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Speak low to me, my Saviour, low and sweet,  
From out the hallelujahs, sweet and low;  
Lest I should fear and fall, and miss Thee so,  
Who art not missed by any that outreat.  
Speak to me as to Mary at Thy feet.

## OVER LAND AND SEA.

Changes in the use of buildings emphasize sometimes the fact that Christianity is to take the world, and that its kingdoms are to become the kingdoms of our Lord and of His Christ. The site of the building from which a bishop of London once issued an order for the burning of all the Bibles then published is now occupied by the home of the British and Foreign Bible Society, which issues more Bibles than any organization in the world. Another instance of nearly the same sort is the fact that the Hall of Science in London, which was so long associated with the secularist movement, led by the late Mr. Bradlaugh and Mrs. Annie Besant, has now been taken by Mrs. Bramwell Booth, to be utilized as a shelter and home for women.

The movement in favor of admitting women as delegates to the General Conference of the Methodist Episcopal Church in the United States seems to be losing ground. The votes taken so far in the Annual Conferences show smaller majorities than before and the needed two thirds can hardly be secured. The Germans and Scandinavians are voting almost unanimously against admission and the opposition elsewhere is better organized, probably because they take the matter more seriously than before.

Cardinal Vaughan evidently hopes to reap a harvest of conversions from the extreme High church party in England as the result of the Pope's recent decision against the validity of their orders. He points out to them that they are now disowned by the Greek, Latin, and Jansenist churches while the great majority of their fellow countrymen have no sympathy with them in their anxiety as to the regularity of their ordination. They can have neither recognition nor peace save by a complete surrender to Rome. A fund is being provided for the temporary relief of such as may sacrifice their livelihood by the change. The responses are not likely to be very numerous, however, and the loss of those who do go to Rome will be a blessing rather than otherwise to the Church of England.

Ireland is about to hold a ter-centenary celebration in honor of the introduction of the potato. There is no doubt it has been a blessing to the Emerald Isle, but not an un-mixed one. It was the too complete reliance on it as a food that led to the unspeakable sufferings of '46 and '47. The ease with which it can be grown has also no doubt produced much improvidence among the people.

The Geysers of the Yellowstone National Park are failing. Their force has fallen off fifty per cent. in sixteen years. The Niagara gorge will extend from lake to lake in the course of time, and there will be no cataract. Destruction of forests is reducing magnificent rivers to gravel beds. Verily, the people of this generation may look at the moon and be thankful that they are living while this earth is a live and interesting planet.

The *Revue Scientifique* gives a terrible picture of a rule of alcoholism in Belgium. The 6,000,000 inhabitants support no less than 115,104 grogshops. The annual consumption of alcohol is 70,000,000 litres, which cost 130,000,000 francs. Alcoholic drinks of all kinds cost Belgium about 1,300,000 francs every day of the year, making an annual outlay in a twelvemonth of about one-half billion francs. Between 1871 and 1881 the amount consumed was doubled. Between 1873 and 1876 the increase of wages was 600,000,000 francs while the increase in expenditure for drinks was 416,000,000. It is claimed that fully 25,000 Belgians die each year of the results of alcoholism. In Brussels, as has been statistically shown, more than 80 per cent. of all the deaths in the hospitals result from this cause. Claude, whose report for the year 1887 created such a stir, calculates that the consumption per capita is 4.25 litres, while Prinzing, for 1889 computed it at 4.4 litres. At present, according to the calculation of several of the Senators of the Parliament, the average is 12 litres.

All students of missions know that the Moravians far excel all other bodies of Christians in their devotion to the cause of missions. *The Missionary Review of the World* credits the Friends with the second place in honor, and declares that in proportion to their numbers they send more missionaries to the field than any other denomination. In Great Britain about one in 250 of the whole membership, or one in 166 of the adult members, is a missionary.

The Protestant churches of Sydney and its suburbs have been taking active steps in the prosecution of a crusade in the interests of social morality, and the pulpits have been giving forth no uncertain sound on the subject of gambling. The practice of this vice has become so general, and its ramifications are so widespread that it would seem as if the churches are undertaking to attack an ineradicable instinct of human nature, or to suppress a volcano.

Superintendent Skinner, of the Department of Public Instruction of New York, has introduced child study in the State to collect data that will guide its educators in directing their studies. Superintendent Skinner asks the co-operation of mothers as well as teachers, as he believes that the opportunities possessed by mothers for studying children are greater than the teachers' opportunity. Professor Charles H. Thurber has this department in charge. For the study of children's hopes, compositions on two subjects are requested: 1. "What I want to do next year, and why." 2. "What I want to do when I am a man (or woman), and why." Blanks are furnished by the Department and correspondence solicited.

A non-church-goer, willing to justify himself, explains that he was insulted in church ten years ago, and of course he has not attended church since that time. But Jesus was insulted at church, and yet He went back to the synagogue on the following Sabbath just as though nothing had happened. We do not suppose that any church-goer ever had more to discourage him, in the conduct of the worshippers and in their manifest spirit, than Jesus had, and yet He has set us an example in regular and faithful church attendance. We know a man who was insulted at the polls on election day, and yet he never thought of giving up his privilege of voting.

# The Presbyterian Review

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Toronto, Nov. 5, 1896.

## The Negro Question.

THE Southern Church is confronted with a phase of the Negro Question, which is likely to prove troublesome in the near future. It is the admission of colored students with a view to the ministry. The facts in a case now being discussed with considerable feeling reveal a deplorable situation. It seems that one Reuben James, a colored boy, applied to the Presbytery of Charleston to be received as a candidate for the ministry. The Presbytery refused to receive him. The Synod reversed the Presbytery's decision and the Assembly sustained the Synod in a finding thus expressed:

"In refusing to sustain this complaint the General Assembly, without expressing any opinion as to the extent of the general discretionary power of a Presbytery in receiving candidates, confirms the action of the Synod solely on the ground that the reason given by the Presbytery for not receiving the applicant as a candidate, namely that he was colored, is contrary to the law and constitution of the Church."

The Presbytery now refuses to bow to the decision of Synod and Assembly upon the ground that Reuben James was rejected for another reason than that he was a "colored" youth viz: as a protest against the churches delay in setting up the Independent African Church.

The document drawn up by the Charleston Presbytery contains some sad facts. It states:

"The Presbytery is thoroughly convinced that the setting up of a separate church for colored people would largely increase the contribution to the Tuscaloosa Institute, and to evangelistic labor among the negroes."

Again

"The Presbytery, in stating the fact in reference to its action, does not wish to be considered as receding from its time honored opposition to the amalgamation of whites and negroes in social and ecclesiastical relations. Such amalgamation the Presbytery believes to be unnatural and unscriptural, and will continue in every proper way to oppose and resist."

The Synod held that it was against the law and constitution of the Church to exclude negroes, whereupon the Presbytery replies:

"If our 'law and constitution' refuses us the right to reject negroes who may wish to become rulers over our people because they are negroes, then, of course it follows that sessions are forbidden to reject negro applicants for communion and church fellowship because they are negroes. All negroes, therefore, who may apply for church membership, and who give evidence of having true faith, must be received. Having then equal rights with us in the Church, they, with their wives and children, can enter our houses of worship, mingle with our wives and children in all public exercises and vote in the election of church officers. Moreover, if they can increase their numbers so as to have a majority in a church they can fill the

offices of elder, deacon and pastor with men of their own color, and can take possession of the church property, while our own people are without redress."

All of which shows the deep-seated antipathy that exists against the Southern Negro. As to the historic position of the Church the Presbytery thus states it:

"It is well-known that prior to 1865 the colored people were received into our churches without the right to vote or hold office, and that they had separate seats in the sanctuary and communed at separate tables. The Assembly of 1865 declared, 'That the abolition of slavery by the civil and military powers has not altered the relations as above defined in which our Church stands to the colored people,' which means that the past policy of the Church should continue to be the Church's policy."

As has been said the question is one of perplexing interest to the Southern Church, but happily the Presbytery of Charleston, although representing a large body of opinion is not unopposed in its course by some of the more enlightened leaders in the Church. The *Southern Presbyterian* thus voices the views of the latter:

"We are just as responsible to God for our relation as a Church to the negro in the Southern States, as for our relation toward the American Indians, the Chinese, the Japanese, or the savages in Africa.

"And our duty toward these different peoples is precisely the same as that of all those who profess and call themselves Christians. We can not believe that the Lord Jesus has laid down one law for England and another for America in their church work; or one law for the North and another for the South in our own country. We may be guilty of blunders and failures to understand and to obey the law, but the commission given to the primitive Church is the law of Christ's Kingdom to-day; 'Go make disciples of all the nations, teaching them to observe all things whatsoever I commanded you.'

"We hold it as a principle settled beyond question, that it is the duty of the Christian world to preach the Gospel to all men who are sinners and in need of salvation. This is not a matter of choice or inclination, but a positive command of the great Head of the Church. Again it is clear that the object of preaching the Gospel is not simply to make the announcement of salvation, but so far as possible to make disciples of all the nations, to imbue them with the principles of Christianity, to train them in religious doctrines and religious duties, and so to leaven each people with the truth as to build up a true Christian Church."

Here the true position of the Church is indicated. There ought to be no respect of persons in the Church, and the solution of the vexed problem will not be furthered by the extreme attitude assumed at Charleston.

## Another Armenian Appeal.

Canada has shown a practical interest in the Armenian case. When the atrocities and persecutions perpetuated there by the Turk aroused the indignation of the Christian world, not only were hard words sent to Turkey, but what was better and more to the point, money was sent to Armenia and so liberal have our Canadian citizens proved that Dr. Geikie, the honorary Treasurer has transmitted sums which will reach the neighborhood of \$14,000. This is most creditable to us as a people and in the future will be a bright spot in our history.

But much remains yet to be done if the evil wrought by the Turks is to be met, even in a small way. An appeal has just been issued on behalf of the orphans of the massacres—some of whom lost their parents in the general slaughter or by starvation, and others whose fathers gave up their lives for the sake of the Christian religion, in refusing to deny Christ. A heart-rending picture is furnished by one of the Relief Committee on the spot, which harrow the feelings.

"In our going about among the villages, we saw girls, not a few, who had returned from the hands of their captors, weeping bitterly, shrieking and crying, 'We are defiled, defiled! No one will take us in marriage; for not only are we defiled, but those who would, notwithstanding that, take us, dare not for fear of our captors, and, also, the young men are few, most of them having been slain by the sword. Our fathers and mothers have been killed and we are become vagrants. What shall we do; whither shall we go; to whom shall we turn for protection? Alas!' " The writer continues, "How pitiable, how hard and bitter such a lot, especially for girls in their weakness, bodily, mentally, morally, spiritually. With my loudest voice I beg you to find some relief for them. We have already found a great many such, they can easily be brought away and are anxious to be delivered at the earliest possible moment. Wherever we see them, they are imploring, crying out and begging for deliverance. There are, also, many children in a most pitiable condition. There are many other things even worse than what I have mentioned that I have not time to write."

From Malatia one of the Relief Committee writes: "There are between 2,500 and 3,000 orphans here. The greater part of them have mothers living, as not many women were killed. About 1,500 were killed, and they were almost entirely of the bread winning class. This leaves the population extremely destitute."

The cry of the widow and orphan cannot surely go unheeded, and it is to the credit of the American Relief Fund that steps are being taken to remove the helpless ones and transplant them into Christian homes outside unhappy Armenia. Canada is being asked to assist in the work and while we have done much perhaps a helping hand can yet be extended. Dr. Geikie will be glad to hear from anyone wishing to contribute for this special phase of the work.

#### Shortage in Church Funds.

In these days of shrinkages in the Funds it may be well to show that not in Canada alone is the sad tale of deficits told. The Foreign Mission Board of the United States needs \$829,000, says a Western contemporary, to come clean out of debt. That state of affairs will involve an increase in the gifts of the coming months over the regular offerings of last year of over \$92,000. The churches have fallen behind last year; so have the young people; we fear to say that the women are still farther behind for September, as legacies are also. The total shrinkage is very nearly \$20,000. That looks a little too blue for a good Presbyterian color. A poor circulation at the finger tips means danger if it continues long. We do not have any million fund to require an extra effort this year. But evidently we shall have to split the difference, and make our regular offering come pretty well up to the combined totals of last year. A steady and grateful self-denial this winter for the sake of evangelizing the world.

Rev. Dr. Barrow's Indian Trip. So far as opinion can be gathered from the press the mission of Dr. John Barrows, of Chicago, to India is not regarded as of any importance. Dr. Barrows was the moving spirit in bringing about the Parliament of Religions, and now he is to discuss the truths of Christianity with the Brahmins. Beyond a pleasant trip to Dr. Barrows no great result need be expected from the visit.

Rome in America. The following picture, deplorable as it is, is alas but too true. It is from the *Mid Continent*:—Bishop warring with bishop on educational policy. Priests writing political pamphlets. And the very

reverend Father Phelan, of St. Louis, turning loose his filth howitzer against one of the highest among his faith. That is the strange state of things in the (more or less) holy Roman church, to-day, in America. We have always held that the body would be Americanized. It—thank God!—can never Romanize America,—but it is unfortunate that, so soon, it has adopted the blatant type of Americanism. The Romish body is unwillingly laying bare a good many loop-holes into its secret brick walls of seclusion these days. And the insight is not pleasant.

The Assembly Fund. A statement has been issued by Rev. Dr. Warden as to the Assembly Fund, for which a collection will be made on November 15th. The following facts are given:—In addition to the expenses connected with the meeting of Assembly, and with the printing of the annual volume of Minutes and Reports, this Fund has to meet all expenses connected with the Committees of the Church that have no Fund of their own, such as the Committees on Young People's Societies, Statistics, Church Life and Work, Distribution of Pro-bationers, etc. There is also an annual charge upon the Fund on account of the general expenses of the Presbyterian Alliance. For the last few years the revenue has, not been sufficient to meet the expenditure, and, in consequence, the Fund began the current year with a small indebtedness. As the heaviest part of the expenditure of the year (the printing and distribution of the minutes and Reports) has to be met in the month of July, the Fund is at the present time, in debt to the extent of \$4,000. An average contribution of five cents per communicant will meet the entire amount required this year. It is hoped that every congregation will aim at this amount. According to resolution of Assembly, copies of the Minutes are only forwarded to all the elders of those congregations that contribute towards the Fund. Yours faithfully,

ROBERT H. WARDEN.

Culture Divorced from Religion. In a well-timed warning on the tendency of the times, uttered in an article on the death of William Morris the *Sunday School Chronicle* pertinently remarks:—In the numerous notices of the late William Morris there was even in religious journals a remarkable absence of any references to his relations towards the Christian religion. It was the more remarkable, perhaps, because most of the notices were appreciative. William Morris the artist, the poet, the social "reformer," was duly praised, but William Morris the pagan, the advocate of free love and promiscuous intercourse, was not so much as referred to. We call attention to the matter, only because it is significant of a general tendency which is, in our opinion, doing more to deaden faith and to create an indifference towards religion, than the most pronounced scepticism. Literary and artistic appreciation in these days is given even in religious journals, without the smallest reference to the religious beliefs of author or artist, or even to his code of morality; and we are rapidly drifting towards culture divorced from religion. Can we wonder that our children, reading in religious papers appreciative notices of artists or authors without any reference to their religious belief, should conclude that religion is not of the supreme importance which Church and school have taught? Can we wonder that the great problem which the Church has to face to-day is not the scepticism but the religious indifference of the time?

"Back to Christ" is one good cry. "Forward with Christ" is another. To stay in the first principles of the initial sermon is infantile. The Acts of the Apostles continue what "Jesus began to do and to teach." Church history carries on the chapter. "Lo! I am with you alway." A dead theology and a living Christ would not go well together.

## A Right Appreciation of Riches.

BY IAN MACLAREN.

Much has been written in Holy Scripture and said by teachers of morality regarding the subtle snare and evil effects of riches, and no one can have seen anything of life or have any insight into character without indorsing such charges. Riches, more than any other influence, have blinded the possessor's mind to the exquisite beauty of Jesus' life, to the radiant splendor of God's kingdom, to the severe dignity of character, to the visions of imagination. When one falls under their baneful tyranny he loses all sense of proportion in life, he is deceived by false standards of rank, he becomes arrogant in manner, he is coarsened in thought. On account of the greed of money families have been rent in twain, lovers' hearts have been broken, high ideals have been flung aside, conscience itself has been besmirched and horrible deeds of cruelty have been done. The secret sin of many a saint has been the love of money. As the gold was concealed in the hair of the young girl of Browning's poem, the public stain on many a great man's reputation has been the taking of bribes. For thirty pieces of silver Judas Iscariot sold his Lord, and with money Simon Magus desired to buy the Holy Ghost.

If God has bestowed upon any one more of this world's goods than is necessary for the support of himself and his family—which superfluity may be called riches—then it is evident that this is a perilous gift, and it is intended to be a discipline for the soul. One must not be self-confident and take for granted that because he was in earlier years generous and unselfish he may not grow hard and mercenary in later years. Nothing is more common, nothing is more painful, than the decay of character with the years, so that the spring of fine impulses dries up within the man and his capacity for liberal deeds withers before our eyes. Cases there are, no doubt, where one has passed into liberty as he grew in riches—marvelous deliverance of divine grace—but for one such there are ten where increase of wealth has ended in meanness of soul. And surely there can hardly be a sadder irony than a man building larger barns for his goods, while an ever decreasing space will hold his illiberal and churlish soul.

It were, however, an extreme and unreasonable view to regard riches as a necessary and unmitigated curse. Were this the truth, then the path of duty and religion for one and all of us would be monastic poverty, and he only had done the will of God who had left all to follow Christ as did St. Peter and St. Matthew. This, however, were to change the whole organization of society and hardly for the better, since the day of this general surrender would be the beginning of general degradation. One has only to think twice on this matter to discover that the ethical good to be obtained in connection with riches will not as a rule be their refusal, but their management, and that the man who does his duty best for the race is not he who, through indolence or stupidity, acquires nothing, or having acquired something flings it away, but rather he who, having labored and received, uses his just reward for the highest good of his family and his fellowmen. This is the appreciation of riches.

From this standpoint riches afford three benefits to their possessors, and the first is achievement; and one means that in the effort, by fair means, to obtain riches certain solid qualities are created and fostered. One is thinking, of course, not of the people into whose hands riches have flowed, but of the people who have wrought hard to gain them. There are those who have inherited their possessions, who are often envied, but ought rather to be pitied. Others there are who seem to have obtained their wealth by some accident or turn of life, but who, it is more likely, have simply seized an opportunity for which they had prepared. Some may have amassed unholy gains by oppression and dishonesty, but their prosperity will be short lived. All these classes are to be left out of account in any ethical judgment, for it is evident that in their case the acquisition of riches cannot have gone to the formation of character. Take rather the man—representative of so large and honorable a class in a modern commercial city—who was the son of poor parents and began life in humble

circumstances, who has prospered with the years and is now like unto Joseph of Arimathea. It has been the fashion of literature to put this man in the pillory and to make play with him, and to leave the impression that any scribbler who could string together a few verses, although neither he nor his verses had any claim to character, stood higher by the truest standards of worth and was of more value to the community. This man is also apt to give himself away by too often insisting on his own history, and speaking as if with his own sword and bow, and not by the good favor of the Almighty, he had achieved his success. But it is common speech which does him most injustice, and quite confuses the situation, for it is asked, "How much is he worth?" and then the answer is given in figures. If this were indeed his exact value, surely his life had been a sad fiasco and he himself was of no account. What he is worth is another thing from what he possesses, and if you go into the matter his fortune becomes a mere symbol to be translated from figures into qualities. Just as half a dozen books stamped with university arms show that a young scholar has made a fair beginning in culture, or a simple bronze cross on a soldier's breast proves that he has played the man on the field of battle, so does honorable success in business bear witness to character. It means that a fellowman called to do his work in his calling has not been idle and careless, flinging away his opportunities and denying his duties. It means that he has not yielded to the lower impulses of his nature and done foolishly, to the weakening of his mind and body. It means that he has resisted temptations to trickery, deceit and unprincipled work of all kinds. This ten or hundred thousand pounds are in themselves only dust and vanity. But consider them as  $x$ , and work the equation out, and they read industry, perseverance, thrift, intelligence, self-denial, integrity. This gold is but another word for brain and conscience.

The second benefit of riches is opportunity, and this must be patent to every mind. Has not every one of us at times envied a rich man, not for his money, but for the good he could do; not for the pleasant garden in which Joseph walked on an evening, but for its use when he consecrated it to the Lord? Did ever the high office of wealth receive a more convincing illustration than when a millionaire of Jerusalem rescued the body of Jesus from outrage and laid it to rest, with honor, in his rock hewn tomb? In order of beneficence the prophet must stand first, for he declares God, and with him, as being of the same kin, must be classed the poet, the painter, the master of music. None have done so much for us as these messengers of God who have preached to our souls the kingdom of God and magnified its treasures. But after them for solid service give place for Joseph of Arimathea when God has touched his heart. Gold may be only yellow dust, but what is there its possessor cannot accomplish with it? He can enter a home when the head has been stricken with dangerous sickness and send him where the air is dry and the sun is shining, and so restore the husband to the wife and the father to his family. He can find some poor lad whom God intends for a scholar and open to him the gates of knowledge, and so fulfil one of the purest passions of the human heart. He can pull down a nest of evil houses and replace their hideousness with green grass and flowers, so that where disease and crime once reigned little children will play in their innocence. He can secure noble works of art and house them in a fitting building, so that the humblest of the people may possess those things in their souls eye hath not seen nor ear heard. He can raise, in the midst of the care and labor of the city, some house of God wherein the weary shall have a place to pray and the evangel of Jesus shall be preached.

And so riches also must be a joy for the great reward their Christian use brings to their steward. No man must give to God in order that he may get from God, for this were a base spirit that can bring no blessing; yet God is not unfaithful to forget any labor of love. No one can purchase heaven by his riches, yet one may so invest his means as to bring heaven within his heart. The recompense of liberality is automatic and spiritual. What victory is greater than his who, having the world at his disposal, makes it not the minister of his pleasures

but the servant of his brethren, and so is baptized into the spirit of Jesus! What joy can be sweeter than his who has caused the sun to shine on bleak and narrow lives, and so is filling life with peace and plenty! What comfort is like his who in the straits of life is upheld and guarded by the prayers of the widow, the orphan, the poor and the needy, which, like the mighty angels of God, do continually protect him! What wisdom can be compared to his who has exchanged this poor currency of earth for the lasting treasures of Heaven, so that when he departs from this world he leaves nothing behind save his worn out body, and finds on the other side all he ever gave with a thousand fold of increase! For he has made a happy exchange who gave to Jesus a garden tomb and received of Him our Father's house.—*The Congregationalist*.

### Knaves and Fools.

BY SENEX SMITH.

I never knew a time when there were so many cheats and swindlers as there are to day. The mails are loaded with letters and circulars intended to entrap people into buying some worthless specific, or investing in some modern Mississippi bubble. Why is it?

Conrad Caustic, to whom the question was addressed, replied in his curt way: "Because there are so many fools in the world. It takes from ten to a thousand fools to support one knave. And if the scoundrels did not find an ample supply of well-to-do idiots to live on they would soon have to try to earn an honest living or go to the poorhouse. That fellow who sent out thousands of letters offering to impart a valuable secret to any one who would send him ten cents in stamps, expected to make thousands of dollars by the operation. But he had to find a hundred gudgeons in order to realize ten dollars. He expected to get responses from at least half a million, and perhaps he did. If so, the half a million ought not to complain. They ought rather to be grateful that their simplicity was not taxed more severely. Some fools get their eye-teeth cut after they have been operated on by the knaves a few times. But there are others who are ready for a new swindle after a brief interval of indignation and lucidity. Yes, Friend Senex, the trouble is with the fools."

"Will you walk into my parlor?  
Said the spider to the fly."

Calculate how many silly flies it takes to keep one big spider, and you will get some idea of the number of fools there are in this age of intelligence, as we call it, to fatten the speculators and swindlers who are weaving their webs all over the land.

"In many cases the dupes are fools pure and simple. But too often they are guilty as well as silly. They are willing to share in the fraud of the swindler, hoping to share in his profits. The man who is tempted to pay ten dollars in good money in order to get one hundred dollars in counterfeit coin or bills deserves to be cheated. And so does the man who gambles in stocks hoping to gain what others lose. The manipulator whom he trusts to help him take advantage of the ignorance or necessities of his neighbors often takes advantage of him also, uses him as a cat's paw when he thinks that he is a confederate. There is no folly so absolutely foolish as that of the man who, being himself a scoundrel, trusts another and greater scoundrel, hoping that he will be true to him because both of them are false to everybody else."

I received two letters the other day, one from Chicago and one from New York. In each of them I was invited to invest a few hundred or thousand dollars in an enterprise which was perfectly legitimate and safe, and would enable me to double my money in a few years. I thought, as I glanced over these glowing assurances, what a fool these fellows must think that I am. My newspapers tell me that in all the great cities there are millions lying idle because there are not enough paying investments. If the facts are as they state them, these men could get all the money they want at home. The very fact that they write to me, and to others thousands of miles away, shows that they are liars and swindlers. Let all who receive such letters stop and think why they are sent

from the very places in which there is a plethora of money, and they will put them promptly into the waste-basket or into the fire. "They that will be rich fall into temptation and a snare."

### The Temporary Separation of Christ and His Disciples.\*

BY REV. ADDISON P. FOSTER, D. D.

The farewell words of our Saviour to His disciples, especially as recorded in the 14th, 15th, and 16th chapters of John, are among the most sacred words of inspiration. They are a veritable mount of transfiguration where the devout Christian would gladly build a tabernacle and remain. The time of Christ's departure was at hand; He must shortly leave His disciples and go to His Father. The morrow would bring to His followers scenes of unspeakable anguish. He must prepare them for it. They must not regard His death as a disappointment and a disaster. It is rather an assurance of His glory. He has been glorified already and He shall be glorified hereafter in the presence of God.

In view of His departure Christ speaks first of what His disciples are to do and be after He has gone, then of what He is to do and be in heaven, and, lastly, He comforts the disciples by telling them what privileges they are to have in spite of His withdrawal.

#### DUTIES OF CHRIST'S DISCIPLES ON EARTH.

Christ's disciples were to remain behind. They have a work to do after Christ has left the earth. They are to be His representatives and to take up the tasks He left unfinished. The apostle besought men "on behalf of Christ." Christians are to be "in the world, but not of the world," as the body of Christ, animated by the spirit of Christ and showing Christ to needy men. But how shall they make Christ known? Not so much by what they do as by what they are. The main thing necessary is that they be filled with that love which Christ inspires and which is the distinguishing mark of Christians. Let them love one another and life will take on a new meaning; they will then do what they ought; it will then be seen that they have been taught of Christ and Christ will be recognized in them.

Peter's extravagant assertion at this point in our Lord's discourse that he would follow Christ to his death, was met by Christ's prophecy of Peter's denial. Even those nearest the Lord are liable to fail. We are not fit to follow Christ in the glories of His self-denial till we have been trained, as was Peter subsequently, by the stern experience of trial. Evidently the reason why the Church of God does not at once follow Christ to glory is two-fold,—because like Peter it is yet unfit, and because, like Peter also, it has a great work to do on earth.

#### CHRIST WITH HIS FATHER IN HEAVEN.

The fourteenth chapter of John, opening with those words that have carried balm to innumerable souls, "Let not your hearts be troubled," shows us Christ in Heaven after His departure from His disciples. He is busy there in making ready for us an abiding place (for this is what the word mansion means), that we may be with Him. Paul afterwards longed to depart and be with Christ. He recognized this as what Christ had promised and as constituting the charm of Heaven. Christ comforts the disciples' sorrow at the approaching parting by assuring them that He is simply leading the way, that He will make all things ready for their coming and that they shall be with Him. Having opened a passageway to heaven by His incarnation and death, He now has but to prepare our places for us. And so "he ever liveth to make intercession" for us.

As an act evidencing His power to make ready our abode hereafter and perhaps also essential to such power, Christ cites His relation to the Father. He is in the Father and the Father in Him. "The Father abiding in me doeth his works," says Christ. Not only will Christ be the chief attraction of heaven, but He will be, if we mistake not His meaning, the revelation of the Father there. Heaven is doubly precious as we see that the Lamb is the Light of it.

\*An Exposition based on (John xiii. 31, xiv. 31), in the Bible Study Union Course on "The Teachings of Christ."



## THE PRIVILEGES OF THE CHRISTIAN IN CHRIST'S ABSENCE.

Christ turns abruptly in His thought to assure His disciples that although He must leave them, they are to have many blessed privileges in His absence. The Christian on earth shall do what Christ has done and even more. His triumphs in carrying the gospel to mankind and thus in renovating the world and introducing a new civilization, shall greatly exceed the preparatory work which was done by Christ.

Nor will the Christian be without Christ's aid. He has but to call on Christ in prayer to secure the outflow of divine power in his behalf. "Whatsoever ye shall ask in my name, that will I do." Here is a most remarkable power granted to those whom He leaves behind. Although He is gone, He is within call. In their emergency He will send relief. He is, then, potentially present with them all the time.

To this Christ adds the gift of the Holy Spirit. He whom we call to our side for comfort, strength, defence,—for all this is meant by that untranslatable word "Paraclete" shall be with us forever, sent by the Father at Christ's prayer. He shall make Christ known. He dwells within us and we become His temple. By stimulating our thought in regard to Christ's teaching, He brings Christ to us. The Holy Spirit is the manifestation of God to man in this present dispensation and His influence on our mind makes the invisible Christ real to us and ever present with us.

One other privilege Christ, though absent,\* gives to the believer,—that is peace. We find ourselves inevitably in the midst of troubles. We are overweighted in the journey of life. Care is continually eating into our heart. But Christ teaches us that He is with us and that all is well. With His presence and through His assurances, there comes to us a great content. The peace of the trustful Christian is a marvelous triumph. Christ has lifted him above the mists of the valley and placed him on the mountain top, wrapped in the sunlight of eternal love.

## Leaving Questions with God.

In one of his letters touching a very important event in his life George Fox wrote: "Wherefore I let the thing rest, and went on in the work and service of the Lord." There is a deep and vital truth of practical living suggested by this fragment of a sentence—a truth which, received and acted upon, goes far to make the mind calm, the heart peaceful, and the hands effective. There are a great many conscientious but anxious people who find themselves continually tempted to postpone work until all questions can be settled; who attempt, in a word, to anticipate the education of life by grasping at the beginning those results which come only at the end. For there are a great many perplexing problems which can never be thought out; they must be worked out. The man or woman who wants to settle them in advance will fail alike of the settlement of the question and the doing of the task. It is through the active putting forth of one's power that light continually streams in on the questions which concern what one ought to do. In any education the understanding of the ultimate uses of things must be postponed; those uses are revealed only when the educational process nears its close. This is pre-eminently true of the supreme educational process which we call life. There are thousands of questions weighing upon every sincere and conscientious mind which cannot be settled by any amount of thinking, but which in a way settle themselves as one slowly but faithfully does the duty which lies next. This comes very near being the whole philosophy of life, which is in no sense a settlement of ultimate questions, but which is always primarily the doing of the thing that presses to be done. He who is able to do faithfully and heartily that which lies in his hand is on the road to the settlement of all the final questions. He is working his way through the experience which is to be, from the spiritual side, one of the great sources of personal illumination. To learn to leave things with God, and to do one's work as if God could be trusted, is to gain the repose and full-heartedness which permit one to pour out his whole strength without anxiety, worry, or distraction.—*Outlook.*

## Looks into Books.

**AMERICAN PRESBYTERIANISM in its Development and Growth.** By the Rev. R. M. Patterson, D. D., LL. D. Philadelphia, P. B. P., 1896. Price 50 cents.

This volume gives the results of years' patient reading of records, collection of facts and figures and comparisons of periods and of denominations. It does not include Canada at all, but any one who is interested in the progress of our church in the United States, will find here an instructive, and we believe a trustworthy repository of facts. They are presented too in such a way as to make anything but dull reading.

**WITH OPEN FACE; or, Jesus Mirrored in Matthew, Mark, and Luke,** by Alexander Balmain Bruce, D.D. New York, Charles Scribner's Sons; Toronto, William Briggs, cloth extra, price \$1.50.

The writer of this book will be remembered as the author of the "Kingdom of God" which was so well received and proved so helpful to its many readers. This, his later work, differs very largely from its predecessor, being devoid of its devotional and spiritual character. In the main it is a reprint of original papers published in "The Expositor" and although it will be read with interest by any lover of wholesome religious literature, yet its chief value will be to the student or teacher. We think perhaps the title is a little misleading, and one cannot help regretting that a different and more appropriate name had been selected.

**THE POWER OF THOUGHT,** by John Douglas Sterrett. Introduction by J. Mark Baldwin. New York, Charles Scribner's Sons; Toronto, William Briggs, price \$1.75.

This is decidedly a psychological work specially adapted to the general reader. Though it has been divested of scientific terms, it is still purely scientific after the latest results of investigation. Originality of diction and method mark the development of the subject, and some important and well established theories are rejected. The topics treated are those which suggest themselves to every thoughtful person, and the reader is led through the author's own process of reformation of thought and theory.

**THE PROHIBITION HANDBOOK,** with numerous tables and diagrams. By George B. Waldron, A.M., author of "A Handbook on Currency and Wealth." Funk & Wagnalls Company, New York and Toronto.

Although this compilation is for use in the United States it will be found timely and serviceable in our own Dominion, and especially at this juncture. It is a book of one hundred and fifty-eight pages, and of a most convenient size for the pocket or the hand, full from cover to cover of the most valuable and recent reliable information upon the drink question in almost every phase of it needed for popular purposes, and is accompanied by a very full index, making reference to any point treated easy and speedy.

**PLATFORM PEARLS.** For Temperance Workers and other Reformers. By Lillian M. Heath. Funk & Wagnalls, New York, London and Toronto.

This is a book of 244 pages of selections, for reading or recitation, suitable not only for temperance meetings, but for all Evangelical Church meetings. It contains pieces on the ballot, Church votes, finance, home, labor, woman, and all that touches social life. The selections appear to be mostly from American sources. They will, no doubt, be popular and useful on many occasions.

**THE READER'S SHAKESPEARE.** His Dramatic Works Condensed, Connected and Emphasized, for School, College, Parlor and Platform. By David Charles Bell. Vol. II., 471 pp., buckram, \$1.50. Toronto and New York, Funk & Wagnalls Company.

There are many admirable distinguishing features which account for the popularity of this Reader's Shakespeare. 1. Certain judicious abridgments and omissions of unnecessary or objectionable scenes and words make the text more acceptable for family and class reading, without marring the poetry of expression or the interest or humor of situation and action. 2. These readings are intended chiefly for the voice and ear rather than eye, and thus will facilitate the much prized but still neglected art of reading aloud. The present volume contains all the tragedies, with the addition of one romantic play, "The Tempest." The third and last volume will contain all the comedies.

The *Presbyterian and Reformed Review* partakes somewhat of the character of an obituary number containing notices of the late Dr. Talbot W. Chambers and of Anson D. Randolph the well known New York publisher. Dr. Morris writes on "The Jerusalem

Chamber in Westminster Abbey. Besides the usual able book reviews, it gives a summary of the proceedings of the Scottish and Canadian General Assemblies as well as an account of the Glasgow Council. MacCalla and Company, Philadelphia.

The *Homiletic Review* for October contains articles on The Resurrection of Christ a Fundamental Doctrine by Dr. Warfield, Lord Byron's Life and Teachings by Prof. Hunt of Princeton, Humor and Earnestness by Dr. Wayland of Philadelphia and Light on Scriptural Texts from Recent Discoveries by Dr. McCurdy of Toronto. The sermons include one on The Bond of Love by Dr. Mollwaine of Hampden Sidney College, and one on The Publican a Model of True Piety by Prof. Loofs of Halle. Dr. Dewart of Toronto contributes an interesting note on The Confessions and Retractions of an Eminent Scientist—the late G. I. Romanes. Funk and Wagnalls, New York and Toronto.

The *Preacher's Magazine* for October contains sermons on "The Wayside Hearer," by the Rev. T. G. Selby. The "Overcoming Faith," by Carl G. Doney; "Cause and Cure for Hard Times," by Rev. G. W. Story. "The Worker's Reward," by the Rev. John Robertson. "The Story of Gideon," by the Rev. Mark Guy Pearse, and also a considerable variety of miscellaneous homiletical matter of a kind that ought to be helpful to any minister or Sabbath school teacher who knows how to use it. Wilbur B. Ketcham, 2 Cooper Union, New York.

The *Biblical World* for October contains a sketch of Prof. A. B. Davidson, of Edinburgh, by Dr. Bruce, accompanied by a portrait. An article by Dr. Gates, of Oberlin, urging an examination on the Bible as a pre-requisite for entrance to the Theological Seminary, one on the Apocrypha, by Prof. Porter, and an outline study of Jeremiah. Perhaps the most interesting article, however, is an account of a recently discovered certificate of conformity to heathen practices given by a Roman local magistrate in Egypt to a suspected Christian during the Decian persecution. Cyprian refers to these certificates as being generally obtained by bribery and the question of their possible readmission into the church after the persecution was over. The real character of these certificates is now for the first time made clear. University of Chicago Press. Price \$2.00 a year.

The *Presbyterian Quarterly* for October contains two articles on ministerial training, one being by Dr. Warfield on the "Seminary Curriculum," and the other by Dr. Johnson on the "Testing System of the Irish Church." Dr. Voss writes on the "Old Testament and Social Reform," Dr. White on "The Church," Dr. Minton on "The Authority of the Catacombs and Confessions," while Mr. Ralph E. Prime of New York, contributes his paper on "The Offertory," read at the Glasgow Council. There are the usual book reviews brightly written but most of them a little late. Whittell and Shepperson, Richmond, Va.

The enterprising publishers, S. W. Straub & Co., Auditorium Building, Chicago, have put into one volume two of their most popular Sunday School Singing books, "Beautiful Songs" and "Living Fountain," making a work twice the usual size. The price is the same as that of ordinary books, 85c. (The publishers will mail one sample copy for examination upon receipt of only 20c.) Mr. Straub's books have always been regarded as very excellent, and this combined book with its double amount of the richest music and its extremely low price will be quickly appreciated by our best schools.

AN ARCTIC BOAT-JOURNEY., Houghton, Mifflin & Co. \$1.50.

It is well in this time of reawakened interest in Arctic exploration to have a new edition of Dr. Isaac I. Hayes's earliest book, "An Arctic Boat Journey in the Autumn of 1854." His experiences and the results of his work are of the greatest value for comparison with more recent adventures and publications.

#### November Magazine Articles you should Read.

The Eastern Ogre by W. T. Stead in "Review of Reviews."  
Over the Chilkoot Pass to the Yukon, by Frederick Funston in "Scribners."  
The Literary Landmarks of Florence by Laurence Hutton in "Harper's."  
An Object Lesson in Municipal Government. Birmingham by George F. Parker in "The Century."  
How plants Spread by Thos. H. Kearney, Jr. in "St. Nicholas."  
The battle of the Snow-Bow by Cy Warman in "McClures."  
Among the Libraries by Geo. H. Baker in "The Bookman."  
The Correspondents by A. Conan Doyle in "The Pocket Mag."  
Notes on Bills, Burmese and Battaks, by Dr. R. W. Schufeldt, in "Popular Science Monthly."

## OUR YOUNG PEOPLE.

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterian and Synodical Committees. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

### DR. CLARK IN GLASGOW.

On his way to the Belfast Convention, Dr. Clark kindly consented to address a meeting of Glasgow Endeavorers. Prior to the meeting, several of the members of the Scottish National Executive and of the Glasgow and West of Scotland Unions had the pleasure, through the courtesy of the Rev. John Pollock and his excellent wife, who were entertaining Dr. Clark, of dining with the honored founder of Christian Endeavor.

St. Andrew's Hall was crowded with an eager and enthusiastic audience, the orchestra and platform also being well filled. At the far end of the hall, opposite the platform, hung a splendid photo of Dr. Clark, whilst hanging from the Chairman's table was the "badge banner" won by Scotland.

The proceedings began by Mr. Alexander McKelch (chairman of the Glasgow and West of Scotland Christian Endeavor Union), who presided over the meeting.

"Scotland for Christ" was finally sung, and then the chairman called on Dr. Clark to address the meeting. At his rising the meeting also rose and enthusiastically cheered him for some time. When the "Chautauqua" salute had taken the place of the more noisy one, a movement on the platform was noticed with the unfurling of banners, and in a very few seconds the Rev. John Pollock and Mr. Fred Bryden (Scottish National Secretary) were standing just behind Dr. Clark, and holding over his head the "Stars and Stripes" banner and the Scottish Standard, whilst the choir sang the verses:

"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."

The scene was most impressive, and as Dr. Clark stood he showed deep emotion at the extremely dramatic and whole-hearted welcome. When quietness was restored, Dr. Clark asked how could he express his feelings at such a moment as that? Such a greeting from such a host of Christian Endeavorers was enough to make any man feel glad and humble. He remembered his two previous visits to Glasgow, and though he had not been brought up to believe in the theory of evolution, yet, seeing the great advances made in Glasgow since he first visited them, he must believe in the evolution of Christian Endeavor in Glasgow and Scotland. He congratulated them on their splendid advance, and he congratulated them upon the receipt of the banner before them. Many States and countries would be glad to have the banner. He remembered that in the Republic of Mexico they were very anxious to have the banner, and they wrote to him asking if he thought they would get it as their increase had been so large. He replied that all the reports were not in, but he did not think any country would beat them in proportionate increase. But he had not reckoned with Scotland, and he was forced, in a somewhat shame-faced way, to tell the Mexicans of his mistake.

He did not congratulate them merely on the growth of their organization, but because of that for which Christian Endeavor stands. What was Christian Endeavor? What was God's idea in Christian Endeavor? It was not of vast consequence what they or critics thought about it; but it was worth while if they could find out what God's purpose in it was. Several answers could be given, but each would be only partial.

1. It stood for Good Citizenship. Christian Endeavor made young men and young women strive to purify the civic and political atmospheres, and make their country stand for righteousness and all that was good.

2. Another of its purposes was to promote Fellowship—inter-denominationally and inter-nationally. He was glad to say that when the Venezuelan difficulty was most felt, the Christian people of America thundered against the idea of war between the mother and daughter countries. He was looking forward to the time, and believed that Christian Endeavor would bring it more speedily, when all the English-speaking nations would be bound together by bonds which war would never break.

But they were not going to stop with only English-speaking peoples, they took in all, whatever tongue or color. There was a country to which their hearts at the present turned with special love and care—he meant Armenia—because of the martyrdoms being suffered by many Christian Endeavorers in it. He remembered that when he was in that country he was told it was a



punishable offence to mention such words as "Christian Endeavor," "brotherhood," "fellowship," and "society," and he had to take great care, also his interpreters, when he was speaking of the aims and purposes of the movement. It had been suggested by some of his friends that there should be united prayer in America, Great Britain, and Australia for that down-trodden and awfully oppressed people, and pray that God would arise in His might and vengeance and say to the oppressor, "Let My people go." (Loud applause.) But these ideas of good citizenship and good fellowship were not the main things. The important thought might be summed up in what he would call

3. The Religious idea. Christian Endeavor aims at making young people better Christians—more true to their own Church. It is a covenant society—"For Christ and the Church"—and therefore he was not surprised that Christian Endeavor was making itself a home in Scotland. Where should it find a home if not in "the land of the Covenant?" The pledge was regarded as their sheet-anchor. What was a pledge but a covenant? It had been suggested that in Scotland "covenant" would be a better word. He did not know but it would have been a better word for all the world had it been used at the first. They covenanted themselves to Christ and the Church. The matter of admitting undenominational societies was a pressing difficulty. There were some societies that could not be joined to a church; for instance, those on board ships and those in prisons. He had been told by one of the officials of one of the penitentiaries, where a Christian Endeavor Society has been formed, that there is a great improvement in the keeping of prison discipline, and in Indiana prison there is a society with 200 active members, who have genuine and earnest desires after good, and when they leave, no doubt they will stand for Christ. But it cannot be too often reiterated that a Christian Endeavor society should aim in helping some one church; in staying up some one pastor's hands; in filling the pews at both services; in improving the attendance at the week-evening service; and generally supporting the other agencies and activities of the Church. They must never divorce their motto—it must always be "Christ and the Church."

What else was there for Christian Endeavor to do? Its purpose was to secure that which embraced all the others, viz.:

4. The Deepening of Spiritual Life. If it fails in that it fails everywhere. The movement would fail miserably if it drifted into an entertainment society, a debating club or a musical organization. They must keep their standard high and God would bless more and more the organization. He was glad to tell them that in America he had never known a year where there had been among the young such a deepening and strengthening of spiritual life as during the last twelve months.

Dr. Clark closed with a most powerful and impressive appeal to be real and earnest in their duty of strengthening the spiritual life. He related the account of the last message of the late Dr. A. J. Gordon. Drs. Clark and Gordon were at a meeting together, and the last words of Dr. Gordon to the assembly were: "Never say 'No' to God." A week after he had passed "beyond these voices where is peace." So Dr. Clark urged all Christian Endeavorers present never to say "No" to God.

## CHRISTIAN ENDEAVOR.

WORLD'S C. E. PRAYER CHAIN, SUBJECT FOR NOVEMBER:—*For our Country.*—Pray for the nation of which you are a citizen, whichever that nation may be, that it may be a God-fearing, law-abiding, Christian land. Pray for every wise effort of the young people to advance true Christian citizenship.

### A Good Education.

#### DAILY READINGS.

First Day—Some things best not learned—Gen. iii. 6.

Second Day—Daniel's education—Dan. i. 3-6.

Third Day—Moses' education—Acts vii. 22.

Fourth Day—Paul's education—Acts xxii. 3.

Fifth Day—The wise men—Matt. ii. 1, 2.

Sixth Day—Christ's education—John vii. 14-16.

PRAYER MEETING TOPIC—WHAT IS THE VALUE OF A GOOD EDUCATION?—Prov. viii. 1-11.

### Open Letters to Endeavorers.

#### ON BEING THIN-SKINNED.

MY DEAR —,—I have received your long letter, and I certainly pity you very much. It must be a terrible thing to be preached at by the minister on Sundays, and to have the addresses at the Christian Endeavor meetings constantly directed at oneself, and to hear remarks made about inconsistency, and so on, as

you tell me is your case. Now, I should have thought only a very unwise minister would preach at a young member of his congregation, and yet I happen to know your pastor very well, and have always thought him an especially wise, kindly, and considerate man. And what dreadful people your fellow-Endeavorers must be to do such things! I wonder if they treat anyone else as badly.

Don't you think, my dear fellow, the real fact is that you are just a little too thin skinned? When anyone is constantly being hurt, it is usually a sign of weakness. There is a condition of ill-health—fortunately not very common—in which people become over-sensitive. The slightest touch hurts them, and they can hardly endure the pressure of their clothes. But they could not blame their friends or their clothes in such a case. The cause of all their discomfort lies in their own morbid and unhealthy condition.

Now, it is a very frequent occurrence for people to be mentally over-sensitive. When they hear their friends laughing, they at once suppose that they are being ridiculed; if their friends are grave, they instantly conclude that they are offended with them. This is a sad mistake, and is the cause of endless heart-burning and discomfort. Believe me, our friends have other things to think about besides ourselves. It is really our own pride and self-importance which lead us to refer everything to ourselves.

Apply this to your own case. You are but one in a congregation of over six hundred, and you are certainly not one of the most conspicuous or important members. Is it likely, then, that the minister would preach at you in particular? Of course not. Probably he was not aware of your presence; possibly he had even forgotten your existence.

I remember a man coming into my vestry one Sunday morning in a great rage, and accusing me of alluding to him in my sermon. As a matter of fact, I had not even thought about him once while preaching. On making inquiry, I found that some remarks about neglecting religious duties for other pursuits had so exactly fitted his own case that he supposed I was referring to him. Probably that explains your annoyance. The minister, or the speaker at the Christian Endeavor meeting, said something which exactly fitted you, but without for a moment intending to refer to you. Well, in such a case, surely you ought to be thankful rather than annoyed. It would be poor preaching that did not fit anybody: certainly it would be very useless preaching. You remember the saying, "Conscience makes cowards of us all." When our conscience accuses us, we always fancy that other people suspect us.

The right thing to do is to accept the rebuke as sent from God, and not to resent it as a personal affront from the speaker. Try to think less about yourself, and then you will not fancy that other people are always thinking about you. With all good wishes,

Yours sincerely,

JOHN UPTON.

## FOR THE SABBATH SCHOOL

### International S. S. Lesson.

#### LESSON VII.—GOD'S BLESSING UPON SOLOMON.—Nov. 16.

(1 Kings ix. 1-9.)

GOLDEN TEXT.—"The blessing of the Lord, it maketh rich, and he addeth no sorrow with it."—Prov. x. 22.

TIME AND PLACE.—About B.C. 992; Jerusalem.

THE SECOND VISION OF SOLOMON (vs. 1-2).

ANALYSIS.—The Lord's promise, (vs. 3-5).

The Lord's threatening (vs. 6-9).

VERSE BY VERSE.—V. 1. "Finished the building."—His palace, his fortresses, aqueducts, reservoirs, etc.

V. 2. "The second time."—The first time was at the beginning of his reign, about twenty-five years before. "At Gibeon."—An ancient city five miles northwest of Jerusalem.

V. 3. "Thy prayer and thy supplication."—Referring to the prayer at the dedication of the temple. "Hallowed."—Made holy. "Shall be there perpetually."—He would always see and hear those who sought Him there.

V. 4. "Walk before me."—A life conformed to the will of God is indicated. "As David thy father walked, in integrity, etc."—David, with all his faults, never wavered in his allegiance and loyalty to God. "My statutes and my judgments."—As set forth in the Mosaic law.

V. 7. "This house."—The temple. "Will I cast out of my sight."—No more regard it. "A proverb and a byword."—This expresses the extreme desolation and degradation that would come upon Israel because of their sin.

V. 8. "Which is high."—"This house shall be high, or conspicuous." Notable for its glory, it shall be notable for its ruin. "Shall be astonished."—At the greatness of its overthrow. "His." An expression of contempt.

**THE LITTLE FOLK.**

**The Forgotten Birthday Speech.**

BY CHAPLAIN GEORGE SANDERSON.

Grandma would be eighty-five years old on the morrow, and her grand children had planned to give her a birthday surprise. In Germany, where Grandma and the children lived, they make a great deal more over a birthday event than we do in our country.

The children had consulted Mamma, and she had not only given her cordial sympathy to their plans, but her hearty co-operation as well. First, there was to be a lovely, large sugar birthday cake, with beautiful ornaments of frosting on top. Then there was to be an extra large loaf of rye bread, filled with lots of caraway seeds and other nice condiments, of which Grandma was very fond. And Mamma had promised to pick and arrange a nice bouquet of flowers. Chris had composed a little birthday speech which Gretchen had committed to memory and would recite on the morrow.

The sun rose clear and bright on Grandma's birthday. The children formed in line and started for Grandma's room. First came Lena carrying the lovely birthday cake; then little Louisa, struggling to keep her arms around the huge loaf of rye bread. Gretchen carried Mamma's bouquet, and Chris brought his book with the birthday speech written in it, so as to be ready to prompt Gretchen if she should fail to remember.

Grandma was sitting in her accustomed place, in the easy chair by the fire-place, reading the Bible. It was a merry party that lined up in front of her chair that beautiful November day. Even Fritz, the little white dog, who had followed the children in, wore a more than usually happy look on his face. Grandma looked from one to the other, and wondered what it was all about. Chris nudged Gretchen to begin her speech, and in a timid, trembling way she commenced:

"Dear Grandma, we bring you—"

and then she hesitated, and finally stopped. Chris whispered the words of the next line in her ear, but she was so nervous by this time that she didn't really know what she was saying, and before she was aware of it she repeated the first line:

"Dear Grandma, we bring you  
Our offerings of—"

and stopped again. At this juncture little Louisa, who was having great difficulty in keeping the large loaf of rye bread from falling to the floor, toddled forward and lisped:

"Dear Grandma, I've bring 'ou rye bread." Whereat they all laughed.

Louisa's interruption restored the missing lines to Gretchen's memory, for she made a third attempt and acquitted herself in a creditable manner. Here it is:

"Dear Grandma, we bring you  
Our offerings of love,  
And try, by this act,  
Our affection to prove.

We wish you great joy,  
And sincerely pray  
Our dear Lord will bless you  
On your happy birthday."

"Lord bless the dear little children," said Grandma, as she gathered them in her arms and kissed them. "May they always scatter sunshine in their pathway through life."

A little girl who had mastered her catechism confessed herself disappointed "because," she said, "though I obey the Fifth Commandment and honour

my papa and mamma, yet my days are not a bit longer in the land, because I am put to bed at seven o'clock."

**The Dog Under the Wagon.**

Come wife," said good old farmer Gray,  
"Put on your things 'tis market day—  
And we'll be off to the nearest town,  
There and back ere the sun goes down.  
Spot? No, we'll leave old Spot behind."  
But Spot he barked and Spot he whined,  
And soon made up his doggy mind  
To follow under the wagon.

Away they went at a good round pace,  
And joy came into the farmer's face;  
"Poor Spot," said he, "did want to come,  
But I'm awful glad he's left at home;  
He'll guard the barn, and guard the oot,  
And keep the cattle out of the lot,  
"I'm not so sure of that," thought Spot,  
The dog under the wagon.

The farmer all his produce sold,  
And got his pay in yellow gold,  
Then started homeward after dark,  
Home through the lonely forest. Hark!  
A robber springs from behind a tree—  
"Your money or else your life," said he,  
The moon was up, but he didn't see  
The dog under the wagon.

Spot ne'er barked, and Spot ne'er whined,  
But quickly caught the thief behind;  
He dragged him down in the mire and dirt,  
And tore his coat and tore his shirt,  
Then held him fast on the miry ground:  
The robber uttered not a sound—  
While his hands and feet the farmer bound,  
And tumbled him into the wagon.

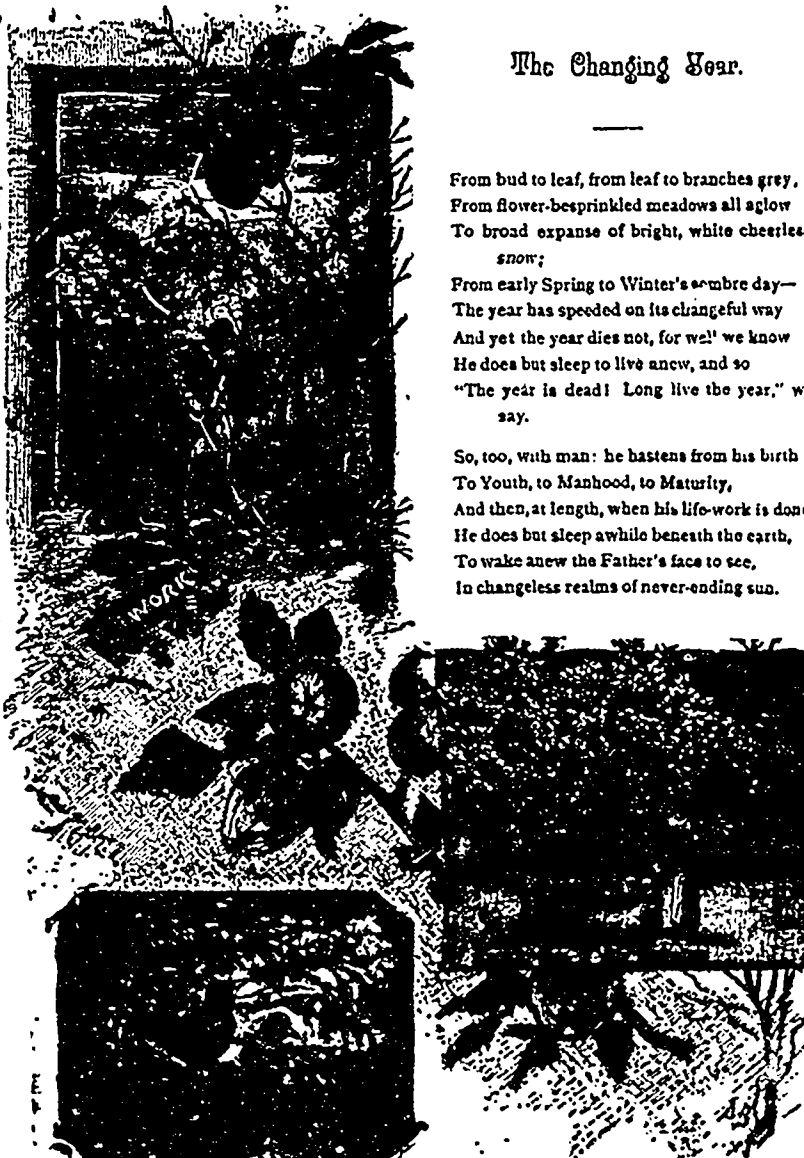
So Spot he saved the farmer's life,  
The farmer's money, the farmer's wife;  
And now a hero grand and gay,  
A silver collar he wears to-day;  
Among his friends, among his foes,  
And everywhere his master goes,  
He follows on his horny toes,  
The dog under the wagon.

**The Changing Year.**

From bud to leaf, from leaf to branches grey,  
From flower-besprinkled meadows all aglow  
To broad expanse of bright, white cheerless  
snow;

From early Spring to Winter's sombre day—  
The year has speeded on its changeful way  
And yet the year dies not, for we! we know  
He does but sleep to live anew, and so  
"The year is dead! Long live the year," we  
say.

So, too, with man: he hastens from his birth  
To Youth, to Manhood, to Maturity,  
And then, at length, when his life-work is done,  
He does but sleep awhile beneath the earth,  
To wake anew the Father's face to see,  
In changeless realms of never-ending sun.



## Church News

[All communications to this column ought to be sent to the Editor immediately after the occurrences to which they refer have taken place.]

### Montreal Notes.

The resignation of the Rev. W. D. Reid, B. D., as pastor of Victoria Church having been accepted by the Presbytery, he preached his farewell sermons last Sabbath. His connection with the church has extended over a period of five years, but during the first two of these it was as a student missionary. It was only in 1893 that he was ordained as pastor. In the three years which have elapsed since then, some three hundred members have been received into the church, and about seven thousand dollars have been raised by ordinary methods of finance. The church is the only one in a district that is somewhat out off from the residential part of the city by the Grand Trunk Railway yard and the canal, and it has gathered in the people of all denominations residing within these boundaries. It is exceedingly important that Mr. Reid's successor should be a man of prudence as well as vigor in order to hold these diverse elements together. Mr. Reid sails for Scotland about the middle of November, but he is likely to be heard of again in Canada if his life is spared.

Special services in memory of the late Dr. Smyth were held in Calvin Church last Sabbath, conducted in the morning by Prof. Scribner, and in the evening by the Rev. W. R. Craikbank. Large congregations were present on both occasions.

The Rev. John McGillivray of Melville Church conducted the anniversary services last Sabbath in Bank street church, Ottawa. Dr. Moore availed himself of the opportunity to attend the sesqui centennial celebration of Princeton University during the preceding week and renewed his acquaintance with his Alma Mater. Bank street, Ottawa, is one of the best organized and most prosperous churches in the Dominion and has a long bright future before it.

The Rev. John Nicholls of St. Mark's Church, who usually remains at his post summer and winter, has this autumn been persuaded to take a brief holiday. He has not been idle, however, but has been lecturing and preaching in several of the churches along the frontier. More especially he has lent his valuable aid at the anniversary services held in honor of Mr. Beatt's induction two years ago as minister of Rockburn and the Gore. These little congregations on the American boundary have shown commendable spirit and have made good progress under Mr. Beatt's pastorate. Among other things a vigorous Women's Missionary Auxiliary has been organized and good work is being done. One of the pleasing features of the anniversary services was a presentation of funds to Mr and Mrs. Beatt by the congregation.

The Rev. O. E. Gordon Smith, pastor of the congregation at Lancaster in connection with the Church of Scotland, who has been spending a few days in the city as the guest of his son, preached last Sabbath morning in Knox Church to a large congregation with much acceptance. In the evening he officiated for Mr. Heise in Chalmer's Church.

A convention for the deepening of spiritual life was held on the evenings of last week in Stanley street church. This bids fair to become an annual event and as was the case last year the meetings are being well attended. On Monday evening the Rev. T. S. McWilliams spoke on the "Personal Consciousness of Sin." On Tuesday evening Dr. Evans, of Emmanuel Church, and Dr. Dawson, of Olivet Baptist Church, gave addresses on "Victory over Sin." On Wednesday evening the subject was "Life in Christ Jesus," which was spoken to by the Rev. C. B. Ross, of Lachine, and Canon Dixon. The Thursday programme brought Sir William Dawson and the Rev. Prof. Warriner to discuss "The Power of the Holy Ghost for Christian Service"; and that of Friday, Dr. Auliff and the Rev. E. Scott, to present the "Duty of Christians to the World at Home and Abroad." Suitable musical solos were rendered during the meetings

with much feeling by Miss Thurston, Miss Lena Cameron, and Mr. Ritchie Bell. The meetings altogether have been greatly appreciated and accompanied as they have been with much prayer can hardly fail to have done great good.

The Rev. Orr Bennett, of Russell, who has accepted a call from the congregation of Howkesbury will be inducted into his new charge on the 12th November. In the meantime the pulpit is being supplied from the college.

An extensive series of missionary meetings is now being carried out in the congregations of the city and suburbs under the direction of the Presbytery. The object is to see that every congregation and mission station is reached by as strong a deputation as possible to present the various schemes.

### North-West Notes.

It is reported that the Rev. A. E. Driscoll, B. A., who has resigned his charge at Souris, has received a call to a church in Minneapolis.

The Synod of Manitoba and the North-West Territories meets in Knox Church, Winnipeg, on the 10th of November.

The Rev. John Wray who has been missionary at Yorkton, has accepted an appointment at Pierson in South Western Manitoba.

A conference of Indian missionaries, teachers and other mission workers is to be held in St. Andrew's Church, Winnipeg, on the 5th, 6th, and 7th, of November. The object of the conference is "to ask for God's blessing on the work of evangelizing and educating the Indians, to compare the results of one another's experience, to discuss the methods which have been found most successful and to become better acquainted with one another and with the Committee." The morning and afternoon sessions will be devoted to the reading and discussing of papers on subjects of mutual interest. On the first evening there will be a public missionary meeting to be addressed by the Rev. A. J. McLeod, of Regina, the Rev. Hugh McKay, of Round Lake, and Mr. Alex. Skene, of File Hills. On the second evening there will be a social meeting under the auspices of the Women's Foreign Missionary Society of the Presbytery of Winnipeg.

The Rev. D. Spear, of Innisfail is expected to take charge of the congregation of Douglas, near Brandon, for the winter.

A handsome new church was opened on the 18th inst at Brandon Hills in the pastorate of the Rev. T. R. Shearer, B. A. The dedicatory services were conducted in the morning by the Rev. Principal King, of Manitoba College, and in the evening by the Rev. Leo Gaetz, (Methodist) of Brandon. Dr. King's sermon was based on our Lord's words: "Blessed are they that have not seen and yet have believed." The collections on Sabbath and the proceeds of the social gathering of the congregation on Monday evening amounted to \$200 which will be devoted to the purchase of pews.

### General.

The Pakenham Presbyterians purpose erecting a \$10,000 church.

Rev. Dr. Campbell, of Renfrew, has completed his 25th year as pastor of St. Andrews, Carlton Place.

The Presbyterian congregation of Stirling and West Huntingdon has extended a unanimous call to Rev. S. S. Burn, of Westport.

The Rev. Wm. McKinley of Kildonan, Man., has accepted the call extended to him by the South Side Presbyterian Church Toronto.

The Rev. McVicar, the returned Chinese Missionary delivered a very interesting lecture in St. Andrew's Church, Berlin, on Oct 23rd.

Rev. J. F. Scott, pastor of the Rodney Presbyterian Church, who has been in Scotland for the past three months, has returned much benefited in health.

At a meeting of the managing board of St. Andrew's Church, Beaverton, the resignation of the Rev. Dr. Watson was handed in for acceptance. The health of the reverend gentleman has for some time been a matter of much solicitation to his friends.

The board offered a counter proposition to the effect that a year's vacation be granted Dr. Watson, his pulpit to be supplied in the interim.

The Rev. Mr. McKay Omand, M. A., pastor of the Presbyterian congregations of Norman and Keewatin, having tendered his resignation, the Presbytery of Superior will meet at Keewatin on Nov 9th to take action in the matter.

At a meeting of the members of the Granton Presbyterian Church, held Oct. 26th it was decided to commence proceedings with a view to calling the Rev. Mr. Smith to the vacancy in the Granton and Lucan Presbyterian Churches, caused by the decease of the late Rev. Mr. Campbell.

A missionary meeting was held in the Presbyterian Church Alexandria on Oct. 21st. The meeting was addressed by Rev. A. McCallum, of Glen Sandfield, on Foreign Missions, and by Rev. John McLeod, of Vankleek Hill, on Home Missions. The Rev. D. McLaren conducted the meeting.

A congregational meeting of Stirling and West Huntingdon congregations was held in St. Andrew's Church, Stirling, for the purpose of moderating a call to a minister. Rev. T. J. Thompson, Moderator, being present. The choice of the meeting was Rev. S. S. Burn, of Westport. The call was made unanimous.

For three weeks past Rev. J. W. Mitchell has been conducting evangelistic meetings at Conn, with growing attendance and interest. The church is crowded nightly. Large numbers have intimated their desire to be received into membership, and people have been coming to the meetings from eight to ten miles around.

Zion Church, Cedar Grove, Township of Markham, celebrated its sixth anniversary on Oct. 25th, when Rev. J. R. Johnston of East Toronto preached twice to a large congregation. On Monday night the annual tea meeting was held. The pastor, Rev. Mr. Thorne, presided, some interesting addresses were delivered by Rev. Mr. Johnston, Rev. Mr. Brown and W. F. Maclean, M. P.

The anniversary services of the Presbyterian Church were held at Belmont on Oct. 25th. Rev. J. A. McDonald, Toronto, formerly pastor of Knox Church, St. Thomas, preached excellent sermons to large congregations both morning and evening. On Monday evening a tea meeting was held in the church and proved very successful. The proceeds of the service amounted to \$249.

Zion Church, Kingston, was well filled when the Rev. J. D. Boyd was inducted as permanent minister. After Prof. Ross, of Queen's read the edict of induction the Rev. S. Houston, of Cooke's, expounded from Acts ii., the practice, government and sacraments of the early Christian church. Then Mr. Boyd was asked the usual questions in induction and received the right hand of fellowship. The Rev. M. McGillivray, of Chalmers', addressed the newly inducted minister in warm and hearty words. The mission then began by him had now become a settled charge, unanimously choosing him as their permanent pastor. The future was surely one of bright hope and prospect. Then followed useful counsel as to Mr. Boyd's pastorate. Then the Rev. Mr. Gracey, of Gananoque, addressed the people and congratulated them on their past record. He wished them and their pastor God-speed. After the Rev. Mr. Laird, of Sunbury, pronounced the benediction, Mr. Daley introduced a short reception with a good programme and choice refreshments. Rev. A. Richardson offered words of hearty welcome in behalf of city pastors.

On Thursday evening October 1st, the Auxiliary of the W. F. M. S. of the First Presbyterian Church, Brockville, held its annual thank offering meeting, and the attendance was very gratifying. The lecture room of the church looked very cosy and inviting, being prettily decorated with autumn leaves, flowers and palms. Baskets were placed at the door to receive the offerings. After the thanksgiving service the texts enclosed in the envelopes with the offerings were read. Earnest and encouraging reports were given by ladies from Elizabethtown, Caintown and from the

Auxiliaries of the other churches in town, every church being represented. After the reports were heard, refreshments were served and a pleasant social time was spent. The thank offerings given by the women of the church are purely voluntary, and amounted on this occasion to over \$105. The progress made by these Auxiliaries is most noticeable, both in increased membership and contributions. A few years ago there were no missionary societies in Brookville, now eight churches in town has each its Auxiliary.

A baptismal service was held in Cooke's Church yesterday Oct. 28th, at which six adults were baptized. Among them were three Chinamen, who have been for some time regular attendants at the Chinese class held in the church every Sunday. Their names are Ho-Chong, Ho Lung and Hong-Woo. These six adults, along with forty four others, were united with the church at the communion service held in the evening. Rev. William Patterson, pastor of the church, officiated at both services.

It is now twenty years ago since Rev. Dr. Milligan assumed the pastorate of Old St. Andrew's Church, and this fact was taken advantage of by the pastor to hold anniversary services on Oct. 25. In the morning a sermon was delivered by Rev. Principal Caven, of Knox College. In the evening Rev. Dr. Milligan occupied the pulpit. The church was crowded to the doors, and notwithstanding the many changes which time has wrought in the personnel of the congregation, many of the old members who sat under Dr. Milligan in the old church on the corner of Church and Adelaide streets, were present. During the twenty years of his ministry now ended, many members had been removed by death, and others, who had been identified with Old St. Andrew's had attached themselves to other congregations. During the service Dr. Milligan, in a few earnest and impressive words, referred to the many events which had transpired since he accepted the ministry of the Church. He was glad, he said, to notice so many old familiar faces among the congregation, and to them he extended a hearty welcome. The occasion was one for thanksgiving, and for the prosperous and happy years during which he had presided over the Church he gave heart-felt gratitude to Almighty God. It was meet and proper, he thought, that he should give to them the first sermon which he had preached to them. He had with him the manuscript of a discourse delivered by him in the old church, on Sabbath evening, Oct. 29th, 1876, and this he would again deliver. The sermon preached, however was very different from the written one, although identical in spirit, for time and time again he would interrupt the reading to enlarge upon some point which the added experience of twenty years had given him a much wider and more sympathetic grasp of. The text of the discourse was John 1:49: "Rabbi, Thou art the Son of God; Thou art the King of Israel."

#### A Subject of Interest.

If the men engaged in the busy marts and thoroughfares of our towns and cities would give the subject of life insurance the same businesslike consideration (and act accordingly) as they do matters relative to the present welfare of their families, the future would be pregnant with the exceedingly beneficent results accruing to them by reason thereof.

It has been well and truly said that true heroism consists in performing life's duties to the best of one's ability, counting not the cost, so long as a good and desirable end is attained, an imperative duty devolving upon you as the head of the family is to make provision for your loved ones against a contingency, which at any moment may occur, i.e., your death. Such provision can best be secured to your loved ones, under the cheapest, easiest and most direct channel of investment, viz., that of life insurance.

The Compound Investment of the North American Life Assurance Company contains the essential elements of protection to your dependents in case of your untimely death, or, a desirable investment to yourself, if you live a certain number of years.

For full particulars address Wm. McCaba, Managing Director, Toronto, Ont.

## Healthy Digestion.

### A Boon and a Blessing to Mankind.

The Life of a Dyspeptic one of Constant Misery One Who Has Suffered From Its Pangs Points the Way to Renewed Health. From the Cornwall Freeholder.

The life of the dyspeptic is proverbially a miserable one, elicit universal commiseration. Not so much because of the actual painfulness of the ailment, but largely because it projects its pessimistic shadows upon all the concerns of life, and here they sit like a deadly incubus upon every enterprise. All impaired digestion gives rise to an irritability that exposes the person to much annoyance, besides being extremely trying upon others. We are all aware of the value of cheerfulness in life. It is a flower of the rarest worth and strongest attractions. It is a tonic to the sick and a disinfectant to the healthy. Those things that destroy a man's habitual cheerfulness, lessen his usefulness, and ought therefore to be resisted by some drastic and efficient remedy. The duties that devolve upon the average man and woman are invested in so much difficulty as to put a premium on hopefulness. The relation between the prevailing moods of the mind, and the health of the digestive apparatus is close and vital. Hence it is not surprising that many would-be benefactors have caught the patronage of sufferers from indigestion. Judging by results Dr. Williams' Pink Pills is a remedy unique in its success, therefore it is confidently recommended as a safe and adequate cure for acute dyspepsia. This claim is substantiated by experience as the following facts will show.

Mrs. D. McCrimmon of Williamstown, Glengarry Co., suffered untold misery from a severe attack of dyspepsia, which manifested itself in those many unpleasant ways for which dyspepsia is notorious. Every attempt to take food was a menace to every feeling of comfort, until the stomach was relieved of its burden by vomiting. When not suffering from the presence of food in the stomach, there were other symptoms more or less disagreeable consequent to the functional disturbance of the stomach, such as impaired taste and appetite, unwonted languor, increasing apathy, and failing ambition. Such an aggregation of the symptoms produced a trying state of affairs, and relief was eagerly sought. One of the best physicians of the neighborhood was consulted. He prescribed. His medicine was taken and his directions followed, but unfortunately three months of the treatment brought no substantial relief. When Mrs. McCrimmon expressed her intention of trying Dr. Williams' Pink Pills the doctor laughed and held the thought in derision. However Mrs. McCrimmon decided she could not afford to leave untried such a well recommended remedy as Dr. Williams' Pink Pills. Hence she took a course of this medicine, which after a fair trial was eminently successful. From being only able to take stale bread and milk or soda biscuits, she became able to take a hearty meal of any variety without the painful effects that once assailed themselves after every meal. It only remains to be said that Mrs. McCrimmon improved in flesh and general comfort from the first taking of the pills, and almost anything going she could eat with impunity. Dyspepsia became a thing less dreaded, and largely belonging to the past. It is little wonder therefore that she urges the use of Dr. Williams' Pink Pills upon others similarly afflicted.

Dr. Williams' Pink Pills create new blood, build up the nerves, and thus drive disease from the system. In hundreds of cases they have cured after all other medicines had failed, thus establishing the claim that they are a marvel among the triumphs of modern medical science. The genuine Pink Pills are sold only in boxes, bearing the full trade mark, "Dr. Williams' Pink Pills for Pale People." Protect yourself from imposition by refusing any pill that does not bear the registered trade mark around the box.

### After a Windfall.

A well-known next-of-kin agent was asked the other day as to the manner in which persons of humble circumstances disposed of fortunes or large sums of money which they had come into suddenly.

"Few human beings are alike," remarked the agent, "and very few of my clients behave in the same way in their change of circumstances. Some become proud and mean, and even try to cheat me out of the fees on the money they receive through me. It is this sort of person that usually buys a house in a distant part of the country, sets up a carriage, and does his best to look like a swell.

A small farmer and his wife who came into £18,000 placed the same on deposit in the local bank, and have left it there ever since. They live in the same humble manner as before, and do not seem to appreciate their change of circumstances.

In one case the recipient of an almost fabulous fortune became mad. He had been a struggling man for years, had tried his hand at inventing, commercial travelling, journalism, shopkeeping, and almost every occupation, during which time he enjoyed capital health, but good fortune killed him.

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Notice is hereby given that a dividend at the rate of 6 per cent. per annum on the capital stock of the Company has been declared for the current half year payable on and after the 1st day of December next at the office of the Company corner of Victoria Street, Toronto. The Transfer Books will be closed from the 10th to the 20th November, inclusive.

By order of the Board.

S. C. WOOD, Managing Director.

Toronto, 21st October, 1900.

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**The Need of Sleep.**

By far the most important compensation for all effects of fatigue is sleep. Everybody, even the man mentally most inert, develops when awake a mass of mental effort which he can not afford continuously without suffering. We need, therefore, regularly recurring periods in which the consumption of mental force shall be slower than the continuous replacement. The lower the degree to which the activity of the brain sinks, then, the more rapid and more complete the recovery.

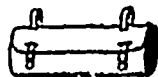
The mental vigor of most men is usually maintained at a certain height for the longest time in the forenoon. The evidences of fatigue come on later at this time of day than in the evening, when the store of force in our brain has been already considerably drawn upon by the whole day's work. If no recovery by sleep is enjoyed, or it is imperfect, the consequences will invariably make themselves evident the next day in a depression of mental vigor as well as in the personal susceptibility to fatigue. The rapidity with which one of the persons I experimented upon could perform his tasks in addition sank about a third after a night journey by railway with insufficient sleep. Another experimenter could detect the effects of keeping himself awake all night in a gradual decrease of vigor lasting through four days. This observation was all the more surprising, because the subject was not conscious of the long duration of the disturbance, and was first made aware of it incidentally by the results of continued measurements on the causes of the manifestations of fatigue.—From A Measure of Mental Capacity, by Dr. Emil Kraepelin, in *Appletons' Popular Science Monthly* for October

A story that has recently come from Egypt is looked upon as distinctly precious. When the Nile expedition was waiting for steamers and supplies at Koshch camp, there arrived an *Orro* a corporal of the Connaught Rangers who had served with the Maxim detachment at the fight at Ferdeh, and afterwards had to come down with a sick convoy. He was asked by one of his officers why there was so much delay about moving on to Dongola, when the Dervishes had been so thoroughly beaten. "Well, sir," he replied, "it's just this way. We know there's hardly a soul in Dongola in the way of fighting men, and there would be neither honour nor glory in going on and taking the place just yet. So the Sirdar, he says, 'Boys, well! wait here for a bit, and let the place fill up!'"

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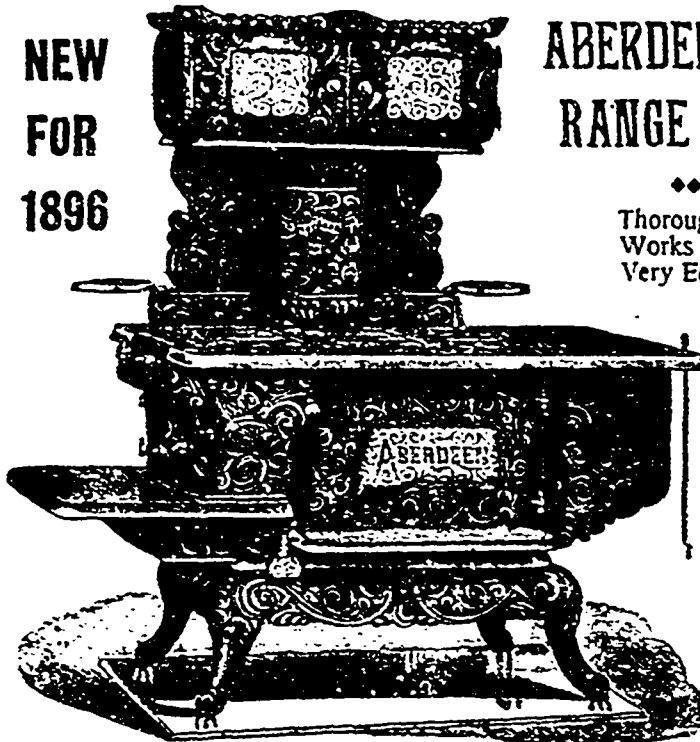


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