

Dominion Presbyterian

Devoted to the Interests of the Family and the Church

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Note and Comment

Practically every third man in the British Army in India is a total abstainer.

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The English Parliament recently passed a bill compelling shopkeepers to provide seats for their women clerks.

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A Presbyterian layman of New York City paid the expenses of fifty-four Presbyterian ministers of that city at a recent conference at Northfield.

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In proportion to population, North Berwick is said to be the wealthiest town in Scotland. It has an annual value of real property per inhabitant of about £12.

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The Czechs of Bohemia have raised \$15,000 for a monument to that great reformer before the Reformation, John Huss. The government prohibits it thus far, but the Bohemians insist on having it and on placing it in the public square of Prague.

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It is not possible to pardon a man for a crime he never committed. But the French always strive after eunphy. And they must, of course, endeavor to live up to their proverb that it is the impossible which always happens.

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Japan is to have an Arctic expedition. The Government wishes to develop in the Japanese the spirit of adventure and discovery which has rendered the English nation so powerful. The only places available for exploration by sea are the Arctic region of the north and the Antarctic region of the south.

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By a fall of rock which occurred recently at Niagara Falls the Horseshoe Falls has been restored to its proper shape from which it derives its name. Of late years the Fall has been nearly V-shaped, destroying much of its natural beauty. From 1842 to 1890 it is stated that 275,000,000 cubic feet of rock had fallen away.

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At the Pasteur Institute in Paris, 1465 persons were treated in 1898, and all but three were cured. For the thirteen years from the foundation of the Institute to the end of the year 1898, 13,181 persons were treated in Paris, and out of this number only 99 died.

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The railroads now in operation in Africa or under actual construction are nearly 10,000 miles in extent. About two-fifths of the distance from the Cape to Cairo has already been spanned by railroad lines. It is hoped they may meet at the equator about 1910. Already railroads run north from Cape Colony about 1400 miles, and south from Cairo about 1,100 miles, thus making 2,500 miles of the "Cape to Cairo" railroad complete. The intermediate distance is about 3,000 miles.

Many a case of typhoid fever is directly traceable to impure drinking water. A simple test, and one which all can try, is as follows: Draw a tumbler of water from the tap or pump at night; put a piece of white tump sugar in it and place the tumbler on the kitchen mantle shelf or anywhere that the temperature will not be under 60 degrees. In the morning the water, if pure, will be perfectly clear, while if contaminated by impurities, the water will be milky. This is said to be a sure test.

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Japan, not Russia, is now dominant in Korea. She is skilfully crowding Russia out of the peninsula. At present Russia holds only three small sites on the Korean coast on a lease of twelve years under the supervision of the maritime company. Japan is also in close relations with China. The recent overtures from China to Japan have disturbed Russia. The latter has uttered a warning against an alliance between the two former. It is understood that China has proposed to give to Japan the sole control of the mines and most of the railway lines in the provinces where foreign influence is dreaded. The two nations seem to be making common cause against western aggression.

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After all, beer does not keep down drunkenness in Germany, though such claim has been often and persistently made. So great has been the increase of drunkenness in that country of late, that the government has become alarmed, and has been led to announce a severe measure. After New Year's day of 1900, every habitual drunkard—and this includes every one who "in consequence of inebriety cannot provide for his affairs or endanger the safety of others"—may be put under the care of a curator who has power to place him in a curative institution as long as may seem necessary.

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In Belfast, Ireland, Berne, Switzerland; Cork, Ireland; Marseilles, France; Prague, Austria, and Sydney, Australia, the street car fare is two cents for any distance. In Dublin, the fare is a cent a mile. In Berlin it is two and a half cents for the first two miles and one cent for each additional mile. In Florence, Italy, it is two cents from the outskirts to the center of the city and three cents across the city. In Paris the fare inside the 'busses and cars is six cents and three cents a seat on the top. In Calcutta, India, the fares run from two and a half to four and a half cents a mile. In Ghent, Belgium, Lyons, France and other cities, there are different fares for first and second-class seats.

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Considerable changes have taken place in the arrangements for the World's C.E. Convention, to be held in London in July, 1900. Partly owing to the strong feeling of many Endeavorers against the opening of the Crystal Palace on Sundays it is proposed to give up the Crystal Palace gathering, and to hold the entire series of meetings, with the excep-

tion of the Sunday services, and a great welcome meeting at the Albert Hall, at Wembley Park. The whole park will be engaged for the time of the Convention, and the greater part of its 250 acres will be occupied by huge encampments for delegates and tents to accommodate audiences totalling to about 50,000.

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On a recent Sabbath morning Rev. A. Connell, Regent Square Presbyterian Church, London, intimated to his congregation two slight alterations which he proposed making in the service of the Church. He had often noticed how strangers joined in the Lord's Prayer, and he hoped his own people would find courage to raise their voices when he began the petition, and after the offering had been taken he wished the worshippers to sing the doxology every Sabbath, and he would give the signal for beginning by standing up; then when the singing ceased he would pronounce the concluding blessing.

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The great Pan-Presbyterian Council at Washington brought together some three hundred of the most influential representatives of Presbyterianism throughout the world. The Rev. Dr. MacVicar, principal of the Montreal Presbyterian College, was, for the seventh time, a delegate from the Presbyterian Assembly, and on his return was interviewed by a Witness reporter to whom he gave the following impressions of the gathering: "The absence of so many familiar faces produced a rather painful impression. Death had called away such noted men as Drs. McCosh, Cairns, Hall, Chambers, Schaff, Blaikie, Hoage, etc., who were wont to take part in a gathering which attracts delegates from all parts of the world. The programme submitted, according to the doctor, might have been a little fresher in some respects. The programme for 1905, at the meeting in Liverpool, will be much more up to date, as by that time certain grave questions will press for discussion. On the other hand, such questions as evolution and the higher criticism were discussed, with much ability, the spirit of progress not being incompatible with loyalty to the bible. Dr. McCook, of Philadelphia, was singularly forceful and eloquent upon the subject of evolution, remarking that if, as some young minds were in the habit of thinking, religion was an evolution, then there must be a best, and Christianity was the best, 'which,' added Dr. MacVicar, 'is abundantly proved by the beneficence and civilization which have flowed from it, surpassing all the systems of the past.' Dr. Lang, of Glasgow, the president, was able, and was particularly interesting in his allusion to the hop-skip-and-jump method by which a knowledge of the bible was acquired nowadays in the Sunday-schools. The habit of personal visitation of families and of holding catechetical examinations in the Scriptures, was a thing of the past—a fact which was much to be regretted. 'The hospitality was unbounded,' said the doctor, 'and the reception given by the President of the United States was at once dignified and cordial. When I was presented he made flattering reference to Montreal and Canada.'

The Quiet Hour

(For Dominion Presbyterian.)

Esra's Journey to Jerusalem.*

By Rev. Prof. Jordan, D.D.

This is one of the most important incidents of the "second exodus." It is interesting and valuable as a part of the history of this period, and as illustrating the noble conviction of the great scribe expressed in the Golden Text. This mission took place in the early years of the fifth century B.C. We have here the preparations for the journey; the solemn fast at the starting point; careful provision made for the custody of valuable things belonging to the House of God; the journey and arrival at Jerusalem. Rest with prayer at the beginning, rest with praise at the close and between a toilsome, dangerous journey entered upon for a high patriotic and religious purpose. There are many details to be discussed in connection with this portion of the history that we cannot deal with now, it will be sufficient if we grasp its main outlines clearly, and catch the spirit of the great leader. Esra bulks largely in Jewish history and tradition. According to one tradition he is said to have re-written the five books of Moses after they had been lost. That particular tradition has little value, but the result of modern research is to make the figure of this noble man stand out more clearly as in some sense a second Moses; and, as on the literary and ecclesiastical side, the founder of Judaism. The Jews, such of them as desired this, were allowed by favor of an Imperial edict to leave Babylon and return to their own land. Many welcomed this as a great gift of the eternal God, who overrules the acts of kings. "Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken and we are escaped. Our help is in the name of God, who made heaven and earth." With this sigh of relief and in this spirit of hope, Esra set out upon his great work.

This incident represents a very high type of piety. In it we have united business ability and religious fervour; an intense spirit of devotion and a scrupulous care for orderliness in the arrangement of temporal affairs. These things are sometimes in danger of being separated and when this takes place the result may be both fanaticism and dishonesty.

Esra mustered his forces at the river Abara, perhaps a canal or tributary of the Euphrates; and there he made preparation for the long journey to Jerusalem, knowing well that the Jews who had already returned stood in great need of religious sympathy and practical help.

We can see now that it was of the highest importance not only for the Jews, but also for the human race, that Jerusalem should again become a centre of religious life until the coming of the Christ. It was not so easy for men to see that then. To the great politicians of the world such a movement was a very small thing concerning only a few big-gotted Jews. To those Jews whose faith had been destroyed by the shocks of change it

seemed a hopeless thing, but men who had the spirit of faith were convinced that God had still a mission for his chosen people and a great part for them to play. Without such deep conviction men like Esra could not have done their work. The mode of procedure in this case shows that the conviction was intelligent as well as devout. Note then:

(1) Esra's jealousy for the honor of God. He had given to the king a glowing picture of the glory and faithfulness of Jehovah, and he felt that to ask for a band of soldiers to protect the caravan would look as if he had no faith that God would protect them. It was not an army that he needed, only a little police protection, as the road was infested with robbers. There would have been no moral wrong in asking for such protection, but we feel that Esra's words express a high sentiment and a noble example. Let the Church to-day beware of bringing shame upon religion by trusting too much in external government and too little in the grace and power of God.

(2) Sober preparation for a great task. This fast is not a pagan form of propitiating god, but a moral discipline; an earnest and intelligent seeking for Divine help. True saints do not undertake fierce battles and heavy tasks in a flippant, light-hearted fashion.

(3) Methodical arrangement. The silver and gold is weighed and committed to proper custodians. Esra had no objection to "balance sheets." He knew that honest, devout men like to have things done in a business-like way, that the responsibility may be properly apportioned and the duties rightly discharged.

(4) The successful end of an important expedition. Those who had united earnest prayer with diligent, thoughtful toil were brought by God's gracious providence to their desired haven; they sat down in peace before the gates of Jerusalem, knowing that they owed great gratitude to God and that their real work was but begun. "They that trust in the Lord are as Mount Zion, which cannot be moved, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about His people, from this time forth and for evermore."

Opportunities are opportunities only to him who is ready.—Anon.

Keeping in Touch With God.

A missionary from South Africa said he one morning saw a converted African chieftain sitting under a palm-tree, with his Bible open before him.

Every now and then he cast his eyes on his book and read a passage. Then he paused and looked up a little while, and his lips were seen to be in motion. Thus he continued alternately to look down on the Scriptures and turn his eyes towards heaven.

The missionary passed by without disturbing the good man, but after a little while he mentioned to him what he had seen, and asked him why it was that sometimes he looked up. This was the African's reply:

"I look down to the book, and God speaks to me. Then I look up in prayer, and I speak to the Lord. So we keep up in this way a holy talk with each other."

Words That Tell.

By Anna D. Walker.

Eloquence and pathos are often strikingly unfolded to us in the intercourse of everyday life. Pathos is often shown in the adaptation of Scripture to occasions. A dear friend was weeping over the loss of her life companion when a sister cried: "Be still, M—, be still! This day shalt thou be with me in Paradise." One wrote to us of her mother: "My mother will soon be where there are pleasures for evermore." A pastor's wife died, a sweet, fair little woman, scarcely more than a girl for age. The pastor was stricken with sore grief. A good minister filled that pastor's pulpit while the wife lay dead in the house. How forcible were his words as he cried, "There is a voice come from that parsonage, 'Have pity upon me, have pity upon me, oh, ye my friends, for the hand of God has touched me!'" How many times do we hear regarding the death of a young child, "He took them up in his arms and blessed them," or, "Of such is the kingdom of heaven." When a fair young maiden dies how appropriate does it seem to the ear, the exclamation, "She is not dead, but sleepeth!"

When old and godly is taken away we hear, "He has come to the grave in a full age as a shock of corn cometh in its season." And when some great and notable soul goes out, "A prince and a great man has fallen in Israel." Such examples of Scripture quotations might be multiplied indefinitely, for Scripture has wonderful adaptive power.

There are eloquence, pathos, poetry in every-day conversation, and to one who watches for these a constant series of surprises. Our humdrum neighbor, bent on her own art, house-keeping, brings forth a saying so pat that we exclaim, "Why, I never thought of that before!" Another, of local note for good sense and humor, enriches us every time we meet her. One gives us a text of Scripture with an application so novel to us that the word gains a fresh meaning, is more than we had thought it to be. Emerson says: "We owe many valuable observations to people who are not very acute or profound, and who say the thing without effort which we want and have been long hunting in vain."

"Don't spoil your visit for a handful of minutes," cried a poor Irish woman. "What's the world to a man when his wife is a widow," said a man of the same nationality.

What do we learn from these thoughts? That conversation is of untold value—a whetstone to the intellect, a feeder of the mind, a precious comfort to the bereaved, an added joy to the joyous, an especial help to the soul who is every ready to seize what will aid him in his course toward heaven. Also we learn here not to despise those in lowly station, for how often do we in conversation learn from such lowly ones. They have their words of power, they have some knowledge that we do not possess. They, perchance, as Emerson says, may give us the words for which we have been hunting.

"She did not know what she had given,

I took it silently,

A word that led me on toward heaven,

My friend bestowed on me.

She did not know, all unaware,

She helped me shun that sin,

And led me past that hateful snare,

That else had drawn me in."

Our Sabbaths are cases where we may drink of the pure water that flows from the heavenly mountains and eat of the fruits that grow on the trees of God, and thus be prepared to go out into the world for six days' journey over the hot sands.—J. R. Miller, D.D.

*International S.S. Lesson for October 22, Esra viii., 21-32. Read chapter 7, 8; 15-36.

Golden Text—The hand of our God is upon all them for good that seek Him.—viii., 22.

Angel Visits and How to Secure Them.

By Rev. Francis E. Clark, D.D.

Courtesy has been well defined as "doing a kind deed in a kindly way." The last part of this definition is quite as important as the first part. It is not enough to have a kind heart and a benevolent disposition, it is not enough to give alms and to do deeds of charity. The courteous man is more than kind, he is also kindly. The rough, gruff, overbearing philanthropist, who throws his charities to the needy as he would pitch a bone at a dog, is not a model of kindness, however large-hearted and generous he may be.

I have in mind a prominent religious worker, who is always offending people by his ungraciousness and boorishness of manner. He is a man of immense power, of large and generous impulses, of sympathetic nature, of undoubted influence in the religious world, and yet he so persistently wears the rough side of his coat outermost to the world, that he has a very unsavory reputation, for discourtesy, and on some occasions does as much harm by his harshness as he does good by his persuasive eloquence.

He reminds me of the Japanese laborers when arrayed in their rain cloaks; a coat of coarse straw meant to shed the rain, in which the individual straws often stick up and out, making the bearer look like a huge porcupine. So are some men's dispositions. Though their hearts are warm and tender they always wear their repellent rain coats into society. But this is not the Biblical idea of the righteous man. He is truly courteous, as well as just; he always does a kind thing in a kind way.

Abraham is a capital illustration of genuine courtesy in his entertainment of the angels who, unannounced and unheralded, in the garb of ordinary wayfarers, presented themselves at his tent door.

Note how courteous he is in his hospitality. The three strangers suddenly present themselves. How does he know who they are? They have not presented their credentials nor any letters of introduction. To be sure, since they lived four thousand years ago on the plains of Mamre, they could hardly have been insurance agents or book canvassers, but how does Abraham know but that they want to interest him in their pet financial scheme of cultivating a new breed of sheep, or a distinct variety of camels on the plains? How does he know but they will present a subscription paper for a new university or library in Egypt, where letters and polite literature already flourish?

Nevertheless, though they present no credentials, he bows himself to the ground and begs them to pass not on, but to let his servant bring them water that they may wash their feet, and urges them to rest under the trees, while he himself promises to bring them food; "a morsel of bread" in his modest, Oriental style he calls it. He begs them to "comfort their hearts." What a homely, courteous phrase that is! Then after that he tells them that they shall go on their way.

Moreover, he did not speak soft words to strangers, and then go in and scold at his wife, because of their unexpected arrival, expressing the wish, for her private ear, that they would stay away and mind their own business, and not sponge upon his hospitality. But he hurried into the tent and said to Sarah, "Hasten, and quickly make ready three measures of fine meal and knead it and make cakes upon the hearth." Then he himself ran unto the herd (see how eager he is to make good his promise of hospitality), and "fetched a calf," not an old, scraggy worthless member of the herd, but a calf "tender and good," and gave it to his servant, who hastened to dress it.

Then he took butter and milk, and the calf, and the cakes as well, I suppose, and set them before the strangers. That was "a morsel of bread" indeed!

But this was not enough to satisfy his kindly soul, for while they ate, he, the master, the great sheik, the famous ruler of all the country round about, "stood by under the trees" while they sat and ate their fill, ready apparently to anticipate any small want. No wonder that to such a courteous nobleman the angel soon revealed himself and gave to him a wondrous promise of future blessings.

Such courtesy always commands the visit of the angels. The man entertained may be a tramp or a bore, he may apparently have no blessing in his hand to give, and have no influence to command one either from God or man, but the very fact of such royal courtesy brings the angels of all good will and kindness to the heart of the entertainer. Unaware he entertains the heavenly guest, who abides with him, when the perhaps unworthy recipient of his hospitality has gone his way.

But more likely it is neither an angel in disguise, nor a tramp, nor an imposter, but some worthy man or woman—some fellow being, perhaps, who has little claim upon us as the world counts obligation, but whom God has sent to us for a word of cheer and the outstretched hand of welcome; the representative of some good cause; the pleader for some worthy mission; the young man who needs a start in life; the young woman who needs a little mothering or fathering; the orphan boy, or girl who needs up-bringing in a Christian family; some one or other who, for a day of a year, needs hospitality or kindly care. Let us give it to him in a kindly way. Let us show him not only charity but courtesy. With him will come the angels who will never leave our threshold.

After a time such courtesy becomes habitual. It need not be put on or assumed; the kindly heart expresses itself always in a kindly deed or word. I know a man who, when talking with a lady through a telephone, though she may be miles away, is sure to take off his hat and bow and smile when he hears her voice, and let the gentleman as though he were in her immediate presence. The courteous man will always act the gentleman before every person who crosses his path. He will act the gentleman because he is the gentleman. He can never be taken off his guard. He sees in every human being a possible angel; an angel fallen, degraded, almost hopeless sometimes, but a possible angel, whom he must treat with courtesy, because, however defaced, he is made in the image of God.

To such a man angel visits are neither few nor far between, but every day brings a new angel to the door of his tent.

The Gospel of the New Testament is the offer of eternal life in Christ to all the redeemed. The redemption of Christ has restored us, legally, to Adam's position before the fall. We are once more face to face with the Life Tree; we have but to take it and eat and live for ever.—R. Balgarnie, D.D.

To be a Christian does not mean to meet successfully certain intellectual tests; neither does it mean to swallow a creed, nor to rise through various strata of respectability to a social and intellectual position, where church membership is the proper thing. To be a Christian is to attach one's self to a person, to accept of his word, rest upon his promises, and yield to his will. Matthew became a Christian the moment he arose from his table at the receipt of custom, to become a follower of the Lord Jesus Christ.—United Presbyterian.

The Kingdom of Kindliness.

Hate reigns in some places, avarice in others. Dominion has been wielded over hearts and lands by gluttonous ambition and by corrupt passion. But there is a kingdom where kindness is king, and where the subjects love as well as serve their Master. We go into some homes, and we know immediately that we have entered that kingdom; we come near to some people, and we discern that we are meeting subjects of this sovereign. It is a delightful land, one whose streams are ever running full, whose harvests are unceasingly abundant, whose trees never fall of fruitfulness, for they are yielding their fruit every month, and their leaves are for the healing of the nations. And the gates of this kingdom are many, and every one of them a precious stone; and it hath no need of the sun, neither of the moon to shine upon it, for the glory of God lightens it, and the lamp thereof is the Lamb. And the gates of it are never shut by day, and there is no night there in the kingdom of kindness, which is the kingdom of heaven.—S.S. Times.

Is the Grass Growing?

The earliest converts to Christianity in Africa were very regular and earnest in their private devotions. They had no closets to go to, but they had their separate spots in their thickets, where they used to pour out their hearts to God. The several paths to these little Bethels became distinctly marked, and when any one of these African Christians began to decline in the ways of God, it was soon manifest to his fellows, and they would finally remind him of his duty by saying: "Broder, de grass grow on your path yonder!"

If your heart cares less for spiritual things than it used to do, we may be sure the grass is growing in the path to your closet.

No day can be all sunshine;
Some clouds must dot the blue;
So in your life, midst weal or woe,
Remember, child, God cares for you.

Grant Us Thy Peace.

Fair in the west the day is slowly fading,
Dark glow the shadows of the evening hours;

Sweet o'er the senses steal the zephyrs, laden
With the soft fragrance of the drooping flowers;
Grant us thy peace.

All thro' the day our erring steps have wandered
Far from the path thy sacred steps have trod;

With broken vows and precious moments squandered,
On humble knees we pray to thee, O God!
Grant us thy peace.

Dark grows the night, the weary world is sleeping,
Darkness can hide not from thy piercing light;

Take us, O Saviour, in thy gracious keeping,
Safe from the terrors of the lonely night;
Grant us thy peace.

Grant us thy peace when life's brief day is closing,
Hold thy dear cross before our fading eyes;

Thro' the dark vale within thine arms reposing,
Till morning dawns for us in Paradise,
In perfect peace.

—Emil Appleton Ware, in the Churchman

Our Young People

THE STORY OF AN UNWILLING MISSIONARY.

Topic for October 22—"AN OLD-TIME MISSIONARY."—Jonah 3: 1-10.

"I'll go where you want me to go, Lord,
Over mountains or vale or sea;

"I'll say what you want me to say, dear Lord,
I'll be what you want me to be."

(For Dominion Presbyterian.)

Men Sent of God.

By Woodford.

It strikes one in studying the Daily Rings in connection with this topic, the willingness of God that men should be sent, and the unwillingness, because of unbelief, of men—for which in every instance themselves are to blame—to be laborers with Him to this end. In each instance God calls; in the first four selfishness, uncleanliness, weakness, are made grounds for refusal. The Twelve appear to be enthusiastic, but the fact of the use as to who was greatest, occurring afterwards, proves that their work I not have been what it might have been in any case, as in that of Philip, we see how everance in the duties that arise, as the Lord go by, leads, in the good providence of God, to work that tells. But lest we would imagine that our own judgment, and light, common to all, that we have, are grounds for the justification of our conduct, we have the case of Paul showing us that the will of God is the supreme thing. In the loving Christ is living Lord, and Spirit of God our Director, our reasoner and planner and working may mean persecution—it does not make much difference whether this should assume the form of indifference or of actual opposition. God's care was for himself and his nation, and such selfishness so narrowed his mind that he feared lest He who commissioned him should fall to protect him. Of course selfishness could not find a hundred other uses. Moses did not, when he was called, understand that one with God is a majority, that He who is all, and in whose presence the morning stars sang together for had sufficient resources left to make up his lack of eloquence. Isalah seemed to like a great many in our day who are willing to wait until they are good enough before they join the church, or engage directly in religious work as if they could sanctify themselves, or make of themselves new creatures. He learned what we need to learn: "this is the will of God, even your sanctification." It is hard work to help a man who feels pretty sure he can do the thing himself. When Isalah saw the holiness of God, and came to realize his own unholiness (so few of us really do) so that he cast himself on God, then he was fitted for work that had to be done. Jeremiah is the type of the Christian individuals or nations at a time and again are found standing apart before the wretchedness and sin of their cities, their politics, the nations nations. How often has the cry, "I am a child," been heard when the consciousness ought to have been that those who know of the wrong of the sin are so given to understand that they are appointed to speak on behalf of God and not to be afraid. It may cost the prophet his life to deliver the message, but the deeply indebted world is to Jeremiah, I believe all to Jesus Christ and his followers such as Paul and Luther, and John Knox and Cromwell.

Our God has magnificent work for us to do in the home, in the church, in the community, in our country and for other nations. "Ye shall be witnesses in Jerusalem and Judaea and to the uttermost parts of the earth." In the gatherings of such as realize in a measure the force of these words the thought should not be who is greatest. Go up higher than that to the Upper Room to wait for the promise of the Father. When the tinsel of self-righteousness, and the tawdriness of my honor are exchanged for the dress that is for the road, the dust, the mire, for the livery of the hospital, then am I a laborer together with God. Pilate and Caiaphas and they who live in kings' houses may wear soft raiment; the disciples, beginning to know, may dispute about position and honor. Those consecrated to the work of God wish to know how much they can do.

There still are Ninevehs—individuals, cities, countries—to be called to repentance. Has not God showed us as He showed Jonah that to withhold His message from these is to bring ourselves into like perils with them, that it is dishonoring Him who is willing to save and has made abundant provision for the salvation of all, that it is to rob ourselves of partnership and fellowship in the work that is His delight?

Each society as each individual, can easily think of persons and cities and countries to whom the warning and the invitation of God ought to be given; and those who ought to give ought also to consider whether it is selfishness or unfitness, lack of holiness or courage, striving for personal honor, lack of application or opposition that is the hindrance, the obstacle to be removed. Pray then, in Christ's name, for that which you need to do the work that must be done; for the King's business calls for haste. Feeble hands and helpless are ever being held out; who will be the laborers together with God to the end that these feeble hands and helpless may be lifted up and strengthened?

In China a million towns and villages are waiting for the first proclamation of the Gospel. "The harvest is truly plenteous, but the laborers are few." In India there is but one missionary to every 400 villages, and 180,000 of the population. In Africa there is one vast region where the population exceeds that of the United States without one missionary. The work of evangelization is not optional but obligatory. What are you doing? What excuse can you offer for negligence or disobedience?

Mr. James Y. Simpson, M.A., B.Sc., has been appointed to the lectureship in Natural Science in Glasgow College. This was the post held by the late Professor Henry Drummond.

The golden moments in the stream of life rush past us, and we see nothing but sand, the angels come to visit us, and we only know them when they are gone.—George Elliot.

The wise man does not spend his time in mourning over his disadvantages, but in making the best use of the privileges he possesses.

Difficulties Overcome.

William Carey had become convinced that he ought to make an attempt at the evangelization of the heathen. Jordans of all sorts of difficulties—poverty, sneers, apathy of the church, oppositions of the great and rich East India Company,—rolled wide, deep ragingly, before him. But in God's name he smote the Jordan with his mantle; he took what he had, his purpose, enthusiasm, learning, the pitiable money he could gather, and dared attempt. And lo! the Jordan was divided for him,—surprising way was made for missions. The work of William Carey is one of the world's wonders. Dare for God. Go forth, as Elijah did, and smite opposing Jordans in God's name.—Wayland H. W.

For Christ's Sake.

Whatever may be between us and our speaking to men, let us go through it. If it be a foreign language, remember that Christ lived thirty years in preparation. If it be hardship, cold, poor food, scorn, slight, deaf ears,—never mind, go ahead, Christ looks to us to go ahead, or come ahead, for he has gone through it all. Trouble, hardship, trial, suffering, all will soon pass and be done. And is there a trouble or hardship we have yet surmounted for Christ's sake that does not seem sweet to look back on? Then, come what likes, let us face it; or if we be overwhelmed, let us be overwhelmed with undaunted faces looking in the right direction.—James Gilmour.

Prosperity rarely brings out the best there is in a man. A man's adversities are often his most stimulating friends.

Daily Readings.

Monday, October 16—Moses. Exod. 3: 1-10; 4: 10-16.

Tuesday, October 17.—Isalah. Isa. 6: 1, 13.

Wednesday October 18—Jeremiah, Jer. 1: 1, 13.

Thursday, October 19—The twelve. Matt. 10: 1-8.

Friday, October 20—Philip, the evangelist. Acts 6: 1-6; 8: 5-8, 26, 36, 40.

Saturday, October 21—Paul. Acts, 9: 10-16.

Sunday, October 22.—Topic. An old time missionary. Jonah, 3: 1-10. (A missionary meeting.)

Hints for Talks and Testimonies.

How did the thought of missions start? What different reasons for mission work may be given?

Why was Jonah unwilling to go as a missionary?

What are the reasons for lack of enthusiasm about missions?

What does the book of Jonah show us to God's feeling toward indifference about missions?

There are difficulties in the way of mission work; what does Jonah's experience suggest as to the difficulties that will be met in disobeying Christ's command?

What encouragements to missionary effort is to be found in the results of Jonah's work?

What place did missions hold among the Jews?

How do the needs and opportunities to-day compare with those in Jonah's time?

What privileges have we in living in a missionary century?

The Difficulties of Arminianism.

Not unfrequently, when a person tries to escape from one difficulty, he only finds himself caught in the thicket of another, it may be a greater. This is the experience of those who exchange Calvinism for Arminianism. That there are difficulties in Calvinism, yes, great ones—I hear speak of that found in the Confession of Faith, not of that found, for example, in "Holy Willie's Prayer," every intelligent and honest Calvinist will most readily admit. But there are also difficulties, yea, much greater ones to be found in Arminianism. We shall see this as we go on.

Dorchester Street Methodist Church, Montreal, held its anniversary services on Sabbath, September 24. The Rev. D. Winter, of the West End Church, took the evening service. He preached from II Thessal. ii. 13: "God hath from the beginning chosen you to salvation; through sanctification of the Spirit, and belief of the truth." In the course of his sermon, as reported in the Montreal Witness of the day following, the preacher said: "God has chosen you; but this was limited in its extent, for God's choice depended on one's choice of God. As soon as a man was willing, God began to work in him his salvation." Judging from the statements of different Arminian writers which I have seen, I believe that Mr. Winter is not misrepresented in the foregoing quotation. I shall now say a few words in review of his language. Had I sufficient space at my disposal, I would say a great deal.

According to Mr. Winter in regeneration, man takes the first step—not God. Man chooses God, then, because he has done so, God chooses him; God chooses no one who does not first choose Him. But the preacher's text seems to be altogether out of harmony with that doctrine. There it is said: "God hath from the beginning chosen you to salvation, etc. The expression "from the beginning," means "from all eternity." Of course, man was not then in being. God, therefore, first chose man. How could man, when he was not in being, choose Him? The same applies to the kindred passage in Ephesians, i. 4: "According as He hath chosen us in Him before the foundation of the world,"—that is, from all eternity—"that, we should be holy," etc. Arminians try to surmount this difficulty by saying: "God, from all eternity foresaw who in time, would choose Him. These, and only these, He chose. His doing so was the reward of their first choosing Him."

McCheyne says:

"Chosen not for good in me,"
Mr. Winter, in effect, says;
"Chosen for good seen in me."

According to the latter, the Lord sent Paul to open the eyes of those who had already opened them, and to turn from darkness to light, and from the power of Satan unto God, those who had already turned. He opened the heart of Lydia, because she had opened it. Mr. Winter says that "as soon as a man is willing, God begins to work in him his salvation." God waits for men to take the first step. But this willingness is the beginning of man's salvation. How is the wondrous change brought about? All men, by nature, have no love to God. How is it, if the change depends wholly on man, that many never have this willingness? How can we harmonize with Mr. Winter's doctrine, the language of Paul to the Philippians: "God worketh in you both to will and to do?"

There is a hymn which says:
"O Lord do Thou the sinner turn!
Now rouse him from his senseless state!"

According to Mr. Winter, it is out of place to pray God to change the sinner's heart. Such prayer should be addressed to the sin-

ner. God can justly say to the suppliant whose language I have just quoted: "It is not my place to change the sinner's heart. Till he change it, I am utterly powerless. But as soon as he does so, then I can work in him his salvation, and will, that very moment, begin My work."

For the reason already stated I must stop here.

Woodbridge, Ont. T. FENWICK.

**Bruce Presbyterian Meeting of
W. F. M. S.**

The twelfth annual meeting of this society was held in Knox church, Paisley, on the 28th ult., Mrs. Johnston, the president, occupying the chair, and associated with her on the platform were Mrs. Robertson, of Walkerton, and Miss Smith, of Tara, vice-presidents and Mrs. Ferguson, of Chesley, Sec.

After devotional exercises the minutes of last meeting were read and adopted. The reports of the auxiliaries and Mission Bands were then read by their respective secretaries.

Mrs. Colborne, of Paisley, in an address of much power and beauty, welcomed the society; Miss Hamilton, of Tara, gracefully responded. The president's address followed. She said a spirit of thankfulness should prevail among us, that we are permitted to be present—for the privileges we enjoy and the progress we have made when we look back to other meetings. Christ said I must work. The work must be done and none but He could do it. Let us work and pray as those who are bound to win. This work reminds us of a vast machinery hall, all the machinery there, but silent and still. Touch the button and start it all. The one impelling motive "the love of Christ" has brought us together and should be the motive power of all our work.

The reports of the secretary treasurer, secretary of supplies and literary secretary were read and indicated substantial advances in the various departments of the work. The membership and attendance has increased. Regular meetings have been held which have been interesting and profitable. Thank offering meetings have been very generally held. Contributions amount to \$580, showing a slight increase over last year. The bale of clothing sent to the North-West Indians was valued at \$364. The dedicatory prayer was offered by Mrs. Matheson, of Armow.

The officers for the coming year were elected as follows:—President, Mrs. Robertson, Walkerton; 1st Vice-President, Mrs. Johnston, Paisley; 2nd Vice-President, Miss Smith, Tara; Secretary, Mrs. Ferguson, Chesley; Treasurer, Miss Miller, Paisley; Secretary of Supplies, Mrs. Galbraith, Paisley; Literary Secretary, Mrs. Marr, Walkerton.

Mrs. Conning, of Walkerton, read an excellent paper on "Medical Missions." A duet by Mrs. and Miss Bain, "Keep me safe within the fold," was sweetly sung, followed by a paper on the "Missionary Obligations of the Church" by Mrs. Ferguson, Chesley.

During the meeting Mrs. Cameron, Port Elgin, Mrs. Fitzpatrick, Underwood, Miss Smith, Tara, and Mrs. Robertson, Walkerton, led in devotional exercises. Hearty votes of thanks were tendered to the managers of the church to the Paisley ladies for their hospitality and to all who had taken part in the meeting.

The afternoon meeting was closed by prayer led by Mrs. McKinnon of Port Elgin. The delegates and members of Bruce Presbytery who had held their regular meeting the same day were invited to take tea in the basement of the church.

At 8 o'clock the church was well filled. Rev. Mr. Johnston, the pastor, occupied the chair and presided. The proceedings were interspersed with excellent music from the choir and a quartette by four gentlemen, "Let a little sunshine in," was well received. Rev. Mr. Wilkie, returned missionary from Indore, India, gave an interesting address, and Rev. Dr. Campbell spoke in the interests of the Century Fund.

The next meeting will be held in Tara on the 27th September, 1900.

Opening of Montreal College.

The thirty-second session of the Co was formally opened on Thursday eve of last week in the David Morrice Hall. occasion was more than usually interesting by reason of the presence of the Rev. Principal Salmund, D.D., of the Free Church of Italy Hall, Aberdeen, Scotland, who delivered the opening lecture. The subject was, Christian Ministry and its Supreme Idea.

The Rev. Principal MacVicar, D.D., L.D., presided, and on the platform were Rev. Drs. R. Campbell, John Campbell, Clairat, Armstrong, of Ottawa; and the Messrs. C. B. Ross, of Lachine; W. Shears; A. J. Mowatt, John McLeod, of Van Hill; N. H. McLeod, of Ottawa, and J. Morin. The Rev. Dr. A. B. Mackay, of the Rev. Messrs. Winfield, Reid, and Keracher, occupied seats in the audience.

The Rev. J. MacLeod, of Vankleek, opened the meeting by reading Psalm 134 and after devotional exercise the chair delivered a brief address. He said that present was the thirty-second session, the attendance of students promised to be large and satisfactory. Speaking of the progress of the Presbyterian Church in Canada he said that since the union in 1875 the number of ministers had increased from 64 to 1,488, or 130 per cent; the membership had increased from 88,228 to 212,926; or 140 per cent and finances from \$982,672 to \$2,511,175, or 150 per cent. The attendance at Sabbath School had only increased from 97,204 to 160,150 or only 64 per cent. That seemed to show they were weak in looking after the youth.

The Rev. Principal Salmund's address was interesting and inspiring. He urged members of the Christian ministry to regard that in a world where there were a great many good and happy things for men to do God had given them the very best and highest, and made them preachers of his truth. The vocation of the Christian ministry was not without its own peculiar anxieties and worries, and if faithfully discharged it would tax their utmost energies and make heavy demands upon their consistency and patience. But in all that made exertion reflect itself in strength and gladness, in all brightened a career with the serene life of happiness, in all that was capable of making life with a deep joyfulness, there was no calling to match it for a moment. It was all important that a worthy conception of what the Christian ministry was should be entertained by the theological student. A peculiar grandeur belonged to it in its subject-matter, its results and its history. It was a divine ordinance, and as such it demanded more of a personal inclination. It demanded what our forefathers had been accustomed to term a "call." There might have been wide differences of opinion as to the particular mode in which this call comes, and though it might be true the mistake was not infrequently been made of defining too precisely or too mystically, it was not to be supposed that there is a call to the Christian ministry.

The function of preaching deserved the most sedulous attention and required for exercise the most patient preparation. What a power it had been in the history of human progress! It had had its times of power its times of declension; but wherever preaching function of the ministry had been to the front, the life of the nations and churches had been free, fruitful and progressive. It was the preacher's primary duty to be a student of the word, to learn to interpret it faithfully, to understand its unity, and its variety. It was his secondary duty to be a theologian, to master that which the Bible offered, to make himself acquainted with the great systems in which these truths had been expressed by the master minds of Christ's church.

The benediction was pronounced by Rev. Dr. Robert Campbell.

World of Missions

Unhappy Madagascar.

Lovers of justice grieved over the French seizure of Madagascar a few years since. Friends of missions felt grave forebodings as to the results of Catholic rule in an island won for Christ at the cost of many martyrs' lives. Because of its history the country commands the sympathy of Christ's followers everywhere.

Events speedily begun to justify the fears entertained. The exiling of the queen came soon. Lately attention has been drawn to other quarters of the globe, and Madagascar has largely been forgotten. The situation, however, has not been bettered. From French authorities it appears that matters have been growing worse. The French conquest is not completed. On the contrary, in three years the conquerors have been losing much ground; the natives offer a determined resistance; and the struggle still goes on. British traders have been driven out, and the conditions are so uninviting that French traders are not coming forward to fill the vacancies; indeed, their hold on what they had seems to be weakening. For France the venture thus far has been one costly in men and money, with meagre returns.

The results to the islanders are more disastrous. Before the French seized the country it was said by travelers that never in any land were life and property safer than in the parts under rule of the Hovas. Losses by merchants were almost unknown. Warfare has been having its natural consequences. A spirit of barbarism has been showing itself. Stealing and murder are common, and travelling without due protection is unsafe.

The religion of the people has been an object of attack. The Catholics among the natives have been estimated at 50,000, the Protestants at nine times that number. But attempts have been made to frighten the Protestants into changing their faith, and their church property is seized for Catholic uses. In their time of trial they surely should have the prayers of the Christian church everywhere that the fruits of victories already won among them may not be lost under the rule of a power nominally Christian.

"Hook Swinging Ceremony."

The Rev. Joshua Knowles, in an article in the "Wide World Magazine," gives a graphic description of this strange and awful pagan rite which is still practised in that country, in spite of efforts to stop it. Mr. Knowles goes on to say: "The pain these devotees go through for the honor and glory of their god is intense. They generally take drugs and intoxicants beforehand, but, in any case, the passing of a large hook through the sinews of the back must be accompanied with excruciating agony."

I wandered about among the crowd for some time giving away handbills and conversing with the people, but they were so excited that I fear, from a missionary point of view, I made but little impression on them. Yes, they said, Christianity was good, but—what did I think of the festival? One and all were full of high expectation.

Presently I heard loud reports as of firearms; and going in the direction I found they proceeded from small mortars filled with gun powder. Anyone could pay for mortars being let off, and with the report his sins flew away! So the people said. Soon followed the beating of tom-toms, the screeching of native flutes, the shouts of the crowds. The capriole end of the long beam was lowered. The devotee lay prone on the ground below the end of the beam, and was fastened to the beam by means of ropes passing under his arms and round his chest. To some of the ropes iron hooks were fastened. The priests took hold of the fleshy part of the man's back, squeezed up the flesh, and fastened the iron hooks into it. Some four hooks at least were put through the flesh. A rudely fashioned native sword and shield were then given to the man. Then, whilst the people shouted, the rope fastened to the other end of the long beam was pulled down and the man swung upward into the air, waving the sword and shield and making convulsive movements with his legs as if dancing in the air. With shouts and cries, loud beating of tom-toms, and screaming flutes, the people took hold of the long cable ropes, and strained and tugged till the car moved forward. The place was very sandy; the wheels sank into the sand, so that the work was heavy. Slowly, but surely, however, the people dragged the car round the temple, a distance not quite as far as round St. Paul's Cathedral. Some of the men were suspended while the car was dragged round three or four times. I should think that from the time the hooks were put in till they were taken out half an hour passed.

Finally, the devotee was lowered to the ground, the ropes unfastened, and the hooks taken out of the flesh. I managed to secure one of the hooks—in fact, I assisted in taking it out of the man's back.

Nine persons out of ten attribute the well known expression, "Man proposes, but God disposes," to the Bible, but it was the good Thomas A. Kempis who said it in his "Imitation of Christ." Another often-used expression is "Comparisons are odious." This is properly, so far as English literature is concerned, attributed to John Fortescue, who flourished in the middle of the fifteenth century, but we find it in Cervantes, Marlowe, Burton and Herbert, while Heywood has it among his proverbs. Shakespeare in his "Much Ado About Nothing" paraphrased it into "Comparisons are odorous," and in this form the saying has almost as much currency as in the original. "Spare the rod and spoil the child" is generally thought to be a text from the Bible. And in substance it is, for King Solomon said, "He that spareth the rod hateth his son," but it is found in Butler's "Hudibras" in the neater form in which it is usually quoted.—John Gilmer Speed, in the August Woman's Home Companion.

No one can ever become quite solitary, quite poor, quite miserable, who can truly say, "Lord, if only I have thee." That is just the time when God makes his consolation most gratifying and abundant, when we, through distress of body and soul, have turned from all temporal things to him, and have learned that royal, over-shadowing "only thee."—Theodore Christlieb.

The Loyalty Islands.

The story of the introduction of the Gospel among these wild and degraded tribes is one of those romances of mission work of which the South Seas have furnished so many. Mare was the first island of the group to receive the Christian teachers. In 1841 the missionary brig Camden visited the island, and cruised along the shore in the hopes of getting into communication with the people but not a canoe or sign of life appeared, and the coast was too wild and forbidding for a sailing vessel to approach too near. Ultimately, the Rev. A. W. Murray left the vessel in a ship's boat, and rowed in near the beach. After a while a canoe was seen approaching, in which was seen a native, who shouted, "I know the true God." It turned out that this man was a native of Tonga, who, with several companions, had been blown away from their own island several years before after the Gospel had been introduced among their people. They must have drifted fully 600 miles before they found a landing on Mare. The man was in favor with the chiefs, and had gained great influence among the people. Now he was prepared to befriend the teachers, and act as interpreter. Thus an entrance was obtained among the people in a most unexpected way, and two Samoan teachers were left among them, who were the first of a band who did splendid service. When at length European missionaries were located at Mare, in 1854, it was found that, notwithstanding bitter hostility on the part of the heathen, notwithstanding, also, horrible cruelties perpetrated by European traders and sailors who had visited the island for sandal-wood half the population, i. e., about 4,000 had given up heathenism and placed themselves under instruction—"Sunday at Home."

"Go into all the world"—this is the message. The climax of Christ's word upon the earth; And to fulfill this royal proclamation The Church of Christ had its prophetic birth.

Central African's Going to Church.

During the first few years, says the Central African Gazette of a recent date, there has been a great change in Northern Ngoniland, which is well shown by the following extracts from a letter from the Rev. Dr. Laws, speaking of a recent visit he paid to that country:—"In Ngoniland there was a great gathering and the contrast between the old days and now was to me marvellous. Services had begun on the Wednesday; we arrived on Friday. Next day 309 adults were baptised, many with old scars of spear, knobkerrie, or bullet, but now, so far as human eye can see, striving after better lives. On Saturday there were 672 communicants, black and white, and 6,661 were counted retiring from the enclosure where the services were held, and several hundreds had already left, unable to hear. In the native church collection there were 1,768 coins, amounting to £4 2s 5 1/4d; besides one goat, 86 fowls, nine hoes, 42 knives, 52 axes, 23 bracelets, 21 rings, garden produce, etc., etc. To my surprise I found that there are between twenty and thirty miles of roads now in Ngoniland; and for one the mission has made, the natives have made three. Some of these are from six to nine feet wide, and the engineering not always of the best, but as the free labor of the Ngoni seeking to better themselves it certainly did surprise me. There are still some of the old fellows left, but their power for evil is waning, and the younger men from the schools are making their influence felt on the side of righteousness and progress. Our fear is that it may become fashionable to be a Christian, and hypocrisy play havoc with truth."

What Shall we do With the Boys?

By John V. Farwell.

This is the supreme question of every good mother's head and heart in the education of her children whose worse half, as a rule, does not trouble himself with such questions any too much. He is too busy making haste to be rich in Jewish shekels instead of boys. He may have forgotten the curriculum of his own mother's training with the help of a sturdy farmer who always had something for him to do, even while he was learning the multiplication table, in more ways than one. He does not imagine that his boy most of whose education has been in the line of spending his "governor's" money and his own time in learning how not to do things, can be anything but a man with such a father and such luxurious surroundings, which usually invite only waste of character along with waste of money and time. Is not this the explanation why some rich men's sons are ciphers in the arithmetic of life with no integers in front of them to indicate power and influence upon society and in the circles of business, church and state? Honest work, beginning with boys, is most of a factor in making men than the most of us are aware. No one, as an employe, can have any respect for himself, unless his conscience is clear as to having rendered value received for every dollar paid him, with a surplus to his credit of spent energy in making himself indispensable to his employer. This is surely what will make him a partner in the business in hand when the opportunity occurs. Every large business center furnishes numerous examples of this kind to emphasize the value of industry to others as the most conspicuous service to one's self, and every college in existence has turned out world reformers and business kings as the result of hard work over the rudiments as well as the cap-stone of philosophy, literature and political economy, as well as putting them in practice as men, while from the same environments we can count scores who with equal chances and perhaps with more natural talents have succumbed to the deadly poison of indolent and dissolute habits which usually follow each other, to become nonentities if not absolute encumbrances to society.

Yes, the boy that sweeps the floor the best will be the man that will always have his name at the head of the firm in due time, and the boys that never get their lessons out of their chum's memorized books, will be the men who become presidents of the colleges, the railroads and the banks. Men trust them for the reason that they have never cheated themselves in the great game of life, where they assumed and bore responsibilities in which, as in the brute creation, the survival of the fittest is the law of God as well as of men. Nay, it is more the law of God with intellect and morals than in the brute creation, as by this law it has been decreed that man shall live "by the sweat of his brow," and "not by bread alone, but by obedience to every word of God," spoken not only in the law of Moses but also in the evolution of the stars and of men, and of the world we live in, writ large, so that there is no excuse for not reading correctly and governing ourselves accordingly. Given the boys who have been taught that time and the opportunity to work and personal responsibility in their use is their capital in trade, and we have the prophecy of the men who will be honored in every calling of life.

As Professor Drummond has said, "Love is the greatest thing in the world." Nay, it is the greatest thing in heaven, for God on his throne so loved this world as to give a child whose "name (character) was called Wonderful, Counsellor, the Mighty God, the

everlasting Father and the Prince of Peace." He was, as a man a hard worker in his father's carpenter shop before he spoke love and life into the civilization of this nineteenth century, in voices that from Rome to the present have had no equal, which under their sunshine has produced more men to emphasize human progress in every walk of life in the last seventy years, than in all the time since Adam began human history. Paul was a debtor to all classes of men, in that his work was changed by "the seed of the woman" from a persecutor into the writing of that love not on tables of stone but in human hearts, making them "living epistles" of its power over men. So work this miraculous change in that history, which is yet to culminate in the kingdom of God, not as Professor Herron and his followers are prophesying, in bloody revolutions of force, but in first transforming character into the image that Christ left in Paul and all his successors in the work of love.

I had a dream last night which will illustrate the necessity of changing the downgrade of their influence upon the masses into an up-grade. I dreamed of being invited to a meeting of so-called Christian teachers to hear a higher critic. He stood on a platform before a half finished pulpit desk made of hard burnt bricks. He directed some of his co-workers to complete it, and I saw them with hammer and chisel trying to shape other hard burnt bricks for the ornamental finish, and they broke them into all sorts of shapes other than what was wanted, until in utter disgust the audience (except his own followers) left the church, the teacher refusing to proceed until the hard brick furniture (man-made creeds) that was to support his weighty manuscript, was complete. Curiosity led me to ask for the heads of his unspoken discourse, which were, "Did the whale swallow Jonah? And if not, why not?"

Just then a graduate of a theological seminary took the platform and began a terrific tirade against all churches (except the one he was serving), and declared that they were only Christian in name, and that they were breeding a social revolution of the masses of which the French Revolution was only a small prototype. I said to myself he must be one of Professor Herron's apostles, and then was suddenly awakened by a dynamite bomb exploded in my bedchamber as the beginning of that revolution, and was much relieved to find that all this was only a dream. Offering a solemn prayer of thanksgiving, I read the thirteenth chapter of Paul's first letter to the Corinthians and then a chapter in Prof. Drummond's life, and learned there that one of these American Christians "only in name" took a course of study in Edinburgh, and became acquainted with an infidel whom he admired so much for his talents, that when his course was ended, he decided to remain there until his friend became a Christian. He stayed a year and got his man, who became a medical missionary, same as some of Paul's converts. Drummond himself after writing "Natural Law in the Spiritual World," was called a heretic—or a "Christian only in name"—same as Paul was, by better men than any of these critics of American churches, yet I have heard him preach the gospel of love to the nobility in the Duke of Westminster's Concert Hall on a Sunday afternoon, and in the night to an audience of cab-drivers and highway and hedge denizens, on the streets, and found him also getting his men in almost every service to come to Christ and not to man made creeds, cathedrals, phylacteries and impracticable socialistic theories for salvation, doing it by the power of personal contact and personal persuasion, with solid truth as Jesus taught it. The day for heresy trials is now past (may we not hope) and the day for the honest con-

victions of such men to be held sacred is come, to give them a little time to bring men to Jesus for transformation of character, instead of sending them to an illusion, or to ornamental hard brick pulpits (or creeds), with men in them for teachers who have faith in nothing but their own wisdom, which can claim only a real illusion (or delusion) for its basis.

I give it up, while at the same time I am perfectly certain that they will never in the battle for freedom take any "letters to Garcia" and that their inquisitorial attack on the churches of Jesus Christ will only emphasize their real relations to the power of evil, against which the church of Christ was organized at a time when his physical crucifixion was but the antitype of some present work among the masses to defeat its purposes by such teachers as see no hand of God in present day civilization, but only the hydra-headed serpents of Eden deceiving and being deceived. They represent Saul on his way to Damascus to put Christ's disciples in prison, to stop their work of bringing men to Jesus for moral renovation, instead of to the high priests of forms and ceremony and a temple service which only meant sales to the people of doves for sacrifices at a profit, wholly mercenary, all of which was done away in Christ, who paid tribute to Caesar's government which crucified him, and still he bade his disciples to "be subject to the powers that be" as "ordained of God."

We can realize the wisdom of this injunction when we remember that all governments since and before then have been, as a rule, as good as the people who were governed, and that the present governments of Great Britain and the United States are the direct evolution of the teachings of Christ to men.

If our Christian schools and churches are not the real basis of their world-wide power for good, we may be sure that the aggregation of such elements as Professor Herron and his admirers wish to have melted into government for the purpose of undermining them, would only invite another flood—not of water but of blood to destroy the race. Yet the rainbow promise of God in Christ still encircles the earth, and the Union Jack and the Stars and Stripes are holding its fast colors in their own, and will continue to do so, until God in his providence shall in his own good time again make an Eden of our earth through "the seed of the woman."

West Australian Presbyterianism will complete its twentieth year of existence next month, and it is proposed to celebrate the event by a "Twentieth Year Funt." Efforts will be made to induce each member to contribute a coin for each year of the Church's existence.

Dr. William Patrick, of Dundee, hopes the time will come when no unqualified person will be allowed to teach in the Sunday School. Under the present system ministers are required to go hat in hand to young men and women whom they knew, perhaps, to be unqualified to undertake the functions of teachers.

"Some people keep their religion as they do their umbrellas, for stormy weather, and hope to have it within easy reach if a dangerous sickness overtakes them."—Theodore L. Cuyler, D.D.

Believers differ in physical powers, in mental attainments and in spiritual graces, but beneath these inequalities there is a sameness. All are sinners saved by grace.

The influential and honored men, in Church and State, are not those who dream idle dreams, but those who take active part in living issues.

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The yoke of duty is always galling. A man who has no greater incentive than "I ought," will never want an excuse for abating effort. He will invariably be too tired to attend prayer meeting, and his neighbor's claim upon him will become insignificant in the light of personal comfort.

♦ ♦ ♦

The man who gives up the struggle because he knows the ultimate issue will be against him loses the reward that struggle was meant to bring to him. Victory is only one in a chain of events, and any one of those going before it may be equally valuable with the last one.

♦ ♦ ♦

It is a positive pleasure, to some people to be morbid. It pains them to be the bearer of good news; but if they can give an evil turn to a dream, or suggest an unfavorable symptom to a sick person, or arouse the fears of anxious ones, they are happy. We have heard of other creatures of whom this was characteristic, but then they were spirits, and did not bear a good reputation among mortals. Is demonic possession still existent, and are these examples? But then they are very often active Christian workers! Are they masquerading?

♦ ♦ ♦

"Our Church will stand a little blood-letting," said a shrewd elder the other day, "we are dying of inaction." That is true of a good many churches. The one in question was a large city congregation, but the disease is not confined to city churches. Often a small country charge is ready to fall to pieces with dry rot. There is need that we recognize the absolute necessity to put to use the talent entrusted to us. We need men who will lead us into action. We need this for our own sake, quite as much as for the sake of our neighbor.

The General Presbyterian Council.

Will some one suggest a short name for that body that has repopulated the old name of "Pan- Presbyterian?" To write out its present title takes up considerable space of a valuable lifetime, and when written out it suggests Pope's famous description of the Alexandrine line.

The recent Council has not commended itself to all men. The committee of arrangements did not take us sufficiently into confidence, and we made up our mind to get even. Then the programme gave us an excellent opportunity. It dealt with subjects that we had already heard discussed, and some of us had even discussed them ourselves. It had nothing new to say upon these topics, and the stale treatment of questions, whose age at least should have secured for them gentle handling, so aroused the wrath of one irascible member, an editor,

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by the way, that he turned himself loose, and denounced the whole thing suggesting that it needed a rest. But they just went on with the discussion, and agreed to meet again in four years, with no promise of better things then.

Making due allowance for our own prejudice and pique, and for the newness of the thing to the irascible editor, there were good things said and done at Washington during the meeting of the Council. The reception in the White House, and the social event in the Corcoran Gallery were notable events. Already the wife of a delegate has had it announced that she was presented to the President of the United States. They know how to make the most of the social function in Washington, and that part of the programme, at least, was thoroughly enjoyed.

The sermon was conservative, and seemed to voice the sentiment of the Council. Now and then the placid surface seems to have been broken, as on the occasion when an English delegate gave a spirited description of the somewhat questionable methods adopted by the Romanizing element in the Church of England. It was not down on the programme, but this member seemed to think it ought to be. Then, too, a South African delegate wished the Council to adopt a resolution that would frown upon England and smile on Oom Paul, and when it would not do this, declined to have anything more to do with them. But these did not disturb the peaceful tenor of the discussion for long.

We note with satisfaction that Principal Caven has been chosen for the President of the Council for the next four years. He has always been recognized as one in the very forefront in the work of the Council. It is eminently fitting that the position tacitly given him should be more openly acknowledged.

The Fifty-Sixth Opening.

The corridors of Knox College are again lively with the voices of the students. Many of them have come straight from the mission field, and they bear the marks of the summer's toil in their faces. Some are strong and fit; others are careworn and in no condition to enter upon a hard season of study. These are the men who take life, in all its phases, seriously.

The opening day was threatening, and in part accounted for the half-filled hall. It is a new experience to deliver the opening lecture to empty benches, and the effect was decidedly depressing. There were altogether too few of the theological students there. We recognize the strong temptation there is to yield to the solicitations of certain friends in the mission field, probably backed by the Superintendent, to spend at least one more Sabbath among people who will have no regular supply for the next six months. We know that it is an even stronger temptation to hear the home folk plead for at least a few days before College begins. And yet every theological student should make it a point of honor to be on hand on opening day. He owes it to his College.

The opening lecture this year was by Principal Caven, but as he was unavoidably absent, Prof. Ballantyne read the lecture the Principal had prepared. Of course one missed the peculiar force that marks all Professor Caven's personal utterances, but the lecture lost less, perhaps, at the hands of the one chosen to read it, than it would in any other hands. It was no perfunctory performance.

The title—"The Influence of the Classroom upon the Spiritual Life of the Student," while not exactly a misnomer, did not designate the subject matter of the lecture so happily as Dr. Caven has trained us to expect. He dealt with the theological professor, and with his conception of the truth he was com-

missioned? and with the reflex influence of this conception on the life of the students under him, rather than with the life of the student per se. The position was taken that the theological professor is equally responsible for the spiritual development and for the intellectual training of the men in his classes. The immediate effect of the tone of classroom prolection should be an elevation of the spiritual life. The student should grow in grace as he grows in mental status and equipment, and the man in the professor's chair should be one of the most powerful agents to assist in that spiritual growth.

Professor MacLaren presided, and with him, among others on the platform, were those that we have grown accustomed to see there score and ten mile-post. One other fact, that we have grown accustomed to see there, was missing, and on enquiry we learned that Dr. Gregg has been for some days confined to his room.

The Board held a meeting on the morning of Opening Day, at which we understand it was decided to appoint a strong committee to consider the names of men who may be thought eligible for the new chair, it is hoped, may be established in the near future. The Senate met on Thursday, but report the business as largely routine in its character. The promise for large classes is good, but it will not be till enrollment day, usually in the second week of College, that the full list can be obtained. One who intended to return will not be in his place. Mr. Bennett, whose tragic death in British Columbia, where he had occupied a mission field this summer, was recently reported, was a member of the Preparatory Classes. The other classes are reported as filling up slowly.

The Pope and Education.

There has been recently in France other things beside the Dreyfus "affair," and among these other things is a widespread discussion on education. The French have had the uneasy feeling that they are being out-distanced in the race for commercial supremacy; and some of their leading men are inclined to think that the fault is in the nature of their educational ideals, and in their system of education. It is another form of the battle of the ancients versus the moderns, the classic versus science. The same thing goes on to some extent among ourselves.

Mr. Grant Allan wrote an article some time ago, in which he maintained that the kind of education given at Oxford was useless, and quite recently we read an article in a leading English journal in which the position was taken that the strength and beauty of the education given at the older universities is that it is useless, that it does not aim at direct commercial results but tends to impart a rich refinement and build up a nobler manhood. On such a subject there will always be difference of opinion; but it is important that no one tendency should have supreme sway. The most intelligent representatives of physical science and of a "practical education" will admit the need of other disciplines, and the worth of the humanities.

The point with which we are concerned just now is that the Pope, in a recent encyclical to the French clergy, has given his contribution to the discussion of this complicated question. According to the Journal des Debats he could not have condemned more categorically the work accomplished in France during the last twenty years. The Pope does not hesitate to demand a return to the Latin speeches and versus which he has himself cultivated so carefully. He lays little stress on Greek, the language of the New Testament, but gives the first place to Latin, while he recognizes that it is impossible in these days to ignore altogether the elements of physical and natural science; and "He says nothing of living languages, doubtless because Latin is a living language for him and plays

that part in the official acts of the Roman Catholic Church." The Journal des Debats respectfully refuses to accept the Pope's programme, as it desires to have all the young people of France equipped for the fierce competition of modern times with the latest and most perfect weapons.

It is an interesting discussion but we are afraid that the head of the Roman Catholic Church is not in the best position to sympathize with the modern view of things. Not long ago a Pope prescribed a return to the study of Thomas Aquinas as a cure for the unrest of modern thought; and now the same official will meet defects of education by a more careful attention to Latin. We have no desire to depreciate Latin or to despise the beauties of Latin verse, but we do not think that our dependence for the maintenance of faith and the preservation of spirituality must be placed very largely on the cultivation of Latin composition. This question of education is a complex one, and we are afraid that the Pope has not shed any new light upon it. The battle between the old and the new must be fought out; and we must remember that as man cannot live by bread alone, so a nation may pay too much for what is called commercial supremacy.

Literary Notes.

The International Journal of Ethics, (1305 Arch street, Philadelphia,) for October, contains a number of important articles and the usual reviews of books on ethical or social subjects. Two of the articles may be mentioned: "The Relation of Ethics to Sociology," by H. Sedgwick, of Newham College, Cambridge, and "The Ethics of Religious Conformity," by T. O. Smith, Oriel College Oxford. Among the reviews we note one on "My Inner Life," by John Beattie Crozier. The Reviewer, (Henry Sturt), tells us: "There is but little in Mr. Crozier's chapter in Personal Evolution and Autobiography (why in?) which concerns the moral philosopher. Not that the book is destitute of interest, but the interest is hardly philosophical. The first part of it contains an ample account of the author's childhood and upbringing in an out-of-the-way part of Canada. There is much description of his youthful sports and escapades—tobogganing, robbing pigeon roosts, molestation of negro prayer-meetings, and strange experiences of a drunken uncle who became less interesting in his later days as a total abstainer." The critic is evidently irritated by "the redundancy of language," but he kindly says in regard to Mr. Crozier: "It is impossible to be angry with him, and if his intellectual training had been more fortunate, he might have done good work, for he is on the right path in the main."

The October number of "Every Month," contains articles on "Tattooing and Tattoo Marks," and "The Man of the Month—Admiral Dewey." There are also several bright stories. But the unique feature of "Every Month" is the four pieces of popular music published in every number. This month it contains Paul Dresser's new song, "The Path that Leads the Other Way," also a new march and two-step by Wm. Frederick Peters, besides two other pieces of popular music. "Every Month," 1260 Broadway, New York.

Table Talk for October contains much that is of interest both to the housekeeper and to the general reader. An article on honey shows us that that dainty has been a popular sweet for a very long time. A description of a Halloween Party to be given this year will give many suggestions to our young people. A timely article on "The Homely

Squash" will be appreciated, and then there is, of course, the usual number of recipes given in answer to subscribers, and the list of new menus for October with suggestions regarding the following out of these menus. Table Talk brings with it each month new ideas, new ways of doing old things; it is a valued visitor wherever it goes. Table Talk Publishing Co., Philadelphia, Pa.

The Gentlewoman for October contains instalments of three serial stories, one of which is the hundred dollar prize story. The music for this month is a little song entitled: "That Dream," with music by Louis Le Keux. A special feature of the number is an article on "The National Woman's Christian Temperance Union." Pictures of the different leaders are given. Publication Office, German Herold Building, New York.

The Ten Words, a study of the commandments by Rev. Charles Caverno, A.M., L.L.D. Dr. Caverno treats the commandments as germs. For the time in which they were given they expressed with considerable fullness the duty of men, but as men have come to larger knowledge and higher civilization the interpretation and understanding of the Ten Words have expanded, so that they now stand to those who treat them rightly as expressions of duties broader and deeper and more complex than could be dreamed in the age of Moses. Some of these duties Dr. Caverno points out in a style always interesting and readable, as well as highly suggestive. The Pilgrim Press, Boston and Chicago.

The Bibelet—T. B. Mosher, Portland, Maine, 5c)—The October number of this tiny booklet, contains two essays or appreciations by Walter Pater—1. Aesthetic Poetry (Wm. Morris); and 2. Dante Gabriel Rossetti. This means that we have, in this cheap, neat form, a careful estimate of two of the most important poets of the Victorian era by one who was certainly a subtle critic and who is able to interpret for us the most delicate creations of poetic imagination. The reading public, that is that part of the reading public that takes an interest in high class literature owe a debt of gratitude to Mr. Mosher for bringing within easy reach, rare and beautiful productions which they could not otherwise catch a glimpse of. "One must read Aesthetic Poetry to realize just what was the unique graft upon English literature conferred by William Morris. It is the most subtly interpretive of all judgments upon his poetry, not even excepting Swinburne's magnificent meed of praise. As a prose introduction to the cycle of the Earthly Paradise, it cannot be surpassed."

Principal Salmond's Lectures.

On Friday evening Dr. Salmond lectured in the David Morrice Hall on "The Church and Her Youth." He said that the subject of the evening was one of the greatest in modern days, and promised to be of material importance in the church services of the future. He considered it a high honor to have anything to do with the teaching of the young. He then proceeded to notice some of the methods, organizations and results in vogue in Scotland for the education of the young. The heart of the Church of to-day—and the Church was, he believed, a great reality—was in the young. There was one greater reality than the Church of to-day, and that was the Church of to-morrow. They made up the Church of to-day; their sons and daughters would make the Church of to-morrow.

The speaker then went into a fine description of the influence of childhood and all adolescent memories upon maturity. He spoke of youth as a charming constituency

for Christian work, and mentioned the delight of the open, pliable susceptible minds of children. Nowhere could they find such idealism, such buoyancy, such hopefulness, such a natural sensibility of things divine, which, without any reflection, he loved to call a natural piety. Youth was the light and color of the cloud of life. He then dwelt upon the mystery of youth; the growing look of wonder in the child's eye, the philosophic questions asked by the young and supreme, divine gentleness in all young minds. Dr. Salmond said he had been a teacher of young people for many years, and he would not exchange his position for the Premiership of Great Britain or the Presidency of the United States. When a person addressed a body of children, he found an audience of young poets and thinkers. Children, to his mind, were the true poets, the idealists. To a child's mind everything was idea. He then referred to the methods of teaching the children's mind, and how in Scotland their constant aim was to unify the work amongst the young. They had a large committee, known as the "committee of youth," which met once a month in Edinburgh, and its whole aim now was to establish a system of lessons which would be accepted by all evangelical churches for Sunday-school work.

He considered visitation an important force in the work amongst the young, and defined the special duties of the Presbytery and the Synod of Scotland in this connection. One elaborate scheme in vogue in Scotland for higher instruction was detailed, which might be likened unto the schemes of university extension lectures, and which was a power in that country.

He concluded with a powerful exhortation to the students and all interested in the Church of the future to take joy and pride in appealing to the beautiful side of the minds of children, for that joy there was a place which changed not with changing time.

Dr. Salmond lectured on Saturday evening on "The Witness of non-Christian religions to Christianity." The subject was treated in an exhaustive manner. There was manifested by the nations of the world a universal craving for something to satisfy the spiritual nature of the individual. To find and provide such satisfaction many forms of religion had been established. They were in various degrees philosophical and practical. The question was asked "Is Christianity the outcome of the same forces as the other so-called religions?" Religion included reason, emotion, thought and sentiment, and the speaker desired to divide the non-Christian religions into three classes: Dualistic, polytheistic and pantheistic. All aimed at explaining the relation between mind and matter, between God and the world. But they all failed to satisfy the longing of the soul. There was a void in each system that its own hand could not fill. Christianity alone provided the lack. It corrected that which was false in others and embraced all that the soul yearned after. It opened up intercourse between God and man, taught the method and provided the power by which the sin could be overcome. If there was no God there could be no law, if no law then no sin. But we found there was such a thing as sin and the inconsistency of the heathen religions was plain when they were found trying to make personal propitiation for sin.

At the close of the address a standing vote of thanks was tendered the doctor, on motion of Dr. Mackay, seconded by the Rev. J. Lyall George, and the hope strongly expressed that the lecturer might again visit Canada and deliver a long series of lectures.

The Rev. Dr. MacVicar, who presided, expressed the pleasure and profit the college students had received from the lectures, also wishing the lecturer god-speed and hoping to see him back again in the near future.

Dr. Salmond left Montreal for New York, to deliver a series of addresses there.

The Inglenook

A Little Samaritan of the White Forest.

By Adèle E. Thompson.

A quaint little figure was Bebe, as he threaded the white slopes of the Canadian forest under the upward pointing, snow-laden spruces and hemlocks. There was a red toque on his head, a short fur coat, buff leggings reaching well up on his legs, with short, broad oval overshoes for his feet.

Round Bebe's head passed a wide band of soft leather, to which were fastened the ropes of the loaded toboggan he dragged behind him. For Bebe came of a family of woodsmen and guides, and he was on his way back to the camp of the hunting party with a load of fresh supplies.

This party consisted of four young men, from one of our cities, who had sought the great Canadian forest as much for the novelty of the strangely beautiful snow-bound world, and the health-giving tonic of its piney air, as the game they might find there.

To Bebe they were at once a fascination and a surprise. They were in all their ways so unlike any one he had ever known; they took a cold douse every morning; they could not use snowshoes till taught; they were full of enthusiasm over what to him seemed but everyday objects; withal they were so active and merry and kindly. More than this, there was a quality that he could hardly have put into words, but he was dimly aware that in ideas and ways of speech there was the same difference; for Christian character was something the lad knew little of.

On his side Bebe was hardly less interesting to the others. A boy, with all his possibilities, is always an object of interest to a thoughtful older person, and especially was this the case with Hugh Morrow, who, fresh from the work of a college settlement, found in the young half-Heathen of the wilderness a type so different from those of the crowded city slums.

So as they made their way through the white forest, silent, shadowy; or sat round the roaring fire in the rude but cheery log camp, he had tried to drop into the untaught heart some seeds of truth, with the hope and prayer that they might there quicken into growth.

It was for this that he had given Bebe a pocket Testament, and read to him some of the stories in what was almost an unknown volume. Of these one that particularly interested Bebe was that of the good Samaritan. He could understand how one would take trouble, or give service to his friends. He would do that cheerfully for his own people, or even the hunters who might employ him. But Hugh had explained to him that this man had done it for one who hated him and had nothing to do with him. Bebe could not understand how, under such circumstances, he was his neighbor, or why he owed him any duty.

It might be that Pere Cloisut taught the same, but as Bebe's churchgoing was usually limited to once or twice a year he had never heard it; and whenever he considered the subject he always ended by thinking that it would be a very hard thing to do.

Carefully now he came down the long slope through the aisles of trees that stretched far round him on every side. Of brush

or undergrowth there was none in sight, all that lay deep down below that vast snowy expanse being revealed only by an upward curve here and there, which he carefully avoided, a treacherous surface that might suddenly yield under him.

Presently Bebe gave a start of surprise. On the snow, at a little distance, was a dark heap capped by a red toque much like his own. He had been going with his head bent and had not seen it before. At the sliding sound made by the toboggan in the stillness the figure turned, and a sullen, scowling face looked into his.

Bebe's own face darkened. Of all the people in his small world the especial objects of his dislike and contempt were the Lacroix. They were lazy and ill-tempered, and when in the trapping season he found his traps broken or robbed he always said, under his breath, "Lacroix." Guides, like his own family, with a feud farther back than any could recall between them, they were full of jealous tricks and petty meannesses, and Bebe's own score against them was already not a short one. Of the Lacroix this one, Pierre, was recognized as the leading spirit, and what Bebe felt in a general way of the others was concentrated in his case into a personal hatred.

With all this it gave him almost a sense of pleasure to see Pierre Lacroix in difficulty. He did not need to ask the cause; a hole in the snow where he had broken through, and a torn and broken snowshoe beside him, told the story.

Of course Bebe knew that with the snow four and five feet deep on a level, without snowshoes one was practically helpless, and "Why doesn't he carry things to mend his own snowshoes? I always do!" was his thought.

The mutual scowl had been the only greeting, but as Bebe shot ahead, he did not feel wholly comfortable. "Pierre Lacroix is always doing things to us, let him see how good it is to be in a fix himself," he muttered. But for all that, through the clear stillness of the forest, he seemed to hear Hugh Morrow's voice reading: "And he passed by on the other side."

Suddenly he turned back. "I've some leather thongs here you can have to fix your snowshoes with, if you haven't any!"

"I twisted my ankle; it's been broken once," Pierre answered with a curse. "I couldn't use the snowshoe if it was fixed."

"How are you going to get to your camp, then?"

"Oh, the boys will take my track, when they see I don't come," and he pulled at his short, black pipe as calmly as though he were sitting on a summer flower bank. Clearly if Pierre Lacroix felt any uneasiness at his situation, he did not intend that Bebe should see it.

For a long moment Bebe stood silent before him. It was five miles directly out of his way—the Lacroix camp—he was tired already, the supplies he had were wanted for supper, the sunset red was even now fading, and to his experienced sense there was a feeling of coming snow in the air. Still there sounded to his inward ear, "He passed by on the other side," and pulling the sacks from his sled he piled them up against a tree.

"What's that for?" asked Pierre, who had looked on curiously.

"I'm going to take you back; get on here!"

Perhaps the other was surprised, beyond speech, for with a groan of pain as his only utterance, he crept onto the toboggan, and Bebe, adjusting the band round his head, bent to his new task.

It was a trip during which hardly a remark broke the silence.

"Why didn't you hunt me up?" Pierre demanded when, in answer to Bebe's call, his brothers had come out of the camp.

"Why," was the astonished reply, "don't you remember, this morning you said you might go down to the river to-day. We thought you had, and weren't coming back to-night."

As Pierre recalled the remark and realized what it might have implied for him, his face grew ashy white in the fading light. Then, as he stood, half supported by the others, he put out his hand and Bebe, through his thick mittens, felt its pressure.

"I don't know why you have done this for me," he said, and his voice had an unwonted huskiness, "but this I do know: I've always bragged that Pierre Lacroix never forgave an injury, but from this time you shall find that he never forgets a benefit, either."

The wavering uncertain shadows deepened into darkness, and one not bred to the woods could hardly have threaded them. As it was, from Bebe's camp anxious eyes had more than once looked out for the laggard, when, out of a thin haze of falling snow flakes, he slowly came to the ruddy square of light cast on the snow by the opened door.

"It was the story in the Book made me do it," he said, softly, later, as he sat by Hugh Morrow's side, before the great blazing open fire. "Do you think I was like that man?"

"The good Samaritan? Yes, to be sure you were."

Bebe paused to listen to the storm, that, white and swirling, was now beating outside.

"Pierre Lacroix was pretty heavy, and sometimes, when I remembered how mean he'd been, I had a good mind to throw him off. But I'd think, Would would Jesus say? When I found that they wouldn't have looked for him, and you know what he'd have been long before morning in this storm, I was so glad, so happy here," and he laid his hand upon his heart.

When Wise Men Disagree.

People who prove theories by proverbs will be interested in these:—

"There's honor among thieves," and "Set a thief to catch a thief."

"Out of sight out of mind," and "Absence makes the heart grow fonder."

"A rolling stone gathers no moss," and "A setting hen gathers no feathers."

"Discretion is the better part of valor," and "Nothing venture, nothing win."

"Marry in haste and repent at leisure," and "Happy is the wooling that is not long a-doing."

"The man who is his own lawyer has a fool for a client," and "If you want a thing done well, do it yourself."

Lord Roseberry once had among other guests a farmer who tasted ice cream for the first time. Thinking that something had gone wrong, the farmer whispered to his host that the pudding by some mischance had got frozen. Roseberry tasted the pudding, thanked the farmer, and then called a servant. After some little conversation he turned to the farmer with a relieved expression, and said: "It's all right, Mr.—. They tell me it's a new kind of pudding, and is frozen on purpose."

China's Advances Towards Civilization.

The latest "cycle of Cathay" has been one of remarkable developments; and the advances in China during the past few years have indeed been marvellous, remarks Mr. O. P. Austin, in an article upon "Recent Developments in China" in the "Forum." The Chinese cycle covers a period of sixty years; and while sixty years is a small period in the history of that ancient nation, yet it is less than that time since the knocks of foreign commerce and modern civilization at the doors of China awakened her from a slumber of centuries. To-day the doors stand wide open; and commerce, industry and enterprise are bidden to enter. Few save those who have had occasion to follow closely the recent developments in China probably realise the rapidity with which events in that country have marched of late. Sixty years ago every avenue of entrance into China was closed. "Foreign devils," as all foreigners were called, were rigorously excluded from her ports and inland water-ways; no representatives of the commerce of the outside world found standing or business relations among her people; consular representatives of foreign nations were unrecognized; and diplomats who desired to penetrate to the capital and bring themselves into communication with the Emperor could only do so through a long and tedious process, ending with the ceremony of the "koto," which means to kneel three times before the throne and knock one's head nine times upon the ground, in token of subserviency.

Now, foreigners and foreign merchants are permitted to reside and trade at more than a score of cities on the coast and far in the interior; ports and coastwise traffic are open to foreign vessels; commerce upon the river in the interior has recently been opened to citizens and vessels of all nations; hundreds of miles of railway are in operation, and thousands of miles are projected; telegraph lines connect the capital of the Empire with the chief cities of the provinces and with the entire outside world; mining and manufacturing concessions are extended to citizens of all nations, and foreign, capital, enterprise and business methods are invited to a place in the economy of the Celestial Empire. Where a few years ago the slow-moving junk, propelled by sails or man-power, was the only means of water transportation, steam vessels may now ply to carry passengers, tow barges, and distribute foreign as well as domestic products; where coolies, wheelbarrows, and sedan chairs were lately the sole means for conveyance for freight and passengers on land, the locomotive and railway-car are now making their appearance; where domestic production only progressed by the most primitive methods of hand labor, the whir of the spindle is now heard and modern methods of manufacture are in actual operation; while electric tramways, electric lights, telegraphs, and telephones are rapidly transforming the methods which have characterized the internal life of China since long before the existence of the nations from which she is now learning these lessons of modern progress.

A wise man will make more opportunities than he finds.—Bacon.

"I suppose you are a socialist, or anarchist, or something?" asked the lady of vague ideas.

"Madam," replied Brokedown Baldwin, "I am a passive altruist."

"What in the name of common sense is that?"

"I believe in beizg helped all I can."

Short Words.

The following paragraph on "The Use of Short Words" is attributed to Horatio Seymour. It practices what it preached therein, since there is no word in it with more than two syllables, save such as are quoted for purposes of illustration:

"We must not only think in words, but we must also try to use the best words and those which in speech will put what is in our minds into the minds of others. This is the great art which those must gain who wish to teach in the school, the church, at the bar or through the press. To do this in the right way they should use the short words which we learn in early life and which have the same sense to all classes of men. The English of our Bible is good. Now and then some long words are found, and they always hurt the verses in which you find them. Take that which says, 'O ye generation of vipers, who hath warned you to flee from the wrath to come?' There is one long word which ought not to be in it—namely, 'generation.' In the old version the old word 'brood' is used. Read the verse with the term, and you will feel its full force: 'O ye viper's brood, who hath warned you to flee from the wrath to come?' Crime sometimes does not look like crime when it is set before us in the many folds of a long word. When a man steals and we call it a 'defalcation,' we are at a loss to know if it is a blunder or a crime. If he does not tell the truth, and we are told that it is a case of 'prevarication,' it takes us some time to know just what we should think of it. No man will ever cheat himself into wrong-doing nor will he be at a loss to judge of others if he thinks and speaks of acts in clear, crisp terms. It is a good rule, if one is at a loss to know if an act is right or wrong, to write it down in short, straight-out English."

Crotchety, Crabbed and Cross.

Crotchety, Crabbed and Cross, one day,
Went out for a sail on the Sulky, Bay
Their boat was leaky their sail was torn,
And hung on the bow was a dinner horn.
"We'll sail to the North," said Crotchety;
"I'll stand by the helm to steer," said he.
Bounding and scudding they sailed along;
The waves rolled high and the wind blew strong,
"I won't stay here to be drowned at sea;
"We'll sail to the South, where the wind is free!
"I'll steer for a while," said angry Cross,
"For I don't see why 'you' should be boss."
Seizing the helm with a wrathful frown,
He steered for the South, and the wind went down,
"We can't drift home for there is no tide;
We're stuck here; becalmed!" was what Crabbed cried;
"We'll sail to the Eastward now," said he,
"No you won't," laughed the Wind across the sea.
Out of the Eastward the Wind blew strong,
And swift in its path they were borne along.
The Westward Shore and setting Sun
Were laughing to see what the Wind had done.
"You went for a pleasure sail, you say?
You will never succeed on Sulky Bay."
"Go to the Harbor of Smiles and Fun,"
Said the Wind, with a wink at the setting Sun,
"You'll find a boat which will sail alone,
If pleasure, not anger, is only shown."
The darkness descended on all the three,
And they steered by the stars for the Sunshine Sea.

—Outlook.

The Fairy People's Spinning.

By Margaret E. Sangster.

For little men and little maids,
When night is just beginning,
Oh, then, on quiet hills and glades
The fairies start their spinning

And fast each silver shuttle goes,
In summer darkness chilly,
To weave the redness of the rose,
The whiteness of the lily

To count the cunning little elves,
Would surely make you dizzy,
They do not know their host themselves,
These were folk quaint and busy

By brook and creek, by isle and shoal,
By velvet field and valley,
Dame Nature keeps their muster roll,
So often as they rally.

And when the little children wake
In sunny mornings early,
They see the lace the fairies make,
A cobweb tissue pearly.

It lightly folds o'er branch and stem,
It shakes with dew a-twinkle,
And flings its cloth of gold and gem
In many a filmy wrinkle.

So little men and maids may dream
While trols and elves are plying
Their looms beneath the starlight's gleam,
And silent hours are flying.

—Christian Intelligence.

Dr. Chiniquy's Forty Years in the Church of Christ.

Rev. Dr. Chiniquy, for several years before his death, had in contemplation, the preparation of an account of his life and career after he left the Church of Rome. He devoted much time to collecting material for the work. The last years of his life had been largely devoted to this, so that at the time of his departure, the book was substantially complete.

We have confidence to say that it is the most remarkable book of its class that has appeared in this country. In most respects it is unique, and bears the stamp of a marked personality.

It may be safely affirmed that Dr. Chiniquy travelled more extensively in preaching the Gospel than any one that ever lived—his labors of forty years not being confined to a single continent, but embracing several—and the scenes he passed through seem more like fiction than reality, illustrating the saying "Truth is stranger than fiction."

Now, "Forty Years in the Church of Christ" being the history of that very eventful life and bearing the direct impress of the author, is a book of most fascinating and thrilling interest, and belongs to what De Quincey styles "the literature of power."

In an interview with a reporter of a leading Montreal paper, in the last year of his life, Dr. Chiniquy remarked: "With regard to my new book, I have not much to say, beyond this, that it will be a faithful record of what I have seen, heard, thought and done since I left the Church of Rome, now very nearly forty years ago. My new book will be published in about six months, and will be copyrighted in England, Canada and the United States."

"What are you going to call your new book, Father Chiniquy?" asked the interviewer.

"I am going to call it 'Forty Years in the Church of Christ.'"

The responsibility of issuing the book was committed to his son-in-law, Rev. J. L. Morin, who acknowledges the valuable assistance received from Rev. Prof. John Moore, of Boston and the Rev. Dr. MacVicar, of Montreal.

As already stated the book will be published in a few weeks.

Ministers and Churches.

OUR TORONTO LETTER.

The principal event in Toronto Presbyterian circles this week has been the opening of the College. And yet so quietly was this effected that only six of the Toronto pastors knew of it. At least only six of them were there, and had they known they would surely have been sufficiently interested to come. The day was threatening, certainly, and rain did actually fall; but it would not have detained them from a popular lecture down town. That the lecture with which the fifty-sixth session opened was a good one goes without saying. Principal Cayven was the lecturer, though he did not deliver it. There were less than a dozen students in the hall.

Another event, outside of Presbyterian circles has been the announcement of the Methodist Twentieth Century Fund. Their method differs from that of our own. They begin at the big end of the horn, and make a desperate attempt to keep the thing from narrowing too quickly. They have a huge diameter to begin upon. \$15,000 takes a long way to go round, and beside that a paltry \$5,000 looks insignificant. But on the whole we prefer the method that makes less noise, that appeals to more people, and that declines to glorify the few. And we shall get there, it may be, quite as soon.

It has given general satisfaction to learn of the recognition given by the Reformed Alliance to the worth and work of Principal Cayven. It would be impossible for him to seek this position, and it has been his sterling merit which the Canadian Church has long recognized, but which a shrinking on his part from the appearance of self-seeking makes it difficult for other churches to recognize, that has won for Dr. Cayven this position.

The delegates from the Canadian Church to the Council have almost all returned. Some of them are loud in praise of the Congregational Council, and very chary of recommendation when the Alliance is mentioned. Boston seems better soil for a religious convention than Washington. Perhaps the prevailing officialism makes itself felt even when all men are supposed to be free and equal. The members from Toronto had a good time in Washington, at any rate.

Dr. MacClements preached in Chalmers' Church last Sabbath, giving a farewell message to the people in the evening. He will at once take up the work of his new charge in Rutherford. Many will follow him with earnest good wishes.

The Toronto Ministerial Association held its initial meeting on Monday morning last. The only business was the election of officers for the year, and the drafting of a programme. The latter would indicate that the ministers mean to do some reading this winter. The programme chosen is not in the lines of the everyday literature; but, if carried out, will give some knowledge of questions that are being debated to-day.

We caught a glimpse of a new aspirant for the favor of Presbyterians last week. The western men think they are able to support a paper of their own, and have launched the Western Presbyterian. It is published fortnightly, and, if the initial number is a fair sample, will be devoted almost entirely to the discussion of church matters. The editor, however, reserves the right to enter a wider field, if the circumstances should demand it.

Dr. Grogg has been confined to his house for some time past. Perhaps no one is more greatly missed than he. Certainly few hold so high a place in the general esteem as he does, and in the homes where there has been a great sorrow he is beloved. None know better than he, how to speak the comforting word. And yet it is not his own speech, for he invariably uses the words of Scripture, admirably chosen to fit the occasion.

We note with pleasure the report of Dr. Parson's improved condition. He has been unable to leave his room for some days past, and even at this writing is unable to leave the house; but improvement is steady, and it is hoped that he will soon be about again.

Classes in Knox College will resume work during the week. Prof. MacFadden is expected before Wednesday, but it is doubtful if the Principal will be able to take up his work at once. He is slightly indisposed since his return from Washington.

The rooms in the College residence are again full, and the new steward promises to give every satisfaction. He has a real in-

terest in the College, and in each student who comes into its halls. He thinks no trouble too great to undertake for them; and they in turn thoroughly appreciate his efforts in their behalf. The better times should make bread-riots a painful memory.

Mr. A. M. Boyd, of Knox College, left last week for Cincinnati, Ohio, where he will attend Lane University.

On his return from Montreal where he had been taking part in the Dominion Christian Endeavor Convention, Rev. Wm. Patterson, left at once for Chicago, where he and Mrs. Patterson will be guests of Prof. Robinson, formerly of Knox College. Mr. Patterson is to speak in the Auditorium in connection with the Chicago autumn festival.

The opening lecture of the Ewart Missionary Training Home classes was delivered by Rev. Professor Gallantyne, in Knox College on Monday, October 2. On October 3 was held the tenth anniversary of Cooke's Church of Y.P.S.C.E. The meeting was addressed by Dr. Potts, and Rev. Wm. Patterson, and a farewell was also given to Miss B. Goodfellow, a member of the Church, who has gone out as a missionary to India.

OTTAWA

The sacrament of the Lord's Supper was celebrated on October 8 in St. Martin's Presbyterian Church, Ottawa. Thirteen new members were received.

Rev. Wm. Patterson, of Buckingham, is to preach at St. Paul's Church, Ottawa, next Sunday.

Rev. J. W. H. Milne of the Globe Church, preached in St. Andrew's Church, last Sunday evening.

At the last meeting of the Ottawa Presbytery it was decided to re-arrange two of the charges. Westboro, Merrivale and Bell's Corners, have hitherto been under the charge of one minister, while Stittsville has been a separate charge. It was decided to add Bell's Corners to the Stittsville charge.

MONTREAL

The Rev. N. A. MacLeod, B.A., B.D., of Ottawa, was in the city last week, and attended the opening lecture of the College.

A meeting of the Protestant Ministerial Association was held on Monday, and arrangements made for meetings to come.

The Rev. J. Wilkie, M.A., of the India Mission, occupied the pulpit of Chalmers' Church on Sunday morning and addressed the Sunday School in the afternoon.

In the new church at Montreal Annex, a very enjoyable and successful concert was given by the Ladies' Aid Society on Thursday, the Rev. J. McKee Crombie in the chair. The proceeds of the concert will go towards furnishing the church.

Mrs. John Ritchie, of Martintown, one of the oldest residents of Glengarry County, passed away on Saturday last. She had served her hundredth year. The funeral took place to the Presbyterian Cemetery at Martintown.

The night schools opened on Monday evening of this week under the direction of the Protestant Board of School Commissioners. Every part of the city has been provided for. The Dominion Christian Endeavor Convention recently held in the city, proved to be a great success, and the new departure is calculated to lead the society to identify itself more closely with national ideals and apply itself more effectually to the satisfaction of our country's needs.

The Rev. C. E. Trudel preached on Sunday in the Lacroix French Presbyterian Church. He stated that his faith found expression in the symbols of the apostles as reproduced by the Westminster confession and even the Church of Rome, which he regarded, however as having made additions to those symbols.

The Rev. Wm. Patterson, of Cooke's Church, Toronto, who was present at the Christian Endeavor Convention, delivered a very effective address on "Home Needs," in which he insisted on a faithful carrying out of the principles for which the society stands. He spoke for political common sense and purity, and pointed to the word of God as preached by John Knox as the uplifting power of Scotland. Mr. Patterson's address was frequently humorous, and proved amusing as well as edifying. The Rev. John Wilkie, M.A., of Indre, India, spoke of "The World's Great Need" and taking India as an illustration, he showed that that need was Christianity. He was listened to with great attention and loudly applauded.

A new German Lutheran Church was formally consecrated last week at Thorn Centre, Que. Seven Lutheran ministers took part in the services, representing as many different churches in the Ottawa valley. The German Lutheran Church is evidently a force in some sections of our country. May it prosper!

The Rev. John MacVicar, B.A., and Mrs. MacVicar, of Fergus, Ont., were in the city for a few days this week, on their way back from Washington, where they attended the meetings of the Dominion Presbyterian Council. They were the guests of Mr. MacVicar's father, the Rev. Principal MacVicar, who is in Montreal.

The Rev. Dr. A. B. Mackay, conducted the service at the funeral of the late Mr. J. C. Wilson. Among those present were the Rev. Doctors MacVicar and Campbell, the Hon. J. K. Ward, James Crathern, E. A. Bockett, R. S. Weir, William Drysdale and Major Bond. Mr. Wilson's death is deeply regretted. It was painfully sudden. Mr. Wilson had been unwell for more than a year with nervous prostration, said to have been caused by a too close application to business. On Saturday last he seemed fairly well, but on Sunday morning he suddenly complained of pain and passed away in a few hours. Mr. Wilson was one of the city's most prominent business men, and had been an alderman of Montreal and a member of Parliament. He was prominent also in benevolent and philanthropic work, and a valued member of Crescent Street Church.

The Presbyterian Christian Endeavors present at the Convention gathered to the number of several hundred in their denominational rally in Erskine Church on Saturday evening. After devotional exercises by the Rev. J. Mowbray, the Rev. Dr. Amaron addressed the meeting on the French mission work, which he spoke of as our great home problem. Mr. G. Tower Ferguson, of Toronto, spoke on the twentieth century fund. Mr. Leslie moved a resolution stating that the Christian Endeavors assembled, representing four provinces, wished to express their purpose to contribute to the million dollar fund, and to interest their societies in the work. This was passed. The Rev. Dr. Dickson of Galt, then spoke on "What our young people can do for the Church." The Rev. Dr. Thompson spoke on Chinese missions.

QUEBEC

Mr. J. Burt Sutherland spent last Sunday in Howick, Que., visiting friends. In the evening he conducted service for Rev. J. W. McLeod.

Rev. Prof. Ross, of Montreal College, will preach the sermon in connection with the opening of Knox Church, Howick. The church has been thoroughly renovated, and is now one of the most comfortable in the district.

Col. Fraser, of Montreal, was the guest of Rev. Mr. Whillans, of Newburgton, last Sunday addressing the Sabbath School there and at Howick during the day, and conducting the service for Mr. Whillans in the evening. By appointment of Montreal Presbytery Col. Fraser has visited many of the schools in this locality, doing much to stir up the interest in this important branch of the church's work.

WINNIPEG AND WEST.

Rev. Mr. McCulloch, of Capital City, and Rev. M. C. Rumball, B.A., of Morden, exchanged pulpits on October 1.

Rev. Samuel McLean, who supplied Westminster Church, Winnipeg, during the absence of Rev. C. L. Pitblado, has received a call from Moose Jaw.

Rev. Prof. Kilpatrick, of Manitoba College, preached on October 8 in the morning at St. Stephen's Church Winnipeg, and in the evening at St. Andrew's. All who heard him were very much edified by his eloquent sermons.

Rev. Wm. Gauld, missionary from Formosa, preached on October 8 in two churches in Winnipeg. In the morning he occupied the pulpit of Augustine Church and in the evening that of Point Douglas Presbyterian Church. Mr. Gauld has been requested by the General Assembly to make a tour of Manitoba and the Territories, to give information concerning foreign mission work, for which a large number of meetings have been arranged.

ERN ONTARIO

Chatham Presbytery has accepted the resignations of Rev. J. E. McInnis, of Puce, and Rev. J. A. Mustard, B.A., of Kent Edge.

Mr. George Witte, returned missionary from Brazil, delivered a stereopticon lecture on South America and its missions in Central Hall, on October 19.

Last meeting of the Maitland Presbytery, Rev. David Forrest, tendered his resignation of the pastoral charge of Duff's Church, Walton.

Rev. R. P. Byers, M.A., occupied the pulpit at St. Andrew's, Strathroy, last Sunday will also conduct the services there on 11h.

Wyllie Clark, of Brampton, who preached acceptably for the First Presbyterian Church, London, during July, occupied the same pulpit on October 8 at both services.

At the last meeting of the Presbytery of Maitland, the Presbytery was divided into groups and a minister appointed to take charge of each group in regard to the Century Fund.

At the meeting of the Maitland Presbytery, following grants were asked for auxiliary charges: Pine River, \$150; North Riversdale, and Enniskillen, \$75; \$100.

James Hamilton, B.A., of Goderich, occupied the pulpit at Motherwell on Oct. 1, in the absence of his father, the Rev. J. Hamilton, who was a delegate to the presbyterian Council in Washington.

At the last meeting of Bruce Presbytery was sustained in favor of Rev. S. D. Stone from the congregation of West Ard Dunblane, and a call from Pinkerton West Brant to Rev. F. O. Nichol was presented and sustained.

E. H. Sowers, who has accepted the Brucefield, preached his farewell sermon last Sunday at Westminster to a large congregation. Mr. Sowers leaves an attached whose prayers and good wishes will him to his new field of labor.

Anniversary services of the Presbytery Church, Crosshill, were held on Oct. 1. Rev. Neil D. McKinnon, of Glen Allen, preached eloquent sermons. The following evening a tea meeting was held and proved a very enjoyable affair.

October 1, anniversary services were held at Chalmers' Church, Guelph. Rev. J. S. B.A., of Hespeler, preached in the morning and Rev. Thomas Eakin, M.A., in the evening. In the afternoon the new prayer class room was opened and a special service held in the Sunday School.

Session and congregation of Erskine Church, Hamilton, have declined to allow pastor, Rev. J. G. Shearer, three months leave of absence to assist in the work in connection with the Century Fund. Mr. Shearer is much loved by his people, who think that so long an absence would be detrimental to the congregation.

The first lecture of the course, to be given under the auspices of the Ladies Aid in Knox Church, Galt, will be delivered on Monday, October 16, by the Hon. Dr. Montague on the subject, "An hour with a great man and her songs." On November 24, Mr. J. Hughes, Inspector of Public Schools, Toronto, will talk about "The Smith Children."

Rev. J. S. Scott, B.A., of Hespeler, has declined to accept the call tendered him by St. Andrew's Church, Brantford. The call was tendered before and refused by Mr. Scott on account of the opposition of his congregation at Hespeler, who were desirous of retaining him. But when the call was renewed and given very strongly, Mr. Scott decided it to be right for him to go to Brantford.

Rev. Isaac MacDonald, lately of Glamis, has been inducted at Burn's Church, Mossa, in the pastorate of that congregation. A meeting of the London Presbytery was held there, being presided by the ministers who presided; H. W. Reede, of Alma Street, St. Thomas, who delivered the induction sermon; D. C. Johnston, the stated clerk of the presbytery; R. Stewart, of Melbourn; I. H. Alexander, of Kintyre; A. Wilson, of Newbury; Henderson, of Melbourn; J. W. Bell, Napier, and Archibald Stuart, of London, who for many years the pastor of the congregation. The induction prayer was offered by Rev. Mr. Milloy, the charge to the minister was delivered by Rev. Mr. Henderson, and the congregation was addressed by Rev. Mr. Stewart. The ladies of the congregation entertained those present to refreshment at the conclusion of the services.

The Presbytery of Maitland has appointed the following Conveners of standing committees: Augmentation, Rev. F. A. McLennan; Home Missions, Rev. Dr. J. S. Murray; Sabbath Schools, Rev. Alex. Millar; Church Life and Work, Rev. James Malcolm; Examination of Students, Rev. D. B. McTear; Young People's Societies, Rev. Wm. J. West; Statistics, Rev. Geo. Ballantyne.

Central Church, Hamilton, has just been reopened after undergoing many improvements. The interior has been rebuilt and beautified greatly. Instead of the small vestibule of formerly, there is a fine large entrance and wide staircases leading to the auditorium. Two additional aisles have been put in the auditorium, the floor of which has been raised in the rear. The new galleries are shorter than the old ones, about 40 feet being cut off the north ends. There is more slope on them than formerly, and an ornamental railing runs along the front of them. Radical changes have been wrought around the pulpit and choir gallery. The rostrum is in the rear of the choir gallery, which will seat fifty singers. The new pews are strikingly beautiful, being of quartered oak and richly carved. A rich Brussels carpet, of crimson hue, covers the floor of the auditorium. Altogether the alterations and improvements should prove highly gratifying to minister and people.

EASTERN ONTARIO.

Rev. R. C. H. Sinclair, B.A., of Oliver's Ferry has received a call to Fenelon Falls.

The teachers and scholars of St. Andrew's Sunday School, Renfrew, have contributed \$40 to the Century Fund.

The congregation of Westboro and Merivale have, by unanimous vote, decided to extend a call to Rev. A. S. Ross, of Ottawa Presbytery.

Rev. R. T. Ballantyne, of Tamworth, preached to the Presbyterian congregation in Lyn, Caintown, and Mallorytown last Sunday.

The annual convention of the Lanark County W.C.T.U., was held at Almonte on Oct. 10. Miss Wiggins, of Toronto, addressed the evening meeting.

Rev. J. McD. Duncan, B.A., of Woodville, has received three months' leave of absence, in order that he may visit congregations and ask contributions to the Century Fund.

On October 6, the Rev. D. B. Macdonald, of Bendale, conducted the prayer meeting in St. Andrew's Church, Pakenham, and on Sunday last occupied the pulpit at both services.

Anniversary services were held in St. John's Church, Almonte, on October 1, and were conducted by Rev. Dr. Jordan, professor of Old Testament criticism in Queen's University in the morning his text was, "Now lestest thou thy servant depart in peace, according to thy word, for mine eyes have seen Thy salvation," and in the evening the subject was "The Failure of Jeremiah." This sermon was really a splendid exposition in small space of the Book of Jeremiah. In the afternoon "Children's Day" was observed. Several addresses were given, and Dr. Jordan spoke of the great possibilities before the children, and showed how much depended on the character formed in youth.

MARITIME PROVINCES.

J. P. Hogan, of Dufferin Mines, has given a free site for a new church.

Rev. P. K. McRae, of Earfstown, has accepted the call to Baddeck, Forts, C.B.

The congregation of Richmond, N.B., has called Rev. A. D. Archibald, of Sackville.

Rev. A. A. Fraser will visit congregations on the North Shore of New Brunswick, during October.

The Synod of the Maritime Provinces, nominated Rev. E. A. McCurdy, as successor to Rev. Dr. Morrison.

Both Dr. Campbell and Dr. Robertson were present at the Synod and their addresses were much appreciated.

Miss Louise McMillan, daughter of Rev. D. McMillan, Sydney Mines has been appointed principal of a ladies' college at Hamburg, Germany.

His Honor Judge Forbes, of St. John, and a delegate to the Pan-Presbyterian Council, preached in the Metropolitan Church, Washington, during the meeting of the Council. Judge Forbes is an elder in St. Andrew's Church and his presence is familiar at our General Assembly. He has filled the chair of Moderator of Presbytery with satisfaction to all parties.

Rev. Wm. Ross, of Prince William, N.B., was presented by his congregation with a purse of \$10 with which to purchase a horse.

The new St. Stephen's Church at Amherst, N.S., is to cost \$25,000 and it is expected that it will be completed by the New Year.

The Presbytery of Boston met in Haulton, Me., on the 30th Sept. A delegation of the St. John Presbytery, consisting of Revs. G. D. Ireland, D. J. Fraser, A. S. Morton, with Judge Forbes and Mr. A. Henderson, were present to convey fraternal greetings. Haulton Church was organized originally by St. John Presbytery, but was, with its pastor, Rev. K. McKay, transferred at its own request, and the whole of the very promising work in N. E. Maine placed under the Boston Presbytery.

NORTHERN ONTARIO.

Rev. W. A. Duncan, Sault Ste. Marie, was appointed Convener of the Presbyterial Committee on the Century Fund.

Rev. P. Fleming, of Maxwell, took a short but well earned holiday a fortnight ago. Mr. Buckingham of Dopey took his work in his absence.

Rev. A. E. Neill, of Horning's Mills, occupied the Flesherston and Eugenia pulpits on Sabbath last and his sermons were highly appreciated by good congregations.

The Proton Station congregation, held a very successful and pleasant at Home in the Orange Hall, there on the 29th ult. This congregation is making substantial improvements on their neat church property.

The fourth of the series of sermons on "The Old Evangelicalism and the New" being preached by Rev. Dr. Waits in Owen Sound, was given on Sabbath morning last. In the evening the doctor's discourse was on "The end, better than the beginning."

In the absence of Rev. D. Somerville, at the Pan-Presbyterian Council at Washington, Rev. D. A. McLean, of Parca, occupied his pulpit in Owen Sound on the 1st inst. His sermon in the evening on soul rest was impressive and much appreciated by a good congregation.

At the last meeting of the Presbytery of Algoma, the following conveners of standing committees were appointed: Home Missions, Rev. J. Rennie, Church Life and Work, Rev. James Anderson; French Evangelization, Rev. W. C. Armstrong, Ph.D.; Young People's Societies, Rev. W. A. Dunne together with Rev. A. Findlay, superintends, Rev. A. Y. Hartley.

The East Gray Sabbath School Association held its annual convention at Meaford on Tuesday and Wednesday of last week. The attendance was good and the programme throughout well sustained. Rev. W. H. Madden, of Meaford, was elected president; Rev. John Hunter, Markdale, Vice-President; and Mr. W. L. Young, of the latter place re-elected Secretary. Markdale was chosen as next place of meeting.

At the regular meeting of the Presbytery of Bruce, on September 28, the resignation of Rev. A. H. Drummond, of Port Egan, was accepted, and Rev. James Fitzpatrick, B.A., was appointed to declare the charge vacant and to act as moderator during the vacancy.

At the semi-annual meeting of Algoma Presbytery, on September 27th and 28th, ten ministers and eight elders were in attendance together with Rev. A. Findlay, superintendent of missions. Rev. R. Hume, of Spanish River, was elected Moderator.

Annual harvest home services were held respectively at Horning's Mills and Primrose, on Sabbaths the 1st and 7th inst. Appropriate sermons were preached at the former place by Rev. Mr. Robinson, of Toronto, and at the latter by Rev. L. W. Thom, of Flesherston, who exchanged pulpits with the pastor, Rev. A. E. Nelly. At Horning's Mills a free supper was given on Monday evening when the congregation spent a pleasant social evening together and nearly \$100 of a free will offering was placed on the plate.

At meeting of Algoma Presbytery, the Home Mission report, read by Rev. J. Rennie, stated that 26 mission fields, embracing 87 preaching stations had been supplied during the past summer. Rev. A. Findlay gave an interesting report of his visit to Michipicoten, an entirely new field, where mission work had been begun with very encouraging prospects by Mr. W. G. Wilson, student. A letter was read from Rev. Dr. Campbell, general agent of the Century Fund, regretting his inability to be present at this meeting. Action, however, was cordially taken in the matter, and the Presbytery was divided into ten groups with a Convener for each, in order that a canvass for subscriptions may be made in due time.

British and Foreign

Leeds is one of the chief cities in England for temperance societies.

An organ blown by electricity is to be introduced into Cathcart Street U.P. Church, Ayr.

The semi-jubilee of Rev. J. W. Thomson in the pastorate of Kinghorn U.P. Church, has been celebrated.

Mr. Ruyard Kipling is about to revisit Australia, and will break the journey in South Africa.

There is a proposal to construct a railway through the Euphrates Valley, regarded by some as the site of the Garden of Eden.

The Queen's health is remarkably good just now, and she is entertaining an unusually large number of guests at Balmoral.

Dr. Parker has resumed his Thursday services at the City Temple, which have now entered on their thirty-first year.

A man-of-war in New Caledonia rescued seven missionaries who had been carried off by a native tribe for cannibalistic purposes.

A Lutheran pastor, in a town in the Russian Baltic Province, has been sent to gaol for four months for speaking against the Russian Orthodox Church.

Of the fourteen established city churches in Edinburgh seven are situated in the region of High Street and Canongate, where there are now but few regular church-goers.

The Romish Church will commemorate the year 1869 by the erection of nineteen colossal east front statues of Christ in different parts of Italy.

The Endeavorers of Wellington, New Zealand, held their convention in July. It was very successful and enthusiastic in spite of bitterly cold weather.

The venerable Dr. Paton, after attending the Pan-Presbyterian Alliance, purposes sailing for England to try to raise £2,200 for extending his work amongst the South Sea Islanders.

Cowper's house, which Mr. W. H. Collieridge will present to the town of Olney, may probably be used as a public library and Cowper and Newton museum.

Sir Thomas Lipton's offer of £59,000 for the Lakes of Killarney has not been accepted. The estate will be put up for public auction.

The induction of Rev. Dr. Hall, late of Maghera, Ireland, has taken place at Islington Church, Colebrook-row. Dr. Hall is a comparatively young man, having been about eight years in his first pastorate.

At a meeting held at Bothwell it was resolved to raise subscriptions for a memorial to the men of the Covenant, who fell in the Battle of Bothwell Brig in 1649. The Duke of Hamilton has consented to head the movement.

The first Chinese society was formed at Ningpo in 1893 as a result of Dr. Clark's visit to Shanghai. The latest reports show that China has now over 500 societies with a membership of 19,000. Over 1,000 native Endeavorers attended the last Chinese convention.

By the will of the late Professor Johnston, of Aberdeen, the whole of the personal estate is left to his housekeeper. The greater part of his extensive library is to be placed in charge of the Presbyteries of Buravoe in Shetland and Cairston in Orkney.

A woman who, from keeping her carriage and pair, was reduced through drink to stealing a penny-worth of milk from a doorstep, was discharged by the Charleson magistrate on her signing an agreement to go into an inebriate home for twelve months.

THE DOMINION PRESBYTERIAN

WORDS FROM THE HEART.

A NOVA SCOTIAN FARMER TELLS HOW HE REGAINED HEALTH.

He Suffered for Years from Kidney Trouble, Sick Headache and Rheumatism—Although Advanced in Life He Has Found a Cure.

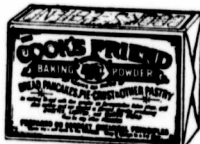
From the Enterprise, Bridgewater, N.S.
Solomon Aldrum, Esq., of Upper Branch, Lunenburg Co., N.S., is a gentleman of Scotch descent, and well known throughout the county. He is an agriculturist of repute and is prominent in the local affairs of the Baptist denomination. Referring to Dr. Williams' Pink Pills, he says:—"I consider them a most wonderful and beneficent revelation in the realm of medicine. Previous to using these pills some two years ago, I had suffered for years from kidney trouble and rheumatism. Many a time had I been so bad that I could do nothing but endure the pain and pray for physical deliverance. My advanced age, being nearly 70 years old, made a cure look almost impossible, humbly considered, in a case of such long standing. But thanks to the Lord and Dr. Williams' Pink Pills, I am today in excellent health with scarcely an ill feeling to remind me of past sufferings. Something over two years ago I read of the wonderful cures attending the use of Dr. Williams' Pink Pills. I thought if these testimonials are true it is possible the pills may benefit even me. I bought six boxes first, used them strictly as directed, and with the Lord's blessing they did me much good. But my ailments were chronic, deep seated, and I am an old man. The cure was not complete, and I got twelve boxes more with all faith in the result. I only had to use six boxes of the second lot when I found myself quite free from kidney troubles, rheumatism and all other bodily ailments, except the disability incidental to persons of my advanced age, and even these were in a measure relieved. I may add that for a long time before I used the pills and when I began their use, I was the victim of the most distressing attacks of sick headache, the sensation of sea-sickness in extreme violence being not a whit more distressing. These attacks came on once or twice a week. After taking the pills, the attacks became less frequent and less troublesome as I finally ceased almost entirely. My son who lived at a distance took the remaining six boxes and stated to me that they did him much good. This I do know, that he looked much fresher and appeared in better spirits after their use. Believing as I do that an overruling power suggests to mortals all the wise and beneficial thoughts and inventions which operate to improve our race, and allay and cure our suffering, I say again that I thank the Lord and Dr. Williams' Pink Pills for my prolonged life and present good health. Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark. Dr. Williams' Pink Pills for Pale People. If your dealer does not keep them they will be sent post paid for 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

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Sour Cream Salad Dressing—Add one tablespoonful lemon juice to one-half cup sour cream, shaking in a few grains of paprika or white pepper and one-fourth teaspoon salt. Use it on a mixture of cucumber and onion.

To clean cut-glass, first scrub well with warm water and soap. Rinse in clear water, and then brush well into every crevice a paste made of whiting and water. Let dry, brush off, and polish with a soft duster.

A New Toast—Bring a quart of milk to the boiling point, and add two eggs well beaten. Boil one minute, then salt to taste, and pour over six slices of buttered toast. Put in the oven until the custard is set.

To Take Rust From Steel.—Rub the rusted article well with sweet oil, and allow the oil to remain upon it for forty-eight hours. Then rub with soft leather; sprinkle well with finely powdered unslacked lime till the rust disappears.

Apple Crouton—Pare, halve and core good smooth apples; cut slices of bread, without crust, to fit the flat side of each half apple; just the apple all over with sugar, a little nutmeg or cinnamon, arrange these on the slices of bread in a pie plate, and bake in a moderate oven.

To Fry Egg Plant.—Pare and cut in slices and lay in cold, salted water for over an hour, which removes a black, bitter juice. Then press the slices between two plates and wipe them on a clean cloth. Roll in cracker crumbs and egg and fry with butter.

Sponge Gingerbread—One cup sour milk, one cup dark rich molasses, one-half cup butter, one-half cup sugar, one egg, one teaspoon soda, one tablespoon ginger and two cups of flour. Warm the butter, molasses and ginger together, add the milk, flour and egg and a pinch of salt, and last the soda dissolved in one tablespoon of warm water. Bake in shallow pans.

Carnaffs—Take cold cooked ham and chop it fine, season with pepper. Put a tablespoonful of flour in a saucepan, mix, and add a gill of cream, stir continually until it boils, take it from the fire, add the well beaten yolks of four eggs and a half pint of chopped ham. Put this into buttered cups, stand them in a baking pan half filled with hot water, cover with paper, and cook in an oven for twenty minutes. Serve with cream sauce.

Entire Wheat Cookies—Cream one-half cup butter with one cup light brown sugar. Add one egg, beaten light, and one-half cup sour milk, the more creamy the better. Mix one-half level teaspoon each of fine soda and salt with one cup entire wheat flour and stir this into the mixture. Flour one-half cup seeded raisins, cut fine, and stir this in, then add enough more flour to make a very stiff dough. Roll out one-fourth inch thick, cut in rectangular strips and bake in a quick oven.

Dr. Chase gives the following directions for procuring sleep: "The pressure of the blood upon the brain keeps it in a stimulant or wakeful state, and the pulsations in the head, are often painful. Let such rise and chafe the body and extremities with a brush and towel, or rub smartly with the hands, to promote circulation and withdraw the excessive amount of blood from the brain, and they will fall asleep in a few minutes. A cold bath, or a sponge bath and rubbing, or a good run, or rapid walk in the open air, or going up or down stairs a few times just before retiring, will aid in equalizing circulation and promoting sleep."

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The Dominion Presbyterian 232 St. James St., MONTREAL.

C. BLACKETT ROBINSON, Managing Editor.

Married.

On Sept. 28, 1899, by the Rev. Robt. Eadie, Fred. A. Waldron, to Miss A. L. Whitham, daughter of Francis and Mary Ann Whitham, of Hintonburgh, Ont.

On Thursday, October 5, at the residence of the bride's mother, Mrs. T. Anderson, 80 Bellevue avenue, Toronto, by Rev. R. G. Sinclair, Clara Anderson, to Rev. A. G. Sinclair, M.A., of Port Hope.

At the residence of the bride's father, on Sept. 27, 1899, by the Rev. Dr. Torrance, Mr. W. L. Allan, of Cobourg, formerly of Peterboro, to Miss Ethel C. Moore, daughter of W. H. Moore, Esq., barrister, Peterboro, Ont.

At "Bide-a-Wee" the residence of the bride's parents on September 27, 1899, by the Rev. A. Rowat, Mr. Jas. W. Elder to Elizabeth R., third daughter of Wm. Stewart, all of Elgin.

At Knox Church, Beaverton, Ont., on Sept. 28, 1899, by the Rev. John A. G. Calder, of Alexander, Man., brother of the bride, assisted by the Rev. R. P. McKay, Toronto, and the Rev. K. J. McDonald, Beaverton, James Richards James, of Calcutta, India, to Kate, youngest daughter of the late Alex. Calder, Esq., of Beaverton.

Died.

Wilson—Suddenly, on Sunday, Oct. 8, 1899, at his residence, 111 Crescent street, Montreal, James C. Wilson, aged 58 years.

At her residence, 422 Jarvis Street, Toronto, on October 3, 1899, Jane Todd, widow of the late Thomas Kirkland, and eldest daughter of the late Rev. Dr. Thornton, of Ottawa.

A very interesting and impressive service took place at St. Lambert, on the evening of the 5th inst., when the Rev. H. J. McDiarmid, late of Kemptville, Ont., was inducted to the pastorate of St. Cuthbert's Presbyterian Church. The Rev. D. MacVicar of Victoria Church, the moderator, presided. The Rev. Dr. Barclay preached the sermon, and in the absence of the Rev. Mr. Rowat, he also addressed the congregation. Mr. McDiarmid, having received the right hand of fellowship and being duly inducted, the Rev. Professor Ross, in a very suitable manner addressed the new pastor. At the close of the service the Rev. Alex. King, of St. Mark's Church, conducted Mr. McDiarmid to the door where he was introduced to the members of the congregation as they retired.

The Studio, is about to publish a series of illustrated articles dealing with the subject of English decorative art in 1899. The first of the series, which will appear in the October issue of the magazine, will contain a large number of illustrations of recently completed works by Mr. George Frampton, A.R.A., Mr. C. F. A. Voysey and Mr. Nelson Dawson, most of which will shortly be on view at the Arts and Crafts exhibition at the New Gallery.

"Captain of the Cadets," by J. T. Thurston, is a bright story of school life. The hero is a poor boy who is struggling to gain an education by studying after his day's work is finished. Through an act of bravery he gains the friendship of a wealthy gentleman who helps him by sending him to school, where eventually he becomes head boy and captain of the school cadets. The volume is bound very prettily in blue linen and will be appreciated by all small boys. The Pilgrim Press, Boston and Chicago.

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