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"Great is Acetocura."

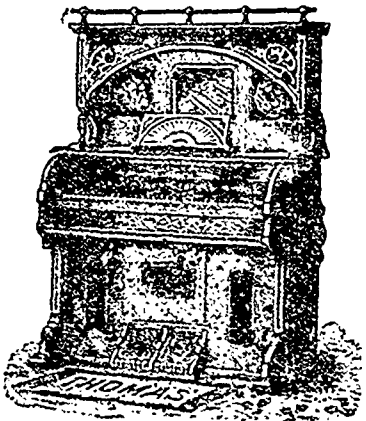
185 Madison street,
Chicago, Aug. 17, 1894.

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, "ache" 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,

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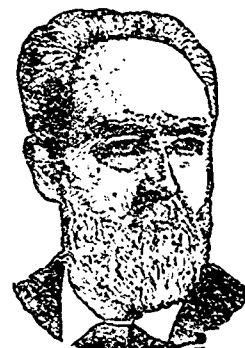
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HEALTH AND HOUSEHOLD HINTS.

All traces of mud spots may be banished by rubbing with a raw potato. Spots of grease disappear from silk if covered with dry magnesia or gently rubbed with water and the white of egg. White brocades may be lightly cleansed with very fine dry bread crumbs. Ribbons may be washed first in a thin lather and then ironed under muslin. Black crape is improved by being sprinkled with brandy and stretched over wooden rollers. Black cotton stockings should be washed in strong bran water, pressed and dried before the fire. Velvets should be held over the steam of boiling water and kept well stretched until the moisture has evaporated.

To remove grease spots from delicate fabrics like silk, crepe, ribbons, etc., spread the articles stained on a clean cloth and cover with powdered French chalk or fuller's earth. Roll up the article and put it away for a few weeks and it will become clean. Where soap and hot water can be used wash the spots in very hot water, using plenty of soap. Then rinse well. French chalk may be powdered and mixed with cold water to make a thick paste. Spread this on the grease spot and let it remain for several days, then brush off. If the stain has not entirely disappeared apply the mixture a second time. The simplest method to remove fruit stains is to place the stained part of the cloth over a bowl and continue pouring boiling water through until the stain disappears. If this is done soon after the article is stained there will be no trouble in most cases. Oxalic acid will also remove fruit stains. Put three ounces of the crystals in a bottle with half a pint of water and have the preparation ready for use. When stains are to be removed have a large pail of water and a bottle of household ammonia on hand. Wet the stained parts with the acid and then rub. When the stains have disappeared, put the article in the water. Wash thoroughly in several waters and wet the parts with ammonia, that all trace of the acid may be removed. Finally rinse again.

Boiling Eggs.—Put the eggs in the saucepan and cover with cold water; set it on the stove, and when the water boils the eggs are done.

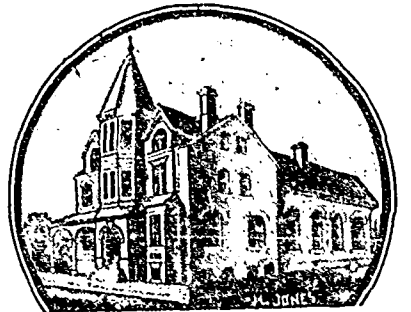
Cream Dressing for Above.—One and a half pints sweet cream, three tablespoonfuls flour, four tablespoonfuls butter, one-fourth of a grated nutmeg, one very small onion, grated, a little cayenne pepper and salt to taste. Scald cream, rub butter and flour together; cook all together until the consistency of custard. The above is enough to serve twenty-five people.

Cream Chicken.—Four chickens, four sweet-breads, three cans mushrooms. Boil chicken until tender, and cut as for salad (removing all the skin); boil sweet-bread and chop very fine; chop mushroom rather coarsely; mix all together and bake in a dish, with alternate layers of the above and the cream dressing given below, putting bread crumbs, pieces of butter and a little cream over the top before baking. Bake twenty minutes.

Chocolate Creams.—Grate a package of sweetened chocolate, add two tablespoonfuls of water, and set the bowl in a tin of water on the stove to melt. While melting, roll some of the cream (which has been prepared by the mixing together of the whites of two eggs, an equal quantity of cold water and enough confectioner's sugar to make a stiff dough) into balls; dip these one at a time in the chocolate, lifting out with a fork. Put on a buttered dish to harden. Use any kind of flavoring desired in cream.

Lima Beans.—The beans should be fresh and tender, but, if they are not, a pinch of soda in the first water will take away much of the strong taste. Parboil in water till they are half done, then turn off the water and renew from the teakettle, with just enough to finish cooking them. When they are thoroughly cooked season with butter first, letting it brown slightly, with a pinch of salt (unless the butter is quite salt), and a little sugar. After this has cooked into them thoroughly, pour in enough cream to make a little gravy; let it boil up once, and serve.

Beaten Biscuit.—To a quart of flour take a large tablespoonful of lard and a teaspoonful of salt. Mix with cold sweet milk and water—half and half—into a stiff dough; lay it on marble or a wooden board, and beat it with a club of hickory or poplar wood till the dough becomes blistered and nearly as soft as yeast powder dough. Roll it half an inch thick, cut out with a biscuit cutter, prick with a kitchen fork three rows of holes clear through to the bottom. Bake in a moderate oven, and when done, allow them to remain a few moments longer, to brown a little more thoroughly. Break open and butter.



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Snow Pudding.—Cover one-half box of gelatine with cold water and let soak a half hour. Pour over it one pint of boiling water; add two cups of sugar, and stir until dissolved; and the juice of three lemons and strain the whole into a tin basin. Place this in a pan of ice-water and let it stand until cold. Then beat with an egg-beater until white as snow. Beat the whites of four eggs to a stiff froth, and stir them into the pudding. Turn the pudding into a mould that has been dipped into cold water and set it away to harden. Make a sauce with the yolks of the eggs, one quart of milk and a half-cup of sugar. Scald the milk; beat yolks and sugar together until light, add them to the milk and cook two minutes. Take from the fire, add one teaspoonful vanilla, and turn out to cool.

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The largest quartz mill in America is in Alaska. The low-grade gold ores were discovered in that country several years since in very extensive bodies. In the last twelve months this mill treated 240,000 tons of ore, yielding \$768,000 or \$3.20 per ton.

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 flesh is heir, but these are very common here."
Coutts & Sons, 72 Victoria St., Toronto.

THE CANADA PRESBYTERIAN.

Vol. 23.

TORONTO, WEDNESDAY, DECEMBER 19th, 1894.

No. 51.

Notes of the Week.

A congress was held recently in Berlin, Germany, to deliberate on the best architecture for church buildings. The discussions, in which architects and theologians participated, revealed two tendencies: First, the church for devotional purposes; second, also for practical and social purposes. In the one case, a grand main edifice with pulpit and altar; in the second, many small buildings with accessory rooms.

In the elections for the London, England, School Board, over which there has been great excitement on account of the efforts of members of the Established Church of England to use the school for sectarian teaching, ladies in several divisions headed the poll, Miss Eve and in Chelsea, Miss Davland. Not a single "Labour," "Socialist," "Secularist," or nondescript Independent was successful.

Spain has long had its "Irish question" in Cuba, but there seems some prospect that a settlement of it will be reached. The Home Rule party were defeated in the insurrection of 1878, but ever since have been quietly organising their Parliamentary forces, until last year a Bill, practically conferring self-government, was presented by the then Colonial Minister to the Cortes. The result was the fall of the Cabinet and the temporary shelving of the Bill. Both parties, however, have now agreed to a compromise, by which Cuba will obtain a large measure of Home Rule, but without a local Parliament.

The Legislative Assembly of New South Wales has just passed a Land Bill which should prove a practical blessing to that country. Its first object is to encourage the bona fide settler; its second, to discourage as far as possible the land-grabber and speculator. During thirty years no less than 50,000,000 acres of land have been alienated, while only 26,000 occupiers have been placed upon the soil; but the new Land Bill offers a speedy remedy to this condition of affairs. Crown lands will henceforth be classified and surveyed with a view to settlement, and power is taken to acquire extensive freehold properties which may be presently required for agricultural purposes. Crown lands held under pastoral leases revert to the State for subdivision into smaller settlements, and all leases will be duly compensated by the extension of such leases as they may retain. The course is a wise one, as time must undoubtedly prove.

Rev. Dr. M'Gregor, of St. Cuthbert's, Edinburgh, on a recent Sabbath occupied the pulpit for the first time on his return from a brief sojourn in France, and lectured at night on "Brittany and the Bretons." The large church was crowded. Among other things he said that the gulf that separated Protestantism from Romanism was a bottomless gulf and an impassable gulf. It could never be crossed till Rome changed, and Rome would never change till the end of the world. Every fresh visit which he had made to Roman Catholic countries, through a period of now nearly forty years, had sent him every time home stronger in the conviction that one of the supreme blessings which God Almighty in His mercy ever sent upon mankind was the Reformation, and that a tremendous weight of responsibility lay on the head of the man who would depart one hair's-breadth from its principles, or bring the Protestant Church one hair's-breadth nearer to the Church of Rome."

Principal Rainy has been presiding at the annual meeting of the Edinburgh Sunday School teachers and making an address in which, referring to the intellectual side of the teacher's work, he speaks of two classes. "There were those," he

said, "who, without any feeling of conceit, had cause of thankfulness in the feeling that they had a measure of success—a consciousness that they were getting hold of the minds of the children. There were also those who perhaps had rather a feeling that they were in doubt about their success—a strong feeling of discouragement, as if they were not succeeding. He had very great sympathy with teachers who had that feeling. He would say to all such teachers, don't be discouraged. The way in which they could interest the minds of the children was just to get more and more interested in the work themselves. Just in proportion as they succeeded in getting thoroughly interested themselves, in the same proportion they would succeed in interesting and impressing the minds of the children."

Many of our Toronto readers will remember the appearance at the great missionary conference held in the city last week of a fair, young-looking, and, when he was speaking, most modest mannered man, Dr. Grenfell, who came to the city to give some account of, and advocate the cause of, the Labrador Mission, and that to the fishermen on the banks of Newfoundland. He has just returned to St. John, Newfoundland and has given an interesting account of the mission and the work of himself and fellow-laborers. Two hospitals, plentifully furnished by a ladies' committee at Montreal, with appliances, are now in full operation, with a doctor and trained nurse in charge of each. The medical men have had under treatment this year 1,306 patients. Warm clothing is distributed in cases of great need. The poor sea toilers find the whole work a great boon, and its discontinuance would be regarded as a public misfortune. Whenever opportunity offers religious services are held, and moral and religious literature distributed, both of which the people in large numbers gladly avail themselves.

In the last number of *Great Thoughts*, the following particulars are given of Ian Maclaren, whose sketches of Scottish life and scenery, given in broad Scotch, have been of late delighting so many readers. "It is now generally known that" Ian Maclaren is no other than the Rev. John Maclaren Watson, M.A., Sefton Park, Liverpool. Mr. Watson was born in Edinburgh, where his father held a high place in the Excise. His youth was spent in Edinburgh, and Sterling and Gormack, near Blairgowrie. His mother was a Miss Maclaren, of Gormack. From this district he derives mostly his dialect, scenery and character. Drumtochty is really Drumlochty, a farm in the Lornly district, but it may also be Drumtochty, in Kincardine, an estate belonging to the brother of a Blairgowrie gentleman, Colonel Gammell. Pittendreich and several other names are those of farms around Gormack. Mr. Watson's first charge was at Logiealmond, where he is well remembered as a "gentle preacher." He was the successor, not immediate, but once removed, of Professor Candlish.

The *Michigan Presbyterian*, the organ of the Presbyterian churches of that State, contains a portrait of the Rev. John Gray, D.D., pastor of the First Presbyterian Church, Kalamazoo, accompanied by the following kindly notice which will be read with interest by the doctor's old fellow students and friends in Canada:—Dr. Gray is a Canadian by birth and education; of Scottish parentage, educated in the Collegiate Institute, University College and Knox College Theological Seminary, Toronto. Immediately upon graduation he assumed the pastorate of St. Andrew's, Windsor, in November, 1870, and remained in this charge until he accepted that of the First Presbyterian Church, Kalamazoo, in April, 1893. There were few pastors in the Canadian church more widely known or having a better record. This fact and his intimate relations to the churches and ministers of Detroit during many years, secured to him a hearty welcome to the church in Michigan. Alma College conferred upon him the honorary degree of D.D. in June, 1893. Though liberal and progressive he is

conservative in his views of Presbyterian polity and doctrine, while his large experience and characteristic energy eminently fit him for the important place he occupies among us.

The Memphis, Tenn., *Scimitar* writing of the money troubles of the United States government and consequently of the people gives this sound advice: "First and foremost, the Government ought to go out of the banking business and confine itself to taking care of its own legitimate concerns. It is not a proper function of Government to issue or supply a circulating medium, either of metal or paper, and certainly not paper. It should regulate the coinage, of the standard money metal and all its subservient adjuncts of inferior coinage, such as silver, nickel, and copper, but should restrict itself to mere regulation. It is not its duty to buy or otherwise acquire any quantity of any metal, but to prescribe by law the regulations which shall govern the coinage for the people in the Government Mint of such quantities of these metals as they may wish to carry there for coinage under those regulations. The duty of Government ends there, and the purchase or storage of money metals as collateral to paper issues is nonsense, scientifically and economically considered."

The Moderator of the General Assembly of the Irish Presbyterian Church, Rev. W. Todd Martin, D.D., has published an appeal to that church on the subject of Temperance in which he says: "From year to year the General Assembly passes strong resolutions, warning the people against the many enticements to intemperance by which they are beset, and exhorting to energetic and organised effort to rescue our land from the drink curse. These resolutions are too little regarded. They are not received as the solemn deliverance of the Supreme Court of the Church on a great practical question should be. The energy thrown into the conflict is altogether inadequate when measured by the vastness of the evil to be combated and the deep conviction of the Church on the question. In the immorality, disease, misery, death caused by strong drink, a curse, dark and terrible, casts its withering blight on our country. The need of ceaseless, patient, devoted, self-sacrificing, united labour is clamant. To this warfare against sin the Assembly has once again summoned, in the name of Christ, all the ministers and members of the Church."

The demise, with such startling suddenness of Sir John Thomson, the Premier of the Dominion, a week ago, in London, when apparently an unobstructed path was opening up to him to honors, higher even than that which had just been conferred upon him by Her Majesty, the Queen, furnishes another to the oft occurring illustrations of the transitoriness and uncertainty of earthly place and fame.

Who is the valiant, who the strong?
Pontiff, and priest, and sceptred throng?
On these shall fall as heavily the hand of death,
As when it smites the shepherd's breath beside his stall.

Differ as men may, and always will, upon questions of public policy, no one will doubt that he sought the good of his country in the way which to him appeared the most likely to secure that end. The general opinion in the country, we believe, will be that, by his death, Canada has sustained the loss of a man of unusual ability, of one whose opportunities to serve his country were every year increasing, and who gave the promise of rising with the occasion. What the effect upon public policy, or upon the party of which he was the head, or the relations of the two great opposing parties will be, are questions upon which it is not for us to enter. We join very heartily, however, in what we believe will be a universal feeling over the whole Dominion, sincere and respectful sympathy with the widow and family of the deceased statesman.

Our Contributors.

THE ONE THING NEEDFUL

BY KNOXIAN.

Why is money so scarce at the headquarters of the Presbyterian Church in Canada? Why is it necessary to send so many circulars urging congregations to provide more money for colleges, missions and augmentation? Why are the men that the Church has put in charge of her work so hampered and hindered for want of funds? Why is it necessary to talk at almost every kind of a Church meeting about money?

There is only one reply, and that one covers the ground. There is not enough of vital godliness in the Church as a whole to do the work that the Church is trying to do. Talk until you are twice as old as Methuselah. A few people in most congregations do their duty, or, perhaps we should say, live up to their privileges, for giving to the Lord's work is a precious privilege, but a large number give almost nothing, and many give absolutely nothing. We said a few people in most congregations give liberally, but it is a sad fact that there are whole congregations that do almost nothing, and whole Presbyteries that have scarcely a liberal congregation within their bounds.

According to the tables of averages submitted by Dr. Torrance in his last report to the General Assembly, each member of the church gave to the schemes of the Church \$1.69, during the ecclesiastical year ending in April, '94. The year previous each member gave one cent more. Less than half a cent per day is the sum total of average giving for all the schemes of the church for the year that ended last April!

Why is the average so low? Because many give nothing at all. Why do so many give nothing at all? Because they are not sufficiently under the influence of the Holy Spirit, to be moved to give. That is the plain English of the whole matter. More spiritual life would bring more money. A revival of vital godliness would increase the contributions without any special effort on the part of those that the Church has commissioned to carry on work that cannot be done without money.

It may be urged that there has been depression in business for over a year, and that the funds have suffered in consequence. What are the facts? Some places have suffered from depression, while others have prospered, and, we venture to say, the places that suffered most have supplied the greater share of the funds. Toronto has, perhaps, suffered more than any other community, and, although we have not the figures before us, we venture to say that the Presbyterians of Toronto have not decreased their giving by one cent. The same is likely true of Montreal and other communities that have suffered from the depression in their pocket rather than in their imagination.

The price of wheat is low. It no doubt is, but the purchasing power of a bushel of wheat is as great now as it ever was. If wheat is low, almost every thing the man who raises wheat has to buy is correspondingly low.

The depression argument loses much of its force in the face of the fact that the average giving to the schemes was not much higher when there was no depression, real or imaginary. The highest average we can find was in 1890, when it rose to \$1.82, or about half a cent per member per day. How much better face does that put on the matter?

And, be it remembered, that these averages are a long way above the mark, so far as the membership is concerned. In every congregation there are adherents who give much more liberally than many of the communicants, and whose gifts bring down the average giving of the members much below the average given by Dr. Torrance.

Two Dominion cabinet ministers spoke at three meetings in Ontario last week. The burden of their speeches was that Canada is prosperous. The people cheered

them to the echo. How comes it that the country is always prosperous during an election campaign, and becomes suddenly depressed when money is wanted for church purposes?

There is only one effectual remedy for crippled church work and depleted church treasures. That remedy is more of the power of the Holy Ghost. Committees, however efficient, are only human, and, being human, cannot do much to move the hearts of men. Overtures cannot impart grace. Motions and amendments never converted a sinner nor revived a saint. Circulars, however urgent, cannot promote a genuine revival, especially when they get no farther than the waste basket. "Bring it up in the Presbytery" has not as much spiritual influence as many a Highlandman's grace before meat. The Presbytery may need revival quite as much as the people. The worst feature of the situation is that those who need life most are always the most opposed to the use of any means that might increase life. Their remedy is to brandish the ecclesiastical club in the faces of the people. Clubs never frighten dead men. Even a commission of Presbytery cannot do much work in a spiritual graveyard.

There is danger of a deficit in some of the funds next June. There is something worse than a deficit here now. A deficit in life is more dangerous than a deficit in dollars. Remove the deficit in life and the deficit in dollars will go itself.

SAIN'T FRANCIS OF ASSISI.— PART II.—Concluded.

BY W. H. MURRAY, PETERBOROUGH, ONT.

It was not until a man of Assisi threw in his lot with Francis that he conceived the idea of bringing together a few companions, who with him would carry on the Apostolic work. Many of all classes—nobles, merchants and peasants—joined him, and thus the Order of "Brothers Minor" was founded. The official Rule of the Order was the words Francis heard at Portinuncula, with the additions: "If any man will come after me let him deny himself, take up his cross and follow me; for whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it," and, "If thou wilt be perfect, go sell what thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me." "Brethren," Saint Francis would add, "this is our life and our Rule, and that of all who join us; go then and do as you have heard." The real Rule was Francis, on whom all eyes were bent: the Brothers saw in him their visible Christ. "Imitate me," he could say with all humility, as Saint Paul did. The most complete humility and the most perfect confidence in his inspiration lived together within him. "Thou wishest to know why it is I whom men follow? Thou wishest to know? It is because the eyes of the Most High have willed it thus; . . . as His most holy eyes have not found among sinners any smaller man, nor any more insufficient and more sinful, therefore He has chosen me to accomplish the marvellous work which God has undertaken; He chose me because He could find no one more worthless, and He wished here to confound the nobility and grandeur, the strength, the beauty, and the learning of this world." "Infinitely lovely," his biographer says Francis was. He was past middle height and had much grace and delicacy of body, and a noble bearing. His voice was soft and sonorous, and his dark eyes were full of tenderness, though they could glow terrible with indignation. Often a look or a word would win him a disciple, such power had he.

Portinuncula was the headquarters of the Little Poor Men, and the forest around was their cloister. From this retreat they went forth through the surrounding country preaching, calling themselves God's Jongleurs. They worked, ate and slept with

the peasants, sometimes meeting with insult and maltreatment, but oftener with kindness; and when asked who they were, they would answer simply, "we are penitents, natives of the city of Assisi." Francis had a vision of the greatness of his Order, and with it he would comfort his disciples when despondent: "I saw a multitude of men coming towards us, asking that they might receive the habit of our holy religion, and, lo, the sound of their footsteps still echoes in my ears. I saw them coming from every direction filling all the roads." The vision was a true one, and happily at the first vision of the corruption of his ideals and the disappointment of his hopes, consequent upon the rapid increase of the order, was hidden from him. Later on he saw all: "A time will come," he said bitterly, "when our order will so have lost all good renown that its members will be ashamed to show themselves by daylight."

Very beautiful and idyllic is the picture of the life of the Brothers at Portinuncula. They had a few rude huts, and for ten years this was their place of retirement for rest and spiritual refreshment. They were truly brethren, dwelling together in unity. His Round Table, Francis sometimes called them, and the poor board round which they sat, he loved to call *mensa Domini*. Again men saw the gospel of the Beatitudes; joy and perfection of character were to them identical. It was a laboring, not a mendicant order. Each brother worked at his own trade, taking for pay only the necessary food; for they were allowed to hold no property whatever, except their tools and clothes. When they were preaching they begged their food. There was nothing hard or ascetic in their devotion to poverty. Poverty was their bride, and they worshipped her as a true knight does his lady. Cheerfulness was a duty, or rather their spontaneous life; they were God's jugglers. They gave up all things that they might possess all things. With Francis as with Jesus avarice was the root evil. "Sell all thou hast and give to the poor," was his first command to the wealthy and noble who would follow him. It must be remembered that poverty was frequently then the result of wars and oppression, and was not so often as now accompanied by moral degradation. Saint Francis resisted to the last all attempts to change the rule in this respect, and as he began his apostolic life by the symbolic act described, so at the close of his life he caused himself to be divested of his clothing, and laid upon the ground in the arms of his Lady Poverty. But he only required this poverty of those who were devoted to the missionary life. Surely he followed the very word of his Master.

It is perhaps his intense love of nature which, as much as anything else, so endears the Saint to Ruskin. His love went out to every creature, and was as boundless as the universe. He felt kinship with everything. The sun, the wind, and fire were his brothers; the birds and the flowers were his sisters. "Brother birds," he cried to a flock that gathered fearlessly about him by the roadside, "you ought to praise and love your Creator very much. He has given you feathers for clothing, wings for flying, and all that is needful for you. . . ." "It is my turn to speak," he said to the swallows that drowned his voice with their chirping: "little sister swallows, hearken to the word of God; keep silent and be very quiet until I have finished." Every creature had a part in the divine purpose and was sacred. One day a leveret was brought to him. "Come to me, brother leveret," he said to it, and the creature, set free, ran to him for refuge, refusing its freedom.

They made no display of their fastings, and self-renunciation, and Saint Francis had the prophet's contempt for mere formal observances. "The sinner can fast," he would often say; "he can pray, weep, maccerate himself, but one thing he cannot do, he cannot be faithful to God." It is related of Brother Ginepro that, to escape an admiring crowd at Rome, he joined a group

of children playing at see-saw, and continued absorbed in his pastime until the crowd, disgusted, went away; and when Francis, owing to ill-health, was persuaded to indulge in a slight luxury, he would only do so openly that he might not appear more than he was. He had no desire to perform signs and wonders. Though he seemed to have possessed mysterious power, he never used his gifts to impress the multitude, or gain adherents. Brother Egidio even prayed for grace not to work miracles that he might keep his humility. It was the advance of spiritual pride among the Brothers that Francis most feared. "Little brother Francis," he delighted to call himself, and he was the servant of all. The Brothers went out as servants at first, and performed the most menial services amongst the poor and sick, and in private families. When it was proposed by Cardinal Ugolini, as a mode of reforming the Church, that bishops should be chosen from the Brothers Minor to replace the corrupt ones, the Poverello, alarmed, answered: "If my friars have been called *Minores* it is not that they may become *Majores*. If you desire that they become fruitful to the Church of God, leave them alone, and keep them in the estate into which God has called them." Most noble, even if mistaken, was his attitude towards the secular clergy. "I would first convert the prelates by humility and respect," he replied to one who complained of the hostility of the bishops: "for when they see us humble and respectful towards them, they themselves will beg us to preach and convert the people. As for me I ask of God no privilege unless it be that I may have none, to be full of respect for all men, and to convert them, as our Rule ordains, more by our example than by our speech."

The attitude of Saint Francis towards the Pope and the church was peculiar. Always protesting his filial obedience, and always believing in it himself, he yet believed his own inspiration to be higher than Pope or church, and resolutely and passionately asserted it when attempts were made to change his rule. All are familiar with the story of his journey to Rome, with the eleven brothers, for the Pope's approval of his order, and the cold reception he received. His enthusiasm and earnest assurances of fidelity to Rome in the end won a qualified approval from the representative of Christ; for Francis asked no privilege, but only permission to live the gospel life. There is no doubt of the Pope's warm admiration, but he feared the original and daring spirit of the twelve Umbrian apostles. They received the tonsure, and Rome absorbed them gradually into her life, until, in process of time, they became an ecclesiastical institution. After many nobles and learned men had joined the order, there was a strong party in favor of adopting some of the principles of the older orders, and this is what the papacy desired; but Francis despised learning as a source of pride, and clung to the simplicity of his rule. Once at a chapter-general of the order, Cardinal Ugolini gently suggested the adoption of a rule more suited to the changed conditions. Drawing the cardinal into the midst of the chapter, he said vehemently: "My brothers, the Lord has called me into the ways of simplicity and humility. In them he has shown me the truth for myself, and for those who desire to believe and follow me; do not then, come speaking of the Rule of St. Benedict, of St. Augustine, of St. Bernard, or of any other, but solely of that which God in His mercy has seen fit to show me, and of which He has told me that He would, by its means, make a new covenant with the world, and He does not will that we should have any other. But by your learning and your wisdom God will bring you to confusion." But the pressure of the new ideas proved too much for his failing strength. The spirit of the time was enthusiastically opposed to St. Francis; for it was the early period of the renaissance and men glorified learning. He yielded the government of his order to another. At his

abdication he prostrated himself before his successor, promising obedience, and then, raising his eyes to heaven, said, "Lord, I return to Thee this family which thou hast confided to me. Now, as Thou knowest, most sweet Jesus, I have no longer strength nor ability to keep on caring for them. I confide them, therefore, to the ministers."

He lived about six years after this, broken in body and spirit. His sufferings, physical and spiritual, were beyond expression. He foresaw, with anguish unspeakable, the decline of the order, and in his helplessness he reproached, with terrible vehemence, those who were destroying his work. "Where are they," he would cry, "who have ravished my brethren from me? where are they who have stolen my family?" He gave himself up more and more to meditation and prayer, dwelling with intense concentration on the passion of Christ; and sometimes in the church, and sometimes on the mountain or in the forest, he would spend long periods absorbed in his thoughts. He was possessed constantly by the vision of the crucifixion. Before the day of the elevation of the Holy Cross he passed the night alone; and in the morning there came to him, the legend says, a vision of a seraph, with out-stretched wings, which flew towards him from the edge of the horizon. "In the centre of the vision appeared a cross, and the seraph was nailed upon it. When the vision disappeared, he felt sharp sufferings mingled with the ecstasy of the first moments. Stirred to the very depths of his being, he was anxiously seeking the meaning of it all, when he perceived upon his body the stigmata of the crucified." However it was produced, there seems to be no doubt that there were on the hands and feet of the saint marks resembling the impression of nails, and on his side the appearance of a wound.

The last days of Francis were full of joy. He had recovered his old spirit, and spent most of his time singing the Canticle of the sun, much to the distress of some of the brothers, who thought he should have been thinking of his sins. He died gladly: "Welcome, Sister Death," he cried, as his hour drew on. Thus died, at the age of forty-six, this remarkable man, who was one of the purest-minded of the long line of enthusiasts, who believe themselves to be and who are the inspired prophets of God. During his lifetime, the brothers went into all the countries of Europe, preaching the gospel with wonderful results. They even journeyed as far as Syria and Morocco, and everywhere disciples were gained. It was Francis' plan to go to all nations. "Do you think," he said to a cardinal, "that God raised up the brothers for the sake of this country alone? Verily, I say unto you, God has raised them up for the awakening and salvation of all men. . . ." The prophet in his strength hopes all things; conscious of divine power he does not at first realize how big the world is, and how evil or inert men are. Yet, though they do not accomplish their brilliant dreams, their labors and anguish are not in vain. We do not appreciate how much we owe the saints until we try to picture what the world would have been had they never wrought and suffered. But it takes not one, but a multitude like Saint Francis' to accomplish what he dreamed of doing. The work goes on, there is generally an Elias to receive the mantle of Elijah. To-day most conspicuous among the spiritual successors of Saint Francis are Count Tolstoi, General Booth and John Ruskin. In character Ruskin approaches closest to him. It is told of him that, when he was in Rome, there was every day a beggar on the steps of the Pincio to whom he always gave something. One day the grateful man caught his outstretched hand and kissed it. Ruskin stopped short, drew his hand hastily away, and then, with a sudden impulse, kissed the beggar's cheek. The next day he came to Ruskin, and, with tears in his eyes, offered his benefactor a shred of brown cloth, which, he said, had once been a part of the robe of St. Francis.

TELL'S CHAPEL AND TELL LE GENDS.

BY FRANK L. DAVIS.

We now passed Tell's Platte, which is a small rocky shelf, the spot where Tell, the Swiss patriot touched, when he leaped from the boat of the tyrant Gessler. Above it was the chapel which we went to see later on. The end of this lake trip is at Fluelen, and here the passengers, who have preferred the boat this far, take the famous St. Gothard Railway, with its seventeen marvellous tunnels through seemingly impassable solid rocks, emerging from their dismal blackness into sunny Italy. We were much tempted to go, but, as the fever was just then at its height, we reserved the pleasure. About two miles from Fluelen is the historic town of Altdorf, at an elevation of 1,500 feet, which was the scene of the shooting of the apple by Tell. It has an immense statue marking the spot where he stood and a fountain is built on the position of the child when his father made the intrepid shot. The legend is to this effect: Gessler, — Vogt of the Emperor Albert of Hapsburg, (Austria,) — in 1307 had caused his hat to be placed on a high pole in the market place, so that none could fail to see it. All who passed by were ordered to make obeisance to it as an emblem of imperial supremacy. Tell, who was famous for his skill as an archer, refused to bow to the abhorred symbol, and was commanded, as a punishment, to shoot an apple off his son's head or lose his own. He did so bravely, but Gessler's sharp eyes discovered a concealed arrow and asked Tell its use. "For your heart, tyrant, had my child been harmed." For this boldness, Gessler took him prisoner and was carrying him away to his castle at Kussnacht. A sudden storm arose, and, as none but Tell could steer, he was released but used his freedom to jump from the boat to a rocky ledge below. Later on he waylaid the Vogt in a narrow mountain pass and shot him, for which act he was proclaimed liberator of Switzerland from Austrian oppression. A short distance from Altdorf is a chapel, built to mark Tell's birth place. Though the most of these Tell legends are now called myths, the peasants cling to them with great tenacity, as is evidenced by their continued erections of chapels and statues. It is conceded that there was a William Tell among the patriotic confederates, who swore

"— to be a nation of true brothers,
Never to part in danger or in death."

But they will not admit that the stirring and pathetic incidents connected with his name have any more solid foundation than the creations of any poet or novelist.

Leaving the steamer at Fluelen wharf, we ascended to the hotel, to find the dining-room monopolized by a large German society of some kind, who were eating with their hats on, singing noisy songs, and in other ways conducting themselves boisterously. They seemed to have exhausted all the resources of the place, and we were much amused by the anxious efforts of our host who, like the Mikado, seemed to unite every office in his small perspiring person. His equally anxious sister was evidently landlady, messenger, cook and table-maid all in one. A semblance of a meal was finally, hurriedly placed before us which we might have enjoyed, had not the jovial Germans chosen the exact time to complete theirs. Without rising, and still surrounding the table, they coolly lit their cigars and puffed them leisurely, filling the room black with smoke. Escaping into the pure air we soon forgot all trifling annoyances in the prospect of the delights in store. Mr. C—, the father of the English party, and myself secured the back seat in a carriage holding four, with a hood at the rear for the baggage and wraps. The front seats were occupied by two very pleasant ladies from Boston; the rest of our party preferred walking. A drive long to be remembered over the famous and romantic Axenstrasse road, which extends nine miles along the Lake of Uri above Tell's Chapel, from Gersan and Brunnen, to Fluelen. It is

almost entirely cut out of the solid rock of the Axenburg, extending along the side of the mountain like a shelf, with occasional pillars to support the great weight of rocks above. It also has a stone balustrade with a broad flat coping, to prevent careless tourist from falling over the steep precipice into the water below. A few years ago this side of the Bay of Uri was totally impassable except by a very difficult mountain path. Now it is a delightful excursion either by carriage or on foot, and allowed by all travelers to be one of the most picturesque roads in the world. The views from this parapet are magnificent, but that day ours was a little cut off, owing to a slight belt of haze or mist in the Western horizon.

At a certain point all left the carriages to take in the varied prospect and throw stones down to try and realize the height. They seem to fall down, down, and take an endless time to reach the water. It makes some people quite giddy to look over, and the steamer looked like a nutshell floating along.

Farther on there is a tunnel cut through the solid cliffs, a triumph of engineering skill, with arched openings towards the water, through which lovely views may be enjoyed. Emerging from this tunnel, whose moss-grown sides are kept green by trickling streams, we shortly came to the entrance of the walk to Tell's Chapel. This walk is a steep descent down natural rocky steps, through a lovely ravine, known as the Hohlegasse (or Hollow Way) in some part of which according to Schiller

"— once the Austrian fell,
Beneath the shaft of Tell."

Dismissing the carriage, we employed a small boy to carry all wraps, and enjoyed the scramble down through the shady ravine to the chapel, coveting time to stay and pick the delicate wild flowers with which it abounded.

The legend may be a myth, but the chapel is a picturesque reality. It is unpretentious with a plain portico and a small red spire, partially lost in the thick foliage. Above the door is a representation of Gessler dying by the hand of Tell, and a short inscription relating the occurrence.

The original chapel dated as far back as the 15th century, but becoming a ruin, it was decided to restore it and the necessary funds were soon raised. The interior decoration was given into the hands of the Swiss Society of Art, who engaged Earnest Stickleberg, of Basle, to do the work. After making a zealous study of the history and types of the Forest Cantons, he painted the four fine frescoes which appeal not only to the common people but are much admired by connoisseurs. The altar is very simple and above it is the Leap From the Boat; on the right is the Death of the Tyrant, on the north wall the Apple Scene and on the southern the Oath of the Rutli. There is a portrait of St. Nicholas von der Flue, a local saint for whose memory the people of these cantons have a feeling of reverence.

The chapel thus restored was dedicated June, 1883, with religious and civil ceremonies, the magistrate and people of Uri in presence of a large concourse of people in boats held the first service there. Annually, the Friday after Ascension Day, this religious service is repeated and a patriotic sermon preached to a great mass of people from all parts of the Swiss Republic, who gather in boats.

There is not much to see, but there is something very fascinating about the tiny chapel with its historic associations and surroundings. Some writer says "It is not much, but it is enough. Any more than this would seem incongruous, and would mar the effect produced upon the imagination by the very simplicity and artlessness of the place. The quiet which reigns here, with the huge mass of the Rigi looking down upon the chapel, the lake glittering in the distance, the tall trees overshadowing the lovely road, all this forms a scene well calculated to impress itself indelibly upon the memory." Thus we left this "tiny altar in the sublime cathedral of the mountains" in its peaceful solitude, consecrated for all future ages in the hearts of that reverent and patriotic people. It only needed the view of the crumbling ruins of the strong-hold, on a steep eminence in the direction of Kussnacht, in whose dungeons Gessler intended to confine the bold mountaineer, to complete as charming a panorama with their historic and classic associations, as one was ever privileged to witness in one day.

Hamilton.

Christian Endeavor.

LOOKING BACKWARD—A N EXPERIENCE MEETING.

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

Dec. 30th. Psalm 145: 1-21.

Time on its ceaseless round has brought us to the close of another year. It is well, therefore, to look back and consider what the year has taught us. Perhaps to some of us it has been a year of progress, of joy and of great satisfaction; possibly to others it has been a year of sadness and of disappointment; probably to the great majority it has been a year in which joy and sorrow, pleasure and pain, satisfaction and disappointment were blended. Some days the heavens above us seemed draped with heavy clouds, other days were bright and beautiful. Sometimes we were surrounded with the mists and shadows of sorrow; at other times we walked in sunlight sheen. As this topic is to be discussed at an experience meeting, each one might state for himself what the year has brought, and what lessons have been suggested to him by it. This meeting might be one of the most profitable we have held during the year if each one would briefly state some lesson learned by experience during the past twelve months.

Whatever may have been the year's joys or sorrows, its pleasures or its pains, its hopes or its disappointments, its opportunities embraced, or opportunities neglected, they are gone—gone forever. "Four things come not back—the spoken word, the sped arrow, the past life, the neglected opportunity." Ye shall henceforth return no more.

Now, however, when we review the past, it is safe to say that though the experience of one member of the society may be very different from that of another, each and all will have abundant reason for thankfulness. We may have passed through grievous trials, we may have met with some bitter disappointments, we may have had sore afflictions, nevertheless these may have taught us some of the most valuable lessons we have ever learned. Perhaps we learned some things in the shade that we would not have mastered in the sunlight, we may have gained some blessed experiences in the storm that we would never have gained had our course been upon smooth waters; we may have had our eyes washed with tears, but we have since then been enabled to see some great truths more clearly than we ever saw them before.

Our more pleasant experiences have not been passed through without great and lasting benefit to us. Perhaps, during the past year we have spent some hours which were as delightful to us as were the hours spent by Peter, James and John on the Mount of Transfiguration. We renewed covenant vows; we dedicated ourselves afresh to our Master's service; we spent sweet moments—moments rich in blessing—at a throne of grace, we pondered with fond affection some comforting truth in Holy Writ; we braced ourselves up for new activities. As we look back now and recall the joy of these memorable hours we feel that we ought to say, "Bless the Lord, O, my soul; and all that is within me bless His holy Name."

A backward look will doubtless remind us of many failures. What are we going to do about them now? Shall we sit down to mope and sigh? No; such conduct will not retrieve the past errors, nor help us for the future. Some one has said that the best thing we can do with our failures is to make them teach us something. A fool may never learn that lesson, but a wise man certainly will.

It is said that the battle cry of an Indiana regiment, when they went into the fight one day, and made themselves the wonder of soldiership, was the name of an old fight in Mexico in which their brothers ran away. They burned out the disgrace, set the smoke of their old shame ablazing and came home with the light burning clear and high. Thus may our past failures nerve our arm and inspire our heart for greater conflicts in the future. True it is that men may rise on stepping-stones of their dead selves to higher things.

Presbytery of Portage la Prairie held a meeting in Knox church, Portage la Prairie, on the 5th ult. The clerk read a circular from Rev. D. J. Macdonell in reference to the augmentation fund. The subject was most earnestly considered and every member present promised to do his utmost to raise the amount apportioned to the congregation. Rev. Mr. Munro called the attention of the Presbytery to the amount of Sabbath desecration on the M. & N. W. R. in the matter of running trains on Sunday. It was agreed to refer the matter to the Synod at its meeting next week. The Presbytery resolved to invite Rev. Mr. Meikle to carry on evangelistic work within its bounds.

Pastor and People.

CHRISTMAS BELLS.

Sweetly chime the Christmas bells,
Over all the world to-day;
Peace on earth, good-will to men,
Chant the echoes far away.
Not unto our ears alone
Their sweet voice its message tells,
But unto our hearts they come,
Sweetly chiming Christmas bells.

Peace on earth, O, glorious gift!
More than wealth or wisdom's lore,
Let this precious boon be ours;
Peace on earth forever more,
Unto every troubled soul,
Every heart where sorrow dwells,
Father, bring sweet peace, we pray,
With the chime of Christmas bells.

To our fellow-men good-will,
In a brotherhood most true,
May we ever do to them,
As we would that they should do,
Banish pride and envious thought,
Which each kindly act repels;
Let old feuds be done away,
With the chime of Christmas bells

Peace on earth, good will to men,
Sang the angels long ago;
May we keep this precept pure
In our hearts where e'er we go;
Till within the promised land,
Where are no more sad farewells,
We shall list to music strains,
Sweeter far than Christmas bells.

—*Althine F. Sholes.*

Written for THE CANADA PRESBYTERIAN.
**PRESBYTERIANISM IN SOUTH-
ERN CALIFORNIA.**

BY REV. JOHN ANDERSON, B.D., LATE OF ST.
STEPHEN, N. B.

I have no need to write of the journey across the continent to this land of "sunshine and flowers," since it was not marked by any noteworthy event except that it was accomplished in comfort and safety, and in itself, very enjoyable. The route was the Santa Fe. The weather was agreeably cool. The scenery from west of Kansas was new, varied, grand and impressive. This reached its climax in Southern California, which is so altogether different from what we are accustomed to in the east that it is hard to describe. There are many things that are new to a stranger about which one might write. He may have read or heard of them before, but the hearing of the ear is always different from one seeing for himself. The climate, the scenery, the people and their ways, the soil and its products—all these are interesting to a visitor, and different from what we meet with in Canada. Passing by these things at present I will confine myself in this letter to church matters as more suitable to your paper and perhaps more interesting to the majority of your readers.

Then first of all be it remembered that Southern California is a great natural sanitarium, especially for throat and chest troubles and a goodly number of "fathers and brethren" from the North, Eastern and middle States, with a few from Canada, feel constrained to take advantage of it. The writer is thankful to say it was not on account of health in his own case that he came to the country. The climate has also a sedative and restful effect on exhausted nerves and many a worn out pastor from the east comes here for recuperation. Most of them receive benefit more or less, and many are inclined, if not impelled, to stay. The natural results is that the country with its sparse population is considerably over-stocked with ministers, especially in the South and in the cities of the Northern part of the State. Los Angeles Presbytery, which is the largest in the Synod, has, as reported at a meeting recently held, 70 congregations and 96 ministers, San Francisco, at the Synod of 1893, reported 30 ministers and 15 churches; Oakland 37 ministers and 25 churches. The other Presbyteries, would about average an equal number of each, some having more ministers than churches, others more churches than ministers. No doubt a number of ministers, whose names are on the rolls of Presbyteries, either do not care or cannot do pastoral work on account of poor health, or because they have retired from the regular active duties of the ministry. But, on the other hand, there are some active,

vigorous men who can and wish to work, if needed, who have not given in their letters. These would probably balance the others and leave the net result as above indicated. One of the Synodical missionaries said lately that there was not a practical vacancy in Los Angeles Presbytery, and there were about 40 ministers without work. I mention this as a variety from the frequent cry for more labourers which certainly does not come from here, and because it is not generally known, I think, in the east. It is, however, I believe, generally understood that there are comparatively few pastorates, many engaged as "stated supply," frequent changes, a constant coming and going. These are characteristics of the country as a whole and will naturally be found in church, as in other relations.

I attended the meeting of the Presbytery of Los Angeles recently held at Santa Anna and found it interesting. Los Angeles, as already mentioned, is the largest Presbytery in the Synod of California and has grown rapidly the last few years. It holds its stated meetings every six months. These are not held in the plain business way customary in the Canadian Church but with much more ceremony and circumstance. The members of Presbytery, both ministers and elders, were received and hospitably entertained by the people. The court met in the evening, and was opened by devotional exercises, and sermon by the Moderator, after which the roll was called, the court constituted, and new Moderator elected as in our (and their) Synod and Assembly, and so the business was conducted throughout, all being done in an orderly and business-like way. The matters that came up were such as we are mostly accustomed to. The division of the Presbytery was reported on which was deemed desirable but for the present not practicable. A licentiate was ordained, a Mr. Sinclair from the Presbytery of Whitby, Ont., and who had studied partly at least in Knox College. The examination was carried on chiefly in open court and at greater length than is usual in the Canadian Church. The knotty points in Theology were freely dealt with such as Inspiration, election, criticism, higher and lower; now was a knowledge of the shorter catechism overlooked. I need hardly say that the young Canadian acquitted himself creditably and showed a steady head and well-balanced mind, even on points where there was room for doubt, whether his examiners had got quite out of the fog, or had found solid bottom. I infer this from the form in which some of the questions were put. Altogether the tone was strictly orthodox; if any latent Briggsism existed it kept out of sight. Other Canadians met with were Rev. R. Logan, of Santa Paulo, formerly of N. S., and Rev. Messrs. Fraser and Mills from B. C. Dr. Ormiston, whose name is widely known and respected in the Canadian Church, and who is a member of this Presbytery, was not present. He is passing through a severe attack of illness that has kept him at the very gates of death for several weeks. A slight improvement had taken place, but recovery was regarded as very doubtful. The Presbytery graciously passed a resolution of sympathy with the "reverend father."

Another matter, and that perhaps the most important before the Presbytery, I must mention in the fewest words possible—the Home Mission Work. Here, besides the chronic difficulty in common with our own church—want of funds—there are others peculiar to the country. The H. M. Board, it was stated, was between \$200,000 and \$300,000 in debt, and the order was: Grants to be curtailed as much as possible, and no new work entered on. A special difficulty was the aversion of even the smallest Californian congregation to share its pastor with another, so that a small mission field that, in the Canadian Church, would probably be one in a group of two or three stations will claim a minister for itself. The necessity for "doubling up" was strongly urged. It was further urged that ministers should cease to claim a full support when laboring in such places as did not require their full time or energies. The difficulties of the

situation can be understood. Many of these fields, if deprived of a forenoon or evening service, might as well be abandoned, and, if a minister is obliged to engage in some other calling, it hinders his spiritual work. These things were recognized. One member said that what was wanted in California was a Sabbath with two forenoons, or ministers who could fill two pulpits on the same forenoon and at the same hour, but in different places. It is hoped, and no doubt will be realized, that these difficulties will modify as the country fills up. The Synod, which embraces the State of California, is essentially a H. M. Synod, and the church, as there represented, seems to realize its responsibility, and to be earnest in seeking to meet it. Of its 228 churches, only 80 are self supporting, and of these only three or four had been established without the aid of the Mission Board. The Synod met at Los Angeles the day on which the Presbytery adjourned at Santa Anna, and I had also the privilege of attending most of its sittings. Space will not permit me to refer to these, nor is it necessary. What has been said of the Presbytery may be taken as generally applicable to the Synod, allowance being made for different localities, and I trust it will be interesting to your readers.

Covina, Los Angeles Co., Cal.

MY REDEEMER.

"The Son of God who loved me and gave Himself for me!" So does Paul exult in his Redeemer. Thus does he interpolate an item of his most secret experience into the midst of a closely reasoned proposition, with the effect of both strengthening the argument and illuminating the thought.

(1) Turning it about, that it may flash on us its many-sided significance, we perceive it to be the language of Faith. In his perception of the universality of the Atonement, St. Paul was second to none. Born a Hebrew and trained a Pharisee, we should not have been surprised had he proved to be a man of narrow sympathies and national antipathies. The purest water will take on flavor from storage in an old wine cask. But in Paul's teachings we find such a conception of God's love as admits of no class, or national, or racial distinctions, and in his life we find strenuous effort to render it effective. But the core of his theology and the inspiration of his activity was a personal faith, which appropriated and rejoiced in the salvation, about which he preached and wrote.

Herein is an object lesson. Many among us are interested in the evangelization of the people. Most of us rejoice in the beneficent sweep of God's all-embracing love, in the gift of His Son. Do we remember to appropriate it personally? To Paul's theology let us be very sure to add Paul's confident trust which dares daily to say: "Me!" "The Son of God who loved me, and gave himself for me."

(2) This is also the language of gratitude. In one of the Northern Provinces of Russia, where the highway runs through lonely forests, there stands by the way-side a simple monument bearing the inscription:

"He loved me and gave himself for me."

Travelling late in the fall a nobleman and his family were pursued by wolves. To divert their attention a horse was cut loose which dashed away in terror. To pursue, overtake, drag down and devour the terrified beast was a work of minutes for the wolves, during which the carriage made what speed it could. All too soon the wolves came on again, and escape seemed impossible. But in the crisis of their fate the faithful driver thrust the reins into his master's hands, crying, "Drive! drive!" and with a pistol in each hand leaped down among the oncoming pack. The carriage reached a place of safety, but search in the early morning revealed nothing of the servant, save the bloody fragments of a feast of wolves. He had given his life for the life of his master. All that could be done in return was gratefully to mark the spot where affection had crowned itself in sacrifice.

And if, when the servant gives himself for the master, gratitude is met, how is it when the master gives himself for the servant? For He whose love Paul exalts in, and whose sacrifice he appropriates as made for him, was none other than his Divine Lord. Clearly as the Apostle perceived the universality of Christ's atonement, so clearly did he perceive Christ's essential Divinity. It was "the Son of God who loved him and gave himself for him," and the consciousness of this, coupled with the realization of his own sinfulness, overwhelmed him. How could he do other than give thanks?

And if we appropriate as our very own the redeeming love of Christ, it will fill our hearts with gratitude. We cannot realize Him, pouring out His life for us, without being moved to thank and praise Him. Possibly the circumstances of the past trying financial year have tended to render us querulous and fretful. Personal trial has been added in the case of some, perhaps, and the mind has clouded over and the heart hardened. Think, then, upon that great gift, in whose presence all other possible or desired gifts fall into eclipse. In Christ you have the expression of the highest love and the pledge of the most liberal care. Compel yourself to remember that: "The Son of God loved you and gave himself for you," and that recollection will surely unseal the fountains of gratitude in your heart, and in their happy flow, querulousness will give place to thanksgiving, and complaining will be turned to praise.

(3) Paul's confession is also the language of consecration. Because Christ "loved him and gave himself for him," he loved him and gave himself to Christ. The perception of this gracious fact constrained him to live, not unto himself, but unto his self-sacrificing Lord. For Christ's sake he was henceforth debtor to all men for whatever loving service could be rendered them. He would go anywhere; he would search under any circumstances; he would carry the Gospel to any people; he would bear all possible hardships; he would brave all necessary danger; he would lay down his very life and die with a smile on his lip and the light of love in his eye. His constant song was:

"Dismiss me not Thy service Lord,
But train me for Thy will;
And I will seek for no reward,
Except to serve Thee still."

And just in proportion as we actually and vividly perceive that "the Son of God loved us and gave Himself for us" shall we be constrained to consecrate ourselves to His service. At the root of all our coldness and half-heartedness, our self-pleasing and self-sparing, in the Christian life, is a defective faith. We do not apprehend the great love wherewith He loved us; consequently we do not love him in return; therefore our service drags and our minds weary.

When the late Bishop of Madras was visiting Travancore, there was introduced to him a little slave girl by the title of, "The Child Apostle." She had earned the title by the zeal with which she talked of Christ to others. Her quiet, steady persistence in this had won several converts to Christ. But she had suffered persecution too brutal to relate. When she was introduced to the Bishop, her face, neck and arms were disfigured and scarred by stripes and blows. As he look at her the good man's eyes filled and he said: "My child, how could you bear this?" She looked up in surprise at the question, and her eyes dilating with wonder, she said: "Don't you like to suffer for Christ, sir?"

Why should such suffering, borne so joyously, surprise the Bishop? Why should what surprised him seem so natural to the little convert from Paganism? Just for this reason: with the Bishop, as with so many of us, the love and sufferings of Christ had hardened into a creed to be held with the intellect and confessed with the lips, whilst, with the child, the loving, suffering, dying, reigning Saviour was a vivid reality. "The Son of God loved her and gave himself for her," and therefore consecration to his service, even to suffering, was a gladness and a joy.

Dear friend! look away to Jesus! There is no inspiration to a consecrated life half so potent as a vivid realization of the cross of Christ. Under its shadow only such feelings as humility, gratitude and consecration can live.

"When I survey the wondrous cross,
On which the Prince of Glory died;—
My richest gain I count but loss,
And pour contempt on all my pride."

Were the whole realm of nature mine,
That were a present far too small,
Some, so amazing, so divine,
Demands my soul, my life, my all."

Missionary World.

THE LONDON MISSIONARY SOCIETY.

At the centenary celebration of the L. M. S., held in London, England, a short time ago, the following account was given of the origin and early history of the society by the Rev. R. Wardlaw Thompson, foreign secretary. A company of ministers of various denominations met weekly at Baker's Chop-house for social purposes, and to discuss various aspects of their work. A letter, signed 'An Evangelical Dissenter,' actually written by Dr. Bogue, Congregational minister at Gosport, had been addressed to the Christian public, appealing to Christians on behalf of foreign missions. On Tuesday, Nov. 4, 1794, eight ministers met at the chop-house to discuss the subject raised in the letter. Two of the eight were clergymen of the Church of England, two Presbyterians, and four Congregationalists, Dr. Bogue being one of them. The result of their meeting was that an address was prepared to all other ministers and friends of Christianity, and a meeting was convened in the following January at the Castle and Falcon, Aldersgate-street. At the latter the Society was formed. The first secretary was Rev. John Love (Presbyterian), with Mr. John Shrubsole (Congregationalist) as lay secretary; and when Mr. Love retired at the end of two years, he was succeeded by Rev. John Ire, Episcopal clergyman at Homer-ton. The Society has consistently maintained the same broad constitution throughout its history although as a result of the formation of Presbyterian and Episcopal Missionary Societies, it has been thrown more and more upon the Congregationalists for support.

The platform at the Centenary meeting was representative of the leading missionary societies and denominations, including the Salvation Army. Various speakers expressed the congratulations and sympathy of the sister societies. Prebendary Webb-Peploe, for the Church Missionary Society, said the L. M. S. was Catholic in the truest sense of the word. It worked with the C. M. S. side by side in several fields, and there had never been any friction. The C. M. S. quietly retired from Madagascar in favour of the L. M. S. He dwelt on the great value of missions, not merely from the Christian point of view, but to literature, science and commerce. If on no other ground, still on the ground of the commercial benefits, the men of the city ought to be liberal contributors to foreign missions.

Presbyterianism was represented at the meeting by Principal Oswald Dykes. He rejoiced that ministers of his own denomination worked in connection with the L. M. S., and that some of its greatest heroes, such as Moffat, Livingstone, Gilmour and Chalmers were Presbyterian, or, at any rate, were trained in that Church. The first century of the work had been devoted chiefly to the savage nations of the world. That was comparatively easy with what must be the work of the second century—the grappling in a close life and death grip with the great historic faiths of the world, and especially with the religion of the false prophet.

CHINA NEEDS KNOWLEDGE.

China needs knowledge. What a parody on the name of education is the system now in vogue in China! A young man, having spent fifteen or twenty years in hard study, reaches the goal of his ambition and becomes a Siu Ts'ai, or it may be a Ku Jen, and what is the net result of his attainments in knowledge and mental training? He has simply learned how to read and write; he has obtained a knowledge of some of the ancient history of his own country; and he has learned those precepts about personal conduct, family government, and political economy, which make up the sum of the moral teachings of the Four Books and

Five Classics. He has learned nothing of nature or of nature's God; no geography of his own or other countries, no history of other nations, no science, no mathematics, no astronomy, etc. He knows nothing, in short, of those most common facts concerning the world about him that a ten-year-old boy in Christian lands has long since learned at his mother's knee.

The Chinese need improved educational methods. Their system, while it develops the memory in a wonderful manner, and indeed leaves nothing to be desired in the mere power of retaining words, yet it dwarfs the other powers of the mind, ruins the reasoning faculty, destroys the imagination, prevents independence of thought, checks original investigation, and is altogether vicious and totally inadequate to develop the God-given powers of the human mind.—*Chinese Recorder.*

A SURVIVOR OF HARD DAYS IN MADAGASCAR.

The projected French invasion of Madagascar is directing Christian hearts, with some concern, to that island, with its splendid story of missionary success, and of heroism in a prolonged season of bitter trial. In the hospital at Antananarivo, belonging to the Friends' Mission and the L. M. S., a recent patient, operated on for cataract, was one of the first Madagascar converts, now an old woman. "It was most interesting," writes Dr. Fenn (L.M.S.), "to hear her tell of the secret meetings held in the 'harrying' days. Many a time they would creep into new, and yet unused, tombs to worship the God whom their queen denied. This woman's mother was a Christian, and has to undergo the terrible ordeal of the *tangena*—poison—but fortunately did not die." It is but natural, remembering the difficulties Protestant missionaries have had put in their way by French officials in Tahiti, in New Caledonia, and in other mission fields, to contemplate a French conquest of Madagascar with anxiety. But surely French Protestants are now strong enough, and will be wise enough, to compel the grant of entire freedom for religious work. It would, indeed, be lamentable if the London Missionary Society, the Friends, and the Norwegian missionaries were driven from Madagascar. And yet even then the church, which endured with noble steadfastness many years of furious persecution, will not die. God will guard her and maintain her faith, although evil days again come to her.

L'Evangeliste contains an interesting report of the progress of the French Methodist Mission in Kabylie, North Africa. The work lies largely amongst Mussulmans and their children. The account takes note of the fact that the Mission hymns are displacing the unprofitable songs too often heard in the mouths of the children, and it is anticipated that soon they will know the Bible better than their own Koran. Medical missionary work is also engaged in. From January to September of this year an average number of 40 patients per day were relieved two days in every week. The limited resources of the Mission sadly restrict this department, the cost of some medicines being too great to be borne. Still, great good is being done, and no opportunity is missed of preaching the Gospel to the patients and to the destitute, whom the Mission helps by supplying them with food.

At the annual public missionary meeting held under the auspices of Glasgow United Presbyterian Presbytery, in St. Andrew's hall, Rev. Dr. Oliver, Moderator of Synod, presided. The building was crowded. The chairman said that the question had been asked once and again whether results had justified missionary efforts, and in regard to some fields the answer had been given by worldly minded men that they had been in vain, the money being worse than lost. But the church must go on sowing or it would die itself. Rev. Dr. Shepherd, of Rajputana, spoke of work among the Bhils. Rev. John Young expressed the hope that Scotsmen abroad, when celebrating St. Andrew's day, would remember that Andrew's only claim to honour was his being Christ's first home missionary. Addresses were also given by Rev. William Girdwood, of Kaffraria, and Rev. James Chalmers, of New Guinea.

PULPIT, PRESS AND PLATFORM.

Li Hung Oheng: If the missionaries ever come into the Chinese heart, the physicians will open the door.

George Dana Boardman: The law of the harvest is to reap more than you sow. Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny.

Rev. John Hogg. No one can wonder if, under the grinding and grinding process, by which the commerce of the world is conducted, the millions of human drudges, struggling for bread to sustain existence, do their work in a bitter and sullen mood.

John Ruskin. Drunkenness is not only the cause of crime, but is crime, and if any encourage drunkenness for the sake of the profit derived from the sale of drink, they are guilty of a form of moral assassination as criminal as any that has been practiced by the bravos of any age.

The Observer: We have nothing to do with Father Ducey's ecclesiastical relations to his archbishop, but we can see very clearly that a spiritual power which claims to disfranchise a citizen at will and to direct the political action of individuals under threatened penalties, is out of place in this country, and is hostile to all freedom of thought or of worship.

Rev. Joseph Hamilton: There are some flowers, and shrubs, and leaves,—very plain ones too,—which, when seen through a glass, reveal to us scenes of beauty and grandeur that would seem fitting to be the abodes of angels. Fallen as this world is, if we did but open our eyes and our hearts, we should find it strewn with miniature paradises, intended to give us hints and promises of the surpassing glories of the paradise on high.

The Peculiar People: It is not easy to impress upon the mind of the average Jew who does not believe in Jesus, that Judaism has anything to learn from the religion of Christ,—no easier than it is to get it into the dull brain of the ordinary Gentile Christian that current Christianity has anything to learn from Judaism. And yet the two systems of religion, as they exist in the world to-day, can be of incalculable aid to each other.

Rev. James Millar: The Hebrews carried only three things with them into the new land that they had with them in their infant-national life; memory of their past, their knowledge of God, and the character which had been formed by their experiences. So is it with many of us. We carry forward from stage to stage of life little save our memory, our religion and our character as formed during the earlier years, and each of these is eternal.

Rev. E. D. McLaren: A lofty standard of morality must be maintained for all who are called to fill public posts of influence and honour. To tolerate immorality in high places is simply to debauch the public conscience. The first and indispensable qualification in every candidate for public office should be that his private life is beyond reproach. But it is manifestly impossible to insist upon a high moral standard for public officials so long as a low moral tone characterizes the lives of ordinary citizens.

Bishop Newman: I do not wonder that Rome is troubled. Her temporal power gone; her political influence in the council of nations a thing of the past; the education of the childhood of the church in the hands of the state; the right to solemnize marriage accorded to the civil magistrate; and the people demanding the privilege to read the Holy Scriptures without note or comment, all indicate that the Pope is but the ghost of Cæsar, and that Roman paganism is fading from the visions of the world as pagan Rome bowed to the heralds of the Cross.

Teacher and Scholar.

D. L. 30th }
1894. } REVIEW.

GOLDEN TEXT.—Hebrew xiii. 8.

Events all in the second year of Christ's ministry; the year of Development marked: (1) by great success of Jesus in gaining disciples; (2) by deepening opposition and hatred of His enemies; (3) by several new Epochs, developments in the Kingdom of Heaven; (4) by His working of many miracles which confirm His authority and bear witness to His mission.

The scene of his work is chiefly in Galilee, with Capernaum as a centre, except a visit to Jerusalem at the time of the Passover—John v. All the other events are narrated in Matthew, Mark and Luke only.

Oct. 7th.—Luke iv. 16-30—Jesus at Nazareth. Jesus preaches in Nazareth and is rejected by His own fellow townsmen.

G. T.—Hebrew xii. 25—See that ye refuse, etc.

Oct. 14th.—Luke v. 1-11—The Draught of Fishes. The miraculous power of Jesus: Peter, James and John forsake all to follow Him, and become fishers of men.

G. T.—Mark i. 22—He taught them, etc. Oct. 21st.—Mark i. 21-34—A Sabbath in Capernaum. Jesus in the Synagogue casts out an unclean spirit; cures Peter's wife's mother of a fever; works many miracles.

G. T.—Mark i. 22—He taught them, etc. Oct. 28th.—Mark ii. 1-12—A Paralytic Healed. Bringing men to Jesus to be healed; faith and perseverance rewarded.

G. T.—Mark ii. 10—The Son of Man hath power, etc.

Nov. 4th.—Mark ii. 23-28; iii. 1-5—Jesus Lord of the Sabbath. The disciples pluck the ears of corn, and a man with a withered hand healed on the Sabbath. Christ's teaching as to the purpose of the Sabbath.

G. T.—Mark ii. 28—The Son of Man is Lord, etc.

Nov. 11th.—Mark iii. 6-19—The Twelve Chosen: to be with Him and trained and instructed to be sent forth to preach and heal. The first new epoch.

G. T.—John xv. 16—I have chosen you, etc.

Nov. 18th.—Luke vi. 20-31—Sermon on the Mount. A second epoch in His ministry; proclaiming in the presence of a great multitude the principles of His divine kingdom; the Blessed ones.

G. T.—Luke vi. 31—As ye would that men, etc.

Nov. 25th.—Mark iii. 22-35—Opposition to Christ; the charge against Him of casting out devils by the power of the Prince of the Devils; the sin against the Holy Ghost; who are Christ's brethren?

G. T.—John i. 12—He came unto His own, etc.

Dec. 2nd.—Luke vii. 24-35—Christ's testimony to John. John's depression of spirit; John the last and greatest of the prophets; unreasonableness of men in matters of religion.

G. T.—Luke vii. 27—Behold I send, etc. Dec. 9th.—Luke viii. 4-15—Christ teaching by parables. The parable of the sower and Christ's interpretation. An epoch in His teaching.

G. T.—Luke viii. 11—The seed is the Word of God.

Dec. 10th.—Matthew x. 5-16—The Twelve sent Forth. A new and further advance in Christ's Kingdom. The training of the Twelve in preaching and healing; the consequence of rejecting them.

G. T.—Matthew x. 7—As ye go, preach, etc.

Dec. 23rd.—Isaiah ix. 2-7—The Prince of Peace. The infinite majesty, wisdom and might of Jesus; His eternity; the Prince of Peace. The glory and perpetuity of His kingdom.

G. T.—Isaiah ix. 7—Of the increase, etc.

Important things to be noticed are: (1) the rejection of Christ at Nazareth; (2) His growing popularity with the people so that crowds followed Him; (3) bitter, malignant opposition of the leaders of the people; (4) His example in attending the synagogue on Sabbath, and His teaching with respect to the Sabbath; (5) His choosing twelve apostles; (6) the sermon on the Mount, setting forth the divine principles of His kingdom; (7) the number and greatness of His miracles; (8) His teaching by parables; (9) the sending forth of the twelve to preach and heal.

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C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, DECEMBER 19TH, 1894.

IF the present condition of the Church funds should lead the people to realize that what the Church needs most is a genuine revival of vital godliness the dreaded deficits may prove a blessing.

SIR JOHN THOMPSON'S body was not within three thousand miles of its grave when some people began to estimate the effect his death would have in healing the divisions in his party. The tender mercies of Canadian politics are cruel.

THERE is something shocking in the fact that though Sir John Thompson's physicians had told him he had not more than nine months to live he was preparing for a session of Parliament and a general election. Surely the exigencies of neither party nor country required that such sacrifices should be made by one of Canada's greatest sons.

THERE is something brutal in the flippancy with which it is often said, "any man's place can be filled." Surely we owe something more to a faithful, capable servant of either church or state than a callous remark that his place can easily be filled. Besides the saying is often untrue. Any man's place may be occupied, but occupying a position and filling it are two widely different things.

FRIENDS of clean municipal Government are almost certain to differ about modes of working or something else and, differing, divide and weaken. Boodlers are always a unit. They know what they are after and prefer hanging together to hanging separately. It is a sad fact that the friends of almost any good cause often defeat their own attempts by differing among themselves. The difference is all the less excusable because it is usually about modes of working. The result too often is that no work is done.

TAKING him all in all it may be many a long day before the church has another man like the late Prof. R. Y. Thompson. Though always working beyond his feeble strength no one heard him complain about over-work. Though never in good health he never paraded his ailments before the public. Liberal beyond his means no one would have learned from himself that he ever gave a dollar for church purposes. A profound scholar in several lines he never spoke about his learning. Altogether his character was unique. Over and above the loss sustained by the cessation of his work, the Church loses heavily by the removal of a man who set such a noble example of self-sacrifice and self-denial before the students. His modesty was equalled only by his learning and self-sacrifice. He was a rare man, and when he fell at his post he died a martyr in the cause of theological education as certainly as any man ever died a martyr at the stake.

LORD MACAULAY used to say that he knew of nothing so ridiculous as the British public in one of its periodical fits of morality. The worst thing about that kind of a fit is that it never lasts long. New York took a fit a few years ago and put Wm. L. Tweed, the famous boodler, into prison. Tweed passed away and the fit passed away with him. New York became worse than ever. A few weeks ago the city took another fit and destroyed Tammany. In a short time Tammany, or something worse, if anything worse can be, may rule the city again. Toronto has a pronounced fit of moral ity at the present time. The civic reform meeting

last Friday was a grand demonstration. How long will the fit last? Perhaps until the first Monday in January; perhaps not so long. One thing is certain. A professional boodler cares nothing about a spirit of indignation. He can wait until the storm has blown over and then make a fresh start. Eternal vigilance is the price of municipal purity and efficiency as certainly as it is the price of liberty.

IN a recent discourse on Cain, in which the sin of envy was handled with great power. Dr. Whyte, of Free St. Georges, Edinburgh, said:

Praise a neighboring minister's prayer, or his preaching, or his pastoral activity at another minister's table, and you will upset both him and his listening house for days and for years to come. Nay, they will be dead, you and they both, before they will get over it. . . . That house, where you sit like a babe at the breast, and talk so innocently, will ever after hate like hell both you and your puffed-up minister.

These are terrible sentences, but the main question about them is are they true. The man who uttered these words is not an unbeliever, nor a strolling evangelist, whose stock in trade consist of abuse of ministers. He is easily one of the first preachers in the empire and addresses one of the most intelligent and influential congregations in Scotland. If his awful indictment is true, so far as the sin of envy is concerned, some ministers are a long way below the average of piety in any congregations.

THERE has been much comment in the press on the sudden manner in which Mr. Marter changed his policy on prohibition and separate schools. None of the journals, so far as we have seen, went to the root of the matter. The trouble sprung from the honourable gentleman's theology. Mr. Marter is a Methodist and a local preacher, and of course does not believe in final perseverance. He never can make any headway against final perseverance men like M. wat, Ross, Gibson and Bronson. Now, had Mr. Wood, late member for North Hastings, been still in the House, and occupied the place of Mr. Marter, we would have expected to find in him, as a Presbyterian, another illustration of successful perseverance. Sir John McDonald learned the shorter catechism in his youth—his father was a Presbyterian elder—and those who have dipped into his biography understand how the old man could persevere. If the Ontario opposition mean to accomplish anything they must re-construct Mr. Marter's theology or put a man in his place who believes in final perseverance.

THE *Herald and Presbyter* has these sensible and timely observations on public meetings:—

We have seen movements fail because all the energy was spent in ringing orations delivered to audiences which cheered and stamped and clapped until all thought that the thing would be done at once, and nobody did it. We sometimes question whether public meetings in the interest of municipal reform do any good. Efficient committees of determined men or women, who know what is required and are not afraid of evil-doers, even though they be in authority, are better, just as steam is better run through an engine than all blown through a whistle. However, the whistle has its uses, and so has the public meeting, but the latter needs guarding against rash men who peril everything by harsh, exaggerated or ill-timed utterances.

Who has not heard "orations" at so-called religious meetings, at conventions and even in church courts that were simply wind and nothing more. The men who delivered them did nothing—perhaps never did any real work in their lives—the men who cheered them did nothing; nobody did anything. The church is suffering from a multiplicity of meetings and a deluge of talk while individual members neglect their duty.

IS it British justice for detectives, without a warrant or any sufficient legal authority, to take a woman to the police court, and torture her with questions about a crime of which she is innocent until proved guilty? Have detectives any right to search rooms and take people to headquarters without a warrant, unless they see them violating the law? Have they a right under any circumstances to torture a citizen with questions for hours at a time in the hope of getting a clue or of frightening them into a confession. We have always had the idea that prisoners were tried by a jury of their peers, and were allowed the assistance of counsel—a right for which Britons contended many

a long and bitter day. The "sweat box" is a Yankee institution. We want none of it here. Nor do we want a body of Pinkertons who are a law unto themselves. It is a mere quibble to say that persons put into the sweat box at headquarters are not under arrest. They are under lock and key, which is practically the same thing. If they tried to leave the grip of the detectives, it would soon be evident that they were in custody. If the Legislature would devote a little of the time to the consideration of such vital matters as the liberty of the subject, our police procedure would not so closely resemble the American system which gives to a detective the functions of a court of justice.

LEADERSHIP in Canadian political life is becoming destructive to human life. It is no secret that one of the maladies from which Sir John Thompson suffered was seriously aggravated if not wholly caused by worry and overwork. Sir John Abbott sank beneath the weight of the Premiership in a very short time. Alexander McKenzie was wrecked physically by trying to do too much for his country. Edward Blake suffered from chronic insomnia all the time he was leader. He has good health now even in the Home Rule party. Christopher Finlay Fraser died trying to discharge the duties of a small office which it was necessary for him to hold, because he spent the best days of his life working for Ontario instead of making money at his profession. Sir John McDonald was so constructed by nature that worry could not kill him and he lived to a good old age. Sir Oliver Mowat is hearty at 74, but Sir Oliver is a rare man and comes from Caithness progenitors some of whom lived to ninety. Ordinary men cannot stand what he and Sir John stood. Some day it may dawn upon the minds of Canadians to ask whether it pays either church or state to worry our most useful men into premature graves. Canada needs badly enough all the useful men she has in every department of life.

THE COMING CHRISTMAS.

AS this is the last issue of THE CANADA PRESBYTERIAN which we shall have before Christmas, it is becoming that we should extend to all our readers the greetings of the season, and this we do very heartily indeed, wishing that it may be to all a season of much social gladness or of real Christian delight and holy joy. While there may be and no doubt is some danger in multiplying the number of times and seasons to be observed as quasi-sacred, yet the day, whether the actual or supposed one does not matter much, which commemorates the birth of Christ, the Saviour, must always occupy a place so unique as to make it a profanation to claim for any other apart from the Sabbath, a place of equal honour or anything compared to equal honor. We are not therefore among those who fear much danger from this source. We rather rejoice that the observance of it in our country is becoming more and more general, whether by suitable religious services—which is the best and only really appropriate observance of it, as sacred to the memory of the Son of Man, and of that miraculous and most momentous event in the world's history, the incarnation upon which all else that is wrapt up in the great work of redemption rests—or even as only a day of rest from the toil, which, however one may love, we will yet at times grow weary in, and of giving and sending of gifts and portions to friends or the destitute and needy. Either way it can hardly but have a good effect. In the latter case, few things are harder to secure at the present time, so great are the rush and hurry of life, so numerous and pressing the calls upon time of every kind, than leisure to cultivate home and social life, and where Christmas may not be observed in a religious spirit, it is almost sure to be observed at least as a time of homecoming for the scattered members of families, of gathering in a spirit of thankfulness around the family festal board, and of renewing and reviving of family joys. We cannot easily have too much of this; would that we had more of it. To all who observe it only in this way we wish a merry Christmas.

We sympathize heartily and sincerely with all to whom Christmas comes not as a time of feasting, and social happiness merely, but as a season which they observe and rejoice in with a great gladness because of its distinctly religious and sacred character. To turn the mind for a time and

fix it upon the birth of Christ the Redeemer of the world, upon the mystery of His incarnation, all the glad circumstances connected with it, and, so far as each one may be able to conceive of and grasp them, the mighty and infinitely important results that flowed from it, that are to flow from it to all eternity, affecting all created beings and in which God the Father, Son and Holy Ghost are all deeply concerned, to fix the mind upon these things for a time, to meet and worship with devout and adoring gladness in the house of God, cannot have any other, wherever it is done with sincerity but an exalting effect upon the heart and life. To all such as observe it in this way and in this spirit, we most sincerely wish that Christmas may be to them a season of holy joy, of spiritual quickening, and increase of strength, and hope, and faith, and courage with which to enter upon the work and all the varied experiences of another year of Christian life.

LATENT PRESBYTERIAN FORCE.

THERE is perhaps nothing that the age in which we live is more distinguished for, than the discovery and application to the use and benefit of man of forces that have been lying latent all around us in the natural world since its creation. Steam, electricity, magnetism and like forces have existed from the first, but it is only within the memory of men still living that their application has been discovered, and they have been turned to the many beneficent uses with which every child almost is now familiar. So has it been with immaterial things. Forces and powers have been in existence from the first, but combinations and applications of them, and reaping the blessing there with connected, have been only gradual and slow. And, as in the material world we have no reason to believe that we have as yet, or ever will, reach the limit of all possible discovery of natural forces, so also is it in the sphere of the intellectual and social, of the moral and spiritual. Coming nearer to the subject before us, what moral and spiritual forces and combinations of them among different societies of men, and applications of them do we now see, all richly fraught with blessing, which our fathers did not see; and we have no more seen the utmost limit in this direction than in the material world.

These general remarks apply with great truth to the Christian church at large, and to our own, the Presbyterian branch of it. Individualism, segregation was not so long ago a marked characteristic of it, albeit it was Presbyterian. Then its activities were few and comparatively feeble, and appeared to be all that its various component parts of communicants and families, ministers and Sessions, Presbyteries, Synods and Assemblies could do. But within recent years, within the present century, what powers, what spiritual forces, what combinations and applications of them have come to light that were never seen before, which, had any man prophesied, it would have been sufficient to justify calling him a dreamer, an enthusiast, a fanatic. And neither have we reached the boundary line in this direction any more than in the social or natural world. Christian union and co-operation in the circulation of the Scriptures among all the peoples of the earth in their own several tongues, the Sunday School and missionary movements are illustrations in point. And what limit is there to the extent to which these gracious, divine, spiritual forces may reach?

Within the various divisions of the Christian church, many illustrations will occur to every one of the bringing to light and application to the noblest ends of spiritual power that has always existed within them, but whose discovery has been gradual, and which point to other and greater discoveries, and wider, more beneficent applications of them yet to be made. By way of illustration we need only point to that most recent and most marvellous discovery of a power in the Church for good, which has found its visible and outward embodiment in the Woman's Foreign Missionary Society of our own and other churches. Another and yet later instance of this same kind is found in the origin and phenomenal growth of Young People's Societies in our day. Has there not been a discovery and application here within the church of a spiritual power the limit of whose capabilities for good no one would venture to determine? The public meeting of the Young People's Presbyterian Union of this city, held a short time ago, which the Rev.

W. J. Clark, of London, addressed, both in its numbers and interest, and, still more, the whole number of the young people's organizations within the Church, are a convincing proof of the existence of a great spiritual force which has only of late years come to light, and to organized application. Yet it has existed always from the first.

No one who was present at and took part in the meeting of the Presbyterian Council held on the same evening as the young people's meeting, and heard the suggestive paper of the Rev. Jas. G. Potter, B.A., on "The Ruling Elder and his Duties," and listened to the intelligent and earnest discussion of it by the elders present, could fail to see that here in the eldership of our Church is a power for good which, although doing now valuable work in the several congregations of the church, fall yet immeasurably short of what it might do were it only organized in some more effective way, so that the whole force of it, as it is found in the Church in its entire length and breadth, could be brought to bear and be applied in certain given directions. It is true, indeed, as Knoxian elsewhere says, that what the Church most needs is a great out-pouring of the Holy Spirit over its whole extent, and, yet, unspeakably beneficial as this would be, the whole benefit of it—indeed, but a small part of it only—could be reaped without some other aids depending upon sanctified human wisdom—such as, organization and co-operation co-extensive with the Church for certain appointed ends. What is it, in addition to a spirit of Christian consecration, that makes the W. F. M. S. such a power for good, but the perfection of its organization for a definite end, and the practical wisdom with which its organization is wrought? There is in our eldership a latent force which the Church sorely needs, for the efficient carrying on, maintenance, and extension of all her beneficent operation which, pre-supposing a spirit of true consecration to the service of Christ, only needs an organization as perfect in its character, and as wisely wrought, as is the W. F. M. S. to accomplish equally great results in the whole field of the Church's operations, as has been accomplished in the field of missions by the woman's society. Is not this so? We feel satisfied that it is, and we respectfully submit that it is eminently worthy of some of the minds in the Church to whom God has given influence and the faculty of organization, to ponder over this matter until some method has been devised, which ought not to be difficult, having that of the W. F. M. S. as a model, and so to commend it and get it into general operation over the whole Church, that its whole force can be brought to bear upon the continued efficient working of all the sorely distressed schemes of our church for the upbuilding and extension of the Redeemer's Kingdom at home and abroad.

A GOOD EXAMPLE AND A GOOD WORK.

TWO years ago a number of the members of Knox Church, St. Thomas, undertook to support a missionary in one of the Home Mission fields of Northwest Canada. The money required to do this was to be an extra effort, and to be over and above all subscriptions or contributions already promised or intended for missionary purposes. The money was sent through the Board of Missions each year to the general treasurer of the Presbyterian church, and account was made of it in the regular way.

The field given for this missionary effort was the mining town of Kaslo, in the Kootenay district, British Columbia. No missionary or minister of any church was laboring there. Hundreds of men, some of them with their families, were entirely cut off from everything calculated to restrain passion or build up good moral character. There was no church or Sunday School. Saloons and drinking dens, gambling hells and every other effective agency of evil, were in full operation. There, in the midst of Nature's grandest scenery in the Canadian Dominion, was a community of nearly two thousand souls without a suggestion of church or gospel preaching.

It was to this field that Mr. Donald M. Martin, a graduating student of Knox College, Toronto, was sent by the Home Mission Committee to labor for two years, as missionary of Knox Church. He proved to be the man for the place.

In spite of innumerable discouragements, during his term of service, a church and manse were built, not very large or gorgeous, but sufficient for the

place. Some of the hardest characters were won and the moral tone of the place perceptibly raised. At the close of his term of service the town council placed on record their high appreciation of the service he rendered to the cause of morality and good government, making special mention of the closing up of whiskey dives and gambling dens.

In May last Mr. Martin was followed by Rev. John Hunter, a young graduate of Edinburgh, a worthy successor, who took up the work at Kaslo with enthusiasm and vigor. He is the only preacher of any denomination in the district. Notwithstanding manifold disasters by fire, cloud-burst and floods, neither the missionary nor his people have lost heart or hope. "The people," he says, "are not lacking in pluck. I have very fair congregations, averaging in the evening from 150 to 200. Not many of the miners are members of the church, but they attend in fair numbers. There are many encouraging things about work here. The people are frank, off-hand, and liberal with what means they have.

Writing to the church at St. Thomas he says: "I am sure the good friends in St. Thomas would be pleased if they could see the splendid results that follow from the faithful service of their first missionary, Mr. Martin. I cannot tell you how much good he and his wife have done, in rescuing some who were far down, and in throwing around others the restraining and refining influence of a Christian home. Many a young fellow was recalled to right ways by pleasant evenings spent at the manse. It was only at the manse that he was reminded of home and made to think that men should be true and women pure. I trust that I may be enabled to do some such service for the Master as your missionary to these needy men."

To missionaries of such a spirit and with the blessing of God resting upon their labours nothing is impossible. The story is only one, we are persuaded, of many such that, did not their modesty forbid it, our Home Missionaries all over the west especially could tell. It ought to prove, and may it prove, an inspiration to many to go and do likewise. To what nobler work could any minister desire to consecrate the health and strength, the hope and courage, the faith and zeal of his youth.

FOREIGN MISSIONS.

CHRISTMAS has come and in a few days we shall be reviewing the year. In Foreign Mission work there has been steady progress notwithstanding the unusual amount of interruption through sickness and the Eastern war. But the state of the funds is not hopeful and that is not a pleasant reflection at this season which reminds us of His advent who by so doing became poor that we might be rich. It is however encouraging to find that there is prevalent a feeling of humiliation and distress on account of this state of affairs. The ladies of the W. F. M. S. have set apart a special season for prayer in behalf of the general work, not their own department in particular. Our honored missionary, Rev. J. Frazer Smith, M.D., now at home on account of sickness, has issued a very appropriate circular letter, especially addressed to the ministers of the Church, asking that a few minutes at noon of each of the first eight days of the year, be set apart for waiting on the Lord that congregations may be moved in the light of Mal. 4: 8-12. He also clearly indicated the possibilities if the principle of giving a tenth were adopted. Surely very many will be found ready to co-operate in this cry for help to Him who loves the work at home and abroad more than we ever can and who has commanded us to pray the Lord of the harvest that He would send forth labourers into the harvest. May we in answer to prayer not only maintain, but extend, by sending out all the candidates whose hearts have been moved to offer themselves for the foreign field.

R. P. MAC KAY.

Received from the Presbyterian Board, Philadelphia, tracts No. 72, "A Letter on Joining the Church," and No. 226, "Living Words to Silent Men," both by Rev. Francis A. Horton, D.D.; also No. 227, "The Family and Religion," by Rev. Wm. P. Swartz, M.A., and the Westminster Question Book on the International Lessons for 1895, Vol. xxi. Those who know and have used this book do not need to be told of its merits, especially for the use of younger teachers and families. Presbyterian Board of Publication, 1334 Chestnut St., Philadelphia, Penn., U.S.

The Book News, for December, is much larger than usual, and contains, therefore, so many more notices, useful and interesting, and illustrations, of men, books and things. John Wannamaker, Philadelphia, Penn.

The Family Circle.

CHRISTMAS.

Through the still splendor of the Orient night,
To shepherds watching, waiting, on their plains
afar,

Breaks the glad rapture of the angel song,
Shines the calm radiance of the wondrous Star.

"Glory to God on High!"

Sing the bright, joyous throng,

While countless hosts prolong

Ceaseless the echoed song,

"Glory to God on High!"

Peace and Good-will!

God's peace to earth from heaven

This day with His Son is given.

Glory to God on High!

Peace and Good-will to men!"

And the Star, leading then,

Led to the Christ.

Through the sad mists of the world's dreary wait-
ing,

Down the fierce ages of tumult and war,
Through fear and confusion and deadliest hating,
Still sounds the Angels' Song, still beams the

Star.

"Glory to God on High!"

Still sing the heavenly throng,

While piest and choir prolong

In measured chant the song.

"Glory to God on High!"

Peace and Good-will to men!

God's Peace to Earth from Heaven

This day with His Son is given.

Glory to God on High!

Peace and Good-will!"

And the Star, leading still,

Led to the Christ.

Where now in the world's high noontide bright
Men halt and doubt and question and bewail,
Dazed by keen splendors of the bounteous light,
Or, drunk with achievement, pose as gods, and
fall

Of all the promised Peace and Rest;

Or, reaching, reach too far;

Or, searching for the Good, ignore the Best—

Still, like the sure tide, throbs that song.

Still through the glare serenely shines the Star,

While chant the heavenly throng,

And thankful hearts prolong

Round all the Earth the song,

"Glory to God on High!"

Peace and Good-will to men!

To-day through His Son is given

God's Peace to Earth from Heaven

Glory to God on High!

Peace and Good-will!"

And the Star, leading still,

Leads to the Christ.

—Harper's Bazar.

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MARJORIE'S CANADIAN WINTER.

BY AGNES MAULE NACHAR.

CHAPTER XIV.—CONTINUED.

It was a pleasant novelty to Marjorie to sit down at one of the well-appointed little dining-tables in the magnificent frescoed dining-room of the hotel, in which Nettie told her the great ball was to come off on an evening later. She and Nettie amused themselves in selecting the dishes with the longest French names from the elaborate menu, and were sometimes disappointed in the results. At last the fruit and ice-cream appeared, and the long-protracted dinner concluded with a cup of coffee. Marjorie for one was not sorry when it was over, and they adjourned to the drawing-room, where they found her cousins already arrived. They were soon joined by Professor Duncan, and then they all proceeded to their posts of observation upstairs. Marjorie was glad when it turned out that she, with the two gentlemen, were to have a room and a window to themselves, as she knew she should enjoy the sight far better for the absence of the brisk comments of Nettie and her cousin.

By the time they reached the windows, the large square below was one black mass of people, crowded as close as they could stand around the space to be occupied by the besieging band of snow-shoers near the ice-palace, glittering in its intense white radiance. Every available point of vantage in the vicinity was occupied; even the trees served as a roost for adventurous sightseers, while pillars, projections and roofs were all utilized.

'There they come—see the advancing line of torches,' said the professor, pointing up the square.

On they came, in long procession of two and two, like the one of the preceding evening, the flaming torches they carried throwing out the light blanket suits with gay borders, and the bright tuques, sashes and

hose, while the snow-shoes on which they tripped so lightly looked like tadpoles on the snow. Each club carried its own standard, and the men sang snatches of spirited songs as they marched in time to their own music. The whole aspect of the mimic army conveyed an impression of abounding physical energy and overflowing animal spirits, quickened by the sharp, frosty air. For the snow flurry that had threatened had passed over, and the sky and atmosphere were brilliantly clear. As the *Tuque Bleue* Club passed beneath the windows, Marjorie eagerly scanned it to see whether she could discover Alan and Gerald, who both belonged to it. It was not long before she singled them out, walking together, and pointed them out to her companions.

'Ab, yes! they make a nice contrast, those two. Alan's such a strapping, broad-shouldered fellow, just cut out for the profession he wants to follow, and Gerald's a fine, thoughtful-looking lad. I often wonder what he'll make of himself,' said the professor, half-soliloquizing.

Onward strode the long array of men, looking like an army of knights in white armour, and winding around the palace, encircled it with their cordon of moving lights. And then the fervor of the fray began. One rocket after another whizzed forth in the direction of the luminous palace till soon the air was filled with a shower of fiery projectiles describing all manner of curves of light against the sky. Lurid serpents glided up into the air, circling round the palace as if intent on its destruction. Then from the tall tower of the castle, on which the moving figures of the defenders could be distinctly seen, came a counter-fire; the flashing lines of light meeting and crossing, the sharp whizz and crack of the fireworks keeping up a semblance of a real assault; now seeming to strengthen in its force, while again the besiegers seem to rally and put forth all their strength in sending forth torrents of fiery arrows on their foes. Now and then, when the contest slackened, a side fire from the Windsor would be poured into the *melee*. Suddenly, as the mimic battle went on, the pure white light of the crystal pile changed into a yellow glare, while clouds of smoke arose above its battlements. The yellow passed into a lurid red. The spectators held their breath. It was almost impossible to resist the illusion of a castle in a blaze of real flame. An almost painful interest invested the brave defenders, who still kept their post aloft on the tower. But presently the glare softened, faded into a deep purple; then an exquisite soft blue light pervaded the building, changing, in its turn, to a pale sea-green. Finally even this faded away; and as the last shower of fiery arrows spent itself harmlessly in the air, the palace stood once more in its crystal purity, gleaming with its clear, throbbing white brilliancy, like a vision of ethereal beauty that no mortal power could harm or destroy.

'*Nec tamen consumebatur*,' and yet it was not consumed,' quoted the professor, when it was all over. 'I hope we may take it as an omen of the condition of our brave Gordon, unhurt after all he has passed through.'

And so, no doubt, it was, but in a sense not meant by the speaker; for ere long they knew that on that very day Sir Charles Wilson had arrived before Khartoum to find it fallen, and Gordon relieved, indeed, and at 'rest from his labours.'

'But it seems to me,' he added, 'a symbol of a soul that has been sorely tried by temptation, and yet unharmed; nay, all the purer for the battle fought and the victory won! You remember, Marjorie, the song your cousin sings, "Cleansing Fires";

"For the gold must be tried by fire,
As the heart must be tried with pain!"

'Well, now, that's a capital idea,' said Mr. Lane, as Marjorie, who had been spell-bound by the spectacle, silently assented. 'I've known just such a case myself. I believe there's a meaning in everything, if one could just hit on it.'

'I'm sure there is,' said the professor.

But now the long white train of white-uniformed knights had begun their retiring march, and the professor suggested that the younger members of the party should walk on with him and watch their progress up the 'mountain,' to which they were now bound. The girls and Mr. Lane, too, gladly followed the suggestion, and they walked up in the rear of the departing army, watching them winding in a living line of light, up the mountain path and along its brow. Led by Professor Duncan, they walked till they gained the platform by the Reservoir, from which point they could at once watch the motions of the procession of lights and enjoy the effect presented by the gleaming white palace sparkling like a great pearl in the city below them. Having, finally, followed the snow-shoers back on their downward course, they encountered Alan and Gerald, who had 'descended,' as they expressed it. Alan persuaded Mr. Lane and Nettie that it was not yet too late for a slide down the *Tuque Bleue*, which was almost in their way. Thither they went accordingly, and Nettie, in a whirlwind of fear and delight about equally mingled, accomplished the object of her ambition—a 'toboggan-ride,' which would be a tale to tell for years to come. Mr. Lane was persuaded into to going down also, but declared, as he pulled himself up from the snow, that, 'while it was well enough for once, once was enough; and that it was high time that they were all at home and asleep, instead of turning night into day in this fashion.'

Next day there was the grand drive which is always a 'feature' of the Carnival, when a long train of sleighs, in which was represented every species of vehicle to be found or devised in Montreal; making a procession almost long enough to encompass the city. There were all the *bona fide* equipages, from the richly robed family sleigh, high poised above the runners, to the tiniest and lowest cutter, in which was one drawn by a goat, which Marjorie had formerly admired; while another, only a little larger, had harnessed to it a donkey arrayed in as full a tobogganing costume as a donkey could wear. There were great drays and primitive country sleighs, and a tall, old-fashioned vehicle driven by a negro coachman. Then there were the great trophy sleds; one piled up with a pyramid of snow-shoers, another with tobogganers; a large old boat of antiquarian interest mounted on runners; an Indian canoe similarly equipped, and a mammoth toboggan labeled 'Baby,' an exaggeration of one well known at the *Tuque Bleue* slide. The day was bright and comparatively mild—an ideal winter day; and the visitors with Marjorie enjoyed the drive from a balcony of the hotel, which of course was on the line of march. In the evening they all went down to witness the closing scene of the Carnival; the 'storming' of the *condora*, or great ice-cairn down town, in which the French Canadian clubs figured. The huge white tower rose in six narrow circles, each the top of a separate wall of ice, and these ledges were all outlined with snow-shoers, while the apex of the whole was crowned by the colossal effigy of a snow-shoer, in the deep blue and white uniform of the 'Trappeurs.' A surrounding phalanx stormed the stronghold with their rockets and fiery serpents, the attack being a second edition of the one on the ice-palace the night before. Some very fine fireworks added to the general effect; and the dense crowd, including a large part of the French population of the city, seemed immeasurably delighted, uttering gleeful exclamations of 'Bon!' 'Jolice!' 'Magnifique!' as one pyrotechnic display after another blazed forth in its short-lived beauty. Marjorie was amused and interested as the professor pointed out to her some of the rude little sleighs of the poor *habitants*, which had brought up their little loads of eager sightseers from the country homes, for the rare and long-expected pleasure. And there they sat, a picture of simple-hearted, thorough enjoyment, laying up recollections of these wonderful sights, which would

brighten their monotonous lives for months to come.

Mr. Lane and his party were going to look into the Victoria Rink on their way home, as there was a skating carnival going on, to which Mr. Lane had received tickets of admission from one of his business friends.

Nettie insisted that Marjorie should go with them, promising to drive her safely home after they had just taken a look at the gay and picturesque scene. It was, Marjorie thought, more like a fairy tale than a reality. The great building was brilliantly illuminated; the fairy-like ice grotto was charmingly decorated with brilliant flowers, and the throng of quaint and fanciful figures, gliding in graceful, undulating motion to the inspiring music, made a picture worthy of the unique scene. The characters who glided past in endless succession had all, surely, stepped out of books or stories. There was, Marjorie was certain, Haroun-al-Raschid himself. Next to him came an Italian peasant girl; then a stately cavalier, and a red Indian with deerskin shirt and leggings and befeathered head. And there was a court lady in powdered wig and high-heeled shoes. Then came a stalwart ecclesiastic—could it be Pere Le Jeune?—and arm in arm with him, in doublet and hose, with plumed hat—surely that must be Champlain! Between the bright and varied dresses of the swiftly moving throng, the continuous surging sound of a thousand skates grazing the ice at once, and the sweet strains of the floating music, Marjorie did not know whether she were awake or dreaming; but she had all the sensation of being awakened from a dream when Mr. Lane's authoritative voice declare that 'it was eleven o'clock, and high time to leave all this theatrical tomfoolery, and go home like sensible folks, to bed.'

And so ended the glories of the Carnival; and next day Nettie and her friends, like many other visitors from afar, were to turn their faces homewards.

CHAPTER XV.

Mr. Lane had decided to leave Montreal by the evening train. Nettie and her aunt and cousin would have liked to stay to get a glimpse of the grand ball at the Windsor that night, but Mr. Lane would not spare another day; so Nettie reluctantly prepared to tear herself away from what had been to her like a scene of enchantment. Marjorie went shopping with her in the morning, and tried to restrain Nettie's ardor to possess herself of all manner of souvenirs of the Carnival; miniature snow-shoes, toboggans, photographs of the ice-palace, which abounds wherever they turned. Marjorie persuaded her to be satisfied with copies of the illustrated Carnival numbers of the Carnival and Star, in the way of pictorial representations, as Mr. Lane had already bought one excellent photograph of the ice-palace; and she herself procured copies of the picture papers to send to her father and to Rebecca, knowing how the latter would be delighted; in the first place with the remembrance, and in the second, with the wonderful pictures of the tobogganing and snow-shoeing and all the icy wonders of the Carnival.

After the shopping was done, Marjorie acted as cicerone to show the others the churches. They went to Notre Dame and then to the old Bonsecours, where the subdued and foreign tone, and the humble kneeling *habitants* impressed Mr. Lane very much; for this is the favorite church of the French Canadian, and much frequented daily.

(To be continued.)

The leading Protestant missions in the Empire of Japan are: Presbyterian, churches, 92, members, 11,126; American Board, churches, 65, members, 11,110; American Methodist Episcopal, churches, 59, members, 4,034; Canada Methodist Episcopal, churches, 20, members, 1,987; American Protestant Episcopal, churches, 27, members, 1,529; Church Missionary Society, churches, 49, members, 2,652; Baptist Missionary Union, churches, 19, members, 1,547.

Our Young Folks.

THE GLAD TIDINGS.

Ten thousand holy angels
 In sparkling raiment bright,
 Appeared unto the shepherds
 On that first Christmas night.
 They sang in swelling chorus—
 As only angels can—
 "To God be highest glory
 And peace, good will to man."
 "For unto you this day is born,
 In Juda's Bethlehem,
 A Saviour which is Christ the Lord,
 And promised 'Son of Man.'"
 Astonished were the shepherds
 Beyond our highest thought;
 Yet welcomed the "glad tidings,"
 The "angels' host" had brought.
 And when the "heavenly chorus"
 Ceased its "seraphic strains,"
 The shepherds to each other said:
 "There but one course remains;
 We must e'en now our flocks forsake
 And go to Bethlehem
 And see this thing which came to pass,
 While angels sang to men."
 They went: And in a manger low,
 The infant Christ they found;
 And, falling down, they worshipped Him;
 Then told to others 'round
 The story of the "wondrous birth"
 Which down the ages rang
 Until to-day, throughout the earth,
 We tell it yet again.
 We tell it with increasing love
 On every Christmas morn;
 And pray that soon in every heart
 The Saviour will be born.
 O may the story never cease
 To move our hearts to prayer,
 Till all shall have "good will" and "peace,"
 Both here and "Over there."

—Rev. C. W. Baker.

A TEMPERANCE STORY.

Farmer Boggs planted some new seed-corn last spring, imported from a distant land, and, as the result, gathered 2,000 bushels from twenty acres, and he took a wagon-load to the country town to exchange for the necessities of life.
 He had just entered the main business street when a saloon keeper hailed him and inquired the price of the corn.
 "Forty cents a bushel," said Mr. Boggs.
 "But I can get plenty of corn for 30," replied the dealer in liquid goods.
 "Not such corn as this," said the farmer; "this is a new kind—grown from imported seed. Nothing like it in the State."
 "All right," said the saloon keeper, "I will take it. I have the best family horse in the country, and he shall have the very best corn in the market, so you may just drive around to my barn and throw the corn in the crib, and while there please tell John, my hired man, to give old Faithful a good feed and have him hitched up by 2 o'clock, for I want to take my wife and two children out riding this afternoon."
 Boggs unloaded the corn as directed—got his pay for it, made a few purchases, and left for home—while John promptly at 2 o'clock hitched old Faithful to the phaeton. But as the saloon-keeper, his wife and two little daughters were getting into the vehicle, old Faithful's eyes flashed like fire; he reared upon his hind feet, snorted like a locomotive, and it was all John could do to hold him. At last, when all were fairly seated, John was told to let him go, and off went old Faithful down the street, wholly unmanageable, until suddenly turning a corner, over went the phaeton, smashed into splinters, and its occupants went sprawling out into the street.
 While the bruised and battered family was being picked up and cared for, a crowd of men succeeded in capturing Faithful. A veterinary surgeon was called, and as he took hold of the bit old Faithful's breath struck him full in the face; he smiled and said: "There's nothing the matter with the horse, only he is drunk." Drunk on the new kind of corn.
 The next day the farmer, ignorant of what had happened, took another load to town and stopped at the saloon, but the pro-

prietor was not in. He then drove round to his residence, rang the bell, and the saloon keeper, with a patch over one eye, his arm in a sling, nose smashed, hobbled to the door and was asked by Boggs if he didn't want to buy another load of corn.
 Raising a crutch, he ejaculated: "Corn! corn! Do I look like I needed any more of that kind of corn? Look at my wife there with a broken arm. See my darling little angels bruised beyond recognition. See my \$300 phaeton smashed into everlasting smithereens, and old Faithful so humiliated and ashamed that he can't look decent people in the face, and then dare to ask me if I want any more corn; get out of here, you villainous old clodhopper, or I'll set my dog on you."
 Boggs had 2,000 bushels of that kind of corn. He had depended upon it to lift the mortgage on his farm, but now it seemed that all was lost.
 He went to a lawyer and told him his story. The lawyer informed him that all he had to do was to take out a license. A petition was at once prepared and the farmer started out to get signers.
 He went first to the saloon-keepers, supposing that they would sign without a word. But he was mistaken.
 Instead of signing his petition, they with one accord declared that any man who would sell that kind of corn to be fed to a dumb brute was worse than a heathen.
 Even the deacons refused to sign, declaring that they could not stand it to see a colt humiliate and disgrace its mother by reeling through the public streets, or hear a cow bawl at the sight of her besotted calf; while a minister, with a look of indignation that was indescribable, said in thunder tones that if his party ever licensed the sale of that kind of corn he would never vote its ticket again; and quoted Scripture about no drunkard entering the kingdom of God; and, as a final crusher, he asked Boggs what would become of all the poor dumb brutes if we licensed the sale of that kind of corn? Then he wept.
 Poor Boggs, discouraged, returned to the office, dropped the petition on the table, sank into a chair as he exclaimed: "Personal liberty is a myth."
 The lawyer, moved by sympathy as lawyers always are, put on his best thinking cap. In a moment his countenance beamed with joy; he slapped Boggs good-naturedly on the back and said: "Brighten up, old boy, I've got an idea. A capital idea, too, one that lets you out slick and clean, saves your farm, and above all preserves your personal liberty. You proceed at once to draw that corn to the distillery, have it made into whiskey—and then circulate your petition for a license to sell the whisky, and they will all sign it, and thus the dumb brutes will be protected, personal liberty perpetuated, and, besides all that, such a course will not hurt the party. You see it all depends on whether the corn is sold in a solid or a liquid state."—*Christian Cynosure.*

As knowledge advances, pleasure passes from the eye to the ear; but returns, as it declines, from the ear to the eye.—*Dr. Johnson.*

MOTHER'S STORY.

"Mother!" said Will one day, who was famous for asking questions, "are these trees any good to us? Will father ever cut them down?"
 The rest of the children all began to talk at once, for if we do love any thing in our garden, it's our shady walk leading to the summer-house.
 "Think of the horse-chestnuts we pick up!" said Frank, who had a lot of them strung on a string at the time. "Think of the birds' nests! Why, there's a robin leaving her nest in the creeper on the oak now! Think of the swing!" etc. And mother, who is always on the lookout for a story, began at once.
 "Any good to us, Will? I will tell you something about the good they are to us. Without speaking of their beauty and grateful shade, I will tell you at once of their chief 'goodness' to us. There is a certain gas called oxygen, which we and all animals require to breathe to keep us in health, and this gas is continually being given out by the under side of the leaves, filling the atmosphere with the very gas we want to keep us alive. There is, too, another gas called carbonic acid, which we breathe out from our lungs, and which is most unwholesome to breathe in again. Now this gas, so bad for us, is the principal food of the tree, and it continually breathes it in, taking it out of the air, through the help of its thousands of leaves, which are its lungs. So that trees are continually purifying the air when it has become impure, as well as continually giving back the oxygen, which is our life.

"Do you see how 'good' the trees are to us now?—and so wise, too! The leaves cannot perform the work God has set them to do without light, so you always see any growing plant or tree struggling to the light, and turning to it the upper surface of its leaves. As autumn draws on, the leaves prepare for a new sphere of usefulness. All their life they have gladdened our eyes with their beauty, shielded us from the great heat of the sun, purified the air, and now they are about to enter on a new sphere of usefulness. Warm shades of brown, red and yellow creep on them; soon they fall, and are changed at last to mould again, they mix with and enrich the soil, and serve in their turn as food for other plants.
 "This is but a very small part of the 'good trees are to us,' but we have no time to say more. Do you try to copy them, Will? Don't say, 'O, mother why? but do as your own mother and Mother Nature bids you, and you will grow straight and fair, and will be good, and do good in your generation, please God!"—*Little Folk's Paper.*
 Sir Wm. Dawson: In the New Testament the common terms employed for the English word miracle are "dynamis," power; and "semeion," a sign, the first term referring to the miracles as mighty works of divine power, the second to their use as signs or proofs of such divine power or goodness. Miracles are therefore not infringements of either God's nature or spiritual laws, but special combinations and associations of these for special purposes: Miracles are thus under laws of their own, none of which can be learned from revelation.



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Ministers and Churches.

The address of Rev. J. Frater Campbell is 113 Bloor Street West, Toronto.

Rev. Dr. Somerville occupied the pulpit of Kilsyth Presbyterian church on Sunday December 2nd.

Rev. J. M. T. Gardiner, formerly of San Bernardino, is now pastor of the 3rd Presbyterian Church, Los Angeles, Cal.

The Rev. G. D. Bayne, Pembroke, has been appointed by the Presbytery to visit Mattawa in the interests of Augmentation.

Prof. Hart, of Manitoba College preached in the Presbyterian church, Portage la Prairie, on Sunday morning, December 2nd.

Rev. Mr. Fortune, of Elkhorn, preached two earnest and practical sermons in the Presbyterian church, Virden, on Sunday, 2nd inst.

The Rev. Wm. Meikle has moved from his former residence, 43 Oxford street, to 44 Robert street, where he will be glad to have his correspondents address him.

It is expected that the new Presbyterian church at Bruce Mines will be opened on the 30th inst., and that there will be a tea-meeting on the following night New Year's Eve.

The Elmsdale Presbyterians have purchased a new organ for their church; and the ladies have made the interior of the church look very tasty in the new plush cushions and hangings for the pulpit.

The manse at Comber was burglarized recently. The burglar easily gained access to Rev. Mr. Colter's study and stole from one of the drawers money and stamps amounting in all to \$10 or \$13.

The Rev. George McArthur, B.A., of Cardinal has been lecturing at Lonsdale on, "Does the first chapter of Genesis contradict the statement of science that the earth is one hundred and fifty thousand years old?"

Rev. Louis H. Jordan, B.D., of St. James' Square church, Toronto, preached in Knox church, St. Thomas, last Sabbath. Mr. Jordan is remembered in St. Thomas, having preached there before for his brother-in-law, the late Dr. Archibald. The Rev. J. A. Macdonald, of St. Thomas, on the same day, preached in St. James Square Church, and gave two admirable discourses.

The St. Thomas Knox Church, W. F. M. S., held their annual meeting on the 12th inst. Miss McWilliams, a Canadian missionary, recently returned from Central India, addressed the meeting. In the evening a public meeting was held, at which the pastor presided. The chief address was given by Miss McWilliams. The collection at the evening meeting was in aid of the W. F. M. S.

At a meeting of the Presbyterian Congregation of Roland, lately held there, the Rev. Dr. Robertson, Superintendent of Presbyterian Missions being present, it was very heartily and unanimously decided to take steps immediately to build a church edifice. Subscriptions almost to the amount required have already been received, and an effort will be made towards its erection this fall.

The annual thank-offering meeting of the W.F.M.S., in connection with the Kilmartin Church, took place on Friday the 25th ult. The pastor, Rev. J. Carrie, took the chair and made a few excellent remarks on the good work the ladies had accomplished, after which Rev. J. A. Mc Donald, of St. Thomas, gave an excellent address on mission work. When the offering was made the pastor dedicated the money which amounted to \$56.

The new mission church was opened at the Indian village near Portage la Prairie on Sunday afternoon, 2nd inst. Prof. Hart, of Manitoba College, and Mr. A. D. McKay, who, nine years ago, was the means of starting the meetings at the Teepees, both addressed the Indians. Rev. P. Wright conducted the services. Quite a number of Portagers drove out and the congregation was a large one, the Indians turning out in full force. The collection amounted to \$21.

At the annual Thanksgiving meeting of the Keady Auxiliary of the W. F. M. S. a life membership certificate was presented to Mrs. James Hamilton, wife of Rev. James Hamilton, the late pastor, as a token of the esteem in which she is held by the women of the different congregations. As she has left, her absence will be greatly felt because of her knowledge of missionaries and mission work which has been a great help and stimulus to all the societies.

The annual thank-offering meeting of Zion Church, Carleton Place, W.F.M.S. Society, was lately held in the church. The envelopes contained the amount of \$119.27; the Mission Band envelopes \$23.50 more; making a total of \$142.77 as the thank-offering. Mr. N. M. Riddell offered the dedicatory prayer. Rev. Mr. Scott delivered a short and pointed address, and a very successful meeting was closed by the singing of the doxology and the pronouncing of the benediction.

A Biscuiting correspondent to the Sudbury Journal writes as follows: Their Excellencies Lord and Lady Aberdeen and suite spent last Sunday at this station. In the absence of the Rev. Mr. Sanders, Church of England minister, His Excellency was good enough to conduct even-

ing service in the little church here and to deliver a very practical and liberal spirited address—most applicable to this district where there is too much bigotry on all sides. The impression left us is of a kindly, Christian-minded lady and gentleman, who helped us to pass a Sunday evening pleasantly and properly.

The death is announced in Winnipeg of Mr. Hugh Ross, a native of Pictou County, N. S. He was a member of St. Andrew's Church from its beginning and for many years an elder in that congregation. Six years ago he moved to Fort Rouge where he became a member of Augustine Church, in which he was for some years Sunday school superintendent and in which congregation he was at the time of his death an elder and the chairman of the managing board. In the Sabbath school he did an enduring work.

Dr. D. A. Beattie, medical missionary of the American Presbyterian Church, North, to Canton, China, delivered a most interesting lecture in the Presbyterian Church, Waterloo, on the evening of December 5th, on "The Social and Religious condition of South China." The lecture was suitably illustrated by relics brought lately by the speaker from that land. The audience, composed largely of the Sunday school children of the town, fully enjoyed the lecture. Should Dr. Beattie come again to Waterloo he will receive a hearty welcome.

The bazaar held lately in Ottawa under the auspices of the Kings' Daughters in the Y.W.C.A. building proved to be a decided success. The proceeds of the bazaar was to pay for the furnishing of one of the reception rooms of the new Y.W.C.A. building. In the evening vocal and instrumental music was discussed, the following ladies taking part most acceptably: Misses Parlow, Brennan, Brown, Rea, Edith Cole and Gibson. A number of Kings' Sons graciously acted in the capacity of receivers. The results showed in the treasury over \$230 whilst the expenses were so reduced as to leave over \$200 clear of expense. Thus the brightly furnished reception room at the Y.W.C.A. is now practically paid, cost about \$150, leaving a handsome balance in the treasury of the King's Daughters of over \$50.

The congregation of Chalmers' Church, Guelph, on Sabbath, Nov. 25th, contributed the handsome sum of \$156 in aid of the General Hospital. This sum will be likely supplemented, as a few heads of families were not present. Within the last fourteen days this congregation has contributed by free will offering for missionary and benevolent purposes alone the sum of \$360. Both pastor and people are to be congratulated on these evidences of liberality and prosperity, and also for the splendid example shown in the voluntary method of contribution. This substantial congregation has for many years adopted the "free-will offering" system. The members and adherents frequently enjoy tea-sociables and "At-homes," etc., but no fee or collection is taken at any of these events.

The fifteenth anniversary of the induction of Rev. J. Ross, B.A., to the pastorate of Melville Church, Brussels, was marked by the preaching of specially, interesting sermons to the large congregations present. On Monday evening a social was held at which the pleasing duty of reading an address to the pastor devolved upon Mr. McKay. Accompanying the address was a beautiful silver tea service and a China service, as a slight token of the kindly feelings existing between pastor and people. Mr. Ross returned his most sincere thanks to the members of the congregation for their kindly expressions of approval and sympathy, as well as for their tangible expression of their good-feeling. Short addresses were given by several of the elders of the church and some choice selections of music filled up a most enjoyable programme.

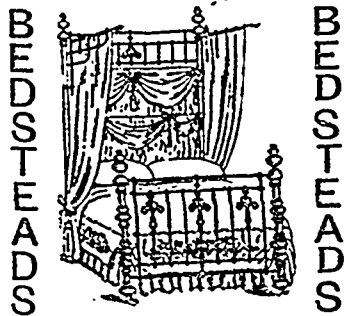
OBITUARY.

A correspondent writing to the Woodstock Sentinel Review says of the late Rev. John McKay B.A., successor of Rev. R. P. Mackay as pastor of the Scarborough congregation. The character of Mr. McKay was one of the noblest the writer has ever known. Of unaffected, fervent piety, candor, modesty, honest pride, laudable ambition to excel in his chosen high vocation, and a spotless record, these were his characteristics. His sermons were models of chaste diction, delivered with unostentatious yet correct elocution. Even in this small detail he was wont never to overlook or neglect whatever would tend to impress most forcibly upon men the message of truth with which he felt himself charged. The writer has never listened to his preaching but with pleasure and profit. No better evidence of the esteem in which he was held by those who knew him most intimately could be adduced than the large concourse of sympathizing friends who followed his remains to the tomb, filling over a hundred vehicles, comprising the minister, four elders and many laymen from his old Scarborough charge, his own former pastor from Harrington, ministers from Stratford, East Zorra, Harrington and Kintore, all impressed that a great man had gone from among them. "He rests from his labors and his works do follow him."

PRESBYTERY MEETINGS.

The regular monthly meeting of the Presbytery of Toronto was held in St. Andrew's Church, on Tuesday the 4th of December, the Rev. W. C. Wallace, Moderator. The Rev. Frater Campbell was present and delivered a most interesting and stirring address on the work in India. A committee was appointed to draft a suitable minute in respect to the late Rev. John McKay, a former member of this Presbytery, Rev. W. W. Percival testified his resignation of the charge of Richmond Hill and Thornhill. The resignation was tabled and the congregations are to be cited to appear at

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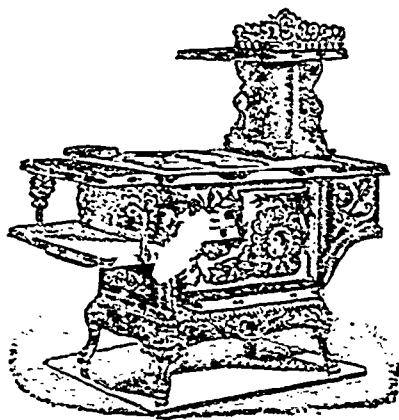
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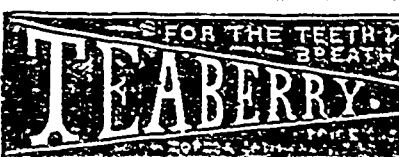
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The January meeting. The Draft Book of Praise was considered in Committee of the whole, and practically adopted, some few changes being suggested. The consideration of the Psalms was deferred till the January meeting of Presbytery. St. Paul's congregation were given permission to secure a more suitable site, within certain limits specified by Presbytery. Mr. Martin, minister of St. Paul's congregation declined the call addressed to him by the congregation of Knox Church, South London. A petition from certain members of Parkdale Presbyterian Church, and others, was received. The petitioners ask permission to organize another congregation to meet the needs of Presbyterians in South and East Parkdale, the Dunn Avenue Church being overcrowded. A committee was appointed to meet with the petitioners and with the Session and Managers of Dunn Avenue congregation, and report at next meeting of Presbytery. An Overture, asking that the General Assembly shall amend the regulations defining the respective duties of Session and Board of Management was read and received, and ordered to be printed in minutes. It will be considered at a later meeting of Presbytery.—R. C. TIBB, Clerk.

Hamilton Presbytery met in Hamilton on December 20th. A call from St. John's Church, Hamilton, to Rev. W. J. Clark, of London, was set aside; that gentlemen desired to risk procedure as he could leave his present charge. The treasurer reported that the augmentation deficit have almost been received. Rev. H. S. Beavis presented certificate and transference from Presbytery of Pueblo, Col., U.S. The Presbytery received the certificate, and unanimously resolved to apply to next General Assembly for leave to receive him as a minister. Mr. Beavis has been assisting Dr. Laidlaw in St. Paul's Church with much acceptance. A successful conference on statistics and finance and systematic beneficence had been held, and it was resolved: (1) to visit immediately all congregations not reported as having anything for the General Schemes; (2) to prepare a form for congregational reports. Mr. McDonald addressed the Presbytery in the interests of the Augmentation Committee. It was resolved to apply for a grant of \$5 per Sunday, until settlement, for International Bridge, etc. Mr.

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 times over.

Mitchell, Thorold, tendered his resignation; a committee was appointed to visit the congregation. It was resolved to consider the remits on the Book of Praise, years service in the mission field, and Jewish Fund at next meeting. Also on the previous Monday to hold a conference on the state of religion, temperance, Sabbath schools and Sabbath observance.—J. LAING, Clerk.

An adjourned meeting of Brandon Presbyter, was held in Brandon, November 27th, at 3 p.m. The resignations of Rev. A. McTavish and Rev. T. R. Shearer, laid on the table at last meeting, were considered. The congregation of Chater and Humesville was represented by Messrs. Richards and Reid, that of Rounthwaite by Messrs. Bertram and Noble. Testimony was borne to the faithful service and ministerial ability of both resigning ministers, as well as to the affection in which they are held by their respective congregations. The Chater and Humesville congregation, however, represented itself as unable at the present time to support its minister; the Presbytery, therefore, with deep regret, accepted the resignation of Mr. McTavish to go into effect after the last Sabbath of December. Rev. D. Carswell was appointed to preach at Chater and Humesville on the first Sabbath of January and declare the pulpit vacant. The Rounthwaite congregation represented that if half the former grant was given it was prepared to make up the balance, and pressed very strongly for the continuance of the present pastoral relationship. It was agreed to apply for the reduced grant and Mr. Shearer was requested to withdraw his resignation. This he did after explaining that it was only to relieve his people of financial burden that he had placed his resignation before the Presbytery. Dr. Robertson and Mr. Shearer were appointed to draft a suitable minute on the resignation of Mr. McTavish. The Committee on the State of

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Religion was requested to arrange for a conference on that subject at the March meeting.—T. R. SHEARER, Clerk.

The Presbytery of Winnipeg met in Manitoba College on the 12th ult., Rev. Alex. Hamilton, of Stonewall, Moderator. The report of the Home Mission Committee, intimated that the sums required for the Home Mission Fund and for the Augmentation Fund had been allocated to the several congregations of the Presbytery, and that, on account of the large demands made upon these funds this year, great efforts would be necessary on the part of all congregations, to keep the funds from falling below the required amounts. Several ministers reported, too, that they had visited mission stations in the Presbytery and had dispensed the communion in most cases, also the ordinance of baptism. Rev. Mr. Hamilton reported that he had held a meeting with the congregation of Victoria and Dundas, and that a call had been given by the congregation to the Rev. Donald McLeod who had been in charge of the congregation as ordained missionary for the past six months. The call was sustained by the Presbytery and placed in the hands of Mr. McLeod for his decision. In a few feeling words he accepted it, and the induction was arranged to take place on Tuesday, 11th December, at 4 p.m., in the church at Victoria, Mr. Hamilton, as Moderator, presiding. It was agreed that missionary meetings should be held under the auspices of the Presbytery as last year; and that the arrangement for such meetings should be left in charge of the Home Mission Committee. The question of appointing a special committee to have charge of the Jewish Mission of the church was referred to the members of the Foreign Mission Committee, who are also members of the Presbytery. The General Assembly's recommendation that ministers be requested to join the Aged and Infirm Minister's Fund upon ordination was referred to the Presbytery's Standing Committee on this fund. The proposal to combine the committee, on the State of Religion of Sabbath Observance, Sabbath Schools and Temperance was referred to the four conveners of these committees. On motion of Prof. Baird, the care of augmentation interests within the Presbytery was entrusted to a special committee, to consist of Chief Justice Taylor as convener, Dr. DuVal and Rev. Joseph Hogg.

The Presbytery of Owen Sound held an adjourned meeting, Oct. 30th, in Division St. Hall and was constituted by Rev. Dr. Waites, Moderator. Mr. Acheson reported, regarding supply of Lake Charles, that the sum of \$150 would be paid, that a resolution expressing appreciation of Mr. McLean's services, and requesting the continuance of them, was passed. Mr. Acheson also reported that he had declared the pulpit vacant in Hepworth. Dr. Somerville reported attendance at the meeting of the Committee on Augmentation; that committee requests the Presbytery to put forth every effort to make the scheme successful this year. The Presbytery's committee was instructed to arrange for an exchange of pulpits throughout the Presbytery in order to bring the whole question of Augmentation fully before the congregations and to report at the December meeting. The Presbytery then took up the resignation of Mr. Hamilton. Representatives appeared from the various congregations, all expressing high appreciation of the character of Mr. Hamilton and his work. A joint meeting of the congregations had passed a resolution not to oppose the resignation. Mr. Hamilton was heard and pressed his resignation. The resignation was then accepted and Mr. P. McNabb appointed to declare the charge vacant on the 11th day of November, and to act as Moderator during the vacancy, and that it be reported to the probationers' committee for half supply. The following resolution was then unanimously passed: "In accepting the resignation of Mr. Hamilton the Presbytery does so with great reluctance, deeply regretting the adverse circumstances, in one of the congregations especially, rendering it expedient that the resignation should be accepted, circumstances for which, in the judgment of the Presbytery, Mr. Hamilton cannot fairly be held responsible; and, recognizing, as it does, the faithful services he has rendered in these congregations during the past four years, would express its earnest hope that Mr. Hamilton may soon find a field in which he may labor under circumstances more favorable to comfort and success. The Presbytery would also place on record its hearty appreciation of Mr. Hamilton's interest in the general work of the Presbytery and his willingness to bear at all times his full share of such work. The Presbytery would at the same time record its sincere hope and prayer that all parties in the congregation may cordially co-operate in securing a minister who may continue and extend the work of the Lord in that field."—J. SOMERVILLE, Clerk.

The Presbytery of Guelph met on the 20th of November, in Chalmers church, Guelph, the Rev. Archibald Blair, B.A., Nassagaweya and Campbellville, Moderator. A committee consisting of Dr. Jackson, Convener, and others was appointed to look into the business arising from the proceedings of Synod and General Assembly requiring the attention of Presbyteries, and report. Reports were called for from ministers regarding the preaching of missionary sermons as enjoined at last meeting, when it was found that almost all had complied with the injunction. The Committee on the proposed new Hymnal presented a report of progress, and requested an extension of time till the meeting in January when they would be prepared with a report in full, and farther that an order of the day be then fixed for receiving and considering it. The request was granted and it was resolved that it be taken up at the first business at the afternoon sederunt of that meeting. A circular was read from the Convener of the Home Mission Committee asking \$4,000 from the

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DEATHS.

At 3 Rochester Terrace, Merchiston, Edinburgh, Scotland, on the 25th of November, Mrs. Esther S. Guthrie, widow of the late Captain Guthrie, P. & O. Nav. Co., niece of the late Rev. Dr. Burns, and sister of Mr. G. Ferrier Burns, Isabella Street, Toronto.

Presbytery for the Home Mission Fund. The Clerk stated that calculation had been made as to the proportion falling to the Presbytery according to the estimate issued by the agents of the church, and that notices of the amount expected from the congregations had been issued to sessions and boards of managers, but that this was less than the sum now asked by upwards of \$700. It was agreed not to make any new calculation nor issue fresh notices, but to recommend that increased liberality be shown in view of the increased demand which the committee had felt constrained to make. A circular was read from the convener of the Augmentation Committee, asking a contribution from the Presbytery of \$1,800, which was also in excess of the proportion that had been computed, and asked. Rev. R. D. Fraser, M.A., who had been appointed to visit the Presbytery addressed it in behalf of the Augmentation Fund, after which it was resolved that they express their gratification at the information so clearly and convincingly presented, express their sense of the importance of the Scheme whose claims have been advocated, and recommend it to the sympathy and encouragement of the families throughout the bounds. Mr. Smith, convener, Mr. Atkinson and Mr. Rae, ministers, and Mr. Jas. E. Kerr, ruling elders, were appointed a committee to take the matter in charge and report. Letters were read from the Foreign Mission Secretary and from Mr. Campbell, missionary home on furlough from India, requesting an opportunity to address those present on the work and claims of the mission prosecuted by our church in Central India. The permission having been cordially granted Mr. Campbell drew attention to the extent of the field occupied, and of the population which it included, referred to the means and agencies employed in the prosecution of the work, the necessity of increased help that existed, and the measure of success that had followed their labors. At the close it was resolved to express appreciation of the exceedingly interesting address which Mr. Campbell had given, to thank him for his attendance at this meeting, and to bid God speed to him and his fellow laborers in that far off region. On motion of Dr. Middlemiss, seconded by Dr. Jackson, the Presbytery nominated Dr. Torrance for the moderatorship of the General Assembly. A circular was read from the Assembly's Committee on the State of Religion. Mr. Glassford proposed the introduction of a system of Daily Scripture Readings for circulation among the families of congregations, and submitted a scheme of the same. After consideration the circular and scheme were referred to the Presbytery's Committee on the State of Religion. A circular on Temperance was referred to the Presbytery's Committee on Temperance. Dr. Dickson suggested the holding of a Presbyterian Young People's Convention and spoke briefly in recommendation of the same. The matter was referred for consideration to the committee appointed at last meeting to arrange for the usual annual conferences on the State of Religion and other subjects. A circular read from the Prisoner's Aid Association of Canada, and a pamphlet was submitted from the same on the County Goal and County Poorhouse question, but no action was taken.

COLIGNY COLLEGE, OTTAWA.

We are glad to learn that this young ladies' seminary is meeting with marked success. The patronage this year by some of our best families in Ontario, as well as in Montreal, Quebec, Three Rivers etc, is most encouraging. The institution is worthy of this patronage as it would be difficult to find anywhere a staff of more thoroughly qualified, trained teachers, all devoted to their work and to the best interest of the young ladies. Besides a large attendance of day pupils there are thirty-five boarders and a happier home circle it would be no easy matter to find. The class rooms have been recently re-furnished and supplied with the most modern desks, etc. The comfort of the boarders is specially looked after and the Christian tone of the whole institution is so pronounced as to be a subject of remark by all visitors. It is indeed a privilege to be admitted to this happy family. The next term begins on January 8th, and already the full number of boarders desired, with the exception of four of five, have been arranged for. Early application should be made to the Rev. Dr. Warden, Montreal, by any parents wishing to gain admission for their daughter.

A GREY COUNTY MIRACLE.

AN IMPORTANT STATEMENT FROM A WELL KNOWN FARMER.

He Tells the Story of Eight Years of Suffering and Vain Efforts to Regain Health—How This Great Boon Was Finally Obtained.

(From the Meaford Monitor).

Knowing the Dr. Williams' Medicine Co. to be an honourable and reliable firm we had never any reason to doubt the entire truthfulness of the articles appearing from time to time setting forth the particulars of remarkable cures effected by the use of their Pink Pills. There is scarcely a locality in Canada which has not furnished a case of more or less prominence, and if the particulars, as stated, were not ac-



The importance of purifying the blood can not be overestimated, for without pure blood you cannot enjoy good health. At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and Hood's Sarsaparilla is worthy your confidence. It is peculiar in that it strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. Give it a trial. Hood's Sarsaparilla is sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass.

100 Doses One Dollar

curate, it would be impossible that the public would not find it out and thus the remedy would be discredited. There is, therefore, every ground to believe that the statements are accurate in every particular. We have now been put in a position to verify one of these cases for ourselves, and we give the result faithfully, giving Pink Pills no word of praise not merited in the case. Messrs. F. Clark & Co., druggists, of Meaford, who have sold very large quantities of these famous pills, drew our attention to the case, giving us the name of Mr. Henry Lamb, a well-known and respected farmer of St. Vincent township. Having some acquaintance with Mr. Lamb we sought an interview, and the following is the substance of his testimony: "About eight years ago, I suffered from an attack of inflammation of the stomach, causing me extreme pain and uneasiness. I was attended by Dr. Clarke, of Meaford, who brought me around, and I have always given him the credit of saving my life on that occasion. The effects of the attack however remained and I fell into a state of chronic poor health, which completely unfitted me for my ordinary work. I was really dragging out a miserable existence. I suffered for over seven years from a constant pain in my stomach, as well as from weakness and continued debility. I tried many advertised remedies which I thought might be suited to my case, but without relief. I at length decided to try Dr. Williams' Pink Pills. I soon felt the pain in my stomach relieved, and after I had used ten boxes the pain was entirely gone and I now feel like a new man. I can now work half a day at a time without fatigue, and as I am still using the pills I confidently expect, as I have every right to do from the great results thus far, to be able to do my work as formerly. I am 57 years of age, and before the attack eight years ago, I always enjoyed good health. I have stated my experience to many people and invariably recommend a trial of Dr. Williams' Pink Pills."

The above is the substance of Mr. Lamb's story, to which the Monitor may add that we consider him a reliable and trustworthy person who would make no statement which he did not know to be correct and truthful.

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

Dr. Williams' Pink Pills are manufactured by the Dr. Williams Medicine Company, Brockville, Ont., and Schenectady, N.Y., and are sold only in boxes bearing their trade mark and wrapper printed in red ink, at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company from either address.

We are glad to see that a free supper, the ninth of the kind, to the homeless, friendless and destitute of the city will be given on the evening of Thursday, the 27th inst., in the Centre Hall, Mission Avenue. Subscriptions will be thankfully received; by His Worship the Mayor, Mr. Alex. Sampson, cor. of Bay and Richmond St., Relief Officer Taylor, Miss How, Miss Sims and members of the committee. Contributions in kind and clothing may be forwarded to the City Relief Officer, or will be sent for on receipt of a post card addressed to Mr. Edward Taylor, City Hall.

Spectacles may be obtained for Christmas presents at reasonable prices, to be exchanged after the holidays, and have their eyes properly tested, free. My Optician, 159 Young St.



"Take a hole and put some dough around it, then fry in lard." This simple recipe has brought thousands to grief, just because of the frying in lard, which as we all know hinders digestion. In all recipes where you have used lard, try

Cottolene

the new vegetable shortening and you will be surprised at the delightful and healthful results. It is without unpleasant odor, unpleasant flavor or unpleasant results. With COTTOLENE in your kitchen, the young, the delicate and the dyspeptic can all enjoy the regular family bill of fare.

Cottolene is sold in 3 and 5 pound pails, by all grocers.



Made only by
The N. K. Fairbank Company,
Wellington and Ann Sts.,
MONTREAL.

SABBATH SCHOOL REQUISITES

Improved Class Roll

For the use of S. S. Teachers.

Improved School Register

For the use of Superintendents and Secretaries.

Both the above have been carefully prepared, in response to frequent demands for something more complete than could heretofore be obtained, by the Rev. T. F. Fotheringham, M.A., Convener of the General Assembly's Sabbath School Committee.

These books will be found to make easy the work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the returns asked for by the General Assembly.

No School should be without these Class Rolls and Registers. They are neatly printed on good paper, strongly bound, and the price is placed at a figure which will enable every School to order. Price of Class Rolls 60 cents per dozen. Price of School Registers 30 cents each. Address

Presbyterian P'tg. & Pub. Co.,
5 Jordan Street, Toronto.

A Hand-Book

- ON -

Sabbath School Work

By Mr. David Fotheringham.

This valuable hand-book is designed to aid teachers in their important duties, and its careful perusal will satisfy the reader that the author has performed his labour of love in a most satisfactory manner.

There is also appended a form of constitution and regulations for a Presbyterian Sabbath School, as well as a partial list of books helpful for reference or study to Sabbath School teachers.

This hand-book of Sabbath School work is neatly printed and strongly bound in cloth, cut flush. Price 15 cents. Address all orders to

Presbyterian P'tg. & Pub. Company,
5 Jordan Street, Toronto.

Mailed, postage prepaid, to any address on receipt of 15 cents; in quantities of not less than 12 to a School at the rate of \$1.25 per dozen.

British and Foreign.

Sir George Grove, who is seventy-four years old, has resigned the office of director of the Royal College of Music.

It is believed in prominent ecclesiastical circles that the new Welsh Disestablishment Bill will be less drastic than the first.

The conferences of northern U. P. Presbyteries held in autumn for the last ten years have been very successful, very much so the recent one at Nairn.

Harvard College has received from T. Wistar Brown a gift of \$10,000, the income of which is to be used annually in securing a course of lectures on Biblical subjects.

Rubenstein was buried in St. Petersburg, with great pomp, at the expense of the State. In honor of the composer, his music was specially rendered at the Crystal Palace.

Over 50,000 persons were rendered homeless by the earthquakes in Southern Italy. Many bodies were thrown out of their graves in the cemeteries, and had to be re-buried.

The students of the University of North Carolina, at Raleigh, have finally agreed among themselves to discontinue hazing, and have given the faculty a pledge to that end.

Rev. J. C. Connell, of the Free Church, Thurso, died lately. Mr. Connell, who was in his forty-eighth year, came to Thurso in 1876 as colleague and successor to Rev. David Burn.

Five acres of land at Charing Cross, London, now owned by the Marquis of Salisbury, were bought 250 years ago by his ancestors for grazing lands at the rate of 10 shillings an acre for 500 years.

Sir John Pender, M.P., when laying the memorial-stone of Bathgate church on 20th inst., expressed the opinion that the terms for a union of the Presbyterian churches in Scotland would not be very difficult to arrange.

Rev. Dr. Ross Taylor, speaking at the assembly's commission, expressed the opinion that the smallness of the decrease in the ordinary revenue of the Sustentation Fund testified to the strength of Christian principles in the hearts of the people.

At the St. Andrew's dinner held at Delmonico's, New York, recently, the New York Herald says, the Governor-General was "clad in Highlander's full dress, including his Gordon tartan shirt, the garb of the clan of which he is the chief. He was the principal guest.

The sprigs of myrtle carried by the Princess Alex in her bridal bouquet were from an immense bush at Osborne which grew from the spray taken from the Empress Frederick's wedding bouquet thirty-six years ago. Since that date the sprigs for all the royal wedding bouquets have come from this same bush.

Rev. Dr. Thornton, son of the late Rev. Dr. Thornton, of Oshawa, who, during the Knox College Jubilee services, recently held in Toronto, had the degree of Doctor of Divinity conferred upon him, has been favored with a conversation since his arrival in London, by his congregation, and was presented with a cheque for £100.

The new church for Morningside Free Church congregation, Edinburgh, of which Rev. Dr. Addis and Rev. Alexander Martin are ministers, was opened on 22nd inst. by Rev. Dr. Walter C. Smith. Situated about a hundred yards from the old church, it is a handsome building of red stone in the Renaissance style, and has cost nearly £10,000.

The anniversary of the poet Bryant's birth was observed, November 3, at Knox College, Galesburg, Ill. Mr. John H. Bryant, of Princeton, Ill., the only surviving brother of the poet, who is in excellent health, recited the well-known poem beginning, "The melancholy days are come," and also some poems of his own. Besides Mr. Bryant other representatives of the family were present.

Rev. Dr. Norman L. Walker's first Chalmers lecture was mainly a narrative of the Disruption. In his second lecture, Dr. Walker told the story of the church's growth, special allusion being made to Dr. Chalmers' territorial work in the West-Port of Edinburgh, and to the work in the Synod of Glasgow, originated by Dr. Buchanan. The subject of his third Chalmers lecture was the founding of the colleges. The general conviction now, he said, was that Dr. Candlish was right in his advocacy of having more than one college.

HEART DISEASE RELIEVED IN 30 MINUTES.

Dr. Agnew's Cure for the Heart gives perfect relief in all cases of Organic or Sympathetic Heart Disease in 30 minutes, and speedily effects a cure. It is a peerless remedy for Palpitation, Shortness of Breath, Smothering Spells, Pain in Left Side and all symptoms of a Diseased Heart. One dose convinces.

The completion of the Tehuantepec Railroad, connecting the Pacific and Atlantic Oceans, by way of the Isthmus of Tehuantepec, has been announced. The line is 130 miles in length and passes through several important cities and towns. This road is of vast importance to America, as the distance between the Pacific and Atlantic coasts of the United States by sea will be lessened by nearly 3,000 miles over the present route between New York and San Francisco via the Isthmus of Panama.

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 on a part of the acid to ten of water applied with a flesh brush, and towels after it; also as an 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.

The Rev. John Ross, the well-known author of "Amongst the Mongols," has arrived at Shanghai from Moukden, and, in the course of an interview, he has drawn a very gloomy picture of the condition of that city, which, he says, is almost deserted by its inhabitants, who are fleeing over the plains to the neighboring towns, leaving behind them distressing evidences of their flight.

WALTER BAKER & CO.

The Largest Manufacturers of
**PURE, HIGH GRADE
COCOAS AND CHOCOLATES**

On this Continent, have received
HIGHEST AWARDS

from the great
**Industrial and Food
EXPOSITIONS
In Europe and America.**

Unlike the Dutch Process, no Alkalies or other Chemicals or Dyes are used in any of their preparations. Their delicious BREAKFAST COCOA is absolutely pure and soluble, and costs less than one cent a cup.

SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO. DORCHESTER, MASS.

House Full of Steam!

A big fire, heavy lifting, hard work is the usual way of doing the wash



There is an easier and cleaner way.
A TEA KETTLE
will give all the hot water required when
Surprise Soap
is used according to the directions on the wrapper. It does away with boiling or scalding the clothes and all that mess and confusion. The clothes are sweeter, whiter and cleaner, washed in this way.

Thousands use Surprise Soap on wash day, why don't you?

1692.

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

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

It is estimated that if the children attending the London Board schools were to join hands they would reach from London to Carlisle, a distance of 300 miles.

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.

There are

matches and matches. But when you are through experimenting come back, as most people do, to the well-known and reliable

E. B. Eddy's Matches.

Rev. J. B. Wood, Galashiels, was elected minister of the parish of Buckle on Nov. 10. Some fine specimens of native flowers have been sent to the Queen from Australia. They were frozen into the centre of a block of ice weighing nearly half a ton.

NOTHING STRANGE.

Intelligent people who realize the important part the blood holds in keeping the body in a normal condition, find nothing strange in the number of diseases Hood's Sarsaparilla is able to cure. So many troubles result from impure blood, the best way to treat them is through the blood. Hood's Sarsaparilla vitalizes the blood.

Hood's Pills are the best after-dinner pills, assist digestion, prevent constipation.

The Princess of Wales and the widowed Empress of Russia will visit their parents in Denmark. On Saturday (Dec. 1st) the Princess completes her fiftieth year.

RHEUMATISM CURED IN A DAY.

South American Rheumatic Cure, for Rheumatism and Neuralgia, radically cures in 1 to 3 days. Its action upon the system is remarkable and mysterious. It removes at once the cause and the disease immediately disappears. The first dose greatly benefits. 75 cents.

The 4,000 saloons of San Francisco take in daily an average of \$10 each; how many dollars are paid daily in that city for liquor?



There is an easier and cleaner way.

A TEA KETTLE

will give all the hot water required when

Surprise Soap

is used according to the

directions on the wrapper. It does away with boiling or scalding the clothes and all that mess and confusion. The clothes are sweeter, whiter and cleaner, washed in this way.

Thousands use Surprise Soap on wash day, why don't you?

1692.

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



**THE FINEST
IN THE LAND.**

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



Why not try WYETH'S MALT EXTRACT?

Doctors highly recommend it to those
Who are run down;
Who have lost appetite;
Who have difficulty after eating;
Who suffer from nervous exhaustion;
And to Nursing Mothers,
as it increases quantity and
improves quality of milk.
PRICE, 40 CENTS PER BOTTLE.

HOME COMFORT

ROLL OF HONOR.

THREE GOLD
and **ONE SILVER MEDAL**
THE WORLD'S INDUSTRIAL and
COTTON CENTENNIAL EXPOSITION,
NEW ORLEANS, 1884 and 1885.

HIGHEST AWARDS
NEBRASKA STATE BOARD
OF AGRICULTURE, 1897.

DIPLOMA
ALABAMA STATE AGRICULTURAL SOCIETY,
At Montgomery, 1888.

AWARD
Chattahoochee Valley Exposition,
Columbus, Ga., 1888.

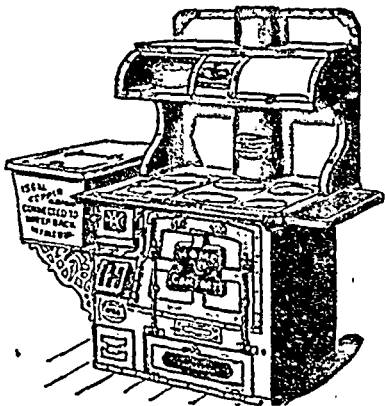
HIGHEST AWARDS
25th ANNUAL FAIR
ST. LOUIS AGRICULTURAL & MECHANICAL
ASSOCIATION, 1889.

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.

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



STEEL HOTEL AND FAMILY RANGES.

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

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

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

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

MISCELLANEOUS.

Accusing the times is but excusing
ourselves.

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

A gentleman ought to travel abroad
but dwell at home.

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

A good word for a bad one is worth
much and costs little.

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 Dys-
pepsia if faithfully used according to direc-
tions.

The wheel of fortune turns round in-
cessantly, and who can say to himself "I
shall to-day be uppermost?"—Confucius.

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

No man or woman of the humblest
sort can really be strong, gentle, pure and
good, without somebody being helped and
comforted by the very existence of that
goodness.—Phillips Brooks.

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

The pleasing poison the visage quite
transforms of him that drinks, and the in-
glorious likeness of a beast fixes instead,
unmoulding reason's mintage charactered
in the face.—Milton.

"All run down" from weakening ef-
fects of warm weather, you need a good
tonic and blood purifier like Hood's Sar-
saparilla. Try it.

A PRETTY FACE

Is the result of a healthy physical condi-
tion. "Beauty is but skin deep" yet it
greatly depends upon a clear complexion,
free from wrinkles and hollow cheeks.

Health always brings wealth of beauty.
A healthy state of the system comes with
Doctor Pierce's Favorite Prescription. It's
a medicine prepared for woman's ailments
—it cures those derangements and weak-
nesses which make woman's life miser-
able.

A woman who neglects to take proper
exercise is particularly prone to excessive
congestion, debility and a sluggish circula-
tion. This is the time we advise the
"Prescription." In all derangements and
displacements of the special organs which
result in "signs of inflammation," in
catarrhal discharges from the lining mem-
branes, and in distressing irregularities—
this medicine is guaranteed to cure, or the
money will be returned.

It is one of the best bonds, both for
chastity and obedience, if a wife thinks
her husband wise; which she will never
do if she finds him jealous.—Bacon.

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 suc-
cess 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 apply-
ing where the pain is—and not where
directed, at the nerve affected. And the
trouble with the druggists is that they



Dr. Wood's
Norway Pine
Syrup

A Perfect Cure for COUGHS AND COLDS

Hoarseness, Asthma, Bronchitis, Sore Throat,
Croup and all THROAT, BRONCHIAL and
LUNG DISEASES. Obstinate coughs which
resist other remedies yield promptly to this
pleasant piny syrup. Beware of Substitutes.
Sold by all Druggists. Price 25 & 50c.

FOR COMMUNION PURPOSES.



BRITISH DOMINION WINE.

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

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

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

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

CHAS. F. HEBNER, Ph. C. Phm. B.
Dean and Professor of Pharmacy,
Ontario College of Pharmacy.

R. BRADFORD,

595 PARLIAMENT ST.,
TORONTO, - ONT.

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

FOR TWENTY-FIVE YEARS

DUNN'S BAKING POWDER

THE COOK'S BEST FRIEND
LARGEST SALE IN CANADA.

also want to sell "Something just as
good," which very often is worse than use-
less.

Wishing you every success in your
new establishment, and that a more en-
lightened 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 former-
ly of the Marine Department, Canada.
To Coutts & Sons, 72 Victoria St.,
Toronto.

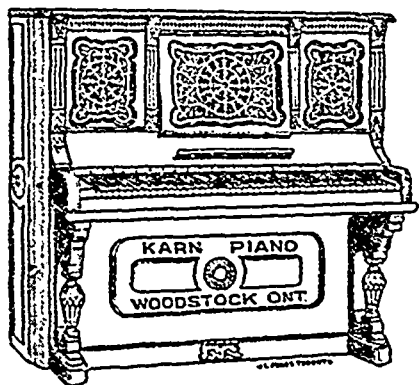
How many examples have we seen of
men, who have been picked up and re-
lieved out of starving necessities, after-
wards conspire against their patrons.—
L'Estrange.

Owing to the great influx of Chinese into
Shanghai, rents have risen to a fabulous
amount.

A POPULAR BOOK FOR AGENTS.

The Rev. Francis E. Clark's new book,
"Our Journey Around the World," is
having a great sale, and is unquestionably
the most popular subscription book of the
day. The volume has decided merit, is
splendidly illustrated, just the book for the
family, and no better gift can be made
by father, mother, brother, sister or friend.
As President of the United Society of
Christian Endeavor, Dr. Clark is beloved
by more than two million members of that
order. The publishers, Messrs. A. D.
Worthington & Co., Hartford, Conn., want
more agents for this book—both men and
women—and they offer great inducements
to them. Their advertisement appears in
another column. Our friends who are in
need of profitable employment will find
this good book just the thing to work for,
a book they need not hesitate to offer to
their friends, and they will be pretty sure
to do well with it between now and the
approaching holidays. We can commend
the book as being especially attractive and
exceedingly desirable for agents.

KARN PIANO



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