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Whole No. 1236.

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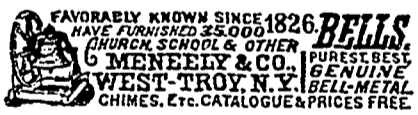
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Why is it that the editor makes such a statement in his editorial in regard to the sufferings of women? Because the spirit of the times effect them as much as it does the men more, for their nervous systems are more delicate and sensitive.

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HEALTH AND HOUSEHOLD HINTS.

In making layer cakes grease the jelly tins and dust some flour over them. This prevents sticking.

How much more happy and comfortable the baby will be if the laundress is not allowed to put starch into its clothes.

Rounds of felt placed between the different pieces of a dinner set keep them from becoming scratched more effectually than do pieces of tissue paper.

If the seams of a new tin pail or pan are well greased with fresh lard or sweet oil, and the pail set on a stove shelf or other warm place for twenty-four hours before it is washed, it will not rust afterward.

When a ham or a large piece of meat is boiled for slicing cold, use plenty of water and let the meat stand in it until cold, for by so doing the meat will reabsorb much of the nutriment which has been drawn out during the boiling process.

A simple way to remove grease spots from wall paper caused by the head resting against the walls is to hold a piece of clean blotting paper over the spot and press a moderately warm flat iron over it. Repeat the operation until all the grease is out.

A cleaning fluid for men's clothes that the housewife will find valuable consists of one pint of deodorized benzine, one-half drachm sulphuric ether, one-half drachm chloroform, one drachm alcohol, and a very little good cologne. If it is used for cleansing coat collars and outside garments, apply with an old piece of soft black silk. For neckties—and it can be used on those of light colors as well as black—apply with a piece of white silk.

White Fruit Cake.—Two cups of sugar, two-thirds cup of butter, one cup of sweet milk, three cups of flour, two teaspoons of baking powder, whites of four eggs, one cup of stoned raisins.

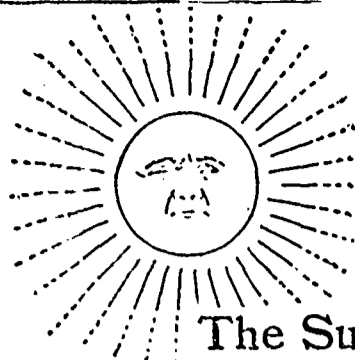
Spice Cake.—One cup of sugar, half cup of butter, three eggs, one teaspoon of soda dissolved in half cup of sour milk, one and a half cups of flour, one teaspoon each of cinnamon, cloves and nutmeg.

Ginger Pears.—Ginger pears are a delicious sweetmeat. Use a hard pear, peel, core and cut the fruit into very thin slices. For eight pounds of fruit after it has been sliced use the same quantity of sugar, the juice of four lemons, one pint of water, and half a pound of sugar root, sliced thin. Cut the lemon rinds into as long and thin strips as possible. Place all together in a preserving kettle and boil slowly for an hour.

Chicken Loaf.—Boil the chicken until you can easily remove the bones. Then take a common bread tin buttered, put in a layer of the dark meat, season with salt and pepper; a layer of the skin of the chicken, then a layer of the white meat seasoned the same as the dark. Proceed in this way until the pan is nearly full, using the skin between layers. Take a little of the broth from the boiling, make a rich gravy and pour over all. Bake until brown, to be sliced and eaten cold.

Grape Jelly.—Grapes are one of the best fruits that we have for jellies. Wild grapes are considered by many as even better than the cultivated fruit. To make jelly, stem the grapes carefully and wash well. Put them in a preserving kettle, cover and heat slowly. Stir frequently and cook until the fruit is well broken and has boiled. Take from the fire and squeeze through a jelly bag. Measure the juice into a porcelain kettle and set upon the stove to boil. For each pint of juice allow one pound of granulated sugar, and while the juice is boiling place the sugar on the pans and put in the oven, stirring often. When the juice has boiled steadily twenty minutes, add the hot sugar and stir rapidly until it dissolves. It will make a hissing sound as it falls in and melts quickly. Let the jelly boil up once and take from the stove. Have the glasses heated by standing them in hot water and pour the liquid jelly into them. When it is perfectly cold cover the glasses. Jelly of two colors and different flavors may be made with the same grapes by separating the pulp and skin of the grapes and corking each one by itself. One will be purple and the other amber.

Hot weather proves depressing to those whose blood is poor. Such people should enrich their blood with Hood's Sarsaparilla.



The Sun

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THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, OCTOBER 16th, 1895.

No. 42.

Notes of the Week.

In memory of John Greenleaf Whittier, the poet of freedom and the home, a club has been organized in Haverhill, near Boston, where he was born and bred, and among its objects is the preservation and restoration of the Whittier homestead. Lovers of the poet in all English-speaking countries will be glad to hear of this organization, and many of them will doubtless wish to participate in carrying out the design of the club.

As bearing on the present difficulties in China, the following statement made in one of the discussions in the Victoria Institute of Great Britain is worthy of notice. The writer is the head of a Chinese high school. "The question as to the effect upon nineteenth century international relations of the sacred edict, 'cast out foreign sects,' is a very practical one in China: That edict is by law read publicly by high officials every month throughout the land of China."

An interesting and appropriate figure at the celebration meetings of the London Missionary Society's Centenary, held in London, England, has been the African ruler, King Khama, with his attendant chiefs, Sebele and Bathoen. Khama has come to England on a diplomatic mission, and one of his objects is to secure the right to exclude intoxicating liquors from his territories, because of their baneful effect upon the natives. What an object lesson is presented to English-speaking rulers everywhere in the conduct of this African Chief.

The pew-holders of the First Presbyterian Church, in Washington, the church in which President Cleveland "worships," have voted unanimously to invite Rev. T. DeWitt Talmage to act as co-pastor with Rev. Dr. Sunderland. When the proposed call was talked of, a few weeks ago, it was pretty generally thought that Talmage, who is nothing if not Talmagian, would not consent to "play second fiddle" to any man, but the dispatch announcing the action of the pew-holders states that it has been said by Dr. Talmage that he would become co-pastor of the church if the pew-holders would make the call unanimous. This they have done, and Talmage will probably be at his post in a short time.

The average American is so filled with the sense of superiority of everything American over what is to be found in any other country that it is refreshing to come now and then upon an exception. The Boston *Congregationalist* says that the one marked superiority of the British system of representative government over our own, is that unwritten law which compels parliamentary representatives to answer directly to the people for their conduct as legislators. Dr. Parkhurst does well to insist that this custom should take root in the United States, if for no other reason than to teach the average legislator who made him. Too many of them think they made themselves and have nobody to answer for and to."

Writing lately to a friend in England, Rev. Dr. Eaton of the New Hebrides, whose fame is world wide says: "In my seventy-second year, I cannot be expected to be long spared to carry on the work of our mission and help to raise its expenses, but I hope God will raise up one to take my place when he calls me, for though the servant Jesus lives, and carries on his own work, and will do till the world sings the praises of his redeeming love. Here my time is spent in teaching, preaching, translating, correcting translations, visiting the sick, dispensing medicine, and doing all else

required to carry on the work of a Christian mission station. Our mission has now twenty missionaries and over 200 native teachers, and God has given us some 15,000 converts and a glorious work rapidly advancing."

The Pope has sent a very sensible letter to the Catholics in Belgium in view of the great disturbances there over the Socialistic movement and education. He urges them to be willing to waive personal opinions and preferences, and endeavor to labor solely and zealously for what seems to truly tend to the public welfare. To this end they should antagonize the socialistic Propaganda, endeavoring to keep the kingdom free from sedition, improve the schools, and secure general accord in the duties of a religious life. Above all, he urged them to unite "against the wickedness of socialism, which evidently threatens to bring about great injury and evil, and ceases not from turbulently promoting its designs against religion and society, striving continually to confound all rights human and divine."

A portrait of the Rev. B. B. Warfield, D.D., LL.D., who this week is giving a course of theological lectures in Knox College, adorns the first page of last week's issue of the *Pittsburg Messenger*, which says: "He needs no introduction to our readers or to the Presbyterian Church. As a professor in the Western Theological Seminary and in the Princeton Theological Seminary, as editor of the *Presbyterian and Reformed Review* and as a writer on all current theological topics, his name is well known, not only throughout the Presbyterian Church in this country, but throughout the Christian world." The Rev. Doctor is well known to our ministers in Canada especially by his varied and able contributions to the *Review* named. It will be a great pleasure to many to see him face to face, to hear his voice and profit by his lectures.

Illinois has now a law providing for the retirement of public school teachers after twenty-five years' service in the case of men and after twenty years' service in the case of women. The fund is to be maintained by the deduction of one per cent. each year from the salaries of all public school teachers employed in the state. At first glance a deduction of one per cent. a year from salaries for twenty-five years seems grossly inadequate to provide a pension of fifty per cent. each year thereafter. It is possible, however, that by the retirement of probably nineteen teachers out of twenty because of marriage, or for other work, and by the introduction of the tontine principle the deduction proposed will be sufficient. If the effect of the law is to make easier the retirement of teachers who have ceased to be efficient, this form of old age pensions will find defenders among those who would not like to see the principle of compulsory insurance extended.

Four hundred and seventy-six delegates from ten countries met lately in Basle, Switzerland at the International Alcohol Congress. The Pope was represented by the Bishop of St. Gall and the French Minister of Education was also represented. The secretary of committee of arrangements was Dr. John Hay, an English gentleman long resident in Basle. The president was the well-known Professor Burckhard. Among the English delegates was the Dean of Hereford, Joseph Malins, Mr. and Mrs. H. J. Osborn, Mrs. Selmer and other well-known temperance workers. Valuable papers were read by eminent authorities proving from many points of view the disastrous effects of alcohol in every way upon the human system. On the last day's session it was resolved with but three negative votes that the "Congress decides respectfully

to approach all the European governments requesting them to take effective steps for the total and definite Prohibition of the traffic in spirits among the natives of Africa."

Under the auspices of an advisory council in London, England, composed of men and women whose names are a guarantee for wise and Christian management, an important movement has been inaugurated in the decision to found a missionary settlement for university women at Bombay. That city contains a Parsee population of 60,000, as yet almost untouched by missionary effort, and it is believed that among the women of this enlightened race, unhampered by Mohammedan and Hindoo restrictions, excellent missionary work can be done on educational lines. Parsee converts would become a powerful instrument for the evangelization of the races around them. In districts about one hundred miles from Bombay there is pressing need for lady doctors, among 2,000,000 native women, and a medical mission would find the fullest scope. The reflex action of the work, it is believed, would be most beneficial on the colleges at home. Offers of service have already been received, and if the necessary funds are secured, it is hoped to send out a first band of workers in October, 1896.

The centenary month just passed of the London Missionary Society has been the occasion of recalling, in various aspects of it, a marvellous history, and one of the utmost beneficence to mankind. Not only the cause of Christ but even trade and commerce have incidentally been mightily advanced by its means; not only heathen and unenlightened races have been lifted out of barbarism and heathenism, but the science and learning of the most educated peoples have been greatly furthered. The names of many of its missionaries have become household words not only in Christian but in all intelligent homes; John Williams, Moffat, Livingston, Morrison, Medhurst, Ellis, Mullens, Gilmour and Dr. Mackenzie of Tient-sin are in the galaxy of its illustrious names. Its chief fields of labor are China, with twelve chief centres; North India, the Madras Presidency and Trancore, Madagascar, South Africa, Central Africa, West Indies, Polynesia and New Guinea. The possibilities of going forward are simply limited by the means of going forward. Of a centenary fund of \$500,000, \$160,000 have been promised.

It is said to be an open secret, and whether it is actual fact or not, it may very well be that the later Viceroys of India have been chosen with due regard to the capabilities of their wives in one particular direction at least. If it be so, what a flood of light does it pour upon the advance of women and the regard for the claims of Indian women upon the interest and help of their sisters in Britain. This direction is in that of medical assistance for them. The scheme now known as Lady Dufferin's was suggested and talked over by Her Majesty long before it became an accomplished fact, and no one takes a deeper and more practical interest in the provision of female medical assistance to the women of India than the Queen, and Lady Elgin, the wife of the present Viceroy of India, is in constant private communication with the Queen concerning the medical education of native ladies. Lady Elgin is shortly to start with her husband on a seven week's tour to all parts of the empire, and while she is impressing on the native mind the fact that India is under one rule, and that the Governor-General is the great Queen's right hand, she will use her time in consolidating and organizing the Queen's Hygienic Association for the women of India.

Our Contributors.

HAVING A HARD TIME.

BY KNOXONIAN.

Some of our theological colleges are not receiving the financial support at the present time that they should receive. None of them are troubled with a surplus, and one or two are afflicted with deficits in revenue that threaten to become chronic.

It goes unsaid that these institutions never deserved liberal treatment more than they deserve it now. The number of students in training for the ministry is larger, perhaps, than it ever was. The training is as good as it ever was. The colleges are solidly entrenched in the confidence of the people. There never was a time when better feeling prevailed in or between our theological seminaries. To any one familiar with the history of some of the Presbyterian theological schools in Scotland and the United States for the past few years, the history and condition of our own must seem almost miraculous. The Free Church of Scotland and the Presbyterian Church of the United States have been torn with dissension, and in each case the storm centre was a theological college. We have had scarcely enough of friction to make us thankful for peace. Perhaps indeed if there had been more friction there would have been more money. The one thing painfully clear is that teaching of the most undoubted orthodoxy has not always been rewarded by generous liberality.

The amount given for all purposes by the Church last year was the largest ever given in a year, and the year was a hard one financially in some parts of the Dominion. Why should the revenue of some of the colleges have been behind?

The General Assembly is partly to blame. Theological education does not receive the amount of attention in the Supreme Court that its importance demands. The mode in which the work is laid before the court is radically defective. The church never sees the work as a whole, never discusses it as a whole, never treats it any way as a whole. Each college presents a report. A few words are said about the college and the report goes through in a *pro forma* sort of style. How would the Foreign Mission work of the church look if divided up into six parts? What kind of an appearance would Home Mission work make if so divided. The officials connected with these schemes bring them before the Assembly and by the press before the people as a unit. The people feel that Foreign work is a great work, that Home Work is also a great work, and, impressed with this idea, they find the money to carry on the work. It is true that we have an Eastern and Western Section in both the Home and Foreign work, but somebody always manages to bring the totals before the Assembly.

When was the Church ever asked to look upon theological education as a unit? How many Presbyterians in or out of the Assembly could tell the number of students we have in training, or the amount raised for theological education, any one thing about our educational work as a whole? It is Knox, and Queen's, and Montreal, and Pine Hill, and Manitoba, and Morrin. By all means have these institutions report, but why not have a standing committee on the theological education that will lay the work before the people in such a form that the people may know all about it without wading through six reports. Most of the people who find the money for colleges have neither time nor inclination to wade.

The Assembly has its Home Mission evening and its Foreign Mission evening. Why not have an evening on theological education? Can the Supreme Court do nothing more or better for this great work than rush through six reports in a few minutes to the music of an occasional growl about deficits? There is grim humour in the contrast between the manner in which

the Assembly fights for absolute control of the colleges and the exertions it makes to aid them in getting funds. If the Supreme Court would show as much vigor in getting adequate salaries for a sufficient number of professors as it would show at any moment in trying the best of them for alleged heresy the colleges would be in a better condition.

Another reason why the colleges are having a hard time financially is that the other great schemes

ARE VIGOROUSLY PUSHED.

But nobody is pushing theological education. Men like Paton and George Leslie McKay rouse the people in regard to Foreign Mission work. Our Home Mission work is pushed by some of the ablest men in the Church. Nobody is pushing theological education except the good man who is sent to collect arrears. Who ever made the people enthusiastic by collecting arrears? The women of our Missionary Societies go to every corner of the Presbyteries to push mission work. The colleges send a circular. Anybody who expects a dead circular to compete successfully with a live woman has a good deal to learn about raising money.

Are the missionary people doing too much? Not by any means. Even in these anti-popey days we can easily get absolute for all we do or give over and above our duty. There is not too much done for missions, but there is almost nothing done for colleges except what people do without pushing of any kind.

Mistaken views with regards to endowments have done much to lower the revenue of some of our colleges. It ought not to be necessary to say that no college in the Church has an endowment that can earn enough, or anything like enough, to maintain the institution. Had any endowment been sufficient a few years ago it would not be sufficient now. The rate of interest has fallen so low that a very large sum is needed to raise a very moderate amount of revenue.

The fact that the supply of ministers about meets the demand, though it should have the contrary, has we believe an injurious effect on college revenue. When Presbyteries had to wait to the end of the session for men to supply their vacancies—when conveners went to the college a week before the close of the session and laid hold of every fairly good student they could get their hands on, colleges were highly valued. Now that preachers have to look for work colleges do not seem such a pressing necessity. Even partially sanctified human nature never puts too high a value on that which is plentiful.

The clamour for young men does the colleges no good. In fact it would be easy to show that it does them harm.

It is more than time that the stalwart portion of Presbyterianism should give this question of theological education their "careful consideration" as Sir Oliver would say.

A SUNDAY SOLILOQUY.

BY A. O. C.

Those very clever "Monday Musings" in THE CANADA PRESBYTERIAN tell us of many of the under currents of thought that are in the pulpit, and now it is only fair to hear of some of the thoughts of the occupants of the pew. To begin with, the one joy that comes with each returning Sabbath, is the opportunity for dreaming in those early morning hours when the whole house has that peculiar calmness that betokens the Sabbath day. Who has not experienced the luxury of those long stretches accompanied by healthy but sleepy yawns, and then the grateful relaxation of the muscles that leaves one in a most fit condition for soliloquising? Indeed, these first sensations of the Sabbath really begin on Saturday night—as did the observance of the Sabbath in those good old days about which our grandfathers talk—for there is that innate feeling that it will be one

long, comfortable time before earthly cares and worries again thrust themselves forward. No rising bell at six o'clock, but instead, a happy period of sleeping, dozing and dreaming: days, weeks, and years, even, are recalled with all their rough, jagged edges, that cut so keenly, softened and toned down by the lapse of time, until only the pleasures are remembered. Poets who wander about in the wet grass searching for poetic inspiration in the early morning, the dewy leaves, twittering birds, know nothing of the delights of Sabbath morn, filled with dreams that reach from eternity to eternity—dreams that mere words cannot express, but which come tumbling down with wonderful rapidity, from the sublime to the ridiculous, until it is break-fast time and then church. Why do people go to church? If only the multifarious motives could be known, what a curious complexity of reasons there would be? Perhaps it is as well that the diverse reasons remain hidden, and it is only known that we go. A stranger in the pulpit (this is thought with a feeling of disappointment!) This man does not know us, or we him; where is our own pastor? Simple truths from him whom we love carry more weight and comfort than the most learned discourse of a stranger. To be sure this stranger may not be learned, but we shall soon know. Can the theory of metempsychosis be true? The sermon seems strangely familiar. The ideas that are to follow seem to be floating in an intangible way through my brain to be recognized only after the minister frames them into words. I must ask Elder White-way who he is. Dr. Small! Dr. Small of St. Martins! My last summer vacation at St. Martins comes like a flash—just one year ago and the good old Doctor has turned his barrel over, and this was the bottom-most, but now is the upper-most sermon. In a year most things go out of fashion; small sleeves give way to big ones; square toed shoes to pointed ones; but sermons go on forever, so it would seem.

Hymn twenty! Why does Miss Brown look so conscious, and ridiculously happy? "Unto the hills around do I lift up my longing eyes." Well, everyone knows that she is to marry Mr. Hill, and those blushes and glances are out of place in a church. In another year that hymn which begins, "Much in sorrow, oft in woe," may be equally appropriate.

My friend next me has a most peculiar way of giving collection. He invariably takes a five or ten cent piece, as well as a quarter, and on the merit of the sermon depends which coin shall be placed upon the plate. I watch him anxiously, for surely this stranger who has merely turned, or perhaps returned, his barrel, will not move him to give a quarter such as was so unhesitatingly given last Sunday, after the earnest words of our own pastor. Why does he delay? Of what can he be thinking? Am I jealous? The plate has come and it is the five cent piece. Good!

A HUNDRED YEARS OF MISSIONS.*

BY REV. W. G. HANNA, E. A.

There has been a growing demand for a concise, popular history of modern missions. Brown, Chowles, Warneck, and George Smith have made valuable contributions to the subject. But there was no single work covering the whole field, in the light of recent facts and present day aspects of the question, until the appearance of this book. As associate editor of the *Missionary Review* Dr. Leonard has long felt the pulse of the movement, and this fact is manifested in the interest with which he invests the narrative.

The opening chapters dealing with the Christian idea of missions, and its slow advance through the ages, lead to a remark-

ably full and vivid statement of the formative forces at work before the Carey Epoch. The genesis of missions and the phenomena of missionary expansion are presented in four chapters which are unique as a lucid, condensed, graphic presentation of facts.

A chapter is then devoted to each of the great mission fields. Beginning with India, the author points out the special difficulties of mission work, the vast heterogeneous population, with diverse and conflicting racial interests, the linguistic Babel of 200 tongues, the tenacity of native religious ideas and the formidable caste system with its 5,383 divisions. After sketching carefully the beginnings of mission work there, he traces its progress up to date, and gives accurate statements of present results, thus showing conclusively that if so much has been accomplished during the period since the inauguration of the work, there is ample ground for encouragement for the future.

In a similar way, China, Co. ea, Japan, the Isles of the sea, Africa and Madagascar, the Turkish Empire, Spanish America, and the North American Indians come under review, and the narrative is closed with a thoughtful suggestive consideration of "the land which remains to be possessed." Of course in such a wide, rapid survey, only the characteristic features of mission history could receive full attention, yet it ought to be said that no important fact that might be expected to receive notice in such a work has been overlooked or excluded. The amount of historical information that is condensed and presented here is surprisingly large.

The author writes in an easy, clear, vivid style, free from extravagant superlatives and "crises" forms of expression that have become so meaningless. But his calm, sober recital of resolve, struggle and conquest cannot fail to make an abiding impression on his readers by increasing their information and deepening their sympathy with the subject. This history should be read with care in every home, and studied in every society interested in mission work. For theological students it is an apology of the highest value, and it should have a place in the class work of divinity halls. The book is well printed, in large clear type, neatly and substantially bound, and furnished with a good index.

Uxbridge.

THE PLYMOUTH HYMNAL.*

Several Canadian Churches are interested in the subject of Church hymn books. We direct their attention to the Plymouth Hymnal, recently published by The Outlook Co., New York, edited by Dr. Lyman Abbott. It is in most respects the very finest hymnal published. There is a characteristic catholicity in the selection of hymns. All schools are represented, and men of no school. There is no doggerel, and very few hymns that do not deserve to live. There are 15 prose selections arranged for chanting, 55 selections from the Psalter arranged for responsive or chorus reading, 638 hymns, besides opening sentences, responses, etc. The tunes are high class but generally well suited for congregational singing. Several suggested orders of service, a preface, an interesting historical introduction and a complete system of indexes are included. The mechanical make-up—type, paper, size, binding—is the very best. Altogether the Plymouth Hymnal is far and away the best piece of hymn-book making yet produced in America.

A medical professor in Sydney has invented an artificial larynx for a man who had lost his voice. The changing of certain reeds contained in the instrument, makes the voice soprano, tenor, contralto, or bass will.

* "A Hundred Years of Missions," or "The Story of Progress since Carey's Beginning." By Delaven L. Leonard, D.D. (Associate editor of "Missionary Review of the World.") cloth 12m. 442 pages, 81.50. Funk & Wagnalls Co., New York, London and Toronto.

* "The Plymouth Hymnal," for the Church, the social meeting and the Home. Edited by Lyman Abbott with the co-operation of Charles H. Morse and Henry Vaughan Abbott. New York. The Outlook Co. 1894.

HOME AND FOREIGN MISSIONS NOT OPPOSED TO EACH OTHER.

MR. EDITOR,—From time to time we hear or read statements regarding the missionary work of our Church in which the Home and Foreign fields are compared and contrasted to the detriment of one or the other, and often, we fear, to the positive injury of both. We often wondered how such one-sided impressions of our work should get abroad. Our missionaries, generally speaking, in the home fields are believers in, and ardent supporters of, Foreign missions while our foreign missionaries rejoice in the progress of the work at home and contribute liberally towards its maintenance.

We can readily understand Dr. Robertson and Dr. Cochrane emphasizing the importance of that part of the Church's work which is specially committed to their care and appealing to us for a more liberal support. Neither are we surprised when our Foreign Mission convener and secretary direct our attention to the condition of the heathen in distant lands and strive to enlist our sympathies in the Church work of sending to them the blessed gospel of our Lord and Master. We expect this of them, they recognize it as a duty and apply themselves to it with commendable diligence. The responsibility of propagating such unfortunate impressions as those referred to, evidently rests upon others who make use of the press or platform to air their peculiar bias, and pose as champions of either Home or Foreign missions.

A forcible illustration of this took place at the recent Christian Endeavor Convention in Brantford, when at a rally of Presbyterian Endeavorers, a prominent minister of our Church, speaking on the subject, "How shall we bring our forces into line for united effort for missions?" made a number of statements, which, if believed by the young people present, were calculated to leave an erroneous impression regarding our mission fields, the character and work of our missionaries, and the wisdom of our Home and Foreign Boards.

The time of the meeting, after the addresses were delivered, was taken up largely in the consideration of important resolutions, so that no time was left for discussing the address to which reference is here made. I wish simply to mention some of the positions taken by the speaker and endeavor to answer them, or at least to offer a few words of explanation which may render them less harmful.

In supporting an appeal for a deeper interest in Home Missions, the speaker stated (in substance, if not in the exact words): 1. "That the Home Mission Committee barely escaped a deficit while the Foreign Mission Committee had money enough and to spare." It is encouraging to know that both escaped a deficit, but if the Foreign Fund made a better showing than the Home Fund, is the cause not to be found in the large bequests made during the year to the former rather than to any falling off of interest in the latter? Are not both boards equally willing to wisely expend all the funds placed at their disposal.

2. "That the foreign missionary gets a furlough of one year in seven while we never hear of a home missionary getting such a rest." Now, we do not deny the statement, but surely a few words of explanation might have accompanied it, especially to an audience of young people, some at least of whom might not take into consideration the enormous tax upon a missionary's vitality by exposure to a tropical climate. Such furlough is deemed a necessity by the medical advisors of the Board and this necessity has been painfully demonstrated by the missionaries who were reluctantly compelled to return to their native land in order to save their lives as well as those who have been called to their rest from their distant field of labor.

We have not heard that our Home Mission Committee has advocated such a furlough on behalf of our home missionaries nor have we heard of our home missionaries asking for it. On the contrary they claim it to be their happy lot to live and labor in the healthiest climate under the sun.

3. "That foreign missionaries on being sent out are furnished with a complete 'outfit,' while we never hear of the home missionary being thus furnished." The necessity of this was claimed to be as great in the one case as the other. The convention was thus left to choose between blaming the Foreign Mission Committee for giving the outfit, or blaming the Home Mission Committee for not giving it.

4. "That the foreign missionary's wife keeps half a dozen servants, while the home missionary's wife has to do her own drudgery."

It is a fact that many of the wives of our home missionaries get along without a servant either through choice or necessity, and the same is true of the wives of many of our Ontario pastors. Surely no one would blame a home missionary if he should employ a servant, he is the best guide of his own needs and resources. Why then in the name of common justice should we question the wisdom of a foreign missionary employing as many servants as he required, in order that his wife might be enabled to give more time and energy to that work to which both have devoted their lives? This seems clearer when we are informed that even half a dozen servants in China or India would cost no more than one in the North West.

5. The speaker then gave a view of the hardships of the home field and stated that three missionaries had been driven insane, through being so far removed from the fellowship of their brethren and that seventy-five had removed to the United States because the people had failed to implement their financial engagements.

If the above statements are correct, they do not speak very favorably for the surroundings of the three unfortunate brethren, and go far towards convincing us that much of the praise given to the Presbyterians of Manitoba and the North West on account of their liberality and devotion has been misplaced. The period covered by this exodus was not stated—probably it was intended to cover the whole history of our work there. Some delegates were going away with the impression that this had taken place during the past year. I am inclined, however, to the opinion that the statements are not strictly correct, especially the latter. It may be true that some have left for that reason but is it not equally true that others may have left the older provinces and gone to the North West for the very same reason? If the roll were called of all who took a part in the pioneer work of Manitoba during the early part of their ministry, quite a number would reply from Ontario and other parts of Canada as well as from the States.

Some are known to have gone to Dakota, mainly because a large portion of their congregations had left Manitoba to settle south of the line. Let us hope, however, that in the near future, when the reign of oppression shall be over, these temporary exiles may return to Canada and bring their pastors with them. It seems probable that if an investigation were made, a great variety of reasons would be brought forward for these removals. Surely, then, nothing is to be gained by throwing suspicion either upon these men who have left us or upon the congregations to whom they ministered. If we are to bring the forces of our young people "into line for united effort," it is not to be accomplished by such representations of the field opening up before them; but rather by keeping before them the fact that our Home and Foreign Missions are one, that when properly understood there is no schism, and that it is their duty and privilege to pray for both, to contribute to both, and to use their utmost diligence in these exercises in order that they may be the better fitted for higher

service. May there be many in the ranks of our Endeavour Society who shall hear the Master's call to hold forth the Word of Life in our Home or Foreign field and who shall answer: "Here am I, send me."

DELEGATE

ELDER'S SECOND REPLY TO REV. DR. McMULLEN ON THE ELDERSHIP.

MR. EDITOR,—In reply to Rev. Dr. McMullen I may say that I am neither a Congregationalist nor a Quaker, but, as I sign myself, a Presbyterian "Elder." I believe in a stated ministry and in associated and supervisory government by Sessions, Presbyteries, Synods and Assemblies; but I do not believe that our Courts as at present constituted and regulated are necessarily perfect or incapable of improvement. On the contrary the world has made progress and gained experience in the science of government since their institution of which I think it is our duty to avail ourselves. Furthermore there is a feeling abroad in the Church that the administration of its affairs has not been as disinterested as it ought to have been, and that but scant and tardy justice is meted out to congregations in their unfortunate and all too frequent conflicts with the ministry.

The exclusive and exceptional privileges which the clergy enjoy and by which they have been enabled to override Sessions and overwhelm Presbyteries, is a travesty upon responsible government and has tended to alienate the sympathy of the people as it has robbed them of power and representation.

I consider the abolition of these privileges and the improvement of the popular representation the only permanent corrective of these abuses, and I attach importance to the Elder-moderatorship question only as it affects this greater cause.

I advocate no change in the relative functions of minister and elder other than in matters of government. This is my position and these are the considerations which led to my challenging the doctor by asking for the Scripture for his extraordinary contention, that by ordinance of Christ, elders were irrevocably excluded from the governing offices of the Courts, irrespective of any consideration of "personal fitness."

How far his letters are to be considered a reply it will be for each reader to judge for himself. Probably we shall differ in opinion according to our sympathies and leanings. To me he scarce seems to have treated the subject seriously so little have his letters even the semblance of a reply. He quotes three passages of Scripture, the first in support of a standing ministry which has never been questioned, the second in support of Apostolic Eldership which is irrelevant as the office is extinct, the third in support of government by eldership which was also unquestioned and which so far as relevant supports my contention. If "government has all along been the function of the eldership," then a minister cannot participate unless he do so as an elder. Assuming that he can do this, then the doctor proceeds to make the further assumption that he does so in supremacy to all others. The assumption is, I submit, contrary to the whole spirit of the gospel, and is in accordance with a spirit of ecclesiasticism which has been the bane of Christianity ever since the Apostolic era.

I am glad to learn that the doctor's views are by no means generally entertained by our ministry. The diversity of opinion upon this and upon kindred subjects shows upon what flimsy and indefinite foundations such far fetched doctrines are based.

There can be no doubt about the rights of the people and no mistake in increasing their facilities for self-government. How this should be accomplished is a matter for careful consideration, but I would suggest a term service for both ministry and eldership, the increase of eldership representation, possibly by giving congregations representation according to membership and the abolition of all disqualifying distinctions in matters of government.

ELDER.

Christian Endeavor.

OBEEDIENCE TO GOD—WHAT DOES IT INVOLVE?

REV. W. S. McTAVISH, B.D., DESERONTO.

Oct. 27th—Deut. viii. 1-20.

No one can read carefully the opening chapters of the Bible without being impressed with the fact that obedience is very strongly insisted upon. Adam was told to be obedient. God graciously condescended to enter into a covenant with him, but, as our Shorter Catechism says, it was on the condition of perfect obedience on the part of Adam. So often is this subject of obedience touched upon in the Scriptures that one finds references to it on almost every page, and if we take a Concordance we shall see that the word "Obey" and its cognates occur very frequently. In his "Keys to the Word," Dr. Pierson gives "Obedience" as the key-word of the book of Deuteronomy. It is not difficult to understand why obedience should be so strongly emphasized. If pupils refuse to obey their teacher they will make no progress in their studies. If subjects cast off the authority of their rulers we may look for confusion, anarchy and every evil work. If soldiers do not obey their commanders there is mutiny, and the battle, which might have been won, is lost. Every general should be able to say as the Centurian did: "For I am a man under authority, having under me soldiers, and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." If children scorn to obey their parents the house is turned into a bedlam. If, in the relations between rulers and ruled, between superiors and inferiors, obedience is so necessary, one can readily understand why it should be insisted upon when man's duty to God is set forth. God is our creator, Preserver and bountiful Benefactor, and as such He has the right to command us, and to demand obedience to His laws. He has, besides, endowed us with the power of choice; He has made us responsible moral agents; and He will bless us only when we recognize His authority and yield ourselves implicitly to His guidance.

The obedience we render God should be exact, prompt and cheerful. A boy in school may be told to study his grammar, and he may choose to write instead; but though he may do remarkably good work with the pen, yet the excellence of the writing will not atone for his disobedience. His obedience is not exact. Or, he may take up his grammar, but as long as his eyes are on the place, his lip is curled with scorn. Again he is at fault for his obedience is not cheerful. Or, he may take up his grammar, but only after he has amused himself with something else for several minutes. Once more he is blameworthy because his obedience was not prompt. Perhaps king Saul would have offered a very large sacrifice of the sheep and oxen which he had taken from the Amalekites but the largeness of the sacrifice would not have covered the sin committed in sparing what he had been told to destroy (1. Sam. xv. 22).

Obedience to Divine law involves success just as the opposite involves failure. Those laws in themselves are good; they are framed by One Who can make no mistake; His object in issuing them was to advance our highest and best interests, but if these laws which were so wisely devised for such a worthy purpose are respected, and if the commandments of God are obeyed they will promote our truest welfare. Success has been defined as usefulness here and heaven hereafter; and we can be useful here and we can secure heaven hereafter only when we walk in the way of God's commandments, accept His invitations and close with His overtures of mercy. "He that keepeth the commandment keepeth his own soul" (Prov. xix. 16). "Obedience is the crowning grace of the follower of Christ—say it is the very essence of holiness." "O that my ways were directed to keep Thy statutes. Then shall I not be ashamed when I have respect unto all Thy commandments" (Ps. cxix. 5-6).

Dr. Pierson says the following seven principles of obedience are to be found in Deuteronomy. (1) The Fatherhood of God and His Proprietorship in His people. (2) The duty of separation unto Him and His service. (3) Worship to be localized and centralized. (4) All idolatrous relics to be destroyed. (5) All idolatrous acts to be treated as treason against God—punished as capital crimes. (6) All ethical relations to be regulated by God's law. (7) The brotherhood of man implied in the Fatherhood of God.

Pastor and People.

A SONG FOR EVERY DAY.

The weary world's a cheery place
For those with hearts to win it;
Thank God there's not a human face
But has some laughter in it!
The soul that comes with honest mirth,
Though health and fortune vary,
Bring back the childhood of the earth,
And keeps it sound and merry.

The plodding world's an eager place
For those with wit to use it;
Where all are bidden to the race
Let him who dares refuse it!
The simplest task the hand can try,
The dullest round of duty,
Knowledge can amply glorify,
And art can crown with beauty.

A busy, bonny, kindly place
Is this rough world of ours,
For those who love and work apace,
And fill their bands with flowers.
To kind and just and grateful hearts
The present grace is given
To find a heaven in themselves,
And find themselves in heaven!
Dora Keed Goodale, in the Congregationalist.

THE CHURCH AND THE YOUNG.*

BY JAMES GIBSON,

The importance of the religious training of the young cannot be over-estimated. "Learn young, learn fair" is an old proverb, and is as applicable to matters of religion as to any other. Religious training should begin when the child begins to speak, if not earlier; and continue forever, in this world and the next.

For our present purpose we shall presume that the infant feet have been led into the first steps of the way of life in the home; and shall take up the subject of the training of the young from the time they begin to attend the public services of religion. Christian parents very properly bring their children to church at an early age. For although they do not understand these things, yet do they thus early form impressions and habits which are of permanent value. But it is when the child enters the Sunday-school that definite religious instruction by the Church begins. From that point the Home and the Sunday-school must go hand in hand in the religious instruction of the young. There exists in some minds an idea that there is antagonism between the home and the Sunday-school. They speak as if there was a danger of the Sunday-school usurping the place of the home. This is a very great mistake. Parents are either conscientious and painstaking in giving their children religious instruction at home, or they are careless and neglectful. If the former, what better ally can they have than the Sunday-school, which gives direction, continuity and stimulus to the instruction of the home; if the latter, the hour's instruction once a week is surely a little better than nothing. The fact is that even in Christian homes, the instruction of the young is in danger of becoming intermittent, or falling into disuse, unless there is the stimulus of preparing with a definite object in view, namely, the meeting of scholar and teacher on the following Sunday. The ideal of religious instruction is for the whole family to read and discuss and study together, say at family worship, or other suitable times throughout the week, the scripture lesson for the following Sunday. Then all the members of the family between the ages of five and seventy-five, or as many as can make it convenient, proceed to Sunday-school, and there come into contact with other minds, with teacher and fellow pupils, and so get fresh thoughts, new light, deeper insight, firmer grasp of the truths they have been studying all the week. Children lose much by not belonging to the Sunday-school, even if conscientiously and systematically taught at home. There is a power in numbers; it is helpful and stimulating for a child to meet other children, and join with them in singing God's praise, and taking part in the various

* A paper read at a Presbyterian Sunday School Conference of the Presbytery of Ottawa.

exercises of the school, and there is something inspiring in the thought of belonging to the great Sunday-school army of eleven millions of scholars and teachers on this continent alone, all studying each Sunday the selfsame passage of the Word of God.

Many parents may be willing to teach their children at home, but have little faculty and no training for it. Such may be thankful to secure the help of a faithful and devoted man or woman, who, by training and experience, has special qualifications for the work of teaching the young. But, we repeat, let the parents do their part first in the home preparation, otherwise the work of the best of teachers is almost thrown away. Why is it that our teachers so often find their work discouraging? Chiefly because the scholars come wholly unprepared; the teacher finds no ground-work of knowledge to begin upon, and consequently little or no interest on the part of the pupil. The thirty minutes of lesson study are vainly occupied in getting the scholar to the point he ought to have reached before coming to school. Home preparation would change all that. The scholars would be interested in telling what they knew of the facts, and the teacher would be able to enforce the practical teachings of the lesson; and both would feel that the time had been pleasantly and profitably spent.

To compare small things with great, each home should be, as it were, a little school or college, let us say, and the Sunday school the university, the examining body which tests what has been learned, tabulates and records; and (carrying the analogy still further) confers honors and degrees in the shape of diplomas and prizes upon its successful students. The Sunday-school age begins at five or six years, and it need never cease, except from circumstances quite independent of age. No one is too old to derive benefit from united systematic study of the scriptures. Adult classes are much more numerous in the United States than with us; and in Canada, they are more numerous in some other denominations than amongst us Presbyterians. There is no good reason why this should be the case, and it is not to our credit as Presbyterians that we are not in the front rank in combined adult Bible study. Sunday-school methods admit of greater freedom than is possible at the regular preaching services—a catechetical and conversational style of teaching can be employed together with the use of maps and blackboard, drills and reviews and written examinations; and there is no reason why more of our adult membership should not avail themselves of these aids and incentives to the study of the Bible. Nearly all of our church members are graduates of the Sunday School. If they desire to keep up, and add to, their stock of Biblical knowledge, let them come back to their Sunday School Alma Mater and take a post graduate course. Adult Bible classes are all the more needed now that the expository sermon or the lecture, as it was called in Scotland, has gone out of fashion.

In the religious training of the young we have to face the fact that the Bible as a text book is prohibited in our public schools. It would open up far too large a subject for discussion here and now to go into the merits of this vexed question. But we cannot ignore the fact. We must deal with it as having an important bearing on the subject before us. As things are at present, and we see no reason to expect a change, and even Christian people are by no means unanimous in thinking a change desirable, the State does nothing for the religious education of youth. It will not even use any portion of the Scriptures as literature in the course of instruction. All religious instruction then, must be given by and through the Church. There are three agencies which may be employed by the Church in doing this work: 1st—The Christian homes of the people. 2nd—Sunday-schools and Bible-classes. 3rd—The preaching of the Word,

Now, as to the first of these three, the homes of the people, we must admit that far too many of them are not Christian, even nominally; and many are Christian in name and nothing more. Large numbers of children, then, are getting no religious training in their homes and none in the day-schools. What is to become of them, and what is to become of our country, if we do not get these children into our Sunday-schools and into our churches? Looked at in this light, who can fail to see the vast importance of the Sunday-school as an institution in our land.

The second agency referred to, the Sunday school, is doing a great, important and ever increasing work, but it has some weak points which greatly impair its usefulness. The first of these to which we would call attention, is that it has hold of the pupil for only one hour or less per week, whereas all other subjects of study which are considered important are studied many hours per week. What can be acquired in an hour a week, or half an hour it is rather, of actual teaching? The second is that its teachers are not trained teachers. Faithful, earnest, zealous, patient, godly men and women they are, but only one here and there has any idea of teaching as an art. In our public schools we do not allow a teacher to teach that twice two are four without producing a certificate from a Normal school. But in our Sunday schools we are constrained to take what material we can get; oftentimes a young girl out of the Bible class, without training or experience, fully conscious of her deficiencies, but willing to consecrate what talent she has to this service for Christ; while too often others, better endowed and equipped, hold aloof.

The third weak point in our Sunday schools is the leakage which takes place in the senior boys' classes. Go into the infant class of any of our Sunday schools, and you will find it composed of an equal number of boys and girls. In the intermediate classes you still find the sexes evenly balanced. But when you come to the senior classes, from 15 years of age and upward, you will observe a serious disproportion between the sexes. The girls will still be in evidence, but you will find yourself "short" on boys. When a boy arrives at the age that he is particular about the cut of his collar and the shade of his tie, he sometimes makes the startling discovery that he is too big for Sunday school. He will tell you the Sunday school is for "kids," such as his little brother of ten, but not for him any more. It is grievous that just at the age when most in need of instruction and guidance, he breaks away from that which might be the strongest factor in his spiritual development, the influence of a wise, earnest, godly Sunday school teacher. Now these weak places in the Sunday school can all be made strong.

First: Too little time devoted to Bible study. Parents must be enjoined to devote a few minutes daily to the home study of the lesson with their children. The short hour or less per week for Scripture study will thus be enlarged to an extent in some measure proportionate to its importance. Scholars should be encouraged by parents and teachers to take part in the written examinations of the Higher Religious Instruction Scheme. We sometimes hear the objection, "Our children have too much home work and too many written examinations already without the Sunday school adding to them." Do parents realize what they are saying, when they make this objection? Are they willing that mathematics, history, geography, French, music, and what not, are to have the whole of their children's time to the exclusion of the study of the Book of books? Christian parents are bound to see that religious instruction gets fair play in competition with all other kinds of instruction. The children get everything else in the day-schools; then give the Sunday-school a chance to teach them what is most important of all.

The second weakness mentioned, the lack of trained teachers, must be remedied by attaching greater value and importance to the office of teachers. The best men and

women in our churches should be engaged in this work. Sunday school teachers are perhaps too modest. They should magnify their office; and they should be esteemed very highly in love for their work's sake. Instead of the choice of teachers being left to haphazard, they should be selected and appointed by the session, and formally recognized and set apart in some distinctive way as holding an important office in the Church. This would raise the whole tone of Sunday school work; and teachers would be encouraged to rise to the dignity of their office, and equip themselves more thoroughly for the work by making a special study of teaching as an art and profession.

The third weak point, the leakage above referred to, would be stopped, wholly or in great measure, if teachers of ability and tact, and perseverance took hold of these lads at that critical age, and held on to them,—never relaxing their vigilance, their earnestness, their wise and loving grip of the boys. In our experience we have seen class after class of big lads wrecked and scattered through teachers losing heart, or losing hold,—giving up for some cause or other at a critical time, when, if they had held on, the boys would have been saved to the school, to the Bible class, and to the membership of the Church. We have said above that the third great instrument in the hands of the Church for the religious instruction of youth is the preaching of the Word. In some respects it is the most potent of all. "The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners." Let it be noted however that there is a distinction between preaching and teaching. Let no one think that if young people attend the preaching services of the Church, it matters little whether they attend a Bible class or not. All good preaching is teaching in a certain sense but not in the strict educational sense. There may be the pouring in of ideas, but there is no drawing out; and after all, you have really taught only that which you can draw out again from your pupil. Especially for young minds, preaching requires to be supplemented by teaching in Bible classes. There is abundant evidence to prove that preaching alone does not accomplish all that is needed for the religious instruction of the young. The ignorance of the Bible shown by young people even of the educated and church-going classes is deplorable. Charles Dudley Warner in the March number of *Harper's Magazine* writes that "ignorance of the Bible among college students exists to an extent that is inconceivable by any person a generation ago." Another writer in a recent issue of the *Sunday School Times* states that an experiment was made lately in one of the United States colleges. The professor wrote on the blackboard twenty-two quotations from Tennyson each one of which contained a Scriptural allusion. In a class of 34 students, 11 did not know what was referred to by the manna in the wilderness,—16 knew nothing about Jacob's wrestling with the angel,—20 were ignorant of "Joshua's moon," and 28 of "Jonah's gourd." In view of facts like these, surely it is high time for the Church to throw herself with redoubled energy into the religious training of the young and rising generation, so that we Presbyterians shall maintain the traditions of "Bible-loving Scotland." May our children be like Timothy who from a child knew the holy Scriptures, which are able to make wise unto salvation; our young men and women like the Bereans, searching the Scriptures daily; our teachers like Apollos, "mighty in the Scriptures" who "spoke and taught diligently the things of the Lord."

In our homes let it be as in that of the devout Israelite of old, who obeyed this divine command: "These words thou shalt teach diligently unto thy children, and shalt talk of them when thou sittest in thine house and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thine house, and on thy gates." In our Sunday schools let us take for our model the great Bible school held in Jerusalem twenty three centuries ago for "men and women and all that could hear [with understanding] (that is, men women and children); when Ezra and his staff of assistant teachers "read in the book, in the law of God, distinctly, and gave the sense, and caused the people to understand the reading."

In our churches let "Jesus Christ and Him crucified" be the great theme of our preachers, their preaching "not with enticing words of man's wisdom, but in demonstration of the spirit and of power."

"Then all thy children shall be taught of the Lord, and great shall be the peace of thy children."

Missionary World.

PULPIT, PRESS AND PLATFORM.

HOME MISSION COMMITTEE EXECUTIVE.

Teacher and Scholar.

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

Oct. 27th, 1895. } THE CHILD SAMUEL. { I. Samuel ii. 1-13.

GOLDEN TEXT.—I. Samuel iii. 9.
MEMORY VERSES.—1-4.
CATECHISM.—Q. 11-13.

HOME READINGS.—M. I. Samuel i. 21-28.
Th. I. Samuel ii. 1-10. W. I. Samuel iii. 1-13.
T. II. Chron. xxxiv. 1-7. F. Lu. ii. 40-52. S.
II. Tim. i. 1-13. St. Mat. xviii. 1-6; xix. 13-15.

Samuel was the last of those judges whom the Lord raised up for the help of His people, as well as the first of those recognized as "prophets," through whom the Lord was wont to speak unto Israel. Our lesson for this week recounts the first message Jehovah sent through His servant, then but a child of probably about twelve years. The lesson naturally divides itself into "The Lord's Call" and "The Lord's Message."

I. The Lord's Call.—The home readings tell us the touching story of Samuel's birth and dedication to the Lord. Being a child given in answer to prayer, there can be no doubt that he was the subject of his mother's prayers, both before and after his birth, and thus a lad of devout, earnest reverence for Jehovah; of which, however, he knew but little, compared with what we may know in our day. There was a time when the Word of the Lord was precious—precious not in the sense of being highly valued, but in the sense that it was rare. The people had the records of their past history. They had the Law which had been written for their study; but it was not a time when God was wont to reveal Himself either by vision or special communication to the people. We have the full and perfect revelation of God in His Son; Samuel had only very meagre records of God's dealings and of God's will, and had never known the Lord to speak through one of His servants. But that the lad had been well trained and taught to fear the Lord, is clear from the perfect obedience he gave when the call came. Obedience to parents, and those whom we serve, is not only a preparation for serving God, but an evidence that there is already a well-trained character, ready to render obedience, the moment the Lord is recognized. Parents and teachers should train children to recognize and yield themselves to properly constituted authority as the best preparation for securing their obedience to God. Samuel had been dedicated by his mother to the Lord's service, and therefore, as soon as he was weaned, probably when about three or four years of age, he was taken to the tabernacle of the Lord in Shiloh, and left there to minister to the Lord as he could. Eli was high priest, a man very good but very easy-going, thinking more of his own ease than of God's honor; always ready to put off an unpleasant duty in hope that something would occur to render his doing that duty unnecessary. He was now getting old, and it was part of Samuel's duties to wait on the helpless old man. Therefore when near to morning as he slept one night in the tabernacle, Samuel heard his name called. He promptly arose and went to see what Eli wanted, for he naturally supposed that the call came from him. He lay down again on Eli's assurance that he had not called, but soon heard that voice again, and again responded promptly. And so it was a third time, the lad never thinking that the voice was that of the Lord, for he had never heard of such a thing. Eli perceived that it was no dream, and therefore instructed Samuel how to answer, if the voice was heard again. Can we imagine the awe with which Samuel would await the wonderful voice again and the joyous fear with which his lips trembled at the words "Speak for thy servant heareth." He could not bring himself to utter the Lord's name, not through unbelief, but through the trembling reverence which must have filled his heart. God knows the names of the boys and girls and in many ways is calling them to-day. Let us try to act the part of Eli, and interpret the voice to them, so that they may be ready to say "Speak for Thy servant heareth."

II. The Lord's Message.—It was a terrible message with which young Samuel was charged. Eli loved the lad and had shown that love in many ways, and this made it all the harder for Samuel to tell him what the Lord had said. However when Eli pressed for a statement of the message, it was not withheld. Twenty years before this time Eli had received similar warnings. "I have told him that I will judge his house forever," God repeats; and that judgment will be terrible when it comes. It will make the ears of them who hear it tingle with horror, "when I begin, I will also make an end." It must have caused Samuel terrible sorrow to deliver such a message to Eli, yet fidelity to God, as well as to his benefactor, forbade that it should be suppressed; and therefore he declared the word of the Lord faithfully. Sometimes God gives hard duties to His young servants at the very commencement of their career, just in order to test them. If we had an inclination to shirk the duties because they are unpleasant, we have need to examine ourselves whether we are not lacking in loyalty to God, if we humbly undertake to do in God's strength what He lays upon us we will find His grace sufficient for us and will have the blessing of those with whom we are called to deal faithfully.

Ruskin: Neither days nor lives can be made holy by doing nothing in them.

Crafts: Success is doing your best every day. One is not to excuse himself because he has but one talent.

Young Men's League: Public sentiment loaded against public evils, does more execution than rapid-firing guns.

Ram's Horn: Put the devil clear out of the church, and it won't be long until he will have to give up the liquor business.

Thomas Hughes: Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all the power of going out of one's self, and seeing and appreciating whatever is noble and loving in another man.

A. E. Kirtledge. The cause of the Christian's unrest is that you have not yet "received Jesus into the ship." You have given your heart to Him, but you have not wholly grasped Him by faith. Assurance comes only from the abiding presence in your soul of a personal, living Jesus.

Joseph Parker, D.D.: He preaches to the times who says: "Come unto me, all ye that labor and are heaven-laden, and I, the Son of God, will give you rest." These are the eternal times, the other so called times are flickering moments, changing their color, changing their throbbing and pulse by an incalculable process; but the eternal need is forgiveness, the everlasting want is rest for the soul.

The Interior. If Haman had succeeded in hanging Mordecai he would have set a precedent for depopulating the world of everybody in it who is of any account. Every man, woman or child who wins recognition by merit has a Haman looking on. If Haman wants to ride let him do good honest work afoot, and the horse will be sure to come along and offer him a stirrup and a seat.

United Presbyterian: There would not be so many unhappy marriages as there are, if Christians would always have regard to the counsel of the apostle when he says, marry, "only in the Lord." Spiritual oneness is essential to true marriage. If the union is one only of mere natural relationship, alienation is liable to result. But if there is religious sympathy and soul fellowship, existing between those united as husband and wife, the union will be complete and happy till death.

Rev. Andrew Murray: Faith is fellowship. I give myself up to the influence of the friend who makes me a promise and become linked to him by it. And it is when we enter into this living fellowship with God Himself, in a faith that always sees and hears Him, that it becomes easy and natural to believe His promise as to prayer. . . . Surely for one who knows his Father well, and lives in constant, close intercourse with him, it is a simple thing to believe the promise that he will do the will of his child who lives in union with himself.

Philadelphia Presbyterian. The evil tongue is ever active, carrying discord and strife into towns, cities and nations, severing the strongest bonds of friendship, stirring up hatred and vengeance, causing disturbance and confusion all along its path and marring comfort, peace and happiness. It is a deadly poison which blights and destroys. It is like an infectious disease. Venom lurks in its praise, malice in its applause, peril in its silence and death in its stabs. It is horrible and discreditable in any form and by whomsoever exhibited, but especially in those who profess to be followers of the meek and holy Jesus.

A meeting of this important committee was held on the 8th inst. in Toronto, Rev. Dr. Cochran, convener, presiding. Other members present were Rev. Dr. Warden, of Montreal, secretary; Rev. Dr. Robertson, Winnipeg; Rev. Dr. Armstrong, Ottawa; Rev. Messrs. M. W. Maclean, Belleville; A. Findlay and R. Moodie, Barrie; A. Gilray, Toronto, and A. A. Scott, Carleton Place.

A motion was passed of heartfelt sympathy with Rev. D. J. Macdonnell, an active member of the committee, in his illness, and with Rev. Messrs. Gilray, Rennie and Scott, in the severe bereavements with which it has pleased God to visit them.

The committee passed the following claims for Home Mission work for the past half-year:—Presbyteries—Quebec, \$1,079.50; Montreal, \$1,489.50; Ottawa, \$1,047; Lanark and Renfrew, \$1,157; Bruckville, \$15; Kingston, \$1,193; Peterborough, \$410; Lindsay, \$314.70; Toronto, \$248; Barrie, \$1,685.96; Owen Sound, \$336; Saugeen, \$26; Algoma, \$1,788.50; Hamilton, \$52; Paris, \$104; Chatham, \$67; Sarnia, \$52; Superior, \$260; Winnipeg, \$1,600.50; Rock Lake, \$578; Glenboro, \$104; Portage la Prairie, \$591; Brandon, \$182; Minnedosa, \$208.5; M. Ita, \$1,139; Regina, \$2,987.50; Calgary, \$3,442.50; Kamloop, \$1,807.50; Westminster, \$907.35; Victoria, \$980.85. These, with other special payments, make a total of \$30,000.

Applications were received from Presbyteries for changes in the grants to some of their fields for the ensuing half-year, as well as for grants to a number of new fields recently opened. These were considered, and such action taken as will best advance the interests of the work generally.

The following appointments to Presbyteries, etc., were made:—

- Montreal—Rev. N. Macphée and Rev. J. N. Guthrie.
Ottawa—Rev. W. Christie and D. Craig.
Lanark and Renfrew—Rev. J. A. Leitch, J. B. Boyd and W. J. Macdonald.
Kingston—Rev. G. L. Johnston, Rev. D. W. Martin, W. T. B. Crowlie, Hector McLean, S. A. Woods.
Peterborough—Rev. D. M. Jamieson.
Lindsay—Mr. J. D. Smith.
Toronto—Mr. T. H. Adams.
Barrie—Rev. W. E. Wallace, W. H. Angers, J. W. McLean, A. Munro, H. W. Porter, J. G. Jackson, A. F. Smith, J. Lochore, J. Geddes, R. B. Thompson, J. C. Bain, J. H. Rogers, J. T. Richardson, J. R. Miller, A. Roebuck, R. J. Wilson, W. A. Alexander, W. J. McLean, J. J. Hannatson, E. Mason.
Algoma—Rev. G. E. Lougheed, J. E. Smith, A. G. Bell, H. Muschlow, W. E. Marsh, J. M. Dallas, K. McRae, G. S. Wood, D. Forbes, D. McKeenie, W. C. Nixon.
Guelph—Rev. H. Knox.
Paris—Rev. J. S. Stewart.
Chatham—Messrs. P. Uzelle and A. Maclean.
Synod of Manitoba and the North-west—Rev. A. Kemlo, Rev. J. S. Hamilton, Rev. J. S. Dublin, Rev. H. McLean, Rev. A. Moore, Rev. S. W. Thomson, Rev. J. Laing, Rev. W. Hodnett, Rev. R. A. Munro, Rev. D. Macvicar, A. E. Camp, A. M. Boyd, J. N. Brunton, J. Hood, F. J. Hartley, P. Stranz, M. McKee, W. T. McKenzie, G. Taylor, A. E. Douglas, J. R. Elmhurst and Wm. Ledger.
Synod of British Columbia—Rev. W. Plack, Rev. G. S. Scott, Rev. A. S. Thomson, Rev. J. E. Wallace, M. Burkholder, W. L. Atkinson.

Applications for grants for the winter months having been made on behalf of a large number of mission fields for which no applications were made at the full meeting of the Home Mission Committee in March last, these fields having been under the care of the missionary societies of some of the colleges during the summer, it was resolved hereafter to make no grants from the Home Mission Fund to any field supplied by any of these societies unless the sanction of this committee and of the Presbytery of the Boards be first got for the placing of such fields under the care of said societies.

The convener reported that No. 2 of the missionary leaflets that are being prepared for circulation among the Young People's Missionary Societies and Christian Endeavor Societies would be ready in a few days, and asked the members of the executive to assist in having them circulated in the various Presbyteries and congregational societies.

The Moderator, Rev. Dr. Robertson, was requested to prepare and publish an historical sketch of the home mission work of the Western Section of the Church since the date of the union of the Presbyterian Church in 1875.

The convener stated that unless special efforts were put forth in the different congregations to increase the revenue for Home Missions, largely above that of last year, there would be a similar, if not larger, indebtedness than there was at the close of the last financial year. The appeal made last year in May had enabled the Committee to pay in full all the missionaries, but it was hardly to be expected that here would be such another response this year, nor was it desirable that there should be any necessity for it.

THE GREATEST CHINAMAN ON CHRISTIANITY.

The Ram's Horn received from a correspondent in Japan, a verbatim copy of a letter from Li Hung Chang, the most influential person in China. In view of the opening door which that great empire is presenting to the Gospel just now, this letter is significant:

SHIMONOSEKI, April 7th, 1895.

A few days after the attempt on the life of the Viceroy Li, the Christians of this place sent a letter of sympathy to him, expressing their regret at the occurrence, and their hope of his speedy recovery, saying that they would pray that God might restore him to full health.

The following is the reply which, considering that over ten thousand such letters and telegrams of the same nature were sent from different organizations and persons in Japan, is certainly remarkable:

H. YAMAKA, Esq., Nagoya, Japan.

Dear Sir:—My father has directed me to write the following, dictated from his bed, in reply to your address to him, dated the 29th day of the 3d month of 28th year of Meiji, in behalf of the Christians of Nagoya.

He is deeply moved by the sentiments of kindly solicitude for his welfare expressed in your address, and feels that the prayers you have offered for his recovery cannot have been unheeded by the power who controls all human destinies. He feels that his escape from sudden death was little short of miraculous, for his assailant sought his life and missed taking it by a fraction of an inch. He feels that his life has been spared to him for some wise purpose beyond the capacity of man to fathom; but he will venture to interpret his good fortune as an indication that his life's work is not complete; that he may yet do some good in the world, and perhaps render service to his country by endeavoring to restore peace and good-will where strife now prevails.

He will be encouraged in his efforts by his belief in the continued sympathy you so kindly promised, and he begs you to thank, in his name, all the kind friends who have united with you in this touching expression of a benevolent feeling which has no limit of nationality.

His excellency sends his regards to all and his sincere wishes for your health and happiness.

Your obedient servant, LI CHING FONG.

OLD CALABAR.

[The following notice from the United Presbyterian Missionary Record gives a hint of an interesting feature of the work of that church in Old Calabar, Africa.—Ed.]

Mr. George Kerr Clark, who is a member of the Free Church, has been appointed to Old Calabar as missionary printer. Mr. Clark offered for this work in the end of 1893; the testimonials as to his work and the excellence of his thoughtful and devoted character, and the results of personal interviews, were entirely favorable; but his youth was felt to be a disadvantage. Before his final appointment then, an offer of service was received from Mr. W. A. Paton; and in view of his maturer age and experience, Mr. Paton was appointed. Mr. Clark is now appointed to the post made vacant by Mr. Paton's lamented death, and it being desirable that the work should not be interrupted, Mr. Clark's departure was arranged for 31st August. Mr. Thomas Graham Campbell has been appointed to Old Calabar as missionary carpenter. He possesses certificates for building, construction and architectural drawing; besides superintending the erection of various extensive buildings, he has made two voyages as a ship's carpenter. He is a man of solid Christian character and kindly spirit, and has had a large amount of experience in Sabbath-school and evangelical work. He has long been seeking to prepare himself in various ways for the foreign field, and promises to prove an able and successful worker there.

THE CANADA PRESBYTERIAN

—PUBLISHED BY THE—

Presbyterian Printing & Publishing Co., Ltd.
AT 5 JORDAN STREET, - TORONTO

Terms: Two Dollars Per Annum, Payable in Advance

—COMMUNICATIONS SHOULD BE ADDRESSED—

The Presbyterian Printing and Publishing Co., Ltd.,
5 Jordan St., Toronto.

The Canada Presbyterian

O. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, OCT. 16TH, 1895

THERE is no particular necessity for raking up the political sins of George Brown, Sir John McDonald, Mercier and other deceased statesmen. The supply of living subjects is ample.

A PRESS despatch says that the presence of the British fleet at the entrance of the Dardanelles gives the Sultan of Turkey much anxiety. That is right. Anxiety is the proper feeling for him to have.

WE have received, too late we regret to say for publication in this issue, a communication from Rev. R. P. Mackay dealing with the letter in our last of Rev. Charles W. Gordon, of Winnipeg.

THE liquor men contend that closed saloons on Sabbath mean a loss of \$3,000,000 a year in Indiana and of \$7,000,000 a year in the city of New York. It never seems to dawn on their minds that the greater part of this immense sum goes to help the families of the men who drink.

YEARS ago missionary speeches used to wind up with an appeal for men, money and prayers. The men are here in sufficient numbers, and the women too. Undoubtedly many prayers are daily offered for the success of our mission work. We have everything asked for now except enough of money.

CHILDREN'S DAY is evidently growing in favor with the Church. We are glad to see both by notices sent us and from our exchanges that it has been so generally observed and in a way which must have proved not only interesting, but also profitable to those for whose benefit it is specially intended.

SURELY it becomes those people who wait for members of the graduating class and who will have no pastor, if they cannot get a young man—surely it becomes them to put their hands into their pockets and sustain the colleges. The clamour for young ministers and the college deficits seem to have come together.

A DISTRESSING case in a Western Country shows clearly that a man may die from the effects of poison without having any insurance on his life. There has been such a mania lately on "murder for insurance" that a man who had his life well insured could hardly die suddenly without getting his friends into trouble.

TWO reasons are given for having our national Thanksgiving Day at the end of November—the dullest time in the year. One is that there is not much work going on in the country at that time! The other is that the American Thanksgiving Day come at the same time. Each of these reasons is several times worse than no reason at all.

ACCORDING to Professor Lindsay, convener of the Free Church of Scotland Foreign Mission Committee, the Presbyterians of the world maintain one-fourth the Evangelical Foreign missionaries of the world. That is a great work. Those people who think that Presbyterians have little or no religion should explain why they do so much for the salvation of others.

THE size of the Foreign Mission difficulty with which our Methodist neighbors are wrestling may be learned from the fact that the secretary read papers on the case the other day at a meeting of the Mission Board for nine and one half-hours and was not done then. We cannot all understand the points at issue, but we can all hope and pray that the difficulty may soon be settled, and the good work go on more successfully than ever.

ON Tuesday the 15th inst., at noon a large company of friends, including the President and several other well-known officials of the W.F.M.S., collected at the Union Station to bid farewell to Miss Dr. McIntosh and Miss Dr. Dow who were then leaving for Honan, China. It was an interesting occasion, and the two ladies who were setting out on their long journey appeared to be among the happiest and heartiest in the company. We wish them God speed.

THE excellent article which appears in this issue by Mr. Gibson on "The Church and the Young" is most timely, and will be felt helpful by our readers in view of the Provincial Sabbath School Convention to be held next week. Mr. Gibson speaks from years of experience both as a Bible class and Sabbath school teacher and superintendent. We hope to follow up his article with three more on Sabbath school subjects from the able pen of Rev. Prof. Beattie, D.D., of Louisville Theological Seminary, Kentucky, U.S.

IT was pleasant to see again in his place in church last Sabbath the veteran Premier of Ontario, Sir Oliver Mowat. It cannot be expected that a man carrying the weight of over three score and ten years, so many of them spent in very active and responsible service for his country, should retain unimpaired his physical activity. We join heartily in the rejoicing and congratulations of his host of friends of all parties in his returning to Ontario in good health and spirits, and trust that he may yet be long spared in the enjoyment of a hale, hearty, and useful old age.

MR. MOODY is reported to have said that when he wants \$100,000 for any Christian work he expects to get \$80,000 of it from Presbyterians. No doubt he does. And while his expectations are being realized Presbyterian missionaries and their families are being pinched for want of the necessaries of life and some Presbyterian people are without the means of grace because the Church does not raise money enough to send the gospel to them. Some of Mr. Moody's fellow evangelists show their gratitude for the \$80,000 by disturbing or breaking up Presbyterian congregations.

THE Rev. Professor B. B. Warfield preached last Sabbath evening to a large congregation in St. James Square Church. In addition to the pastor, Rev. Louis H. Jordan, B.D., Rev. Principal Caven took part in the opening devotional services. Dr. Warfield took for his text Heb. ii. 6-9, inclusive. His subject was "The Revelation of Man made to Man in the Incarnate God-Man. The discourse, though longer than usual, measured by minutes was not felt to be long, as was evident from the close attention it received from beginning to end. The sermon was not only a magnificent one from its grasp and presentation of a noble theme, it was also comforting, yet humbling, encouraging, and inspiring.

THE highest tribunal in the Empire has decided that the minority in Manitoba have a grievance. Their lordships have not said how great that grievance is, nor have they said how it should be remedied. The Dominion Government have ordered the Manitoba Government to remedy the grievance. The Manitoba Government have replied that they see no grievance to remedy, but are willing that the matter should be investigated; and, presumably, that the grievance should be removed, if there is one. Now what could be more natural and proper than the appointment of a commission of experts to investigate and report. Is

not that the course that would be taken by sensible business men under similar circumstances, if they did not wish to have a law suit.

SHOULD the old trouble break out at the Toronto University this session it will be the duty of every lover of order to stand by the authorities of the institution until insubordination is stamped out. Not one single change should be made in the faculty, however desirable it may be in itself, until perfect order is observed. It is provoking to think that hundreds of deserving young men throughout the Province are prevented by their poverty from getting a university training while some of those who have a good education easily within their reach can find no better work at college than raising a disturbance. This wave of insubordination which seems to have arisen in Toronto University may easily pass to other institutions. The sooner it is stopped the better. The people of Ontario have no money to spend in educating students who seem to think that it is their business to govern the institution they attend.

HOME MISSION WINTER WORK.

THE account of the meeting of the Executive of the Home Mission Committee, which appears in this issue, ought to be felt over the whole Church like a call to active work in this department of our Christian activities. Many appointments have been made by the Western Executive, and thousands of dollars voted in payment of work done or to be done. Similar action, if not on so large a scale, is taken by the Eastern Section. Altogether the transactions at this time, of those committees, suggest an amount and kind of Christian work to be done by our Church from one end of the Dominion to the other, that may well excite the interest, and attract to it the sympathy and prayers, of the whole Church. Its success is vital to the whole Church's prosperity, and to the spiritual wellbeing of very many individual families and communities over all the land.

In the closing sentence of the account of the work of the Executive, a note of warning is sounded in the statement that, last year, a large deficit, and very serious suffering in many of our Home Missionaries homes, were only averted by special efforts put forth at the last moment, to which the Church very nobly responded, but that such another response cannot be expected this year, and that it is desirable there should be no necessity for it. This warning note it is hoped will be heeded by the Church throughout its entire extent. The operation, so successful by the blessing of God last spring, cannot be often repeated successfully, and this fact, with that of having had to make it so recently, should stir up all to make such a steady and earnest effort that it will not be needed. This can be done without doubt, and the statements or leaflets issued from time to time by the committee ought to be greatly helpful in securing this result. There can be no doubt that to the constant supply of full and fresh information given by the Church's Foreign Mission Committee, together with the ever increasing sense of responsibility coming upon the Church to send the gospel to the utmost ends of the earth, is due the large measure of support which flows into the Foreign Mission treasury. We rejoice in this. Every devout and consecrated heart will rejoice in it. To all such the two, Home and Foreign Missions, are one. Both say in act by the efforts put forth, "Thy Kingdom come," and seek to hasten its coming. The most liberal supporters and earnest labourers in the cause of Foreign Missions are so of Home Missions as well, and, though perhaps with some exceptions, *vice versa*.

While this is true it ought never to be lost sight of that, the very foundation and base on which rests all our work is Home Missions. Their success in any right and worthy sense is essential, and means success to all our work of every kind whatsoever. This is the natural way of carrying on God's work, and of evangelizing the whole world. Though God sent forth His Son that "whosoever believeth in Him should not perish but have everlasting life," He sent Him first of all to His own people, the lost sheep of the house of Israel. "Begin at Jerusalem," was the Saviour's command to His disciples before He ascended to the right hand of His Father, and it was not until the dis-

ciples at Jerusalem numbered thousands that they began to carry the gospel to Samaria, Judea, and to the uttermost parts of the earth. Wherever Paul journeyed, even though he was the apostle to the Gentiles, the missionary apostle, he went to the Jew first. Strong, sustained, aggressive work abroad is only possible, can only be maintained by strong, sustained, aggressive work at home. Successful Home Mission work provides the base of supplies for successful Foreign Mission work. If there is weakness or failure here, at the Church's heart, the extremities must become paralyzed and die. We need go no farther than our own country for evidence of the absolute necessity of maintaining vigorously our Home Mission work, to provoke to and provide for Foreign Missions and all our Church schemes. Why is it that in large sections of Canada our Church to-day is weak, and receives but little support for any part of our work? Why? but that Missions at home in an earlier time were more or less neglected. And let it be carefully noted that, at that very time, Foreign Missions, too, were neglected; in fact, could hardly be said to exist.

Just because, then, we are deeply interested in and concerned for the liberal support and vigorous prosecution of Foreign Missions, ought we to be vigilant, watchful, always abounding in the prosecutions of Home Missions. The different parts of our Church work may be likened to the members of one and the same family, the interest, the well-being and well-doing of one is that of all, but in this family Home and Foreign Missions are twin brothers, and of the two, the elder, Home Missions, shall serve the younger. And one chief reason why we are so interested in and concerned for the elder brother is for the sake of the younger. To stint and impoverish the former is to enfeeble and effectually retard the growth of the latter, so that it shall be a poor stunted thing, and if carried far enough must come to a stand still altogether. The highest success of every one of our Church schemes, and more especially, because of their being so closely and indissolubly linked together, of our Foreign Missions, ultimately depends upon the hearty, united, earnest and liberal support and extension of our Home Missions. This carries with it in every living church the assured, vigorous, successful prosecution of Foreign Missions, for in the heart that is fashioned after the mould of Christ's, to love and serve our brother whom we have seen, implies by a blessed necessity, loving and serving the brother whom we have not seen; but if we do not love and serve him whom we have seen, how can it be expected that we shall love and serve Him whom we have not seen?

KNOX COLLEGE FINANCES.

IN our columns last week we published a circular from the Board of Knox College presenting a statement of the deficit for the past year in the working expenses of the College, and of the amount urgently required to carry it on in its present somewhat imperfectly equipped state for the year 1895-96, without largely increasing the deficits of past years. To do this the smallest possible amount is \$22,000.00. The state of things which the circular reveals is sufficiently serious, and its tone is almost more serious. If this were all the position would be bad enough, but it is very far from being all. Representations have been made to the Assembly, as the circular states, year after year, circulars have been issued, and statements have been made regularly, more or less vague, at the opening and closing of College, respecting the urgency of its needs before it can be considered to be fully provided for the work it ought to do. In spite of all, the condition of the College, instead of being better, is getting worse. Little or no response has been made to all these statements and appeals. No doubt the issuing of a circular is the best means which the Board saw within its reach at present to effect an improvement. But if statements yearly made to the General Assembly, and other means which have been tried, have had little or no effect, we very much fear the result in this case will be the old story over again: another deficit to report to another General Assembly.

Some of the causes of this inadequate support are stated in the circular, and they have been made known to the Church before, so that they are perfectly well known to all who care enough for the College to acquaint themselves with its necessities. It lies now with those addressed in this circular to

take into their serious consideration its statements, and meanwhile do something. The Board has pointed out the state of matters, and as the College is the property of the Church and a part of its machinery without which it cannot do its work, every minister, officebearer and member of the Church ought to feel his individual responsibility for its maintenance in full efficiency. If this responsibility were felt and every congregation pledged to the support Knox College would contribute but a few dollars, as Dr. Caven stated at the opening of the College, its needs would be met. Surely the Church, if only the ministers and other officebearers will do their duty in leading it, will not allow so important an institution to suffer, one of such long standing, and which has rendered for fifty years such invaluable service to the Church, and through it to every good cause. It is for them now to do their part.

But if this is done it will afford only a very temporary relief. Very much more is needed if Knox College is to keep abreast of the times and the equipment of other colleges, even of our own Church. Unless a great deal more is done, this college will not be able to "keep its head above water," to quote the sadly expressive language of Dr. Caven in speaking of its financial position and needs. Possibly it is not yet the time to discuss fully the requirements of Knox College, though what is going to be gained by delay we do not see, and we feel that this should be done with the sanction of the Board to have full weight with the Church. But considering the state of affairs now, and what *must* be provided for in the near future, it is clear that unless something very considerable is done within a reasonable time, a crisis in its affairs is impending, a crisis which will give pain to all immediately connected with the college, and so discreditable to the Church, that rather than lie under it, it will have, for the sake of its good name, to do at last, and when it will be more difficult to do, what it ought to do now. With the utmost deference and respect for the Board we venture to raise the question if it is not making a mistake, in only hinting vaguely from year to year what ought to be, but has not been done for the college, in the way of professorships, Convocation Hall, library and other things, and yet not taking definite and determined action to get these things. We fear it begins to sound to the Church like the old cry of "Wolf, wolf," so often now has it heard about them without anything being done, or any intelligible plan laid before it whereby to do them. Every friend of the college will be glad to know that the Board has deliberately and fully taken into its consideration what the college actually needs and *must* have to do the work which in these days a well-equipped theological college must do. A plan is being matured, we are informed, whereby the means to accomplish this may be obtained. When this is settled upon, and the Church is taken fully and heartily into the confidence of the Board and shown what *ought* to be done and *how* it can be accomplished, we believe the Church, apprised of all the facts in detail and properly appealed to, and led, would rise to the occasion. One thing is clear and absolutely certain that, if Knox College cannot be set in a proper position by some such method as this, it never will be accomplished by a circular or by any number of circulars. The hope of the college being helped before matters get worse lies, we believe, in the measures under contemplation not being allowed to lag and drag before they are put before the whole Church; but not until this is done can any, even the best devised plans for the good of the college be carried into effect and it be made what all feel it ought to be and what all its friends would like to see it. A committee has been appointed by the Board to attend to this matter and we hope for much from it. It consists of Messrs. W. Mortimer Clark, Convener; Robert Kilgour, J. K. Macdonald, and Revs. Louis H. Jordan, Dr. McLaren, Dr. Caven and Dr. J. D. Macdonald, of Hamilton, with the Secretary, Rev. Wm. Burns. It is instructed to take the necessary steps for securing an increase to the endowment of \$200,000, and to increase as far as possible the ordinary revenue, and to report at the next meeting of the Board in April.

Mr. S. R. Crockett, in declining to lecture in the Castle-Douglas Mechanics' institute, says he is altogether "off the stump," and addresses people only with the pen.

Books and Magazines.

THE GOSPEL OF BUDDHA ACCORDING TO OLD RECORDS TOLD BY PAUL CARUS. Third revised edition. The Open Court Publishing Co., Chicago, Ill., U. S.

So much is being said in these days of Buddhism that it is desirable to learn something of it. Knowledge on this subject has hitherto been hidden away in strange languages or expensive volumes. This "booklet," as it is called, will give at least a glimpse of the doctrines of Buddha. It is divided into sections treating of different doctrines of this oriental religion, and these again are divided into chapters and verses. The most important passages in it are "literally copied from the translations of the original texts." For convenience of comparison and use, it contains a table of reference giving the original sources and showing parallels of teaching with the New Testament, a glossary of names and terms, and a very full index of subjects.

THE HOUSE OF HOLLISTER. By Fannie E. Newberry, author of "Not for Profit," etc. Pp. 280. \$1.00. [A. J. Bradley & Co., Boston.]

This is a story of family life with boys and girls and young men and maidens in it, and love and suffering and wrong-doing, and repentance and marriage. The story is well told and characters well drawn. People may differ as to the wisdom of the outcome and end of the whole story. It certainly is a risk we would have few young ladies run to marry a foolish, thoughtless and even convivial young man, even though in love with him in the hope of saving him. In this case, and it is easy to do it in a book, it ends well, but how often in real life it ends only in misery or worse.

FOOTBALL AND LOVE. By Burr W. McIntosh; illustrated by B. West Clinedinst; decorative designs by Will Philip Cooper. A story of the Yale-Princeton game of '94. Read before "Uncut Leaves," New York, January 20th, 1895. Price 50c. Beautifully bound in heavy Japanese paper, with handsome colored design. [The Transatlantic Publishing Company, 63 Fifth Avenue, New York, and 26 Henrietta Street, Covent Garden, London.]

THE PURPLE HYACINTH. A Fairy Story. By Junliata Salsbury. Profusely illustrated by Will Philip Hooper. Cloth, \$1.00. [The Transatlantic Publishing Company, 63 Fifth Avenue, New York, and 26 Henrietta Street, Covent Garden, London.]

In the *Homiletic Review* for October, Dr. Gregory continues his valuable series of articles on "The Preacher and the Preaching for the Present Crisis." Professor T. Harwood Pattison insists in a fresh and forcible way upon "Congregational Worship," especially that it should be congregational. Dr. A. T. Pierson contributes "Holy Spirit Power as Exemplified in Adoniram Judson Gordon, D.D." Professor Hunt, of Princeton, lays the ministry under obligation by discussing "The English Language as a Study for the Clergy." Drs. Ward, Pierson, and Wayland Hoyt furnish fresh thoughts under "Ancient Myths in the Hebrew Scriptures;" "Helps and Hints, Textual and Topical;" and "The Prayer Meeting Service." The Sermonic Section is peculiarly rich and varied. Rev. H. Webb-Peploe, T. T. Eaton, D.D., LL.D., editor of the *Western Recorder*, Rev. J. Sanderson, Union, Oregon; Rev. S. Reynolds Hole, Dean of Rochester, England; and others enriching it by selections from them. The Exegetical and Expository Section contains, besides other things, a beautiful exposition, by Dr. Talbot W. Chambers, of "The Ninety-Ninth Psalm." "The Social Problem," the "Miscellaneous Section," and "Preachers Exchanging Views," discuss many topics of living interest. [Funk & Wagnall's Co., 30 Lafayette Place, New York. \$3 a year.]

In the October *Missionary Review of the World*, the Editor-in-chief gives No. xxiv. of Miracles of Missions, the instance given being "The Romance of the Hova Bible." Other countries, with mission work in them, passed in review are Japan; Arabia, Persia. Articles on more general subjects are: "Diversity of Operations in the Mission Field," "Criticism on the Christian Endeavor Convention," "The Latest Blow to the African Slave Power," "The Law of Spiritual Heredity," by Dr. Pierson. The other departments—the International, the Field of Monthly Survey, General Missionary Intelligence—abound in valuable shorter papers and latest items of interest in the world-wide field of missions. [Funk & Wagnall's Company, 30 Lafayette Place, New York.]

Commenting on an article in the *Westminster Review*, which has awakened considerable interest in this country—"Canada and her relations to the Empire"—*The Interior*, of Chicago, gives expression to its sentiments in these words:—"Colonel G. T. Denison makes violent protest against Canadian annexation, a protest so bigoted, so hot-headed, so unamenable to anything but insular brag that he makes himself suffer by comparison with the extract from Goldwin Smith's article which he inserted with a far different hope. The patriotism of Professor Smith is of a larger sort altogether, and although one may feel with Colonel Denison in his general protest, one admires him little for the violence of it."

The September *Sanitarian*, just hand, contains among articles of local interest, more or less, the following on important points of more general interest: "The Mechanism of the Respiratory Organs and the Cultivation of these Functions, as a means of preventing and curing Disease," "The proper Teaching of Physiology in the Public Schools," "as a means of preventing Intemperance and Venereal Diseases," "Sewage Disposal in Small Towns—practical examples in England, Cardiff," "Gas-fitting and Total Gas Accidents," "An Unhygienic Custom at Clubs and Receptions." [The Sanitarian, the American News Company, New York.]

The Family Circle.

AUTUMN SONG.

Every hill is hung with haze,
Widely woodland burners blaze;
Till the rising of the moon
All day long the crickets croon.

Still the robin keys his flute,
Still the wind is like a lute,
Why should we desire the June?
All day long the crickets croon.

Now is lived the honeyed hoard
Now is every granary stored,
Now the whole world moves in tune,
All day long the crickets croon.

With enchanted links of rhyme
Let us set a snare for Time;
Then were life indeed a boon!
All day long the crickets croon.

—Clinton S. Olland.

A LOST LAMB.

II.

Betty shook her head, and her blue eyes filled with tears. She had no child, and the blue-eyed Nancie was the one possession she envied Westerlaw. But she never suffered the only disappointment of her wifehood to depress others, though it gave her many a sad hour.

"Nancie hasna been here. Archie, since last harvest, when Jeanie brocht her. But hoo did it happen that she got out? Is't naebody's business to see to the bairn?"

"Yes, but they were terribly busy in the kitchen, saltin' pork and the mistress bakin'. The bairn was playin' aboot, neabody heedin' her muckle; an' she just disappeared like magic."

"An' hae ye socht everywhere?"

Westerlaw made a gesture of impatience and despair.

"There's na a hole or corner aboot the place we hinna rakit. But look at the suaw! She's feet deep in the drift by now; an' we no keunnin' where to turn. If God Almighty wantit to punish me for my ill-dae'n' He micht hae ta'en a' thing, an' welcome, had he but left me my little bairn."

Now Betty had never seen the soft side of her brother-in-law, and at sight of his awful grief her heart melted within her like rain.

"Jamie's at Edinburgh, an' he might no' be hame seein' the weather, or the morn. Bide a meenit, an' I'll gang back wi' you to Jeanie."

He entered at her bidding, but would come no further than the hall, where he sat down stupidly, the picture of despair. Betty ran to the kitchen and bade them get the dogcart out, Westerlaw having evidently walked over the hills. In ten minutes they were on the road, driving rapidly round the long sweep it took at the foot of the hills to Westerlaw, Betty Haldane had not crossed the threshold of Westerlaw for two whole years, but the two wives were friendly enough on their own account, and Mrs. Archie had paid a stolen visit to Easterlaw the previous summer, when the respective husbands were absent at the Highland Society's show at Inverness. She found the distracted mother wandering in and out the house like a mad thing, and when she saw her sister-in-law enter, a strange feeling of relief and strength and hope came to her, and she just ran crying into her arms.

"Yes, yes, my dear," said Betty crooning over her as if she had been a baby, her ample arms protecting the slender, drooping figure most tenderly. "Dinna greet, your sweet wee Nancie's

no lost. God has her safe. D'ye no mind hoo He took the lambs in his arms."

But though half a country-side was out looking for Nancie Haldane, night fell and her bed was empty, and there was no doubt in the mind of any man or woman that the bairn was, as her father put it, "feet deep in the drift."

It fared in the evening, and the sky cleared, showing patches of heavenly blue, lit by the stars of eternal promise. About nine o'clock, the doctor having given poor Mrs. Archie a draught which would calm her nerves and perhaps give her the merciful oblivion of sleep, Betty Haldane drove home to her own Louse. She was weary with her own grief and the pain of witnessing the desolation of Westerlaw, and she beheld the light of her own windows with a little rush of joy at her heart. For that light meant that Jamie was home. He had not been in the house twenty minutes and was but swallowing a bit of supper before following his wife to Westerlaw. She came into the room trembling and burst into tears.

"Oh, my man, for the first time I can say I'm glad we've nae bairn. Yon's awful, awful. Puir Jeanie, puir Archie! It breaks my very heart."

Jamie Haldane was not lacking in responsive sympathy, and they mourned for the stricken house of Westerlaw as if there never had been discord of strife in the past.

That night in her troubled sleep Betty Haldane dreamed a dream. The first part of it was confused and had to do with the quarrel about the Binnhill, but suddenly everything grew clear, and she saw a sight in the ewe-bucht which made her heart leap within her. She thought it was full of sheep with their lambs, and that in a far corner, crouching close to the dyke in the bieldest bit of all was an old gentle grey-faced ewe with her own little lamb beside her; but there was something else, a bit of bright color, and a gleam of white above it, and the sheen of a child's golden head.

She awoke with a great start, her face wet with tears, and springing out of bed began to put on her clothes.

"Jamie, Jamie Haldane," she cried, "get up an' come wi'me—Nancie is found! She's in the bucht on Binnhill—come an' help me to carry her to Westerlaw."

"I dare say you're daft, Betty," her husband replied; "the thing's gotten on your brain. Lie down and sleep."

"I tell you she's there. I saw her in my dream. God sent that dream. I prayed ere I fell asleep that the bairn micht be saved, an' she is saved. You can sleep if ye like, I'm no feared to gang myself."

"What o'clock is it, my woman?" inquired Easterlaw, mildly, observing that his wife would not be put past her set purpose.

"Half-past three," she replied, shortly, as she buttoned on her gown.

Fifteen minutes thereafter the two stopped out into the nipping morning air and set out for Binnhill. Easterlaw did not for a moment believe that anything would come of this mad exploit, but Betty walked on confidently, her bonnie blue eyes glowing like two stars under her crimson hood. It took them half an hour to get over the slippery hills, and Betty's heart almost stood still as they

approached the bucht. But presently she gave a little cry and dashed in among the sheep, causing them to start up with affrighted cries. And there it was, all she had seen in her God-sent dream—the old ewe with her little lamb at her breast, and the other lost lamb cuddling close to it, fast asleep. And the wonder of it sank into Jamie Haldane's soul, holding him spell-bound. Betty stooped down with a great sob and gathered the bairn close to her warm breast, scarcely waking her, though she crooned over her in a fashion which made a strange stir at her husband's heart.

"Auntie's bonnie bairnie, her ain wee doo! Sleep, sleep, bairnie, ye'll sune be in your ain little bed."

They were now half way between the farms, and the only course seemed to be to walk straight into Westerlaw, which they reached about five o'clock! The poor mother was still mercifully asleep; but Archibald Haldane, bowed to the earth with his agony, roamed the house miserably, thinking only of his little bairn beneath the snow.

He heard them before they knocked at the door, and when Betty laid Nancie in his arms, safe and sleeping, though her curls were damped out by the snow which had kissed them, he had no strength left in him, but sat down holding her helplessly, crying like a child. Betty had all her wits about her, and she ran to the kitchen and broke up the fire, which is never out night or day in such kitchens, and in a minute had hot milk ready for the bairn, who woke up wonderingly, too sleepy to remember anything. But she took the milk eagerly, and then Betty rolled her in a shawl and laid her in her mother's bed and kissed them both.

"Now, Jamie," she said, bravely, "we'll tramp hame again, my man, if ye like."

But Archie barred the way.

"No' yet. I've been a brute, Jamie, but I'll mak' it up to you; if ye'll tak' my hand."

"Wheesht, man," said Jamie, in that sly, pained way, peculiar to reticent natures who hate displays of feeling. "Haud your tongue. The bucht was no worth quarrellin' over. It's yours, if ye like to keep it. At least, it's Nancie's—eh, Betty?—she's settled the question."

And they positively ran out of the house, nor had they any sense of time or distance as they walked the frozen fields, on account of the joy and thankfulness in their hearts.

These things happened some years ago, and now the two houses are as one, and there are bairns blith and bonnie in Easterlaw, but Nancie remains the one ewe lamb of Archibald Haldane and Jeanie his wife.

I must not forget to mention that when Mrs. Gray, of Stanerigg, heard the wonderful and heart-moving story, which soon became the talk of the country-side, she, seeing in it, as in most earthly affairs, the finger of God, said, with a deep, sweet light in her eyes:

"I wad hae a pieter o't, so that it may be seen of the bairns' bairns in a time to come, an' show them the Lord's loving-kindness. An' what I paid I wadna care, but it should be well done by the best in land."

It so happened that the following summer a great painter from London,

though not of London born, was in the neighborhood, and was entertained at Stanerigg, where gentle and simple alike were made welcome. And while there he painted the picture, which he called "The Lost Lamb." Archibald Haldane paid the price for it ungrudgingly and cheerfully, though it was the value of a year's rent; but when the painter, believing it would be the picture of the year, spoke of taking it away to London to let others see it, Westerlaw made his mouth long and thin and shook his head. Then the painter, who was also a man of spiritual discernment, forbore to press, though his disappointment was very keen, because he saw that the inwardness and sacredness of the matter dwelt with the man, and that he shrank to submit it to the public gaze.

So the great picture, which they say will be worth a king's ransom someday, hangs upon the wall at Westerlaw, and its duplicate at Easterlaw, where they may be seen of the unbelieving to this day.—*British Weekly.*

ENGLISH KITCHEN VOCABULARY.

The early English vocabulary is a curious one. A recipe was formerly called a "nym," from the Saxon word nym or "take," with which it is generally begun. To give a pot "walm" meant to let it boil up, from the Saxon verb, to boil or bubble.

To "swing" eggs meant to beat them. Currants and raisins were distinguished respectively as "raisons" or "corrance" and "raisons of the sun."

A dish was called a "trap," and a pastry of any kind a "coffyn." To "raise a fair coffyn" was the first process in making a venison pastry or a game pie; while, if you wanted a dish of custards, the proper number of "little coffyns" must be got ready to receive them.

In its highest branches, the terms of the ancient as of the modern art were French, or of immediate French derivation. Thus to stew, as in our French, is usually called "to stove" (otaver), the primitive meaning of a "stove" as a stewing apparatus being thus made evident. A dish dressed with a sauce at once sweet and acid is called an "egg douce" (aigre doux). An ox tongue is a "lang de beef," and a leg of mutton, as at the present time in Edinburg, a "gigget" cinnamon is invariably called "canell" (cannelle), and a white mixture of pounded chicken and almonds is a "blank desire" (blanc ecire).

In the matter of utensils, the kitchens at any rate, in a large houses, seem to have been very well furnished. That of St. John Fastolfe, according to an inventory taken in 1453, contained among other things, fourteen brass pots of different sizes, three brass fish kettles under the name of "pike pans," a pestle and mortar both of brass, a sars (sieve or colander) of brass, and another of "trees" (wood), a dropping (dripping) pan, a gridiron, a frying pan, two "grate square spitty," and two little round "brocheyes" (spits for small things), a caldron, a flesh hook, two pot hooks, eleven trays and a strainer.

Rev. W. Muir, B.D., B.L., Blairgowrie, has been counselling temperance people to cease aiming at ideals impossible of realization in either this century or the next. He urges action to prevent hotel license, being granted in the town for premises that are really not hotels.

Our Young Folks.

OVER THE RIVER OF DROOPING EYES.

Over the River of Drooping Eyes
Is the wonderful land of Dreams,
Where lillies grow as white as the snow,
And fields of green and warm winds blow,
And the tall reeds quiver, all in a row—
And no one ever cries;
For it's a beautiful place for girls and boys,
And there's no scolding, and lots of noise,
And no lost balls or broken toys—
Over the River of Drooping Eyes
In the beautiful land of Dreams.

Over the River of Drooping Eyes
In the wonderful land of Dreams,
There are horns to blow and drums to beat,
And plenty of candy and cakes to eat,
And no one ever cleans their feet,
And no one ever tires!
There are plenty of grassy places for play,
And birds and bees, they throng all the day—
Oh, wouldn't you like to go and stay
Over the River of Drooping Eyes,
In the beautiful land of Dreams?

CHAINED TOGETHER.

The mail-car stood at the garden gate,
with baby strapped into it. Mother waited
at the hall door to give Mary, who had just
lifted the mail-car down the steps, some
directions about the dinner.

Jack and Oscar came rushing through
the hall, snatching their caps as they pas-
sed; they were going out, too, for a walk
with mother and baby.

"It's my turn to push the mail-car,"
shouted Jack, jumping the steps with a
bound and seizing the handle.

"No, it's 't," said Oscar.

"You had it all the way to the post-office
on Wednesday. Let go!" And Jack rough-
ly twisted Oscar's hands from their grasp on
the car.

Oscar struck at him, and then began to
cry, while baby looked with solemn blue
eyes at them both.

"Boys, hush! I am ashamed of you.
What are you quarrelling about?"

"Mother, Oscar wants to wheel the mail-
car, and it's not his turn, and he knows it,
mean sneak!"

"For shame, Jack! Don't let me hear
you call your little brother such names.
No matter whose turn it is, I could not al-
low either of you to roll the car to-day after
showing such selfish ill-temper to each
other."

"Let me," pleaded Oscar, while Jack
walked sullenly ahead.

"No, Oscar, certainly not. I could not
trust baby to either of you. It makes me
very sad to see you so often quarrelling with

each other. Only this morning at break-
fast your father had to speak to you, and
now again it is the same."

As the boys walked on, silent and asham-
ed, all their pleasure gone, there was a
quick, light sound of horse's hoofs coming
down the bridge across the river, and a
horseman cantered past.

"Look, boys!" said Mother.

Jack raised his head, and Oscar turned
quickly.

Then both stood still and laughed.

Two little dogs were running swiftly,
keeping close to the horse's heels. In quick,
even trot they went, head to head, chained
together by a short steel chain which glis-
tened brightly in the afternoon sun. As if
with one purpose straight on they ran, so
evenly that the little chain hung loosely
between them without a strain.

Oscar clapped his hands with delight.

"Aren't they funny, mother? How fast
they go; and they don't pull each other a
bit."

"They don't seem to know they are
chained at all," said Jack.

The boys stood and watched until the
little dogs were only a speck in the cloud of
dust at the horse's heels, then they ran after
their mother, who had sat down on the bank
of the river.

"I wish," said she, "my two boys were
as wise as those little dogs."

"As wise as the dogs, mother," exclaim-
ed Jack.

"Yes. You are both chained together
by the chain of relationship which keeps
brothers or sisters, living in one house,
sharing meals, lessons, play, everything.
Your lives, run as close together every day
as those two little dogs. But unlike them,
instead of running evenly, you are always
pulling each other in different directions.
Jack wants this, and Oscar wants that, and
neither is willing to give up their own way,
and so the chain, which ought to be the
bright chain of love, is always clanking and
straining instead of hanging easily. And
mother feels so disappointed and ashamed
that she wishes she had little boys like the
two little dogs."

"Oh, mother!" said Oscar.

"We'll try to be like the dogs, mother,"
said Jack, smiling at Oscar; and Oscar
smiled back. And presently they were rac-
ing, hand in hand, down the bridge.

"We'll never let mother wish us to be
like dogs again," said Jack, as they paused
for breath.

"Never!" said Oscar, decidedly.—P.A.
in *Great Thoughts*.

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34 KING STREET WEST.

CARPETS. CARPETS. CARPETS.

TREATS are in store for everyone housefurnishing to any extent this autumn. In announcing the receipt of our Fall Importations, we can say that owing to the constant great increase in our business, contracts placed with manufacturers for this season have been on a larger scale than at any time in the long and successful history of our business. Qualities and designs never received more complete attention, and many of these cannot be had in any other place in Canada, the goods being made up specially for our own trade. It is also well known that we have the exclusive sale in Canada of the goods of some of the best manufacturers in Europe. The extent and character of our trade make these advantages possible.

NEW "TEPRAK" CARPET.

This is something worthy of your best attention. "Teprak" is a new carpet fabric. A Wilton, it is sold at price of extra quality of Brussels. It has an Axminster top, is of very close bind, and practically wears like iron. It is very suitable for squares, being so durable. We want to interest you in "Teprak" for it has so much to recommend it.

MECCA BRUSSELS.

You'll remember Mecca Brussels as 12-wire goods, weighing 2 lbs. 6 oz. to the yard. Only a house doing a trade such as ours could keep goods of this class. The success last season with this carpet has encouraged us to enlarge the variety of this great street-wearing carpet. A special lot of best Five and Six Frame Brussels, one and two pieces, \$1.10 net.

AXMINSTERS.

The range embraces a superb selection of Templeton's Victorias, in plain color effects and wide borders to match. A special make, guaranteed to wear and give satisfaction, at \$1.50 net per yard.

Heavy Artisto, with wool back, for Squares.

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Stain's Inlaid Linoleums for offices, banks, hotels, and all places where there is much traffic, for the wearing qualities of this Linoleum, are like unto wood.

RUGS AND SQUARES.

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Cheap lot just arrived of small ANATOLIAN KARABAGHS and DEJEJIN STRIPS. Invoices of a large consignment of heavy Japanese Rugs, in dark Indian colors, all sizes, and very cheap.

Sole Agents for Nairn's Oilcloths, Linoleums, and Cork Carpets. Japanese Mattings in Stock all the year round. Ask for "THE PREMIER," a new Sweeper, made expressly for ourselves by Bissell.

There's a world of satisfaction in buying Carpets where you know the assortment both in variety of kinds and quality is to be found. These are here as nowhere else, and here also you have the guarantee of a firm whose record of many years is known to you, and whose policy of keeping in closest touch with the requirements of shoppers was never more practically manifest than to-day.

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They cure constipation.

One "Pellet" is a laxative; two a mild cathartic. One taken after dinner will stimulate

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Ministers and Churches.

Rev. W. G. Mills and wife, of Los Angeles, Cal., have been visiting friends in the counties of Victoria and Ontario.

We are glad to learn that the Rev. Dr. Laing, of Dundas, is much improved in health, although not yet able to take his work.

It is reported that Rev. M. N. Bethune of Knox Church, Beaverton, will resign his charge inside of a month or two, on account of ill health.

Mr. Wm. Wallis, who laboured at Kelworthy during the past season, under the auspices of Knox College Missionary Society, has been heartily invited to return next summer.

On leaving for a brief holiday trip the Rev. J. Little was presented by the young people of the Latona congregation with a purse of \$25 to aid in defraying his vacation expenses.

The Rev. Louis H. Jordan, B.D., of St. James Square Presbyterian Church, Toronto, is announcing to preach the anniversary services in Division Street Church, Owen Sound, on the 20th inst.

The sacrament of the Lord's Supper was dispensed at Oneida on Sabbath Oct. 6th. There were added seven members; six on profession of faith. Three new members have just been added to the session.

The anniversary services of the Bethel Presbyterian Church, Harwich, were held on Sunday 29th ult. and were largely attended. The Rev. Wm. Patterson, B.A., of Leamington, preached morning and evening with great power.

Mr. H. A. McPherson, student of Knox College, who has been acting as assistant to Rev. Dr. Macdonald, Seaforth, was presented with an affectionately worded address by the Christian Endeavour Society on the eve of his return to Knox.

Rev. P. Wright, of Portage La Prairie, was in Winnipeg last week attending a meeting of the Augmentation Committee of the Presbyterian Synod, of which he is convener. During the year five congregations have become self-supporting.

Mr. Dow, a student of Knox College, who took the Rev. Dr. Battisby's work in St. Andrew's Church, Chatham, during the pastor's absence in Europe, was presented with an address and a well filled purse on his leaving for Toronto to resume his studies.

The congregation of St. John's Presbyterian Church, Almonte (Rev. Albert E. Mitchell), celebrated its 50th anniversary by a "Jubilee service" on Sunday, when Rev. James Stuart, of Prescott, preached. The attendance was large, and the services were a great success.

Rev. Dr. Sexton preached at Peterborough on Sunday Oct. 6th, in the morning in St. Andrew's Church, and in the evening in St. Paul's Church. Large congregations attended on both occasions. The Doctor also delivered a lecture in St. Andrew's Church on the following Tuesday evening.

The auditorium of Knox Church, Cannington, is now completely lighted with electricity. The effect is striking compared with the lamps formerly used. This congregation has prospered in other ways under the pastorate of the Rev. David Y. Ross, M.A. Eighty-one new members have been received in three years.

One year ago the Rev. Donald Guthrie, B.A., became pastor of Knox Church, Walkerton. The settlement has been a happy one and the year has witnessed a great advance in all departments of church work. Anniversary services were held on Sunday last by the Rev. W. J. Clark, of London, who preached two powerful and impressive sermons to good congregations.

Miss Sinclair, missionary from India, expects to address a union meeting at Markham, on Wednesday October 16th at 2 p. m., also a union meeting of auxiliaries and Mission Bands in Westminster Church, Toronto, on Thursday, October 17th at 8 p. m.; and the semi-annual meeting of the Toronto Presbyterial Society at Brampton on Friday October 18th, at 2 p. m.

On Sabbath, September 1st, twenty new members were added to the Church at Sault Ste. Marie, ten by certificate and ten by profession of faith. The pastor, Rev. W. A. Duncan, B.D., conducted the service, and the Rev. Dr. Parsons, of Knox Church, Toronto, addressed the communicants. Dr. Parsons preached in the evening to a large and very appreciative audience.

Under the chairmanship of the Rev. Colin Fletcher a farewell meeting to the Rev. Dr. Thompson was held at Kirkton on the 26th ult. An address, expressive of the esteem and affection of the congregations and twenty-five volumes of valuable books were presented to Dr. Thompson, who was also the recipient of a beautiful travelling rug from the Women's Foreign Missionary Society. Tea was provided; and a pleasant social hour was spent.

By appointment of the Presbytery of Paris there will be a convention of the Young People within its bounds, in Chalmers Church, Woodstock, on the afternoon and evening of Tuesday, Oct. 22nd. An excellent programme of subjects and work has been prepared. Among many others who are to take part, the Moderator of the General Assembly, Rev. Jas. Robertson, D.D., will give an address on "The Claims of Our Home Missions on Our Young People."

The Rev. J. K. MacGillivray, who has labored over four years in the mission fields of Gore Bay and Tarbutt, Algoma District, and has been clerk of the Presbytery of Algoma since its organization in 1892, has accepted a call to Octonagen, Mich. He leaves for his new field of labor about the 1st of October.

Children's Day was most heartily observed by St. Paul's Church, Smith's Falls, on the 6th inst. The entire morning service was given up in the interests of the little folks and the whole congregation, old and young, joined in the prepared service, "The Days of thy Youth." The pastor, Rev. Thomas Nixon, gave a short address to the children from the words, "Despise not the day of small things." Mr. F. T. Frost, superintendent, led in the responsive readings and addressed a few timely words to the parents about assisting their children in the preparation of the lessons and catechism. The special collection amounted to \$16.40.

A very enjoyable reception was given on the 25th ult., by the congregation of First Presbyterian church, Victoria, B.C., to the pastor, Dr. Campbell, and his wife, upon their return from their holiday. A good programme was rendered. The pastor gave an outline of his trip to Alaska. The scenery of the country is unsurpassed. He dwelt at some length on the Indian missions under the American Presbyterian Board at Juneau and Sitka, and Mr. Duncan's mission at Metlakatla, all of which are a marvel of what the gospel is doing for the Indians. He said that words could not adequately describe the Muir Glacier which covered an area of 350 square miles, and moved into the sea at the rate of 10 feet a day, and casts off hundreds of icebergs daily to the delight and terror of tourists.

Rev. John Robbins, who for 9 years has been the pastor of First Presbyterian Church, Truro, N.S., goes to Britain in the interests of the French Evangelization Board. Intending to devote himself to this cause, he has resigned his congregation, after a successful pastorate and is followed by the best wishes of the community in which he is so well known. We clip the following from the *Halifax Herald* of Monday October 7th: "Rev. John Robbins expects to sail by the S.S. *Tenonic*, for Liverpool, from New York on the 30th. His London headquarters will be at 63 Cornhill. Mr. Robbins leaves Truro, says the *News*, followed by the best and kindest wishes of hosts of his fellow citizens, among whom he has lived, respected in state and church, and our best wishes follow him to his new field of work for the great denomination with which he is connected.

The Presbyterian congregation of Zion, Manitoba, has just been presented with a beautiful communion set by Mr. and Mrs. D. McEwan, as a thank-offering for the restoration to health of their daughter, May. On the same occasion, Mrs. Woods, of Hamilton, Ont., presented the congregation with a beautiful pulpit Bible, Psalter and Hymnal. This Church is one of the best equipped country churches in the Prairie Province and has in connection with it an excellent Young People's Society of Christian Endeavor, an active Women's Foreign Mission Society known by the name of the Rugby Women's Missionary Society, also a good Sabbath School, and is known as a centre of Christian activity. Mrs. McEwan has been for many years president of the Women's Foreign Missionary Society and Bible class teacher, and has done very much to bring the congregation to its present degree of prosperity.

Since the close of the recent series of union evangelistic services in Carleton Place, in which the Rev. J. W. Mitchell assisted the Revs. Messrs. Crossley and Hunter, communion service have been held in both Presbyterian Churches. Zion Church, of which the Rev. A. A. Scott is pastor, received 73 new communicants and St. Andrew's, Rev. R. McNair, pastor, 63. In both cases the numbers were in excess of those returned to the pastors by the workers in the Inquiry room. Already 236 have been formally received by the three congregations that united in these services. Messrs. Crossley and Hunter leave next week for the Eastern Provinces and Bermuda where they will probably spend a couple of years in filling engagements, and Mr. Mitchell, after the close of work in Guelph, will proceed to meet the invitations he has received to hold evangelistic services in congregations belonging to our own church.

A CHURCH WELCOME.

Rev. A. MacWilliams, Peterborough, and bride on their return from their bridal tour, were met at the station by Mr. and Mrs. Robert Tully with a carriage to convey them to the manse, where they were welcomed by all the elders and their wives who had it opened, strewn with flowers and the table spread with all the delicacies possible. From there they repaired to the capacious Sabbath School rooms which were beautifully draped and furnished so as to present the appearance of a large drawing-room. Upon entering the room Mr. and Mrs. MacWilliams were first welcomed by the managers and their wives, then being escorted to the head of the room they received a Chatauqua salute from all the members of a large junior Christian Endeavor. Dr. R. W. Bell next, on behalf of the congregation, embracing the senior Christian Endeavor and Bible class, presented Mr. and Mrs. MacWilliams with an address of welcome, referring in very flattering terms to the great work accomplished by Mr. MacWilliams, and the esteem in which he was held by the congregation. Then Mr. and Mrs. MacWilliams were asked to accept as a wedding gift from the congregation two beautifully upholstered and costly chairs, also an

onyx-marble clock of rare beauty and great value finished in gold. After Mr. MacWilliams had suitably responded, an address of welcome was presented from the junior Christian Endeavor, a society in which Mr. MacWilliams has taken great interest. The address being read the society presented Mr. and Mrs. MacWilliams with a silver fruit dish and a large bouquet of flowers. A very handsome bouquet with kind wishes was also sent from the Local Union of the County Christian Endeavor, Mr. MacWilliams being president of the County Union. After this some time was spent in handshaking with the congregation, all present being introduced to bride and groom. The choir discoursed at intervals suitable music under their able leader, Mrs. Milligan. Seldom indeed has any pastor and bride received such a welcome. It speaks volumes for the esteem in which Mr. MacWilliams is held by his congregation, also for his bride who is already well-known throughout Ontario as a talented Christian worker.

FOREIGN MISSION COMMITTEE.

The Foreign Mission Committee met on Tuesday the 24th and 25th of September, at which were present Mr. Hamilton Cassels (Convener), Principal Grant, Dr. Maclaren, Principal McVicar, Dr. Wardrop, Dr. A. D. McDonald, Dr. Moore, Dr. McTavish, Dr. J. B. Fraser, Dr. J. Thompson, Messrs. Currie, Shearer, R. Johnston, A. Jeffrey, J. R. MacNellie, A. Bartlet, W. D. McKenzie and R. P. McKay. In connection with the opening of Dhar, a new station in Central India. It was reported that the Maharajah very cordially received the missionary, Miss O'Hara, M.D., who had already entered upon the work, and had presented the mission with a field of over seven acres for the necessary bungalows, and another field of over one acre as a site for a hospital. The question of bungalows for our missionaries in India is a perplexing one to the committee. To send missionaries into such a climate as that of India without suitable houses in which to live is felt to be a grave responsibility, and yet Mr. Wilkie is living in a bungalow that was condemned two years ago by a civil engineer. It is damp and unhealthy, and in the rainy season Mr. Wilkie had to desert it altogether and occupy rooms in the college. Mr. Ledingham has been appointed to co-operate with Mr. Wilkie in Indore, and he also needs a bungalow, and there is a bungalow needed in Dhar for Rev. F. H. Russell who has been appointed to that field, as well as for Miss O'Hara and Miss Dougan. It was agreed to make these facts known to the Church. The resignation of Rev. J. Fraser Smith was read and accepted by the Committee, with expressions of deep sympathy and sincere regret that Dr. Smith is compelled on account of the state of his health to abandon for the present his work in Honan. Letters were read from Honan stating that the Chinese are friendly, and the work is becoming more and more hopeful. Mr. Slimmon baptized six converts in one village, in the month of July, after having had to wade for twenty miles through a flooded country in order to get there. A resolution was read from the Honan Presbytery recommending that all missionaries going to Honan remain unmarried for at least two years, which is the practice in several of the larger missionary societies in that country. Dr. G. L. MacKay appeared before the Committee and gave an interesting statement of his views as to the probable effects of Japanese rule in Formosa, giving reasons for his belief that the work is to be more difficult than formerly, owing to the change of government. The work amongst the Chinese in Victoria is suffering very much from

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DEATHS.

In Brampton, on Friday morning, October 11th, Helen Wright Hosie, wife of Andrew Hosie, in the 60th year of her age.

Suddenly, at Houston, Texas, on September 20th, Mr. William C. Rennie, aged 29 years, son of Rev. J. Rennie of Manitowaning, Ont.

At her late residence, 6 Orde street, on Thursday morning, the 10th October, Isabella Mackenzie, beloved wife of Wm. Munro, in her 69th year.

the want of suitable buildings in which to meet. Strong resolutions were read from the Foreign Mission Committee, of the Synod of British Columbia, urging the erection of a new building in Victoria, and also asking help in New Westminster, Vancouver and Union Mines. In view of the apparently unlimited demand of the Chinese work in British Columbia, on the funds of the Committee, and the scarcity of funds, it was agreed to undertake no further expenditures until the situation is again considered by the General Assembly. The Girls' Home at Alberni is about completed. Mr. Swartout is urging strongly an extension of the work amongst other tribes in the same region. Miss Rachel W. Chase was appointed to Indore, Central India, and will probably sail in company with Miss Bella Poley, and Mr. J. J. Thompson, M.D., about the first of November. Dr. Reid reported that the funds are coming in slowly. Already over \$10,000 have been borrowed from the banks.

PRESBYTERY MEETINGS.

VICTORIA: This Presbytery held an adjourned meeting in St. Columba Church, on the 16th ult. After examination, Mr. Forster, licentiate in theology from Knox College, was duly ordained to the gospel ministry. Dr. Robertson, superintendent of missions, preached, Dr. Campbell addressed the newly ordained candidate, and Mr. McRae the people. Mr. Clay presided. James Bay congregation was granted permission to secure their own supply till next meeting of Presbytery. An extract minute of the General Assembly re the appeal of the Presbytery against the decision of the Synod of British Columbia in the Garrow case was read which set forth "that the session of the First Presbyterian Church of Victoria was justified in refusing to grant Dr. Garrow a dismissory certificate of membership, and that refusal of the certificate is hereby sustained." The moderator of the session craved an extract which was granted. A vote of thanks was passed to Rev. Professor MacLaren, D.D., for representing the Presbytery at the General Assembly in the above case, and was assured of the entire satisfaction to the Presbytery of the above decision of the Supreme Court. The congregation of St. Paul, Victoria West, desired, through the superintendent of missions, to be transferred from the status of a mission station to that of a regular charge, and placed on the list of Augmented congregations, they continuing to contribute towards their pastor's salary \$675 per annum. This was agreed to, and application was made to the Synod's committee for the usual supplementary grant.—J. CAMPBELL, Clerk.

SAUGEE: This Presbytery met in Knox Church, Harrison, on the 10th ult. Mr. Jansen was appointed Moderator for the next six months. Mr. Young on behalf of the deputation appointed to meet with Knox Church, Normanby reported that said congregation was willing to accept the services of a student to be associated with the pastor in order that St. Andrews, Proton, and East Normanby could in this way receive supply. Mr. Munro, on behalf of the deputation appointed to meet with the Farewell and Townline people reported that the deputation could not recommend the building of a church any nearer Cotswold than the Presbytery had formerly agreed to. Mr. Munro was appointed to give an address at the annual meeting of the P. W. F. M. S. Each of the students gave a report of his work in the mission field and read a discourse. The Presbytery expressed satisfaction, both with their work and discourses. The supply of the mission fields were left with Mr. Aull. The supply of Cedarville and Esplin was left with Mr. McKellar. Honor certificates for repeating Shorter Catechism were granted Sarah Wynn, Margaret Ellen Darling, and John Arthur Duston from the Sabbath School of McIntosh Congregation. Mr. Hastie was re-



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"My wife has been a sufferer from catarrh for the past four years and the disease had gone so far that her eyesight was affected so that for nearly a year she was unable to read for more than five minutes at a time. She suffered severe pains in the head and at times was almost distracted. About Christmas, she commenced taking Hood's Sarsaparilla, and since that time has steadily improved. She has taken six bottles of Hood's Sarsaparilla and is on the road to a complete cure. I cannot speak too highly of Hood's Sarsaparilla, and I cheerfully recommend it." W. H. FURSHER, Newmarket, Ontario.

Hood's Sarsaparilla
Is the Only
True Blood Purifier

Prominently in the public eye today.
Hood's Pills cure habitual constipation. Price 25c. per box.

ceived under the care of the Presbytery as a student for the University.—S. YOUNG, Clerk.

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DIAMOND DYES.

These wonderful Dyes save thousands of dollars annually to happy homes in Canada.

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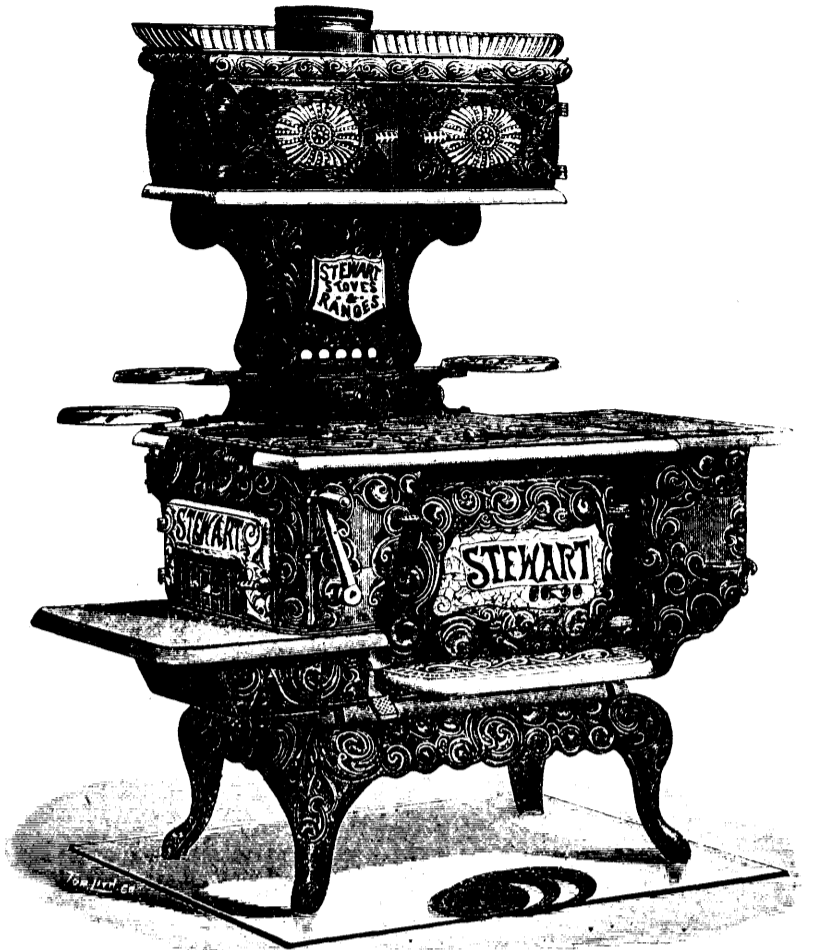
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Send for Illustrated Descriptive Pamphlet.

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—ISSUED BY THE—

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IT IS ENTIRELY FREE FROM ALL CONDITIONS AND RESTRICTIONS from the date of issue. IT IS ABSOLUTELY AND AUTOMATICALLY NONFORFEITABLE after two years.

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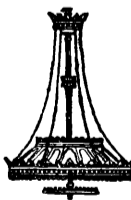
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Grate.....	\$4.75 per ton	Best Hardwood, cut and split.....	\$5.50 per cord
Stove, Nut, Egg.....	4.75 "	No. 2 Wood, long.....	4.00 "
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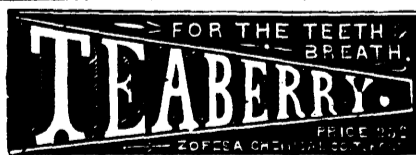
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WALTER BAKER & CO., Limited, DORCHESTER, MASS.



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ARE AS GOOD AS THE BEST MEN AND THE BEST MATERIALS CAN MAKE THEM. WE SHIP THEM BY EXPRESS TO ALL PARTS OF THE DOMINION. SAFE ARRIVAL GUARANTEED.
WRITE FOR CATALOGUE AND ESTIMATE TO
THE HARRY WEBB CO. LTD. TORONTO
THE LARGEST CATERING ESTABLISHMENT AND WEDDING CAKE MANUFACTORY IN CANADA

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444 YONGE ST.,
Where you can get
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Write him a postal to-day. Ask for information, samples of paper, drawings of your church and suggestions for your own particular case. All free for the asking.

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Invested in a postal will take away all the responsibility your Committee may now feel relative to what to do and how to do it.

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Have just been built for our Upper Lake Route costing \$300,000 each. Send for illustrated pamphlet. Address,

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BEST QUALITY WHITE & BROWN BREAD DELIVERED DAILY.

COR. QUEEN & PORTLAND STS., TORONTO.

British and Foreign.

The bicentenary of the church at Carn-dough, Ulster, has been celebrated.

John Knox (F. C.) congregation, Aberdeen, have resolved to erect a new church at a cost of £4,500.

General Booth has left the Cape for New Zealand; 20,000 acres in Swaziland have been presented to him for his social work.

The foundation stones of a new church for First Omagh have been laid. The site was presented by a lady member of the congregation.

Professor Woodburn, who has been appointed to the Chair of Logic and English Literature in Magee College, Derry, is only 28 years of age.

The Duke and Duchess of Teck, who have for some time been in Scotland, imitate the Queen in attending service in the parish churches.

The largest black diamond in the world, and valued at 200,000 francs, has been exhibited in Paris. It is as large as a big pear and was found in Brazil.

The Queen has given directions for the room in which she was born to be specially done up, so as to present the exact appearance it did seventy-six years ago.

Rev. Dr. Stalker preached in the City Temple (Dr. Parker's) on Friday evening, 27th ult., at the Founders' Week Convention of the London Missionary Society.

A banker's clerk in Vienna is said to have died through moistening his thumb and forefinger with his lips when counting bank-notes, microbes having caused blood-poisoning.

Notting-hill Church, London (Rev. G. H. C. Macgregor), was recently re-opened after renovation. A tablet has been placed in the church in memory of the late Rev. Dr. Saphir, a former minister.

This year's pilgrimage to the shrine of Lourdes is the largest on record. On one day recently 8,000 persons left Paris on special trains, their number being more than doubled at the way stations.

The death is announced of Madame Mame of Tours, one of the wealthiest women in France. Her husband published books of piety, and on his death she continued the business with increased success.

Lieutenant Greeley says of those who went with him to the North Pole, of the seventeen of his men who died, all were smokers but one, and he died last. Of the seven survivors none were smokers.

During the reigns of Queen Ranavendra III. and her predecessor in Madagascar one thousand schools have been established, also twelve hundred churches, Catholic and Protestant. The utmost toleration prevails.

More than one hundred acres of land adjoining the Chautauqua grounds in New York have been purchased by a brewery firm, which will defile its atmosphere of Christian culture with the fumes of breweries.

Rev. John C. Brown, LL.D., Haddington, died on Sept. 17th at the age of 87. A grandson of the famous commentator, he was ordained in 1833, and undertook the pastorate of a Congregational Church in S. Petersburg for several years. He was afterwards minister of Belmont Street United Presbyterian Church, Aberdeen. Strongly attracted to science, he resigned after eleven years' labor, and became Colonial Botanist at the Cape. For the last twenty-one years he resided in his native town, devoting himself to literary and scientific investigation. Deeply evangelical, he aimed at reconciling science and religion.

A SKEPTIC CONVINCED.

HE HAD NO FAITH IN ANY ADVERTISED MEDICINE.

Attacked With a Bad Cold, His Trouble Went From Bad to Worse Until he Was Threatened With Locomotor Ataxia—Then Dr. Williams' Pink Pills Cured After Other Medicines Had Failed.

From the Yarmouth, N.S., Times.

The remarkable cures effected by Dr. Williams' Pink Pills have long been a matter of newspaper notoriety, and many of them—well described as miracles—have been in our own province, but we believe so far none have been published from Yarmouth. A Times representative enquired in a quarter where such matters would likely be known, and learned that there were several remarkable cases of restoration to health directly traceable to Dr. Williams' Pink Pills, right in our midst. Curious to ascertain the facts in relation thereto, our representative called on Mr. Trask, who had been known to have experienced a long illness, and now was apparently in excellent health, his cure being attributed to Pink Pills. Mr. Trask, who has been an accountant in Yarmouth for many years, was in his office on John Street when the reporter waited on him.



Found Mr. Trask in His Office.

"Yes," he said, "there can be no possible doubt of the efficacy of Dr. Williams' Pink Pills in my case, and I will be pleased if the publication of the facts help some other sufferer back to health. I caught cold, was careless and caught more cold. The first thing I knew I was seriously ill. I could not walk. All strength seemed to have left my legs and the weakness increased. From being obliged to remain in the house I became obliged to remain in bed, but still supposed it was but a very bad cold. I became so helpless I could not move in bed without help. I had good attendance and the best of care and nursing, but as week succeeded week I seemed to grow worse instead of better, till I was worn to a mere shadow and began to care very little if I ever recovered. A hint that I was threatened with something called locomotor ataxia reminded a friend that my case seemed similar to some of those described in the Times, which had been cured by Dr. Williams' Pink Pills, and this first drew attention to them as a possible aid to me. I admit that I was skeptical—very skeptical—there are so many medicines being advertised just now, and I was never much of a believer in them. Well, Dr. Williams' Pink Pills were purchased and I took them, as I suppose I would have taken anything else, simply as the routine of a sick room. The first box seemed to show little effect, and by the time I had got through with the third box there could be no doubt my condition showed a marked improvement, and I was correspondingly encouraged. The pills were continued and I became rapidly better, so that I was able to sit up and go about the house, and occasionally go out if the weather was fine. Day by day I grew stronger, and to make a long story short, I feel I am to-day in as good health as ever I was in my life, and I can hardly realize I am the same man who suffered for six months, a helpless, despondent being, who never expected to be on his feet again. While I have no desire for publicity I am quite willing these facts should be made known for the benefit of others, and am ready at any time to bear hearty testimony to the genuine worth of Dr. Williams' Pink Pills. They restored me to health when I never expected to be about again."

Mr. Trask certainly looks the picture of health, and remembering the long period when

A PAIL or TUB THAT

Has no Hoops
Can't Leak
Can't Swell
Can't Shrink
Is Seamless

Pails and tubs of one kind only have these qualities. They are kept by all well appointed grocery stores and are called

E. B. Eddy's
Indurated Fibreware.

he had been laid up, our representative left fully convinced that Dr. Williams' Pink Pills have well deserved all that was said of them elsewhere. When such cases can be pointed to in our own midst there can no longer be any doubt of the reliability of the many statements of wonderful cures effected throughout the country.

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Our \$2.50 Knockabout Watch

Is a Good One.

Fully Guaranteed as to Time-keeping.

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It's on the bottom of the best Chocolates only, the most delicious. Look for the G. B.

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 Who are run down;
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 And to Nursing Mothers,
 as it increases quantity and
 improves quality of milk.
 PRICE, 40 CENTS PER BOTTLE.

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An infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For Disorders of the Chest it has no equal.

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 THE WORLD'S INDUSTRIAL and
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 OF AGRICULTURE, 1887.

DIPLOMA

ALABAMA STATE AGRICULTURAL SOCIETY,
 At Montgomery, 1888.

AWARD

Chattahoochee Valley Exposition,
 Columbus, Ga., 1888.

HIGHEST AWARDS

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

SIX

HIGHEST AWARDS
 WORLD'S COLUMBIAN EXPOSITION
 CHICAGO, 1893.

HIGHEST AWARDS

WESTERN FAIR ASSOCIATION,
 LONDON, CAN. 1893.

SIX GOLD MEDALS

MID-WINTER FAIR,
 San Francisco, Cal., 1894.

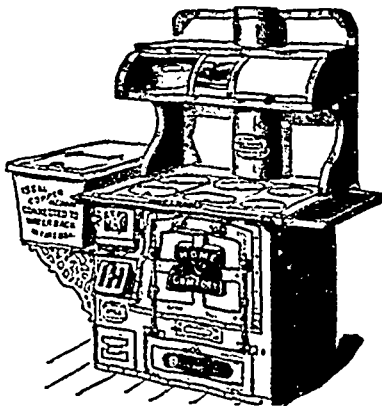
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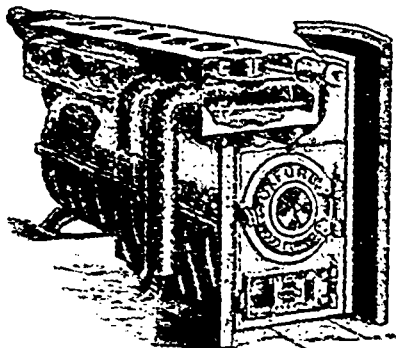
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 STEEL and will LAST A LIFETIME
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HEAVY GRATE especially adapted for wood
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HEAVY STEEL PLATE FIRE BOX DOME
 AND RADIATOR which heat quicker and are
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RADIATOR of modern construction and great
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FLUES EASILY CLEANED.

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Write for Catalogue and Testimonial Book.

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MISCELLANEOUS.

The British are not the only people who intend to build a railroad into the interior of Africa from the East coast. The Germans will begin work in the spring. Part of the road has already been surveyed. If England begins to stir in the matter, there will be a smart race between the two countries for the ivory trade.

During the China-Japan war, as well as during the British Chitral expedition, it was discovered that bullets of the modern small caliber do not maim sufficiently to immediately impair the fighting capacity of the soldiers. At any rate, the British authorities think of arming their troops engaged against barbarous enemies with heavier rifles.

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

Trouble is brewing in Southern Russia. The country folk around Odessa are very restless. They have an idea that the Czar will turn over large tracts of crown-lands to the peasants on the eve of his coronation. The people, it is believed, will be easily incited to revolt if their hopes are not realized. Nihilism is only in part responsible for this dissatisfaction.

An Australian millionaire with no end of "pull" thought himself insulted by the Premier of South Australia, Mr. Kingston who is a self-made man and a friend of the laboring classes. The millionaire waited for the Premier with a horse-whip, and attempted to obtain redress in his own fashion, but the Minister took the whip from him and gave him a sound drubbing instead. The Premier's popularity has been much increased by the incident.

IN YOUR BLOOD

Is the cause of that tired, languid feeling which afflicts you at this season. The blood is impure and has become thin and poor. That is why you have no strength, no appetite, cannot sleep. Purify your blood with Hood's Sarsaparilla, which will give you an appetite, tone your stomach, and invigorate your nerves.

Hood's Pills are easy to take, easy in action and sure in effect. 25c.

A distinguished Presbyterian elder is quoted by *The Mid-Continent* as saying in a speech before the General Assembly that "a minister is very much what his wife makes him." This is doubtless true, adds *The Mid-Continent*. "The success of many a man in the ministry and other avocations is largely attributable to his wife. The late President Johnson was taught to read by his wife, and it was she who inspired within him an ambition for political eminence." *The Christian Observer* makes a further observation on the same subject as follows: "We might go further and say that not only is the man largely what his wife (by judicious counsel) will make him, his appreciation among the people, and his success as a pastor will depend much upon her tact in making every member of the congregation feel that the pastor and his wife have a personal interest in him."

A DETERMINED WOMAN

recently knocked down a burglar and held him until the arrival of assistance. Dr. Pierce's Golden Medical Discovery is a medicine that checks the frightful inroads of Scrofula, and, if taken in time, arrests the march of Pulmonary Consumption. It cures indigestion and dyspepsia, chronic diarrhea and similar ailments. This wonderful medicine has also gained great celebrity in curing fever and ague, chills and fever, dumb ague, and like diseases.

Asthma cured by newly discovered treatment. Address, for free pamphlet, testimonials and references, World's Dispensary Medical Association, Buffalo, N. Y.

RADWAY'S PILLS

Always Reliable, Purely Vegetable

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

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

A few doses of RADWAY'S PILLS will free the system of all the above named disorders.

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Send to DR. RADWAY & CO., Montreal, or Book of Advice.

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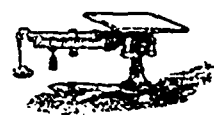
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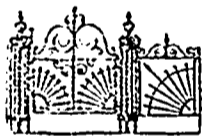
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CLERGYMEN AND OTHERS

who desire to be like the Good Samaritan should investigate the merits of "JO-HE" Oil for recommendation to sick and suffering humanity. This is nature's own compound found oozing from the rocks of Texas and possesses rare curative virtues far beyond all other remedies in the world for every disease, acute and chronic (abundance of evidence on record to substantiate this claim). Desperate cases generally considered incurable yield to "JO-HE" the King of all Remedies—discovered by H. B. Jones, Dallas, Texas—hence the trade-mark (JO for Jones HE for Henry). Book of testimonials free. Oil sent prepaid, small cans 75c., large cans \$2.50. with full directions.—ONTARIO SUPPLY CO., 77 Victoria St., Toronto, Agents for Canada.

MEETINGS OF PRESBYTERY.

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

PRESBYTERY MEETINGS.

WESTMINSTER: This Presbytery met in St. Andrew's Church on 10th inst. Rev. James Buchanan, Eburne, was, on motion of the Clerk, unanimously elected Moderator for the ensuing six months. Rev. E. B. Chesnut, pastor of Sapperton and West End churches, New Westminster, tendered his resignation. Mr. Alex. Philip and Mr. J. B. Kennedy were heard with respect to the same. Each testified to the good work done by their pastor, and that the congregations regretted that the state of his wife's health compelled him to go East. On motion of Rev. E. D. McLaren, the Presbytery reluctantly accepted the resignation. Revs. T. Scouler and A. Mogee were appointed a Committee to draw up a suitable minute. The following standing committees were struck for the ensuing year. Temperance, J. M. McLeod (Con.); Sabbath School J. A. Logan (Con.); Home Missions, E. D. McLaren (Con.); Foreign Missions, T. Scouler (Con.); State of Religion, A. Mogee, (Con.); Manitoba College, J. Buchanan (Con.); Sabbath Observance, A. Dunn (Con.); Statistics, G. R. Maxwell (Con.); Systematic Beneficence, J. C. Cameron (Con.); Church Property, J. Buchanan (Con.); Examining of Students, G. R. Maxwell (Con.); Finance, J. B. Kennedy, M.P.P. Young People's Societies, E. D. McLaren (Con.). Rev. J. M. McLeod, on behalf of the Committee, announced the resignation of Rev. J. W. Macmillan, read a very highly commendatory resolution which was on motion approved. Leave was granted the Moderator of Mr. Pleasant session to moderator in a call whenever the congregation is ready. Rev. J. Buchanan gave in a full and interesting account of his labors at the last meeting of the General Assembly.—Geo. R. MAXWELL, Clerk.

ALGOMA: This Presbytery held its semi-annual meeting at Richard's Landing, St. Joseph's Island, on the 17th and 18th September. The retiring Moderator, Mr. Kennie, preached a sermon, after which the Rev. J. L. Robertson, M.A., was chosen Moderator for the ensuing twelve months. The reports of the Rev. A. Findlay, superintendent of missions, and of the convener of the Presbytery's Home Mission Committee were presented and both showed that satisfactory progress had been made during the past six months in the large Home Mission field of the Presbytery. Students and catechists were appointed to the different missions for the next six months. Mr. George Loughheed, B.A., graduate in theology of Winnipeg College, was appointed for two years as ordained missionary to Webbwood. Arrangements were made for his ordination in October, as follows: Mr. Findlay was appointed to preside and address the minister, Mr. Rondeau to preach and Mr. Fletcher to address the people. The Presbytery recommended the ministers and missionaries within the bounds to preach a sermon on Family Worship, and to ascertain how many families observe the practice of holding family worship. Arrangements were made to hold missionary meetings in every station throughout the whole Presbytery. Mr. McGillivray, clerk of Presbytery, and ordained missionary at Iarbutt, having accepted a call to labor in the Lake Superior Presbytery, Michigan, handed in his resignation as clerk and as member of the Presbytery. His resignation was accepted and he was granted a Presbyterian certificate of dismission, the Presbytery at the same time placing on record its appreciation of Mr. McGillivray's services both as clerk and as missionary. Mr. Rondeau was appointed clerk of Presbytery.—S. RONDEAU, Clerk.

Mr. Alex. Murray, M.A. (Honour), formerly of Galt Collegiate Institute, and for more than twelve years Principal of Brampton High School, having retired from public teaching, desires to devote a few hours daily to giving private instruction in Toronto. Special attention paid to University Matriculation, pass and honor work. Apply to 67 Czar Street, Toronto.

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