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Tumblers that have been used for milk should never be put into hot water until they have first been rinsed in cold water. The heat drives the milk in and gives a cloudy appearance to the glass which cannot be removed.

To clean gold jewelry, make a lather of plain yellow soap and tepid water, and wash the ornaments in it; dry them thoroughly, and afterward brush them with a little dry whiting, finally polishing them with a very soft leather.

To remove the unsightly marks caused by drippings from the faucets in marble basins, or in the water closet bowl, nothing equals pulverized chalk moistened with a few drops of ammonia. Apply with an old toothbrush and they quickly disappear.

Scotch Cake for Five o'clock Tea.—One pound flour, half pound butter, six ounces white sugar (granulated). Rub the flour and butter well together with the hands, add the sugar. Bake in a quick oven, and cut in small squares while hot.

Creamed Eggs.—This is a very nice dish for breakfast, luncheon or supper. Boil hard one dozen eggs, cut up small, season with salt and pepper; add to these one pint of white sauce. It is good then, or perhaps better if put in a baker, with bread crumbs and a little butter put on top, and browned.

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Here is a good way to wash red flannel: Stir two tablespoonfuls of flour into one quart of cold water. Let it boil ten minutes, add warm suds and wash the flannel in this, using the hands instead of washboard. Rinse in three waters, all warm, and the same temperature. Even the bright scarlet flannel will never lose its color when thus treated.

Removing Stains.—Mildew is easily removed by rubbing or scraping a little common yellow soap on the article, and then a little salt and starch on that. Rub all well on the article and put in the sunshine. Or soap the linen, previously wetted, and apply salt and lemon juice to both sides. Or apply finely powdered pipe clay or fuller's earth, or finely powdered chalk. Whichever of these processes you adopt, expose the article for several hours to the atmosphere (in sunshine for preference) after treatment.

Lightning Cake.—Half pound butter, half pound granulated sugar, three eggs, half pound flour, rind of one lemon. Almonds. Beat the butter and sugar together until very light, then add the eggs, well beaten, stir in very gradually the flour, also the grated rind of a lemon. Have large flat pans and spread the batter very thinly on them (about one-third of an inch thick), then scatter mixed sugar and cinnamon and small pieces of blanched almonds on top. Bake a light brown. When done, cut in pieces and detach carefully from the pan. Keep in a dry place.

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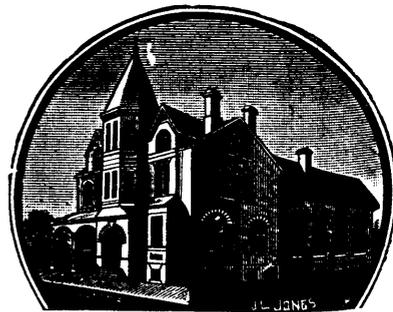
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# THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, NOVEMBER 13th, 1896.

No. 47.

## Notes of the Week.

Attention is directed to the offer of a copy of the Interlinear New Testament, in clear type, 670 pp., to any one securing us three new subscribers at \$2. Send us \$6 and three new names and make your minister a present of this valuable book.

The recent decision of the Pope as to the non-validity of Anglican Church orders which has caused so much trouble and anxiety to many of our Church of England brethren, if they will allow us so to call them, is naturally looked at from quite a different point of view by non-episcopal bodies. The Rev. Dr. Parker of the City Temple, London, took occasion lately to notice in his own peculiar way the attitude, owing to the verdict of the Vatican, of the episcopal and established clergy of the Anglican Church. With a kind of grim humour he remarked that the Dissenting ministry had received an enormous accession to its forces. The Pope had written a letter in which he declared that the archbishops and bishops and the whole band of clergy were mere Dissenters after all. He said, "We welcome these illustrious accessions, who will henceforth take a humble place by our side."

If things all go next summer as now arranged, it promises to be one of much and stirring interest, especially to Toronto as well as the country generally. We are already familiar with the arrangements being made to welcome and entertain the members of the British Association for the Advancement of Science whose meeting next year will be held here. The same may be said of the steps taken to hold in Toronto next year a great Historical Exhibition. The visit of the Duke and Duchess of York, lately announced as likely to take place in connection with the opening of our new Municipal buildings, will call forth a great demonstration of Canadian loyalty here and at every point their Excellencies may touch at, and make a great occasion for Toronto. And now, last, it has just been decided by the Dominion W.C.T.U. convention that in October next the World's W.C.T.U. convention shall be held here also, which will bring amongst us a large gathering of the best known workers in this great and good cause. This is already a good bill of fare for one summer to say nothing of the usual number of smaller conventions which are certain every year to be held in our favoured city.

The changes made by death and otherwise are giving the present Government an opportunity of altering the very essential character of the Dominion Senate. The appointments just made to it of Messrs. David Mills and George A. Cox we are glad to see approved of as excellent even by newspapers, which if they could reasonably be found fault with, would not be slow to do so. We trust, however, that when the character of the Senate politically becomes more evenly balanced, which will take some time yet, than it is at present, the Government will show both its magnanimity and loyalty to the idea of the constitution as originally intended by the appointment of good men apart from their political opinions, as well as of men who represent all the business and professional interests of the country. We have not at best any great admiration for a second chamber, but if it is to vindicate its right to live, as well as its claim to usefulness and to the

public respect, it must be made a body that will do something more than simply register the decisions of what for the time happens to be the dominant political party.

The Winnipeg Ministerial Association has been discussing the hindrances to church work. Evangelist Schiverea, in an address on the subject, mentioned as outside hindrances, influences of the club and lodge, greed for wealth keeping away from week-evening meetings, and the wrong use of the bicycle, although a good thing in itself. Among hindrances within the church he emphasized the indifference of members to the salvation of souls, worldliness creeping into the church, singing of operatic airs, striving after oratory in preaching instead of true spirituality and the power of the Holy Ghost, preaching the higher criticism and evolution instead of the simple gospel of Jesus Christ, and a lack of general sociability at church among professing Christians.

From our latest old country exchanges a few particulars may be gleaned respecting the unfortunate loss of the mission vessel *Dayspring*. The crew consisted of eighteen men, of whom eight, including the captain, have been saved. The missing boat, with ten men, was amply provisioned, and it is hoped they may be saved, but as yet no tidings of them have been heard. So far as known no missionaries were on board. The vessel was on her fourth voyage with three months' supplies and mails for the mission stations. No vessel, it is said, could be better officered than she was, the captain and all the crew being experienced seamen, and they state that the vessel struck on a rock not marked in the chart. Had the wreck occurred on the previous voyage the lives of Rev. John G. Paton, his wife and son, and ten missionaries would have been imperilled. The *Belfast Witness* says: "We earnestly hope steps will at once be taken to procure another vessel to take her place, and we very much mistake the feelings of the Christian people in this and the adjoining countries if the money to provide for such be not at once forthcoming." One of the trustees of the *Dayspring* fund reports a cheque from a lady of £1,000 "to commence or buy another ship at once."

The banquet of the Lord Mayor of London, which, together with its accompanying show so dear to the heart of the Londoner, has been looked forward to this year with unusual interest, has come and gone. The supreme interest attaching to it was the statement which it was expected Lord Salisbury as the head of the Government would make as to questions of foreign policy, and above all respecting a matter, the Venezuelan boundary, upon which his lordship has been thought by many to have shown too great reticence. Lord Salisbury at the banquet was able to announce the settlement practically of what has been felt to be a very delicate question, and one which experience has proved might easily become very dangerous to the peace of the two most powerful nations in the world. Some details remain yet to be arranged and the actual final settlement cannot be effected for weeks or months to come, but the mode by which this is to be done is agreed upon among the nations concerned. The terms appear to meet with the approval of men and of the press of all parties in England, while perhaps those disposed to be captious in such a matter may claim that the United States and Venezuela have in

so far scored a victory in this case. Whether they have or not is a matter of no significance whatever. Britain has along with her desire to protect the just interests of her people, shown also a willingness and desire to do what is right; but by far the most important feature in the whole proceeding is that another distinct advance has been made in the rational and peaceful method of settling international differences by arbitration rather than by war.

The recent election in the United States of a President for the next four years has naturally drawn public attention in some degree to the Church connection of the various candidates for that high office. The *Cumberland Presbyterian* informs us that Hon. William McKinley, President-elect, has been since his seventeenth year a member of the Methodist Episcopal Church; Hon. Garrett A. Hobart, Vice President-elect is a Presbyterian, and so also is William J. Bryan, Democratic and Populist nominee for President. At fourteen he united with the Cumberland Presbyterian Church. Hon. Arthur Sewall, Democratic nominee for Vice-President is a Swedenborgian. The Prohibition nominee for President, Hon. Joshua Levering is a Baptist and has been a Sunday school superintendent since 1881. Hon. Hall Johnson, Prohibition nominee for Vice-President, is a member of the Christian Church. The "sound money" Democratic candidate, Senator Palmer, has been for fifty years a member of the Baptist Church. The religious connection of Hon. S. B. Buckner, Hon. Thomas G. Watson, and the nominees of the National party have not been ascertained. This statement affords a very striking illustration of the extent to which the profession of some religious belief and connection prevails amongst our neighbours, that a choice made without any reference to religious connection should show such a result as that above stated.

The observance of seasons of retreat practised by the clergy of the Roman Catholic Church is, we believe, one based on a wise and true understanding of the need of the spiritual guides of the people. A circular of the Evangelical Alliance of the United States, signed by the President, William E. Dodge, and the General Secretary, Josiah Strong, has just been issued, which in this restlessly bustling age may perhaps mark the beginning of a new departure, as well as express the felt need of some of the Church's busiest workers of seasons of repose and quiet. After referring to several outstanding features of the times in which we are living: for instance, its unrest, its astonishing industrial development, the tendency of great numbers to flock into cities, popular unbelief, especially the closer organization of society creating a new sense of social obligations, and the growing realization by the Church of a mission to society as well as to the individual; the decline of the keen apprehension of spiritual realities, and of spiritual as compared with material growth, and recognizing as a corrective to these and similar things the need of a great spiritual quickening, this circular proposes that, "in preparation for the campaign of the coming winter, the ministers of the Churches in each community meet for conference and prayer and spend a quiet day together on Tuesday the 17th, to be attended in the evening by all Church officials." The idea, we think, is an excellent one, and, in addition to the Roman Catholic custom referred to, has been tried in England by Protestant ministers with excellent spiritual effect.

## PULPIT, PRESS AND PLATFORM.

The Mid-Continent: Keep the boys on the farm by giving them part of the farm to keep them.

The Mid-Continent: The forty-minute sermon is bitterly complained of by the man who was reading the forty-page Sunday morning *Shock* just before church.

Bulwer Lytton: Ours is a religion little in its demands, but how infinitely prodigal in its gifts! It troubles you for an hour and repays you by immortality.

Farrar: Read your Bible, fill your whole souls with the thought of Christ. Make Him not only a Redeemer, but a Brother; not only a Saviour, but a Friend.

Jewish Christian. What is most sadly needed at the present time among Jewish missionaries is a common interest in the work and mutual love for one another. Until there is that union and fellowship one with the other, which will cause each to rejoice over the success of all, the work cannot be a permanent and glorious success.

Knoxonian: London never was as well governed as it is to-day—never was as cleanly, the public health was never as good, and on the whole the London of 1896 is better than the London of any year since William the Conqueror's time. If Macaulay's *New Zealander* has a return ticket he had better go back on the next boat.

Church at Home and Abroad: Material prosperity always follows successful missionary effort. The gospel quickens all the springs of life and progress. It not only begets a high and reverential regard for God and His word, but it also kindles a desire for the best interests of society in material as well as spiritual things.

Rev. Arthur Finlayson: Nature makes sympathy a necessity to us; society makes it a duty; habit may make it a pleasure. What the sun is to the body, sympathy is to the soul. Wherever you find a nature withdrawn from the genial influence of sympathy you may observe traces of abnormal weakness and melancholy.

The Times: It is no credit for us to send young children to work at an age at which, in France and Germany and Switzerland, they are prohibited from working. Children, if they are to be protected at all, must be protected by the law. If one manufacturer employs child-labour, his trade rivals must do the same, or he will beat them out of the field.

Church at Home and Abroad. Romanism in Protestant communities is not the same as Romanism in exclusive sway. The Catholic Church in New Mexico differs from the Catholic Church in New York as much as a lion in the jungles differs from a lion in Barnum's Museum. If an ecclesiastical system may be judged more fairly by its fruits in regions where it is free and untrammelled in its jurisdiction, and the inculcation of its principles, we are certainly right in forming our estimate of the Roman Catholic Church by the results of her three centuries of absolute sway over the Spanish portions of America.

## Our Contributors.

### A DANGEROUS INNOVATION.

BY KNOXIAN.

The Foreign Mission Committee of the Western Division have introduced the most dangerous innovation that ever threatened the life of the Presbyterianism of Canada. Compared with what they have done the introduction of hymns was a trifle, the introduction of organs a small matter and a proposal to revise the Standards nothing at all. Past innovations were mere changes in the mode of worship that involved no vital principle; this innovation introduced by the Foreign Mission Committee strikes at the very vitals of the Church.

The matter is made worse when you run your eye over the names of the innovators. Among them you find no fewer than seven Macks. There is, in fact, a perfect number of Macks on the committee. Had men named Smith, and Brown, and Jones and Robinson introduced a startling innovation one would not have wondered so much, but when the Macks become dangerous innovators it is high time to ask the old question, "Whither are we drifting?"

Among the Macks we are sorry to find a McKay. In pronouncing this hitherto honored and highly orthodox name give "ay" the sound of "ei" and then you will realize more painfully how far the good man has fallen, or perhaps we should say, how far down the Church has pushed him. McKay is a Zorra man. He comes from the home of Highland orthodox and of George Leslie M. Kay, from the cradle of fifty Presbyterian ministers and the congregation in which the "men" speak "to the question" on the Friday before communion. What a shame it was for the Church to compel a man brought up as he was to become an innovator.

But the worst is to come. Prominent among the innovators we see a Grant. The right place for a man of that name is at the head of the column leading on the sacramental host to deeds of self-sacrifice and heroism. Whether indulging their "predatory instincts" on the sheep farms of neighboring clans, or dashing forward in the red rush of gallant men at Waterloo, or standing solid as the rocks of their native isle in the thin red line at Balaklava, the Grants have always been in the front. Their proper place is the front. But on this Foreign Mission Committee, for the first time in the history of the clan, we find a Grant beating a retreat. The supplies from the Church magazine failed, and even such men as the Grants and McKays had to retreat for the first time in their lives.

The matter is not mended by the fact that the Grant hails from Nova Scotia, the home of eloquence and Foreign Missions.

There are other names there that give one pain. There, for example, is Warden, a man born and bred in McChayne's city of Dundee, and Moore, our old friend who represented the Ulster battalion, and McDonald, the old-time leader of the Highland Brigade from Huron and Bruce. Worse than all, the commander-in-chief, Cassels, had to turn along with the others, and, tell it not in Gath, his companion in surrender—not in glory—was the old-time commander, the very Wellington of Foreign Mission work and strong Calvinistic theology.

It was a sad day when these men became innovators.

But what did these innovators do? Did they revise the Standards? Not they. Had they attempted anything of that kind there would have been protests, and complaints and overtures and threats and shouting from all points of the compass.

Did they say anything favouring the higher criticism? Never a word. Had they done that there would or might have been a large crop of heresy trials.

Did they lay violent hands on the Psalms of David? They did nothing with the Psalms of David except sing some of them.

What, then, did these men do? Did they say anything that might be construed as favourable to Rome? Did they dare to hint that the willingness of the French people of Quebec to support their Church and respect their clergy are not evidence of the deepest degradation? Did they venture to say that a Roman Catholic should not be entirely condemned for wanting to teach his children a little religion in the schools? No, the innovators did not touch these questions. Had they done so there would have been a great "rising" among the people.

What did they do? Well they took or rather we should say, were compelled to take, the first—distinctly retrograde step that has ever been taken by the Presbyterianism of the United Church—

THEY CUT DOWN THE FOREIGN MISSION EXPENDITURE 25 PER CENT.!

Is that all, does some one ask? We have no argument with a man who can ask that question. The very asking of it shows that the questioner is beyond the reach of argument. His heart is wrong. To a man whose heart is in the work of Christ, the lessening, or crippling of the work is the most painful of all things. The Foreign Mission Committee were compelled by the people to do the most dangerous, as well as the most painful thing ever done by any committee of the Church. If accounts in the Foreign Mission Committee are to be squared by cutting down the work instead of increasing the funds, then the other schemes will soon follow suit, and some of them may go out of existence. The Widows' Fund, the Aged and Infirm Ministers' Fund, and the Augmentation Fund will be among the first to go. When a deficit occurs, somebody will be sure to say, "Cut down the expenditure—the Foreign Mission Committee have cut down theirs." How long can the Church stand financing of that kind? Not very long.

Once for all, let us say the Foreign Mission Committee were compelled by the people to do what they did and that is the most serious part of the business. Had the committee merely blundered the blunder could easily be rectified.

### IS GOSPEL PREACHING SUFFICIENT?

MR. EDITOR,—In a recent issue you quote Mr. Moody's reported utterance that one of the greatest calamities that has ever befallen the Church is that Sunday evening services are given up entirely to preaching the gospel. Sunday night should be given to the conversions of souls. And you ask, "How are souls to be converted but by preaching the gospel?" I shall not try to speak for Mr. Moody, but wish to say for myself that the ordinary method of presenting the gospel is constantly, if not calamitously defective from lack of what is known as the evangelistic method, accompanying the preaching with *personal dealing*. I have little doubt that this is what Mr. Moody means, in harmony with his well-known statement, "For many years I have never cast the gospel net without hauling it in to secure the fish." Put in this way the force of the contention is manifest. Yet is it not equally clearly set forth by our Master in His parable of the great supper? The gospel proclamation, "Come, for all things are now ready!" was a failure till supplemented with personal dealing, individual, urgent, discriminating, suited to the varying cases of the poor, the blind, the halt and the maimed. Our instructions are plain, "Go out and compel them to come in!" Is it any wonder if these are neglected that the results are disappointing? To bring this matter to a practical test I once raised the question in a ministerial association, "How many instances have you known of decision for Christ during the preaching of the sermon?" Only one member broke the silence which followed and he confessed that after twenty-five years' experience he could count them all upon the fingers of one hand, while one testified that in a year's trial of

holding an inquiry meeting at the close of the Sabbath evening service the average had been one each night and that in a small church. Who will deny that these contrasted cases are typical? If so, do they not point to a capital defect not only in our ordinary methods of work, but also in our college training? The college that shall lead the way in evangelistic clinics will take a great stride forward in usefulness and influence in the Church.

WALTER M. ROGER.

Peterboro', Nov. 10th, 1896

### POPE ALEXANDER VI.

The readers of THE CANADA PRESBYTERIAN will, no doubt, like to see a portrait of Pope Alexander VI. (Rodriguez Burgia), of whom they have heard so much. One accompanies this article. It is a photographure of a copy by Rev. T. Fenwick, Woodbridge, Ont., of a medal which he bought in the Vatican some years ago. Alexander VI. caused three medals to be struck during his reign.

The following account of him is translated from Rev. Mr. Dorion's *Petite Histoire de la Vie des Papes*.

"This pope reigned eleven years and seven days, from 1492 to 1503.

"He was only twenty-five years old when he was made a cardinal. He was one of the vilest men who have occupied the pontifical throne. He obtained the tiara by the power of money. Debauched from his youth, he had by a Roman lady, named Rosa Vanozza, five illegitimate children, of whom four were sons—Louis, Cæsar, John and Gottfried—and one a daughter, the famous Lucretia. We are assured that Vanozza had besides four husbands, of whom, at least, three were murdered by her. The life of Alexander VI. was a succession of debaucheries and poisonings. Under him all Rome was afraid of being murdered. We are told that he trampled under foot all laws human and divine. The life of this pope, says Matter, that of his sons, that of his daughter Lucretia, could not be painted by modern history. After the lapse of three centuries, we still blush with indignation and shame when we cast our eyes on the work which, unfortunately, the chaplain Burcard wrote about the life of his master.

"Alexander VI. permitted Louis XII. to divorce Jane, after they had been married twenty years, and marry Anne of Brittany, widow of Charles VIII.

"Cæsar, the son of this pope, after having been a priest, a bishop, and a cardinal, married a daughter of John d'Albert, and became duke of Roumania in 1501.

"The end of Alexander VI. was worthy of his life. He invited to dinner Adrian of Corneto, one of the richest cardinals of his court, and he counted on ridding himself of him by poison. But the cook, won over by the cardinal, served up to the pope the dish prepared for his victim, and Alexander died almost immediately."

### AN OLD ADDRESS.

(Concluded.)

Taking the steamer from Toronto we reach the head of the lake about forty miles distant and land at Hamilton, one of the most promising towns in the Province. The population is nearly 8,000. We have here a congregation of several years' standing, but never having had a minister settled in it, it has not prospered. The membership is thirty-five. A few miles west from Hamilton is Dundas where the Rev. Mr. Christie has a station, and about seven miles beyond that again we find ourselves at West Flamboro,

which is Mr. Christie's headquarters and the seat of the Presbytery of the same name containing the congregations of West Flamboro, St. George, Eramosa, Ayr, St. Catharines, Obiippewa, Guelph, Esquesing, Hamilton, Brantford, Beverley. The last four of these are vacant, and the pastors and date of settlement of the others, beginning with West Flamboro are respectively: Revs. T. Christie, 1838; J. Roy in the same year; Wm. Barrie and A. Ritchie, both in 1842; J. Porteous and C. Fletcher in 1843, and Robert Torrance in 1846. The total membership of these congregations, not including those vacant, is 899.

Here we have a third Presbytery comprising seven ordained ministers who have charge of a membership of upwards of 1,100.

There still remains a fourth Presbytery, the seat of which is London, also comprehending seven ordained ministers with upwards of 1,100 members. The Presbytery of London contains the following congregations with their ministers and date of settlement, with these three vacant, namely, Goderich, Blanchard, Adelaide: London, Rev. W. Proudfoot, 1832; Blenheim, Rev. G. Murray 1834; Proof Line, Rev. J. Skinner, 1834; Mc-

Killop, Rev. A. McKenzie, 1835; Chatham, Rev. J. McFadyen, 1843; Paris, Rev. D. Caw, 1846; Detroit, Rev. J. McLellan, 1847. The membership of these congregations numbers 1,113.

From this brief review of things it will be seen that we have more than the semblance of a Church in Canada. We have a Synod consisting of

four Presbyteries and comprising twenty-eight ministers with upwards of four thousand members, and all this is the fruit under the divine blessing of the labors of a few years on the part of men who have been perhaps somewhat overlooked, but who have been, and still are, laboring indefatigably and successfully in the work of the Lord. Their congregations have doubled and quadrupled on the hands of most of them; in the case of some the increase has been still greater and they are at present all of them calling for help and pointing to fields white to harvest. The missionary who knows these things may repair to Canada full of hope.

Encouragement may also be drawn from the present relative position of our mission. We are not the strongest religious body in the Province. Very far from it. We are not even the most numerous Presbyterian body. Both the Church of Scotland and the Free Church outstrip us in the number of ministers. Still our position is eminently promising. Our principles as a Voluntary Church are more acceptable than the Church and State idea, so that while we preach the same gospel, and should study to act harmoniously together we should not close our eyes to the fact not only that the Voluntary principle is one worth contending for, especially in a new country, but is one which, as held by us, gives our missionaries additional acceptance as the servants of Him whose kingdom is not of this world.

But the missionary's chief encouragement is the promise of his Master's presence now and of His approbation hereafter. Reflect then, beloved brethren, on the promise annexed to the commission under which you act: "Lo, I am with you always, even unto the end of the world. Be strong and of good courage; be not afraid, neither



POPE ALEXANDER VI.  
From a medal purchased in the Vatican.

be dismayed for the Lord your God is with you whithersoever you go." Study in all things to promote His glory and He will bless your labors and in due time magnificently reward your services. Endure as seeing Him who is invisible. Have respect unto the recompense of reward. "They that be wise shall shine as the brightness of the firmament, and they who have turned many to righteousness as the stars for ever and ever."

We conclude by remarking that the history of Divine Providence in regard to the continent of North America at large is worthy of being very seriously pondered. It supplies a remarkable illustration of the means directly employed or overruled by God for the maintenance and extension on earth of the Kingdom of His Son. What are now the United States owe their Christian character to an emigration, the fruit of persecution which in seeking to suppress vital religion in the Old World was the means of planting it in the New. And even the political convulsion that afterwards ensued and issued in the independence of the States became the occasion of rendering the Church thus planted a self-sustaining and self-enlarging institution.

And as to Canada whence was it that after being so long possessed by the French it fell into the hands of the English. Was it not for this reason, among others, to prevent more of it from being reduced under the power of the Man of Sin, and to render it the abode of a free, a Christian, and a Protestant population. Let us follow, then, the leadings of Providence and rejoice at being employed as instruments in the accomplishment of His purposes of mercy. Let us go up and possess the land. Let us do so in faith, remembering that it is not with such weapons as those with which a Wolfe fought that we are to conquer, as it is not with such laurels as he won that we hope to be crowned. Ours are the weapons of faith, of prayer and the Word of the living God, and our triumphs the triumphs of knowledge, of liberty, of peace, of holiness and love. And we must succeed for the mouth of the Lord hath spoken it: "There shall be an handful of corn on the earth upon the tops of the mountains; the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth. His name shall endure forever; His name shall be continued as long as the sun, and men shall be blessed in Him; all nations shall call Him blessed."

"SOURCES OF POWER."

BY MRS. ROWE.

We are very apt to think because our lot in life is lowly that not much is expected of us, but in whatever place we are, is just where God intended us to be and we are to work for Him, and whatever talents we have are to be used for His service. Our post of duty is never in more than one place at the same time. For the time being we belong in one place, and in one place only. If we recognize this truth, we shall never have reason to fear that perhaps we ought to be somewhere else than just where we are. We are in the place where our present duty lies and we should do our duty where we are.

But one might say, "What can I do?" Just make use of the power you have, and leave the results to God. "What hast thou in thy hand, Moses?" "A rod with which to lead my sheep." Yet that rod in the hands of a devoted man did many things for the Lord. Twice it became a serpent, it turned the sacred waters of Egypt to blood. It brought forth plagues. It divided the Red Sea and let the Israelites pass through; and then again it was swayed and the waters of that mighty sea came together with a rush upon the hosts of Pharaoh and drowned them. "What hast thou in thy hand, Aaron?" "A rod." That rod proved who was God's chosen priest. "What is that in thy hand, Jael?" "An old tent-

pin." With that tent-pin she killed the rebel Sisera. "What is this, Samson?" "The jaw-bone of a dead ass." "Strike, Samson." He struck and a thousand of the enemy fell. "Gideon, what is that in thy hand?" "A pitcher." "What is inside?" "A torch." "Break thy pitcher." As the light streamed forth Midian turned and fled, while God's chosen gained a mighty victory that night. "What is this, Rahab?" "A scarlet thread." Bind it upon thy window, it shall save thy life. "What hast thou here, David?" "A sling and a few smooth stones." "What wilt thou do with them?" "Smite Goliath." "Lad, what hast thou?" "Five loaves and two fishes." Give them to the Lord, and by His blessing they shall feed the hungry multitude. "What is in thy hand, poor woman?" "Only two mites and it is my all." She gave them to the Lord and He gave her riches untold. So God uses our little things to accomplish His great things. My brother, sister, what hast thou? Nothing? Look and see, for no matter how small it may be God's blessing shall bring great results. Yes, God's blessing is the source of power. As Paul puts it, "I can do all things through Christ which strengtheneth me." And again, "having, therefore obtained the help that is from God, I stand unto this day." Since that power was what enabled Paul to live the life he lived after his conversion, and "having done all to stand," then may we gain courage for our life and our battle since we have the same divine armory from which to draw and the same name upon which to call. Then let us be brave to attempt great things for God, knowing that He will help, strengthen and bless us.

But how shall we know what things we are to do so that we may have the divine blessing with us in that work? Let us read and study His Holy Word, knowing that in it is the way of everlasting life, words of life, powerful, sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, joints and marrow. As nothing else can, it stimulates thought, creates science and advances civilization. It produces self-denial and kindness, filling civilized lands with asylums, retreats and places of refuge for the afflicted and filling heathen lands with missions. May we then diligently search the Scriptures and treasure its promises and put on the divine armor, the whole armor of God which is the helmet of salvation, the breast-plate of righteousness, the shield of faith, the sword of the Spirit which is the Word of God, and having our feet shod with the preparation of the Gospel. Then we can accomplish great things for God.

Then the question might arise, How can we, poor sinful creatures, claim the promise of God's assistance? Jesus tells us why, "And I, if I be lifted up will draw all men unto Me." His great love is the secret. He did not attempt to conquer the world with the sword, but by teaching and healing by truth and by love. He gave His life for us, and through His all-atoning blood we can draw nigh unto the throne of grace and know that God the source of all power will help us. In conclusion, then, we need *faith in God* in working for Him. We are not alone in our work. God is with us as really as He was with the first disciples. "Lo, I am with you always, even unto the end." We need *faith in the Word*, that it is God's very voice speaking to us. We need *abiding in Christ* as the secret of all fruit-bearing. "Abide in me and I in you." "As the branch cannot bear fruit of itself, except it abide in Me. The promise is abiding not in human effort, but resting in Him and claiming His fulness by faith for all work. Resting on that promise, we like Paul will be able to say, "I can do all things through Christ which strengtheneth me."

Orono, Ont.

WINTER HOME MISSION WORK.

MR. EDITOR.—In your article upon the above subject, in a recent issue, you quote from a circular sometime ago issued by Dr. Warde, in which he says: "If fifty or sixty missions are to be left vacant, or even the half of that number, it would look as if we might go out of the Home Mis-

sion business. In view of such a state of matters, it is earnestly hoped that many men both ordained and unordained, will come to the help of the Church, and offer their services for the ensuing winter." Will the Doctor's pathetic appeal be responded to? I am afraid not. Why? For more reasons than one; but for one especially, viz., because when a man leaves a regular charge, and takes up Home Mission work, a stigma rests upon him in after life. He is spoken of and regarded by the Church and by his co-presbyters as *only a missionary*. He is, therefore, made to feel as if he were inferior to his brethren, mentally and ministerially. He is in court spoken of as "our missionary," and certain members make him a target at which to shoot insult and spleen. The missionary need not apply for a hearing in a vacancy. In nine cases out of ten his applications are received with haughty indifference as if it were a piece of presumption in him to think of getting into a regular charge. If a missionary is to be sent to India, China, Africa, Japan, the best men and women in the Church vie with each other in giving him a hearty send-off. They bid him "God-speed." But if a missionary is to be sent to the North-west or any other Home Mission station, nothing is heard about his departure. It is somewhat amusing indeed to note the welcome shown a *returned missionary*—meaning a foreign missionary—when, after an absence of seven years, he come. He is the hero of the hour—lauded and spoilt by the Church as he does the congregations in the interests of his mission. I have nothing to say against the many noble men in our foreign mission fields, and do not overlook the difficulties and discomforts to which they are subjected. But why the vast difference in the mind of the Church as to the respective qualities and ability of the home and foreign missionary? Both, it may be, have studied in the same college, passed successfully the same examinations, ordained by the same Presbytery, admitted to the sacred office of the ministry in the same Church, and served the same Master, yet members of our Church discriminate by emphasizing the *foreign missionary*. I had the pleasure of hearing a foreign missionary making light of this fondling disposition indulged in by the Church. He emphatically stated he wanted none of such baby attentions paid him. "I have all I need," he said. "I live in a fine country, am in health, have a fine house, home comforts and plenty to eat and drink." Of course all the foreign missionaries are not so well off. Neither are the home missionaries, far otherwise. The home missionary has to put up with many discomforts. He has less than the minimum salary and more hardships than the regular pastor, and he is subjected sometimes to insult by the Presbytery's representative upon the Home Mission Board. For instance, a member of that Board presumes to report concerning a field which he has not visited, and concerning men towards whom the people are in arrears of salary to the extent of some hundred dollars. In the Acts and Proceedings of Assembly is the following: "The fields are old and unchanging. The work is steady, and, I believe, to a degree satisfactory; but there does not seem, after all, to be the fruits commensurate with the outlay of men and money. We have three men in the prime of life on the fields enjoying an annual grant from the Home Mission Fund of \$664. This state of affairs has been going on for years, with no marked improvement of any kind, although I think the fields are to-day more satisfied and satisfactory than they have been for years. You will pardon me for saying that there is a lamentable want of energy and Christian zeal on the part of too many of our home missionaries. But the question is, how can this state of affairs be improved? I think the attention of the Church should be earnestly directed to the problem. A great deal of money is being practically thrown away! Well might the writer append an exclamatory period. This report is a wonderful production. It reads very much like the old gentleman's petition in the temple: "I fast twice in the week. 'I give tithes of all 'I' possess." Neither God nor man wanted him to do so. But the little *ego* must be predominant. "I" think the attention of the Church should be earnestly directed to this problem. Then what will the poor missionary do? With downcast eyes, like the other gentleman of old who went up to the temple, "smite upon his breast and cry, Lord be merciful to me the sinner." Certainly the attention of the Church should be earnestly directed to this problem. How will it do to try the experiment of sending a few of our college professors—D.D.'s, B.D.'s, M.A.'s, B.A.'s—into the mission field? Let the Church guarantee these gentlemen a good salary and hearty co-operation, and then *probably* the "problem" will be solved.

ONE WHO KNOWS.

Teacher and Scholar.

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

Nov. 29th, 1896. } THE FAME OF SOLOMON. { 1 Kings x. 1-10, 13.

GOLDEN TEXT—Mat. xii. 12.

MEMORY VERSES—68.

CATECHISM—Q. 67-69.

HOME READINGS.—M. 1 Kings x. 1-10, 13. T. 2 Chron. ix. 1-12. W. 2 Chron. ix. 13-31. Th. 1 Kings x. 14-29. F. Mat. xli. 38-45. S. Mat. xlii. 44-58. Sab. Mat. ii. 1-11.

There is nothing better fitted to remind a man of his privileges and corresponding responsibilities than an opportunity to put these privileges into exercise. Thus God furnished Solomon with an additional reminder as to what manner of man he ought to be, in the visit of Sheba's Queen. We are scarcely in a position to judge as to all the motives which led this delicately nurtured woman to undertake a journey of 3,000 miles to Jerusalem and return. Our lesson text tells us it was because she heard "the fame of Solomon concerning the name of the Lord." Our Saviour's use of her zeal to hear the wisdom of Solomon, as contrasted with the indifference displayed by the men of His own day and land towards Him who is "a greater than Solomon," seems to imply that her motive was chiefly to learn the truth concerning Solomon's God. If this be correct, we cannot do better than to consider this lesson under the headings, "The Quest," and "The Failure."

I. The Quest. Merchants had come to the far south lands bringing reports of the wonderful king who reigned in Jerusalem. His wealth, his wisdom, the honor in which he was held by all men, were an unfailing source of boastful talk for these adventurers. And when they told how Solomon owed all this to the goodness of his God, the heart of Sheba's queen was stirred within her by something more than mere curiosity. Perhaps she had prided herself upon being the wealthiest and wisest of sovereigns; perhaps she thought, too, that her god was the greatest of all gods. But as these stories of Solomon's fame were repeated again and again, she could not but feel that it was worth enquiring into, whether this man so far surpassed in wealth and in wisdom anything the world had ever heard of, and especially whether his God who was said to have given all this wealth and wisdom to him, were indeed the great God—nay, the only living and true God as she had heard. Therefore, she made great preparation. Lavish gifts of gold and silver and precious spices were prepared, and accompanied by a strong escort she set out to see for herself. It was a great undertaking. Almost three months must elapse before she could reach Jerusalem; the way was dangerous and infested by robber Bedouin. It must have been an incentive the strongest imaginable that could lead this queen to forget her dignity and her comfort, and to endure such a journey. Could it have been anything less than a longing desire to know God? That "feeling after God" which God Himself has implanted in men's hearts, was strong in the heart of Sheba's queen, and now there was promise of that longing being satisfied. Therefore she came with all her train to enquire concerning these things of a man whom God had honored most highly, and qualified to tell this queen all she desired to know.

II. The Failure.—There are differences of opinion concerning this. An old Jewish tradition tells us that this queen became henceforth an humble follower of Jehovah. If this be true, then the quest was not a failure. But it seems to me that the narrative does not leave any impression which would warrant us in giving to that tradition the slightest credence. The one thing which Solomon displayed for the astonishment of his guest was his own splendor and wisdom. It was the grandeur of his house, the richness of his dress and table, the magnificence of his retinue, the wonders of his architectural designs that Solomon displayed to the amazed queen, so that her breath was taken away and she was forced to exclaim, "The half was not told me." This seems the plain inference from her words of farewell. They breathe admiration only for Solomon. How happy must be the people with such a king! How happy the servants who are near him! How honorable must be the God who had raised up such a king! This seems the spirit of her words: Solomon put in the foreground and God thought of as One specially to be complimented that He had raised up such a man as Solomon. Then, after exchanging gifts in the regular Oriental style the queen and Solomon parted. Her mission was a failure, because Solomon so magnified himself as to hide the truth concerning God. Alas, how often we through our pride and self-conceit hide the things of Christ with our self-laudation. Solomon was a failure as a revealer of God. There is the true revealer of the Eternal One, however, to whom we can come and have all our desires met. Let us as Sunday school teachers beware, however, lest we put ourselves or some other barrier between our scholars and the Christ who alone can satisfy their hearts' longings after God.

## Pastor and People.

Written for THE CANADA PRESBYTERIAN.

JESUS—SHEPHERD.

C. W. WYLIE

When my steps shall still grow weary,  
As I do His will,  
He will guide me, He will aid me,  
O'er the hill.

When with fear my heart shall tremble  
And my grief be sore,  
He will call me and I'll follow  
Evermore.

When the vale with mist is shadowed,  
Shall I absent roam?  
Nay! His cross is aye my watchword,  
And my home.

When I reach yon flowing river,  
He will still endure,  
And we'll stem the rushing torrent,  
"Slow—but sure."

When I stand before the Father,  
And the gloom is gone,  
He will bid me sweetly welcome  
To His throne.

Brampton, Oct. 28th, 1896.

Written for THE CANADA PRESBYTERIAN.

INFLUENCE.

BY EDITH A. BYERS

THOUGHTS SUGGESTED BY THE WORD  
INFLUENCE.

The message of these pages has a peculiar interest for all, whether old or young, Christian or non-Christian. To all alike there come the words of Holy Writ, "No man liveth to himself." Christ's message is, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Man has never since his creation reached that state in which he is altogether independent of all outside influence. He has ever turned instinctively to someone or something beyond himself. When the first man was created, even he, that the mysterious plan of life might be carried out, was not left long alone, but soon human influence was brought to bear upon him; and so it has been down through the countless ages; humanity ever consciously and unconsciously influencing humanity, and, to-day, throughout the wide world, no man can be found, who consists, entirely, wholly, of his own individuality.

Part of one life is inseparably interwoven with another, the thoughts, words or actions of one reflected in others. Those few words we have spoken, that prayer we uttered or that sermon preached or heard, is being reproduced in the acts of some brother man. Even he, who dwells in distant lands, is living a life the results of which someone else is to a great degree responsible for, though we may not be able to trace each link of the connecting chain.

It has been said that we become like those with whom we associate; the little boy takes pride in doing as his father does, school children to imitate their teacher, or if there is a friend whom we admire, we try to become like him. Everyone, no matter how unimportant his life may seem, is setting an example which someone else will follow. Man was created with an imitative power, therefore everyone should seek to be a model from which his brother may take pattern.

Christians should be a copy of God as revealed in Jesus Christ, a reflection of His mind, disclosing His will and portraying His feelings. Christ's followers are sent to represent Him and to bear His message to others. Of what immense importance it is that they should not misrepresent Him, but rather that they should continually shed forth the perfume of a holy, consecrated life. The influence of such a life no one can measure.

If a grain of seed be placed in the ground the soil cannot help sending forth the nourishment which aids its growth and sustains its life. Neither can the rain which falls nor the sun which shines become of none

effect. So it is with us: we cannot live to ourselves.

Influence is indeed a solemn and awful power. It clings to us, and we cannot free ourselves from it. It is born with us and grows with our growth. It is manifest in every word and act. That hasty word may seem to have caused but a momentary depression, but that is not all; it intensified the ungodliness of some unbeliever; and it shamed some half converted one out of his penitent misgivings. It produced an influence slight but everlasting on the destiny of an immortal soul. Let us remember, then, the influence which words have, and guard against the hasty or unkind speech. The tongue is a mighty weapon which exerts an influence just in accordance with the use which we make of it.

In most gatherings of older or younger people there is a dangerous tendency to gossip. The affairs of others seem to possess a peculiar fascination as topics of conversation, and when the reputation of an acquaintance is under discussion we are sometimes tempted to add our mite to the evidence. He doeth well who keeps silence on subjects which are likely to tarnish his neighbor's good name. More harm is done than people imagine by the thoughtless chatter of idle tongues.

There are also the times when one is tempted to sudden anger, when some unjust accusation or undeserved taunt makes our angry passions rise; then is the time to remember, "A soft answer turneth away wrath." Some unconverted friend may be watching, and our action may change the destiny of a human life and subdue and win the most obstinate nature. To acquire the ability to speak the word in season—that apt, tactful word, which always fits into the right place and smooths over the little difficulties of life—is a power which takes a great deal of patient effort to accomplish. We need to put bridles on our tongues that they will obey us, or they will be unruly evils and will cause many unhappy hours for others and lack of friendship and love for ourselves.

Influence has been compared to a stream of water, small in the beginning, but becoming at last a mighty river. A life seemingly uneventful, with nothing apparently but the daily round of household duties, the trivial work in office or store, has an influence which may sway the world. That child under a parent's or teacher's control, that boy or girl with whom one may be thrown into contact every day, may have talents and capabilities which if exercised in the right direction will make them of untold benefit to the world. They will not be blameless who neglect to awaken and call into exercise the good that was in them. How great the sin that has abused the opportunity afforded by blunting those capabilities for good through an evil influence.

But it was not without purpose that God created man with such marvellous depths of sympathy and love. It is the kind word, the bright smile, and the sympathetic touch which make life beautiful and cast sunshine on a rough, dark path. Surely, that is a great power which is able to lighten another's life and help another on life's journey. How mighty a power is that which may be the means of leading a soul Godward.

To young people just on the threshold of life, with all its possibilities before them, this subject of influence has a special interest. If they could only see what results depend upon their acts, what interests of a perishing world or a struggling church are involved in their character and efforts; if they could comprehend the immensity of the work there is to do, the tremendous issues at stake, the eternal destinies that may be affected, surely many now heedless would awake to their responsibilities, would walk circumspectly, would put away the trifling vanities of this world, would resolve to do all the good in their power, and endeavor so to live and act that their lives may be a blessing to mankind.

To be truly useful and helpful to others, to have our lives, as it were, shedding a

perpetual divine influence, just as a flower steadily bestows its fragrance upon the air, we must learn the lesson of self-sacrifice. According to our Lord's teaching we can only make the most of our life by losing it. He says "that losing the life for His sake is finding it." There is a lower self within us that must be overcome by the higher self. True living is really a succession of battles in which the better triumphs over the worse, the spirit over the flesh.

We must be willing, then, to lose our life, to sacrifice ourselves, to give up our own way, our own ease and comfort, possibly even our own life. But we must not fear that in such renunciation we shall lose anything. God remembers every deed of love, every act of self-sacrifice. Though we work in obscure places and though no human tongue shall ever sound our praise, the bread which we have cast upon the waters will not return unto us void. The seed which we have sown will one day be reaped and then a rich and glorious reward will be given.

"The good we do with motives true  
Will never quite be lost;  
But somewhere in time's distant blue  
We gain more than it cost.  
And oft I think a strange surprise  
Will meet us as we gain  
Some diadem that hidden lies,  
From deeds we thought in vain.

Oh toiler in a weary land,  
Work on with cheerful face;  
And sow the seed with lavish hand,  
With all the gentle grace  
That marks a brave yet loving soul,  
A soul of royal birth,  
And golden harvests shall enfold  
Your own bright blessed earth."

Let us empty out our life in loving service making it a lasting blessing to the world and we shall be remembered forever and the influence of our good deeds shall live on. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Elmvale, Ont.

Written for THE CANADA PRESBYTERIAN.

"JOHN ROSS, OF BRUCEFIELD."

Those who knew Mr. Ross will recognize the man in the following anecdotes; and those who never met him will still recognize a personality quite unlike the ordinary run of men:

A brother minister stepped with him into an hotel dining-room in Paris, I think. They sat down at one of the tables, and waited to be served. At the table behind them were several men, evidently Roman Catholics, whose tongues seemed to revel in blasphemy. Probably the presence of the Protestant ministers gave a keener relish to their evil employment, for their talk waxed louder and more offensive while the newcomers listened. The ministers kept silence for a while, and then Mr. Ross' companion looked keenly over at them and gave them a word of advice. This only made them talk louder and faster. In a little Mr. Ross rose from his seat, and stepped over to the noisy crew. He went straight to the worst of them, laid his hand upon his shoulder and said gently, "Friend, you and I both owe too much to Jesus Christ to speak ill of Him." That was all, but it was enough.

A young man called early one morning at the manse, and wanted to see the master of the house. The information that he had not yet risen did not have the desired effect. He said he would wait. He had important business and could not call again. Mr. Ross being reluctantly summoned, was not long in making his appearance. The visitor turned out to be an agent wanting to leave a comparatively worthless book that was to cost \$4.50.

Mr. Ross looked perplexed, and turned the book over several times as if he did not quite know what to do. Then he looked at the young stranger with a curious mixture of kindness, concern and amusement in his face. He said:

"I know you have my name down for this book, but do you remember how you got it, and on what condition it was given?"

The young man made no reply.

"You got it simply because you would not go away without it; and you got it with the distinct understanding that if I should be out of money when you brought it, I should be free."

No answer, only a darkening of countenance.

"Now, I have no money."

Still no answer but an increase of gloom.

Then Mr. Ross went on in a different tone:

"But I'll tell you what I will do. You have my name. Though you know I am free in the circumstances, still, you have my name. If you leave the book and give me your address, I shall send you the money when it comes in."

How the agent's countenance beamed its satisfaction and surprise while his tongue expressed his pleasure at the arrangement. He handed his address and was promptly bowing himself out, when Mr. Ross stopped him, saying:

"Wait a little," and, taking up his Bible bound in soft black leather, a Bible many who knew him will remember, he asked, "Do you ever read this book?"

"Yes sir, sometimes."

There was a light in the minister's eye as he went on:

"But only reading it will not do you any good. Now, see here. This is a book full of promises to which the name of the living God is solemnly attached. But does the mere reading of a promise make it yours? Now, suppose this morning instead of coming to me with my promise you had taken out your order book, and driven past my door reading my order with my name attached—reading it over and over as you went along—would that have done you any good? But you did not stop at reading my promise this morning. You came in here and asked me to fulfil it, and though you know I could honorably have got out of it, yet I had such a regard to my own name that I gave you what you wanted as far as it was in my power. Now do you see the power God has given us over Himself when He has given us His name? If a man will do much for the honor of his name, what may we not expect from the God of infinite and everlasting truth? Then the way to use this power is not merely to read over His promise, but to bring them back to Himself in a business-like way, as you did mine to me this morning. Use this Bible this way, and you will find it a perfect mine of wealth and power. Goodbye."

He shook hands kindly with the young stranger, and then turned back for a little to the well-worn Bible of which he had been speaking, consciously the richer for the happy illustration the circumstances of the morning had given him. Did the young man learn to use the marvellous key so distinctly laid into his hand, who can tell?

There is a mile between the old Brucefield manse and the village. While passing up this bit of road one day Mr. Ross was met by a young man selling books, who stopped and asked him to inspect his stock. He did as desired, but I am not informed whether he made a purchase or not, though judging by character and consequences, probably he did. After satisfying the young man with attention to what he had to show, he opened the Bible he carried in his hand and said:

"Now, sir, I have looked at your books, will you listen to mine?"

Then he read to him a passage or two which seemed to himself, and the listener as well, a message straight from heaven. So deep was the impression on both, that the minister did what was not usual with him, he proposed prayer then and there. They knelt down together on the roadside, and the voice of faith went up into the ear of the Faithful. Then Mr. Ross went his way, and the young stranger went his, but the change wrought there was like that on Zaccheus as he came down from the tree. From that hour he walked through life under a new Master, lived as a decided Christian, and became an elder in the congregation of the minister who reported the circumstances of his conversion.

It is hoped that something in the shape of memoirs of Mr. Ross will shortly be given to the public. Anyone having characteristic anecdotes about him, or striking utterances, or any material that might be helpful in executing the work, will render a great kindness by sending them on as soon as possible to Mrs. Anna Ross, Clinton, Ont.

# Missionary World.

## INDIAN MISSION REPORT.

(Continued.)

### OPENING OF THE NEW COLLEGE.

This work which had been under construction for a considerable time was completed and formally and publicly opened on the evening of Nov. 22nd last. As a full account of this was given at the time, in an interesting letter from Mr. Wilkie, we need not dwell upon it now, further than to express the hope that the opening of this college and the work done within its walls may mark the beginning of a new era in our work in India.

### THE MELA.

The annual Christian Mela or conference was held at Ujjain. The subjects discussed remind us very much of such a conference in Canada, and mark a great advance in the work of the mission. It was marked by rising Christian interest and enthusiasm as the days passed on, and altogether in "its direct and indirect results was doubtless a great blessing to Ujjain." The next one was to be held in Neemuch just about this time.

### TRAINING CLASSES.

These were for native agents, and Mr. Wilson, assisted by Mr. N. H. Russell, had charge of them. They were divided into junior and senior, with courses of instruction for each in part separate and partly common for both. Other educational work is carried on under the heads of: I. Bible readers. II. Catechists with lower and upper grades, and the subjects of instruction are mentioned in the report. Last, under "General Review," is mentioned the chaplaincy. This work is for the benefit of the troops, and consists of Sabbath services, prayer meeting and Sunday school, all well attended. This part of the report concludes with the statement that, "During the past year work has been carried on along the usual lines, comprising Sabbath services, open-air preaching in towns and villages, itinerancy, colportage, Sabbath schools, hospitals and dispensaries, English and vernacular schools, boys' and girls' boarding schools, teaching in the Zenanas, printing press," etc.

### WORK AMONG NATIVE CHRISTIANS.

Great attention is constantly paid, the report states, to the training of the native Christian community. The need and importance of this must be self-evident. This is done not only by specific means but the whole life and work of the missionaries and of the missionary families and communities are in themselves a continuous object lesson and training. The means used amongst ourselves at home, but with a great variety of special applications to the different circumstances are also used by our missionaries in India. Preaching, baptism, the observance of the Lord's Supper, classes for enquirers, and for imparting Christian knowledge, prayer meetings, training classes for native helpers, and teaching of children, visits to out-stations and to various classes of people are all most diligently employed. Persecutions also try the faith both of native Christians and of missionaries, and ebbs and flows of spiritual life and interest all play their part. In addition to the Scriptures the Shorter Catechism is very largely used as a book for imparting instruction to the higher classes and native helpers. The results of all this work are upon the whole very gratifying to the missionaries. The native Christians have begun to meet among themselves for prayer, the churches though small are themselves beginning to engage in mission work and of some it is said that, though poor, they give a tenth to support and spread the gospel. An extract or two from the report will give a good idea of the spirit of the missionaries and of the work. Miss White, writing of the Mangs, says: "Many who at first were so hard to teach, seem so willing now, they need such a lot of sympathy and forbearance, they are so hampered with

heathen customs and superstitions, but it is comforting to feel they are seeking Light and no one ever sought Christ sincerely who did not find Him."

Mr. Wilson testifies that "The manifestations of increasing spiritual life in the congregation were seen in a more undisturbed harmony among the members, regular attendance at Sabbath services, continued interest in bazar and ward Sunday schools and in the regular Evangelistic services held throughout the city. The Christian Endeavor Society, conducted in a form modified to suit our needs, was well attended;" and Dr. Buchanan writes: "The Christians of Ujjain have been a great joy to us. Their co-operation in any good work has been willing, hearty and energetic." Mr. Jamieson, speaking of a part of his charge at Ujjain, the lepers, says "The lepers continue to collect in the Dispensary grounds in the early morning and are taught the Bible, and also to sing, after which each one receives one anna. This is a strain upon our local funds, as hitherto no help has been asked from anyone, the native helpers giving a tenth of their income monthly. I find many testifying to Dr. Buchanan's kind acts. There are few families who have not in some way received benefit from him." Mr. Wilkie writes: "Our Christian community continues steadily to increase. Twenty-five have been baptized, *i. e.*, nineteen adults and six infants. The year has been marked by a more steady growth and earnestness than in any previous year."

### One chapter deals with

#### EVANGELISTIC WORK,

first in connection with the regularly occupied stations. Under this head Mr. F. H. Russell in the report of his work speaks of holding continuous services as long as the interest could be held, and for over two months, with a single break of a few days, we preached and sang to these people the "wonderful words of life." "During this period of nightly meetings, at least nine thousand persons must have heard the gospel from that one place. This work was carried on in addition to the daily preaching, morning and evening, in the bazars and mohallas, and only stopped when the breaking out of a small-pox epidemic made it inadvisable to congregate the people in this way. In every district, almost every house of the city, from the Maharajah's palace to the mehtar's hut, the Word has been preached and listened to with interest. The results are to be seen in a largely awakened interest, a more intelligent knowledge of our work, and a more determined opposition on the part of those who fear the power of the gospel. The opposition has been very great, and the treatment of those who were suspected of a leaning towards the faith very severe." This work is also carried on by visits to villages surrounding the mission stations and by the sale of tracts and books in the bazar and at railway stations which afford excellent facilities for offering religious literature to multitudes of people.

Another important method of carrying on evangelistic work is by

#### TOURING.

"We began touring this year in the end of October, says Mr. N. H. Russell by a long trip through the Bheel country to choose a site for locating a mission station. In one place where by invitation the magic lantern was shown in the bazar, about 1,400 people attended. We had very large audiences wherever we stayed, and many enquiries about Christianity. We sold about 500 tracts and portions of the Scriptures. The travelling off the made road was very heavy and rough. We generally found the officials pleasant, though at times very much against us. The farming community and the lower castes made us very welcome and heard us gladly. We spent some time in the towns where we had such good audiences last year. Altogether throughout our tour we preached to above 20,000 people, about ten per cent. of them being women."

Mr. F. H. Russell tells us that his catechists preached the Word in upwards of thirty villages, to about 10,300 people.

Of the magic lantern Mr. Jamieson says: "We found it most useful in not only attracting the people but in holding their attention. We used it in all the larger towns. For two hours I have seen the people stand and listen to our preaching and singing. "The Resurrection and Ascension of the Lord has a very wonderful influence upon most of these people; nothing seems to quiet their noise and still their voices like explanations about this same Jesus coming again in like manner to judge all mankind."

(To be continued.)

# Young People's Societies.

CONDUCTED BY A MEMBER OF THE GENERAL ASSEMBLY'S COMMITTEE.

### A COVENANT TO DATE.

So said Rev. Dr. Wells, an eminent Free Church minister at the late Irish C. E. Convention in Belfast:—"Christian Endeavor," he said, "has come to Scotland, via America; it is the old, strong heroic covenant renewed and brought down to date. Covenant theology is the theology of the Old Testament and the New. If you meet any old-fashioned people who are in doubt about the Christian Endeavor movement, ask them if they ever heard of the covenant; that is all the defence you need make."

### LOYAL!

In answer to Dr. Stewart's magnificent address at the Presbyterian C. E. rally in Washington last July, on "Our Answer to the Church's Challenge," Presbyterian Endeavorers throughout the United States took up a special thank-offering collection in aid of Home Missions. It is too soon yet for returns, but they hoped to make up \$100,000 of the \$300,000 debt now resting on the Home Mission Fund. Over Maritime Presbyterian Endeavorers are making a similar 25-cents-a-member effort for the Home Missions of that part of the Church. Success to such efforts! And of what grand hope are they for the years to come, when these loyal young Endeavorers shall have become full grown!

### FOR "THAT TIRED FEELING"—A GOLDEN RULE PRESCRIPTION.

"That tired feeling" has got into your Christian Endeavor Society. You know it well enough, and you don't need to have it described. But perhaps you don't know how many sure cures there are for it. The following are all warranted by *The Golden Rule*:—

Take large doses of prayer—every member. This will be tonic sufficient, but the other remedies mentioned may all be used with profit.

Use the elixir of song; use it freely. It is more exhilarating than wine, and its effects do not pass away.

Take committee exercise, and lots of it. Most of "that tired feeling" in our societies comes from not having half enough to do.

Take a change of scene. Get out of the ruts. Go somewhere on a grand missionary voyage. Start a club for missionary study. Polish up your missionary meetings. There is nothing like the change of air you get from missionary travels at home.

Try electric treatment for the executive committee. Almost invariably, if this committee meets often and regularly, the rest of the society will flourish. Put some lightning, then, into your executive committee.

Use "Daily Food" more faithfully. No wonder some societies get "that tired feeling" when they have so poor an appetite for the bread of life.

Get a bicycle and ride it. You know what our Christian Endeavor bicycle is? The pledge, of course. Look at it carefully, and you will see in it the two wheels, the chain, the pedals, the handle-bar, the spokes, yes, even the ball bearings and the oil. Try it, and see how quickly you can run away from "that tired feeling."

And now, if none of these remedies cure you, *The Golden Rule* will cheerfully refund the money.

### A "KINGDOM COME" MEETING.

*The Church at Home and Abroad* urges that, for occasional Christian Endeavour missionary meetings, the plan be tried of requesting each member to bring a list of the events of the past month which bear some relation to the progress of the kingdom of heaven, and be prepared to tell what that relation is. For the highest success of this meeting, some of the most important topics should be assigned beforehand to the Endeavorers best qualified to discuss them. This meeting might be called a "Kingdom come" meeting.

# HOW TO GET GOOD OUT OF OUR TROUBLES.

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

Nov. 29th.—Ps. xxvii. 1-14.

"Although affliction cometh not forth of the dust, neither doth troubles spring out of the ground; yet man is born unto trouble as the sparks fly upward." Since this is the case it is well for us to know how to extract comfort from our trials. We must not forget that trials in themselves are neither a good nor an evil; it depends entirely upon the spirit in which we meet them whether we shall get good out of them or not. It is said that troubles are wonderfully expert teachers. What instruction can they impart?

I. We get good out of them when they send us oftener to a throne of grace. This is one of the designs the loving Father has in sending them. "In their affliction," He says, "they will seek me early" (Hos. v. 15). The effect of trouble has often been to bring the Christian to his knees.

"Trials make the promise sweet;  
Trials give new life to prayer;  
Trials bring me to His feet,  
Lay me low and keep me there."

Eliphaz, the Temanite, in speaking of trouble, says, "I would seek unto God, and unto God would I commit my cause, who doeth great things and unsearchable, marvelous things without number" (Job v. 6-9). When the kingdom of Judah was threatened with invasion by the hosts of Sennacherib, king of Assyria, King Hezekiah went up to the house of the Lord and laid his troubles before God (2 Kings xix. 14-19). When David was in distress he tells us that he called upon God (2 Sam. xxii. 7). When the Apostles and early Christians were threatened by the Jewish council they betook themselves to prayer (Acts iv. 29).

II. We get good out of them when they make us lean more upon the divine promises and enable us to realize God's sustaining grace. Paul had a thorn in the flesh, and he besought God three times that it might be taken away. It was not removed, and yet the Apostle received instead something far better, for from the throne of the eternal he heard a voice saying to him, "My grace is sufficient for thee" (2 Cor. xii. 9).

III. We get good from our troubles when they lead us into higher and holier paths. The story of Manasseh's life furnishes a good illustration of this. His recklessness was very pronounced, but a sharp trouble brought him to a realization of his danger and his need. The result was that he, taking a rapid turn, left the broad way of sin, and entered upon the straight and narrow way of holiness (2 Chron. xxxiii. 13-16). The author of the 119th Psalm tells us enough of his experience to indicate that troubles had the same effect upon him as they had upon Manasseh. This is what he says, "It is good for me that I have been afflicted, that I might learn thy law;" and "Before I was afflicted I went astray but now have I kept Thy word" (Ps. cxix. 67-71). Tears sometimes wash our eyes so that we see a holier path than we could see before.

IV. Our troubles serve a useful purpose if, through them, we learn, as we are likely to learn, to be more sympathetic. The most sympathetic words are those which gush forth from the heart once burdened with sorrow and trouble. We may pay a high price for the experience, but that experience is worth a great deal which enables us truly to sorrow with those who sorrow, and to weep with those who weep. In Dr. Cuyler's little book, "The Empty Crib," there is incorporated a number of letters he received, sympathizing with him on the death of his little boy. One of these letters is from the great Newman Hall, of London, an intimate friend of the Cuyler family. Another letter is from a bereaved mother who had never met Dr. Cuyler. The one who reads these letters now cannot but feel that the woman's letter was the more sympathetic of the two—not because she was a woman, nor because she was of a more sympathetic nature, but because she had lately passed through just such an experience as Dr. Cuyler was then passing through. Her experience was costly, but she learned the great art of saying what would comfort another in sorrow.

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TORONTO, WEDNESDAY, NOVEMBER 18th, 1896.

THE Venezuela difficulty has been referred to arbitration. The lawyers will fight it out and the rest of us may stay at home and give thanks that the battle is to be only one of words. We hope the men who shouted for war last Christmas were largely among the citizens who got snowed under on the 3rd.

WE hope in next issue to present an interesting sketch of mission work among the Indians in the North-West, condensed from the report of a conference of missionaries engaged in that work, held in Winnipeg in the early part of this month, at which a large number of missionaries and others took part, and some valuable papers were read.

IF the Ottawa Government is inclined to be atheistic in its programme, as our neighbor, the *Globe*, says all Governments are, the new Senators for Ontario should help to keep the programme on orthodox lines. Senator Mills is a man of high character as well as of great ability, and Senator Cox is perhaps the most influential lay Methodist in Ontario.

THE following sentence from President Cleveland's thanksgiving proclamation would seem to show that the head of the Republic has not forgotten his Shorter Catechism:—

And let us, through the mediation of Him who has taught us how to pray, implore the forgiveness of our sins and a continuance of heavenly favor.

That is a real good sentence and will make good wholesome reading for the Unitarians of New England.

THE death, which took place suddenly on Saturday last at St. Andrew's Manse, of this city, of the Rev. Dr. Smellie, who had reached the advanced age of eighty-five years, will come to our readers as a surprise. We shall hope soon to give a brief sketch of the deceased. His decease removes another of the few now remaining links which connect the present with the days of the early pioneers of our Church to whom it and the country owe so much of all that we most highly prize. His death, following at so short an interval that of his daughter and son-in-law, the late Mrs. Macdonnell and Rev. D. J. Macdonnell, will anew draw forth for the bereaved family and friends the warm sympathy and sustaining prayers of the whole Church.

OUR good friends, the *Herald and Presbyter* and *The Interior*, admonish us kindly but with great faithfulness for saying that President Cleveland has more brains than the candidates who were running for the Presidency and Vice-Presidency all put together. The *Herald and Presbyter* says we ought to be able to admire the work of "a great man without disparaging others equally

great." We failed to see any other equally great. *The Interior* says our remarks were "invidious," "unkind," and "severe." Positively we did not intend to be any one of these naughty things. Our opinion was formed by reading the speeches, state papers and other literary work of the President, and confirmed by the splendid appearance he made the other day at Princeton. Being high-class newspaper men, our western friends will not deny that a man's literary work is a good test of his culture and brain power. When anyone of the half dozen who were in the running makes as good an appearance as Cleveland made in Princeton before one of the most learned assemblages that ever met on this continent, we will revise our opinion. The revision may come about the same time as the revision of the Confession of Faith that our friends began to work on a few years ago and gave up in a hurry

WE could hardly conceive of a better way of giving to every family in the Church that will read it, a bird's eye view of the whole foreign mission work of our Church than is contained in the last leaflet sent out by our Foreign Mission Secretary, Rev. R. P. Mackay, entitled "Foreign Missions of the Presbyterian Church in Canada in a Nut Shell." By his previous short sketches of different mission fields packed with the latest information, and filled with a missionary spirit, Mr. Mackay has rendered the Church and the Foreign Mission cause a signal service. This last leaflet, embracing the whole field of our foreign work, is simply a marvel of condensation and makes ignorance of this branch of the Church's work simply inexcusable on the part of any who honestly wish to know about it. A copy of it should be put into every family in the Church. The few sentences at the close, quoted from missionaries telling of the effect of cutting down estimates for the year 25 per cent., should go straight to the heart of every reader, and ought to be the means of taking away this reproach from the Church, and of reviving the hope, and courage, and faith of our missionaries. Besides giving pain and disappointment to our missionaries, this course must have been a most painful one for the committee to take, and it is to be hoped that it will be so felt by the whole Church as to enable it very speedily to retrace this backward step.

THE season for circulars on all subjects is upon us. While some must go straight into the waste basket, it is to be hoped that none from our Church authorities will meet that fate until action has been taken upon them. The H.M. Committee has just issued one through its Convener, Rev. Dr. Cochrane, to which we ask attention. It states that last report to the General Assembly showed 419 missionaries and catechists, 354 mission fields, 1,044 preaching stations, 15,604 communicants, and 11,633 families under the care of the committee. A small balance was left on hand last year, through the aid received from British churches. The amount contributed by Presbyteries falls far short of the requirements of the committee, and a strong plea, which it is hoped will be duly laid before every congregation, is made for increased contributions if the work is not to be seriously crippled. The closing sentence will, we trust, be put before and take hold of the mind and heart of every member and adherent in the Church: "Unless individual ministers do their part, and congregations endeavour conscientiously to reach the amount allocated to them by Presbyteries, the result will be disappointment and suffering to the hundreds of missionaries and families under the care of the committee, and disastrous to our cause in the vast North-West mission fields." This great work of our Church will surely be among the first to show the effect of the better times which, it is generally believed, we are entering upon.

THIRTY-THREE years ago *The London Advertiser* started upon its mission of enlightenment and instruction, and just the other day this third of a century of publication was marked by a banquet. About the board were gathered a number of the more distinguished of that journal's graduates, prominent among these being the Hon. David Mills and Mr. J. S. Willison. Mr. John Cameron, the founder of the paper, and, during an exceptionally honourable and useful career, its guiding mind, occupied the chair. It is not our

intention to dwell upon the speeches made, although they were of sufficient excellence to deserve extended comment. We merely wish to add our little meed of praise to the universal approval accorded the *Advertiser* as an outcome of this auspicious celebration. Nor was this chorus of approval in any wise overdrawn or unmerited. No journal within our knowledge has adhered so steadfastly, or for so considerable a period, to lofty ideals—has advocated and upheld all that is best and purest in the body politic with greater tenacity—than has the *Advertiser*. Personally Mr. Cameron is one of the most genial of men, a man of unquestioned probity, and possessed of instincts thoroughly journalistic. Endowed with a style which stands almost alone in Canadian newspaperdom for directness, lucidity and grace, he, combined with those other qualities already mentioned, has been greatly favoured by natural gifts in building up a solid and influential newspaper. Mr. Cameron has infused into the columns of the *Advertiser* a reflection of his own personality, and it is owing to this fact that we have in the foremost publication of Western Ontario a memory of the palmy days of journalism when distinguished editors wielded a direct influence upon their constituency.

## DOMINION WOMAN'S CHRISTIAN TEMPERANCE UNION CON- VENTION.

AS we have already quite recently called attention to the work being done by the W.C.T.U. on the occasion of the meeting lately in Pembroke of the Ontario convention of this society, it is not necessary so soon again to go over the same ground, especially as the work of the Dominion Convention is really the same, only on a larger scale, as that of the Provincial Convention. But our sense of the importance of this Association as one of the great uplifting agencies of our day, of the work it is engaged in, of the need and the beneficence of it, and our high regard for the noble women whose thought and energies it engages, are all such that we could not allow the Convention of the Dominion W.C.T.U. which last week closed its sessions in this city, to pass unnoticed. Special reasons added interest to the meeting this year. These were the approaching plebiscite over the whole country on the question of prohibition, the presence of Miss Agnes T. Slack, secretary of the world's W.C.T.U., and the decision of the place of meeting of the Convention of the World's W.C.T.U., to be held next year in Canada. The Convention was an important one and called forth a large amount of public interest, which was shown by an attendance at the meeting on Sabbath the 8th inst., which quite filled the Horticultural Pavilion with an enthusiastic audience, whose attendance was well repaid by the excellent addresses given by Rev. H. C. Dixon and Miss Slack, who treated the subject in a manner both most interesting and powerful, and also by the large attendance at the meetings on Monday and Tuesday evenings, as well as of delegates and the public during the day.

The questions, we may just mention, which were most prominent at the Convention were those of the approaching plebiscite on prohibition, purity, health and heredity, the use of the press, legislation, the use of tobacco and the growth of cigarette smoking by the young, woman's franchise and Sabbath Observance. On all these important action was taken after full and intelligent discussion. That on the plebiscite and prohibition, as being of the greatest immediate practical interest, may be expressed in the language of Mrs. Dr. Youmans, of Manitoba, in answer to the questions, "How are we to meet it? What are we to do?" "I answer, educate. From now until the plebiscite is taken sow broadcast the living seed of knowledge. Let us permeate our educational campaign with prayer. Let no one excuse herself. The promised plebiscite is a grand opportunity. Let us work for success. Not in political lines. Let all temperance organizations, including the Dominion Alliance, work under a union national committee. Let there be but one plank in the plebiscite platform." This entirely agrees with what we have ourselves already said. Let everything possible be done to educate the public sentiment and conscience up to not only voting for prohibition but carrying it out when legislation is obtained.

Toronto's quiet Sabbath was greatly appreciated and praised, and resolutions passed in favour of Sabbath Observance as we now have it, of extend-

ing the franchise to women, and of raising the age of consent to twenty-one years. The report of the membership in the Dominion gave the number at 10,000. Miss Slack stated there were 100,000 members in Britain, and Mrs. Wilson, of Buffalo, gave the numbers in the United States at 300,000, and all testified to the interest increasing and spreading.

There was a time when the W.C.T.U. was laughed at, good men did not feel it beneath them to poke fun at it, or make it a target for a sneer. Miss Willard was rather too officious and managing, and assumed a place which should have been left to a man. These days are passed and silenced now is every sneer. A cause which has spread so fast, and which is reaching out to every land with designs of mercy and love, pity and kindness, whose watchwords are, "For God and home and country," which makes for and is on the side of righteousness, which has now enrolled in its membership hundreds of thousands of the best and brightest Christian women in every land, and is constantly adding more, no wise or good man will laugh at, and for the foolish it need not care. That great army of women is full of enthusiasm; they really believe in their cause, and they are officered and led by women whose organizing faculty and executive ability are of the highest order and fit to govern an empire. What is there can possibly stand against them? They are full of courage and of that faith in their cause, and more, in God, which laughs at difficulties and triumphs over impossibilities. The battle is not theirs, but God's, and it is bound to end in a victory which will be a help to every good cause and bring unspeakable blessing with it to every land. We bid to this cause and everyone engaged in it, God-speed.

#### RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

THIS subject, for which there appears to be no rest, is again brought into public notice by a large deputation of Anglican clergymen and laymen which lately waited upon the Ontario Government to urge upon it "the necessity of setting apart regular hours for religious instruction in the Public Schools." It is unfortunate that a deputation upon such a matter should have consisted solely of representatives of the Anglican Church. This, however, we suspect, was not the fault of the Anglican Church or of the deputation. It is impossible not to sympathize with the views of the deputation as to the great importance of the subject of religious instruction, but whether in the Public Schools or not is an open question, and to respect their earnestness. Difficulties were confessed to be in the way of carrying into effect their request, and we are struck with the readiness of the deputation to roll these over upon the Government, and their simple confidence that it, and especially the Minister of Education, would find a way out of difficulties by which, after years of discussion and experiment, older countries than ours are still perplexed and baffled.

The religious instruction asked for contemplates the use of the Scriptures as a text book, and "a catechism which should start at Genesis and go through the whole teachings of the Bible;" also that "half an hour of the school day should be devoted to religious instruction." This means, the deputation explained, instruction, properly so-called, in the Scriptures and catechism, including note and comment, and necessarily the expression of opinions by the teacher upon the portions of Scripture to be studied and the doctrines taught in the catechism. Few if any Christian parents, we should suppose, would object to half an hour of the school day being devoted to a thing so important as the planting and grounding of their children in the knowledge of religious truth. A vast number of parents, however, are not religious, and they would certainly have a right to be heard in this matter. Meantime let that pass.

What this deputation asked for brings up for consideration the whole of that most knotty question, whether the State is called upon at all to engage through its servants in the work of religious instruction, and if so, how far? One of the deputation having settled this question for himself, "wished to see the teaching of religion made obligatory in the schools." The primary responsibility for the religious instruction of the child, it will be admitted, will always rest upon the parent, and next upon the Church. Let us suppose, however,

that on account of its importance parents are willing to take assistance from the state in this supreme matter of teaching religion, and no objection is raised to the use of the Scriptures and a catechism. It would be necessary to settle upon what portions of the Bible should be taught and what subjects should be embraced in a catechism.

Who would be found to do this most important work? Would the deputation be willing that the Government, or the Minister of Education, who is a good Presbyterian elder and an able man, should do it? Or if Mr. Ross and the Government both declined, would they take the next most natural course and appoint representatives of the different religious bodies to prescribe what should be taught from the Scriptures and in a catechism? Well, now, let us suppose, if we can, that Archbishop Walsh, the head of the Salvation Army in Canada (a woman, by the way, if we mistake not, just now), Rev. Dr. Langtry, who is not regarded by the Archbishop as a clergyman at all, and Rev. Dr. Caven and Dr. Potts only laymen in Dr. Langtry's eyes, also Baptist and Congregationalist representatives and others who regard the Bible as a good but antiquated book, and of no divine authority, and who abhor the very name of a catechism and dogma, have assembled, and these gentlemen, or lady and gentlemen, sit down to this most important work of drawing up a catechism for the religious instruction of the young, and each with his Bible before him, can anyone imagine that they could ever agree upon just what should be taught in our Public Schools under the name of religious instruction? We are really quite in earnest in this proposal, for certainly all of these at least would have a right to be heard.

But let this be supposed settled. The next thing would be the qualifications necessary on the part of teachers for imparting religious instruction. Dr. Langtry wishes the Government "to provide for the giving of religious instruction so that the Church might co-operate cordially with the Public School system in the future." Will the reverend Doctor explain what he means by "the Church?" According to him, the reason why religious instruction is not now given, is because "of the unfortunate divisions of the Christian Church and the jealousies arising out of them." Will the good Doctor explain how, when people have not been able to agree on the teaching of the Scriptures alone, all these divisions and jealousies are to be removed by the addition of a catechism to the Scriptures? And if non-episcopally ordained men who take to themselves without warrant the name of clergymen, are not, in the Doctor's opinion, duly qualified teachers, how in the name of reason are Public School teachers with no special instruction, or with only very little, to impart religious instruction aright? Are Public School teachers to be required to take a theological curriculum, and when they have done so who is to be the judge as to the correctness of their religious views, and will they require to be ordained by a bishop? If so, by what bishop? For according to Archbishop Walsh, there are no Anglican bishops, any more than the ministers of the Presbyterian and other sects are bishops.

We fear it won't work; that, practically, we can as yet, in a country like our own especially, where there are not only all forms of belief, but where happily all are equal in the eye of the law, come to much greater unanimity, or have better teaching of religion in our Public Schools than we now have. We yield to none in our sense of its importance, we do believe it to be most important; but how the State is more effectively to do this work than it is now doing it, we do not as yet see. What we would desiderate, and so far as we can see it is about all which in our divided state, religiously, we can attain to, is to raise higher the character of our Public School teachers, already in a vast number of instances very high. This can only be done by the steady raising, religiously, of the character of the whole body of the people. When we have done this, and have as we shall then, in all our schools the reverent reading daily of the Scriptures, the reverent offering up of prayer either voluntary or in printed form, and the daily life of the teacher is a daily lesson in the spirit and practice of religion, our Public Schools will be a most imparting means of imparting to the young instruction both in the spirit and practice of true religion. We meet this first practical difficulty at the very outset in taking any step in this important matter and until it is got over there is no necessity to discuss any other.

## Books and Magazines.

Perhaps the strongest story written by Willis Boyd Allen is that entitled "A Son of Liberty." It is a tale of the days preceding the American Revolution. Will Froisher, the hero, was a country lad from what is now Maine, living in Boston with his uncle while he attended school. His uncle and boy cousin were staunch Tories, but Will was a Son of Liberty, his father being a leader among those who were preparing for rebellion. The exciting adventures through which Will passed, and the picture of the stirring times in which he lived, are extremely well shown. [Congregational Sunday School Publishing Society, Boston and Chicago. Price \$1.25.]

It is almost a generation ago that J. T. Trowbridge first came into popularity with his famous war-stories, "Cudjo's Cave" and "Neighbor Jackwood." These books still find ardent readers and head the long list of Mr. Trowbridge's works that have been received with wide favor. The secret of this writer's success is that he knows boys and depicts them; not impossible and priggish heroes, but just boys. His latest story, "The Prize Cup," is marked by the qualities that have appeared in his other books. The title is obtained from a silver trophy won in an athletic contest, and it is about this cup, and its mysterious disappearance, that the plot develops. There are a full-half dozen of boys in the book—manly fellows, most of them. [The Century Company, New York. Price \$1.50.]

"The Swordmaker's Son," by that ever popular writer of juvenile fiction, W. O. Stoddard (he is pleasantly associated with our earliest recollections of such works), is a story of boy life in the Holy Land at the beginning of the Christian era. The hero is the son of a Jewish swordmaker, who rebels against the Roman domination of Judea and is driven into hiding. The plot brings the young hero into active participation with the very founding of Christianity, and the events of sacred history are treated in the most reverent spirit. There is also a picture of life in imperial Rome in the days of Tiberius, with an account of a foot-race and the preliminary training of the athletes. Mr. Stoddard visited Palestine for the sake of getting the local color for his story. The pictures which admirably illustrate the text have been drawn with careful attention to accuracy of detail, and the preservation of the spirit of the time and place. [The Century Company, New York. Price \$1.50.]

"The Reader's Shakespeare," which will appear complete in three volumes, and the second volume of which is before us, embodies an idea whose practical presentation has long been needed, even though no very crying demand may have made itself felt. In this work the plays of our great dramatist have been condensed by the omission of all unnecessary or objectionable scenes and words, the former being connected by short explanatory remarks, so that, as offered to the reader, the whole affords an admirable version of the different plays, anyone being readable in an hour or an hour and a half. The first volume contained the Histories; the second includes the Tragedies, with one romantic play, "The Tempest," while the third will be devoted to the Comedies. No better or more adequate form of Shakespeare's works could be placed in the hands of the young, while for general reading in the family circle, to say nothing of their adaptability to platform work, these volumes should obtain a very wide and deserved circulation. The editor, D. C. Bell, the eminent authority upon elocution, has performed his task remarkably well. [Funk & Wagnall, 11 Richmond St., Toronto.]

Albert Stearns gave us last season "Chris and the Wonderful Lamp"—very happily described as the "Arabian Nights up to date"—which met with deserved popularity. Again this author has gone to the same source for inspiration for "Sindbad, Smith & Co.," the volume now before us. With a quaint conceit he introduces into nineteenth-century surroundings the most famous of Ancient Mariners. Sindbad's presence at this day and date is very easily explained. In one of his many voyages subsequent to the seven recorded by the Arabian scribe he succeeds in reaching the Fountain of Youth, and of course he quaffs of its waters. Travelling in the United States under the name of George W. Sindbad, of Bagdad, he falls in with a bright and lively American lad, Tom Smith. The two of them form a partnership to conduct a general exploration business. Sindbad's usual luck attends the enterprising firm, and they have the most surprising adventures by land and sea. Old-time enchantments fall somewhat of their impressiveness in this age, but they gain in humor. Mr. Stearns's account of the mishaps of poor old Sindbad will appeal to the sense of fun of boy and girl readers. [The Century Company, New York. Price \$1.50.]

The first of a series of articles in *Frank Leslie's Popular Monthly* (November), descriptive of the great educational centres in the United States, deals with Yale University, and, with its numerous illustrations, will be found of marked value by every one whose interest in things collegiate has not been obliterated. The tenth in the list of biographical sketches relating to the greatest military strategist America has produced, General Robert E. Lee, reveals the character and demeanour of Mrs. Lee during the war. "The Stage Debutante" gives an idea of some of the more recent acquisitions to the dramatic realm, accompanied by ten portraits. Perhaps the most attractive of these is that of Miss Eleanor Browning, a beautiful woman, who is appearing this season in one of the most powerful of recent-year dramas, "Sowing the Wind"—a play which Prof. Blaikie declared to be the strongest sermon he had ever heard from the words, "For they have sown the wind, and they shall reap the whirlwind." [Frank Leslie's Publishing House, 42-44 Bond St., New York.]

## The Family Circle.

Written for THE CANADA PRESBYTERIAN

TO THE EVENING STAR.

O thou lone star, that hov'rst in the western sky,  
Watching the death bed of the dying day,  
Waiting to seal his brow, then, pointing out the way,  
To lead him on where sunny seas and lakelets lie.

Serene thou stand'st, and true, and bright'ning  
ever,  
Thy pure light shining o'er his dark'ning face,  
Touching its lines with holy, heavenly grace,  
Holding the earthly bonds that slowly sever.

The sun hath brought him here, and left him  
now to die alone,  
But thou hast come with brightness from afar,  
Leading that brightness where his own doth fail,  
sweet star,  
'Till he shall gather beauty wondrous more, where  
he hath flown.

And so thou waitest, on, with quiet, rev'rent care,  
Whilst silently and slow thy comrades, one by  
one,  
Come and watch with thee till thy faithful watch  
is done,  
Till o'er the mountain-tops the morning trembles,  
fair.

Whence comest thou, O star, and art thou, as  
they think,  
Sun of some world that movest on like ours,  
Placed in heaven's blue dome, upheld by awful  
powers,  
Forming in this grand chain but one small,  
shining link?

Whate'er thou art thou hast thy work, thou  
keepest on thy way;  
'Thou teachest us of truth, and purity, and  
strength;  
'Thou teachest us to live each day for God, until  
at length,  
All former things, all earthly life, and death have  
passed away.

Ancaster. A. L.

### THE EMPTY SLEEVE.

While engaged with a commercial house in the city of Cleveland, Ohio, my business frequently called me to many of the important cities and towns of the State. During one of my regular visits to a town in the southern part of the State, which was noted far and wide for the bad character of its saloons and their proprietors, the following incident occurred:

The train was late when I arrived at L—. After a hasty supper I was invited by the hotel proprietor and his wife to accompany them to a temperance meeting. The lecturer, they said, "was stirring up the whole town." The meeting had commenced before we arrived, and I noted from the crowded condition of the church, the stirring songs, and the pointed remarks of the speaker, that a deep interest was prevailing in the temperance movement in this community.

When the speaker concluded his address, an invitation was extended to all those who desired not only to sign the pledge, but also a petition to Council to suppress, by a local option ordinance, all of the saloons of the place. Quite a number went forward and signed both papers, among whom were a few of the most intemperate people of the town.

Just previous to the closing of the meeting, there arose in the central aisle a tall, dignified gentleman, elegant in appearance, with a pleasing, cultured face, who walked slowly to the speaker's desk, and asked permission of the chairman to occupy a few minutes before closing. His request was cheerfully granted. He said:

"I did not come here to-night to speak, only to listen; but, as I always take a deep interest in the temperance work, I could not be quiet until I added a few words to encourage some of those who signed the pledge to-night. My personal experience may help someone to be firm, and sustain them in their efforts to reform.

"I was born in the town of W—, and received a careful college education. My father started me in business, which proved a success from the start. I gathered around me many warm friends. I married a cultured and refined young lady of a neighboring town, whose parents were highly respected. We had two children, a son and a daughter. I was popular, and was called to preside at nearly all of the social and political meetings of the place, and on my way home I was frequently induced to partake of a glass of wine or beer. The habit became fixed, and I found that much of my time was taken up at the club and social meetings, and that my hours for going home were late.

"My wife spoke kindly to me about my drinking. I replied, 'Never fear; I will never become a drunkard.'

"But as time went on I became more and more a slave to drink, until my friends kindly admonished me. I noticed that my business was being neglected. It was not long before a receiver was appointed to wind up my business affairs. My store, goods, beautiful home, and all went to liquidate my debts, and I was obliged to move into a very poor house on a side street. Now nearly all my former friends deserted me, and I could secure no work, for I could not be trusted.

"At this point I lost my pride, and went about the town and through the streets half drunk, slovenly and shabby, being a complete slave to the drink habit. Then I sold all of the few things which we had been able to keep to procure whiskey and food.

"When my cash was gone I joined a gang of sewer and street workers, and shovelled gravel. Each day my dinner pail went to the saloon, and at night we went there in company, and often stayed late, going home hungry, tired and cross, until I made my home almost a hell.

"One night I had been drinking more than usual, and when I arrived at home I was angry. I saw a light through the window, but the door was locked. I tried to get in, but could not. I pounded at the door in rage. The only response I could get was from my boy, who appealingly said, 'Go away, papa; you won't hurt mamma, will you?' I said, 'You will see if this door is not opened soon.'

"Groping around the door my hand fell upon a hatchet which had been used for cutting kindling-wood that day. With this I broke in the lower panel of the door. From within I saw a small arm extended through the opening, and heard a small voice crying, 'Papa, go away.'

"In my anger and desperation I caught that arm, and with one blow of the hatchet I cut it off, and threw it on the ground.

"The frantic screams of my wife and children soon brought a number of the neighbors and also a policeman. After a severe struggle, with blood dripping from my face, I was taken to prison. My boy was conveyed to an hospital, and my wife and daughter were cared for by loving friends. When morning came I was sober, and then I fully realized what I had done. Oh, what would I have given to have replaced that arm and recalled the horrid deeds of that night!

"Court was in session, and I was taken before the judge for trial. I asked no lawyer to defend me. I told the judge that I was guilty. My wife was not to blame, and no sentence was too severe to impose

upon me. I was responsible for the crime which whiskey, beer and the saloon-keeper assisted me to accomplish. But with the help of a higher Power I would never drink another drop again. I was placed in prison, and had ample time to reflect. I exclaimed, 'O, what a wretch I have made of myself!' and I determined to make a man of myself among my own friends at home.

"I was released in time through the influence of my friends. I came to my own town, sought my wife and children, and asked their forgiveness. I once more commenced business in a small way, and have succeeded from that day until this. I now have the happiest, pleasantest home in America. I desire to introduce my son, Fred, will you please come forward?"

Immediately a fine-looking man arose from his seat and stepped forward to the platform; and as the interested eyes of the audience rested upon the youth, they knew the story to be true, for at his side hung an empty sleeve. His father placed his hand upon the boy's shoulder, and said, "This is the best boy living;" and Fred added, "My mother, sister and myself all say that father is the best man on earth."

Looking around, I could not see a dry eye in the audience. Then there were hundreds anxious to reach the desk to sign the papers, and later on every saloon in the place was wiped out.—*J. B. King in New York Witness.*

### TIBET.

Tibet remains the last and only hermit nation. Its inaccessible position, away from the current of the world's trade, has saved it thus far from the importunities of commercial nations.

Tibet is seven times larger than New York and Pennsylvania combined, with a population of six millions, lies in the very centre of Asia, guarded by the Himalayas on the west and the Nan Shan mountains on the north, a high table land from 10,000 to 17,000 feet above the sea, diversified with mountain chains and river gorges, with agricultural settlements in the south, nomads in the middle, and desert and wild beasts in the north and a Siberian climate. Its winds, robbed by protecting mountains of all their moisture, bring little or no rain, so that agriculture is carried on by irrigation, fresh meats are desiccated in the open air, and wood never rots but often becomes brittle and pulverizes from excessive dryness. And yet Tibet is the land of fountains and gives birth to more and mightier rivers than any other land. It sends the Yellow River and the Yang-tze-Kiang clear across China, the Cambodia through Farther India, the Irrawaddy through Burmah, and the Brahmapootra and the Indus through Hindustan.

The present population is by no means homogeneous, and their diverse characteristics would indicate that they sprang from different nationalities; that adventurers or fugitives wandered in from Mongolia, and China, and Burmah, and India, and gradually became assimilated. Their first government was by chiefs, and the tribes combined as the exigencies of their condition demanded until they assumed something of a national character. They were often overrun by the Mongols and Chinese, but maintained their independence until 720, when they became permanently subject to China, although

still allowed to govern themselves in all domestic and religious matters, according to their own laws and by an ecclesiastical hierarchy of their own creation.

The primitive religion of Tibet was the Bon or Bonpa faith. The basis of this was the old Shamanism or spirit worship of Mongolia, which still lingers among the Tartars of Southern Siberia. When it came in contact with Buddhism, it became so corrupted and modified that it is now little more than a sect of Lamaism, although it still has its own temples and monasteries and priests.

Lamaism is the exclusive religion of Tibet, and this is simply Buddhism a little modified by Shamanism. Both of these religions believe in demons or evil spirits, so that it was an easy thing to borrow from each other. The great and fundamental doctrine of Lamaism is the transmigration of souls, or the continuous rebirths as milestones on the road to Nirvana. Upon this it has built up a complete system of spiritual hierarchy, and differs from pure and theoretic Buddhism only in matters of administration pertaining to government and worship. Tibet's capital is regarded throughout all Asia as the Mecca of Buddhism, for it is the only place in all the world where the incarnate Buddha reigns.

In the 15th century Gedun Dub, head of the Tibetan priesthood, a strong willed, ambitious man, proclaimed himself an incarnation of the Buddha, who, according to Buddhistic authorities, had appeared for the last time in the sixth century before Christ. He assumed the title of Dalai Lama, or according to Huc, Tale Lama, that is, "ocean priest," a priest whose wisdom and holiness were boundless as the ocean, and being the Buddha claimed divine honors.

Every Buddhistic soul is in process of rebirths as long as there is any stain of sin, but sinless saints, those who have attained to perfection, can be incarnated. The Tale Lama and the higher grades of lamas are incarnated saints of different degrees of saintliness, while the lower lamas and monks, being only on the road to saintship, are still in the process of being reborn. For precautionary reasons the Chinese emperor made two Grand Lamas of equal rank, but he of the capital absorbed nearly all of the power, so that practically there is but one, and he possesses all civil as well as ecclesiastical authority. He surrounds himself with counsellors and administrators of different grades, who serve him just as the cardinals and archbishops and bishops do the Pope.

The lamas and monks are very numerous, constituting one-seventh of the entire population. They are unmarried and live in great monasteries or lamasteries, some of which have 18,000 inmates, and as their clerical duties are light, they are supposed to spend their time in contemplation and study. Every monastery has its printing press, and this occupies considerable of their time, for they do not use movable type, but print from engraved blocks, and their religious literature is quite extensive, as it has been accumulating for nearly 2,000 years. When the Grand Lama at Lassa, the pope of the Buddhist church, dies, great apparent care is taken to ascertain his true successor. Prayers are offered in the lamasteries, the great council of the hierarchy is assembled, and from among all the boys of four or five years of age presented as the possible new incarnation, three are selected

and the fortunate one of these is determined by lot, although it is understood that the Chinese authorities arrange the whole thing to suit themselves.

The Tibetans are decidedly a religious people, and everything in their daily life is mixed up with and dependent upon their religion. The lamas assemble three times a day to repeat prayers and sacred texts and intone hymns. Three times a year they celebrate great festivals which last for days. No animal sacrifices are allowed, but the people are generous in offerings of tea, flour, milk, butter, etc. Baptism is administered on the third or tenth day after birth, and confirmation follows two or three years later. Huc tells us that the inhabitants of Lassa, men, women, and children, assemble in the evening twilight in public places, and slowly chant their prayers. The universal prayer, which they repeat over and over to the rosary, is, "O that I may attain perfection and be absorbed in Buddha! Amen."

The ceremonies, costumes, and devotional exercises of Lamaism are very similar to those of the Roman Catholic church. They have "the cross, mitre, dalmatica, cope, two choirs, psalmody, exorcisms, censer, benediction by laying the hand on the head, chaplet, ecclesiastical celibacy, spiritual retirement, worship of saints, fasts, processions, litanies, holy water," etc. And Huc notices that the dress of the chief lamas "was precisely that of a bishop."

Catholic and Protestant missionaries have hitherto been prevented from entering Tibet, but this was by Chinese authority, for the Tibetans are ready to receive foreigners and tried hard to retain Huc. Buddhism persecutes no religion, and one of its dogmas is that all men are brethren. Since the war with Japan it is fondly hoped China will withdraw everywhere its exclusion of foreigners, and when that is done in Tibet, it will present an exceedingly promising field for missionary work, for the people are kind, hospitable, religious, and devout.—*Rev. Dr. James B. Scouler in United Presbyterian.*

#### WHEN SHOULD GIRLS MARRY.

A writer in *Woman's Life* says that a girl should marry when she is capable of understanding and fulfilling the duties of a wife and thorough housekeeper, and never before. No matter how old she may be, if she is not capable of managing a house in every department of it, she is not old enough to get married.

When she promises to take the position of wife and homemaker, the man who holds her promise has every right to suppose that she knows herself competent to fulfil it. If she proves to be incompetent or unwilling, he has good reason to consider himself cheated. No matter how plain the home may be, if it is in accordance with the husband's means, and he finds it neatly kept, and the meals (no matter how simple) served from shining dishes and clean table linen, that husband will leave his home with loving words and thoughts, and look ahead with eagerness to the time when he can return.

Let a girl play the piano and acquire every accomplishment within her power, the more the better, for every one will be so much more power to be used in making a happy home. At the same time, if she cannot go to the kitchen, if necessary, and cheerfully prepare just as good a meal as anyone could with the same material, and serve it neatly after it is prepared, she had better defer her marriage until she learns.

If girls would thoroughly fit themselves for the position of intelligent housekeepers before they marry, there would be fewer discontented, unhappy wives and more happy homes.

## Our Young Folks.

### DUTCH LULLABY.

Wynken, Blynken and Nod one night  
Sailed off in a wooden shoe—  
Sailed on a river of misty light  
Into a sea of dew,  
"Where are you going, and what do you wish?"  
The old moon asked of the three.  
"We have come to fish for the herring fish  
That live in this beautiful sea;  
Nets of silver and gold have we,"  
Said Wynken,  
Blynken,  
And Nod.

The old moon laughed and sang a song  
As they rocked in the wooden shoe,  
And the wind that sped them all night long  
Ruffled the waves of dew;  
The little stars were the herring fish  
That lived in this beautiful sea.  
"Now cast your nets wherever you wish,  
But never afraid are we!"  
So cried the stars to the fisherman three  
Wynken,  
Blynken,  
And Nod.

All night long their nets they threw  
For the fish in the twinkling foam.  
Then down from the sky came the wooden shoe,  
Bringing the fishermen home;  
'Twas all so pretty a sail it seemed  
As if it could not be;  
And some folks thought 'twas a dream they'd  
dreamed  
Of sailing that beautiful sea;  
But I shall name the fishermen three;  
Wynken,  
Blynken,  
And Nod.

Wynken and Blynken are two little eyes,  
And Nod is a little head.  
And the wooden shoe that sailed the skies  
Is the wee one's trundle bed;  
So shut your eyes while mother sings  
Of the wonderful sights that be,  
And you shall see the beautiful things  
As you rock on the misty sea,  
Where the old shoe rocked the fishermen three—  
Wynken,  
Blynken,  
And Nod.

—Eugene Field.

### TRIFLES.

Mr. Standish looked pale and haggard as he sat down at the breakfast table. Mrs. Standish watched him anxiously during the meal, but forbore questioning him until the children had eaten and left the table. Then she asked gently, "What is it, Frank? More business troubles?"

"Yes; the same old story; people owing me and other people dunning me. Morton was in yesterday; says he must have his money, and where in this world I am to get it, I don't know. The strikers and their families have lived out of the store for months, and now when they have gone to work and I suggest that they try to live a little more saving, so that they can pay me something on the old account, they get mad and go somewhere else to buy. Not all of them, but the most of them, do that very thing. I can't blame Morton, either. I suppose some of his creditors are pushing him."

Just here he was interrupted by the entrance of a young girl. "O papa," she exclaimed, "I am so glad you did not get away before I came downstairs."

"Why, what's up now?" queried her father, with a forced attempt at gaiety.

"Oh, I am invited to go with Lucy Morton out to her aunt's, and I must have a new hat for one thing. Such a beauty down at Mrs. Carter's for \$10, and if I could only get a watch! You know you promised me one when I was eighteen, and I'm sixteen now."

"Nonsense," said her father rather shortly. "I have no money for a watch, and you are not old enough to take good care of one yet. You will have to go with what you have got, or else stay at home," and rising from the table he put on his hat and left the room. His wife followed him to the outside door.

"You were a little severe upon Fannie," she remarked.

"Maybe I was," answered her husband, "but she is too fond of dress. And then she is unreasonable; a ten dollar hat and a watch, and her father telling his creditors that he can scarcely get money to live on. You explain to her that money is unusually scarce this month."

"Yes, I will," said Mrs. Standish with a sigh, and closing the door she went back to the dining-room, where Fannie was eating her breakfast.

"What's the matter with papa this morning?" asked Fannie.

"Your father is dreadfully worried about money matters," said her mother, gravely.

Fannie laughed lightly. "Oh, money's been scarce all this whole year, but we've managed to get what we wanted."

"Yes, and we have been too lavish in our expenditures. We must certainly try to economize."

"But, mamma, I want only such a trifle—just ten or fifteen dollars; if I can't get the watch, I can borrow Cousin Jennie's; it is just new and such a beauty."

"No, no," said her mother, sternly. "You must not do anything of the kind. Your father would be very much displeased."

Mrs. Standish did not think it necessary to explain just why Mr. Standish could not furnish the money, as Fannie's tongue was not entirely trustworthy, and she was apt to tell Cousin Jennie all she knew, and a great deal which she only surmised. So nothing more was said on the subject. That afternoon Fannie went over to pour into Jennie's ear the story of her disappointment. Jennie was full of sympathy. "It's too bad," she declared; "you can't go in that old hat. I'll tell you what to do; wear mine. I've never worn it, and I don't often meet Lucy Morton; and even if I do, she'll think we have hats alike. And there's my new silk waist; lucky we're the same size, isn't it?" she cried impulsively. "You just stop here on your way to the station, and I'll fix you up."

"I'm afraid mamma won't like it," said Fannie.

"Oh, she won't care; I know just how it is. Papa takes the same kind of a spell every now and then. Don't you remember the time he wouldn't get me a new parasol? He said he couldn't spare the money, only a trifling five dollars, and you lent me yours. Now don't you worry Aunt Alice anything about it. Just start a little early, and stop here."

"I can't see what harm it would be," began Fannie doubtfully.

"Of course there's no harm," exclaimed Jennie, who was a warm-hearted, impulsive girl, and who did not realize the wrong into which she was leading her cousin.

"Well," said Fannie, "I'll be here by eight o'clock. We leave on the nine train. I'll wear my black skirt and my new tan shoes;" and bidding her cousin good-bye she went home.

Her mother looked up as she entered. "You did not ask Jennie for her watch, I hope?" she remarked.

"No, I never mentioned her watch," answered Fannie.

"I wish you could have a new hat," said her mother, "but as that is out of the question, suppose we put some of that lovely cream ribbon on it, instead of the

white. You wore it [as a sash only one evening, and it is not soiled a particle."

"Oh, never mind," said Fannie, carelessly. "My hat is all right. I'll get my skirt and brush it."

Mrs. Standish was surprised and relieved, and as Fannie did not again refer to her clothes during the day, her mother did not question her as to what she intended wearing.

"I hope you will have a pleasant time," she said, as Fannie kissed her good-bye.

Fannie blushed guiltily, and made her escape as soon as possible. A walk of two or three minutes brought her to Jennie's, where the change of waist and hat was soon effected, and then Jennie opened her drawer, and taking from it her watch and chain, proceeded to fasten it upon her cousin.

"Don't, Jennie," protested Fannie. "I might lose it."

"There isn't a bit of danger of your losing it."

"But mother"—  
"Oh, nonsense; don't make such a fuss over trifles. Go on now, or you'll be late."

Fannie hesitated a moment, and then with a reckless, "I don't care; I'll have the pleasure of wearing it anyways," she went on to the station.

In the excitement of meeting the pleasant party of young folks assembled at the country home of Mrs. Waring, she almost forgot her borrowed finery, but when in the course of the afternoon Lucy's father appeared upon the scene, and seemed inclined to converse with her more than usual, she felt secretly delighted at the thought of her stylish appearance, and took occasion to consult the borrowed timepiece in such a manner that Mr. Morton could not but notice it.

"Ah, you have a new watch I see," said he. "A recent present is it not?"

And then silly Fannie, not knowing what depended upon her answer, murmured evasively. "This is the first time I have worn it."

You are a fortunate girl in having such an indulgent father."

"Oh, yes, papa does not often deny me anything," said Fannie.

"Indeed," said Mr. Morton, dryly.

Whereupon Fannie, nettled at his tone, and never dreaming of the reason, went on with a toss of her vain little head, "I told papa yesterday morning that I must have some new clothes for to-day, and I got them."

"Well," said the gentleman, rising, "tell your father when you go home that I am very much pleased to have met you this afternoon."

Fannie gave the message to her father that evening, and was surprised and confused at the cross questioning which followed. Little by little the whole miserable truth came out, and Fannie was terrified by the outburst of mingled wrath and sorrow from both father and mother.

"I told Morton the other day that we had cut our expenses down to the lowest notch, and you allow him to infer that I have wasted a hundred dollars on you," said her father.

"And I expressly forbade you to borrow Jennie's watch," said her mother.

"What can I do about it?" sobbed the repentant girl. "And why should Mr. Morton care?"

"Because I am deeply in debt to Mr. Morton, and he wants his money. He might have waited a little longer, but you have spoiled that chance by your foolishness."

During the following month, and indeed for years, Fannie had abundant reason to repent her vanity and deceit, as her father, pushed to the wall by his principal creditor, was forced to sell out at a sacrifice, and to start anew on a much smaller scale in another part of the city, while the pleasant, roomy home was exchanged for one more in keeping with their altered fortune.

And never, never again, did she attempt to shine in borrowed finery. Her last effort in that line had cost her too dear.—*Mrs. Caleb Larrabee, in United Presbyterian.*

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**Ministers and Churches.**

The Rev. Orr Bennet was inducted into the charge of Hawkesbury, Ont., last Thursday.

Rev. J. A. McDonald, editor of *The Westminster*, preached in Erskine Church, Hamilton, on Sunday.

Rev. J. A. Matheson, B.D., was inducted to the pastorate of Charleston and Alton Presbytery of Orangeville, on the 3rd inst.

Knox Church, Woodstock, W.F.M.S. thank-offering amounted to \$92 and that of the young ladies to \$33. Both meetings were addressed by Mrs. W. S. Ball, of Toronto.

Rev. J. Little has declined the call to Dutton, in the Presbytery of London. Very strong pressure was brought to bear upon him by both congregations of his charge to continue his work which has been so successful in Latona and Burns churches.

If any Presbytery convenes of Y.P.S. have not received the circulars of the Plan of Study for 1897, sent out a month ago by the convener, Rev. R. D. Fraser, application, with the address, should be promptly made to him, and he will forward a fresh supply.

Theological students will find the Interlinear New Testament, elsewhere advertised in this issue, a most useful publication. A copy will be sent free to any student who forwards us the names of three new subscribers to THE CANADA PRESBYTERIAN, at \$2 each. The work may be seen at the office of this paper, and is sold at \$3.

At a special meeting of the Presbytery of Owen Sound, held Nov. 4th, leave of absence for two months was granted to Dr. Somerville, who, along with Mr. McMillan, has been appointed by the Hymnal Committee to go to London to supervise the publication of the new Book of Praise. They will leave, if all is well, about Dec. 1st.

The annual Thanksgiving service of the Murray-Mitchell Auxiliary, St. James Square Church, was largely attended. The lecture hall was beautifully decorated with palms and flowers. Mrs. Cowan presided. An address was given by Mrs. Gray, Presbyterial president. A number of the members took part in an interesting programme. The offering amounted to \$120.

A series of special services were held in North Luther Church, Presbytery of Saugeen, conducted by the Rev. J. W. Mitchell, M.A. The meetings lasted four weeks. The weather was favourable and the attendance most encouraging. All denominations were represented, even Roman Catholics coming out from night to night. Thirty-three were added to the membership.

The statement having appeared in our issue of last week, copied from a local paper, that "the Rev. R. E. Knowles, of Ottawa, is opposed to French Evangelization," Mr. Knowles wishes us to state that such is by no means the case, and that while venturing some remarks on relative expenditures, he expressed his appreciation of the noble efforts made in behalf of our French brethren who have espoused the Protestant faith.

A larger audience than has been customary for some time assembled in St. Andrew's Church (King St.) a week ago Sunday morning to hear the Rev. W. G. Jordan, B.A., of Strathroy. The sermon was a good sample of Mr. Jordan's style of preaching, although competent judges expressed a preference for that of the evening. A prominent member of the congregation was heard to remark that in his estimation Mr. Jordan was one of the brightest preachers in the Church.

The anniversary services of Albert Street Church, Sarnia, were preached by Rev. Marcus Scott, of Detroit, whose discourses were greatly enjoyed. During the morning service a duet was sung by Mrs. Batstone and Miss Weston. At the evening service the church was filled to overflowing with expectant hearers. Mrs. J. R. Mann sang a solo. On the Monday evening a social was held. Addresses were delivered by Revs. F. O. Nichol, George Cuthbertson, Marcus Scotland, G. T. A. Willoughby. Mrs. Willoughby gave an excellent rendering of "Consider the Lilies." The proceeds of the different services was \$115.

A large number of the members and adherents of St. Andrew's Church, 4th line of Caledon, paid a visit to the manse at Caledon East on the evening of the 2nd inst. They put in a large supply of produce, the ladies taking well-filled baskets. After all had enjoyed themselves in a very happy and social manner with vocal and instrumental music, they sat down to tea. It being about the twelfth hour, the pastor, Rev. P. Fleming, expressed the pleasure it gave him and Mrs. Fleming to meet with them on this another annual visitation, and remarked that such visitations helped to strengthen the ties of mutual friendship between pastor and people. After which all went home feeling that they had spent a pleasant evening.

The twenty-ninth public meeting of Knox College Students' Missionary Society was held last Friday evening in the Convocation Hall, which was quite filled with an interested audience of students, professors and the general public. After devotional exercises conducted by the president, Mr. Peter Scott, B.A., the Rev. John Neil, B.A., was called to the chair, who, after some pleasant and suitable remarks, introduced the speakers, Mr. Scott, president, who gave an address on "The Necessities and Prospects of Home Missions" and the Rev. D. D. McLeod, of Barrie, whose subject was "The Work of the Church at Home." Both addresses were excellent. The Glee Club and a quartette of its members rendered some very creditable music.

The open meeting of Manitoba College Literary Society, held in Convocation Hall on the evening of the 6th inst, was a pronounced success, the spacious room being crowded with students and friends of the college. The published programme of instrumental and vocal music was gone through with and several numbers loudly applauded. The chief feature of the evening was Rev. Dr. Bryce's inaugural address on the subject "Great Britain as seen by Canadian eyes."

The young people of Augustine Church, Winnipeg, have organized as a Christian Endeavor Society. At the meeting held for this purpose the pastor, Rev. R. G. MacBeth occupied the chair, and earnest and encouraging addresses were given by Rev. Prof. Baird and Mr. E. F. Stephenson. The following officers were unanimously elected: President, Mr. E. F. Stephenson; secretary-treasurer, Miss Elsie Craig; Lookout Committee—Miss Cassie McKinnon, Miss Agnes Curler, Miss Annie Kirkland, and Mr. William Johnston. Other committees will be formed at a later meeting. The young people of this church have done good work for some years past, not only for missions by contributions, but by sending out literature to mission fields.

Rev. E. Wallace Waits, D.Sc., of Owen Sound, has just completed the eighth year of his ministry in that place—eight years of energetic work and marked progress. During that time the debt upon the church has been materially reduced, a new organ costing \$2,000 has been placed in the auditorium, while a \$90 side-walk has been laid by the Ladies' Aid Association. Eight years ago, the membership was about what it is now. But during the eight years there has been added 494 souls, 128 deaths, removals including those by death, 491. Hence, the membership to-day is about 500. There have been during the eight years, 248 baptisms. Dr. Waits has done a great work in Owen Sound. He has been prospered and the people have been blessed. A continuance of the record now established may be anticipated.

The annual thank-offering meeting of the Woman's Auxiliary of St. Andrew's Church, New Westminster, B.C., was held on Wednesday evening, 4th inst. About a hundred ladies were present. The secretary, Mrs. Lamb, gave an interesting report of the work done during the year. A box of clothing has been sent to the Indian mission at Alberni. Miss Clute sang a solo, Mrs. Henderson gave a recitation, Mrs. Drayner, formerly of Fergus, Ont., but now of Vancouver, gave an interesting address. The president, Mrs. Scouler, also spoke. Mrs. Youldall read the story. The offering was the largest ever given in connection with this Auxiliary, seventy five dollars, which was quite cheering in these depressing times. Mrs. Seymour offered the dedicatory prayer. Refreshments were served at the close of the meeting.

Rev. J. A. Matheson has been inducted into the pastoral charge of the churches of Caledon and Alton (Charleston). Rev. W. Farquharson, Claude, Moderator of Sessions, presided. Rev. Mr. Campbell, Ballinacraig, preached the sermon. Rev. J. J. Elliott, Hillsburg, addressed the people. Addresses were delivered by Revs. Elliott, Goodwillie, Latter, and the new pastor: Before the close of the day's proceedings a vote of thanks was moved by Messrs. George Atkinson and Alex. Lamont to the Rev. Mr. Farquharson for the assistance he gave to the congregation in selecting a new minister. Mr. Matheson is a young man of Nova Scotian birth, and a graduate in arts of Dalhousie University. He took his degree of B.D. from the Presbyterian College at Halifax. He has labored in mission fields of the Presbyteries of Calgary and British Columbia during the last six years. This is his first regular charge.

The annual thank-offering meeting of the Vernon Auxiliary W.F.M.S., was held in the Presbyterian Church Vernon, on the evening of the 21st ult. There was a large attendance. The late pastor of the congregation, Rev. J. M. Goodwillie, presided. An excellent programme prepared by the ladies of the society, consisting of readings and recitations, interspersed with choice selections of vocal music, was admirably rendered. Addresses were also delivered by Rev. D. H. Hodges, recently of the Oak Lake reservation, Brandon Presbytery, and the chairman. The most pleasing feature of the evening was the announcement of the proceeds of the thank-offering, \$72.10, which, together with the collection of the evening and the monthly contribution of the members, amounted to \$90.17. In addition to the above amount in cash, a box of clothing, valued at \$40.15, was sent by the ladies to the Crowstand reserve, making a total of \$130.32 raised during the past year, and which speaks volumes for this little Auxiliary of only twelve members. In the great day of final ingathering, when both sower and reaper shall rejoice together, may it be the crowning glory of each member of this Mission Band to hear it said, "Well done," "She hath done what she could."

The annual thank-offering service of the Shelburne W.F.M.S. was held on Tuesday evening, Oct. 27th, the pastor, Rev. Dr. MacRobbie, presiding. A very interesting address on "Missions," was delivered by Rev. R. P. MacKay, of Toronto. The attendance was very gratifying. The platform of the church was very prettily decorated for the occasion. After the address, the texts enclosed in the envelopes with the offerings were read by Mrs. Wm. Hogg. The thank-offerings given by the women of the church are purely voluntary. Collection amounted to \$24.35. In connection with our society, we deeply regret to record this week the death of the late Mrs. T. Torrance our beloved and Hon. President, who was an earnest and devoted member of our society

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While all cannot be Napoleons, all can be spared the illness which resulted in his downfall.

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since its organization, and her loss is deeply lamented. It was a loving service she paid her Saviour, and joy rather than obligation, which held her to unwavering consistency in the eager performance of church duties. She was ready for glory, needing no more the discipline of life, and though our hearts go out in deep and loving sympathy to this household, and while the Church mourns another faithful and beloved member who has passed into the Church on high, we all feel hers was a victorious life, which has found perfect felicity in that better country, the heavenly Jerusalem.

"For though from out our bourne of time and place The flood may bear me far, I hope to see my Pilot face to face When I have cross'd the bar."

**PRESBYTERY MEETINGS.**

**BROCKVILLE:** This Presbytery met at Brockville on November 2nd. Mr. Cameron, pastor of St. John's Church, Brockville tendered his resignation of that charge. This was on account of a call he had received from the Fourth Presbyterian Church, Boston. The clerk, in moving that Mr. Cameron's resignation be accepted, spoke in feeling terms of his departure, as also did all the members of the court. The resignation was then accepted, the clerk was appointed to declare the pulpit

**Exhaustion**

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vacant on the third Sabbath in November, and Mr. W. A. MacKenzie was appointed Moderator of Session. Mr. Cameron preached his farewell sermon on the 8th inst.—GEO. MACARTHUR, Clerk.

**TORONTO:** This Presbytery held its regular monthly meeting on the 3rd inst. The Moderator, Rev. Wm. Patterson, presided. A committee was chosen to act with a similar committee from the Presbytery of Lindsay in a proposed union of congregations that are contiguous to these Presbyteries. On the report of a committee it was agreed to defer action for the present in the proposed union of Fern Avenue and Morningside under one charge. In considering the estimates for the Schemes of the Church, it was agreed to specify the amount desired for Manitoba College, apart from the special contribution to colleges. A call to Mr. T. A. Bell, licentiate, from the congregations of Unionville, St. John and Brown's Corners was sustained, and in the event of Mr. Bell's acceptance, it was agreed to meet in Unionville on Tuesday, the 24th inst., at 3 p.m., for the ordination trials, and at 4.30 p.m. for the public ordination and induction, the Moderator presiding. The Presbytery of Winnipeg having agreed to translate Mr. Wm. McKinley, called to Southside congregation in this city, it was agreed to meet on the 26th inst., at 3 p.m., for his induction, the Moderator presiding. The congregation of Cowan Avenue reported as to a permanent site, asking permission to remain in their present place of meeting. The matter will be decided at the next meeting of Presbytery.—R. C. TIBB, Clerk.

**JUBILEE OF REV. DR. TORRANCE.**

An interesting and profitable service was held in Chalmers Church, Guelph, on Wednesday evening, November 11th, which will no doubt be long remembered as an important event in the religious life of the city. The arrangements were under the management of the Guelph Presbytery, and the purpose of the celebration was to give due recognition to the fact that the Rev. R. Torrance, D.D., had happily completed his fifty years of ministerial service. It is not needful in this journal to specify in detail the varied services which, during the past half century, Dr. Torrance has rendered to the Church and to the community in which his lot has been cast. He has been ready to help any good cause, and all his work has been marked by patient perseverance, good judgment, and kindly sympathy. His brethren of the Presbytery, assembled to celebrate the jubilee, felt that they were called upon to rejoice over a wonderful career of quiet, methodical, useful work.

The proceedings opened at 4.30 p.m., under the presidency of Rev. W. Robertson, Moderator of Presbytery, who stated briefly the purpose of the meeting and began that series of congratulatory speeches remarkable for their cordiality and sincerity. The devotional services were then conducted by Rev. W. A. J. Martin and the Rev. J. C. Smith, B.D., followed with an introductory speech dealing with the work of Dr. Torrance and the appropriateness of the present proceedings. The Rev. J. Mullen, Fergus, preached a sermon remarkable for its simple beauty and freshness, based upon the words of Psalm xxxi. 19, and showing the wonders of God's mercy and the greatness of His goodness to those who acknowledge Him. After the sermon the Rev. Dr. Wardrope bore testimony to the courtesy and kindness of Dr. Torrance during the many years of their personal intercourse, and joined in the general congratulations in his usual chaste, graceful style. Dr. Wallace indulged in reminiscences of the "Old Times," and the little old church which used to stand on the site of the present town hall. At this point an adjournment was made for an hour and a half, that the Presbytery, visitors and friends might partake of the good things so generously provided by the ladies of Chalmers Church. A substantial tea was served in the basement, which was heartily enjoyed by a large number of people.

At the evening meeting the Rev. Dr. Dickson, of Galt, presided, and one important feature was the reading of a number of telegrams, letters and addresses. Some of the latter were lengthy and of considerable significance from the standpoint of the local ecclesiastical historian. The Rev. R. M. Glassford conducted the devotional service and expressed the deep interest of Chalmers Church in the jubilee. Rev. Dr. Hamilton, of Motherwell, in a few words, declared his deep pleasure at being present on such a pleasant yet solemn occasion, and Rev. Dr. Cochrane vigorously spoke of by-gone days and sang the praises of the noble men who had done the pioneer work in this fair Canada. Owing to sickness the Rev. Principal Caven was kept at home, but Mrs. Caven was present and was the bearer of an affectionate letter. On behalf of the Ministerial Association of Guelph, the Rev. B. B. Williams, in a few well-chosen words, presented a portrait of the Rev. Dr. Torrance as seen by that body. Mr. Williams, in courteous and kindly words, spoke of Dr. Torrance as a well-balanced man, ready to do any amount of work and doing all that he undertook well. He also made mention of Mrs. Torrance, and supported all Mr. Mallen had said as to the important influence of the minister's wife.

Dr. Torrance, in rising to reply, showed that he had been deeply touched by all the kind references to himself and his work, and, in a few well-ordered words, referred to his past career and the guidance of God so richly given that whatever little service he had rendered he felt himself still overwhelmingly in debt to the Giver of all good. He closed his address in the words of the 23rd Psalm as indicating his thankfulness for the past and his hope for the future.

Mrs. Dawson presided at the organ, and the choir rendered effectual service, a solo by Miss Macdonald being much appreciated.

The congregation in the evening was large and representative, and altogether it was felt that this was a remarkable and inspiring service.

**FRENCH EVANGELIZATION.**

The Committee on French Evangelization, through its chairman, Rev. John Scrimger, D.D., and secretary, Mr. S. J. Taylor, has issued the following circular in reference to the Thanksgiving Day collection in aid of that deserving cause:

All over the field of French evangelization are signs of encouragement and evidences of progress. More doors are open to the missionaries than they can enter and where the Gospel is proclaimed people listen gladly.

Colporteurs and evangelists report easier access to the people and a growing desire for truth. The Bible is still a prohibited book and the mass of the people ignorant of it. Less than two per cent. of eleven hundred and eighty families and persons recently visited had a copy of the Scriptures although the district has been visited often by agents of the Bible Society and others.

The Mission-day-schools are well attended, a large proportion of the scholars coming from Roman Catholic homes, many of whom meet with Junior Endeavor Societies in connection with some of the schools.

The Pointe-aux-Trembles Schools opened on the 15th ult. and are already full, one hundred and fifty pupils being in attendance. These schools have entered upon their jubilee, and Principal Bourgoin the semi-jubilee of his work in connection with them. A celebration of this double event will take place on the 24th inst. under the auspices of the Association of Former Pupils of the schools.

Recent and current movements in the Province of Quebec, so full of promise for the future, are largely, though not wholly, due to the missionary and educational work of humble and devoted representatives of evangelical churches during these years. "What great things hath God wrought!"

Surely what has been accomplished not only warrants but imperatively demands the continuance of energetic and consecrated efforts to give our Roman Catholic fellow-Canadians of French origin the Gospel of the Son of God.

As in former years the Executive of the Board appeals for a special collection on Thanksgiving Day, November 26th, in aid of the funds and also for the active sympathy and co-operation of pastors and people in carrying on this department of the Church's missionary work.

The present indebtedness of the Ordinary and Pointe-aux-Trembles Fund is \$9,650.00.

Contributions should be addressed, stating which Fund intended for, to the Treasurer, Rev. R. H. Warden, D.D., Confederation Life Building, Toronto, Ont.

**CHURCH OPENING—BRANDON HILLS, MANITOBA.**

A beautiful little church was dedicated on Sabbath, 15th ult, in the picturesque and prosperous Brandon Hills settlement, part of the Roundthwaite congregation. Rev. Principal King, of Manitoba College, conducted the morning service, and Rev. L. Gaily, of Brandon, the service in the evening. A service in connection with the Sabbath School was held in the afternoon, and short addresses given by Principal King and the local ministers. On the Monday evening following a very successful opening social was held. Besides local talent, Rev. E. A. Henry, of Brandon, and several members of the Brandon Presbyterian Church choir, contributed to the enjoyment of the evening. This was the first occasion afforded many of the people in the community of hearing Mr. Henry, and all were delighted with his eloquent, witty and practical address. The sum of \$210 was raised at the services on Sabbath and the Monday evening social, and it is expected that in a very short time the new church will be free of debt. Considering that there are only nine or ten Presbyterian families in this settlement, the church is indeed a credit to their liberality and Christian energy. The total cost is \$1,850. A beautiful square tower stands in front of the building forming a porch and belfry. The interior of the church is finished in British Columbia fir; the pews and pulpit of

the same material with oak trimmings; the platforms for minister and choir are neatly carpeted, the aisles laid with matting, all combining to make a most comfortable and cheering appearance.

This church, the first in the settlement, has been built with the liberal assistance of all denominations, and though Presbyterian, all denominations are to have free use of it for church purposes. The pastor, Rev. T. R. Shearer, is to be congratulated on the auspicious opening of this fine building, and the visibility given to the Presbyterian cause by the erection of such a handsome and commodious church.

**A PROFITABLE INVESTMENT.**

The following letter forcibly presents the many advantages derived from securing an investment policy in the North American Life. Read it:

To the North American Life Assurance Company, Toronto, Ont.:

Gentlemen,—Having insured my life in your Company ten years ago, at the age of 53, on the ten-payment life plan, ten-year investment period, and being this day informed through your provincial manager for Prince Edward Island, J. K. Ross, Esq., of the maturity of my policy, and the request that I select one of the following options in settlement of the same, viz.: 1st, cash \$789.85; 2nd, paid-up insurance \$1,240; 3rd, to take the profits in cash, \$186.50, and continue my policy without further payments of premiums, such policy participating in future profits; or, 4th, to purchase with the profits an annuity for life of \$21.25, and retain the original policy of \$1,000 in force without payment of any further premiums, such policy participating in future profits.

On consideration, I have decided to accept first option, viz., cash \$789.85, and may say this returns me nearly all my premiums, and as a result you have carried the risk on my life for the past ten years practically without cost. Permit me to say that I consider option No. 2, viz., \$1,240 paid-up insurance, as an exceptionally good result, it being a bonus addition of nearly one-quarter of the face of the policy.

I may add that the result realized proves highly satisfactory to me. I also thank you for the honourable treatment I have invariably received at your hands, and heartily recommend your Company to all persons contemplating insurance.

Yours very truly,  
HIRAM HOBBS.

For full particulars of the Company's attractive and remunerative investment plans of insurance, and for copies of its last annual report, address William McCabe, Managing Director, Toronto, or any of the Company's agents.

Frederick T. Roberts, M.D., Professor of Clinical Medicine at University College Hospital, London, England, says: "Bright's disease has no symptoms of its own and may long exist without the knowledge of the patient or practitioner and no pain will be felt in the kidneys or their vicinity." Ordinary common kidney diseases, many times unrecognized as such, will become chronic and terminate in Bright's (organic) disease of the kidneys, unless taken in hand. Warner's Safe Cure, with a record of twenty years of success back of it, is the only recognized specific for this disease.

**MARRIED.**

In Bloor Street Church, on Tuesday, the 10th inst., by Prof. William MacLaren, D.D., assisted by the Rev. H. M. Parsons, D.D., Rev. William G. Wallace, B.D., to Miss Mary Blaikie, second daughter of Mr. John L. Blaikie, all of this city.

**DIED.**

Suddenly, at noon, on Saturday, the 14th November, at St. Andrew's Manse, Toronto, the Rev. George Smellie, D.D., of Fergus, in his 86th year.

At 311 Peel street, Montreal, on the 14th November, A. C. Leslie, in the 64th year of his age.

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**British and Foreign.**

Mr. John Arthur Thomson will this session take Professor Drummond's class in the Free Church College, Glasgow.

Lately the Rev. Peter Mearns, senior minister of Coldstream West Church, celebrated his jubilee as a minister.

The total number of students registered at Harvard University, Cambridge, Mass., is 3,590, of which 1,260 are new men.

Alderman Faudel Phillips (Lord Mayor-Elect of London) was lately presented to the Lord Chancellor, who notified him of the Queen's approval of his selection.

Dr. Thain Davidson and one or two others have taken exception to the pessimistic tone of the recent E. P. Synod Pastoral on the "Spiritual Life of the Church."

The Salvation Army has made great progress in Germany during the last year. Eight new corps were opened during the month of October and two more on the 1st November.

Salvation Army shelters have just been opened in Cape Town and Johannesburg. Two more will be opened shortly—one in Pretoria and another for the coloured people in Cape Town.

Rev. Hugh Black opened a sale of work on Friday, in connection with John Knox Church, Edinburgh. The object was to raise enough money to enable the session to abolish pew rents.

Speaking at a Unionist meeting at Ipswich, Lord Balfour of Burleigh claimed that the Government were doing in Egypt, in the name of Egypt, what the patriotic people of that country wished to be done.

At York, anniversary services were held on a recent Sunday, in the Presbyterian Church, when the Rev. Dr. McGaw, Moderator of the Synod, preached. The band of the "Black Watch" accompanied the psalmody in the forenoon.

The congregations at the Metropolitan Tabernacle, London, have not for long been greater than they were on a late Sunday. In the morning the Rev. Thomas Spurgeon preached an excellent sermon for Sunday school teachers.

Mr. Robert G. Robson, who some time ago received an appointment from the Foreign Missionary Board as a medical missionary for Rajputana, has been ordained by the members of the Perth Presbytery in Bridgend Church, Perth.

Christian Endeavorers connected with the Presbyterian congregations throughout England have decided to raise £240 a year towards the maintenance of a missionary at Suabuc. Mr. Hugh M. Matheson is looking out for a suitable man.

The Earl of Derby has returned the allowance of £2,000 granted to him as holder of the office of Lord Mayor of Liverpool. He suggested that the money might be divided amongst some of the undenominational institutions of the city.

St. Columba's Church, Edinburgh, has unanimously resolved to give a call to the Rev. Malcolm MacLennan, B.A., B.D., of Kirkhill, Ontario, as successor to the Rev. Peter Macdonald, who went to Stornoway about eighteen months ago.

Rev. W. S. Headerson stated in Glasgow U. P. Presbytery that the fund of the Theological Hall was in a very critical condition, and unless the collections were considerably improved there must in course of time be a very serious state of affairs.

**GREAT SALES** prove the great merit of Hood's Sarsaparilla. Hood's Sarsaparilla sells because it accomplishes **GREAT CURES.**

**-LUMBERING ON THE OTTAWA-**

A LIFE OF GREAT HARDSHIP AND EXPOSURE.

River Drivers—Often Waist Deep in Icy Waters—Pain-Racked Bodies the Frequent Outcome—Only the Most Robust Can Stand This Weary Round of Toil.

From the Ottawa Free Press.

Only those who have engaged in the arduous occupation of lumbering know how dearly earned is their livelihood, for among the many vocations of men that of lumberman ranks among the most dangerous and difficult. There is the heavy shanty labor from earliest dawn to evening star when the toiler for half the year is remote from home and friends, and whose daily round is to eat and work and sleep, only getting an occasional glimpse of the outside world through a long-looked for letter from some loved one far away.

Then the days lengthen, the frozen lake breaks up, and comes the driving of logs and hewn timber down the tortuous swift running stream, when necessity often calls the driver to wade body deep in the swift flowing icy waters. None but the strong can engage in such heavy labor, only the most robust are able to stand the ten hours of daily toil with but a mid-day hour's respite. Such, in brief, is the life of many thousands of laborers in the Ottawa valley, and among



the many is Thos. Dobie, of 130 Heat street, Chaudiere, who for twelve long years has wrought for the great lumber king, J. R. Booth, shantying in the snowy northern forests, and lifting three inch deal during the summer heats. It is not to be wondered at that in his long experience and great exposure he should contract a severe cold that in time took permanent lodging in the region of his loins and kidneys. Like many others he thought to work it off, but in vain. Soon the pains in the region of the kidneys became so intense that labor was a torture to him, and it was only the indomitable courage, born of a knowledge that others were dependent upon him, that urged him to pursue his weary round of daily toil. Every sudden movement of the body was as a thorny goal that made him wince beneath its sting. Added to this was an unusual and excessive sweating which necessitated frequent changes of clothing, and which weakened him to such an extent that his appetite was almost entirely gone, and eventually but little food and much water was his daily fare. Many vain efforts were made by Mr. Dobie to free himself from the pains which had fastened themselves upon him, and one medicine after another was used, but without effect. Life became a burden and existence a thing almost undesirable. After many fruitless efforts he was induced to try Dr. Williams' Pink Pills. When three boxes were taken the change in his condition was marvellous, and his own words are: "When I had taken six boxes I was a new man and consider the cure worth hundreds of dollars." Mr. Dobie, although completely cured, continues taking Pink Pills occasionally and is very enthusiastic in his praises of what the pills have done for him. Many of his fellow workmen seeing the great change wrought in him by these famous pills have been led to give them a trial for other ailments and are unanimous in pronouncing them superior to all other medicines.

Dr. Williams' Pink Pills act directly on the blood and nerves, building them anew and thus driving disease from the system.

There is no trouble due to either of these causes which Pink Pills will not cure, and in hundreds of cases they have restored patients to health after all other remedies had failed. Ask for Dr. Williams' Pink Pills and take nothing else. The genuine are always enclosed in boxes the wrapper around which bears the full trade mark "Dr. Williams' Pink Pills for Pale People." May be had from all dealers or sent post-paid on receipt of 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

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"TELEGRAPH,"  
"TELEPHONE,"  
"TIGER,"

Are synonyms for the best matches made.

ASK YOUR GROCER FOR

**E. B. Eddy's Matches**



On a recent Sunday, at the request of the Irish Branch of the Anti-Gambling League, sermons with special reference to the evils of betting and gambling were preached in a large number of Protestant churches in Belfast and in various parts of Ulster.

No regular appeal has yet been made in aid of the proposed new Presbyterian College for Cambridge, the Synod having decided to give the new Church Building Fund a fair chance in the meantime. A few contributions have, however, been made.

Dr. Muirhead, of Shanghai, recently reached the jubilee of his arrival in the China mission field. He has spent these fifty years in the service of the London Mission. He also served for many years as pastor of the Union Church at Shanghai.

The Jewish population of Jerusalem is said to be over sixty thousand, three times greater than it was twenty years ago. This increase is accounted for by the immigration from Russia. Many Jews are also settling in other parts of the land of Palestine.



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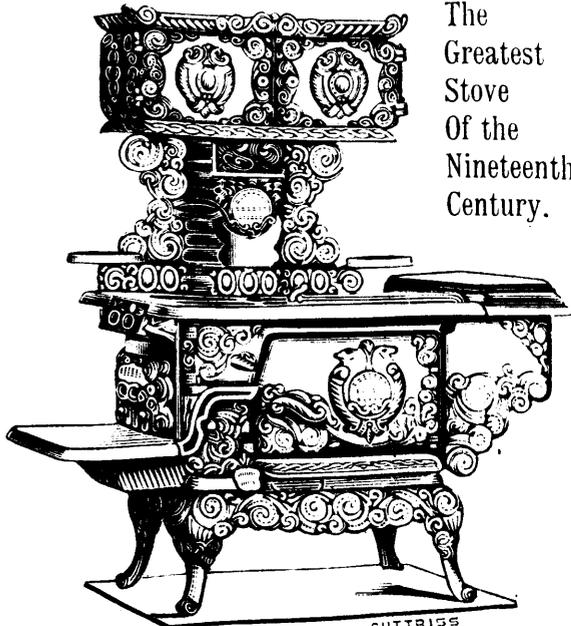
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**THE GURNEY-MASSEY CO., LTD., MONTREAL.**

### MISCELLANEOUS.

A dentist who runs for office should have a political pull.

A cross-examination—One conducted by an angry attorney.

Political clubs are like mushrooms—they spring up in a night.

Prof. Max Muller can converse in eighteen different languages.

A man named Mason got a divorce recently. He is a free Mason now.

Lean men have many points about them, though not necessarily good ones.

"Close shaves" are often spoken of as being obtained outside of a barber shop.

"That's a fast boat," remarked a man pointing to a small sloop moored to a wharf.

It is said that the cost of living in Samoa is two or three times as great as in the United States.

There are eighty-six students in all in the United Presbyterian Theological Seminary, at Allegheny, Pa.

Ian Maclaren says that every man who will not work should be compelled to do so at the point of the bayonet.

One of the dearest books published is to be Mr. Morris' new edition of his own "Earthly Paradise" — price fifty-six guineas.

It is reported that a white whale was seen recently in Long Island Sound. This animal is rarely seen outside the Arctic regions.

The University of Calcutta is said to be the largest educational corporation in the world. Every year it examines over ten thousand students.

The young Dumas once went to his father and told him he had run into debt 50,000 francs. "Work as I do," said the elder Dumas. "I have just cleared off 250,000 francs."

John Morley, in an article in one of the magazines, says: "There are probably not six Englishmen over fifty now living whose lives need to be written or should be written."

Gifts aggregating \$4,000,000 have been promised to the University of California by Mrs. Hearst and others, on condition that the State appropriates \$500,000 for new buildings.

The Italian Crown Prince has written a novel in which his own romantic experiences are said to be chronicled. The Prince often contributes short poems and sketches to Italian journals, always writing under a pseudonym.

In the Greater New York, with its population of 3,200,000, only 20 per cent. of its inhabitants are American by birth and parentage, and the New Yorkers of New York descent are barely one in eight of the entire population.

Probably the last widow of any one who participated in the battle of Trafalgar has just died in England. She was Mrs. Suckling, widow of Admiral Suckling, who died thirty-one years ago and had been a middy in the great fight.

The true democratic idea is, not that every man shall be on a level with every other man, but that every man shall be what God made him without let or hindrance.—*Beecher*.

Child (who has a great idea of her grandfather's age): "I say, grandpapa, were you in the ark?" Grandpapa: "Why, no, my dear." Child: "But, grandpapa, you must have been, or else you would have been drowned."

The Mexican Government has amended its patent law so that an inventor, in order to keep a patent in his possession, has to pay a tax of \$50 for the first five years, \$75 for the second five years, and \$100 for the third. Mexico does not believe in encouraging invention.

**DON'T WORRY YOURSELF**  
and don't worry the baby; avoid both unpleasant conditions by giving the child pure, digestible food. Don't use solid preparations. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

A little girl in Aberdeen brought a basket of strawberries to the minister very early on Monday morning. "Thank you, my little girl," he said, "they are very beautiful. But I hope you didn't gather them yesterday, which was the Sabbath day." "No, sir," replied the child, "I pulled them this morning. But they were growin' all day yesterday."

It seems impossible to suppress rivalries between pulpits which are neighbors. We read of a case lately. A pastor in a large town started a series of sermons to young men. The sermons drew large audiences, when a pastor not far off started a series to young women. Very soon it was found that the young men were going where the girls were, and the first series was speedily brought to a close.

In the days when the Clyde was navigable to Glasgow for only very small vessels, a steamer stuck in the mud near Renfrew; and, as was often the case, the skipper was not sparing in strong language at the delay thus occasioned. While waiting for the rising tide, he saw a little girl approaching the river with a bucket to fetch some water. This was too much for the poor captain; and leaning over the side, he thus addressed her: "If you tak' ae drap o' water oot here till I get afloat, I'll warm yer ear for't."

**THE HEART OF BARLEY.**  
The heart of the barley grain was long ago discovered to be rich in all the elements that go to make blood, bone and muscle, and only the fact that every preparation of the nutritious grain contained much that was indigestible prevented its being generally used. Messrs. Farwell & Rhines of Watertown, N. Y., have put in operation a process by which the nutritious part alone of barley is put in attractive form to tempt alike the appetites of sick and well. Barley Crystals, as the preparation is called, is a most delightful breakfast dish, besides being capable of transformation into many delicious desserts, and is sold in sealed tins, thus insuring perfect purity. Its sanitary value as an emollient and diuretic is well understood by physicians. The manufacturers will send a cooking sample of Barley Crystals free to anyone sending name and address.

The visit of Lord Russell to America recalls the fact that on a former visit, as he walked with Hon. W. M. Evarts alongside a wide stream across which George Washington is said to have hurled a silver dollar, Mr. Evarts told the tale recounting the physical prowess of the Father of His Country. The width of the stream and the proportions of the story caused Lord Russell to elevate his eyebrows as Mr. Evarts repeated the assertion. "You know a dollar went further in those days than it goes now," said Mr. Evarts blandly. "Ah," replied Lord Russell, not to be outdone, "and it must have been easy enough to Washington who threw a sovereign over across the Atlantic."

## SMALL YET LARGE

A dollar bottle of K. D. C. is a small thing as regards size, but when its contents are taken for any form of indigestion, it is then you see its largeness.

**IT'S THE MIGHTY CURER OF STOMACH ILLS.**

The great men, the good men of America honestly recommend it, for they have tested its merits. If a dollar bottle of K. D. C. were prepared in liquid form it would be sufficient to fill a quart bottle, so you see that while K. D. C. is the best as regards merit, it is the cheapest as regards quantity. Write for a sample.

The K. D. C. Pills are splendid for the Liver and bowels and restore them to healthy action.

**K. D. C. COMPANY, Limited,**  
New Glasgow, Nova Scotia. —and— 127 State St., Boston, Mass.

McLAREN'S CELEBRATED  
**COOK'S FRIEND**  
BAKING POWDER

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NO ALUM

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**Toronto Railway Company.**  
Service of Cars into the Parks.

**Victoria and Munro Parks.**—Open cars on King Street run every six minutes. Connections are made at the junction of Queen Street and the Kingston Road with the Toronto and Scarboro' Railway cars, which run direct to the Park gates.

**High Park.**—College and Yonge, and Carlton and College cars run every five minutes direct into the Park.

**Long Branch.**—Open cars leave Sunnyside by the Toronto and Mimico Railway every twenty minutes. Special rates from any part of the city to this Park may be had for school and other picnic parties.

Private cars and moonlight trips can be arranged for on reasonable terms.

June 13, 1896. JAMES GUNN, Supt.

MEETINGS OF PRESBYTERY.

- ALGOMA.—At Thessalon, third Tuesday March, 1897, at 7:30 p.m.
- HARRIS.—At Orillia, December 15th, at 2 p.m.
- BRANDON.—At Brandon, first Tuesday in March, 1897.
- BROCKVILLE.—At Brockville, in Fir t Church, December 8th, at 2 p.m.
- BALCE.—At Paisley, December 8th, at 7:30 p.m.
- CHATHAM.—In First Church, Chatham, on Tuesday, December 8th, at 10 a.m.
- KINGSTON.—In St. Andrew's Church, Belleville, on December 15th, at 2 p.m.
- LINDSAY.—At Lindsay, December 15th, at 11 a.m.
- Mt. ISA.—At Melita, in the first week in March, 1897.
- MONTRÉAL.—In Knox Church, Montréal, on December 15th, at 10 a.m.
- OWEN SOUND.—In Division Street Hall, Owen Sound, December 15th, at 10 a.m.
- PARIS.—In Chalmers Church, Woodstock, December 8th, at 11 a.m.
- PETERBORO.—In St. Paul's Church, Peterboro, on December 15th, at 9 a.m.
- REGINA.—At Regina, December 9th, at 9 a.m.
- SARNIA.—In St. Andrew's Church, Sarnia, December 8.
- SAUGREN.—At Durham, December 8th, at 10 a.m.
- SUPERIOR.—At Superior, first Tuesday in March, at 10 a.m.
- THURON.—At Richmond, December 15th.
- VICTORIA.—In St. George's Church, Union, Dec. 2nd.

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DIVIDEND NO. 74.  
Notice is hereby given that a dividend at the rate of 6 per cent. per annum on the capital stock of the Company has been declared for the current half-year, payable on and after the 1st day of December next, at the office of the Company, corner of Victoria and Adelaide Streets, Toronto. The Transfer Books will be closed from the 16th to the 30th November, inclusive.  
By order of the Board.  
S. C. WOOD, Managing Director.  
Toronto, 21st October, 1896.

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As in 1st Corinthians XIII., the word "charity" must be read "Love," so in thousands of similar instances some other word will enable the Bible teacher to clarify the text. In all these instances that other word "the word that illumines" is brought to the tip of one's pen at a moment's notice by

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The undersigned will receive tenders for supplies up to noon on

MONDAY, NOVEMBER 30TH, 1896,

For the supply of butchers' meat, butter, dairy and creamery, giving price for each, flour, oatmeal, potatoes, cordwood, etc., for the following institutions during the year 1897, viz:

At the Asylum for the Insane in Toronto, London, Kingston, Hamilton, Mimico, Brockville and Orillia; the Central Prison and Mercer Reformatory, Toronto; the Reformatory for Boys, Penetanguishene; the Institutions for the Deaf and Dumb, Belleville, and the Blind at Brantford.

Two sufficient sureties will be required for the due fulfilment of each contract.

Specifications and forms of tender can only be had by making application to the bursars of the respective institutions.

N.B.—Tenders are not required for the supply of meat to the Asylums in Toronto, London, Kingston, Hamilton and Mimico, nor to the Central Prison and Mercer Reformatory, Toronto.

The lowest or any tender not necessarily accepted.

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Inspectors of Prisons and Public Charities.  
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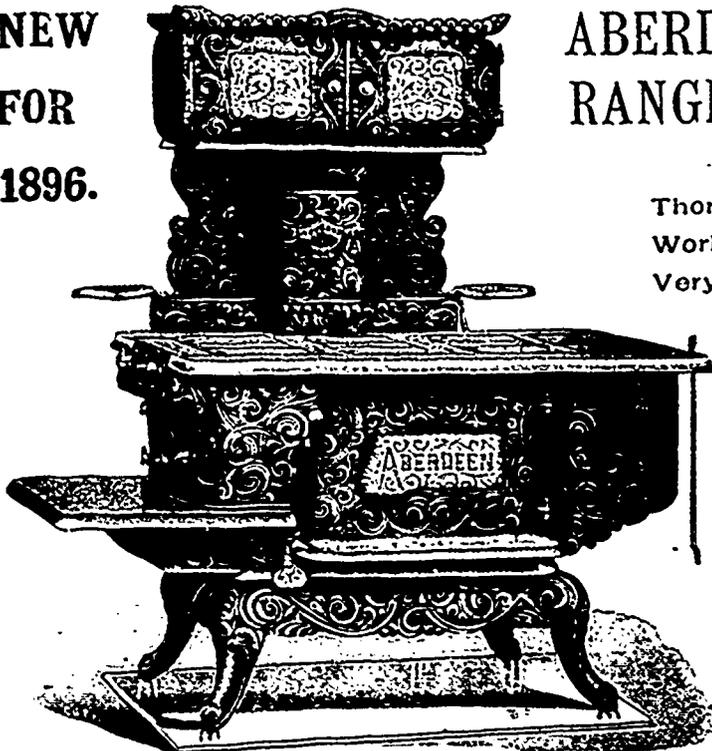
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