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Whole No. 1238.

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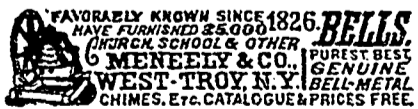
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To remove a rusty screw, apply a red hot iron to the head for a short time, the screwdriver being used immediately afterwards, while the screw is still hot.

If your oven does not bake on the bottom, try cleaning it out underneath. A coating of fine soot accumulates sometimes that hinders the heat from coming through the iron.

The best cement for joining glass and metal together is pure alum melted in a spoon held over hot coals. As kerosene will not penetrate it, it is better than plaster of Paris for uniting the bulb of a lamp to its base, where these are only loose.

Rice and Cheese Croquettes.—Two cups of cold, soft-boiled rice, one cup of grated cheese, pepper and salt. Form into little cakes, dip in beaten egg, roll in cracker crumbs and fry in hot butter to a light brown.

Chicken and Corn Pie.—Cook and season the chicken for the table. Take ten ears of sweet corn, cut off. Put a layer of it in a pan, then a layer of chicken, then again of corn, until it is all in, having the top layer of corn. Lastly, turn on the soup. Bake half an hour.

Date Cake.—One cupful of butter, two cupfuls of sugar, one cupful of molasses, one cupful of cider, three eggs, one teaspoonful each of cinnamon and cloves, a little nutmeg, a teaspoonful of soda, one pound of dates, stoned and cut up fine, and flour enough to mix pretty stiff. Bake at least one hour.

Apple Butter.—To forty gallons of sweet cider use three bushels of select apples. The cider should be boiled down to one-third before putting in the apples, which should be pared clean, all specks, bruises and seeds removed. Stirring should be commenced as soon as the fruit gets soft and be kept up carefully until done, which will be when it is boiled down to ten gallons.

Escalloped Oysters.—One pint of grated bread, one can of oysters, two tablespoonfuls of butter, one scant cupful of cream or rich milk, pepper and salt. In a butter dish place a layer of bread crumbs, upon this a layer of oysters. Sprinkle with pepper and salt and dot with small bits of butter. Alternate the layers till the dish is nearly full, having crumbs for the top layer; then turn the cream over all and sprinkle more bread crumbs on top. The bottom and top layers should be quite thick, but very few crumbs are needed between the layers of oysters. Bake, covered, for half an hour, then uncover and brown.

Apple Marmalade.—Two pounds good cooking apples. Three-quarters pound loaf sugar. Mode: Peel, core and cut up the apples in quarters; toss them into a bowl of cold water as you do them, in which you have dissolved a little tartaric acid to prevent the fruit from turning brown. When you have pared them all, put them into an enameled stewpan with the sugar, and set them over a gas ring. Cook, carefully stirring with a wooden spoon, and when well done and nice and stiff put into a jar and use as directed. The juice of one lemon will be found a great improvement and you can make up any amount of marmalade that you like, so that the proportions of apple and sugar are the same. Just a spot of vegetable green will make a very pleasing variety, while some can be colored pink with carmine or a small pinch of magenta crystals dissolved in hot water.

A Russian Hebrew is said to have devoted a large sum to establishing a Jewish university in Jerusalem, in which special attention is to be paid to the Semitic languages and Hebrew literature.

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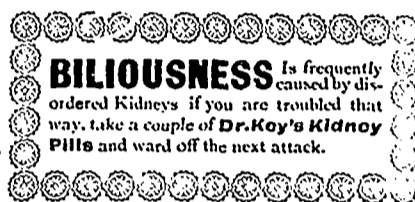
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THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, OCTOBER 30th, 1895.

No. 44.

Notes of the Week.

Mrs. Priscilla Bright McLaren, of Newington House, Edinburgh, widow of Duncan McLaren, and only surviving sister of John Bright, has just been the recipient of numerous congratulations and presents on the occasion of her eightieth birthday. Mrs. McLaren, notwithstanding her advanced age, is in the enjoyment of excellent health, and still takes much interest in politics.

Dr. J. P. Kuenen, Ph.D., University of Leyden, was, at a recent meeting of the College Council of the University College, Dundee, unanimously appointed to the Chair of Physics in the College. The new Professor, who is twenty-eight years of age, comes to Dundee with a high reputation, and is the son of the late Dr. Kuenen, one of the foremost theological scholars in Europe.

According to official returns, the Red Indians now included within the United States number about a-quarter of a million. Of these, about 76 per cent. are self-supporting, of whom over 18 per cent. live outside the reservations, pay taxes, and are counted in the general population. Last year the Indians raised over eleven million bushels of wheat, besides other products. After so many years of decline, the remnant of the once numerous race seems likely to survive.

The city of Seattle, Wash., lies between salt water and a beautiful fresh water lake twenty miles long and from three to five miles wide. The distance between tide-water and the lake is four miles. Work has been begun on a ship canal to connect the two, the country having subscribed \$500,000 and Eastern capitalists \$7,000,000 for the enterprise. The length of the canal will be about four miles, its width at the bottom eighty feet, and depth at low water twenty-six feet. There is room in the lake for the navies of the world, and the completion of the canal will make it the most remarkable inland harbor in existence.

Rev. Dr. DeWitt Talmage preached a farewell sermon to his Brooklyn friends at the Lafayette Avenue Presbyterian Church Sunday evening. Long before the hour for the opening of the doors of the church crowds filled Lafayette Avenue and South Oxford Street. Dr. Talmage estimated that there were 20,000 who desired to get in, but only one-tenth were able to obtain admittance. Dr. Talmage preached on the subject of "Earthly Things Cheered up by Heavenly Reunions," and at the close of his discourse he uttered affectionate words of farewell, in the course of which he paid a tribute to his dead wife. His installation in Washington was held on the 23rd inst., and he preached his first sermon on the 27th.

As throwing light upon the probable colonial policy of Mr. Chamberlain, the Secretary for the Colonies in the present Imperial Government, it may be noticed that, replying lately to a deputation of London and Liverpool traders who asked that State aid should be given to the development of railways on the West Coast of Africa, he says that it was only in such developments that he saw any solution of the social problems with which they were surrounded. Plenty of employment had a contented people went together, and there was no way of securing plenty of employment except by creating new markets and developing the old ones. They could not undertake a policy of this kind without a certain amount of risk; but if the people of this country, out of their superfluous wealth, were not willing to invest some of it in what he called their great estate, then he saw no

future for those countries, and he thought it would probably have been better if they had never come under our rule.

The more we hear of a continental Sabbath the less attractive should it be to all who really love and seek their country's best welfare. The following describes the experience of Rev. Dr. Norman Walker at Weimar and gives his opinion of what he saw.

"During the Sabbath I was there I had an object lesson. I went to hear the most popular minister in the place, and found him preaching to a handful. On the other hand, when we were on our way home by the Park, we passed through a fair, which was crowded with people, and in which there were merry-go-rounds and all sorts of amusements. The truth is that nobody can go through the land of Luther without being profoundly convinced that it needs a new Reformation, and that the best boon that could be conferred upon it would be the raising up another like the monk of Erfurt to stir again the hearts of the inhabitants."

Rev. Mr. Hamill, who has been elected by the General Assembly of the Irish Presbyterian Church to fill the vacancy caused by the death of the late Rev. Dr. Watts, in Belfast Theological College, terminated his pastoral labours in his congregation on the first Sabbath of this month, his departure being very sincerely regretted by the entire Presbyterian community of Lurgan. At a closing meeting of the congregational Band of Hope, Professor Hamill delivered a pathetic address to the members and friends of the Band of Hope and the fathers and mothers of the children and young persons enrolled, and wound up by saying that his last advice to them, on leaving a work which had been very dear to him during the last eleven years to engage in another work, would be to give their hearts to Christ. Mr. English expressed, on behalf of the Band of Hope and the meeting, the deep sorrow with which they parted with such a president, but observed that while they said good-bye to him they did not say farewell, for they hoped to have opportunities of seeing him amongst them again.

The *Winnipeg Daily Tribune* boasts that Mr. Greenway is the only farmer-premier in Canada, and that he is the only farmer who has occupied the premiership of a province in many years. His farm is situated near Crystal City in the Rock Lake district, to which the Premier in 1878 drove out by ox-team and put in his first crop the following year, and has resided upon the original homestead ever since. A representative of the *Tribune* recently paid a visit to Mr. Greenway's home. Threshing was in progress at the time, and the premier was found with his coat off assisting with the work. Indeed, it was learnt that when at home Mr. Greenway is generally the busiest one about the place. A very interesting description is given of the farm, which is fully equipped and thoroughly organized in every department. It consists of something over 800 acres. There are five fields fenced off for pasture, enclosing a total area of 400 acres. There were about 300 acres under crop this year, and this is about what is usually kept under cultivation. In addition to this there are 160 acres of hay land. The family residence is a large roomy house in the cottage style, and is a neat and comfortable looking building.

Rear-Admiral Kirkland, of the European squadron of the United States Navy, has just been relieved of his command. His indiscretions have several times exposed him to the animadversion of the War Department. The climax was reached lately when, upon being instructed by his superiors, at the request of the American Consul at Beyrout, to proceed there to make a display of naval force for the protection of the lives and property of Am-

erican citizens, endangered through Moslem fanaticism, he, it is stated, went instead to Jaffa and from there with some of his officers on a holiday trip to Jerusalem, making meanwhile certain disparaging criticism respecting American missionaries and their work, of which he evidently knew nothing and cared less. A second appeal of the Consul led to a peremptory order being sent the Rear-Admiral to despatch a force to Beyrout, which was done and confidence restored, but the end of this and other indiscretions has been his being relieved of his command. It has never been claimed that Christian missionaries are faultless men, but they are engaged in simply carrying out their Master's commands as they understand them, and Rear-Admiral Kirkland and all in his position have been taught the lesson that whatever their opinion of missionaries may be, their simple duty is to obey their superiors.

In point of numbers and standing the British Canadian population of Chicago takes first rank before the colonies of that nationality in other cities. No other place in this country contains 55,000 British Canadians, as Chicago does, says a late number of the *Chicago Journal*, in dealing with Canadians in Chicago, meaning by that, all Canadians who are not French Canadians. The English Canadians who have been successful in business are legion. It will be impossible to recount them. In the newspaper, banking and railroad fields, and on the Board of Trade, they have become very prominent. Among newspaper men of English Canadian origin, are Editor Joseph Medill, of the *Tribune*; Geo. Sutherland, the secretary and treasurer, and John Jamieson, the managing director of the *British American*, the leading paper of the British people in the West. A. Gordon Murray, so prominent in the Canadian and Scottish circles of Chicago, comes from Ingersoll, Ont. David F. Bremner, the wealthy cracker, came from the same town; R. A. Davis, the wealthy capitalist of South Chicago, who has been here since 1878, is from the Province of Manitoba. Robert Harvey, the aged lawyer, was once the Mayor of Ottawa. Joel Bigelow, a Prairie Avenue millionaire, left Canada thirty years ago. Robert C. Givins, the real estate agent, comes from Toronto.

Five hundred women delegates from all over the world assembled lately in Baltimore at the twenty-second convention of the W.C.T.U. Miss Frances E. Willard called the convention to order and delivered her opening address. The bicycle she declared to be an influential temperance reformer. Men who ride drink less—more men do not drink at all—than in any previous year. This is the testimony of railway managers, life insurance agents, police captains and the general public. Steam and electricity have put level heads at a premium, and the trend of invention lies parallel with the white path of personal purity in all habits of life. No feature of this year is so encouraging as the pronounced reaction against the decadent in literature and law. An important part of the address was devoted to the situation in Armenia, and an urgent plea was made for the united efforts of women in collecting funds and circulating petitions for the relief of martyred Christian neighbors in Asia Minor. The invasion of Madagascar by the French was referred to with indignation; and she added "that as Christendom stands by and makes no protest against a warfare upon so unoffending a people, was declared to be the proof that the cosmopolitan brotherhood is yet in swaddling clothes." Many important papers were read at the Congress. Among the things which contribute most to swell the ranks of the impure are the state of the divorce laws in some countries, the use of alcohol, the theatre, the ballroom, improper dressing and the starvation wages paid too often for women's work, especially.

Our Contributors.

WHAT WILL THE END BE

BY KNOXONIAN

An event occurred in Montreal the other day which might well cause patriotic Canadians to pause and ask what are we coming to. The Dominion Government were about to appoint a Superior Court Judge for the Province of Quebec. The learned gentleman named in connection with the high office was a member of the House of Commons, a member of the Administration though not of the Cabinet, a Q.C. and an Irish Catholic able to speak French fluently. As soon as it became evident that the appointment was likely to be made, a petition was signed by a large number of prominent citizens and forwarded to Ottawa, vigorously protesting against the appointment of the gentlemen named, mainly, as we understand it, on the ground that he is a Roman Catholic. The list of names appended to this petition is a study and a revelation. At the head stands the name of the Lord Bishop of Montreal, and then follow the names of representative men in commerce, in finance, in the Church, in fact, in every walk of life. We do not notice the names of any of the Presbyterian ministers of the city. There is a Robert Campbell on the list, but as the name is without the prefix Rev., or the affix D.D., we presume it does not represent "our Robert Campbell." Just why representative Presbyterian ministers did not append their names we cannot say. Perhaps they were not asked to sign. Possibly they took the old Presbyterian ground that the public have nothing to do with the religion of a judge or any other public servant. The Episcopal clergy seem to have had the call when the petition was being signed, and there is one worthy Methodist put on presumably to give the petition the requisite amount of favor.

It goes unsaid that these citizens of Montreal had, or at least thought they had, good cause for entering their protest. There was no politics in it, for many of the most prominent signers are strong supporters of the Government. The plain, palpable and sad fact seems to be that the feeling between Catholics and Protestants in Montreal is so strong that a large number of Protestants felt it to be their duty to protest earnestly, strongly, almost indignantly against the appointment of a lawyer to the Bench, mainly because he was a French-speaking Irishman and a Roman Catholic.

Now for a contrast. Not long ago the Gladstone Government appointed Sir Charles Russell, Lord Chief Justice of England. Sir Charles is an Irishman, a Roman Catholic, and was, we believe, a strong Home Ruler. He supported a Home Rule Government and made what many considered the effort of his life as counsel for Parnell in his famous libel suit against *The Times*. One would naturally suppose that England being against Home Rule, and not being friendly to Home Rulers, and being strongly Protestant, a protest would have been entered by somebody against the appointing of Sir Charles to the highest judicial position in the land. So far as we can remember not a single word of dissent was uttered. Probably not a prominent journal nor a representative public man in England ever alluded to the fact that the new Lord Chief Justice was a Roman Catholic. Some of the religious journals had the highest eulogies on his brilliant career as a lawyer and made the most glowing predictions in regard to his future as a judge. The brilliant Irishman went up to the highest place in his profession amidst the plaudits of the Empire. Even Belfast made no protest.

Now, why are we in Canada so unlike the people in Great Britain? Let every man who really loves his country ask himself that question. Is Roman Catholicism a more aggressive system in Canada than in Ireland? Are we better Protestants than the Protestants of Great Britain? Perhaps

the reason why there is so much bad feeling in Canada as compared with England, is because we are so much more pious than the English people are. At first blush that theory might pass, but when we examine closely the record and daily life of many of those who do all in their power to inflame the feeling of Protestants against Catholics, and of Catholics against Protestants, we find they have no piety at all.

It is easy to say, "this judgeship is a Montreal matter. Protestants and Catholics there have always been at loggerheads." The feeling is not by any means confined to Montreal. The flame is growing and intensifying in Ontario, and is skillfully fanned by those who are in the strife for what they can make. Twenty-eight years ago when Sandfield McDonald became the first Premier of Ontario, there was nothing said about his religion, though everybody knew he was a Roman Catholic. Nor was there much if anything said about Christopher Finlay Fraser's religion when Sir Oliver took him into the Cabinet twenty-two years ago. It was not until after Mr. Fraser had proved himself one of the most honest and capable administrators Ontario ever saw that his religion was attacked.

There is just one remedy for this sectarian strife. Let every man commend his religion by his life. If Roman Catholics think their system better than ours, let them show its superiority in their life. If, as we think, ours is better, we should prove its superiority by the superiority of our daily life. This is a pretty tough old world, and too many people in it are fools or knaves, but the power of goodness is still the greatest power.

That Montreal judge might make the people who signed the petition against him feel small. He might make them feel that way by making himself the best judge on the Bench. It is the only way he can. The best answer any of us can give to the man who says our religion is not good, is to show that the man who professes it is good.

THE PROBLEM OF POVERTY: ITS CAUSE AND CURE.

BY ALAN C. THOMPSON.

In your issue of 25th September you have an article on Sabbath Desecration, by the Rev. James McCaul, in which he says that, "The greed for gold is the vice of the age, forcing men to sacrifice not only the interest of others, but their own highest interests in the struggle." He says, "Against this spirit of our age, this temper of our time, the Church of God is solemnly bound to lift up her clarion voice. And this for two reasons. Because, firstly, she is commissioned to safeguard in every possible way the best interests of men, and, secondly, she is jealously to conserve the honor and glory of God." We have here an example, unfortunately not uncommon, of a symptom being mistaken for the disease. A little thought will show us that this desire for gold has a cause deeper than any mere love for the glittering metal, the cause is not love but fear, fear of poverty, either present or in the future.

It is said that work is scarce, and so it behoves every man to "make hay while the sun shines," he must make money to-day, he may have no chance to-morrow. The struggle for existence is more heartless and intense to-day than it was ten years ago, and it is getting worse. Why? It never was so easy to produce wealth as now, every labor saving machine adds to the productiveness of human labor and throws men out of employment. It seems as if to make a living to-day a man can only do so at the expense of another, he must force some one to the wall. Civilization has degenerated into a scramble not always for wealth, only too often for a chance to work hard for a bare living. Everywhere we see the unnatural sight of the laborers, the wealth producers, competing with each other for the chance to make wealth for

others in return for a bare living. Why? Poverty or the fear of poverty is the explanation; they must work or starve. The pressure of immediate want will make a man work for almost anything, and the fear of want of work, which means want of bread in the future, will keep him bound to his burden; the need of daily bread for himself and his dear ones forces the workman, all men but the idler, to struggle fiercely for gold until there seems little else desirable in life. Even in the millionaire the same guiding principle is at work; he desires his children to be beyond the possibility of want, or he seeks the power or influence immense wealth gives. But wherein lies the power of wealth? It is caused by the unnatural premium placed on it by the people, caused again by poverty or the fear of it. The same cause gives wealth social position, as well as power, and strange as it may seem, the way the wealth was obtained has little to do with the result. The mere possession of it covers up the sins of its acquisition in the eyes of the world and too often of the Church.

Abolish involuntary poverty by giving every man a chance to earn a fair living and you go far to destroy the prestige of mere wealth. When men are guaranteed a living they will find time for something else than to chase the mighty dollar; they would then have a chance to be valued for their worth, not for their money. Doubtless few will deny that this would be a good thing if possible. But "alas! it is impracticable! There will always be the miserably poor and the enormously wealthy," which is equivalent to saying that the trouble is inequality of distribution. But this is an economic evil and must admit of an economic remedy. All wealth is the product of land and labor, and as long as there is idle land and idle laborers, the production of wealth is restricted. There can be no such thing as over production of wealth so long as any consumer is unsatisfied, and if from any cause some are idle, whether they be the idle rich or the idle poor, they have to be supported from the earnings of the laborers; so is it not to the interest of the workers as well as the State that all should be producers and self-supporters? Then why do many men willing to work seek employment in vain, or are forced into unnatural competitions with their fellow-laborers for starvation wages, in spite of the fact that all wealth is the product of labor applied to land when the latter is but sparsely occupied?

The answer is private ownership in land. God made the earth for the use of the whole people, not for the exclusive use of any one portion. All products of labor require labor to be continuously expended upon them to prevent them from returning again in some shape to raw materials, but the land alone endures from generation to generation. If we of one generation admit the right of only a portion of us to own the whole earth and charge the rest for the use of it, in other words for permission to live, our agreement is not binding on our children, unless they freely consent, and so for those who own land now to be able to pass it on to their children, and so exclude the children of the landless from their share in the storehouse which God has provided for all His children, is to rob not only God's children, but God Himself, as it is a denial of the right of God to do with His property according to His will, besides preventing Him from receiving that love and worship which springs from a grateful heart acknowledging that He has done all things well.

How the abolition of private property in land would restore to men their freedom, stimulate production, equalize distribution, and secure to every one the entire fruit of their labor, and provide them with unlimited opportunities for employment is fully and logically set forth in Henry George's great work "Progress and Poverty." The ethics of the question is thoroughly treated in his "Social Problems," and in the "Condition of Labor."

And that this is a proper subject for the church to take up is freely admitted by Mr. McCaul in the paragraph above quoted. The apostle James too, in the severest language denounced those who kept back by fraud the hire of the laborers, and though it not a question that the church should ignore, but embodied it in his epistle to the church of his day, and not for his day only but for all time.

Then let the church investigate the wrongs of the laborer and land-robbed people; let it join hands with those who would help to establish on this earth the reign of peace founded on righteousness, and instead of trying to stop this evil or that, let it investigate the great wrong which produces these symptoms, and with the cure of the one the others will quickly disappear.

SHOULD WE DEPART FROM THE CHURCH'S PRESENT POLICY IN SENDING MISSIONARIES TO THE FOREIGN FIELD?

BY REV. THOMAS NATTRESS, B.A.

It has been the practice of our Church hitherto to send additional missionaries to the foreign field only when a fixed salary could be guaranteed them. Thus far this policy has proven adequate and has, we believe, been the best one for a young and growing church whose hands have been busy with a vast and fruitful home field. But a question is before the Church, a question that is being discussed by Synods and Presbyteries: *Does not this policy begin to be inadequate?*

These many years our Church in Canada has been doing a very great deal to awaken the missionary spirit among her people, and has been eminently successful in her effort. Already her home field begins to be very fully occupied; and her calls for financial support in behalf of a greatly extended work undertaken in the foreign field are being very fully responded to. Formerly she deplored the lack of men willing to undertake Foreign Mission work; but now more men, well qualified and approved, are offering themselves for this work than her present financial policy will warrant her in sending forth. Moreover, the demands of the foreign field are loud in our ears, and the means of access to heathen countries almost altogether unobstructed. Hence the question as to whether the adopted policy is any longer an adequate one?

We take it that a call to the Church to engage in mission work in a heathen land (or to extend her work therein) is largely to be determined by four things—a country needing the gospel, an open door of access whereby to carry the gospel there, capable men willing to go where the Church will send them, and a treasury from which the laborer shall receive his hire. There is only one of these conditions by reason of which the Church is in any way ill at ease at the present time. It is the last. But to make ability to pay the missionary a stated sum the sine qua non of a divine call would, we submit, be to do what our Lord did not countenance nor the apostles practise.

The Spirit of God has worked mightily through the means we have thus far adopted to extend the kingdom of Christ among the nations. Is it possible to open up new channels for the grace of God to flow in? Interpreting the signs of the times already reviewed, do we not feel that the Spirit is prompting us to go forward, to adopt more comprehensive, more far-reaching measures? That the Church is divine has never meant that she is to grow without human planning. But if our plans are to continue to evidence a leaning upon the grace of God they must be bold, for the work ready to hand to do is great and the facilities for overtaking it marvellous. We are now leaning more on people's pockets than upon divine grace, if it be that men are willing to go where the gospel is not preached, to preach it, men competent to undertake the work for which they offer themselves, and the church does not say

Christian Endeavor.

MY FAVORITE PROMISE, AND WHY IT IS DEAR TO ME.

REV. W. S. M'TAVISH, B.D. DESERONTO.

Nov. 10th.—2 Pet. v. 8-14.

(A memory meeting suggested.)

There could be no better way of occupying the time of the meeting this week than in the manner suggested. If each Endeavorer will recite his favorite promise and then state briefly the reason why it is dear to him, we venture to say that, at the close of the meeting, the members will feel that they never spent a more profitable time together. When there are hundreds and even thousands of promises in the Bible, it is impossible to conjecture what ones may be most dwelt upon. The best we can do now is to present a few notes showing why God's promises should be all dear to us.

I. They should be dear to us because of the greatness of the blessings which they hold out. What could be more gratifying to the sin-burdened sinner than to know that pardon may be obtained? Yet we have many promises to the effect that sin can be cancelled and pardon procured. (Isa. i. 18; lv. 7; Acts x. 45). What a boon rest is to the weary, troubled soul! This, too, is promised (Matt. xi. 28; Heb. ix. 4). Is it not an unspeakable privilege to have God's presence with us at all times and under all circumstances? This we may have. "I will never leave thee nor forsake thee" (Heb. xiii. 5). "In six troubles I will be with you, and in seven I will not forsake you." "Lo! I am with you all the days" (Matt. xxviii. 20) What a mercy to be sustained in the time of sorrow and trial! Sustaining grace is promised (II. Cor. xii. 9; Isa. xliii. 2). These are promises which are dear to many, and we shall be surprised if no one quotes them. What a comfort to be assured that we shall have deliverance from troubles! How cheering then should be such a promise as this:—"I will be with him in trouble; I will deliver him, and honor him" (Psalm xci. 15). We are certainly favored when we are guaranteed light in darkness, strength in weakness, encouragement in the hour of conflict, protection in the time of danger, food in the season of famine and deliverance in the day of trouble (Psalm xci. 9-16).

II. The promises of God should be dear to us not only because of the greatness of the things promised but because of their variety. Blessings temporal and blessings spiritual, blessings for time and blessings for eternity are promised. We are assured of sustaining grace when we are leaving this world, and of a cordial welcome when we are entering the next. Blessings suited to the young and to the aged, to those who are engaged in active duty and to those who are laid aside from work are graciously promised. The fact is that if we are familiar with the promises we can find one to suit our case no matter how pleasing or distressing the circumstances in which we find ourselves.

III. God's promises should be dear to us because we know that He means all He says. Some men make promises which they cannot possibly fulfil; others may have the ability to do all that they promise, but they make them with little regard to their sacredness and with little or no intention of fulfilling them. We fear that a great many promises are made with no intention of implementing them. But it is not so with God. He would not disappoint us, nor would He so trifle with us as to raise our hopes only to dash them thoughtlessly to the ground.

"God never yet forsook at need The soul that trusted Him indeed."

His promises are all yea and amen in Christ Jesus (II. Cor. i. 20). He lets none of His words fall to the ground (I Sam. iii. 16). When He declares that a certain thing shall be done, it shall come to pass, no matter how great, or apparently insuperable the obstacles which stand in the way.

filled with the spirit," altogether regardless of the connection in which it was used.

The Rev. Mr. Salmon of Toronto, who I think left the Baptist Church (I am open to correction here), spoke in the evening until every one was sick and tired; with a temperature over 90°, still he held on the even tenor of his way. Dr. Wilson who was to preside at the after meeting had come in from his service in another church, and went into the pulpit, but, like the text the preacher was preaching from, "none of these things moved him." Mr. Salmon was succeeded by two ladies who spoke in much the same strain.

Mr. Merrit, who was prominent in the Alliance meetings, next spoke. Mr. Merrit belongs to New York and by profession is an undertaker and is certainly a striking man in his way. He can talk, or preach, or sing, or pray, or tell a story, or laugh, or cry, or make others laugh and cry, as he likes. Although an undertaker by profession he is an enthusiastic Christian worker, and has the gift of saying many quaint things; and tells a number of good stories; which either "point a moral, or adorn a tale." He is very charitable, and his experiences in this department if not instructive are at times amusing. The Alliance was brought to a close about ten o'clock on Sunday night, and no doubt much good will result from it.

SUGGESTED CONSTITUTION FOR PRESBYTERIAL YOUNG PEOPLE'S SOCIETY.

The following has been sent us by Rev. R. D. Fraser, convener of the General Assembly's Committee on Young People's Societies. It is sent by him to meet many enquiries on the subject of a constitution for such societies.—[ED.]

The following constitution was adopted, at its meeting on the 14th inst., by the Presbyterian Young People's Society of the Presbytery of Whitby. The recommendation of the General Assembly's Committee was kept in view, that the constitution should be simple and comprehensive and should provide for close connection with the Presbytery:—

I. Name. The Presbyterian Young People's Society of the Presbytery of Whitby.
II. Object. To promote the welfare and the usefulness to the church of the young people of the Presbytery, by uniting them in friendly intercourse, the cultivation of their spiritual life, the study of the doctrines, history and work of the church, and the support of its missionary, educational and benevolent schemes.

III. Membership. The various Young People's Societies within the Presbytery under the oversight of sessions; each society to be represented by its President and one delegate for every seven members. In congregations where no young people's organization exists, sessions may appoint delegates in the proportion of one to each twenty names on the communion roll.

IV. Meetings. (1). An annual meeting in connection with the fall meeting of Presbytery. (2). Such special meetings as the executive may call; notice of such special meetings to be given to societies at least a fortnight in advance; the annual meeting to receive reports from the societies, decide upon plans of work and control expenditures; the discussion of topics to be open, but the voting power to be restricted to members as described above.

V. Executive. To be appointed at the annual meeting, and to consist of an Honorary President, who shall be the Moderator of Presbytery for the time being, a President, two Vice-Presidents, a Recording Secretary, a Corresponding Secretary (who, for convenience in corresponding, should not be frequently changed), a Treasurer and a committee of five; together with the Convener of the Presbytery's Committee on Young People's Societies and two others named by the Presbytery.

The executive shall prepare each year a report of the operations of the society, which, after adoption by the annual meeting, shall be forwarded to the Presbytery through its committee on Young People's Societies.

VI. Changes. Changes in the constitution to be made only at the annual meeting, by a two-thirds vote of the members present, and after notice of the proposed change given at the previous annual meeting, or sent to each society at least one month before the meeting at which such change is to be considered.

the feeling, although to put it on low grounds, that a holiday to a minister pays.

When I wrote last I stated that the people were leaving in crowds for holidays, and when I left the city they were returning in equally large numbers, which just then suggested these rambling notes.

After leaving Toronto, the first place visited was Kingston, the seat of Queen's University, and its much-loved Principal Grant, and staff of Professors, among whom I may say is Professor Mowat, the very chief of the Apostles, able, orthodox, eloquent, and humble as a child. Professor Mowat is a brother of the distinguished Premier of Ontario who is a constant worshipper in St. James Square congregation.

Then there is the Rev. T. G. Smith, D.D., the indefatigable financial agent of the College, who is always welcome to the pulpits of the congregations as he passes along; and whose impressive discourses are so much appreciated. There are three congregations in Kingston all doing good work—St. Andrew's, Chalmers, and Cooke's Church, all modern buildings, all active and energetic, and all very ably filled.

The pastor of St. Andrew's Church is the Rev. Mr. Mackay from Scotland, Chalmers' is supplied by the Rev. Mr. Magillivray, and Cooke's Church, is named after Rev. Dr. Cooke, of Belfast, Ireland. In the early days it was known as Brock Street Church, and for many years had for its pastor the late Rev. Andrew Wilson, who was an eloquent preacher, and who contended earnestly for the faith once delivered to the saints. Rev. Mr. Wilson moved to Carlton Street Church, Toronto, and was succeeded by the Rev. Samuel Houston, M.A., a licentiate of the Irish Presbyterian Church, and who still takes a lively interest in all matters pertaining to that church.

Since Mr. Houston's pastorate commenced the church has been rebuilt, and is now a credit both to pastor and people.

In the days gone by only Psalms were sung in public worship; but time works great changes, as there is now an organ and choir instead of the precentor, and all the other features of a progressive and active church. As a preacher, Mr. Houston is expository, and evangelical, and adheres closely to the teaching as set forth in the Standards of our Church. He is a liberal contributor to our weekly and monthly periodicals, and is among our most accurate historical writers.

There are few of our ministers (if any) who keep more in touch with the proceedings of the Irish General Assembly than does Mr. Houston.

MONTREAL

is always a pleasant place to spend a Sabbath in when separated from one's own church home. During my stay here the Christian Alliance of New York was holding a series of meetings some of which I attended.

The speaking was good, but it occurred to me that if the money spent in preaching to well-dressed people, nearly all of whom are members of some one of our Christian churches, had been employed in taking the simple gospel to the poor in outlying districts, who have not clothes to come into our fashionable churches, it would likely do more good. In the days of our Saviour the poor had the gospel preached unto them, but in this instance it seemed the rich who had the gospel preached unto them, and good, earnest Christians exhorted to lead better lives. This is all right and proper, but our clergymen are urging this very duty every time they appear in their pulpits.

I had the pleasure of hearing the Rev. Dr. Wilson, of New York, whom I had known many years ago as a minister in the English Church in Kingston, and who preached with much fervour and vigor; and held the attention of his audience to the close. The other speakers were commonplace, and far too frequently used such words as "be

them: "Go in My name and the Lord prosper you."

We believe that ere long the General Assembly will be constrained to authorize and instruct her Foreign Mission Committee to send to the foreign field all applicants who, on examination, are found to be well qualified and suitable to be approved. And this is what it is the purpose of this paper to advocate.

That which determines the amount of the giving of Christian people in general toward the work of Christian missions is not the amount of work remaining to be done in fulfilment of the commission of our Lord to His apostles, but the amount of work already undertaken. Hence it follows that if the Church does not undertake the work that is to be done in evangelizing the world, Christian men generally will not be moved to give of their substance according to the fundamental principle of all true giving, "as the Lord hath prospered you."

It will be evident, then, that we neither anticipate lack of funds to carry on the extended mission work of the Church should the proposed change of policy be adopted, nor do we advocate that salaries shall be cut down to a point below the cost of a comfortable livelihood in whatever country our missionaries may be sent to labor. On the contrary, we argue that if all available, competent men were sent forward so great would be the healthful impetus added to the Church at home there would be no need of cutting down. We do say, however, there seems to be very little now-a-days to correspond with Paul's tent-making. But this is not the fault of our missionaries. The policy adopted by the Church has the result of eliminating all necessity for it. Let prospective missionaries be put upon their mettle and they will be found equal to the cross, if such it prove to be, that is laid upon them. Let the multitude of individual members making up the whole Church be also put upon their mettle, and they will see that not much "tent-making" will be necessary on the part of the missionaries. Whatever may be true in individual cases, we do not believe our men who offer their services from time to time are awaiting a guaranteed salary. What they desire most is the word of command that gives the authority.

The air is resonant with the Macedonian cry, and is it not true that opportunity has always been the authoritative guide of the Church? It is the voice of God commanding. That voice says, "Occupy!" And we are saying, "We can't occupy, we haven't money to send these men." If the real state of affairs be thus correctly presented, and we believe it is, then there can be but one result, and the result will be in turn a cause—impaired spiritual vitality.

The open door the foreign field presents to-day is the opportunity of centuries. We venture to express the opinion that the Church cannot, in the discharge of her function and in fealty to her Lord, say nay to those men who are saying to her, "Here am I, send me."

Amherstburg, Ont.

FRAGMENTARY NOTES.

BY K.

The holiday season has come and gone and ministers, merchants, and others have returned to their usual avocations; many feeling much better, and none, I hope, the worse for the change. I hope that the manager, editor and staff of the CANADA PRESBYTERIAN have all shared to the fullest extent "in pleasures which the season brings." Employers and employed have all been benefited by their outings. Ministers will preach better, and wearied business men will be more attentive listeners. Indeed I never liked my own minister better than his first sermon after his holidays, when he discoursed on the theme, "They cast him out." The discourse was fresh, vigorous and very impressive; and I could not help

Pastor and People.

"CUMBERED ABOUT MUCH SERVING."

Luke x. 40-42.

Christ never asks of us such heavy labor
As leaves no time of resting at His feet;
The waiting attitude of expectation
He oftentimes counts a service most complete.

He sometimes wants our ear—our rapt attention,
That He some sweetest secret may impart,
'Tis always in the time of deepest stillness
That heart finds the deepest fellowship with heart.

We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure,
That nothing we call work can find an entrance;
There's only room to suffer—to endure!

Well, God loves patience! Souls that dwell in stillness,
Doing the little things, or resting quite,
May just as perfectly fulfil their mission,
Be just as useful in the Father's sight,

As they who grapple with some giant evil,
Clearing a path that every eye may see:
Our Saviour cares for cheerful acquiescence,
Rather than for a busy ministry.

And yet He does love service, where 'tis given
By grateful love that clothes itself in deed;
But work that's done beneath the scourge of duty,
Be sure, to such He gives but little heed.

Then seek to please Him, whatsoever He bids thee,
Whether to do, to suffer, or lie still;
'Twill matter little by what path He leads us,
If in all we sought to do his will.

—Sel.

Written for THE CANADA PRESBYTERIAN.

SELF-SACRIFICE.

BY GEO. W. ARMSTRONG.

There are many things more sacred even than life; though life is a sacred trust. To a man of honour, honour is superior to life. If the soldier studied self alone, he would shun the battlefield with its horrors, carnage and risks; but his country's defence he holds to be a sufficient equivalent even for his life. And the servants of God, who fight against error, superstition, ignorance and sin and go to all parts of the globe because they love Christ and desire to spread the glad tidings of salvation, are actuated by the Spirit of self-sacrifice rather than a feeling of self-preservation. The martyrs suffered at the stake because they preferred death rather than do violence to their conscience. If truth, duty and principle are sacrificed, life can have no attractions, and hence these things are higher even than life.

There is a passage in the New Testament which says the same thing in fewer words: "And fear not them which kill the body, but are not able to kill the soul, but rather fear Him who is able to destroy both soul and body in hell." Christ had been speaking about persecutions to which His disciples would be subjected, and hence He tells them to "fear not" though they should lose their lives, for such sacrifice would result in ultimate reward.

London, Ont.

Written for THE CANADA PRESBYTERIAN.

THROUGH FEAR TO REST.

BY REV. JOSEPH HAMILTON.

Through the outer realm of terror we may pass into the inner realm of peace. You remember the day that God came down on Sinai in smoke and flame. There was not a heart in Israel that day that did not tremble. Even Moses, who stood so high in the divine favor, had to say, "I exceedingly fear and quake." Yes, but when Moses was invited to go up the Mount and meet with God there, he had to go. Though his heart quailed with fear, though he quaked in every limb, he dare not stay below. If it was terrible to go up, it was more terrible not to go. So while the mountain trembled, and the trumpet pealed, and the lightning flashed, and the darkness grew more intense, Moses pressed upward. But lo, beyond the darkness there was light, and above the storm there was a calm. It was not until Moses came near to God that he

entered into rest; but when once he came into God's near presence all his terror and dismay were gone. There he abode in peace and high communion for forty days and nights. Through the outer realm of terror he passed into the inner realm of peace. And so it has been with many an anxious and troubled soul. There was a time of conviction, and alarm, and dread. God was beheld amid tempest and storm. His wrath against sin was revealed, and the heart quailed with fear. But when we have faith to press through the threatening clouds of His anger—when through Christ we draw close to His heart—we find that His wrath is turned away, and we enter into rest. Oh, it is well to press through the outer region of terror into the inner region of peace. Many Christians have just enough religion to make them unhappy, and not enough to give them joy. It all depends on whether we stay at a distance from God, or draw very near to Him. In His near presence there is everlasting calm. May we press through the outer realm of terror into that inner realm of peace,

Toronto.

Written for THE CANADA PRESBYTERIAN.

HOW TO SUCCEED IN OUR FOREIGN MISSIONS.

BY REV. CHARLES DOUDIET.

In a recent article, the writer of this sorrowfully admitted the "very indifferent success" of the methods we as a Church employ in our Foreign Mission work. The remedy suggested was a return to Apostolic usage, sanctioned by our Lord's directions Sending male missionaries, two by two, not to establish stations, but preach the good news from place to place "for a witness," and organizing native congregations in all the fertile spots they might be led to.

Rev. J. A. Turnbull, L.L.B., and after him the Rev. R. P. McKay, B.A., both recognize an urgent need for a change of some kind, and both advocate as the remedy "sending to the foreign field all approved candidates," thus doubling or trebling our little Christian army. But it takes money to do this. These good brethren admitted the fact, but claim that the Church can be trusted to find the funds needed. Let us briefly analyze their plea. Rev. Mr. Turnbull is perfectly right in what he says of the "great need of the heathen and their comparative—accessibility"—True, many souls are daily perishing, which might have been saved by the knowledge of Christ, and although "the times of their ignorance God winked at, he now commandeth all men everywhere to repent," Acts xvii. 30. But is there a true parallel, between "the many consecrated men and women who are offering themselves for the work" and "Barnabas and Saul". In the latter case there was a special revelation—a command of the Holy Ghost, not to be mistaken. "Separate me, Barnabas and Saul, for the work whereunto I have called them." In the former, there is only an eager desire to go and do the work. How do we know whether that desire is an inspiration of the Holy Ghost, or any thing else? I claim that when God calls a man or woman to do any special work, He opens the way for them, and that an important part of that opening is a reasonable certainty that the means needed to defray the cost of the work shall be forthcoming. Barnabas was not poor, and, for all we know to the contrary, went at his own charges, Acts iv. 36. Of Saul's means we know but little, yet he must have had some to go to Arabia and return to Damascus, and live for the three years that preceded his return to Jerusalem, Gal. i. 17, 18.

Again, Mr. Turnbull is right when he claims that the Church "possesses the ability to extend the gospel far beyond anything he hitherto attempted." His arithmetical argument is as exact as any of Euclid's propositions. But it has a fatally weak point. "One cent per Sabbath would double the offerings of the Canadian Church"—understand, if every member of that

Church gave that cent, which they do not. Many members of our Church give out of their poverty more than they can afford; many more give—nothing. Those who give are generally readers of Church papers, and the arithmetical argument simply discourages them. They feel rebuked, yet do not deserve the rebuke. Those who do not give probably never hear of those calculations, as they hardly ever read a Church paper. The arithmetical argument is about as useless as the scolding sometimes given by preachers to their hearers when half the pews are empty. The faithful ones get it, all the others hardly ever hear it.

"The rule for Christian life and work is, by faith and not by sight." True again, but with restrictions. Because Jesus told His disciples to "take no thought for their life, etc.," does not that insure bread to him who could, but would not work. "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it, etc." Luke. xiv. 29-33. Our faith was never meant to impose conditions on God. When He needs a man, He calls him in no ambiguous way, and when He wants a work done, He makes it possible to be done. Muller's Orphanage and, we might add, Quarrier's at the Brig of Weir, are constantly under the eyes of the benevolent of England and Scotland. All Christians recognize the need of help to these establishments, and give it unsolicited, seeing daily the good that is done. It may seem the sublimity of faith to some to "jump troo a stone wall," as the colored brother said, but the pity of it is that the missionaries stranded in foreign lands would get the broken head as a result—not those who sent them.

Rev. R. P. McKay in his questions mentions tests of the wisdom of the proposal he makes, to send all volunteers to the Foreign Mission field. Why not first test the men who want to go? Let them learn Chinese or any other foreign language here, as well as it can be done, in a land where these are not spoken—learn them as they have learned Latin or Greek. Study in advance the customs, habits and religion of those they propose to evangelize, and in the intervals of their studies do a little mission work in our own country. If they prove themselves "apt to learn," it is likely they will be "apt to teach," and when they do go to foreign countries, a few months will suffice to give them the practice of what they have learned in theory.

Finally, Mr. McKay advocates "a definite salary." But suppose that there is at the end of the year a heavy deficit, what course would the Foreign Mission Board adopt? Follow the example of the French Evangelization Board, and deduct a percentage from what is owing to every missionary, or, still better, take off the same percentage off the salaries of officers of the Board? or repudiate all responsibility on the plea that they can only give what the Church gives them? If the missionaries will go on these conditions, and other points are satisfactory, such as their ability, earnestness, etc., by all means let them go; but it seems to me that such a course would be a disgraceful one for the Church to follow.

What must we do, then, in view of the need of the fields? I answer: Trust the Lord to show it, by putting it in the heart of His people to give the Board such guarantees that it may be able to largely increase the staff of laborers, and thus show that they are practising the wisdom and prudence which teach us to follow where God leads—not to lead, bidding God to follow.

Buckingham, Sep.

Rev. D. D. McLeod, Barrie, addressing the thank-offering meeting of the W.F.M.S. of the congregation, said: "That as he had said on former occasions, he hoped that the women of the congregation would soon themselves come to see the propriety of having a thank-offering meeting for Home Missions as well as for Foreign Missions. We had two thank-offering meetings in the year, neither of them for Home Missions. He expressed the hope that without friction or unpleasantness of any kind, the women of the whole church would listen to the enjoyment of many of the men of the church, and rise up and take hold of Home Missions as they have done of Foreign Missions. At present there was an inequality in the attention given to the two fields. Foreign work which left too little time or money for home work, was more than was required of the church.

CONCERNING LYING.

What is a lie? The Century Dictionary says that it is "the utterance by speech or act of that which is false, with intent to mislead or delude."

We are indebted to Henry Clay Trumbull in his admirable little work, "A Lie Never Justifiable," for a most careful discrimination between lying, and justifiable concealment. He thinks that there is more to be concealed than to be disclosed in every individual life. It is not only allowable, he urges, but it is duty, for a man to conceal "whatever of his inmost personality is liable to work harm by its disclosure, and to knowledge of which his fellows have no just claim." He ought to conceal his fears, his doubts, his temptations, his unkind feelings. To be sure, he continues, people sometimes are misled when we have no purpose to mislead them. That is their responsibility, not ours. A man has a right to conceal his bald head with a wig, even though the people may thereby deceive themselves as to his age. But if he wears the wig with the purpose to deceive a young woman, with a view to marriage, he does wrong.

This distinction between justifiable concealment and unjustifiable deceit, would seem to point out the way to the solution of the age-long question, is it ever right to lie?

To be sure great men have maintained that there is such a thing as "a lie of necessity." Rothe, DeWette, Charles Hodge, Newman Smyth, Bismarck, seem to teach that it is sometimes necessary to lie. It is a question, however, whether these men would have made any such plea, had the distinction between proper concealment and lying been emphasized. And Bismarck is quoted as saying, "I do not like to lie. I have always felt angry with those who oblige me to it. It vexes me."

We prefer other company on this question. It is impossible to think of Jesus descending to deceit, though he did conceal many things from his disciples. "Ye cannot bear them now." Is life at stake? Hear Justin Martyr: "We would not live by telling a lie."

Does it seem as though it would do harm to tell the truth? Hear "colossal" Fichte assert that no measure of evil results from truth speaking would induce him to tell a lie. We do well to dwell long on the statement of Crispi, the Italian statesman, "Falsehood," he says, "in politics belongs to the old school; it is an arm out of date, to be consigned to the arsenal of tricks out of fashion; one should never lie." And Victor Hugo, as quoted by Trumbull, says, "Can there be any such thing as a white lie? Lying a little is not possible. The man who lies tells the whole lie. Lying is the face of the fiend; and Satan has two names, Satan and Lying."

Is it possible to make too much of this matter? Is there anything deeper in the nature of God than his antagonism to everything that doeth or maketh a lie? Is there anything more fundamentally essential to civilization than the telling of the truth? Can we doubt Macaulay's statement that English veracity had done more for English rule in India, than English valor and intelligence had done? If a man lies to us about one thing will we trust him in anything? If a man is a liar, is there any vice or crime whose seeds are not in him?

William E. Curtis writes in the Chicago Record that Commissioner Foster, who negotiated the late treaty between China and Japan, insisted upon utmost straightforwardness in every transaction, and that the success of the treaty is largely due to this fact.

There are no "great falsehoods, necessary falsehoods," much less are there any "sublime falsehoods." Why? Let Emanuel Kant answer. It is because "falsehood is a forfeiture of personal worth, a destruction of personal integrity." Because, as he says, further, "A lie is the abandonment, or, as it were, the annihilation of the dignity of man."

Tell them that I will not come to-day:
Cannot be false. Shall Caesar send a lie?
—Shakespeare's "Julius Caesar."
—Rev. Wm. P. McKee, in the Standard.

Missionary World.

A WINTER RIDE IN CHIHLI.

BY JONATHAN L. KRES.

The following poem, idyll, may we call it? is said by Miss Gowans, of the China Inland Mission, well known to many in Toronto, to give a graphic and true picture of travelling in China.—Ed.

Let those who vote Lake Como "slow,"
Or grumble on the banks of Po,
And "Wonder where they next can go,"
Try the great plain of Chihli.

But it were best to leave behind,
All hopes of an æsthetic kind,
Eye, ear, or nose, small joy will find,
Upon the plain of Chihli.

Look not for lake or rippling rill,
Or giant tree, or wood-crowned hill,
Or sweet wild-flower, or ought to thrill,
Your artist sense in Chihli.

And as to equipage—alack,
No Pullman's car on even track,
Or easy chaise with cushioned back,
Has yet been seen in Chihli.

A two-wheeled cage, four feet by three,
Holds traveller and traps, for he
Sits on them a-la-Turk, you see,
This is the mode in Chihli.

The carriage lacks both door and springs.
Upon its shaft "Wong" sits and sings,
To cheer his mules, tall, bony things,
Reared on the plains of Chihli.

The leader swings his tail with grace,
Now kicks, now breaks his hempen trace;
Four miles an hour his constant pace,
Upon the plains of Chihli.

Aroused from sleep, ere break of day,
You crawl along the rutty way,
Resolved to see what e'er you may,
While wandering through Chihli.

Fields, cattle, houses in the town,
The city scholar, village clown,
Are all a dismal, dirty brown,
On winter days in Chihli.

Anon the sun gets up, and then
You jog along till half-past ten,
When hunger seizes mules and men,
Upon the plains of Chihli.

An inn is reached, a yard with pens,
Choke full of carts, mules, pigs and hens,
To cleanliness there's no pretence,
In village inns in Chihli.

"Landlord," you shout, "Come, dust this seat,
And bring me something fit to eat."
"Ai yah," roast mutton is a treat,
Not to be found in Chihli.

If measly pork should suit your taste,
Or added eggs or bean-curd paste,
They'll serve you up a meal in haste,
At any inn in Chihli.

Two hours pass by; the mules have fed,
You feel as though you'd swallowed lead,
And thoughtfully go forth to tread,
Again your way through Chihli.

Ere long a fierce North-easter blows,
Dust fills your eyes, mouth, ears and nose,
Or for a change, perhaps it snows,
No strange event in Chihli.

As night comes on, your whiskers freeze:
You cannot speak, you fear to sneeze;
You have to walk to save your knees,
From growing stiff in Chihli.

Or it may thaw—or worse, it rains,
The ruts are deep as English drains,
And spite of tugging at the reins,
Progress is slow in Chihli.

Dust now gives place to miles of mud,
And though "Wong" drives as drivers should,
The cart goes over with a thud,
Into some slough in Chihli.

Seated once more, the tracks divide;
The night is dark—you have no guide;
Upon the wrong one you decide,
And so get lost in Chihli.

At length in hungry, wretched case,
Almost too tired to wash your face,
You welcome any halting place,
Which you can find in Chihli.

You find it mud, walls, roof and floor,
One often cannot shut the door;
Of furniture there's little store
In such a den in Chihli.

On the black walls hang two old scrolls,
The paper window's full of holes,
And visitors come in, in shoals,
Where'er you stop in Chihli.

Two chairs, with legs whose race is run,
A greasy table, minus one,
A bunk bed when your supper's done,
Such is your room in Chihli.

To warm this 'nigger, if such your thought,
Live charcoal in a pot is brought,
Whose fumes soon make your head distraught,
And like to split in Chihli.

In summer other joys are found,
Your couch becomes your hunting ground,
Where rats and other game abound,
Indigenous to Chihli.

You eat, you sleep, you dream, you wake;
A watchman's yells your slumbers break,
While dogs and donkeys help to make
Your temper bad in Chihli.

Thus pass the days, and thus the nights,
Such are the sounds and such the sights,
Such are the rich and rare delights,
Of travelling in Chihli.

I have not told you all, and yet,
I fear this sketch will make you fret,
Until a cart and mules you get,
To carry you through Chihli.

Tientsin, China.

THE MISSIONARY'S COMFORT IN TRIAL.

In the letter of the English missionary, Taylor, from China, giving an account of the three days' riots at Chen-tu, occur three passages of Scripture that seem signally pertinent to the trying occasion. The first is, "It is better to trust in the Lord than to put confidence in princes." The Lord's protection avails where human power fails. Chinese officials are a poor dependence, but over and above them is the Lord God of hosts. This devoted missionary tells us that his heart took hold of this precious truth and drew from it "comfort in the time of suspense." He could see an overruling hand and say: "These riots are no accident; they are part of God's great plan for blessing China. We do not know how He may use them, but we know that He will use them." Another inspiring truth to this servant of God, amidst surrounding trials was: "Let not your heart be troubled; ye believe in God, believe also Me." This assurance brought to him the presence of a loving Father and a sympathizing and helping Saviour. Under its inspiration, saints, whether living or dying, are lifted out of depression into cheer, and await the developments of Him, who doeth all things well, with calmness, joy and resignation. As a sort of climax, the hopeful and contemplative missionary used the Psalmist inquiry: "Why do the heathen rage, and the people imagine a vain thing?" They think to destroy Christianity by destroying its messengers, and gather against them angry and defiant. But all this is merely the empty outburst of malice and wrath. The Lord is upon the throne. His kingdom is over all. Satan's time is brief. He may stir up human rage, but He that sitteth in the heavens shall hold him in derision, and overturn his devices, when the ends of justice and grace require. "The uttermost parts of the earth" have been given to Christ, and sooner or later He shall rule from pole to pole.—*The Presbyterian*.

The following interesting item from our mission in India has been sent us by Rev. Mr. Wilson from Rutlam:—The new Hindoo Hymn Book prepared by a joint committee of our Canadian Mission and the United Presbyterian Mission, Rajputana, has just been published. This is a practical step in the direction of a union that has been often talked of for the Presbyterian missions in India, but which seems a good way off yet. As these two missions are contiguous (as contiguity goes in India, for the United Presbyterian mission's nearest station is about 70 miles away) it will be found an advantage to have a common hymn book for both missions. The collection consists of 322 pieces; some being Hindi bhajans and Urdu Gazals sung to native airs, and some are translations of Psalms of David, while a goodly number are translations of familiar English hymns. It is a decided advance on what we have been hitherto using, and it will no doubt prove a suitable compendium of songs for Divine praise in the Indian Church in Malwa and Rajputana, for some time to come.

Rev. I. H. Correll writes from Japan: "I lately visited the island of Oshira and had a service of great interest at Naze, the principal part of this island, which is about two hundred miles south-west of Kiu-Shiu. There is not a Protestant worker on the island, although there is a population of over one hundred and thirty-five thousand. The Roman Catholics commenced work here three years ago and now claim one thousand five hundred converts. Here is a most inviting field for us, as we have a hold upon the better class of people, but we cannot retain it unless we can put a preacher there at once."

PULPIT, PRESS AND PLATFORM.

George Dana Boardman, D.D.: 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.

United Presbyterian: When we hear a sermon that impresses us with the conviction that the preacher has a burning desire to save souls, we have no hesitation in saying that we have heard a good sermon.

Presbyterian Messenger: Loud professions of orthodoxy, great display of zeal for the extension of the gospel by men and women who are untruthful, unjust, treacherous and malicious, are Satan's great instruments for making infidels.

Lutheran Observer: An anxious inquiry, worthy of our most prayerful consideration, is, How long, O Lord, how long wilt thou be patient while thy people continue to play at missions, and to dally with thy great commission?

Wm. Cochrane, D.D.: While I would love to see the Bible taught in the schools, rather than have the money of the State used for the propagation of Romanism on one hand and ritualism on the other I would support secular schools, leaving the churches to attend to the religious education of the young.

Philadelphia Presbyterian: British warships have proved more effective than diplomacy. Rather than have them thundering at her gates China retires, and disgraces the officials who connived at the slaughter of Christian missionaries. China can act promptly when she must. Great Britain believes in missions as well as in British citizenship, and means to protect both in heathen lands.

Professor Sharp: There is no condition in the world so mean and despicable but yields us opportunities of doing good. There is neither old nor young, man nor woman, rich nor poor, high nor low, learned nor unlearned, but in their spheres, by a good husbandry of those talents God has entrusted to their care, they may be very useful to others, and prove instruments of much good in their generation.

John Caird, D.D.: It is little indeed that even the best of us can accomplish within the narrow limits of our own little day. Small, indeed is the contribution which the best of us can make to the advancement of the world in knowledge and goodness. But, slight though it be, if the work we do is real and noble work, it is never lost; it is taken up into and becomes an integral moment of that immortal life to which all the good and great of the past, every wise thinker, every true and tender heart, every fair and saintly spirit, have contributed, and which, never hastening, never resting, onward through the ages is advancing to its consummation.

The Advance: "It makes no difference what a man believes, only so he's honest." A Sunday School teacher of mine once and forever exploded that comforting theory for me. The clay of our college town was proverbial, "Hard as a brick" in dry weather, "like putty" when somewhat wet, "slippery as a banana peel" on a muddy crossing, and in the road sometimes "bottomless." The railroad station was in the midst of it. Our teacher had come in on the train one rainy night. Peering into the darkness from the steps of the car, he selected what seemed to be a spot of yellow soil rising above the surrounding mire. Springing to it, he landed—in a pool of water that had caught and reflected the stray gleams of light, and lured him to his disaster. His honest belief that it was terra firma did not save him.

Teacher and Scholar.

BY REV. W. A. J. MARTIN, TORONTO.

Nov. 10th, 1895. } SAUL CHOSEN KING. { I. Sam. x. 17-27.

GOLDEN TEXT.—Ps. xcvi. 1.

MEMORY VERSE.—24. 25.

CATECHISM.—Q. 16-18.

HOMER READINGS.—M. I. Sam. viii. 1-22. Th. I. Sam. ix. 1-27. W. I. Sam. x. 1-16. Z. I. Sam. x. 17-27. A. Ps. cvi. 1-15. S. Ps. ii. 1-12. Su. Ps. cxlv. 1-14.

After the signal deliverance wrought for Israel at Ebenezer, as recounted in our last lesson, Samuel continued to discharge his duties as judge to the great benefit of the people. But when old age began to creep upon Samuel and he found the duties of his office too heavy for him, he associated with him two of his sons whom he appointed judges at Beersheba. These young men proved unfit for the office they held, since they took bribes and perverted justice, so that soon the elders came to Samuel and requested that in view of these things a king should be appointed to rule over Israel. Samuel was displeased, for he seems to have thought it a personal slight, and, therefore, he went to the Lord with his complaint. The Lord told him to grant the people's request. Still Samuel strove to turn Israel aside from their desires, warning them that a king would prove an oppressor. All in vain the people clamored for a king, and again the Lord commanded Samuel to hearken to their voice. Then the Lord decided Samuel in the matter of king-making, bringing Saul to the aged seer, and directing that he should be anointed. Then Samuel was summoned to Mizpeh that the Lord's choice should be made known to them. This is the scene of our lesson, and we shall note "The Choosing of Saul and "The Reception of Saul."

I. The Choosing of Saul.—First of all Samuel will have the people thoroughly to understand what the demand for a king means, not through a stubbornness, or persistency in having his way, did Samuel act thus, but in order that the people may have the goodness of God impressed upon them. They have, by their demand for a king, rejected God, the God who has been their deliverer and their leader throughout all their history, and yet God has listened to their pleadings. He has not rejected them from being His people, and now will direct their choice of a king. Then tribe by tribe the people came before Saul and the lot was cast, until God's will was evidenced in the choice of the tribe of Benjamin. Then the sections of that tribe came one by one and the family of Matri was taken; and thus the sifting went on until the choice was shown to have fallen upon Saul the son of Kish. This, then, was the chosen king—chosen by the people but at the same time by God—for though the lot be cast into the lap the whole disposing thereof is of the Lord. The choosing was not simply a game of chance, but a solemn religious ceremony on which the blessing and guidance of the Lord was wrought, and in the issue of which Jehovah's hand was recognized. The people could therefore now comprehend that the man chosen was the choice of the Lord.

II. Saul's Reception.—Saul was not ignorant as to what the issue of the casting of lots would be. Some days before, Samuel, acting on command of God, had anointed him king. We can scarcely enter into the question as to the private and public anointing of kings, further than to remind ourselves of the fact that David was chosen and anointed to the choice of God beforehand, so that he might be prepared when his choice should be publicly ratified. Saul, however, in his humility—perhaps there was a little conscious pride in his act also—had hidden himself away among the baggage; therefore, when his choice had been proclaimed, he was nowhere to be found until on inquiry of the Lord He anointed Saul's hiding place. Then when Saul was brought out and stood in view of the people—and was seen to be a very power among men, physically at least—the shouts of "God Save the King" were long and loud. He was the very ideal of a military leader, tall, well-knit, robust; every inch the warrior fitted to lead the hosts of Israel to battle with their enemies. Then, after Samuel had reminded them of the character of the kingdom which had that day been set up, they dispersed to their homes, except for a body-guard of men whose hearts the Lord had touched, to join themselves to their newly chosen king. Every heart was glad, save a few base fellows, unbelievers, who cared not for God or His choice. The man chosen was not the one whom they thought should be chosen, and therefore they declare they will have no part with Saul. They despised him and brought no presents, but Saul's true kingliness appears in that he paid no attention to them. Thus the kingdom was set up in response to the murmuring of the people, and a king after their own heart given them. We shall see in the subsequent history that it is not always that our own way proves the best.

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G. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, OCT. 30TH, 1895.

A SHORT story entitled "A Master of Deceit," by Ian Maclaren, is commenced in this issue. It will run through two issues of THE PRESBYTERIAN; and will be read with interest by old and young.

WE regret on account of press of other matter this week, our inability to give some account of the convention of the Sabbath School Association of Ontario, held in Cooke's Church last week. There was a large attendance of delegates and much interest shown in the work of the Association. It is to be regretted that its operations and usefulness are impeded for want of funds.

THINGS are quiet in our Church just now. There are no courts sitting, no heresy trials, no sensational business of any kind. This quietness arises mainly from the fact that real work is being done. People who never look beyond the surface, and who love excitement as such people nearly always do, are apt to think that where there is much noise there must be much work. The reverse is generally the truth. There is no noise now because in hundreds of pastorates and in the colleges real work is being done.

A NEW argument has been found against the billeting system. The Congregational Union of England met in Brighton the other week. Many of the members had their quarters in Episcopalian homes. The proceedings of the Union had as usual much that could hardly be less than offensive to Episcopalian. After belabouring the State Church for hours, some of the members had to make their homes with Episcopalian families. Of course the churchmen or some of them felt hurt. All that comes from getting accommodation for nothing instead of paying for it as every decent man should do, unless he has an invitation to be the guest of somebody.

IN common with many other Western people we have always had the impression that Nova Scotia was a fine little Province, the home of oratory and statesmen who grew great and eloquent by educating and guiding enlightened public opinion. If the facts published the other day by a Nova Scotia Senator are as stated, there is at least one county in Nova Scotia as much under the control of a Roman Catholic bishop and his priests as any county in Quebec. In fact it is more so. The Frenchmen make an occasional spurt and show considerable independence, but Antigonish seems to have done its whole duty to the State by long continued obedience to the bishop.

MR. JUSTICE ROBERTSON acted wisely in postponing the trial of the unfortunate man at Berlin the other day. Public opinion is somewhat sensitive at the present time on the question of criminal prosecutions. Had the man been found guilty after the statements made by his counsel and the affidavits put in, a large number of people would have felt that he was not fairly dealt with. It is a matter of prime importance that the people of this country should have confidence in the administration of justice. Too many of them have little or no faith in politics and politicians and if they lose confidence in our Courts of Justice the country will soon be in a bad way.

WE read a good deal in our American exchanges about the "little red school house and the national system," that have made separate schools an impossibility. The sovereign American people are not going to allow Rome to have anything to say about education and so forth, the inference of course being that our neighbors are much more "free" than the benighted citizens of Great Britain and Canada or any other country that has separate schools. The man who shouts about this superior freedom is just as likely as not an active member of a "trust" or "combine" that has muzzled a university professor because he did not teach economic science in a way to please the plutocrats of the combine. There's liberty for you.

THE enforced resignation of Prof. Bemis of the Chicago University, coming as it did so soon after the trial of Prof. Ely, shows how completely some of the American Universities are under the power of "trusts" and "combines." The Chicago University, about which there has been more than enough of spread-eagle blowing, owes its existence to the head of the standard oil combination, and is under obligations to a street railway concern and other wealthy combinations. Prof. Bemis taught economic science which if applied might prove fatal to "trusts" and "combines" and he had to go. The President of the University frankly said, "it is all very well to sympathize with the working men, but we get our money from those on the other side and we cannot afford to offend them." The plain English of the whole business is that the managers of close financial corporations endow universities and then "run" them. We have all unfortunately become too familiar with the power of the almighty dollar in politics, in business, in the courts and even in the Church, but the University was the one place in which it was supposed the tyranny of the money king was not felt. University teaching controlled by the head of an oil combination and by the owner of a street railway is a burlesque on education. And all this too in a country that boasts of its liberty.

OUR FOREIGN MISSION STAFF.

AT last General Assembly meeting the Foreign Mission Committee was able to report a considerable balance on the right side of the account. It was explained, however, that this was due in part to the fact that the committee had received a large legacy, and in part to there having been made little or no addition to the staff during the year, and thus expenses had been kept down, which enabled the committee to report a favorable balance. Congregational givings had not been quite up to some former years, and it was stated that, as this year an advance movement was contemplated, there would be need of larger congregational contributions. This advance movement has been made. Ten additions to the mission staff have been made, five each to India and China. These new helpers will greatly cheer the hearts of our brethren already in these mission fields, and the Church at home should rejoice in being able to send them. But it is evident that so large an addition to our staff must involve a considerably increased outlay. The Foreign Mission Committee accordingly has intimated this fact to Presbyteries, and also what increase in giving over last year will be needed this, to enable it to meet its engagements. We hope this increase will be made, and it ought to be the more easily made because it is not large.

Aside from work for women and children, which is provided for by the Women's Foreign Missionary Society, and whose funds can be devoted to that alone, and cannot be directed into other channels, the Foreign Mission Committee proper has a very large number of laborers, and consequently

heavy expenses to provide for. Few, perhaps know how many are dependent upon the Foreign Mission contributions of the Church, and consequently what need there is for liberality. The following statement will give some idea of the strength of the Foreign Mission staff, for which the committee through the Church must make provision. This, it must be observed again, is independent of those for whom the Women's Foreign Mission Society must furnish support. In the North-West there are eight missionaries; in British Columbia five; in Formosa including native helpers, sixty-two; in Honan and India each ten Canadians, with, in the latter, between eighty and ninety native helpers of one kind and another, and a considerable number also in Honan, making altogether close upon two hundred persons. It can at once be seen when this number is mentioned, that a large amount of money must be needed to provide the means to carry on and meet all the expenses of every kind necessarily connected with so large a work. The amount asked for the year is upwards of \$72,000.

Instead of feeling it a tax or a burden to provide this sum, we should be grateful to God that we are honored to take part in this work which lies so near to the Redeemer's heart, and that He has put it into our power to do this for Him. For it is in the Church's power to do it. It only requires that every minister and session be faithful, first, in the presentation of the claims of Christ upon their people, the honor and privilege He bestows upon them in taking them into partnership in this great and blessed work; and next, in setting the facts before their respective congregations, and giving them full and frequent information with respect to the claims and the progress of this sublimest undertaking which God has put into the hands of the professed followers of Christ, who inaugurated it, to do for Him. The high Christian character and devotion of those who are doing this work, and the circumstances frequently of isolation and loneliness, and even of personal danger from the climate or the people among whom they labor, give them a strong claim upon the sympathies, the prayers and cheerful support, for the Master's sake and the work's sake, of the Church at home.

WESTERN MISSIONS.

AS surely as this season comes round so surely does it bring anxiety, and often not a little disappointment, bitter disappointment and sorrow not seldom to our Superintendent of Missions in the North-West and British Columbia, because of the difficulty of keeping needy and promising mission fields and stations supplied with the means of grace during the winter. The summer session helps, but much remains which even with its help cannot be overtaken unless others come to its aid.

There are said to be about twenty missions in Western Canada without any supply whatever at the present time. The superintendent has addressed the students of Knox College on the situation and instituted inquiries at other seats of learning but in vain, so far as supplying the want is concerned. In some of these missions the Presbyterian Church alone represents Protestantism, no other Church ever having had a representative there. Licentiatees and others seeking settlement are crowding each other in Ontario, and the numbers in our halls of learning were never so large; why then should not all our fields be supplied? Last spring a large number of young men volunteered for the foreign field, but could not be sent; why not accept an appointment in the home field? We are constantly assured that the work is one, here is a good opportunity of showing it. The most urgent mission work a church in a country like Canada has, is Home Mission work, and if our young men shun it, things are in an unhealthy condition. If the graduates of our colleges avoid the hardships of the home field, whether in Muskoka, Algoma or the West, their action is to influence the future of the Church and the colleges in ways perhaps not thought of. In any case, with crowded college corridors, and with ministers and licentiatees too numerous to be accommodated with appointments in the East, it is hoped that surely the missions of the West are not to be starved this winter.

It is simply heartbreaking, it must be especially so to Dr. Robertson, to know of fields which must lie destitute, and of hundreds who for months will have silent Sabbaths, while the means exist

within the Church by which they might be all supplied. Our Assembly will not only for the sake of our Church, but for all that it stands for in connection with the cause of Christ, have to grapple with this question more closely than it has yet done, and bring some stronger force to bear upon students and licentiates to meet this crying need than has yet been applied. It appears strange on the face of it and unreasonable that, in spring there are nearly a hundred more applicants than there is work for, and in the fall about as many places in which no one can be found to work. The Southern Presbyterian Church in the United States, to meet a similar difficulty, a lack of adequate supply, has made a new departure, which is worthy of mention here. In one of our exchanges we find the following account of it:—

The Southern Presbyterian University, Clarksville, Tennessee, is making a new departure in ministerial training. Believing that more of its theological students will consecrate themselves to the Lord's work in our destitute regions and frontier fields if the condition and demands of these are set fully before them, and that even if this end is not accomplished, more of them will go into settled churches with a determination to press the claims of this department of the Church's work, the authorities of the University have arranged for a most thorough and practical course of lectures and instruction on the history, condition and needs of the five Synods which own and control the University, showing their destitution, demands, the work being done or most imperatively calling for men. The course will be continued through the year, and will be conducted under the charge of the Professor of Practical Theology and Missions, Dr. Whaling. Able men chosen for their recognized familiarity with the subject and interest and activity in the work, have been invited from the several Synods to present the subject practically, in as many lectures from each one as may be needful, using maps of the Presbyteries and Synods and other materials which will bring the matter home and provide the students with the fullest and most accurate information. It is believed that this new effort will meet a long-felt want in ministerial training, and that God's blessing will rest upon it. It is not intended to lessen in any way the students' present great interest and activity in Foreign Missions, but to show them the claims of those regions in our own land which call for as great consecration and as faithful service as the foreign field, and to show them where many of our noblest men and women are giving their lives to the service of Christ, and doing as great work for him as the beloved brethren who have gone to distant lands.

PROFESSORS FOR KNOX COLLEGE.

NO more responsible work waits to be performed by the Church at the present time than the filling the chairs rendered vacant by the death of Professor Thomson and the resignation of Professor Gregg. There is but one mind in the Church as to the desirable, but diversity of opinion exists as to the attainable. All wish to see the past efficiency of Knox College maintained, and in addition a decidedly forward step taken in her more thorough equipment for the valuable service she is rendering the Church and to which her faithfulness in the past has given her a claim which the gratitude of the Church will not suffer to go unheeded. It is to the interest of the Church to maintain her colleges in such a condition that there may go forth from these halls of sacred learning "workmen that needeth not to be ashamed, handling aright the word of truth.

But in this as in many other questions, the financial aspect presents itself and demands attention, and there can be no wise action taken if this part of the subject is ignored. We are not always able to do all we would like to do. Prior, then, to the nomination of professors or of a professor by the Presbyteries, this question should be carefully considered and decided, viz., are we to appoint two professors, or one professor, the very best that can be secured, leaving the remainder of the work to be done by lecturers. Each of these has its advocates, and has decided advantages to commend it. Then when this has been done, the most competent men who are available must be discovered; all this will require time and labor. Fortunately, for there is at present no consensus on the question, nominations do not require to be forwarded to the Board until March, and Presbyteries will do well to employ the intermediate time diligently in the consideration of these things, delaying nominations until the February or March meeting.

The Alumni of the college, who in common with the whole Church, are desirous that the very best be done for the college, have appointed a committee and charged them with the responsibility of making enquiries respecting the whole matter, as others no doubt are doing. This committee will report at a meeting to be held in connection with the Post Graduate Course in January when the question will be given very careful consideration.

OUR SABBATH SCHOOL COMMITTEE.

WE respectfully ask the attention of the Church to the statement which appears in this issue "Concerning our Sabbath School Work," sent out through its Convener by the Committee which has charge of this department of service. Let it be distinctly noticed that this is a committee of the General Assembly, that it regularly reports all its work to it, that it is done under the surveillance, the active and interested surveillance of the Assembly, and that its work has over and over again received its full approval and commendation. From the most modest and feeble beginnings, struggling against want of means, and to no small extent against indifference, and against prepossessions in favor of lesson helps drawn from foreign sources, it has by patient persistence, by wisdom, and by ability in its management and work, obtained a place for itself, and matured a system of work and helps for Sabbath-school organization, which, because of their own merit, being, we believe, second to no other in quality, and at as reasonable, if not a more reasonable price than any other, are deserving of the heartiest support of the whole Church. When to this we add that these things have all been done under the eye of the General Assembly of the Church, that its work is approved, and, so far as it has gone, has been recommended by it, our Sabbath-school office-bearers, our Sessions really, under whose oversight they are supposed to do their work, are without excuse if they do not adopt and heartily support the work and aims of the Sabbath-School Committee. The whole of the Church's Sabbath-school work, the regular gradation of lessons, arrangements for examinations and awarding of diplomas and standing, and the publishing business in connection with it, have reached a point at which success is assured, if only congregations will be loyal to the General Assembly and to this Committee working under its sanction. That all our congregations should be loyal to the Assembly and to our own Church is their most obvious duty. Can anything be more important not only to our Church, but for the cause of religion as we understand it, than that the children and young people of our Church should be trained up in our Sabbath-school and other classes, and there grounded in those views of truth and doctrine which we believe to be most in harmony with the Word of God, and tend most effectively to promote youthful piety, and intelligent affection for, and interest in our own branch of the Church? All this can obviously be best done by means of the system and methods carefully thought out and prepared expressly for the youth of our Church under the supervision of the General Assembly.

In addition to these considerations, which are the most important, a just sense of what is due to ourselves as a Church, should lead to the most hearty support and encouragement of this Committee. We have been far too prone to depreciate ourselves and the work done within our own Church by our own men, not perhaps in words, but by giving a preference to the same kind of work done out side of our Church. Why shouldn't we able to produce in our own Church in Canada, as good lesson helps and as thorough methods of instruction for our schools and young people's classes as can be produced for us and imported from abroad? There is no reason why. And when this is done, as competent judges confess it is, and by comparison can be shown to be done, why should any of our schools go abroad to procure no better aids than can be found at home at as little or at less expense? Presbyterians have too often shown themselves wanting in self-respect in this regard. We can hardly imagine such a thing as Anglicans, Methodists or Baptists in Canada going abroad, or going beyond themselves to get those things necessary for their church work which they can equally well produce within themselves at home. Why should we? To do so is to confess inferiority and invite failure. Surely the Presbyterian Church in Canada is not prepared to admit that we are not competent to do even so small a thing for ourselves as to organize our whole system of instruction for our youth, and provide means wherewith to do it better than anybody beyond our own country can do it for us. But this is just what every congregation that goes abroad for its Sabbath-School helps, by the very fact of its doing so is saying, that we are not yet able to do these things for ourselves as well as strangers can do them for us. Let us not bring this reproach upon ourselves.

Books and Magazines.

The *Presbyterian and Reformed Review* for October contains an interesting account by James I. Good of the Antistes, that is, the preacher at the cathedral and superintendent of the whole cantonal Church of Zurich. This sketch comes down to the present time and gives an account of those who held the offices and the phases of theological thought and teaching. Two subjects are dealt with which have given rise to a vast amount of writing:—"The Origin and Composition of Genesis," "The Situation Presupposed in Genesis," by Edwin Cone Bissell; and "The Synoptic Problem," by Samuel C. Hodge. President Patton pays a tribute to the memory of the late Dr. McCosh in a baccalaureate sermon. An article which will be read with special interest in Canada just now is, "The Spirit of God in the Old Testament," by Professor Warfield. "Ecclesiastical Notes" are contributed of the Scotch Assemblies and United Presbyterian Synod, by Norman L. Walker; of the One Hundred and Seventh General Assembly of the Presbyterian Church in the United States, by Will. G. Craig; of the General Synod of the Reformed Church in America, by Talbot W. Chambers; and of the General Assembly of the Presbyterian Church in Canada, by Principal Caven. Other articles, with many able reviews of recent works, complete an able number of an able and learned magazine. [MacCulla & Company, Philadelphia.]

Any of the following compositions will be sent post paid to any address on receipt of the price. Vocal—Sacred: "Benedictus," Haesche; "Sometimes a Light," Holden; "Gloria in Excelsis," Holden; "O Jesus, Thou Art Standing," Marsb; "Communion Service," Madeira; "There is a Fold," Read; "Now on Land and Sea," Holden; "Rock of Ages," Taylor; "The Mellow Eve," Holder; "Nunc Dimittis," Williams; "Magnificat," Williams. The above eleven pieces are all published in octavo form and are the latest additions to our catalogue of "Octavo Sacred Music" which should be in the hands of all requiring music of a devotional character. Organists and choir masters will receive the same on application. "O Jesus, Thou Art Standing," Read. An excellent sacred solo for church or home, with accompaniment for piano or organ, which is well wrought up, but at the same time not difficult. It is sure to win a high degree of favor with the best church soloists, and is a very pleasant acquisition to the lists of religious songs. "Fear Not Ye," Parkhurst. Suitable for a soprano or tenor voice and as regards both melody and accompaniment, it can be heartily recommended. [Publishers: Wm. A. Pond & Co., 25 Union Square, New York.]

The Cotton States and International Exposition at Atlanta, which takes rank among the most brilliant fairs ever organized on the American continent, comes in for conspicuous attention, both pictorial and literary, in the November number of *Frank Leslie's Popular Monthly*. The leading article on this subject is from the authoritative pen of Walter G. Cooper, the energetic chief of the Department of Publicity and Promotion. James L. Ford, the now celebrated author of "The Literary Shop" and "Hypnotic Tales," contributes a delicious example of his satirical humor in a paper upon "Our Exotic Nobility," which is charmingly illustrated by Warren B. Davis. Mrs. Leicester-Addis discusses the traditions and customs of Allhallowtide. Illustrated articles of special interest are: "The Suburban Riding and Driving Club of New York"; "The Scenic Panorama of New York State," and "The Boomerang." Among the notable short stories is "The Railway Signal," by the famous Russian writer, Garshine. The frontispiece is an admirable reproduction in water colors of a characteristic "New England Thanksgiving Dinner." Altogether, the improved *Frank Leslie's Popular Monthly* is a brilliant success.

In addition to the continued stories with illustrations, "Hearts Insurgent" and "Personal Recollections of Joan of Arc," *Harper's Magazine* for November contains a large number of well illustrated articles. Among them we single out for mention: "Men, Women and Horses," by Brander Matthews." In the series "The German Struggle for Liberty," Napoleon's Invasion of Russia, is the subject of Poulteney Bigelow's paper in this number. Mr. Howells writes delightfully of the men and women who in the sixties gave to Boston a literary society far more representative and distinguished than any other American has produced. "Recent Impressions of Anglo-Indian Life," by Edwin Lord Weeks, embodies a careful study of the British resident, and his influence upon local traditions. Richard Harding Davis writes "Out of the World at Corinto," Nicaragua, where killing time is the principal occupation of the residents. The regular standing departments of the magazine are varied and racy as usual. Great things, we may say, are promised for the Christmas number. [Harper Brothers, New York.]

It would be impossible to give in detail all the good things that appear in the *Ladies' Home Journal*. The well-known contributor Mrs. Burton Harrison, writes the first article, to be finished next month. Interesting articles that may be mentioned are: "Girl Life in Modern Jerusalem"; "A Young Girl's Library"; "General Sheridan's Widow"; "General Houston's Daughter." Dr. Parkhurst deals with "The Father's Domestic Headship." "The Mistress of one Small House," and "Organizing a Literary Club," are by Ruth Ashmore and Louise Stockton, respectively. Mrs. Lyman Abbott discusses "The Social Life of a Church," and in "At Home with the Editor"; "Football and Women"; and "American Generosity," are dealt with. Many other valuable things in this valuable magazine may be found in it. [The Curtis Publishing Company, Philadelphia.]

Woman's Work for Woman embraces both a Foreign and Home Department. In the former for next month South America is chiefly and very fully dealt with, and contains much interesting information about the religious needs and the work carried on in the "Neglected Continent." China, Japan, Turkey, Mexico, and Persia are briefly touched upon. [Woman's Work for Woman, Philadelphia.]

The Family Circle.

A BIRTHDAY POEM.

The following poem was sent to Lord Dufferin by his mother on his twenty-first birthday with a silver lamp which bore on it the inscription: *Fiat lux—Let there be light.*

How shall I bless thee? Human love
Is all too poor in passionate words.
The heart aches with a sense above
All language that the lip affords.
Therefore a symbol shall express
My love—a thing not rare or strange,
But yet eternal, measureless—
Knowing no shadow and no change.
At a most solemn pause we stand,
From this day forth forever more,
The weak but loving human hand
Must cease to guide thee as of yore.
Then, as through life thy footsteps stray,
And earthly beacons dimly shine,
"Let there be light" upon thy way,
And holier guidance far than mine!
"Let there be light" in thy clear soul,
When passion tempts, and doubt's assa'
When grief's dark tempests o'er thee roll,
"Let there be light" that shall not fail.
So, angel guarded, mayest thou tread
The narrow path which few may find,
And at the end look back, nor dread
To count the vanished years behind!
And pray that she, whose hand doth trace
This heart-warm prayer, when life is past,
May see and know thy blessed face
In God's own glorious light at last

A MASTER OF DECEIT:—A DRUM-TOCHTY STORY.

BY IAN MACLAREN, AUTHOR OF "BESIDE THE BONNIE BRIER BUSH," ETC.

When Jamie Soutar dropped into the smithy one spring evening with an impracticable padlock and mentioned casually that he was going to London next day, the assembled neighbors lost power of speech.

'Did ye say London, Jamie?' Hillocks was understood to have shown great presence of mind in unparalleled circumstances. 'An' are ye in yir senses?'

'As sune as ye recover yir strength, smith,' said Jamie, taking no notice of fatuous questions, 'a'll be obleeged gin ye wud turn the key in this lock. It's a wee dour tae manage; a'hevna used ma bag sin a' gae'd tae the saut water saxteen year past.'

'Did ye ever hear the like?' and the smith looked around the circle for support, refusing to treat Jamie's demand as an ordinary matter of business.

'What are ye glowerin' at me for as if a' wes a fairlie?' and Jamie affected anger; 'hes a Drumtochty man no as muckle richt tae see the metropolis o' the country as ither foulk, gin he can pay his fare up an' doon?'

'A've been wantin' tae see the Tooor o' London, whar mony a lord hes pairted wi' his heid; an' Westminster Abby, whar the mighty dead are lyin', an' the Hooses of Parliament, whar they baver a hale nicht through; an' the streets, whar the soond o' feet never ceases.'

'The fact is,' and Jamie tasted the situation to the full, 'a'm anxious tae improve ma mind, an' gin ye speak me fair a'll maybe gie the Glen a lecture in the schule hoose in the winter time, wi' a magic lantern, ye ken.'

The neighbors regarded him with horror, and, after he had departed, united their wisdom to solve the mystery.

'Jamie's by himsel in the Glen, summed up Hillocks, 'an' hes a wy o' his ain. Ma thocht is that he juist took a notion o' secin' London, an' no that we've cootered [opposed] him, Jamie 'il go, gin it cost him ten notes.'

On his way home Jamie gave Jane Grant a cry, who was sitting very lonesome and sadlike before her dcor.

'Hoo are ye, Janet? The smell o' spring's in the air, an' the buds are burstin' bonnie. Ye 'ill no hae heard that

a'm aff tae London the morrow, juist for a ploy, ye ken, tae see the wonders.'

As Janet only stared at him, Jamie offered explanations in atonement for his foolishness.

'Ye see a've aye hed an ambition tae see the big world that lies outside oor bit Glen, for it's far-awa soon' hes been often in ma ear. A've savit a note or twa, an' a'll get a glimpse afore a' deo.'

'It's a Providence, an' naethin' less than an answer tae prayer,' broke in Janet, in great agitation; 'here hev a' been murrin' that a' cudna get tae London masel, an' that a' kent naebody there, till ma heart wes weary in ma briest.'

'Naethin' issairer, Jamie, than tae ken that ane ye luve is lyin' ill amang strangers, wi' naebody o' her bluid tae speak a couthy word tae her, puir lassie, or gie her a drink. A' wes juist seein' her lyin' alane at the top of the big hoose, and wushin' she wes wi's a' in the Glen.'

'Posty said something about Lily bein' a wee sober,' Jamie remarked, with much composure, as if the matter had just come to his memory, 'an' noo a' mind ye expectit her hame for a holiday laist August. She wudna be wantin' tae traivel sae far north, a'm jalousin'.'

'Traivel!' cried Janet; 'naebody cures for a lang road gin it brings us tae hame; an' Lily wes coontin' she wud come up wi' the Drumtochty fouk on the first Friday o' laist August. A' wes cleanin' up the place for a month tae hae't snod, but she didna come, an' she 'ill no be here again; a' hed a feelin' frae the beginning, a' wud never see Lily again.'

'Her letter cam on a Thursday afternoon when I wes beginnin' tae air the sheets for her bed, an' when Posty gave it, a' got a turn. 'Lily's no comin'; sit doon, a' said.'

'Scarlet fever hes broken oot amang the bairns in the family, an' she thocht it her duty tae stay an' help, for the hoose wes fu' o' nurses, an' the cairryin' wes by ordinar.'

'It wes a sacrifice,' said Jamie. 'Lily never enouch cared for hersel; the wark wud tell on her, a'll warrant.'

'Ma opeenion is that she's never got the better o' that month, an', Jamie, a' hevna likit her letters a' winter. It's little she says aboot hersel but she'd hed a hoast [cough] for sax months, an' a' gither her breath's failin'.'

'Jamie, a' hevna said it tae a livin' soul, but n've hed a warnin' no langer back than laist nicht. Lily's deein', an' it wes London at hes killed her.'

'Ye'll gae tae see her, Jamie; ye aye were a gudc friend tae Lily, an' she likit ye weel. Write hoo she is, an' bring her back wi' you, gin she can traivel, that a' may see her again, if it be the Lord's wull.'

'Dinna be feared o' that, Janet; a'll no come back without Lily,' and Jamie's air of resolution wes some consolation.

Before he left Jamie visited a sheltered nook in Tochty woods, and when he enquired for Lily Grant next day, at the door of a London West End house, there wes a bunch of fresh primroses in his hand.

'Dinna live here noo, did ye say? Then what hae ye dune wi' Lily? A' maun get tae the boddom o' this,' and Jamie passed into the hall, the majestic personage at the door having no strength left to resist.

'Tell yir mistress this meenut that a

freond hes come frae Drumtochty tae ask news o' Lily Grant, an' wull wait till he gets them,' and Jamie's personality wes so irresistible that the personage counselled an immediate audience.

'Grant's father, I suppose?' began Lily's mistress, with suspicious fluency. 'No? Ah, then, some relative, no doubt! How good of you to call, and so convenient, too, for I wanted to see some of her family. She wes an excellent servant, and so nice in the house, the others were quite devoted to her. But I never thought her strong. Don't you think London is trying to country girls?'

Jamie did not offer any opinion.

'One of the children caught that horrid scarlet fever, and in the beginning of August, of all times, when we were going down to Scotland. Some of the servants had left, and the child had to be nursed here; there wes lots of work, and it fell on Grant.'

'She wes going at that very time to her home—Drum something or other, or was it Ben? It's always the one or the other, when it isn't Mac.'

'Drumtochty is the name o' Lily's hame, an' her auld grandmither wes lookin' for her aifter three years' service.'

'Quite so, and that's just what I said to her. 'Take your holiday, Grant, and we'll worry on somehow;' but she wouldn't go. We thought it so pretty of her, for servants are generally so selfish; and she really did wonderfully, as much as three women, do you know?'

'If it wudna hurry ye, wud ye tell me her address in London?'

'Of course; I'm coming to that, but I felt you would like to hear all about her, for we had a great idea of Grant. It wes a cold it began with, and one day I heard her coughing, and told her she must positively see a doctor; but Grant wes very obstinate at times, and she never went.'

'It's possible that she didna ken ane. An' what cam' o' her cough?'

'It wes too dreadful, and they ought not to have taken me to the room. I could not sleep all night. Grant had broken a blood-vessel, and they thought she wes dying.'

'Is Lily deid?' demanded Jamie.

'Oh, no; how could you fancy such a thing? But our doctor said it wes a very bad case, and that she could not live above a week. We were decolated to part with her, but of course she could not remain . . . I mean we knew she would receive more attention in a hospital. So you understand . . .'

'A' dae,' broke in Jamie, 'fino; Lily workit for you an' yir bairns in a time o' need till a' the strength she brocht wi' her wes gane, an' then, when she wes like tae deo, ye turned her oot as ye wudna hae dune wi' ane o' yir horses. Ye've a grund hoose an' cairry a high heid, but ye're a puir meeserable cratur, no worthy tae be compared wi' the lass ye hev dune tae deith.'

'You have no right . . . 'but Jamie's eyes went through her and she fell away; 'she can . . . have her wages for . . . two months.'

'No one penny, o' yir siller wull she touch beyond her lawful due; gie me the name o' the hospital, an' a'll tak care o' oor puir lass masel.'

When Jamie wes told at the hospital that Lily had been taken away again in the ambulance next day to the house of the visiting physician, his wrath had no restraint.

'Is there nae place in this ceety whar a freondless lassie can rest till she gae's tae her laist hame?' and Jamie set off for the physician, refusing to hear any explanation.

'Hev a' an appointment wi' Sir Andra? Yes, a' hev, an' for this verra meenut.' So again he got access, for the virile strength that wes in him.

'We have done all we could for her, but she has only a day to live,' said Sir Andrew, a little man, with the manner of a great heart; 'she will be glad to see you, for the lassie has been wearying for a sight of some kent face.'

'Ye're Scotch,' said Jamie, as they went up-stairs, softening and beginning to suspect that he might be mistaken about things for once in his life, 'hoo did ye bring Lily tae yir ain hoose?'

'Never mind that just now,' said Sir Andrew. 'Wait till I prepare Lily for your coming,' and Jamie owned the sudden tone of authority.

'One of your old friends has come to see you, Lily'—Jamie noted how gentle and caressing wes the voice—'but you must not speak above a whisper nor excite yourself. Just step into the next room, nurse.'

'Jamie,' and a flush of joy came over the pale, thin face, that he would hardly have recognized, 'this is gudc . . . o' ye . . . tae come sae far . . . a' wes wantin' . . . tae see a Drumtochty face afore a' . . . Then the tears choked her words.'

'Ou aye,' began Jamie with deliberation. 'Ye see a' wes up lookin' after some o' Drumsheugh's fat ca' that he sent aff tae the London market, so of course a' cudna 'hers without giein' ye a cry.'

'It wes a ploy tae find ye, juist like hide an' seek, but, ma certes, ye hev got a fine hame at laist,' and Jamie appraised the dainty bed, the soft carpet, the little table with ice and fruit and flowers, at their untold value of kindness.

'Div ye ne ken, Jamie, that a'm——' but Lily still found the words hard to say at three and twenty.

'Ye mean that ye hevna been takin' care o' yirsel, an' a' can see that masel,' but he wes looking everywhere except at Lily, who wes waiting to catch his eye. 'Ye'll need tae gither yir strength again an' come back wi' me tae Drumtochty.'

'Ye ken whar thae floors grow, Lily,' and Jamie hastily produced his primroses; 'a' thocht ye might like a sicht o' them.'

'Doon ablow the Lodge in the Tochty woods . . . whar the river takes a turn . . . an' the sun is shinin' bonnie noo . . . an' a birk stands abune the bank an' dips intae the water.'

'The verra place, a couthy corner whar the first primroses come oot. Ye hevna forgot the auld Glen, Lily. Dinna greet, lassie, or Sir Andra 'ill be angry. Ye may be sure he 'ill dae a' he can for ye.'

'He hes, Jamie, an' mair than a' can tell; a' wud like Grannie an' . . . a' the fouk tea kon hoo a've been treated . . . as if a' wes a leddy, an' his ain blade.'

'When they laid me in the bed at the hospital, an' a' githered that . . . it wudna be lang, an' awfa' longin' cam intae ma hert . . . for a quiet place tae . . . deo in.'

'It wes a grund airy room, an' everybody wes kind, an' a' hed a' thing ye cud

wish for, but . . . it gied against ma nature tao . . . wi' a' thae strangers in the room: oor hooses are weo, but they're oor ain.'

Jamies nodded; he appreciated the horror of dying in a public place.

'Sir Andra cam 'roond an' heard the account, an' he saw me greetin'—a' cudna help it, Jamie—an' he read ma name at the tap o' the bed.

"You're from my country," he said, but he didna need tao tell me, for a' caught the soond in his voice, an' ma hert warmed; "don't be cast down, Lily;" a' coontit it kind tao use ma name; "we 'ill do all we can for you."

"A' ken a'm deein'," a' said, "an' a'm no feared, but a' canna thole the thocht o' slippin' awa in a hospital; it wud hae been different at hame."—*McClure's Magazine*.

(Conclusion next week.)

THE LATE PROFESSOR BLACKIE.

One of the two greatest, as well as most eccentric Scotchmen of the expiring century, passed off the stage of life when John Stuart Blackie died. The other phenomnal Scot was Thomas Carlyle.

Much more lovable in his ways, much less powerful in his genius than the Scer of Chelsea, was the Edinburgh Professor of Greek; but though he never can claim such a high or lasting position in the ranks of literature as Carlyle does, and though his mind had not that keenness of philosophic insight, nor his genius that wonderful epic power of flight that were possessed by the author of 'Sartor Resartus,' and 'The French Revolution,' it is safe to say that his name will lie closer to the leal hearts of his countrymen than that of any other of her literary sons, save those of Burns and Scott. This place in the affections of the people of the land Blackie loved so well, seems to me a great deal more desirable than that to which the dyspeptic and 'girnin' recluse of Cheyne Row has attained. There is a great deal more warmth and what the Scotch call ceuthiness in love than there is in admiration.

And Blackie's was, above all things, a lovable character. He was on terms of what, in the case of most men, would be deemed undue familiarity with his students. But yet while they almost constantly laughed with him, they seldom or never laughed at him, and through the over-recurring jocular and almost buffoonery, the kindly man never forgot that it was his work to teach those young fellows who came to attend his class and listen to those inimitable dissertations of his on the genius of the Greek classics. And we venture to say that his discursive and sometimes most amusing prelections gave those who were privileged to listen to them, both a larger and a truer conception of Greek thought, and of Greek literature than years of prosing lectures or volumes of labored dissertations by men of narrower human sympathies, and more confined conceptions of the mentality and receptiveness of young men.

The writer met Blackie only once to speak to him in Braemar, in the summer of 1865. I was spending a month with a reading party in the Castleton, and was preparing for my degree in classics. I had gone up to the Lion's Face, a peculiar rock that rises on the right hand side of the road, as one goes from Mar Castle in the direction of the Bridge of Dee and Balmoral.

A path has been cut from the main road through the dense pine wood under the chin of the couchant lion, which the rock is popularly supposed to represent, and I had lain down on the moss-covered side of the path with Virgil's *Æneid* (Book III.) in m' hand to con over the hexameters and endeavor to be prepared to put them in fitting English before my examiners when the proper time should arrive. I was reading aloud, as I supposed myself quite alone, when the touch of a walkingstick on my shoulder brought me to my feet, and I was aware of a tall lean figure with a shepherd's plaid thrown loosely round his shoulders, a shepherd's crook in his right hand and a wide-awake hat on his head, almost as wide in brim as the 'cowboy' hat of the American plains.

'Ye're reading Virgil, laddie,' said he.

'Yes sir,' was my reply.

'Let me hear you translate this' he continued, and in a way that I have never heard rivalled he 'rolled off' (I can think of no more appropriate expression) about a dozen lines chosen at random.

I did my best to render into what, no doubt seemed to my examiner sufficiently halting and crude English the lines of the immortal Mantuan, and then parsed and scanned to the best of my ability at the direction of this unknown stranger. When I had finished, he was pleased to speak very kindly of my performance and we walked together talking of the Greeks and Romans and their writings and their doings until we reached Castleton. Rather, I should say, the stranger talked and I did the listening.

When our ways parted, he said: 'I suppose you don't know who I am?'

'No sir,' was my reply.

'Well,' said he, "I am Professor Blackie, of Edinburgh. I daresay you have heard of me?'

'O, sir, very often indeed,' was my somewhat abashed reply.

'Aye, aye,' said Blackie slowly and thoughtfully. 'And I daresay you've heard that many of the folks think I'm a wee bit cracked,' tapping his forehead with his forefinger, 'but never forget, laddie, that as Tam Chalmers once said, "a crack aften lets in the licht."'

And with that we parted.

The next time I saw him was in the hall of the Free Church General Assembly, when he appeared before that body to plead for assistance in establishing a chair of Celtic in the University of Edinburgh. Attired very nearly in the same garb (except the wide-awake hat) which I had seen him wear many years before in Braemar, he stepped up in front of the Moderator's chair, and laying down his shepherd's crook on the desk of Sir Henry Moncreiff, who was then clerk of the Assembly, he began:

'Moderator, Fathers and Brothren,' This was greeted with shouts of laughter, as the formula of address which he had used was supposed to be used only by members of the Assembly.

Nothing disconcerted or abashed, Blackie turned towards the ladies' gallery, which was behind the Moderator's chair, and gravely added:

'And sisters.'

This completely upset the gravity of the reverend body, and it was some considerable time before Blackie could get a hearing. When he did, however, he delivered a most brilliant and persuasive plea for the chair which he afterwards succeeded in establishing.—*A. M. R.*

Our Young Folks.

CHARLIE'S FIRST PRAYER.

Mother is putting her darlings to bed,
The mother has gillies three:
Nellie of seven, tall and fair,
Then delicate, dainty "Margee,"
Fair-haired Sissy is hardly four,
And Charlie's the baby and wee.
'Tis time good children were fast asleep,
And with fair "nighties" 'n;
All little birds are warm in their nests,
And the red, round sun has gone.
Come, kneel at my knee, and say your prayers,
Speak softly, one by one.
Nellie's so big, "Our Father," she says,
But Sissy, and "Margee" too,
Beyond the ken is the Prayer of Prayers,
And "Now I lay me" will do.
But Charlie's too little to say his prayers,
He's only a baby of two.
He sits on the floor, with his big blue eyes
Watching "de dirlies," and then—
He, too, kneels down, and folding small hands,
Lisps softly, once and again
(While mother smiles at her baby's prayer):
"Dood Dod, Dood Dod, amen!"
Their angel bore up the children's prayers,
Omitting the weest one.
"From mouth of innocents praise is sweet,"
Spake Christ, in His tend'rest tone;
"But the voices were four, and, Angel go,
And, blessing, forget not the son."
—*Emily Novis.*

HELEN KELLER.

It has been my great privilege (for so I must regard it) to meet, within the last few months, Helen Keller, the marvellous deaf and dumb and blind girl, of whom I have often heard. Helen is now fourteen years of age, a pretty, well-developed, healthy girl, whom, if one should chance to meet her on the street, one would never imagine to be blind, so easily and gracefully does she walk. For those who have not already heard of her, a brief outline of her life may prove of interest.

She was born in 1880, in Tuscumbia, Alabama. Like other children, she possessed all her faculties, and to quote her own words from a sketch written by herself: "The beginning of my life was very simple and very much like the beginning of every other little life, for I could see and hear when I first came to live in this beautiful world. I like to think I lived with God in the beautiful somewhere before I came here, and that is why I always knew God loved me, even when I had forgotten him." At nineteen months a severe illness came to her, and when the fever left she could neither see nor hear. Fortunately her father had sufficient means to do everything in his power to assist and to educate her, and when Helen was six years old, her teacher, Miss Sullivan, came to her from Dr. Angano's school in Boston. To quote Helen again, she says: "I very quickly learned that printed words stood for things. I had a frame in which I could arrange the words so that they could make little sentences, and before I ever arranged sentences in a frame, I used to make them with objects. I would find the slips of paper which represented, 'Doll is on the bed,' and place them on the objects, thus making a sentence."

On the first of May of that year she was able to read her first book, and since then books have been her loving companions. To illustrate her industry, I quote again, this time from a letter which she has just sent me, and in which she says. "But I must stop now, for it is time for my lessons. The days are never long enough. There is so much to do and to learn and to be."

After awhile Helen went to Boston, and there she made many dear friends, best of all, Phillips Brooks, whose correspondence with her was published in *St. Nicholas*. It was through him that she

first learned of a Divine Being, and he taught her as he only could, somewhat of the mystery of life and death. Now Helen is in New York, learning, or rather, perfecting herself in articulation, for she was taught to *speak* some time ago. Her voice is not yet quite natural, but one can easily understand every word she utters, and, most wonderful of all, she comprehends every word said to her simply by placing her fingers on the speaker's lips. In meeting her it is almost impossible to believe that she does not hear and see, so quickly does her face respond to anything said to her. She *feels* what is being done all about her, and she often reads one's thoughts before they find utterance.

Absolutely unconscious of self, with a perfectly healthy mind and body, she comes to us like a soul fresh from God. Never having heard of toil, she leads a happy life. Her greatest pleasure is meeting people; next to that she most enjoys flowers and trees. She has been taught to write, which she does beautifully, using paper with raised lines.

Helen's instinct is to love every body. She is very affectionate and demonstrative, and she says: "My life is full of happiness. Every day brings me some new joy, some fresh token of love from distant friends, until in the fulness of my heart I cry, 'Love is everything, and God is love.'" A little incident which touched us all with its pathos, was when a little child who was playing about the room seated himself next to her, and she, reaching out her hand and placing it on his hair, said, "Golden! How pretty it is!"

Science finds it difficult to account for Helen's proficiency and knowledge of everything which she neither sees nor feels, nor hears, and the greatest sceptic is forced to believe that there is some divine power which controls her. Verily the age of miracles is not passed.—*Eleanor V. Hutton in Harper's Bazar.*

THE NORWEGIAN FJORDS.

The fjords correspond to our bays or inlets. They are long, narrow, winding arms of the sea, with bold shores and deep waters, the surface of which is as smooth and mirrorlike as a pond. If you can imagine the Palisades of the Hudson River more massive and bold, and the water a dark blue color and deep, you will have something of an idea of the formation of the fjords. I do not know how the thought will strike an art critic, but to me one of the most fascinating things about a number of Frederic Remington's types of Western horses, which appeared in recent numbers of this Magazine, is the lack of life in the eye. This seems to me to bring out with greater force the action of the pictures, and to give them a touch of genius, which every man who has travelled in the West appreciates by contrast. It not only brings out more forcibly the action of every muscle, but also gives to the whole picture a suggestion of wildness that is irresistible. It is the same with those wonderful Norway fjords. The rugged shores, rising abruptly hundreds and thousands of feet, sometimes only about a quarter of a mile apart, the quiet, dark, deep water, with its glassy surface reflecting the picture of snow-covered rock and dull gray cloud—and all without a sign of life anywhere. The only noise, except the swish of your own steamer, is that made by small cataracts tumbling down the sides of the mountains into the fjords. The absence of life always has its effect. The solitude of the forest and the prairie, of stream and sea, stirs the same emotions in the breasts of all true lovers of nature. —From "Up the Norway Coast," by George Card Pease, in *Harper's Magazine* for August.



A CONFIDENTIAL CHAT

Between two men or women generally develops the fact that one or both are troubled by sickness of some kind. One man is all right except his rheumatism, another has a "slight touch" of dyspepsia, another has bilious headaches, and another is too nervous to sleep well. What should be done about it?

The situation is serious. Little things have a way of getting big. Big diseases are bad things. Sleeplessness brings irritable nerves, loss of flesh, loss of appetite. Sleepless people soon get their bodies into such a condition that disease-germs find it easy to lodge there and propagate. People die from the aggravation of an aggregation of little things. The more promptly a disease or disorder is met the more quickly it is cured.

Most all sickness starts in the stomach, liver or lungs. Rheumatism, scrofula, eczema, consumption, come about because insufficient, impure or impoverished blood is present. The diseased blood finds the weakest spot in the body and a local symptom appears. If the impurity is supplanted with good, rich, red, healthy corpuscles the disease will have nothing to feed on. If the proper cleansing medicine is sent to the seat of the trouble, it will force out the germs and repair the damage done.

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Ministers and Churches.

The John Street Presbyterian Church, Belleville, has called Rev. T. J. Thompson.

Rev. D. McVicar, B.A., of Dromore, has withdrawn his resignation, and both congregations are grateful.

Rev. J. M. MacLeod and F. D. McLaren, of Vancouver, recently visited Yale on Home Mission business.

In the first Presbyterian Church, St. Catharines, the Rev. J. H. Ratchiffe has been lecturing on the Book of Ecclesiastes.

We are glad to learn that Dr. Living is sufficiently recovered to be able to take the services of his church again.

Rev. Dr. Lalhau, of St. Paul's Presbyterian Church, Hamilton, died at Georgetown. A full notice will appear next week.

Knox Presbyterian Church, Hamilton, has 1,020 communicants on its roll. Rev. Mungo Fraser is pastor of this church.

Rev. Robt McNair, of Carleton Place, has been elected H. C. R. of the High Court of Ontario, I. O. F.

The Rev. Thomas E. Inglis, of Bayonne, N. J., who was in India for seven years, under the American Presbyterian Church, is to lecture on Monday evening, 4th November, in aid of the Women's Foreign Missionary Society of Zion Church, Brantford.

A pleasant surprise party met at the manse, Kinloss, on Friday evening, 4th Oct. The Kinloss Presbyterian Church choir presented Miss Aggie Gray, daughter of Rev. R. Gray, with an address and a purse of money for her faithful services as organist.

Rev. and Mrs. Milne, of Mansewood, were made the recipients, at the hands of their congregation, of a complimentary address, a purse of \$45 and a life membership certificate in the W. F. M. S. to Mrs. Milne. The occasion was the seventh anniversary of Mr. Milne's induction.

Rev. Wm. J. West, B.A., a Knox graduate of '95, after a very successful parsonate in the Bearbrook charge, leaves per steamship *Sardinian* for Edinburgh to pursue a course of study in the college in that city. Before leaving his charge Mr. West was presented with a well-filled purse as a token of the esteem in which he is held in his late charge.

The Women's Home Missionary Society of Zion Church, Brantford, held their annual Thanksgiving service last Wednesday afternoon, presided over by the president, Mrs. Dr. Cochrane. Mrs. Thomas Watt, Mrs. Urquhart, Mrs. Cockshutt and others also took part, along with the Misses Welding, Hoilding and Buck, who gave solos and readings. Over \$100 were received, which sum will doubtless be largely increased by those who were prevented being present. Refreshments were handed around at the close, and a most enjoyable afternoon spent in thanksgiving for mercies received and work accomplished.

On Monday evening, 21st inst., the Rev. Alexander MacMillan was inducted by the Presbytery of Toronto into the pastoral charge of St. Enoch's church, in this city. There was a good attendance both of the congregation concerned and a considerable representation from others adjoining in the city. Rev. John Neil, Moderator of Presbytery, presided and also addressed the congregation. Rev. Mr. Grant, Richmond Hill, preached, and Rev. Dr. Parsons addressed the newly inducted pastor, to whom at the close of the services a very cordial welcome was given by the congregation. On the following evening a largely attended, and very successful welcome social gathering was held, at which addresses were given by a number of members of the Presbytery congratulatory of the congregation and their new pastor, and conveying to them good wishes. This settlement is a very happy one, and to an earnest working pastor, such as Mr. MacMillan has shown himself to be, seconded by an earnest working people, there is every prospect, by the blessing of God, of ultimate good success.

OBITUARY.

THE LATE MRS. ALEX. GILRAY.

The early death of the late Mrs. Gilray, wife of the beloved pastor of College Street Presbyterian Church, caused profound sorrow not only in the congregation where she was so highly esteemed but throughout a wide circle of friends. She was the daughter of Mr. and Mrs. Joseph Gibson, Deer Park, and growing up in the atmosphere of a Christian home, she loved her Saviour from childhood, and early became identified with Sabbath School and general Church work.

Some thirteen years ago she was united in marriage to Rev. A. Gilray, to whom she proved a help-met in the true sense of the word, thoroughly in sympathy with his work and ever ready with cheer and encouragement. It may be said without any exaggeration that up to the measure of her strength and beyond it she did her duty as a minister's wife.

In the homes of the people, her gentle and sympathetic manner made her an ever-welcome visitor, and her kindness to those in trouble will long be remembered. From the time of the organization of the W.F.M.S. in the congregation, Mrs. Gilray was president, and eight years ago her fellow-members showed their love and appreciation by presenting her with a life mem-

bership. But it was in the home she was at her best. Her family were the objects of her untiring devotion, and her words were an inspiration to her husband in his arduous work.

For a considerable time her health was delicate but she bore up bravely, and tried to do her duty to the last. Towards the end of August her illness assumed a more acute form, and the worst was feared. The prostration was excessive, but she endured it with wonderful fortitude, resolutely refusing the aid of opiates until almost the last. From the nature of her illness it was not surprising that at times there were clouds upon her spiritual experience. The greatness of the love of God, as she realized it more and more, overwhelmed her with a sense of her own unworthiness. But a considerable time before the end, the clouds rolled away, and the calm of a sweet assurance of her acceptance filled her soul. With a tender reserve which was so characteristic of her, she could claim her Lord's great salvation, and many and beautiful were her expressions of peace and joy. Shortly before the end, her voice rang out in the majestic and trustful strains of *Psa. cxxi.*

"I to the hills will lift mine eyes,
From whence doth come mine aid."

Soon afterwards she fell asleep. Her change came "as the morning star changes its light into day." So passed from earth the spirit of a devoted wife, a loving mother, a true friend and a faithful worker in the Master's vineyard.

Memorial services were held in the church on the Sabbath following her death, conducted by Revs. Dr. McTavish and R. P. McKay, and they were full of help and comfort to the sorrowing family and flock. "Blessed are the dead who die in the Lord."

JAS. STUART.

Prescott, Oct. 1895.

CONCERNING OUR SABBATH SCHOOL.

CHILDREN'S DAY COLLECTION.

The General Assembly's Sabbath School Committee would respectfully urge the schools which observed "Children's Day" to forward the collection with as little delay as possible. The work had to be carried on during the summer by borrowing money and the notes for this are now falling due. They would also specially request that the whole amount received be given this time, and where the envelopes supplied were used this will, of course, be done. Over 70,000 copies of the concert exercise were used as against 44,500 last year. If there is, therefore, a liberal response to our appeal we should be able to prevent a clear balance on the right side to next Assembly. Will our schools rise to our expectations and remit the whole collection at once.

SUBSCRIBE FOR OUR OWN LESSON HELPS FOR
1896.

The Sabbath School Committee believe that the time has come when our own General Assembly should control the literature that is put into the hands of our teachers and scholars, and we believe that both from a literary and a mechanical point of view as good leaflets and magazines can be produced in Canada as elsewhere, and that they can be sold, with fair profit, at as low a price as is charged for the publications now in general use. We ask our schools to stand by us in the attempt to prove this for the following reasons:—

1. Canadian schools should use Canadian publications. Have you not observed the almost anti-British tone of many articles and stories in the Sabbath school papers published in the United States? Even the lesson helps are not free from traces of patriotic partiality. There is nothing wrong in this from an American standpoint, but are we not demanding the simplest justice to all that we as patriots hold dear, when we ask our Sabbath Schools to discontinue the literature which thus insidiously alienates the sympathies of our young people from the principles represented by our Queen and Flag?

2. The money which is paid for foreign helps should be retained in Canada and used in the advancement of our own work. There is no doubt that the Canadian business of American publishers is a very profitable one. If we can produce lesson helps suitable for our schools, why should we not keep these profits in our own hands and apply them to the general Sabbath School work of our own church? If the Sabbath Schools now taking other helps would substitute for them the *Home Study* series, we would have revenue enough from them to pay all our working expenses and engage in Sabbath School mission work besides. Why send our money away to build up foreign publishing houses when we can make much better use of it at home?

3. We appeal to our Sabbath Schools by their loyalty to the General Assembly. The Committee has not been working in the dark. Every step it has taken has been discussed, sometimes with great earnestness, in the General Assembly. We have received no mere easy assent to our recommendations. So that when the following was unanimously carried at the last meeting, in London, it must be received with all the weight which the Supreme Court of our church can give it.

"The Assembly further notes with satisfaction the information regarding the good financial position of the Publication Department of the Committee's work, and recommends that the *Home Study* series of lesson helps for teachers and scholars, and the system of class and school registers prepared by the Sabbath School Committee, be used in all Sabbath Schools of the church.

The Synod of the Maritime Provinces which recently met (Oct. 1-4) in Charlottetown, P.E.I.,

unanimously called the special attention of its pastors and Sabbath School Superintendents to this resolution.

4. The Committee offers for 1896 a complete outfit for the Sabbath School, conformed to the general plan which they have adopted and unifying the whole work under their care. By it all our Sabbath Schools are brought into touch one with another and with the General Assembly. We have now a thoroughly organized and self-contained department of Sabbath School work under the oversight of our church courts. There is no need to go to outside sources for any essential requisite of a well equipped Sabbath School.

WHAT WE OFFER OUR SCHOOLS.

Our *Teachers' Monthly* seeks to prepare the teacher for his work in the class and also for the General Assembly's diploma of efficiency, under Department V. of the scheme of Higher Religious Instruction. Its price is just one half that of the *Westminster Teacher*.

The *Quarterly* and *Leaflet* are published in three grades, Primary, Intermediate and Senior, and at the same price as the corresponding *Westminster* helps. For the convenience of those schools which wish to have the text of the lesson printed in full the Intermediate and Senior grades will be published in two editions, one with, and the other without, the portion of Scripture selected for the lesson. They may also be obtained either cut or folded, that is either each Sabbath Leaflet separate from the others, or the four for a month folded together.

Our *Primary Quarterly* and *Leaflet* will be prepared by Mr. George H. Archibald who will also continue to conduct the Primary Department in the *Teachers' Monthly*. Mr. Archibald is the superintendent of one of our largest Sabbath Schools, St. Matthew's, Montreal, and has had a life long experience in Sunday School work. He has spent two years at the School for Christian Workers at Springfield, Mass., devoting very special attention to primary work and the philosophy of teaching. He has during the past summer, and previously, conducted and taken part in numerous conventions, and is everywhere regarded as most competent and original in his treatment of the lesson. He is now general secretary of the Quebec Provincial Sunday School Association. The church is to be congratulated upon having one so highly qualified and so willing to give his services, amongst her own sons.

The series of Class and School Registers now published by the committee are far in advance of anything of the kind previously offered and are just what every school needs. They may all be ordered along with the *Home Study* lesson helps. Arrangements have also been made with publishing houses in the United States so that the convenor is able to supply Colored Picture Rolls and Lesson Picture Cards for primary classes. Schools which use these are respectfully requested to renew their orders through the committee so as to give it the benefit of the commission upon them.

The committee would respectfully ask every Sabbath School, Session, superintendent and minister to examine our periodicals and weigh the reasons given above. Sample copies will be cheerfully supplied on application to the convenor.

THE PROSPECT AHEAD.

If our Sabbath Schools will do what we have asked them to do in regard to the "Children's Day" collection our present deficit will be wiped out. If they will subscribe for our lesson helps, the cost of superintending, editing and generally administering the work will be provided for. Our "Children's Day" contributions will then

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Overworked men and women, the nervous, weak and debilitated, will find in the Acid Phosphate a most agreeable, grateful and harmless stimulant, giving renewed strength and vigor to the entire system.

Dr. Edwin F. Vose, Portland, Me., says: "I have used it in my own case when suffering from nervous exhaustion, with gratifying results. I have prescribed it for many of the various forms of nervous debility, and it has never failed to do good."

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be devoted to aggressive Sabbath School mission work. A new and most interesting field here invites the sympathy of our young people. Without interfering in the least with their regular gifts to the other schemes of the Church, by this one general service and collection, they may give aid to new schools in mission fields, maintain Sabbath Schools, missionaries, and assist our students and catechists in their labors. They might also be able to give our French Sabbath Schools, what they now entirely lack, a set of lesson helps in French. We stand this year on the threshold of a splendid future, whether we shall cross it or not depends upon the action taken by our schools during the next three months.

T. F. FOTHERINGHAM, Convener.
St. John, N. B.

PRESBYTERY OF PARIS CONVENTION OF YOUNG PEOPLE'S SOCIETIES.

The second convention of the Presbyterian Societies of Christian Endeavor in the Presbytery of Paris was recently held in Chalmers Church, Woodstock. There were two sessions, both well attended, and the enthusiasm manifested was gratifying to the promoters of the convention. All the societies within the bounds with one or two exceptions were represented. There was also a large representation of the ministers of the Presbytery of Paris present taking an active interest in the movement among the young people. The convention was opened with devotional exercises led by the president, Rev. Dr. Mackay, who also delivered a stimulating address on the leading characteristics of Presbyterianism. A letter from Rev. Dr. Cochrane expressing regret at his inability to be present was read. The following were among the subjects brought before the convention in essays and more or less fully discussed during the day sessions. "The C. E. Pledge" was ably discussed by Rev. P. S.raith of Innerkip, who laid special emphasis on the reading of the Bible as the foundation of solid character. "How to foster the Missionary Spirit among young people," was ably discussed by Rev. W. K. Shearer of Drumbo, who pointed out that Christianity was essentially a missionary religion. "Personal Responsibility" was dealt with in a logical and well constructed paper by Miss Katie McLaren of East Oxford, who emphasized the thought that the strength of the whole movement is the aggregate of individual effort. "The Literary work of the Society" was dealt with by Miss Jessie Gregor of East Oxford. She gave a somewhat new phase to the subject by stating that the Bible represents the grandest literature in the world and is par excellence the Endeavorers' text book. "How to Improve our Church Psalmody" was entrusted to Rev. John Thompson, of Ayr. He contended that there could not be good part singing in our congregation until vocal culture is made a *sine qua non* of a liberal education. "Our Work," by Miss Stewart, was a very suggestive paper. "The Model Prayer Meeting Committee" was dealt with in a very thoughtful and well arranged paper by Miss Thrall, of Woodstock. She discussed her subjects under the heads of (a) the aim, (b) the members and (c) the duties. The prayer meeting can only be regarded as successful in so far as it is spiritual in tone and is stimulating to the spiritual life. This paper was followed by a spirited discussion in which Revs. Millar, of Norwich and Johnston, of Chesterfield, took a leading part. Mr. Pelton, of Innerkip, then read a stimulating paper on "The Responsibility of Societies for Mission Work," in which the duty of systematic giving was strongly impressed. Dr. Marshall, of Woodstock, gave an excellent extempore address on "Congregational Loyalty." Rev. G. C. Patterson, of Embro, delivered a thoughtful address to the children and in speaking to them said many impressive things to the children of a larger growth. The question drawer was taken up by Rev. Mr. McGregor, of Tilsonburg. A considerable number of very practical questions were handed in, and all were answered in a short but most satisfactory manner. Here also each delegate was presented with a copy of Dr. Herrick Johnson's tract, "Why I am a Presbyterian," and a considerable amount of denominational literature disposed of.

At the evening meeting the large church was completely filled by an audience which was largely composed of young people. They are thoroughly wide awake and in earnest, and not ashamed to show their colors. The chair was occupied as in the morning, by Rev. Dr. Mackay. "Christian Citizenship" was discussed by Miss Elsie Boles

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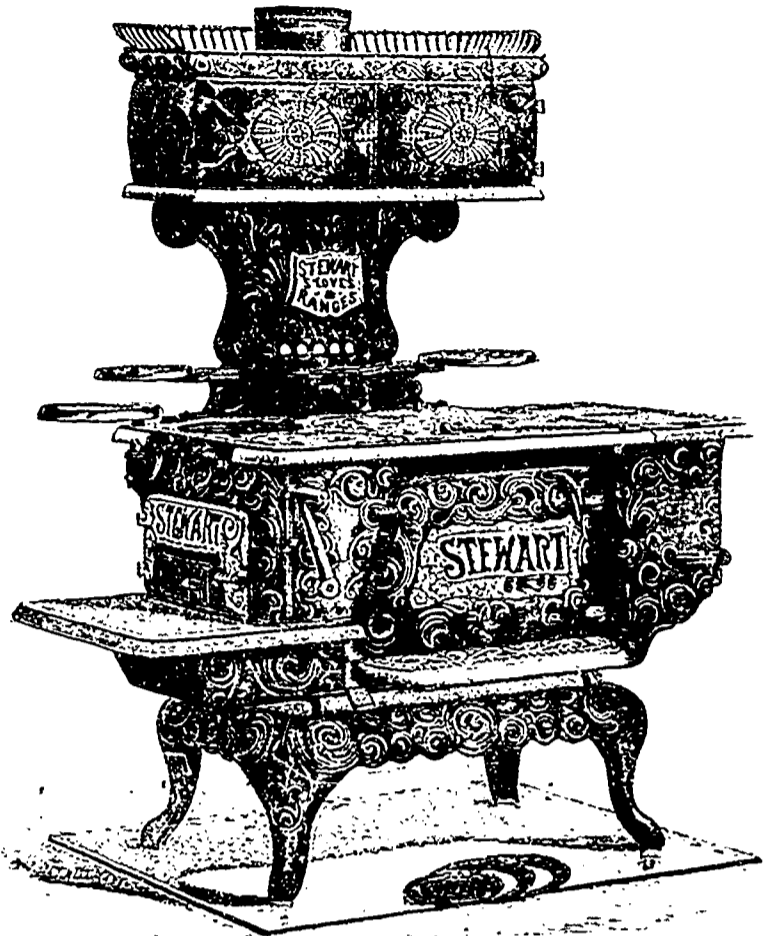
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of Ingersoll, in an able and interesting paper. "The Social Committee" was dealt with in a bright manner by Mr. Ernest Carlyle, of Woodstock. "Our Young Men" was treated vigorously from a young man's standpoint by W. Maitland, of Ingersoll. The speaker sketched in an incisive manner the causes that alienate many young men from the church and made a strong plea for a greater personal interest on the part of the older members of the church. More open houses and a more personal interest in the young men would win and hold many who are gradually through neglect drifting away. "Our Church" was the theme of an address by Rev. Dr. McMullen, the venerable clerk of the Presbytery. His arguments were grouped under the two heads of doctrine and government, in both of which the doctor regarded the church of which he has so long been a leading spirit as superior to all others. Rev. Dr. Robertson, the Moderator of the General Assembly, was called upon and delivered a stirring address on a theme so dear to his heart, "The Claims of the Home Mission work on the Young People of the Church." The Home Mission work has to deal with all of Christian work. The importance of laying hold of a country of such vast possibilities and resources as the Canadian North-West, in the formative period of its history, cannot be overestimated. There is a population of 300,000, for the most part a law-abiding, moral and industrious people. The progress made by the Presbyterian church during the past 14 years has been of a most gratifying nature. The change effected in many districts by the preaching of the gospel is marvellous. There are places where three years ago a footing was with difficulty gained in which there are now self-supporting congregations. There are districts in which young people of 18 years of age have never seen the face of a Christian minister. If our church is to grow we must care for our frontiers. Neglect of Home Mission work must entail disaster upon Foreign Mission work. The work appeals to the young people as Christians and patriots to arise to the great opportunities which God has put within their reach.

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Stove, Nut, Egg.....	4.75 "	No. 2 Wood, long.....	4.00 "
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On motion of Rev. Dr. McMullen and seconded by Mr. Pelton, of Innerkip: "The thanks of the meeting be given to the Rev. Dr. Robertson, Moderator of General Assembly, for his excellent address, and further that the mission work of the church at home and abroad has, in the judgment of this convention, the first claim on the liberality of all Young People's Societies within the church throughout the Dominion, and, further, that the very life of these societies must depend ultimately on the cherishing a missionary spirit and rendering help in the cause." The convention closed with a consecration meeting led by Rev. Mr. Cockburn, of Paris, and a most enthusiastic and inspiring gathering was brought to a close by singing "God be with you 'till we meet again."

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British and Foreign.

Glasgow will soon have electric clock at the principal street corners.

The United States Navy was increased last year at a cost of \$13,182,134.

Lockerbie U.P. congregation has decided by three to one to introduce instrumental music.

The French army is in possession of the Capitol of Madagascar, and the Queen is a fugitive.

The next Lambeth Conference of the Bishops of the Anglican Communion will be held in the year 1897.

The French Jesuits have been recalled from Uganda, and their place has been taken by a band of English Jesuits.

It is now said that of the 50,000 persons who make up the population of Salt Lake City, one-half only profess the Mormon faith.

Prof. Story is much dissatisfied with the Government's inaction in the matter of Armenia, and wishes we had an Oliver Cromwell.

The returns of the Established (Presbyterian) Church of Scotland gives 620,376 as the number of communicants, an increase for the past year of 7,965

Canon Duckworth, acting for the Bishop of London, has admitted the Rev. P. F. Gleeson, D.D., priest of the Church of Rome, into the Church of England.

The Turks have renewed their atrocities in all their horrors in the Armenian district of Kemakh, several villages being sacked, and the people slain, tortured, or outraged.

Rev. A. Wallace Williamson, of St. Cuthbert's, Edinburgh, conducted divine service in Balmoral castle, on Sabbath week, and dined with the Queen afterwards.

Falkirk U.P. Presbytery, on the motion of Rev. James Aitchison, who dislikes the title "Committee on Disestablishment," has appointed a committee on religious equality.

The duty on gin in Africa is only about a shilling a gallon. Apart from the duty it is asserted that much of this spirit is worth but one and a half pence per quart. In Lagos alone the natives drank no less than \$12,000 of this stuff in 1895.

General Booth continued his African tour recently and sailed for New Zealand. His mission was successful, and a gift of 20,000 acres of land in Switzerland has been made to him in connection with important extensions of his work.

Wick, Dornoch, Tain and Dingwall, Scotland, have been visited by the Commission on the Religious Condition of the People. They find that a high standard of purity of life is maintained in the shires of Caithness, Sutherland and Ross.

The degree of D.D. has been conferred by Aberdeen University on Rev. William Robertson Bruce, M.A., of New Machar; Rev. James Mackenzie, M.A., of Aboyne; and Rev. James Mackintosh, M.A., late of Deskford. Rev. Robert Lippe, chaplain of Aberdeen Royal Infirmary, has received the degree of LL.D.

Last year the Prince of Wales received \$340,000 from the Duchy of Cornwall estates. The property has been well managed since Prince Albert took it in hand fifty years ago, and the income from rents and from royalties from mines has greatly increased. Over a million dollars have been put by and invested.

ST. VITUS DANCE.

A MALADY THAT HAS LONG BAFLED MEDICAL SKILL.

A Speedy Cure for the Trouble at Last Discovered—The Particulars of the Cure of a Little Girl Who was a Severe Sufferer. From the Ottawa Journal.

In a handsome brick residence on the 10th line of Goulbourn township, Carleton Co., lives Mr. Thomas Bradley, one of Goulbourn's most successful farmers. In Mr. Bradley's family is a bright little daughter, 8 years of age, who had been a severe sufferer from St. Vitus dance, and who had been treated by physicians without any beneficial results. Having learned that the little one had been fully restored to health by the use of Dr. Williams' Pink Pills, a correspondent of the Journal



"Now Entirely Free From Disease."

called at the family residence for the purpose of ascertaining the facts, and found the little girl a picture of brightness and good health. Mrs. Faulkner, a sister of the little one, gave the following information: "About eighteen months ago Alvira was attacked by that terrible malady, St. Vitus dance, and became so bad that we called in two doctors, who held out no hope to us of her ultimate cure, and she was so badly affected with the 'dance' as to require almost constant watching. About this time we read in the Ottawa Journal of a similar case cured by the use of Dr. Williams' Pink Pills which gave us renewed hope. We procured a couple of boxes, and before these were all used there was a perceptible improvement. After using six boxes more she was entirely free from the disease, and as you can see is enjoying the best of health. Several months have passed since the use of the Pink Pills was discontinued, but there has been no return of the malady, nor any symptoms of it. We are quite certain Dr. Williams' Pink Pills cured her and strongly recommend them in similar cases.

Dr. Williams' Pink Pills are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexion, all forms of weakness either in male or female. Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, 50 cents a box, or six boxes for \$2.50, by addressing Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y.

It is said that Mr. Hall Caine will receive \$15,000 for the serial rights, English and American, of his new novel.

Messrs. E. P. Dutton & Co have in press a new illustrated edition of "Robinson Crusoe," and a war story for boys, "The Blue Balloon: A tale of Shenandoah Valley," by Reginald Horsley.

Of the many visitors during the past twelve months to Arch House, Ecclefechan, the birthplace of Carlyle, it is a significant fact that comparatively few Scotchmen were among the number, most of the visitors being from the midlands and south of England. None of the Carlyle relics have been removed from the house in Ecclefechan.

Friends of the University Extension Movement will be glad to hear that the first number of a Journal, issued under the official sanction of the Oxford, Cambridge, London, and Victoria "Extension Authorities," and therefore "standing for the unity of the whole movement," appears this month, with the name of A. Constable & Co. as publishers. The price is threepence.

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HIGHEST AWARDS

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DIPLOMA

ALABAMA STATE AGRICULTURAL SOCIETY,
At Montgomery, 1888.

AWARD

Chattahoochee Valley Exposition,
Columbus, Ga., 1888.

HIGHEST AWARDS

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

SIX

HIGHEST AWARDS

WORLD'S COLUMBIAN EXPOSITION
CHICAGO, 1893.

HIGHEST AWARDS

WESTERN FAIR ASSOCIATION,
LONDON, CAN. 1893.

SIX GOLD MEDALS

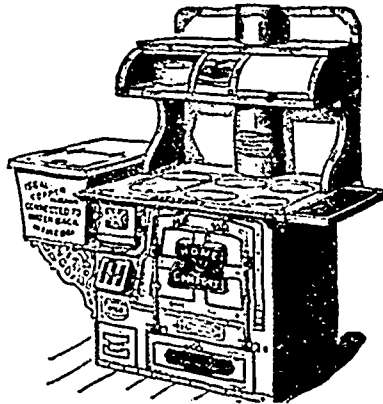
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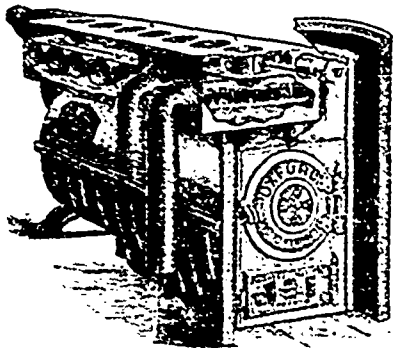
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MISCELLANEOUS.

It will surprise many people to learn that Rose Hartwick Thorpe, author of "Curfew Must Not Ring Tonight," is only forty-five years of age. She wrote the poem that made her famous when only sixteen years old.

Look out for colds at this season. Keep yourself well and strong by taking Hood's Sarsaparilla, the great tonic and blood purifier.

It has been estimated that out of one hundred manuscript books sent unrequested to publishers in New York, more than 90 per cent. are rejected by the house to which they are first sent and probably more than 75 per cent. never find a publisher.

The famous weekly that Dickens founded, *All the Year Round*, is now discontinued after a life of thirty-six years. Beginning with "The Tale of Two Cities," Dickens published in this weekly all of his novels, including the unfinished story of "Edwin Drood."

As novels lead in point of books published, so, also, they lead in manuscripts rejected, forming, it is said, upward of three-quarters of the bulk of rejected material. Theology, too, is a much over-written science and scores of volumes on this subject are annually declined.

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. Sold by all Druggists.

The splendid university, of Tokio, Japan, with its faculties of law, medicine, science, literature and engineering attracts young men from all parts of the country. There are at least fifty thousand students of various sexes, grades and ages in the capital aside from those born in the city itself.

Though the French Government builds fine school houses in its communes, and provides for the training of teachers, village schoolmasters are hard to find, and the supply is falling off every year. *Le Temps* suggests doing away with them entirely, and putting the education of boys as well as girls, up to the age of twelve, into the hands of women teachers.

HOW EDITORS ARE TREATED IN CHINA.

Nineteen hundred editors of a Pekin paper are said to have been beheaded. Some would shudder at such slaughter, who are heedless of the fact that Consumption is ready to fasten its fatal hold on themselves. Dr. Pierce's Golden Medical Discovery is the efficient remedy for weak lungs, spitting of blood, shortness of breath, bronchitis, asthma, severe coughs, and kindred affections.

Stamps, La Fayette Co., Arkansas.

DR. R. V. PIERCE: Dear Sir—I will say this to you, that consumption is hereditary in my wife's family; some have already died with the disease. My wife has a sister, Mrs. E. A. Cleary, that was taken with consumption. She used your "Golden Medical Discovery," and, to the surprise of her many friends, she got well. My wife has also had hemorrhages from the lungs, and her sister insisted on her using the "Golden Medical Discovery." I consented to her using it, and it cured her. She has had no symptoms of consumption for the past six years.

Yours very truly,
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Delicate diseases in either sex, how ever induced, speedily cured. Book sent securely sealed, 10 cents in stamps. Address, in confidence, World's Dispensary Medical Association, Buffalo, N. Y.

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Perfectly tasteless, elegantly coated, purge, regulate, purify, cleanse and strengthen. Radway's Pills for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Costiveness, Piles, Sick Headache, Female Complaints, Biliousness, Indigestion, Dyspepsia, Constipation and All Disorders of the Liver.

Observe the following symptoms resulting from diseases of the digestive organs: Constipation, inward piles, fulness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fulness of weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes of heat, burning in the flesh.

A few doses of RADWAY'S PILLS will free the system of all the above named disorders. Price 25c. a Box Sold by Druggists, or sent by mail.

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IT IS INVALUABLE IN CONSUMPTION, CHRONIC COLDS, OBSTINATE COUGHS, WHOOPING COUGH, PULMONARY AND SCROFULOUS COMPLAINTS AND WASTING DISEASES GENERALLY.

President Fuller of the Central Turkey College reports that the institution in all its departments is having a year of most gratifying prosperity. The students now number one hundred and twenty four and the religious condition and discipline of this college are higher than in previous years.

Mr. Gladstone, speaking of his library, says that the stores of divine learning ought to be associated with those of human learning, Christianity being a religion adapted to the elevation and development of the entire nature of man. He has no objection to light literature provided it be good.

There are nearly two thousand children enrolled in Alaska schools, though there is a school population of from eight to ten thousand. The Government contributes about one-third to the support of the schools, and the other two-thirds is provided by the missionary societies. The children seem to have a great desire to know the English language, and study faithfully in the schoolroom, though they often fail to use what they learn outside, and they are uniformly well behaved in the schoolroom.

Miscellaneous.

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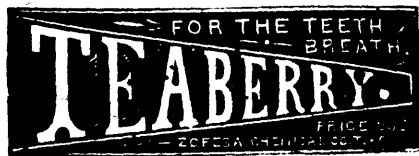
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PRESBYTERY MEETINGS.

SAUGEEN.—At Mount Forest, on Dec. 10th, at 10 a.m. SARNIA.—At Sarnia, in St. Andrew's Church, on Dec. 17th, at 11 a.m. STRATFORD.—At Stratford, in Knox Church, on Nov. 12th, at 10.30 a.m. TORONTO.—In St. Andrew's on first Tuesday of every month. VICTORIA, B.C.—At Nanaimo, in St. Andrew's Church, on Dec. 3rd, at 2 p.m. WINNIPEG.—At Winnipeg, in Manitoba College, on Nov. 12th. WESTMINSTER.—At New Westminster, in St. Andrew's Church, on Dec. 3rd, at 2.30 p.m.

MEETINGS OF PRESBYTERY.

ALGOMA.—At Webbwood, in March, 1896. BRUCE.—At Paisley, on Dec. 10th, at 7.30 p.m. BARRIE.—At Barrie, on Tuesday, Nov. 26th, at 10.30 a.m. BRANDON.—Regular meetings in March, first Tuesday; second Tuesday of July and September of each year. Meets next in Brandon. CHATHAM.—At Ridgetown, on Dec. 9th, at 7.30 p.m. CALGARY.—At Calgary, in Knox Church, on first Friday, in March, 1896, at 8 p.m. GUELPH.—At Guelph, in Knox Church, on Tuesday, the 19th November, at 10.30 a.m. HURON.—At Clinton, on Nov. 12th, at 10.30 a.m. KAMLOOPS.—At Inderby, on Dec. 4th, at 10.30 a.m. KINGSTON.—At Belleville, in St. Andrew's Church, on Dec. 17th, at 2 p.m. LINDSAY.—At Woodville, on Dec. 17th, at 11 a.m. LONDON.—At St. Thomas, in Knox Church, on November 12th, at 11 a.m. for conference, business at 7.30 p.m. MAITLAND.—At Wingham, on November 19th, at 11.30 a.m. MONTREAL.—At Montreal, in Knox Church, on Dec. 17th, at 10 a.m. ORANGEVILLE.—At Orangeville, on Nov. 12th, at 10.30 a.m. OWEN SOUND.—At Owen Sound, in Knox Church, on Dec. 17th, at 10 a.m. PARIS.—At Woodstock, in Knox Church, on January 14th. PETERBORO.—At Peterboro, in St. Paul's Church, on Dec. 17th, at 9 a.m. QUEBEC.—At Richmond, on Nov. 12th. REGINA.—At Moosomin, on first Wednesday, in March, 1896. SUPERIOR.—At Keewatin, in September.

WEAK AND WEARY WOMEN FIND A REAL FRIEND IN SOUTH AMERICAN NERVINE.

Despaired of by All Her Friends, and Her Case Pronounced Hopeless by Doctors, Miss Annie Patterson, of Sackville, N.B., Was Restored to Perfect Health.



PERHAPS he was a cynic! but some one has said that in this age there are no healthy women. Let us be generous and discount the statement. The age has many women, strong and noble physically, as they are mentally, and morally; but it is true nevertheless, that a large percentage of the women of the country suffer from nervousness and general debility. They drag out a weary existence, and each day is a day of pain and suffering. This was the case with Miss Annie Patterson, of Sackville, N.B., a lady widely known in those parts. She was weak, and showed symptoms of entering a decline. She suffered terribly from indigestion and nervousness. Having tried practically all sorts of remedies, and called in the assistance of the cleverest physician, and, these doing her no good, she was influenced by some one, somehow, to try South American Nervine. Of course, it was like hoping against hope—another patent medicine. But she had taken only one bottle when her system began to take on the health of earlier years, and after using three bottles she was completely cured. No wonder she is strong in her conviction that there is no remedy like South American Nervine.

This remedy is a remarkable health builder, it removes dis-ease, strengthens the nerves, and puts on flesh. Miss Patterson's case is only one of thousands that have been chronicled in these columns at different times.

The Presbytery of Toronto at its regular meeting on the 1st of October agreed to grant six months' leave of absence to the Rev. D. J. Macdonnell on account of ill health, and again expressed deep sympathy with him in his severe illness. It was agreed to endeavor to secure some form of organization for the Young People in connection with the Presbytery, and to utilize as far as possible the organization already in existence in this city. A resolution of sympathy with the Rev. Mr. Gilray, and with Mr. Joseph Gibson, in their loss of a wife and a daughter, was sustained, and ordered to be forwarded to each. The name of the Rev. Alex. Mackay, D.D., having been omitted from the Appendix to the Roll, the Clerk drew attention to the omission, and stated that Mr. McKay was still under the care of this Presbytery. A call from St. Enoch's congregation in this city was presented and sustained. The call was addressed to the Rev. Alex. McMillan, pastor of Mimico congregation in this Presbytery. Mr. McMillan having left the matter in the hands of the Presbytery, it was agreed to translate him to the charge of St. Enoch's, and Presbytery will meet on Monday the 21st inst. for his induction. The Moderator, Rev. J. Neil, will preside, and address the people. Mr. J. A. Grant will preach and Dr. Parsons deliver the address to the pastor. Mr. McMillan was appointed interim Moderator of Mimico. The following students were on the report of the Committee on Applications ordered to be certified to the Senate of Knox College: J. D. Jeffrey, A. Mullin, W. S. McKay, and H. Cowan, for Third Year Theology; G. P. Duncar, for Second Year Theology; Harper Gray and B. D. Macdonald for First Year Theology; C. A. McCrae and J. D. Morrow for First Year Preparatory, and F. W. Mahaffy and J. Johnston were recognized as students preparing for the ministry. Mr. W. A. Munro was certified to the Assembly's Home Mission Committee for work during the coming winter.—R. C. TIBB, Clerk.

Educational.

London Conservatory of Music and School of Elocution.

W. Caven Barron, Pianist, late of Leipzig, Principal. 300 Pupils in Attendance. 14 Teachers on the Staff. Special Pleasure is taken by the Principal in announcing the engagement of Miss Ina Bacon, late of Emerson College of Oratory, Boston, as head of the School of Elocution. "Her name is a guarantee of excellent work." Free! A circular with course of study sent free on application.

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Brantford Ladies' College and Conservatory of Music.

The WINTER TERM, which OPENS NOVEMBER 13th, affords an excellent opportunity for earnest students to enter and avail themselves of the superior advantages afforded. There is already a large enrolment of students, embracing many in advanced work, giving promise of a successful year. Young Ladies intending entering should make immediate application to Mrs. MARY ROLLS, Lady Principal. WM. COCHRANE, D.D., Governor.

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Miscellaneous.

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The Board has determined to have a staff of assistants fully competent to sustain the Lady Principal in her work. Mr. H. M. Field, late pupil of Martin Krause of the Royal Conservatory of Music, Leipzig, is the head of the Musical Department. Mr. E. Wylie Grier, R.C.A., the well-known Painter, is head of the Art Department. The School is open for both day pupils and boarders. Full information may be obtained by circulars on application to Havergal Hall, or to

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