidy and inviting house. Only a wife will do that, and she will not do it for money but for love. And she has got to do it herself. She can not get it out of servants. You can see that she has put love into the drape of a curtain or the location of a chair.

Philadelphia Presbyterian: God often cuts to the very quick. He touches the most sensitive part. We wince under the penetrating knife. Yet where God hurts most, he has a beneficent intent. He lets out the bad blood that there may be a richer, sweeter, purer, and riper growth in gracious character and Christian living.

United Presbyterian. If the friends of the Sabbath had done more aggressive work in the interest of Sabbath observance in the past, they would not have been under the necessity of doing so much defensive fighting for the maintenance of our Sabbath now. We will be wise if we remember for the future that there are advantages in aggressive warfare.

Presbyterian Witness: It is a very great blessing to a Church when she can with full confidence call her own sons to her pulpits and her Professorial Chairs. We are under the greatest possible obligations to other Churches for their gifts to us in the past. We may gladly draw upon their abundance again from time to time; but our principal source of supply is, and ought ever to be, from amongst ourselves.

Drummond: All around us Christians are wearing themselves out in trying to be better. The amount of spiritual longing in the world—in the hearts of unnumbered thousands of men and women in whom we should never suspect it; among the wise and thoughtful; among the young and gay, who seldom assuage and never betray their thirst—this is one of the most wonderful and touching facts of life.

Wm. M. Taylor, D.D. We have only once to live, therefore let us live to some purpose. The day that dawned this morning will never dawn again. The opportunities which it brought with it will never come again, and if we fail to fill it with the service it requires of us, there will be no possibility of returning into it to repair the mischief. The wheels of Time's chariot have ratchets to them, and they move only forward.

Farrar: He who never connects God with his daily life knows nothing of the spiritual meanings and uses of life—nothing of the calm, strong patience with which ill may be endured; of the gentle, tender comfort which the Father's love can minister; of the blessed rest to be realized in His forgiving love, His tender Fatherhood; of the deep, peaceful sense of the Infinite One ever near, a refuge and a strength.

Cromer: Sometimes there is wisdom in the husband waiting for his wife before he unites with the church. She may be "almost persuaded." The wife may often be justified in waiting for her husband. He may soon "make up his mind." But in an experience of twelve years in the ministry we have not known a single instance where waiting in either case was rewarded as desired. On the other hand we have known where the husband has followed his wife when she has gone first, and the wife has followed the husband when he has gone first. Example is far more effective in such cases than precept or persuasion.

Teacher and Scholar.

Nov. 11th } THE TWELVE CHOSEN. { Mark iii
1894. } 6-19.

GOLDEN TEXT.—John xv. 16.

Place in Christ's Ministry.—The middle of the second year; that of development; Jesus between 31 and 32 years of age. The choice of the twelve marks the beginning of a new and important epoch.

Time.—Soon after last lesson; Midsummer of A.D. 28.

I Different Effects of Christ's Works and Teaching. V. 6-8.—1. In increasing hatred and opposition, v. 6. From the first the Pharisees, as a body, opposed Him, and their hatred against Him deepened with time. He had cleansed the temple of practices which they allowed. He had, also, as they considered, broken the Sabbath. He had beaten and exposed them in argument. Crowds forsaking them, were following Him. After exposing their false teaching about keeping the Sabbath, and healing the withered hand, "The Pharisees went forth and straightway took counsel with the Herodians, against Him, how they might destroy Him." They could not answer his arguments, they could not stop Him working, so they would try to put Him out of their way by killing Him, so great was their hatred of Him. The Herodians were a political party and were at enmity with the Pharisees, but they were willing to combine against Jesus. People opposed to each other often combine to crush a good man or a good cause.

But Jesus withdrew Himself, etc., v. 7. To retire from a contest is sometimes the highest wisdom. Jesus had other and more important work just now than contending with the Pharisees, so He withdrew.

2. Increasing popularity, v. 7, 8. A great multitude from Galilee followed Him, and from Judea, etc. So great was the fame of Jesus' works and teaching, that they attracted crowds from all parts of Palestine, and beyond it. Often the common people are more fair and honest judges than the learned. His works were full of blessing; His teaching was fresh, instructive and quickening. The popularity which is not sought for, but comes from earnest, helpful words, and noble, unselfish deeds, is desirable and right.

II. Increasing Activity and work of Jesus V. 9-12.—He spoke to His disciples that a small ship (boat) should wait on Him, because of the multitude, etc. Many would be glad to put one at His service. It is an honor and privilege to help Christ's servants in their work in any way. The ability and excellence of Christ's work, was evident to all. He had healed many, as many as had plagues pressed upon Him, that they might touch Him. Unclean spirits, whenever they saw Him, fell down before Him and acknowledged Him to be the Son of God. What power, what benignity, what grace and kindness! "The blessed effects of Christ's mission proved it to be divine. The convincing evidence of Christianity being divine, is still its beneficent effects. It makes everybody better who accepts it. The drunkard becomes sober, the selfish generous, the vile pure; schools, colleges, education, hospitals, missions, all forms of benevolence, spring up wherever Christ is believed."

III. A New Starting-Point in Christ's Mission and Work—Choosing Twelve Apostles.—An important crisis was now reached in Christ's mission. Before such seasons, he spent much time in solemn prayer, alone with His Father; at His baptism, before the transfiguration; before the institution of the Supper; in Gethsamane, and so now. Luke vi. 12, "He went out into the mountain to pray, and He continued all night in prayer to God." "The Horns of Hattin" is supposed to be the mountain meant, the only conspicuous hill on the western side of the lake. V. 14, "And He ordained (appointed) twelve, first, that they should be with Him as disciples scholars to learn the doctrines of His new spiritual kingdom; as friends, by companionship, and intimate communion with Him to catch His spirit; to sympathize with and share his trials; to see his works and be witnesses for Him. The more that, in a right spirit, we are with Jesus, the more do we become like Him, love Him, and fitted to serve Him. So it was with the twelve; afterwards it was said, "Men took knowledge of them that they had been with Jesus."

Second, that He might send them forth to preach. Some people think and talk sighingly of preaching. A minister has many and strong temptations to neglect it for other kinds of work, but this was one of the things Jesus chose the twelve specially to do, to preach; it must, therefore, be of the first importance. Nothing else can take its place. To slight or neglect it is to slight the wisdom and command of Christ.

Third, to have power to heal sicknesses and cast out devils. They were to do and continue Christ's miracles of healing and beneficence. This was to be one of the secrets of the power and attraction of the gospel and of Christ's kingdom. Medical missions, and institutions for the relief of the afflicted, found only in Christian countries or originated by Christian people, do this now, heal sicknesses.

The number was to correspond to that of the twelve tribes, and they were called apostles (sent persons, messengers) like our missionaries. They were plain men, uneducated in the schools of that day, but trained by hearing Christ's teaching, by witnessing His works; by imbibing His spirit; by working under His supervision; by special instruction in prayer, in humility, in the great truths of the Kingdom; by the gift of the Holy Spirit.

Lesson 1.—The greatest enemies to each other often combine to oppose Christ and Christianity.

2. Blessings and help of every kind for the needy and suffering always accompany the religion of Christ.

3. Christ is our great example and pattern in prayer.

4. Christ can make the most unlikely instruments the most powerful for good.

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O. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, OCTOBER 31ST, 1894.

THE new leader in the Ontario Legislature has large shoes to fill. His predecessors were Chief Justice Cameron and Chief Justice Meredith

WE notice with sincere sorrow the death of the Rev. J. Allister Murray, of St. Andrew's Church London on the 21st inst. A fuller account will appear in our next issue.

THERE was economy before the Patrons. The other day we heard of a congregation that, forty or fifty years ago, used to pay their church officer \$12 a year, and he had to provide the firewood.

THE *British Weekly* says: "Only Mr. Gladstone can explain Mr. Gladstone." Well, is it not a good thing to be able to explain one's self? There are hundreds of men, even in England, who cannot do that.

THE number of murders, suicides and other crimes committed in Ontario, the reports of which loaded the daily papers last week, might make some Ontario people think a little more about their own Province and gush a good deal less about the benighted French of Quebec. We can't do the French much good until our example improves.

THAT graveyard scene in Listowel, coming, as it did, immediately after the most horrible crime ever committed in Canada, was a most disgraceful affair. Surely the community was sufficiently shocked by the murder and mutilation of the unfortunate girl, without having a quarrel that nearly ended in a fight over her grave.

REV. LOUIS H. JORDAN B.D., pastor of St. James Square Church, will contribute to our next number an article on the late James Anthony Froude. While at Oxford Mr. Jordan had many opportunities of meeting the deceased distinguished Professor, with whose methods and opinions therefore he had ample means of becoming well acquainted.

IT goes unsaid that the recent detailed reports of horrible crimes committed in various parts of the country must do an immense amount of harm. It is utterly impossible to keep the mind in contact with so much evil without receiving injury. Still the evil may be over-ruled for good. Who can read the reports that come from Stratford, Brantford and Listowel without feeling that the way of transgressors is hard. What Christian in the presence of these fearful outbreaks of iniquity can refrain from thanking God for restraining grace.

THE long evenings are here again, and one of the questions everybody should ask himself is: "What am I going to read this winter?" It is quite possible for almost anybody to do a large amount of most instructive reading before next April and never open a book until after seven o'clock in the evening. If part of the time spent on middling singers and middling speakers were spent on good books both church and state would gain immensely.

A COMMITTEE of the Methodist Conference has unearthed the fact that marriage may not be solemnized in Manitoba by a man who is not a minister in good standing. That may be true; and it is also true that the marriage ceremony cannot be legally performed in Manitoba by a minister in good standing if he resides outside of the Province. The good people of the Prairie Province believe in Free Trade in bindery twine and agricultural implements; but when it comes to marriage they protect the home industry.

THE Knox Jubilee might start some very useful questions. Has the quality of preaching improved during these fifty years? If so, has it improved as much as the advantages of students have increased? We hear much about the benefits of full university courses, about degrees and scholarships and bursaries, and several other things the men of forty or fifty years ago were not favored with. A much more important question than any that can be asked about methods of training is: Does the average man of to-day preach better than the average man of fifty years ago? He should preach very much better. Does he?

THERE is something very suggestive in the act of the crowd that went to the railway station at Listowel possibly to lynch a man and wound up the interview by giving him a silver collection. Whether the man was the monster who committed the horrible deed was not then known, but the incident shows the old tendency of crowds to go to extremes. If guilty the man should not have been lynched, and if innocent there was no special reason for taking up a collection on his behalf. We hope there was not much grounds for the reports about lynching. That Southern way of treating accused men must be kept down in this country if it takes every volunteer in the Dominion to do it. The law is quite sufficient in this Province to punish any kind of a criminal.

IT is more than time that all sensible people had stopped giving and taking the presence of a crowd as sufficient evidence of the genuineness of a revival of religion. There was a tremendous crowd in the Brampton goal when McWherrel was being tried, and there would have been a bigger one if he had been hanged in public. The Brantford Court House was packed outside and in last week, when that unfortunate woman was being tried for her life. People never struggled to get into a Woodstock church as they struggled to get into the court room to hear Birchall's trial. The crowds that flocked to the scene of the late murder in Parkdale and the horrible butchery in Listowel were immense. The more horrible the deed, the larger the crowd and the greater the excitement. And yet you hear men every day—yes, even ministers, who profess to believe that the Holy Spirit is needed for spiritual work—speak as if a crowd is undoubted evidence of a great revival.

OUR HONAN MISSIONARIES.

THE intelligence that has reached us by cable from Honan has saddened many a heart throughout the church. It is hardly possible to realize that these two bright young women, Miss Lucinda Graham and Mrs. C. A. Malcolm, have ceased from their labours, and that no more can we hope to see them in this life, yet it is too true. They left Canada together in the fall of 1892, and entered upon their work with enthusiasm, Miss Graham, on account of her medical knowledge having been able at once to render service to the mission, even before she knew anything of the language. Mrs. Malcolm had a few months ago an attack of small pox which was for a time considered very serious, but from which she recovered and seemed to have been greatly benefited by a trip to Japan. Miss Graham always reported herself as in perfect health, and it was naturally expected that she would be able to

stand the climatic change better than the average missionary. But none can predict the future. Every missionary in China is living in unsanitary conditions, always exposed to the most malignant types of disease—to such as typhoid, typhus, small pox and cholera, and the strongest are liable to be stricken down as well as the less robust. We have not yet learned more than the terrible fact that Miss Graham died of cholera on the 13th of October, and Mrs. Malcolm on the 21st. The fact that ten days elapsed between Miss Graham's death and the cable message seems to imply that she was on the way inland, but further information has not yet arrived.

It is universally admitted that we have an unusually heroic band of missionaries in Honan, and the church has never fully realized the bitterness of the hostility in the midst of which they have lived from the very beginning of the mission. It has not been one sharp encounter, or even a succession of encounters, but almost a continuous state of siege for year after year. Is it any wonder that the unspeakable immorality, the odious surroundings, and the consequent mental depression, should tell on the health and even cause physical collapse? The pioneers in such a mission as Honan expend, we doubt not, more nervous force in a year than their successors, after the mission is established, will require to do in five. It is no wonder that so many of them have been compelled to withdraw for a time—all honor to them for the noble stand they have made—heroes that they are. As to the church's duty there is but one answer, "fill up the ranks." When Melville Cox was dying, almost as soon as he landed on Africa's shores, his last message was, "Though a thousand fall, let not Africa be given up." That is the Gethsemane cry of the Master Himself. The world must be redeemed, and, if need be, if it be Thy will, I shall drink the cup to the dregs, and He did. Shall we who have imbibed any of His spirit hesitate for a moment, because some have fallen? It cannot be, even as in all the past, every such example of blessed sacrifice will call forth many others who are ready to follow their example. But, whilst others will go, are we not right in the conviction that they who remain at home are not true to their missionaries? Alas, how few bear them upon their hearts to the Throne, and plead for them as for their own best beloved! That is the weak point to-day—the organization is perfect, the labourers are many, but the divine fire is not felt, and the fault is not His who promised. Would that the church could now, in the presence of this solemn message, unite with me, heart and mind, in intercession for a mighty outpouring of the Holy Ghost upon all the mission fields now occupied for Christ! We join, with the whole community in our expressions of sympathy for the sorrowing friends. Their tears may well be mingled with feelings of gladness, for their beloved children have won for themselves by His grace the martyr's crown.

THE FRENCH CANADIAN PROBLEM OF MONTREAL.

REV. CALVIN E. AMARON, who is now editor of *L'Aurore*, the interdenominational organ of French Protestantism in Canada, has delivered a number of lectures in several of our leading churches in Montreal, Ottawa, Toronto, Quebec and elsewhere on the French Canadian Problem. The question is a difficult one to handle. The speaker, while holding very strong convictions on the baneful influence of Romanism in Quebec and the whole Dominion, speaks with a calmness and moderation which give his words great force. His presentation is wise, kindly, Christian, free from passionate appeals and fitted only to arouse the conscience. In an address at the Provincial Convention of Christian Endeavorers at Richmond, Que., Mr. Amaron said that in his judgment the work of French Evangelization was the most important missionary work of the Canadian church, and that on its wise and successful prosecution hung the destinies of this country. Referring to the condition of things in Montreal just now, he said municipal reforms were impossible so long as the moral and religious life of the population that elects dishonest civic officers remains what it is. A mighty upas tree overshadows the province, and it is necessary to go to the root with the gospel axe if the tree is to be destroyed. Mr. Amaron has arranged to give lectures on these important topics under the auspices of Christian Endeavor societies the proceeds of which will go toward the missionary fund of *L'Aurore* to have thousands of copies distributed among the French.

SABBATH SCHOOL WORK.

WE publish in another column the report of the proceedings of the General Assembly's Sunday School Committee at its meeting held in this city last month. It cannot but be gratifying to all interested in the Sunday School work of our church, and all ought to be interested in it, to watch the steady progress which this department of the church's activities has been making of late years. It is not too much to say that this is largely due to the perseverance, capability in every way for the work and enthusiasm in it of the Convener of the Committee, the Rev. T. F. Fotheringham, of St. John, N. B. The report is altogether of a hopeful and encouraging character because of the spirit of earnest progressiveness which it breathes. The work laid out by the committee is wisely considered and arranged for. Cheaply as the Shorter Catechism can be got, it will be an advantage to print in the *Home Study Leaflet* the answer with the question for the day. The name, a very happy one, "Home Study Series," has been fixed upon for the Sunday School publications of the Committee, rather of the General Assembly. When the series is complete it will number five distinct publications which cover well the whole ground. When we add to this the excellence of our Sunday School lesson helps so far, to which the testimony of most competent men has been given, we may, when the whole series is complete, hope to have as satisfactory a system of helps for the Sunday Schools of our church as can be found. The proposal to supply these helps at reduced rates, or even gratis—we prefer the former—to schools in mission districts is a wise one and will undoubtedly be taken advantage of. It ought to be a great help in beginning and keeping up schools in such districts to be able at once, and at the lowest cost, to get all the necessary aids from our own church. The assistance proposed to be given also to French Sunday Schools in connection with our church is an important and wise forward step, and there should be little difficulty in bringing it at once within the reach of these schools. Next January and April are the months set in which to inaugurate proposed advance movements, and we earnestly hope that the suggestions, rather than the appeal of the committee as to funds to enable it to carry out its plans will meet with a hearty response.

KNOX COLLEGE JUBILEE FUND.

WHILE considering the very short time at the disposal of the committee to make arrangements about the collections for the Jubilee Fund, the result has been fairly good so far, but, on account of the numbers who have not yet reported, and who are desirous of doing something towards the removal of the debt, the Board has decided to keep the matter open for a little longer, in order to afford opportunity to all who may not yet have contributed. It will therefore be in order to remit any moneys for that purpose to Rev. Wm. Burns, Secretary-Treasurer, Jubilee Fund, Room 64, Confederation Life Building, Toronto.

HYMNAL.

THESE facts may be interesting to readers, and indicate the care with which the hymns that appear in our proposed new Book of Praise have been selected. In the Christian Endeavor Hymnal are 257 hymns, of these our new book contains 64, with 560 additional hymns, and 98 selections from the Psalms. "Anglican Hymnology" (King) speaks of 25 hymns found in at least 15 books of the 52 English Church Hymn Books compared, and our new book contains 200 of these; and, in this proportion, 91 out of 105 in first rank as found in at least 30 books, 63 out of 110 in second rank as found in at least 20 books, 46 out of 110 in third rank as found in at least 15 books. These facts speak for themselves.—*Presbyterian Witness*.

IN MEMORIAM.

A SERVICE in memory of the late Miss Lucinda Graham, M.D., medical missionary in our Honan (China) Mission, and the sad tidings of whose death has just reached this country, was held in Westminster Church, Rev. Mr. Neil's, on Sabbath evening. Miss Graham, before going to China, had been connected with this congregation. The large church was filled with an interested and sympathetic

audience, called out by the affecting circumstances. The hymns sung, some of which were known to be favorites with the departed, prayers offered and Scriptures read, were all suited to the sad occasion.

In addition to the pastor, Mr. Hamilton Cassels and Rev. Dr. Caven gave brief addresses in which touching reference was made to the deceased. Those of Mr. Neil and Dr. Caven were in the strain of appeal to fill up the blanks made recent by deaths in this field. We greatly underestimate the missionary spirit now prevailing in our church, if there do not at once come forward more than sufficient to fill up the ranks, saying, "Here are we Lord, send us."

THE HOME MISSION FUND.

WE can only in the briefest way for the present call the attention of our reader to the circular of the Rev. Dr. Cochrane, which appears in another column, on the requirements of the Home Mission Fund for the current year. He tells the church that "the expenditure this year is very largely in excess of any former period in the Home Mission work of the church, and the amount asked from Presbyteries is proportionately higher." This happens partly because, and at a time when, many Presbyteries in British Columbia and in the Northwest Territories are less able, because of unforeseen and unavoidable misfortunes, to do as much as they have been accustomed to do. It is plain, therefore, that the additional burden must fall upon the remaining Presbyteries. To meet it will call for systematic persevering effort, some self-sacrifice, and earnest interest on their part. The liberality which has been shown by the now disabled Western Presbyteries and their misfortunes, added to claims which Christ Himself has upon all His follower, together make an appeal which we hope our church will so feel and respond to that the whole amount needed will be raised and our mission work and our missionaries suffer no loss. If the amount required is larger than usual, the largest ever asked, there is the greater opportunity for the church over all its Presbyteries, in every congregation, in every family to manifest its consecration and devotion to the cause of Christ. Freely we have received, freely let us give.

MEETING OF THE GENERAL ASSEMBLY'S SABBATH SCHOOL COMMITTEE.

THE General Assembly's Sabbath School Committee met in the Board Room of the Y.M.C.A., Toronto, on Sept. 12th. The Rev. T. F. Fotheringham, St. John, N.B., in the chair. There was a good attendance of members.

The convener laid on the table a detailed statement of present and prospective liabilities and income which shewed a good prospect of making the income for the year meet the expenditure if members of the committee and its friends use reasonable diligence.

The Leaflets published by the committee were then considered, and it was resolved:

1. To print the answer to the question in the Shorter Catechism in full on the *Home Study Leaflet*.
2. To publish a scholars' *Quarterly*, corresponding to the *Leaflet*, beginning with next January.
3. That the *Teachers' Preparation Leaflet* be published in the form of a monthly magazine, and enlarged, beginning with January next.
4. That the S. S. helps published by the committee be called "The Home Study Series," and that the titles of each be as follows: *H. S. Teachers' Monthly*; *H. S. Quarterly*; and *H. S. Leaflet*, and that a *H. S. Primary Leaflet* and a *H. S. Primary Quarterly* be added as soon as funds will permit.

After an earnest discussion, in which the greatest unanimity of wishes and opinions was shewn, it was resolved "that whereas an urgent necessity exists for the supply of lesson helps *gratis*, or at reduced rates, to S. S. in mission districts, and whereas the committee finds itself unable, in the present state of its finances, to undertake to meet this want, they would earnestly appeal to the S. S. of the church for such increased support as will put them in a position, after payment of general expenses, to enter upon this important branch of work!"

This decision means an important new departure. As soon as the contributions received enable the committee to meet its current expenses and shew a clear balance to the Assembly, they pledge themselves to issue to our missionaries and catechists a supply of the *Leaflets* published by them, and, perhaps, the *Children's Record* as well, to every new school organized by them, so that it may start as a

Presbyterian Sunday school with all the literature necessary to its thorough equipment. This will be done to the extent of the funds that may then be given to them for this purpose. If Sunday schools and congregations respond liberally this winter the committee may be able to do something in this line next April. The horizon of the committee is widening every year, but nothing that it has yet proposed will commend itself so thoroughly to the sympathy of the church at large as this will. The condition of our finances next April will determine whether we can go forward or not.

Conveners of Presbytery S. S. committees are to be supplied with sample copies of the *Leaflet*, *Quarterly* and *Teachers' Monthly*, and are requested to endeavor, by personal solicitation and otherwise, to introduce them into the S. S. of the bounds. Also to secure an allocation to the committee from such S. S. as distribute their funds at a stated time. They are asked to associate others with them in these matters wherever they deem it desirable. They are particularly urged to "push" the committees S. S. helps.

Col. D. Torrance Fraser and the convener were appointed a committee to draw up the scheme of lessons for next year.

The Scheme of Higher Religious Instruction for 1895,* was next considered, and the following appointments made.

I. BIBLICAL. All Grades.—International S.S. Lessons for 1895. Additional for Seniors.—Stalker's "Life of Christ."

Note.—Diplomas, but not prizes or medals, will be given to those who pass the examination on the "Life of Christ" alone, without taking that on the S. S. Lessons. This is designed to meet the wishes of Bible classes and Christian Endeavor societies who make a special study of Stalker's Handbook.

II. DOCTRINAL. All Grades. Prof. Salmond's Bible Class Primer on the Shorter Catechism, Part. I. (Quest. 1-38). Whyte's Handbook is dropped, and one book prescribed for all grades.

Note.—All Junior or Intermediate candidates, who shall be certified by their pastors or superintendents as having answered correctly every question in the Shorter Catechism at one recitation, will receive a diploma. Names may be sent to the Convener at any time, and the diploma is issued at once.

III. HISTORICAL. Junior and Intermediate Grades.—M'Adam Muir's "The Church of Scotland." Senior Grade.—Dr. Norman Walker's "Scottish Church History."

IV. ESSAY. All Grades.—Theme, "The Life of Christ."

V. TEACHER TRAINING. Same subject continued another year. Text book, Morrison's "Sabbath School Teachers' Handbook." A diploma will be given on each year's examination, instead of a certificate.

The examiners of last year were reappointed, and the Convener and Vice Convener for H. R. I. were appointed a committee to fill vacancies.

The Convener was instructed to send out the blanks for statistics as last year—i. e., one copy direct to every minister and superintendent, and a full supply besides to the Presbytery conveners.

A committee, consisting of Rev. W. J. Martin, Rev. J. W. Rae, Rev. J. G. Stuart, Mr. D. Fotheringham and Mr. R. S. Gourlay, was appointed to examine, revise and publish the new Record books as accepted by the committee, copyright the same and arrange with publisher as to terms.

A communication from Col. D. T. Fraser, of Montreal, who was unable to be present, was read in regard to the optional Primary lesson, which the International Lesson Committee were instructed to issue, and, after careful consideration, the following motion was unanimously carried: "That this committee greatly prefer one uniform International series as at present, and without an optional Primary course. Should such an optional series be published, we will not adopt it or encourage its use." This motion the Convener was instructed to send to Mr. B. F. Jacobs, chairman of the International Executive Committee.

The question of providing lesson helps for French S. schools was considered and it was resolved that the committee have no funds at present for this purpose, but that they will willingly furnish the "copy" if the Board of Board of French Evangelization, or any one else, will translate and publish it.

The Convener was authorized to enquire as to the cost of a suitable map for the *Quarterly* and *Teacher's Monthly*, and, if not too great, to have it inserted in the same. T. F. FOTHERINGHAM, Convener.

* This is not the syllabus on which candidates are examined next January, but that for the examination in January, 1896.

The Family Circle.

MY SHIP.

I sit within my sorrow's walls,
And watch through windows barred by pain
A west where sunset's shadow falls
And light shall never smile again.

For there, where stoops an angry sky
O'er breakers white and boulders brown,
My heart goes out with tears and cry—
To-day I saw my ship go down.

Outward or home-bound? In her hold
What treasures? Youth? A hope's career?
Faith? Love? the good that comes of gold?
Or some dear life, than life more dear?

What matter where her course was set,
Or what the freight her chambers bore?
Above my ship the breakers fret—
Mine—to reach haven never more.

What if to-morrow's skies be blue,
And other barques with glistening sail
Cleave their bright way the warm wave
through,
Homeward before a balmy gale?

I only hear the breakers roar,
I only see the boulders frown,
And shudder on the cruel shore
Where but to-day my ship went down.
—Annie Rothwell, in *The Week*.

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MARJORIE'S CANADIAN WINTER.

BY AGNES MAULE MACHAR.

CHAPTER XI.—CONTINUED.

There was nothing more for him or any one else that day. In the evening he went to visit the other *cabane*, as he calls the wigwam. He found things there much the same as in his own. The young hunters, who had been out all day, were sitting weary and dejected by their lack of success, and the gloomy prospect of starvation. The good Father was "touched to the heart" by their despair, and tried to speak to them some words of consolation, some hope of better things; and then returned to his own wigwam to pray for those who could not pray for themselves. The renegade Pierre, probably through seeing him thus employed, was moved to ask "what day it was?" Pere Le Jeune replied that "to-day was the feast of Christmas." I suppose that some memory from his past life must have momentarily touched the wayward heart of the "apostate," as the father calls him; for he turned to his brother, the half-crazy "sorcerer," and explained to him that that was the day when Jesus, the Son of God, had been born. Noting the surprise of the "sorcerer," Pere Le Jeune spoke to him of the goodness of God who could and would give them the help they needed, if they would asked Him. Pierre was silent; for once he abstained from contradiction. Pere Le Jeune seized the favourable moment to ask him to translate for him into the Algonquin language, two prayers, the one to be said by the Father himself, the other by the Indians. Pierre was willing, in the extremity of their need, to try anything that might possibly bring relief. Accordingly the two prayers were at once dictated by the Father, and translated by Pierre, who agreed also to act as interpreter on the morrow; and then, commending the matter to his Lord, according to his wont, the Father lay down to sleep, hoping for good to come out of evil.

Next morning, with such small resources as he could command—a crucifix and some pictures from his breviary—he arranged a little oratory which he thought might impress the savages. Then he assembled the whole of the party and addressed them, mainly by the mouth of Pierre, to whose interpreting he did not care to trust himself altogether. Under these difficulties he explained to them, in the simplest language, that he was forced by the extremity to speak to them; that it would be their own fault if they were not succoured; that God was goodness itself; that nothing was impossible to him, and that, even though they had rejected Him, yet, if they would now truly believe in Him and hope in Him, He would not refuse to hear. And as the poor starving savages had now lost hope in their bows and arrows, they were glad to

catch at what he offered, and promised to do whatever he might command. The Father, rejoiced at this, read the prayer he had written for them, asking them if they were willing thus to pray to his God with true and sincere hearts. They all exclaimed, "We are willing!" They then followed the example he set them by falling on their knees with uncovered heads. Then all joined hands and raised their eyes to Heaven, while Pere Le Jeune repeated in Algonquin a simple, earnest prayer, asking Him who has promised to hear and answer prayer to give food to these poor people, promising, on their behalf, that they would believe in Him and obey Him from their hearts, and ending by saying, "*de bon coeur*," as he tells us, that he himself was willing to die that they might live, and that they might know Him too.

But his host, Mestigoit, touched by these words, begged him to take them back; for, he said, "we love thee, and do not desire thy death!"

But Pere Le Jeune replied, "I wish to show you that I love you, and that I would gladly give my life for your salvation, so great a thing is it to be saved!"

Then the Indians joined hands, and, kneeling as before, they repeated after him the prayer he had composed for themselves. In this prayer they solemnly promised that if God would give them food, they would henceforward believe in Him fully and obey Him entirely, and asked Him who had died for them to help them to believe in Him perfectly. Even Pierre and the "sorcerer" joined in this prayer, the Father remarking, "It is for God to judge their hearts." Then the hunters went to the chase, cheered and hopeful.

The results justified the good Father's faith. Several beaver were caught from a dam which had previously been abandoned. I am sorry, boys, I can't tell you how they were caught, for Pere Le Jeune doesn't tell us, though he saw one captured. I don't care either to kill things or to see them killed, myself, but if ever a man might be excused for being glad to see a poor animal taken, Pere Le Jeune might, then! They caught a porcupine, too; and even a moose-deer was brought home in triumph—an unexpected prize when there was so little depth of snow. Each of the hunters had taken something, except Pierre alone.

As they brought in their game, Pere Le Jeune met his host with outstretched hand and full heart. Mestigoit joyfully recognized the help that God had sent and inquired what they must now do. Pere Le Jeune replied that they must thank God who had helped them. "And wherefore, indeed?" exclaimed the incorrigible Pierre; adding, "We should have found this well enough without His help!"

Poor Pere Le Jeune felt the reckless words like "a poniard stroke," for he well divined what their effect would be. Still, however, Mestigoit seemed desirous of following the instructions of Pere Le Jeune, and would probably have done so but for the strong opposing influence of the "sorcerer." A feast was of course immediately prepared, and the Father attended it in order to lead the hearts of the savages to recognize God's goodness, and return thanks for his help. But just as he was about to do so, Pierre, who was angry that he had taken nothing, and had refused to act as interpreter, rudely interrupted him and insolently ordered him to be silent. Pere Le Jeune said that he would not, for if Pierre was ungrateful, the others were not so.

But the "sorcerer," jealous for his own influence, and now freed from his fear of starving, exclaimed: "Be silent! thou art a fool! This is not the time to talk, but to eat!" Pere Le Jeune, in distress, asked him if he had not eyes, if he did not see the good hand of God? But he would not listen and the others were too submissive to his influence even to speak. And so the feast proceeded, and, without any thanksgiving, the Indians fell upon their prey like ravenous animals, "like swine," as he says himself, "devouring their acorns without any regard to the hand that feeds them."

It was a terrible disappointment. He

had rejoiced so much over the answer to his prayer, and had hoped so much from the result. But all he says is: "They were filled with content; I with sorrow. But it must be left to the will of God. This people's time is not yet come!"

"Poor Pere Le Jeune!" exclaimed Mrs. Ramsay; "and yet why should we say 'poor'? a man so rich in faith and Christian patience is to be envied rather than pitied!"

"I should like the people who doubt whether these Jesuits were Christians, to hear that story," said Dr. Ramsay. "How bigotry cuts the roots of Christian kinship. That was about—when, Duncan? I'm no good at dates."

"Nor I, generally," he replied. "But some I never forget. That was in the year 1633, two years before Champlain's death; and Champlain died, you know, exactly a hundred years after Jacques Cartier landed at Quebec. There's a small mnemonic system for you! And, by the way, it was just about that same time that a Jesuit going to Scotland, to convert your forefathers—and mine too, for that matter—was hanged in Edinburgh for his zeal by 'that sanctified person,' King James! Think of those two extremes, one of the brotherhood going to the enlightened Scots' and the other to the savage Indians, and both, alike, taking their lives in their hands!"

"Well, we Presbyterians at any rate have no reason to bless King James!" said Dr. Ramsay, with a slight smile; "yet there might have been some little excuse for him, for, if I mistake not, it was about that same time that others of that same brotherhood were instigating the cruel persecution of the Moravians, the butchery and exile of men, women and children, for the same 'greater glory of God!'"

"True enough!" replied the professor. "Such havoc do human bigotry and ecclesiasticism make of the pure Gospel of Love! There have been queer things done in the name of Christianity; and not a few by Jesuits. But let us be glad of the noble things that have been done in the same name, in true following of Christ. We mustn't forget the light in thinking of the darkness! You were speaking of Gordon as showing the same spirit with Pere Le Jeune. And those eleven young Cambridge graduates, led by William C. Studd, of whom I was reading the other day—that's worthy of a heroic age, too! Think, Alan and Gerald, of a Cambridge honour-man and athlete leaving all his English ambitions behind him, and going to China to devote his life to a people whom too many professed Christians regard as the very scum of the earth, not to be allowed to contaminate this Western continent! No wonder such a man makes other fellows listen to him, in the colleges, wherever he goes!"

"Yes," continued Professor Duncan, "the spirit that sent Pere Le Jeune to carry light into the darkness, isn't dead, nor ever will die. 'Lo, I am with you always;' and it's true."

Gerald and Alan looked very thoughtful, and Marjorie sat listening with intense interest. But both she and Millie wanted to know more about Pere Le Jeune, and Jack echoed Millie's eager inquiries:

"Did he get safe home? How did they get on the rest of the winter? Did he convert the Indians after all?"

"The rest of the winter was much like what I have told you about in the beginning," said the professor; "but although they heard of people starving to death around them, they seem never to have been in quite such despair again, though things looked dark enough at times. After the snow grew deeper they had no more scarcity of food, for then, on their snow-shoes, they could catch as many elks as they needed. But the travelling was something terrible! Pere Le Jeune went up nearly to the top of one mountain, 'armed with horrible rocks, from which, they told him, under a clear sky he could have seen at once, Quebec and Tadousac; and he shuddered to look at the wild expanse of hills and precipices and rocks, through which his party had to make their way, carrying with them their luggage, such as it was. When they had to

take to dried meat, he became ill from the lack of other food, and was laid up for three weeks, during which time he had much to bear from the sneers of the "sorcerer," who detested him, and who would have insisted on his carrying some of the baggage when weakened by illness, if Mestigoit had not interfered and taken it on his own sled—a sort of toboggan. It was well that he was able to join in the march when necessary, for the aged or feeble members of such a party were sometimes killed when unable to walk further. Pere Le Jeune must have been glad when, at the end of January, the party turned their faces in the direction of Quebec; and still more thankful when, in March, the "sorcerer" and Pierre left the party to go on before them to the St. Lawrence.

At length, early in April, the party, including Pere Le Jeune, reached the river and embarked once more in their boats. As the Father was still weak and exhausted, Mestigoit undertook to convey him, with Pierre, to Quebec in his own canoe. They had a stormy voyage, and a hair-breadth escape from destruction by the floating ice. At last, on a tempestuous moonlight night, they came in sight of the rock of Quebec; but masses of floating ice lay between them and the shore, lined with piles of the dislodged ice. Mestigoit shot his canoe adroitly through the drifting cakes, and, reaching the edge of that which was still firm, managed to get Pere Le Jeune safely up upon the fixed ice, six feet above the water. We can well imagine how thankfully the weary Father must have made his way, at three o'clock in the morning, to *Notre Dame des Anges*, and how gladly his anxious brethren must have opened to his knock. Remember, they had heard not a word of him for six weary months, and did not know whether he was alive or dead, till then!

"Thank you for the story, Duncan," said Dr. Ramsay. "It makes me wish that I had time to read up these things, as you have. It is better than a sermon; for it's a sermon and a tonic in one."

"What's the text of the sermon, Uncle?" asked Marjorie, who had been thinking of her father's comments on the story of the Northern Lights.

"The text? Well, it might have more than one text, I think. What's your idea, Marjorie? for I'm sure you have one."

"Oh! it made me think of something my father said once about the text, 'The light shineth in darkness, and the darkness comprehendeth it not.' For you see the Indians didn't comprehend him, did they?"

"No! that's not a bad idea, Marjorie," said the professor. "Certainly they didn't comprehend much, poor creatures. And Pere Le Jeune has no conversions to tell of on that pilgrimage. But yet, even the ignorant can feel where they can't comprehend; and I think such an example of self-sacrificing love could scarcely have been lost altogether, even on them. I don't doubt that its fruits were reaped by others, if not by Pere Le Jeune. And to us, every such noble Christian life is an ideal and an inspiration."

"Yes," added Dr. Ramsay, as they rose to go to tea, "and a rebuke to our modern rose-water Christianity that pampers itself with luxury, and talks to no end, and sings:

"Shall we, whose souls are lighted
With wisdom from on high,
Shall we, to men benighted,
The lamp of life deny?"

and then drops a half-grudged dollar or so into the missionary collection, and troubles itself no more about the matter! Why, those poor Salvation Army people who were arrested last week for making a disturbance, are a hundred times more in earnest than at least two thirds of our average church Christians! There is the spirit of Pere Le Jeune among them. I tell you, Duncan, I've felt a lump in my throat more than once when I've seen them—women as well as men—kneeling down to pray in some of the miserable streets and alleys where few people ever go who can help it, and heard them putting all their hearts into their prayers for the poor creatures about them, till even the hardest would seem a little softened, for the time at least. Well, we're all ready enough to judge others! Let us remember Pere Le Jeune and Isaac Jogues, and try to catch the inspiration of the same spirit where they caught theirs!"

"Amen!" exclaimed the professor, while the younger ones looked grave and thoughtful, and even Ada, for a little while, had not a word to say.

(To be continued.)

Our Young Folks.

HELPING.

"How can we help?" said May and Sue,
And little dimpled Pete.
"As roses help," mamma replied—
"Just by being sweet"
—*Youth's Companion*

MY LITTLE BEGGAR.

A queer little beggar just came to my door,
I never saw such a beggar before;
He had on a garment too large for his size,
And his slouch hat came down almost over his eyes.
He was hauling a cart when he came to the door,
And I thought I had seen those same features before;
"Please, ma'am, will you give me some butter and bread?"
I've not had a mouthful since morning," he said.
"That voice is familiar, I've heard that before,"
I said, as I scanned the wee beggar all o'er.
"Please, ma'am, I'm so hungry," he faintly replied,
And glancing up higher my face he espied.
Then bursting with laughter that rang o'er and o'er,
He flew to my arms, as he'd oft done before;
I kissed my sweet beggar, on mouth, cheek and eyes,
As he gayly remarked, "'Twas a awful good sprize."
—*Alice Packard Lutck, in the Housekeeper.*

ALWAYS DIGGING PITFALLS.

Joe Basset was a bright, handsome boy, always on the alert for fun, and very generally liked. He was the life of an evening party, sure to have something new for each occasion.
His great delight was to dig pitfalls for boys to tumble into—and girls, too. Nay, he even took a keen delight when some of the grown folks found themselves egregiously sold. Now, of course, I do not mean literal pitfalls, hidden by brush or grass, and likely to do personal injury; but figurative pitfalls, which, sometimes, no one enjoys as much as the luckless wight who happens to be caught in one.

"Mother, why is the Fourth of July?" he asked, one day. She puzzled over the stupid conundrum until it caused her head to ache. "Th. sn't fair," she simply said, when he explained that it wasn't a question, but a statement. "Mother, I simply announced that Y is the Fourth of July." His sister was the next victim.
"Alice," he asked, "which is right; to say seven and six is fifteen, or seven and six are fifteen?" "Why, seven and six are fifteen to be sure," she thoughtlessly said. "Is that so, sis?" he asked, with an exultant grin. "Do you know, I supposed that seven and six are thirteen!" His father was a little too smart for him, but he, too, came to grief one evening.

"Papa, will you answer me three Scriptural questions right off-hand?" he asked. "You are not to wait to think, remember."

"I'll try to," his father replied. "Maybe I can't."

"Who was the first man?" Joe asked.

"Adam," promptly replied his father.

"Who was the first woman?"

"Eve."

"Who killed Cain?"

"Abel," his father unwittingly replied, rapped by the mis-statement.

Nine out of ten of Joe's friends stepped in to that clever pitfall whenever he spread it for them. While visiting at the house of a friend, the little five-year-old boy came in from school, his eyes shining, his face aglow.

"Helloa, Fred!" cried Joe. "School out?"

"Yes," answered Fred.

"Getting along pretty well at school, are you?"

"I think so, Joe. Maybe the teacher thinks so, too."

"I hope, for your sake, Fred, that she does. Tell me; if a boy on a hill can see one mile, how far can two boys see?"

"Two miles," Fred proudly answered.

Then his blue eyes widened in a bewildered way at Joe's hearty laughter. Fred's mother was seated at the table. She overheard the conversation, and was aware of Joe's leading proclivity.

"I'll set a snare for him," she thought. She had just opened a telegraph dispatch. It read: "Your trunk has come." "Joe," she demurely asked, as she handed him the dispatch, "is that message correct?" He read it and said: "Why, yes."
"Are you sure?" she quietly asked.
"Certainly, ma'am," insisted Joe. "It shouldn't read 'your trunk are come.'"

"Well, no. I did not mean grammatically correct." Joe read the dispatch again.

"Oh," he said, in a second effort. "If the trunk did not come, why then of course it isn't correct."

"But the trunk is here," the lady replied.

"Then the dispatch is correct," declared Joe with much positiveness.

"It didn't come" was the reply. "It was brought. A trunk is an inanimate thing and can not come."

"That's a quibble" declared Joe with a crest-fallen look. "That may be so," replied his friend, as she repressed a smile.

"How about the question you asked Fred? Two boys on a hill, looking in opposite directions, would each cover a different mile, and hence would see two miles between them." Joe made no audible admission.

"I'll spring that trunk business on somebody else," he thought, with a chuckle. "It's new and it isn't bad."—*Frank H. Stauffer, in The Interior.*

VERY CURIOUS TREES.

Among the most singular specimens of vegetable life are the bottle trees of Australia. As the name implies, they are bottle-shaped, increasing in girth for several feet from the ground, and then tapering toward the top, where they are divided into two or more huge branches, bearing foliage composed of narrow, lance shaped leaves, from four to seven inches long. The bark is rugged, and the foliage the same in the old and young trees. The bottle tree sometimes grows to a height of sixty feet and measures thirty-five feet around the trunk. Many of these trees are supposed to be thousands of years old.

The angry tree is also a native of Australia. It reaches the height of eighty feet after a rapid growth, and in outward appearance somewhat resembles a gigantic century plant. One of these curious trees was brought from Australia and set out in Virginia, Nev., where it has been seen by many persons. When the sun sets the leaves fold up, and the tender twigs coil tightly, like a little pig's tail. If the shoots are handled, the leaves rustle and move uneasily for a time. If this queer plant is moved from one spot to another, it seems angry, and the leaves stand out in all directions, like the quills of a porcupine. A most pungent and sickening odor, said to resemble that given off by rattlesnakes when annoyed, fills the air, and it is only after an hour or so that the leaves fold in the natural way.

HOW KATIE "ENDEAVORED."

"Come on, Katie!" called the girls who were waiting at the gate. "What does make you so slow? It's awfully hot standing here in the sun."

Then Katie appeared at the door. "Go on, girls, please; I can't come just yet. I'll follow you."

"Why you'll miss the boat! We have just time to get there."

"Well, then, I shall," said Katie resolutely. "I'm not coming now; I've something to do."

It was a very warm day. Father had just come in from the field; he looked utterly tired out as he sank into a chair and fanned himself with his hat. "Whew!" he said, "this day is a scorcher."

"You feel it more," said Katie's mother, anxiously, "because you ate almost nothing for dinner; I wish they knew how to fix something nourishing for you." Then she sighed. She was lying on the couch, and knew that she must lie there and not go into the kitchen on any account. All this Katie heard, while she was getting a clean handkerchief and making ready for a ten-cent trip on the little lake

steamer with the girls to "cool off." Then she thought of something. It was that which made her dart out to the girls and tell them to go on without her. This they did grumbling. Katie went into the kitchen. From Norah she got an egg, helped herself to a bowl, put in it a teaspoonful of sugar and one of lemon juice; then she dropped in the yolk of the egg and beat it to a foam. The white of the egg she had put on a plate; she added to it a pinch of salt; then with the fine wire egg-beater made a wonderful foam of it, and poured it over the yolk. Now for a tumbler. The lovely, foamy liquid was lightly poured into it, and Katie ran to her father with the glass.

"Here is something very good and nourishing for you to drink," she said eagerly. And while father tasted, and tasted, and sipped, and smacked his lips, the mother, looking on well pleased, said: "Where did you learn to make it, dear? Why, I thought you were going up the lake with the girls."

"It was in our cooking lesson this very morning, mamma. I thought I wouldn't go to the shore this time."

"I promised to do just what Jesus would like to have me," said Katie to herself that evening as the girls stopped to tell her what a good time they had, "and I think he liked me to help rest papa."—*The Pansy.*

THE SUBJECT OF WASTING.

SOME OF ITS PHASES AND HOW THEY ARE CURED.

The Wasting of a Consumptive and the Wasting of Babies and Children. - Scrofula, Anæmia and other forms of Illness discussed.—Coughs and Colds Reveal a Weakened Condition.

In the obituary notices of the late Prof. Hermann von Helmholtz, the German scientist, were references to one of his earlier works "On the Consumption of Tissue During Muscular Action." In this work Prof. Helmholtz set the theory forth as an established fact that wherever there is muscular action there is also a wasting, or rather a consumption, of tissue.

The body is constantly changing. There is wasting going on all the time. Food is designed to counteract this wasting, and if the organs of the body are in a healthy state food does its work in nourishment. But the digestive and vital organs get out of tune every once in a while, so that an extra nourishment, one that is concentrated and easy of assimilation, is needed in order to keep up a normal condition of health.

If this extra nourishment is not taken the wasting which goes on incessantly soon impairs health. One of the first signs of a weakened, poorly-nourished body is taking cold easily. Colds are such common things that people are very apt to neglect them. They do not know that the cold reveals a weakened condition, but after taking cold several times they find it harder work to recover the semblance of health again.

The common way to cure a cold or a cough is to take some household specific, or when a person feels run down in health he thinks he needs a tonic or stimulant.

The truth is, however, ordinary specifics and tonics, or stimulants for coughs and colds, afford only temporary relief. They are merely superficial means of relieving the local trouble, but they do not give the nourishment necessary to strengthen the system and overcome the wasting tendencies.

It is because Scott's Emulsion promotes the making of healthy tissue, enriches the blood, and gives vital strength that physicians give it such unqualified endorsement. Scott's Emulsion is quick to relieve inflammation of Throat and Lungs, and its power to cure the most stubborn cough is unquestioned. But this is only part of its work. Scott's Emulsion makes the system able to ward off disease and other ailments.

This subject of wasting is almost inexhaustible. Scrofula results in a wasting of the vital elements of the blood, and Anæmia is simply no blood at all. Consumption is probably the worst form of wasting. In all of the early stages of this disease Scott's Emulsion will effect a cure. It requires time to recover after a patient is once into Consumption but there are numerous cases where Scott's Emulsion has cured persons who had got so far that they raised quantities of blood.

The wasting tendencies of babies and children are known to too many unhappy parents. There does not in thousands of instances seem to be any use for their growing thin, but as a matter of fact their food does not nourish them and the babies and children do not thrive. The babies are weak, and children seem to grow only one way.

Now it costs only 50 cents to try Scott's Emulsion, and you will find that it will do more for your baby or your child than all the rest of the nourishment taken. Scott's Emulsion makes babies fat and children robust and healthy. It takes away the thin, haggard look in the pinched faces of so many children.

Another one of the many uses of Scott's Emulsion is the way it helps mothers who are nursing babies. It gives them strength and makes their milk rich with the principles of food all babies need.

Scott's Emulsion is not a secret mixture. Its formula is furnished to physicians and has been endorsed by physicians for twenty years. It has a record unequalled by any other preparation in the world. For sale by all druggists, 50 cents and one dollar. Pamphlet mailed by Scott & Bowne, Belleville, on application.

Madrid advices state that the Spanish Government is willing to negotiate with the United States regarding a new Commercial Treaty. Spain conceded considerable advantages to this country when Cuban sugar had easy access to American markets. The new tariff has changed this, and Senor Muruaga, the Spanish Ambassador, has been instructed to point out that the new treaty must be strictly reciprocal.

ITS ASTONISHING

how Dr. Pierce's Favorite Prescription acts upon nervous women. It's a marvelous remedy for nervous and general debility, Cholera, or St. Vitu's Dance, Insomania, or Inability to sleep, spasms, convulsions, or "fits," and every like disorder.

Even in cases of insanity resulting from functional derangements, the persistent use of the "Prescription" will, by restoring the natural functions, generally effect a cure.

For women suffering from any chronic "female complaint" or weakness; for women who are run-down or overworked; at the change from girlhood to womanhood; and, later, at the critical "change of life" — it is a medicine that safely and certainly builds up, strengthens, regulates, and cures.

If it doesn't, if it ever fails to benefit or cure, you have your money back.

What more can anyone ask? Is anything that isn't sold in this way likely to be "just as good?"

It is a great mistake to peel potatoes before cooking them. The skin, like the bark of all medicinal roots, is the richest part of the tuber. Potatoes baked are more nutritious than prepared in any other form, because the valuable mineral salts are held in solution by the pellicle of the skin. If it is desired to remove the skin it should be done by rubbing with a rough cloth, which preserves the true skin.—*Philadelphia Press.*

TIRED, WEAK, NERVOUS,

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

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

That the liberty of the press is only a myth in Germany is proved again by the imprisonment of the editor of the *Lokal Anzeiger*, Berlin, and one of the reporters of that paper, because their paper published something that was not true. The *Lokal Anzeiger* contained a report of the sinking of the ocean greyhound *Augusta Victoria*, when no such thing had happened.

RELIEF IN SIX HOURS.—Distressing Kidney and Bladder diseases relieved in six hours by the "GREAT SOUTH AMERICAN KIDNEY CURE." This new remedy is a great surprise and delight on account of its exceeding promptness in relieving pain in the bladder, kidneys, back and every part of the urinary passages in male or female. It relieves retention of water, and pain in passing it, almost immediately. Sold by druggists.

The greater the man the greater the crime.

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DR. R. V. PIERCE: Sir—My wife improved in health gradually from the time she commenced taking "Favorite Prescription" until now. She has been doing her own housework for the past four months. When she began taking it, she was scarcely able to be on her feet, she suffered so from uterine debility. I can heartily recommend it for such cases.

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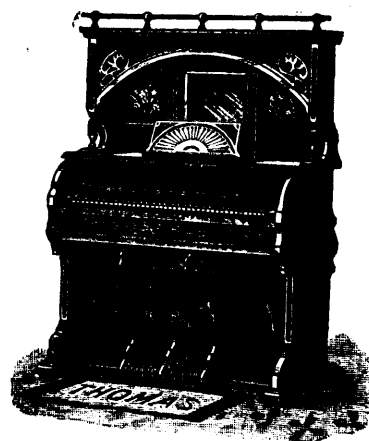
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Ministers and Churches.

Rev. Dr. McMullen, of Woodstock, preached in Strathroy on a recent Sunday.

Rev. Mr. Kippen, of Tara, preached in Knox Church, Paisley, at a preparatory service last Friday evening.

Rev. E. Cockburn, of Paris, preached in the Park Avenue Presbyterian church, London, a week ago Sunday.

Rev. P. H. Hutchinson, M.A., of Glasgow, Scotland, preached in St. Andrew's Church, Lindsay, last Sabbath.

Mr. Scranston, of Knox College, preached a very instructive sermon in the Presbyterian church, Ailsa Craig, recently.

Rev. M. P. Talling, of London, conducted preparatory services in Rev. E. R. Hutt's Church, Ingersoll, last Friday evening.

The Rev. J. F. Somerville, lately of Windsor, Ont., was formally inducted as minister of the Presbyterian Church, Norwood, last Thursday.

Ministers and probationers desiring a hearing in Dresden will please communicate with Rev. D. Currie, Wallaceburg, Moderator of Session.

The Rev. T. B. Baylis, from B. C., has been appointed to Roland and associated Presbyterian missions, and has arrived at his field of labor.

Twenty-three new members, four by certificate and nineteen by profession, the were added at the late communion of Havelock Presbyterian church.

Rev. Mr. Card, chaplain of the Boys' Reformatory at Penetanguishene, delivered a lecture in Knox Church, Embro, last week, on "Voices From a Prison."

Rev. Mr. Anderson, of Tiverton, occupied the pulpit of the Presbyterian church, at Glamis, last Sabbath. He spoke both English and Gaelic at the morning service.

Anniversary services will be held in the Port Elgin Presbyterian church on Sunday, November 4th, when the Rev. J. B. Mullan, of St. Andrew's church, Fergus, will preach.

The W. F. M. S. of Knox Church, Heath Head, held its annual meeting last week. Mrs. (Dr.) Somerville, of Owen Sound, made an address. A thank offering of \$11 was presented.

The Rev. W. A. J. Martin, of St. Paul's, Toronto, has received a unanimous call to London, South Presbyterian Church, as successor to Rev. James Ballantyne, of Knox Church, Ottawa.

Mr. and Mrs. W. C. Springer, of Peterborough, have gone to Cleveland, O., which they will make their future residence. Both were active members of St. Paul's Y.P.S.C.E., and their absence will be greatly felt in the meetings of the society.

The Sacrament of the Lord's Supper was administered in the Presbyterian Church, Fenlon Falls, recently, the pastor, Rev. Malcolm McKinnon, officiating. The preparatory service was conducted by Rev. A. McAuley, B.A., of Woodville.

The Rev. Mr. Knox, of Fergus, has entered upon the pastorate of the Hawksville and Linwood Presbyterian churches for a limited period. Mr. Knox is a pleasing and forcible speaker, and his sermons the past two Sabbaths augur well for a successful pastorate.

At Knox College, Toronto, on Tuesday week, a very pleasant event occurred in the marriage of Rev. D. Robertson, of King Street Presbyterian Church, London, to Miss Annie Mackay, of Victoria, B.C. The ceremony was performed by Rev. Dr. Caven.

On Saturday evening, 20th inst., the scholars of the Nelson Bible Class assembled at the Presbyterian Church, Nelson, and presented to their teacher, Mr. R. R. Roger, on the eve of his departure, an address, accompanied by a token of remembrance for his past services.

At the thank offering meeting of the Women's Missionary Society of Christ Church, Lyn, held recently, the collection amounted to fifty-five dollars, and on Sunday week the congregation gave twenty dollars to the mission work of the Brockville General Hospital.

Rev. Dr. Fraser, of Knox church, Hamilton, preached the special sermons in the Presbyterian church, at Alberton, recently to a large congregation. The church has just been painted and papered and otherwise improved. All who heard Dr. Fraser were greatly pleased with his discourses.

The sacrament of the Lord's supper was dispensed Oct. 21st in St. Andrew's, Peterboro, to a large number. An appropriate sermon was preached by the pastor from the words, "It is finished." Twenty-four new members were admitted. The rapid growth still continues. A gallery, it is believed, will soon be a necessity.

Referring to Presbyterianism in Centreville, the *Cobourg World* says: "A large Presbyterian church, on the west side of the road, is the most imposing edifice in the village, while an elegant manse, just erected for the encouragement of a popular, earnest, eloquent, and moderately-hand-some minister, prompts the curiosity of the passing questioner."

Rev. John C. McKay, of Brigidon, preached the anniversary services in connection with the Presbyterian Church of Alvinston on 21st inst. to large and appreciative audiences. The collections amounted to \$104. At communion, on the previous Sabbath, the pastor, Rev. W. A. Bradley, B.A., received 23 persons into the membership of the church—12 by profession of faith.

C. D. Fraser, M.P., of Guysboro, N. S., delivered a lecture in Selkirk Hall, Winnipeg, on Wednesday, October 24th. He selected for his subject the "Practical Application of Religion to Canadian Citizenship." He is one of the solid men of the Presbyterian church in the lower provinces, holding prominent positions in various executive bodies of the church.

The Auxiliary of the Women's, F. M. S. of Erskine Church, Claremont, held their annual thank offering meeting on Wednesday evening the 17th, Rev. J. B. McLaren in the chair. The church was well filled. Able addresses were delivered by the chairman and resident ministers. There was an excellent programme, consisting of solos, quartettes, and instrumental music, readings, and recitations.

Forty new members were added to the church in Pembroke (Rev. G. D. Bayne, pastor) at a recent communion; thirty of whom were admitted on profession of faith. The congregation, under Mr. Bayne's pastorate, has outgrown the church, and the question of enlarging the building is being considered. The church in Pembroke is one of the largest and costliest in Ontario, and the extension of it would be both difficult and expensive, so that our friends there have a serious problem to solve.

The annual thanksgiving meeting of the W. F. M. S. of St. Andrew's Church, Lindsay, was held recently. About two hundred persons were present. Mrs. James Hamilton delivered an impressive address on "Thanksgiving," and Mrs. R. Ross gave a graphic account of the work of the McAll mission in Paris. Music was furnished by Misses McSweyn and King. The thank-offering amounted to seventy-two dollars and ninety cents.

The Ladies Aid Society of St. Paul's Presbyterian Church, Morris, Manitoba, held a sale of goods on Friday evening, the 12th, at which they realized \$110.00. A very pleasant evening was spent. This was the second sale since the society was formed in February last, and during this time by persistent effort they have raised about \$160. The work of the congregation is getting along well under the pastorate of Rev. Bryce Innis.

In the First Presbyterian church, at Brockville, last Sunday evening, Rev. Mr. McKenzie made some reference to the liquor traffic which went straight home to a man named McClure, who was then in a state of intoxication. Standing on his feet and addressing the preacher, McClure said: "Excuse me, sir, but you're preaching at me." Chief Rose happened to be sitting a few chairs distant, and, reaching over, grabbed the man by the collar and escorted him to the cells.

On the 18th inst., a large bell costing 250 dollars was raised to its place in the tower of the Presbyterian Church, Keene. An inscription on the bell read: "Presented to the Rev. Francis Andrews by the Young People's Society of Christian Endeavor, Sept., 1894." There was an address from the Young People's Society and a formal presentation of the bell on the 19th. Mr. Andrews in reply thanked the young people for their weighty, durable, costly and useful present.

A week ago Sunday the anniversary services of the Princeton Presbyterian church were held, Rev. A. Grant, of St. Mary's officiating at both services. He was assisted by the pastor, Rev. Mr. Shearer. The following evening a social was held. Mr. Andrew Pattullo, of Woodstock, occupied the chair. Rev. John Thompson ably assisted in the musical part of the programme. With him were associated: Mr. Crooker, of Woodstock; Mrs. Staples, Mrs. Shearer, Mr. Thompson, Rev. A. A. Bower, Rev. Mr. Shearer, Rev. J. Thompson, Reeve Walter Murray and Rev. A. Grant.

The congregation of Glenvale, Harrowsmith and Wilton, Kingston Presbytery, (Rev. David Flemming, B.A., pastor) has this summer erected a new manse at Harrowsmith. It is of solid brick and a substantial building throughout. On Friday evening, 19th inst., the Glenvale portion of the congregation took possession of the new manse, and, after a very pleasant social evening, presented Mr. and Mrs. Flemming with a valuable present, expressing their kindly regards for their pastor and his wife with the hope that they may long occupy the manse now erected.

Rev. R. E. Knowles on Sabbath 21st inst. in his sermon made special reference to the fact that the 20th inst. was the fourth anniversary of the founding of the congregation of Stewarton Presbyterian Church. Services, he stated, were first held in a hall on McLeod St. Since the pastor's ordination 200 new members had joined the church, and the present building, capable of seating between 600 and 700, had been erected. Already this was fully occupied. The attendance at Sunday school services was the largest in the church's history on that day. All the organizations in connection with the church are in a flourishing condition.

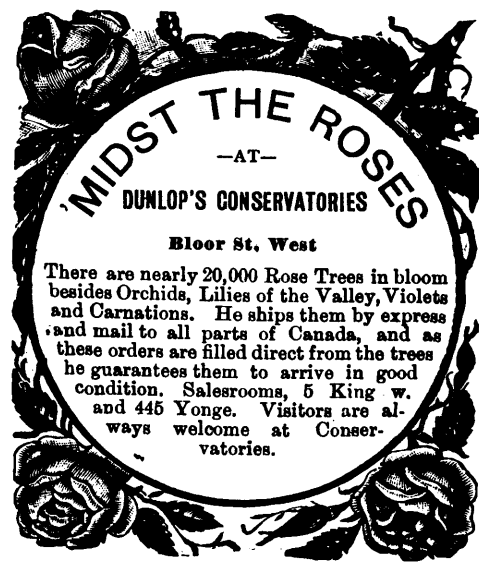
The annual thanksgiving service for the safety of the sealers and sailors of Victoria, B. C., was held on Sabbath evening, Oct. 7th, in First Presbyterian Church, which was taxed to its utmost to accommodate the congregation, chairs being used in all the aisles. The Rev. Dr. Campbell preached a practical sermon from Heb. vi. 19: "Which hope we have as an anchor of the soul, both sure and steadfast." It was listened to with attention. The choir rendered special music, and the leader, Mr. Brown, sang a new Scotch hymn, "Ye're a' welcome home," which caused tears to well up in many eyes, and Philip Phillips' thrilling song, "The Rescue," which produced an impression such as is seldom made by a sacred song.

The annual thank-offering meeting of the Women's Foreign Missionary Society was held in the Presbyterian school-room, Orilla, recently. It was one of the best meetings ever held. Mrs. R. N. Grant inaugurated proceedings. Mrs. Geo. McKinnell delivered an address. Mrs. R. W. E. Greene gave a Bible reading on "Mary, the Mother of Jesus." Miss Christie read a

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very able paper on missionary work. Solos were sung by Miss Stewart and Miss Chase. Each gift was accompanied by a scripture text enclosed in an envelope, and these were opened and read by the secretary, Mrs. W. M. Harvey. Mrs. McKinnell made the prayer upon the offering, which amounted to \$50, and the meeting was brought to a close with prayer by Mrs. Geo. Grant.

The tea meeting, held recently, in connection with the anniversary services of the First Presbyterian Church, Chatham, was more than ordinarily successful. About 500 persons partook of the good things provided in the dining room, and after being fully satisfied, they proceeded to the auditorium where a most entertaining and instructive programme was rendered. Miss Freeborn, among others, delighted her audience with two beautifully rendered vocal solos. Miss Martin was repeatedly

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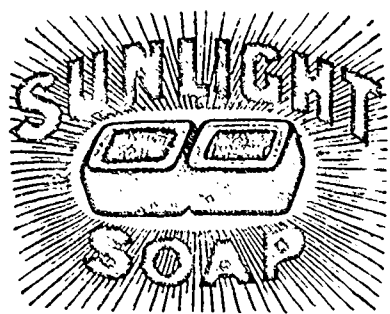
is without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

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encored for her recitations. The speakers were the pastor, Rev. Mr. Larkin, Rev. J. H. Sowerby and Rev. Dr. MacKay, of Woodstock. Registrar McKellar, as chairman, did his share towards making the event more profitable. The proceeds will be not less than \$100

The Presbyterians, of Centreville, held an excellent social recently. Rev. James Cattenach, pastor of the congregation, presided. A male quartette, composed of Messrs. G. W. Mulligan, Herb King, A. Turner and H. Jones, met with decided approval. A quartette of Mrs. Jones, Miss Fowler and Messrs. Mulligan and Jones also gave unlimited satisfaction. Mr. Mulligan was listened to with pleasure in his rendition of the "Holy City." Addresses of the usual character were made by Rev. Johnston, Millbrook; T. S. McKee, Fraserville; Pilkey, Bailieboro, and A. MacWilliams, Peterborough. Mr. and Mrs. Hugh Waddell, two of Cavan's leading residents and prominent Presbyterians, who are about removing to Peterborough, were presented with an address, accompanied by a handsome and costly chair for Mrs. Waddell. The address was read by Rev. Jas. Cattenach. Mr. Byers handed the chair to the recipient. The proceeds of the entertainment were \$80.

**CANADIAN MISSION COLLEGE,
 INDORE BUILDING FUND.**

TO THE EDITOR: On the eve of my departure for India, I desire to acknowledge the receipt of the sum of \$7,457.87, for the Building Fund of the Canadian Mission College, Indore, and to ask you to kindly find room in your first issue, if possible, for the accompanying list. In this I have not entered the accounts raised by Mrs. Anna Ross, as they have already been published, but I desire very warmly to express my thanks for the valuable disinterested help she has given this work. I have, also, to refer to the large gift of one friend of four thousand five hundred dollars, which has greatly cheered me and all connected with the work; also the gifts of two missionaries in Honan, Messrs. Grant and MacGillivray, whose interest in mission work extends beyond their own field, needy though it is. We gladly receive the extended hand and welcome the practical, fraternal sympathy. For all the gifts and kind words received, I can only say thanks. At the same time

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made of best quadruple plate silverware, artistically designed and ornamented, fit for any table, are sold by us for \$5 each. We consider your interests in marking our goods.

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Minard's Liniment is the Best.

I ask the further prayerful co-operation, that the college may be a power in that dark land, in the name and for the sake of our Lord Jesus Christ.
 Yours faithfully,
 J. WILKIE.

(In justice to the Rev. Mr. Wilkie it should be mentioned that the publication of this report has been delayed by press of matter from the time he left for India.—Ed.)

AMOUNTS COLLECTED IN CANADA THIS SUMMER.
 TORONTO.

Rev. Professor MacLaren, D.D.	\$100 00
Thomas West, Esq.	100 00
Dr. Gilbert Gordon	25 00
Mrs. Ford	20 00
Mrs. Wanless	20 00
Friend of Missions	10 00
Calvin McRae	3 00
Mrs. Chas. McPherson	8 00
J. Ferguson	25
W. R. Hill	25
Wm. Wilkie	25 00
Lady in Old St. Andrew's	5 00
Misses Stewart	15 00
J. and J. Taylor, Safe Works	100 00
Mr. Jordan	10 00

BROCKVILLE. 441 50

John MacLaren	100 00
J. M. Gill	100 00
Annie Hutchinson	2 00
Miss Saunders	1 25

PRESCOTT. 203 25

Rev. Jas. Stuart	5 00
Andrew Greenhill, Esq.	10 00
John E. Gow, Esq.	5 00

OTIWA. 20 00

A. Gravock	75 00
R. Blackburn	25 00
F. H. B.	2 00
W. G. Bronson	100 00
F. P. Bronson	100 00
Geo. Hay	25 00
Geo. Blythe	25 00
A Friend	4 00
Mrs. Crannell	200 00
John M. Garland	10 00
A friend in St. Andrew's	1 00

WESTON. 5 063 00

Y. P. S. C. E.	35 00
Collection	8 15

OSHAWA. 43 15

Miss Jessie Panton	2 00
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HAMILTON. 2 00

Mrs. M. H. Grant	2 00
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ALMONTE. 2 00

Collection at St. John's	6 00
Mrs. Gemmill	5 00

RRNFRW. 11 00

A friend	10 00
A friend	10 00
Jas. Guthrie	5 00
A. Barnet	25 00
D. Stewart	5 00
Mrs. Carswell	20 00
Mrs. Barnet	10 00
Thor. Reynolds	5 00
Gordon McAndrew	5 02

WHITBY. 95 02

A friend	200 00
A friend	7 00
Mrs. McKean	50
Some ladies	1 40

INGERSOLL. 208 90

Collection	5 82
Miss Chone Oliver	1 00

EGMONDVILLE. 6 82

Mrs. Graham	2 00
Per Rev. Mr. Shaw	1 00

CLINTON. 3 00

Mr. Houston	5 00
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BRUCKFIELD. 5 00

A friend	3 00
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PAISLEY. 3 00

Jessie Mason	1 00
J. Gibson	10 00
Jas. Huston	2 00
John Dogberty	5 00
A. Sinclair	3 00
Mrs. J. Rose	1 00
Meta Allan	3 00
A. H. Allen	5 00
Wm. Chevis	1 00
R. M. Hay	5 00
Alex. Wark	2 00
Jas. McGillivray	5 00
A. Rankin	2 00
Geo Grant	2 00
Rev. J. Johnston	20 00
Family of Johnston	2 00

MOUNT FOREST. 69 00

Collection	9 26
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FORDWICH. 9 26

Collection	10 12
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WROXETER. 10 12

Collection	17 30
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441 50

203 25

5 063 00

208 90

HARRISTON. 10 00

Collection	5 00
Mrs. Geo. Gray	5 00

GALT. 39 00

Mr. McArthur	5 00
Two ladies	10 00
Mrs. Graham	2 00
J. F. Graham	20 00
A. friend	1 00
Miss Young	1 00

PICTOU N.S. 5 00

Mrs. Quinn	5 00
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FERGUS. 5 50

A friend	2 00
Mrs. I. Patterson	2 00
Per. Rev. Mr. Craig	4 50

BRUSSELS. 35 31

Mrs. McLean	2 00
Thos. Davidson	5 00
Collection	18 31
Rev. J. Ross	5 00
Dr. Graham	5 00

ARTHUR. 38 70

A friend	5 00
J. McQueen	1 00
A friend	5 00
Per. Rev. Mr. Thom	22 50
"	2 20
"	3 00

PER REV. DR. KEID. 155 00

North Westminster	43 50
Knox, Guelph	10 00
"	6 50
Blythe S. S.	10 00
Foreign Mission Meeting, Toronto	10 00
Rev. W. H. Grant, Honan	25 00
Rev. D. McGillivray, Honan	25 00
Friend in St. Andrew's, Fergus	25 00

QUEBEC. 130 16

Mary Edwards	5 00
Mary Tait	16
A. Thomson	10 00
Thos Davidson	10 00
Robt. Brodie	5 00
Frank Ross	100 00

PERTH. 17 13

Collection at Union Meeting	13 13
Mrs. Currie	2 00
Mr. and Mrs. Jas. Allen	2 00

MONTREAL. 5 00

Mrs. Chas. Bale	5 00
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TORONTO, ST. JAMES SQUARE CONGREGATION. 500 75

Rev. L. H. Jordan, B.D.	500 00
Joseph Henderson	100 00
Mrs. Ewart	25 00
Mrs. J. L. Brodie	25 00
H. W. Nelson	25 00
Thos. Woodbridge	20 00
Mrs. D. Carlyle	15 00
Wm Gordon	10 00
John Paton	10 00
Wm. Macdonald	10 00
J. L. Gibb	10 00
A. Teller	10 00
Mr. and Mrs. Wm. Ross	5 00
Miss Helen Ross	1 00
Miss Isabella Ross	1 00
Anonymous	5 00
Wm. Douglas	5 00
R. B. Cathrow	5 00
Wallace Anderson	5 00
Miss M. A. Soively	5 00
Mrs. Carrol	2 00
Anonymous	1 50
Miss Helen McLaren	1 00
M. M. S.	1 00
Earnest Henderson	25
Summary	\$7 457 87

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THE STARTLING EXPERIENCE OF MRS. ROBINSON, OF MIDHURST.
 Eleven Years Sickness.—Her case Pronounced Positively Incurable.—She Was Given Up to Die by Two Doctors.—Now a Picture of Good Health and Strength.
 From the Barrie Examiner.

Near the village of Midhurst, about six miles from Barrie, stands the smithy of Mr. John Robinson, while within sound of the anvil is his home, where in the midst of a large and leafy orchard dwell the smith and his family. Mr. Robinson is a type of the proverbial blacksmith, with "the muscles of his brawny arms as strong as iron bands." But with Mrs. Robinson it has been different. The wife and mother has for a long time been a victim to acute and painful dropsy of the kidneys. Shortly

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"In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes and my friends frequently speak of it." Mrs. ELLA A. GOFF, 61 Terrace Street, Boston.

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after the birth of her youngest child (now about 13 years). Mrs. Robinson began to take fainting spells, accompanied by violent headaches. This continued through the years that have elapsed, during which time she had obtained the best medical advice available. For about a year she was in constant terror of going insane. Her dull heavy headache, beating pain in the back, and weak swollen legs and body made her case something fearful. To a representative of the *Examiner* Mrs. Robinson said: "It is some five or six years since I took worse, and since then we have spent hundreds of dollars in medicine and for medical advice. The symptoms of my case were heavy headaches, pain in the back and kidneys and swollen legs. I rapidly grew worse, and last July was given up by two doctors to die, and all my friends and neighbors tell me that they never expected to see me out again. I could not raise myself up, could not dress myself, and had to be assisted in everything. Now I am well and strong, and can put out a big washing without any over exertion. I have also suffered from diarrhoea for a number of years, and when I spoke of it to my doctor he said if it were stopped worse results would follow. At the urgent request of my son, who was then living in Manitoba, and personally knew of wonderful cures wrought by Dr. Williams' Pink Pills, I decided to give this remedy a trial. Since using the Pink Pills, I have been completely cured and have felt none but beneficial effects. Only the week before I commenced taking the Pink Pills I was told by a physician that he could not cure me, and that I would likely get worse when spring came. He analyzed my blood and said it was in a fearful state and that my disease was dropsy of the kidneys, which positively could not be cured. This was about the middle of last January. After the third box of pills my back-ache left me and it has not since returned. I have taken thirteen or fourteen boxes in all and owe my recovery to this wonderful medicine. I can't praise Pink Pills too much, whatever I say of them," said Mrs. Robinson.

"I recommend them to everybody. I can't speak too highly of them. They saved my life, and I feel it my duty to let others, who are suffering as I was, know all about them."

Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, locomotor ataxia, sciatica, rheumatism, kidney and liver troubles, erysipelas, scrofulous troubles etc., these pills are superior to all other treatment. They are also a specific which make the lives of so many women a burden, and speedily restore the rich glow of health to sallow cheeks. Men broken down by overwork, worry or excesses, will find in Pink Pills a certain cure. Sold by all dealers or sent by mail, postpaid, at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N.Y. Beware of imitations and substitutes alleged to be "just as good."

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And sold by all Medicine Vendors throughout the World.

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A New Shortening

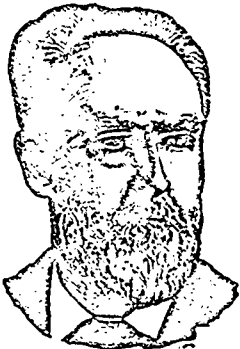
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Lord Breadalbane can ride 100 miles in a straight line on his estate in Scotland.

One hundred Topeka (Kansas) women have signed a pledge committing them to wear Turkish trousers.

Efforts are being made to purchase Carlyle's house in Cheyne-row, Chelsea, as a memorial of its once distinguished occupant.

The driest place in the world is said to be in that part of Egypt between the two lower falls of the Nile. Rain has never been known to fall there.

The Queen when spoken to is always addressed as "Ma'am," not "Madam" or "Your Majesty." The Prince of Wales is called "Sir."

Bath tubs are to be placed in Chicago school buildings, and hereafter the cleanliness of the pupils will be looked after by men and women janitors.

Until some forty years ago it was customary among the Japanese to vaccinate on the tip of the nose. This rendered a written certificate a superfluity.

The Baird trustees have voted £1,000 towards the restoration of Linlithgow Parish Church, and £1,500 to the building fund of Arbroath Parish Church.

The largest death-rate of any city in the world, from the use of alcohol, is recorded in Stockholm, the Swedish capital. The number of deaths from this cause is 90 in 1,000.

Rev. K. Moody Stuart, of Moffat Free Church, has been granted six months' leave of absence to enable him to take charge of the Continental mission at Nice for that period.

The incomes of the schemes of the English Presbyterian Synod for the nine months amount in the aggregate to £7,240, against £7,515 in the corresponding period of last year.

In Buenos Ayres the police have granted permission to the Salvation Army to hold open-air meetings on the understanding that twenty-four hours' notice is previously given.

Dr. Whyte, of Lauriston-place U. P. Church, Edinburgh, is to have a colleague and successor, to whom a stipend of £400 will be paid, a similar sum going to the senior minister.

The Queen is enjoying pleasant weather at Balmoral, clear skies and genial sun admitting of daily drives in the neighbourhood of the Castle. Her Majesty's health continues to be excellent.

Dr. W. W. Tulloch, of Maxwell Church, Glasgow, who leaves for India on Saturday for the benefit of his health, was presented on Monday evening with a cheque for £180 from his congregation.

A movement is taking shape, having for its object the re-division of city parishes in Glasgow, the growth of the city having stranded many church buildings amid streets of offices and warehouses.

Sir Savile Crossley has purchased from the Salvation Army, at a cost of £2,000, the house at Clacton-on-Sea in which Mrs. Booth died, and presented it to the Eastern Counties Asylum for Idiots, Colchester, as a seaside home for their patients.

Rev. Robert Howie suggests that a map should be prepared showing the whole of the Free Churches in Scotland. Such a map, he contends, would be of great value in showing that the Free Church is more truly national than any other Church in Scotland.

One day last week, for the first time since it came into existence (says the *Glasgow Evening News*), prayer was offered up in the Glasgow Stock Exchange. A benevolent fund is being started among the accredited clerks, and the chairman of the meeting held to make the preliminary arrangements suggested that it would be fitting and decorous to open with prayer. This was agreed to, and he carried the proposal into effect.

A significant discussion took place in Glasgow Established Presbytery on the proposal to send a delegate to the National Protestant Congress at Edinburgh. In protesting against any representative being sent, Dr. John M'Leod said he was as live as any one to the dangers connected with the advance of Romanism, and was in sympathy with proper or reasonable methods of counteracting that advance. But the Congress was to

be concerned with the stamping out of what was called the advance of sacerdotalism and ritualism in Scotland, and he thought a man must have a strangely-constituted temperament who saw anything at the present moment which could be called ritualism in Scotland. There was what he would call an attempt to return to something like ordinary decency and reverence in connection with the celebration of the holy services, and that movement, he was persuaded, was for the good of the Church and the people. Dr. M'Leod's amendment that no delegate be sent was carried by 32 votes to 30.

JACKSONVILLE, Fla.,
18th August, 1894.

To whom it may concern—and that is nearly everybody.—This is to certify that I have used Coutts & Sons' "Acetocura" on myself, my family, and hundreds of others during the past fifteen years for headache, toothache, rheumatism, sciatica, sprains, cuts, boils, abscesses, scarlet fever, chills and fever, and also with good success on myself (as I was able) in an attack of yellow fever. I can hardly mention all the ills I have known its almost magical power in curing, such as croup, diarrhoea, biliousness, and even those little but sore pests to many people—corns. The trouble is with patients, they are so fond of applying where the pain is—and not where directed, at the nerve affected. And the trouble with the druggists is that they also want to sell "Something just as good," which very often is worse than useless.

Wishing you every success in your new establishment, and that a more enlightened public may appreciate the blessings of your Acetocura, is the fervent wish of

Yours truly,

CAPT. W. M. SOMERVILLE,

Late of U. S. Engineer Service, and formerly of the Marine Department, Canada. To Coutts & Sons, 72 Victoria st., Toronto.

A comparison of the maximum temperature in different parts of the world shows that the Great Desert of Africa is by far the hottest. This vast plain, which extends 2,000 miles from east to west, and 1,000 from north to south, has a temperature of 150 degrees Fahrenheit in the hottest days of summer. It would be impossible for anyone but the acclimatized Moors, Berbers and Arabs to live even for a day in the heart of the rainless Sahara. In spite of the fact that the days are extremely hot, the nights are nearly always uncomfortably cold, and the travellers are obliged to burden themselves with blankets in order to endure the change.—*Philadelphia Times*.



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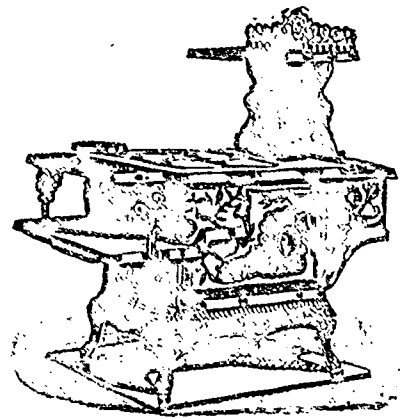
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Professor Virchow, the most versatile of the living savants, filled up his summer vacation by attending five great international congresses. Yet he is 73 years old.

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Dr. D. L. W. Robinson, President of the South Dakota State Board of Health, is convinced from experience in practice in that region of great climatic variation and pressure that a close relationship exists between weather changes and health and disease. Yet he fails to identify this relationship specifically with either barometric changes or low temperature, and suggests that it may be connected with electrical conditions as the principal factor.

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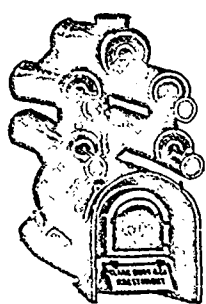


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DIPLOMA

ALABAMA STATE AGRICULTURAL SOCIETY, At Montgomery, 1888.

AWARD

Chattahoochee Valley Exposition, Columbus, Ga., 1888.

HIGHEST AWARDS

25th ANNUAL FAIR ST. LOUIS AGRICULTURAL & MECHANICAL ASSOCIATION, 1889.

SIX

HIGHEST AWARDS

WORLD'S COLUMBIAN EXPOSITION CHICAGO, 1893.

HIGHEST AWARDS

WESTERN FAIR ASSOCIATION, LONDON, CAN., 1893.

SIX GOLD MEDALS

MIDWINTER FAIR, San Francisco, Cal., 1894.

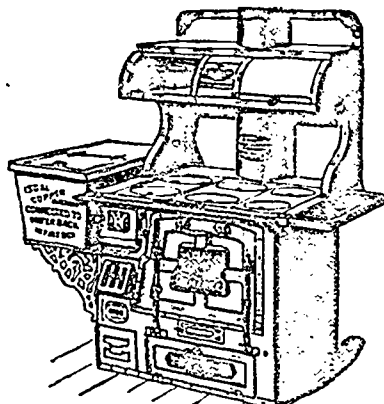
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From the construction of the flues of this stove it will throw one third more heat from the same amount of fuel than any stove of its kind. Entire Base Radiates Heat. Made in two sizes, with and without oven. Oven is made with three flues, same as a cooking stove. Double heater attachment by which heat can be carried to upper rooms. Flat and Duplex grates.

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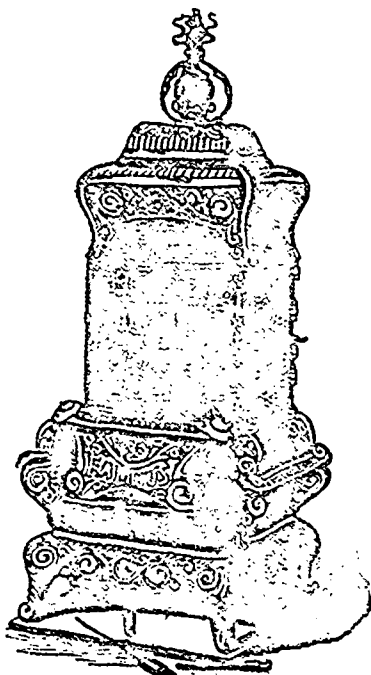
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MISCELLANEOUS.

A system of electric lighting is being put in at Juneau, one of the best known Alaskan settlements—a place of 2,000 inhabitants. When completed this will be the first central electric light plant in the territory. Electricity, however, has been used for some time in a limited way in the Alaskan mines.

What do you take medicine for? Because you are sick and want to get well of course. Then remember Hood's Sarsaparilla Cures.

It is generally supposed that when a man's heart pulsations go down to 40 a minute death will follow unless restoratives are administered. Parisian doctors are now it is said puzzled over a man, in one of the hospitals, whose pulsations have sunk as low as 18 a minute, although to all appearances he is well and strong.

Mr. W. A. REID, Jefferson street, Schenectady, N.Y., 22nd July, '94, writes:

"I consider Acetocura to be very beneficial for La Grippe, Malaria, and Rheumatism, as well as Neuralgia, and many other complaints to which the flesh is heir, but these are very common here."

Coutts & Sons, 72 Victoria st., Toronto.

It is the pretty Christian legend that the aspen quivers with shame because from its wood the cross was made. Observers of nature have discovered, however, that the quivering of aspen leaves is due to the fact that the leaf stalk is flat on the sides and so thin a cut the middle that the slightest breath of wind sets all the leaves a-wagging horizontally.—*New York Sun.*

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

An idea advanced by Mr. Charpentier-Page, of Belfort, England, is that of the use of aluminium bullets instead of leaden in cases of riot, etc., because, while no less effective at short distances, they lose much of their force at about 150 yards, and are utterly spent at a little over 200 yards, and hence there would be less risk of innocent persons being hit at a distance by stray bullets fired at a riotous mob.

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

The Powers intend to do everything they can to carry out the provisions of the Geneva Convention and alleviate the sufferings caused by the Eastern war. Armed ships are to cruise in the waters between China and Japan to assist disabled vessels. The French gunboat *Lion*, the German *Wolf* and the English *Porpoise* have already been assigned to this duty.

My feet were so badly swollen that I could not wear my shoes. I got Yellow Oil, and to my astonishment it gave instant relief, and two bottles completely cured me. Mrs. W. G. McKay, Berwick, Ont.

According to the Paris *Figaro*, Mr. Coates, the American "millionaire," during the whole of his life-time has never taken any medicine. He has constantly consulted doctors and chemists, and all the medicine they prescribe for him he put away in a room. The result of this strange fancy is that Mr. Coates has now 1,900 bottles of medicine, 1,370 boxes of powders, and 870 boxes of pills.

Burdock Blood Bitters cures Dyspepsia. Burdock Blood Bitters cures Constipation. Burdock Blood Bitters cures Biliousness. Burdock Blood Bitters cures Headache. Burdock Blood Bitters unlocks all the clogged secretions of the Bowels, thus curing Headaches and similar complaints.

The Punjabi woman is worthy of her sire. We read of two Punjabi women who, while travelling on a camel, were attacked by two robbers. The camel driver was struck senseless, but one of the women seized his stick, stunned one of the robbers, and made the other take to his heels.

Minard's Liniment the best Hair Restorer

Oppression will make a wise man mad.—*Scotch.*

Rev. P. C. HEADLEY, 697 Huntington Avenue, Boston, U.S.A., April 2nd, 1894, writes:

"I have found the Acid treatment all it claims to be as a remedy for disease.

"While it does all that is stated in the descriptive and prescriptive pamphlet, I found it of great value for bracing effect, one part of the acid to ten of water applied with a flesh brush, and towels after it; also an excellent internal regulator with five or six drops in a tumbler of water. I should be unwilling to be without so reliable and safe a remedy.

"I wonder that no mention is made in the pamphlet of the sure cure the Acid is for corns (applied once or twice a day), so many are afflicted with them. It was death to mine."

To Coutts & Sons, 72 Victoria st., Toronto.

Money is the abridgment of human power.—*Italian.*

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"Great is Acetocura."

185 Madison street, Chicago, Aug. 17, 1894.

Gentlemen—One day last month I called into the office of your agent, Mr. S. W. Hall, on other business, and received the gentleman's condolence upon my wretched appearance. As a matter of fact, I was a sick man—had been receiving treatment from two different physicians without the slightest benefit. I certainly was discouraged, but afraid to let go. I had not had a decent night's rest for most ten days, no appetite, no ambition, "achey" all over, but bowels were in good order—the fact is, neither the physicians nor I knew just what the trouble was. Mr. Hall spoke of Acetocura. I confess I would have paid little attention to it but for my precarious condition. He insisted on giving me half a bottle to try, and refused to accept any payment for it. I read the pamphlet and had my mother rub me that evening. Failing to produce the flush within 15 minutes, I became thoroughly frightened—the flesh along the spine seemed to be dead—but persisting in it produced the required result in just 45 minutes. That night was the first peaceful one in ten, and on the morrow my spine was covered with millions of small pustules. By night I felt a considerable improvement. Owing to soreness the application was omitted, but again made the third night. The following day showed a wonderful change in me. I felt like a new man. Since then I have chased rheumatic pains several times, with the greatest ease. From being sceptic, I cannot help but say, "Great is Acetocura." It is truly wonderful, and I am most grateful to Mr. Hall for his action.

Respectfully yours, P. O. BAUER. (P. O. Bauer & Co.)

To COUTTS & SONS, 72 Victoria street, Toronto.

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MEETINGS OF PRESBYTERY.

ALGOMA.—At Bruce Mines, on March 13th, 1895. BARRIE.—At Barrie, on November 27th, at 10.30 a.m. BRUCE.—At Paisley, on December 11th, at 1.30 p.m. BROCKVILLE.—At Morrisburg, on December 11th, at 1 p.m. CHATHAM.—In St. Andrew's Church, Chatham, on December 10th, at 7.30 p.m. GUELPH.—In Chalmers Church, Guelph, on November 20th, at 10.30 a.m. HURON.—At Clinton, on November 13th, at 10.30 a.m. HAMILTON.—For Ordination and Induction, at Smithville, on November 6th, at 2.30 p.m. KAMLOOPS.—At Rivestoke, on December 11th, at 10.30 a.m. KINGSTON.—In John Street Church, Belleville, on December 18th, at 2 p.m. LONDON.—In First Church, London, on November 13th, at 1 p.m. MAITLAND.—At Wingham, on November 20th, at 11.30 a.m. MONTREAL.—In the Presbyterian College, on January 7th, 1895, at 2 p.m. OTTAWA.—In Bank St. Church, on November 6th, at 10 a.m. ORANGEVILLE.—At Orangeville, on November 13th, at 10.30 a.m. PARIS.—In Chalmers Church, Woodstock, on January 15th, at 10.30 a.m. PORTAGE LA PRAIRIE.—At Portage la Prairie, on Nov. 4th, at 8 p.m. PETERBOROUGH.—In St. Paul's Church, Peterborough, on December 18th, at 9 a.m. QUEBEC.—In Richmond, on Nov. 13th, at 4.30 p.m. ROCK LAKE.—At Morden, on first Tuesday of March, 1895. REGINA.—At Wolsley, on second Wednesday of March, 1895. SAUGREN.—At Palmerston, on December 11th, at 10 a.m. SARNIA.—In St. Andrew's Church, Sarnia, on December 11th, at 11 a.m. STRATFORD.—In Knox Church, Stratford, on November 12th, at 7.30 p.m. TORONTO.—In St. Andrew's on first Tuesday of every month. WESTMINSTER.—In St. Andrew's Church, Vancouver, on December 4th.



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Miscellaneous.

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