

The Canada Presbyterian.

Vol. 24.—No. 48.
Whole No. 1242.

Toronto, Wednesday, November 27th, 1895.

\$2.00 per Annum, in Advance
Single Copies, Five Cents.

Books.	Books.	Professional	Financial.	Financial.
<p>REVELL'S NOTABLE NEW BOOKS.</p> <p>The Days of Auld Lang Syno. By Ian MacLaren.....\$1 25</p> <p>A Doctor of the Old School. Being the last five chapters of the "Bonnie Brier Bush." Beautifully bound and illustrated..... 2 00</p> <p>The Soul Winner, or How to Lead Sinners to the Saviour. By C. H. Spurgeon..... 1 25</p> <p>The Historical Deluge. Its relation to Scientific Discovery and to present questions. By Sir J. William Dawson, LL.D..... 0 25</p> <p>The Blessing of Cheerfulness. Dainty binding in white leatherette. By J. H. Miller, D.D..... 0 25</p> <p>A Message for the Day. By J. R. Miller, D.D..... 1 25</p> <p>Persian Life and Customs. By S. G. Wilson, M.A..... 2 00</p> <p>The Life of John Livingstone Nevius. By his wife Helen S. Coag Nevius..... 2 00</p> <p>The Indwelling Christ. By James M. Campbell, author of "Unto the Uttermost"..... 1 00</p> <p>Peloubet's Select Notes on the International S. S. Lessons for 1896..... 1 25</p> <p>Fleming H. Revell Company, 140-142 Yonge Street, Toronto.</p> <p><i>Canadian Short Stories.</i> We have just issued a Canadian Copyright Edition of Old Man Savarin And Other Stories BY EDWARD WILLIAM THOMSON (Of editorial staff of Youth's Companion, Boston.) Cloth, 12mo. \$1.00.</p> <p>CONTENTS:—Old Man Savarin—The Privilege of the Limits—McGrath's Bad Night—Great Godfrey's Lament—The Red-Headed Windigo—The Shining Cross of Riquaud—Little Baptiste—The Ride by Night—Drafted—A Turkey Apiece—Grandpa's Wolf Story—The Waterloo Veteran—John Bedell—Vorbitsky's Stratagem.</p> <p>Boston Commonwealth: "The humor and pathos of the Canadian village sketches call several recent Scottish writers into mind. But Mr. Thomson does not imitate any of them; he and they have drawn directly from the same abundant if narrow stream. He is more versatile than the best of them, however."</p> <p>William Briggs, Publisher, 29-33 RICHMOND STREET, WEST, Toronto.</p>	<p>Annual Volumes, 1895.</p> <p>Boy's Own Annual, \$2.00 Girl's Own Annual, 2.00 Sunday at Home, \$2.00 Leisure Hour, \$2.00 The Quiver \$2.25</p> <p>Band of Hope Review, 35 cts. British Workman, 50 cts. Chatterbox, 75 cts. Children's Friend, 50 cts. Child's Companion, 50 cts. Child's Own Magazine, 35 cts.</p> <p>Cottage and Artisan, 50 cts. Family Friend, 50 cts. Friendly Visitor, 50 cts. Infant's Magazine, 50 cts. Our Little Ones, 50 cts. The Prize, 50 cts. Sunday, \$1 00.</p> <p>Post paid to any part of the Dominion</p> <p>JOHN YOUNG . . . Upper Canada Tract Society. 103 Yonge Street, Toronto.</p> <p>THE . . . Communion Register. Second Edition. Non-Denominational. Arranged on a new plan.</p> <p>ALSO, The Pastor's Diary. Twelfth Edition. "The most complete Pastor's Handbook ever published."</p> <p>BOTH BY REV LOUIS H. JORDAN, B.D., TORONTO. W. Drysdale & Co., Montreal.</p> <p>Now Ready. The Days of Auld Lang Syne, By IAN MACLAREN, Author of "Beside the Bonnie Brier Bush." Handsomely bound in cloth. Post free to any address only \$1 00.</p> <p>"A book to be in every home in Canada."</p> <p>THE PRESBYTERIAN BOOK ROOM 53 KING ST. E., TORONTO. (JAS. BAIN & SON).</p> <p>Now is the time to replenish your Sunday School Library.</p> <p>Choice Books at Half-Price.</p> <p>We have a number of good books which have become slightly shelf-worn but are practically as good as when they came from the Publishers. STOCK LIMITED. Early orders solicited which are filled as received.</p> <p>W. DRYSDALE & CO., 232 St. James St., Montreal.</p>	<p>Professional</p> <p>A. M. ROSEBRUGH, M. D., EYE AND EAR SURGEON Has removed to 223 Church St., Toronto.</p> <p>STAMMERING CHURCH'S AUTO-VOICE SCHOOL, 63 ALEXANDER ST., TORONTO, CANADA. No advance fee. Care guaranteed. Stammering in English, German and French permanently cured.</p> <p>EYESIGHT PROPERLY TESTED BY MY OPTICIAN, 159 YONGE STREET, TORONTO.</p> <p>DENTISTS.</p> <p>D. R. J. C. BANSLEY, DENTIST, 394 YONGE ST. OVER THOMPSON'S DRUG STORE.</p> <p>J. W. ELLIOT, DENTIST. —HAS REMOVED TO— 144 CARLTON STREET</p> <p>D. R. HORACE E. EATON, DENTIST. 30 BLOOR ST., W. TELEPHONE 3033</p> <p>D. R. SYDNEY FAIRBAIRN, DENTAL SPECIALIST, S. E. COR. OF COLLEGE AND SPADINA AVE., TORONTO.</p> <p>F. H. SEFTON, DENTIST, HAS REMOVED TO Room 1., Confederation Life Building.</p> <p>D. R. CHAS. W. CORRIGAN, DENTIST. 265 Wellesley St., Cor. Rose Ave., Toronto.</p> <p>D. R. R. GORDON MCLEAN, DENTIST. Kent Chambers, 144 YONGE STREET, TORONTO</p> <p>H. H. NELLES, L.D.S. A. J. WYCKOFF, L.D.S. DRS. NELLES & WYCKOFF, DENTISTS. 179 College St.</p> <p>ARCHITECTS.</p> <p>HERBERT G. PAULL, ARCHITECT. May be consulted by County Trustee. Boards at 106 Wellington Place, Toronto.</p> <p>LEGAL.</p> <p>KERR, MACDONALD, DAVIDSON & PATERSON, Barristers, Solicitors, etc. J. K. Kerr, Q.C., W. Macdonald, Wm. Davidson, John A. Paterson, R. A. Grant. Offices—Cor. Victoria and Adelaide Sts., Toronto.</p>	<p>Financial.</p> <p>G. TOWER FERGUSON G. W. BLAIRKIN, Member Tor. Stock Exchange. Fergusson & Blaikie, (Late Alexander, Fergusson & Blaikie), BROKERS AND INVESTMENT AGENTS, 33 TORONTO STREET. Investments carefully selected. Correspondence Invited.</p> <p>TORONTO SAVINGS & LOAN CO. Subscribed Capital.....\$1,000,000 Four Per Cent interest allowed on deposits. Debentures issued at four and one-half per cent. Money to lend. A. E. AMES, Manager.</p> <p>STRONG AND PROSPEROUS</p> <p>SUN LIFE ASSURANCE COMPANY OF CANADA.</p> <p>The Reliance Loan & Savings Company of Ontario 33 WELLINGTON ST. EAST, TORONTO.</p> <p>THE RELIANCE SYSTEM OF ANNUITY PAYMENTS. \$3.50 per month (\$42.00 per year) paid in for 15 years will give you an income of \$100.00 per year for the succeeding 15 years. \$5.50 per month (\$66.00 per year) paid in for 10 years will give you an income of \$130.00 per year for the succeeding 10 years. No Medical Examination Required. Write for particulars.</p>	<p>Financial.</p> <p>THE TEMPERANCE AND GENERAL LIFE ASSURANCE COMPANY Is by long odds the best Company for Total Abstemious to insure in. They are classed by themselves, which means a great deal more than can be shown in an advertisement. Ask for literature. Money to loan on easy terms. HON. G. W. ROSS, H. SUTHERLAND, President. Manager.</p> <p>TORONTO GENERAL AND SAFE DEPOSIT TRUSTS CO. VAULTS. Cor. Yonge and Colborne Streets TORONTO.</p> <p>Capital.....\$1,000,000 Reserve Fund.....250,000</p> <p>Hon. Ed. Blake, Q.C., M.P., President. E. A. Meredith, LL.D., John Hoskin, Q.C., LL.D. } Vice-Prests.</p> <p>Chartered to act as Executor, Administrator, Trustee, Guardian, Assignee, Committee, Receiver, Agent, etc., and for the faithful performance of all such duties its capital and surplus are liable.</p> <p>All securities and trust investments are inscribed in the Company's books in the names of the estates or trusts to which they belong, and apart from the assets of the Company.</p> <p>The protection of the Company's vaults for the preservation of wills offered gratuitously</p> <p>SAFES IN THEIR BURGLAR PROOF VAULTS FOR RENT.</p> <p>The services of Solicitors who bring estates or business to the Company are retained. All business entrusted to the Company will be economically and promptly attended to.</p> <p>J. W. LANGMUIR, MANAGING DIRECTOR.</p> <p>The central idea of the York County is cheap money to the borrower.</p>
<p>Banner Laundry 420-422-424 ADELAIDE WEST All mending done free Telephone 452.</p> <p>A Special Discount to Ministers and Students. The best possible value always</p> <p>JOSEPH J. FOLLETT, FINE CLOTHING TO ORDER, 181 YONGE ST., - TORONTO.</p> <p>BREAKFAST-SUPPER.</p> <p>EPPS'S GRATEFUL-COMFORTING. COCOA BOILING WATER OR MILK.</p>	<p>Now Ready. The Days of Auld Lang Syne, By IAN MACLAREN, Author of "Beside the Bonnie Brier Bush." Handsomely bound in cloth. Post free to any address only \$1 00.</p> <p>"A book to be in every home in Canada."</p> <p>THE PRESBYTERIAN BOOK ROOM 53 KING ST. E., TORONTO. (JAS. BAIN & SON).</p> <p>Now is the time to replenish your Sunday School Library.</p> <p>Choice Books at Half-Price.</p> <p>We have a number of good books which have become slightly shelf-worn but are practically as good as when they came from the Publishers. STOCK LIMITED. Early orders solicited which are filled as received.</p> <p>W. DRYSDALE & CO., 232 St. James St., Montreal.</p> <p>NEW AUTUMN GOODS. Fine Dress Suits from \$25.00. Beautiful Scotch and Irish Tweeds from \$18.00. Fine Unfinished Worsted and Saxony Serges from \$20.00. First-Class in every respect. Your esteemed order solicited. JAMES ALISON, Merchant Tailor, 264 Yonge St., Toronto.</p>	<p>The Fisk Teachers' Agency, Bank of Commerce Building, 25 King West, Toronto. We supply teachers with positions and School Boards with suitable teachers. Terms to teachers on application. No charge to Boards. When in the city call and see us. W. O. McTAGGART, B.A., (Tor. Univ.) Man.</p> <p>ARTISTS' —USE ONLY— WINSOR & NEWTON'S OIL AND WATER COLORS. All dealers have them. A. RAMSAY & SON, MONTREAL. WHOLESALE AGENTS FOR CANADA.</p>	<p>WESTERN ASSURANCE COMPANY FIRE AND MARINE. Capital and Assets over - \$1,600,000 Annual Income over - 1,500,000</p> <p>HEAD OFFICE, Cor. Scott & Wellington Sts., Toronto.</p> <p>Insurance effected on all kinds of property at lowest current rates. Dwellings and their contents insured on the most favourable terms. Losses Promptly and Liberally Settled</p> <p>MERCHANT TAILORS.</p> <p>ROBERT HOME, MERCHANT TAILOR, 415 YONGE STREET, CORNER OF MCGILL STREET, TORONTO.</p> <p>Clerical Overcoats. We have a very large stock of choice Black Goods in all weights suitable for Overcoats. We would be pleased to have you call and show you what we can do.</p> <p>Geo. Harcourt & Son, Merchant Tailors, 57 King St. W., Toronto.</p> <p>C. W. SHERIDAN, Will offer during the coming months WINTER SUITINGS in all shades made to order at greatly reduced prices. Come early and secure bargains. C. W. SHERIDAN, Merchant Tailor, 34 Queen Street East, Toronto.</p>	<p>The York County Loan & Savings Co. of Toronto.</p> <p>The value of this Company's plan of saving is that it reaches an immense number of people who but for it would never lay by a dollar.</p> <p>STANDARD LIFE ASSURANCE COMPANY. ESTABLISHED 1825 Assets - \$39,511,757 Investments in Canada 9,820,050 Low Rate. Free Policy Liberal Terms to Clergymen. Ask for Prospectuses. W. M. RAMSAY, MANAGER. THOMAS KERR, Chief Inspector. Toronto Office, Bank of Commerce Building, Toronto.</p>



The Leading Instruments of the Day

Write for Catalogue and Prices.

Thomas Organ Co.'y

Manufacturers of High Grade Organs.

WOODSTOCK, ONT., CANADA.



"ST. AUGUSTINE"

Sacramental Wine.

The REV. DR. COCHRAN writes:

BRANTFORD, May 23rd, 1895

Messrs. J. S. Hamilton & Co.

GENTLEMEN:—The St. Augustine Wine used in my own church on sacramental occasions, as well as in many other churches, I have always heard spoken of in the highest terms and is admirably suited for the purpose. Its deservedly high reputation for purity can be relied upon. The unfermented grape juice also commends itself to those who prefer that the wine should not be fermented and should have a large and increasing sale in our Presbyterian and other Churches.

WM COCHRANE.

St. Augustine in cases, 1 dozen quarts, \$4.50.
Unfermented Grape Juice, 1 doz. qts., \$9.00

F. O. B. at Brantford

J. S. HAMILTON & CO., BRANTFORD
SOLE AGENTS FOR CANADA.

A. BARRETT, Photographer.

All kinds Photographic work done in the best style of the art. First-class work, take your sitting before 4 o'clock, p.m., but not later.

324 YONGE STREET, TORONTO.



FREE TO BALD HEADS.

We will mail on application, free information how to grow hair upon a bald head, stop falling hair and remove scalp diseases. Address: Altemhelm Med. Dispensary, 7 East Third Street, Cincinnati, O.

UNDERTAKERS.

J. YOUNG

(Alex. Millard)

The Leading Undertaker and Embalmer.

347 Yonge Street.

Telephone 679.

H. STONE & SON,
UNDERTAKERS

Corner Yonge and Ann Sts.

Telephone 931.

FAWKES,
Undertaker and Embalmer.

Twenty-five years' experience. Rates to suit the times. Public will find it advantageous to call when occasion requires.

431 Yonge Street.
Telephone 2414.

FAR-SEEING

PEOPLE always discern Merit, Quality and Worth in the wonderful



DIAMOND DYES

Made expressly for home use.

Diamond Dyes are precious helps in city and town homes. To the farmer's wife and daughters they are invaluable agents of economy. Diamond Dyes come in forty-eight colors for wool, cotton, mixed goods, silk and feathers. They are easy to use, and give colors that neither sun or soapsuds will fade. Beware of imitations; ask for the "Diamond," and see that you get them; all dealers sell them.

Direction Book and samples of colored cloth free; address

WELLS & RICHARDSON Co., Montreal, P.Q.

WANTED 5000 MORE BOOK AGENTS
men and women, for the fastest selling book of the times

DARKNESS & DAYLIGHT in NEW YORK

With 200 new illustrations from flash-light photographs.

Introduction By Rev. Lyman Abbott.

A Christian woman's thrilling story of years of rescue work "In His Name," alive with intense interest, touching pathos, humor and story. Most splendidly illustrated, 400th thousand in press. Bishops, Ministers, etc., say "God speed it." Eminent women endorse it. It sells at sight, and pays Agents from \$50. to \$100. a month. *Our New Free Freight to all points. Give Credit. Extra Terms. Premium Copies, and Free Quills.* We also pay full duties for our Canadian agents.

Write for terms and specimen engravings to
HARTFORD PUBLISHING CO., Hartford, Conn.

PICKLES & CO.,

LADIES FINE BOOTS TO MEASURE,

328 Yonge Street,

Toronto.

STAINED

x x GLASS x x

WINDOWS

OF ALL KINDS

FROM THE OLD ESTABLISHED HOUSE OF

JOSEPH McCAUSLAND & SON

76 KING STREET WEST
TORONTO.

A RECENT BOOK

BY

Miss A. M. Machar,

(FIDELIS).

Roland Graeme: Knight.

W. Drysdale, Montreal; Williamson & Co., Toronto; Messrs. Ford, Howard & Hulbert New York.

Elias Rogers & Co'y



COAL, — WOOD.
LOWEST RATES.

HEALTH AND HOUSEHOLD HINTS

Wear old loose kid gloves when ironing, as they will save many callous spots on one's hands.

A delicious tutti-frutti may be made by taking a tablespoonful each of many kind of preserves and adding to it a quart of sweetened cream, using half a pound of sugar to one quart of cream.

A slice of bread toasted to a delicate brown and moistened with the juice from a hot, rare beefsteak is a little variation from the regulation toast, and appreciated by the invalid to whom small attentions mean a good deal.

A fine catsup can be made of cucumbers. Chop fine four good-sized onions, peel and take out the seed of three dozen ripe cucumbers and put in the bowl with the onions and chop; drain off the water and put in preserve jars. Heat a quart of vinegar, adding a scant teaspoonful of cayenne pepper, a tablespoonful of salt, and one of ground cloves; when just warm, turn over the chopped cucumbers so the jars are full, seal, and put in a cool place. Try it on fish.

A RELISHABLE BREAD PUDDING.

To be at its best, bread pudding must be carefully made. Take about four slices of stale bread, or its equivalent in fragments, remove all the crust, and pour about two cupfuls of boiling milk over them. Beat this thoroughly, until it is free from lumps, add one well-beaten egg, then stir again until the mixture is like thick cream. Add a little nutmeg, vanilla or other flavoring. Butter a pan, pour in the pudding, and bake in a quick oven. It should be put into the oven about fifteen minutes before serving, as it is sent to the table immediately upon being done. It will have risen into a very light and delicate loaf, which is extremely relishable. It may be served with hard sauce, or any dressing which is most like.

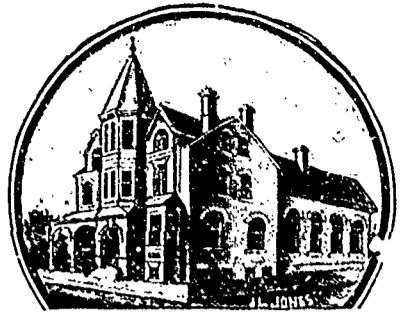
TOMATO CATSUP.

Tomato catsup is a favorite relish. Put one peck of ripe tomatoes and one quart of onions in a porcelain kettle and boil until a soft mash. Then press through a coarse sieve, add to it one quart of vinegar, one ounce of salt, one ounce of mace, one tablespoonful each of black pepper, cayenne pepper and ground cloves, and five pints of sugar. Return to the fire and boil several hours, stirring frequently. Bottle and seal.

A catsup generally used in the South is made with a peck of green tomatoes and a half peck of onions. Chop and put in a porcelain kettle with three ounces of mustard seed, one ounce of salt, one ounce of cloves, one ounce of allspice, half a pint of mixed mustard, one ounce of black pepper, one ounce of celery seed, and a pound of brown sugar. Cover with vinegar and place on the fire and boil slowly two hours; strain through a sieve, bottle and seal.

DELICIOUS TUSCAN PUDDING.

Make a boiled custard with one pint of milk, sweetened with half a cup of sugar, boiled and poured on three beaten eggs. Return the mixture to the saucepan and stir until it thickens, but do not let it curdle as it will if it boils for more than a second. When cool add one pint of cream, half a cup of sugar, a quarter of a box of gelatine, dissolved and strained, half a teaspoonful of vanilla, a quarter of a teaspoonful of essence of lemon, twenty drops of extract of bitter almond. Put in a mould with smooth sides and pack in ice and salt. The proportion is two quarts of broken ice to one of coarse salt, well mixed. In an hour remove the mould, and after wiping it carefully uncover it, and with a knife scrape the frozen cream from the sides. Beat it thoroughly, as this makes the texture fine and smooth. If it is nearly frozen add half a pound of sweet almonds, blanched and chopped fine, half a pound of candied ginger, cut in small pieces, and half a pound of citron prepared in the same way.



Toronto College of Music,
(LIMITED.)

IN AFFILIATION WITH
THE UNIVERSITY OF TORONTO.

A Musical, Artistic Education

IN ALL BRANCHES.

Vocal, Theory, Piano, Violin, Organ, 'Cello
Every Department complete. Medals, Diploma,
Certificates and preparation for University Degrees
in Music.

Send for Prospectus.

F. H. TORRINGTON, GEO. GOODERHAM,
Musical Director. President.

RADWAY'S
PILLS
CURE

Sick Headache,
Biliousness,
Constipation,
Piles,

—AND—

All Liver Disorders.

RADWAY'S PILLS are purely vegetable, mild and reliable. Cause perfect Digestion, complete absorption and healthful regularity.

25 cts a box. At Druggists, or by mail. "Book of Advice" free by mail.

RADWAY & CO.,

No. 7 St. Helen St.,

Montreal, Canada

MONUMENTS.

D. McINTOSH & SONS,

Manufacturers and Importers of GRANITE and MARBLE MONUMENTS. Best Designs and Lowest Prices in Ontario. Write us before buying elsewhere.

Works—YONGE ST., DEER PARK
Office and Showroom—524 YONGE ST. (Opposite Mainland St.)
TELEPHONE 4249.
Please Mention this Paper.

Our \$2.50 Knockabout Watch
Is a Good One.

Fully Guaranteed as to Time-keeping

Spanner's, Fine
Jewellers.

344 Yonge St., 2 doors south of Elm,

TORONTO.

Tel. 1396.



100 Styles of
- SCALES -

Write for prices.
C. Wilson & Son.

127 Esplanade Street, Toronto.

SECRETS FOR MEN AND WOMEN.

"SEARCH LIGHTS ON HEALTH, OR LIGHT ON DARK CORNERS."

By PROF. B. G. JEFFERIS, M.D., Ph D.

A complete, positive and sexual science. A guide to purity and physical manhood. Advice to maiden, wife and mother. Now light on private subjects, new revelations for women in pure, chaste, but plain language. SEARCH LIGHTS is an array of facts on private subjects and a plea for social purity. 480 pages, 250 illustrations. In one vol., 12mo, cloth, Price \$1.00, post-paid. If not satisfactory money returned. 500 AGENTS WANTED. Address,



Give light unto all the world.

J. L. NICHOLS & CO., 33 Richmond St. W., Toronto, Ont.

THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, NOVEMBER 27th, 1895.

No. 48.

Notes of the Week.

The Royal Edinburgh Hospital for sick children was lately opened by Her Royal Highness, Princess Beatrice. The building is to cost about \$200,000.00. While going through it she presented each of the nurses with a silver commemorative badge.

The news, which we have not seen in our American exchanges comes to us from across the sea that, at the last meeting of the Presbytery of Philadelphia, Dr. A. T. Pierson received his certificate, disjoining him from the Presbytery, with a view to joining the Congregational Association of New York and Brooklyn.

From a book recently published on "Punch and His Contributors" it appears that many ladies have been among the illustrators and writers for that famous weekly. Miss Georgina Bowers drew for ten years for Punch, and among other lady contributors are such names as Mrs. Rimer, Miss Fraser, Miss Maud Lambourne, and many others well-known.

Rev. Professor Hastie, D.D., recently appointed to the Divinity Chair in Glasgow University, was introduced to the students by Principal Caird, in the Bute Hall, in the presence of a large audience which included the Rev. Donald MacLeod, Moderator of the General Assembly, the Rev. Dr. Marsball Lang, Professor Story, and other members of the Senatus.

It is not often that men have the grace or courage to refuse the degree of D.D., especially when presented by a famous university. It has lately been done, however, by the Bishop of Norwich, the Right Rev. John Sheepshanks, for a reason which, taken with others, shows how well he was entitled to it. It was on the ground that "the money required to pay the necessary fees (about \$350) might be put to better use in his diocese." The Bishop of Norwich is a most sensible man.

The Presbyterian young men of the city of Londonderry are engaging in a volunteer effort to aid the Foreign Mission which proves that the rising generation in Ireland are not only not behind their fathers but are taking a step in advance. They have divided the city into districts, and have made a special canvass and collection, with the result that they have raised nearly £250. This is not a mere spasmodic effort. They mean to keep it up year by year, and as an earnest have undertaken to guarantee £200 a year to a missionary.

The *Presbyterian*, of London, England, of date 7th inst., comes to us enlarged, and enters upon a new departure which will no doubt add to the usefulness and, at the same time, attractiveness of the paper. It proposes to represent more fully in future Scottish Presbyterianism in all its branches, a step which has evoked hearty approval from representative men and promises of support from all. Public questions will be discussed as before free from a partisan spirit. High class fiction will obtain a place in its columns, and it has in contemplation, what should surely find a place from time to time in every Presbyterian paper, for the sake of the young as they are growing up, "a series of short articles dealing with the history and principles of Presbyterianism, intended specially for the youth in the congregations of the church." We wish our transatlantic Presbyterian contemporary all success in this new departure.

Up to the 15th inst., one hundred and forty-six students have been entered on the Manitoba College roll. More continue to arrive, however, and a few more may still be expected, so that the total will be slightly larger by Christmas. Fifty-three, an unusually large number, are enrolled for the first time. Doubtless many of these will not take a full course, there are always a considerable number who take a short course of one or two sessions. The quality of the classes is quite up to the average, and there is every prospect of a successful year's work.

The *Mid-Continent* comparing the giving of the Presbyterian Church (North) in the U.S. in 1895 with what it was at the time of the union twenty-five years ago, says: "The amount of contributions recommended by the General Assembly for the work of the Foreign Mission Board alone, for 1895, about equalled the total contributions to all the Boards in 1870." For all the Boards there have been contributed in twenty-five years nearly \$50,000,000, and for miscellaneous benevolence, and congregational support \$300,000,000. In tracing this vast stream of benevolence and mighty force for good to its source it says, and let the words be noted and sink deep into the heart of our own Church: "To the Home Missionary force, we may trace the geographic and numerical expansion of the united church."

The current number of *Queen's University Journal* extends a welcome to Professor Dale, who succeeds to the chair of Latin at Queen's, which was left vacant by the resignation of Professor Fletcher, who succeeded Mr. Dale in Toronto University. Mr. Dale was a class-mate of Professor Fletcher during their college life, and, like him, distinguished himself as a student. He has a high reputation as a classical scholar, a successful teacher, a liberal and broad-minded man who has the students' interests at heart. "Though he has been but a short time among us," the *Journal* says, "he has already won for himself the respect and esteem of his class, and we feel confident that, under his management, the study of Latin literature will continue to be one of the most popular among the different studies of our university course."

The conduct of one of the lawyers for the defence in the Holmes trial, which was lately closed by the finding of him guilty of murder in the first degree will, it may be hoped, meet with swift and condign punishment. It appears that this lawyer, Shoemaker by name, actually suborned a witness by the payment of \$20 to testify falsely on behalf of the accused. To the full, clear and instant exposure of his guilt in open court, the villain had hardly a word to say. Next in guiltiness to the doer of such deeds as Holmes is accused of, is the man who for money, or a professional triumph, or for any reason, would attempt by any unfair means whatever to baulk justice, to screen guilt and let such a monster as Holmes loose on society. The moral obtuseness and utter depravity of the man who could be guilty of such conduct, ought to drive him forever from the ranks of the profession, to meet with universal abhorrence and cover him with disgrace.

It has for some time been well-known that Mr. Gladstone, who is in several respects the most wonderful man of his day, has been engaged in the work of preparing a new edition of Baker's Analogy, which will shortly make its appearance in two volumes. In the current number of the *Nineteenth Century* appears the first of two papers from his pen on this immortal work, which may be regarded as the first fruits of the coming volumes. "His pen," says a writer in the *Presbyterian* (London), "has lost none of its cunning by increasing years. He is as keen a controversialist as ever, and in some respects more vigorous than in his earlier writings. His reply to the critics who are

held by some to have demolished Butler's Analogy, is a close piece of reasoning. Though defending Butler from his modern critics, he frankly admits that his work, faithfully adjusted as it was to the needs of his own day, is inadequate to the needs of ours; yet it stands as one of the most powerful works of Christian apologetics in the language."

In 1837 the split took place in the Presbyterian Church in the United States by which it became divided into what was popularly known as the Old School and the New School. In 1870 they became again united and this being the semi-jubilee year of that union it is naturally a year when the now happily united church takes a backward and also a forward look. There are many aspects of a church's life and work which cannot be tabulated and set down in figures. Others can in so far. Referring to the advance in organization and numerical strength, *The Mid-Continent*, of St. Louis, gives this illustration:

	1870	1895
Churches.....	4 526	7 496
Ministers.....	4 238	6 797
Communicants.....	446 561	922 704
Sunday School membership.....	448,857	994,793

That is the increase has been in Churches 70 per cent., in ministers nearly 60 per cent., and in communicants and Sunday School membership over 100 per cent.

The whole Church will be deeply interested in the announcement which we have the pleasure of making that "From Far Formosa," the work to which Rev. John A. Macdonald, of St. Thomas, has given so much loving labour, and which contains the narrative of the experiences and work in Formosa of our honoured missionary there, Rev. Dr. Mackay, was published in New York on Tuesday the 19th, and is by this time in Toronto. It is very fully illustrated, and a friend who has seen an advance copy says of it, that "it looks exceedingly well." It is unnecessary we know yet nevertheless we do bespeak for it, a warm reception. We know of no missionary work of our day which has to a greater extent illustrated the same apostolic zeal, courage and consecration to one great and holy purpose, or which has received in a more striking degree evidences of the divine blessing in the success which has crowned it. The story of this work for Christ in far Formosa will be read with interest by all everywhere who have a missionary spirit, and with greatly intensified interest by young and old in our own Church, to whom the name of Dr. Mackay is a household word, and whose privilege it has been to see his face and hear his burning words.

The following cutting from the *British Weekly*, we think it is, will make to many nothing less than a revelation, as to the state of feeling in the Episcopal Church in Britain, on a subject which deservedly engages much anxious attention amongst ourselves, a state of feeling which, owing to the power and influence of that church, is fraught with the greatest danger to religion and morals, and the well-being of the whole Empire in every way:

"At the Church Congress recently in Norwich, England, one speaker recommended 'golf and lawn-tennis as very suitable occupations on Sunday afternoons.' Another advocated the opening on that day of museums and picture-galleries, saying 'it would give the young people an opportunity for respectable courting.' Some Scottish Episcopalians have just declared in Edinburgh for the Continental Sunday—that is, Mass in the morning, followed by recreations and sports in the afternoon, ending up with a ball at night." The writer adds, "Really these High Churchites, in their desire to get away from Puritanism as far as possible, are losing their heads altogether. The Continentals themselves are nowise proud of their Sunday, many look wistfully towards the comparative rest and peace we enjoy here. All tired people need the complete rest. All people, tired or not, need respite and pause for worship and the things of the soul. As a faculty withers and dies if not exercised, so would spiritual religion suffer atrophy without a full observance of the Lord's Day. But the observance must be spiritual, holy, happy, and on New Testament lines."

Our Contributors.

CONCERNING A WORSE THAN USELESS TRIBE

BY KNOXIAN.

In the preface to his great book, Principal Fairbairn says that the criticism which neither ends in construction, nor makes construction easier has no scientific character, and no function. These may not be his exact words but they express the idea accurately enough for popular purposes. Put in the concrete form, the learned Principal's theory is that a critic who does not construct anything himself, nor help others in construction, is a useless kind of a biped. The making of what discovery did not require the profound learning and splendid ability of the Principal of Mansfield College. Some of us who are not Principals, and never will be Principals of anything, found that out long ago. A critic who does nothing useful himself, and who never helps any other person to do anything useful, is often worse than useless. Quite frequently he is a downright nuisance.

Still it may not be quite correct to say that a critic of that kind has no function. His function may be to show that he is a fool. If he kept his mouth shut people might take him for a man of sense. Taking him for a man of sense, they might assign some work to him that only a sensible man can do. Serious mistakes may be obviated by the revelation which this kind of a critic makes of himself. The function of showing oneself a fool may not be particularly dignified nor inspiring, but it may be overruled for good.

The function of another critic may be to show that he is an ass. If he indulged in no criticism people might take him for a philosopher. We have it on good authority that there is no substitute for wisdom, but that silence comes nearer it than anything else. If a critic said nothing, and contented himself with merely looking wiser than even Solomon looked in his best days, people might mistake him for a second edition of Solomon enlarged and greatly improved. But the man said something intended for criticism, and by so doing classified himself. His function was to show the class he belonged to and he did it.

The function of a third critic may be to prove that he is a perambulating vinegar cask. He is on bad terms with everybody and finds fault with everything. Strictly speaking he does not criticise; he merely snarls.

Some critics criticise merely to show that they are there. They rise in the church courts, or at public meetings, or in the public papers mainly to keep themselves in evidence. If they did not keep themselves in evidence the human family might forget all about them. Critics of that kind are comparatively harmless. As soon as they have put themselves fairly in evidence they usually subside.

There is a good deal of criticism in the Ontario part of the Presbyterian Church just now, and the subjects handled are Theological education, the raw material out of which a good theological professor can be made and the finished product got ready for the chair. Whether the criticism will be of any use or not depends entirely on the result. If it proves constructive and puts two good professors into Knox College, it will be of great value to the Church. If it neither constructs, nor helps those who are constructing, it may be worse than useless. The policy that puts the nomination of professors in the hands of Presbyteries is on its trial, and, truth to say, the outlook is not specially encouraging at present.

Parliament is the place in which you see useful and useless criticism in full play. One member rises and slashes away at a bill, finds fault with it on general principles but sits down without suggesting any improvement. Another points out what he

considers weak or bad clauses, suggests improvements, amends some clauses, strikes out others and thus helps to construct what he considers a much better measure. Two or three members of constructive ability do that and the result often is a good act of parliament.

The two kinds of criticism, the useful and the mere snarl, are ever present in the church courts. The useful never, or very rarely, finds fault without suggesting improvement, the useless simply snarls. We have occasionally heard a man of good constructive ability point out defects in a measure, and candidly confess he could not suggest anything better, but he almost invariably asked those around him if they could not suggest an improvement. That, however, is a vastly different thing from mere fault finding for the sake of finding fault.

Have you gone into the criticism business? How do you propose to carry it on? Do you mean to work at it in a way that will lead to the construction of something useful, or help others who are trying to do something useful, or do you mean to do nothing more than snarl?

ANOTHER REJOINDER TO REV. R. P. MACKAY.

BY REV. CHARLES W. GORDON, B.A.

Even when he goes to war Mr. Mackay bears himself with true Highland courtesy, but I hope indeed it is not war at all.

Let me at the outset set myself right with Mr. Mackay on two personal matters. First.—If Mr. Mackay reads again my words upon the point to which he refers, he will see that they can not fairly be made to carry the charge of "insincerity" which he finds in them, though he is kind enough to relieve me of "intention" in the charge. My words simply state a certain tendency of mind in Mr. Mackay which makes it easy for him to fall into the error of accepting a private letter of the convener of the Home Mission Committee for a decision of that committee. "Insincerity" cannot in my mind be associated with the name of Mr. Mackay.

And second.—Mr. Mackay should not have used the expression "antagonizing the Church's efforts to obey the Lord's command" in discussing the question we have in hand. That is a serious charge to make; so serious that one wonders if Mr. Mackay realizes its full nature. If Mr. Mackay says "I do not apply these words to Mr. Gordon in particular," the answer is "What place have they then in this letter?" for I fancy Highland courage forbids that Mr. Mackay should strike at another over my back. Perhaps I should not have noticed the charge, serious though it is, and rubbed in though it is by a little homily, were it not that it bears upon a matter of far more importance than that I should have some hurt, more or less, done to my feelings; which, after all, is a matter of comparatively small moment I judge to you Mr. Editor or to your readers. And the matter of importance is this, that when men set forth methods of work they must expect and must allow full and free criticism of these methods. There are who cannot distinguish between a work and a method of doing that work, but Mr. Mackay is not one of these, and he must allow me to discuss in the freest manner his methods or those even of the Foreign Mission Committee, without impugning my loyalty to the cause of Foreign Missions, to the Church, or to our Lord. Anything else is both hopeless and intolerable. Full discussion of methods is essential to the development of a wise and liberal policy, and profitable discussion is possible only between men who have confidence in each other's purity of motive and loyalty to the work in question.

Now I want to set down some reasons why I do not like this new method of work proposed by the Foreign Mission Com-

mittee. For it turns out that the circular has the authority of the Foreign Mission Committee and Mr. Mackay will allow that I provided for a possibility of mistake upon this point. Now this is somewhat awkward for me, for a committee is not a man, but is a thing of inconvenient and perplexing impersonality with which it is difficult to deal. I shall avoid the Foreign Mission Committee and devote myself to the circular, by which they evidence their reality and palpability, and shall venture humbly to suggest certain reasons why the scheme should not be pushed.

I. The scheme should have been presented to the Church through the General Assembly. We do not insist upon our great committees laying the details of their plans before them, we confide these details to them with the utmost confidence. But this scheme is too far-reaching in its effects upon our Church life at its most vital spot, viz, in the young people, to be introduced without the very fullest consideration by the Church. Then, too, in its operation, this scheme will come into touch with other important departments of work, and hence should be the result of the deliberations, not of a single committee, but of the Church as a whole, and finally the scheme involves a new principle not yet approved as in full consonance with Presbyterian polity. This aims at doing the work of the Church by what has been called "the fractional method." Instead of advancing by congregations it is proposed to advance by sections of congregations, by societies. It may be a good plan (personally I do not think so) but the point I make here is that good or bad, it has not been adopted by our Church. But some one will say: "What of the W.F.M.S.?" The principle involved in the W.F.M.S. is not the same. It is not the assigning a particular fraction of territory to a fraction of the Church, for a fraction of time, and besides there is a natural and special propriety in allowing the women of our Church to show their devotion to Him "who discovered the world's women and children" by assuming the care of all the heathen women and children found within the sphere of our Church's influence. And were it not for this very special propriety it might be difficult to find a *raison d'être* for the W.F.M.S. at all. Hence, because it seriously effects the young life of our Church, because it must come into touch with other important schemes, and because it involves a principle not yet approved by the Church, for these three reasons the scheme should have been presented to the Church upon the floor of the Assembly.

II. The scheme is of doubtful value either to the cause of Foreign Missions, or to the Young People's Societies.

Like Calvinism this circular has its "Five Points," but unlike the Calvinistic points they will not bear examination.

(1). "The spirit of union between societies." I have already shown that, though this has a pleasant sound, it has no practical value. What union would this scheme effect between the societies, say, of Paris and Portage la Prairie. Besides this effort at union is along quite wrong lines and the very attempt constitutes one of the dangers Mr. Mackay finds imaginary. There is a very strong tendency in this age to individualism and to the consequent loosening of congregational bonds. To do our best work as a Church we must work as one body, but the first essential is that each congregation be a unit, an organism with one spirit and one aim. To this end our young people must be trained to absolute loyalty to the congregation. It is our conviction that, as a rule, loyalty to our master finds best expression in the life and work of the congregation. The unifying element among congregations is the Church, not any society in the Church, and the strongest bonds the young people should be trained to recognize are those reaching down to them from the Church, through the congregation. The Christian Endeavor movement with its splendid spiritual dynamic, and its warm glow of feeling,

has a specially strong cohesive tendency, and so marked is this tendency, that, at almost every convention, the utmost stress is laid upon the spirit of the motto: "For Christ and the Church," lest unity amongst the societies should be at the expense of unity between societies and their respective congregations. This union among societies for a specific work is an extremely doubtful business.

(2). "The confining of Church funds to approved schemes." The plan proposed by the committee for attaining this most worthy ends can only be successful if all the fund of the Y.P. Societies are devoted to Honan which is not proposed by the committee, for what is to prevent funds not so devoted from dribbling off to extra-denominational schemes.

(3) "Correspondence with missionaries secured." It is indeed most necessary that our young people and all other people should receive full and accurate information in regard to our foreign mission work, but no one will say that this scheme is needed to accomplish this.

(4). "Concentration of study upon one field for one year." This is particularly bad. I could not learn all there is to know about Honan even in a year's study; but with India to know about, and Africa, and the Neglected Continent, and all the other sad dark spots of earth, I can not afford to concentrate study upon Honan for one year.

(5). "United prayer." I can't understand the view of prayer underlying this proposal. Are we asked to concentrate prayer upon a certain field for a year? Men cannot pray to order like that. Prayer is a movement of life and like all life movements is spontaneous. "You can't stop praying," as a very wise man aptly put it, "on the 31st of December."

The scheme will not do for Foreign Missions what the Committee hopes it will do, and it will do a lot of things that the Committee would rather it wouldn't.

III. The scheme was introduced to members of congregations in an unconstitutional manner. A circular proposing a new and comprehensive scheme of work on the part of the young people is sent to a lady who happens to be the secretary of the Christian Endeavor Society. With the circular comes a letter urging by strong arguments prompt and favorable action, but without any manner of consideration for the Kirk Session, or reference to its opinion much less its authority. Now if the lady happens to be judicious, as is likely, and the young people patient to await the opinion of the Session, which is possible, and the Session with the minister at its head chances to be composed of "douce buddies" that don't mind having their business done for them by an outside authority, which is, to say the least, doubtful, then in such a combination of probabilities there may be no trouble. But I question the right of any committee to approach members of a congregation with an important proposition without first taking the Session into its confidence. Now what I have written in this letter is in the interests, first, of Foreign Mission work, which I believe will be injured by the adoption of the scheme proposed by the circular, and, secondly, in the interests of a better understanding of the relations that the various departments of our Church work hold to each other and to the life of the Church as a whole. I may have "Home Mission eyes," but just for the present I am resolutely careful to regard this matter not from a Home Mission point of view. For any sake let us be done with this talk of "antagonism" between departments of work which cannot exist apart from each other, and of which one cannot fail without disaster to the other. We are clear about that point. Then if we find men representing these departments in antagonism to each other, either these men are wrong, or they are the victims of wrong in the system under which they work. When we are convinced that the men are right men, as is my conviction with regard to Mr. Mackay, we are driven to the conclusion

that the wrong is somewhere in the system. I am not going to say any of the hot things that were in my heart when I read that ugly word "antagonize," connecting me with the work that after all lies closest to all our hearts, the conquest of the world for Christ. For I think of how very far back we stand from the lines of our vanishing enemy, and of how sadly our Lord must regard us. Believe me, and Mr. Mackay will believe me, I am not pleading even for defensive warfare, which would be a plea for final extinction. But I do ask for a wisely planned campaign in which the rear will be well guarded and a clear path kept between the front and the base of operations. It was no bold dash of valor that won for England the laurels of Torres Vedras or of Waterloo. Those laurels England owes to the stay of the British soldier and the consummate generalship of the Iron Duke, whose genius was nowhere more brilliantly evident than in his care of the commissariat and transport departments and in his consummate protection of his army's rear. By all means let us advance but let it be in such manner as shall be for the destruction of our enemies rather than of ourselves. What we want is *one policy* about which the various departments have come to agreement, not two policies, or three, pushed independently of each other with varying success.

If our administration were after the manner proposed, the Church would cease to be a kind of happy hunting ground for the colleges, or for the various great committees, but the Church would have a Church policy, with the various departments properly adjusted, which would command the hearty loyalty of every son of the Church. This would prevent the occurrence of such shameful legislation as that the Home Mission Committee was forced to adopt last spring, which calmly reduced by 25% the salaries of men who of all our laborers are the hardest worked, the least appreciated, and the poorest paid. This, too, would make impossible the issue of such a circular as has now been issued by the Foreign Mission Committee which is intrinsically unwise and manifestly irregular, and which, in the interests both of Foreign Mission and of Church life and work generally, I venture still to think should be withdrawn. I close with very kind personal regards to Mr. Mackay.

Winnipeg.

TO VISITORS OF PALESTINE.

BY REV. J. R. BATTISBY, PH.D.

I have been asked frequently, since my return from the East, as to the propriety of visiting Palestine in the summer, rather than the spring. It is needless to say that before my visit, I had no actual experience and had therefore no great preference as to the time of visiting the Holy Land.

But I prefer the summer for the following among many reasons, viz.:

(1). I could secure supply for my pulpit easier in the summer than in the winter or spring.

(2). Hotel fare is lower in the summer than in the winter, as they are not crowded by any means.

(3). Dragomen have not so much to do in the summer, as in the winter, and are easier to bargain with.

(4). The weather is so steady, and the ground so dry that you can sleep anywhere.

(5). One does not require to take heavy clothing with him in the summer, which he must do in the winter, and hence he can go with far less baggage, which is a most important consideration. The less he takes the better.

If any of our ministers or laymen intend making the trip, I would most cordially recommend two Dragomen with whom I travelled when in Palestine, viz.: Mr. Domitian and Mr. Khaddar.

The former is a man of great experience, having been a Dragoman for twenty-five years. The latter is a fine intelligent young

man, thoroughly acquainted with the country and places of scriptural interest, and also of large experience. I could trust these men anywhere, and can speak in the highest terms of their courtesy and kindness.

If any of our brethren intend taking this journey, these men, either of them or both, will meet them at Jaffa and pass them through the custom house without any trouble, and this is no small matter. All tourists must take a passport with them, which they obtain by applying to the Government at Ottawa.

There are just two very hot places in the summer season, viz., Jericho and Tiberias, on the Sea of Galilee. You are not long in either place, and as I stood it well, so can others.

Chatham.

THE PEOPLE'S BIBLE.*

There seems to have been laid on Dr. Parker the necessity of completing his great homiletic work in twenty-seven volumes, else the attempt would not have been made to crowd seventeen books of the New Testament into a single volume of 459 pages.

As is to be expected, the contents are fragmentary and various. For four of the epistles there is only an annotated text, viz., 2nd, Thessalonians; 2nd and 3rd John, and Jude. Then, for three others, Philippians, 2nd Timothy and Philemon, there is but one discourse, each, on a special short passage. There are seven discourses on Hebrews and four on Revelation. "Handfuls of purpose" finds a place at the close of Colossians. These various limits exclude the treatment of difficult points, but they do not hide the author's characteristics. These appear in the titles of sermons, as "The Gospel for Christians"; "The Apostolic Album"; "Euperistatos," and in the special features of treatment that mark the earlier volumes. The same freshness of expression and originality of thought are found here also. But the practical value of the book will be found to lie in stimulus, suggestion, and practical application of truth to the affairs of daily life rather than exposition of the Word.

The People's Bible, now complete, is a wondrous production as the work of one man. It is a permanent enrichment of theological literature and will make the Word of God more practical to thousands, while indicating its pre-eminent richness and power.

The close and prolonged study required to produce it has served to deepen and intensify Dr. Parker's conviction of the truthfulness and transcendent supremacy of this book above all others. It is certainly encouraging and re-assuring to read these words written at the close of this great undertaking:

"I close my book amongst the fast-thickening shadows of the nineteenth century. I believe that the new century cannot do, and will not attempt to do without the Bible. . . . Other books are as trees planted and trimmed and pruned with periodical care; but the Bible belongs to the forestry of thought, event, direction and sovereignty which human hands never planted—a church built and aisled and lighted in a way beyond the ways of man. . . . In my judgment the only preaching that can do profound and lasting good must be Biblical. Such preaching cannot be monotonous nor disappointing to men who sincerely wish to commune with God, and obey His will. . . . To me the Bible is a divine revelation—a revelation of God, Providence, Sin, Atonement, Faith, Immortality. . . . The reading (of it) has made me an unquestioning and grateful believer in the plenary inspiration, the divine authority and the infinite sufficiency of Holy Scripture, and, therefore, I can the more earnestly and definitely encourage others to impose upon themselves the sacred task. I know that the Bible is

inspired. It addresses itself to every aspect and every necessity of my nature; it is my own biography; I seem to read it in some other world. We are old friends; the breathing of Eternity is in us both, and we have happened together, toward mutual joy in this rough shore of time. I never know how great a Book it is until I try to do without it; then the heart aches; then the eyes are put out with the great tears of grief; then the house is no house of mine; then life sinks under an infinite load of weariness."

THE BOYS' BRIGADE IN CANADA.

This Christian organization having for its object the winning of boys to Christ and enlisting them loyally in his service and as members of His Church, is making rapid advances throughout the Dominion, having in six months increased from 75 companies and 2,639 boys to 120 companies and 5,000 boys at the present time.

The first annual returns from companies are now being received by the Secretary and in almost every case the officers and pastors testify to the good that is being done; reporting a general improvement in the conduct of the boys and a very gratifying number of additions to the roll of the churches from their ranks.

The Boys' Brigade embraces all denominations; each company being wholly controlled and officered by the Church or Christian association with which it is connected; but there is a central office or headquarters where the companies are enrolled and whence are issued the printed forms, pamphlets, etc., that are used by the companies; and where all information may be obtained with regard to the objects of the Brigade and the best way to organize and manage a company. From the headquarters also an influence is exerted upon all the officers of companies by way of encouraging and helping them to maintain a high standard of efficiency in their companies and especially to keep steadily before their minds the true object and high ideal of the Boys' Brigade; where this is done, the results, as a rule, are satisfactory and friends are raised up to help the work; where this is not done it is not surprising that the results are unsatisfactory and the Brigade is discredited before the public. Officers should therefore feel, not only their responsibility for their own individual company but remember that the public will judge the Brigade as a whole by what they see in the local company, The Secretary devotes his whole time to the work, which is rapidly increasing in volume; he is at present visiting all the companies in the Maritime Provinces and Quebec; and holding meetings with a view to interest the public more fully and to secure subscribers to the headquarters fund. Office and printing expenses have to be met and the work is hampered by want of money. Subscriptions will be thankfully received and receipts issued for the same by Mr. T. W. Nisbet, Brigade Secretary, Headquarters office, Sarnia, Ont. All contributions will also be acknowledged in *The Boys' Brigade Gazette*.

"There is an intense need amongst boys of Christian help and guidance;" in The Brigade boys are brought into very close touch with their officers who are thus able to understand their needs and to supply the want. Will not all fathers and mothers, and all Christian Endeavourers help on this great and hopeful work for the boys of our land?

We would call the attention of Sunday School Christmas Committees to a Christmas service containing eight very beautiful carols, responsive reading, etc., most suitably arranged for an interesting Christmas Anniversary. The music is bright and joyous and of a grade which will be easily learned by all. Wm. A. Pond & Co., publishers, 25 Union Square, N.Y.

Dr. Nelles and Dr. Wyckoff respectfully announce to the citizens of Toronto that they have opened dental parlors at 179 College St. Dr. Nelles is a graduate of the Baltimore College of Dental Surgery, and a member of the Royal College, and has had many years experience in the city of London and comes to Toronto with the highest testimonials.

Teacher and Scholar.

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

Dec. 8th, } DAVID AND GOLIATH. { 1 SAM. xvii
1895. } 38-51.GOLDEN TEXT.—1 Sam. xvii: 47.
MEMORY VERSES.—45-47.
CATECHISM.—Q. 28-30.

There is no means of ascertaining with exactness the length of time which elapsed between the secret anointing of David at Bethlehem, and this, the occasion of his being brought prominently before the public notice. In the natural workings of God's providence David has been brought to Saul's court to exercise his skill in music for driving away the evil spirit from the Lord which had come upon the King. Just previous to his contest with Goliath, however, he had returned to his father's house and resumed the care of his father's flocks. Probably the activity and excitement incident to war had given Saul temporary respite from his evil spirit, so rendering David's presence with him unnecessary. The story of which our lesson forms the centrepiece is so well known that it is not necessary to detail it. Try to imagine the armies of Israel and Philistine arrayed upon hill-sides over against each other, with the valley between. See the soldiers being marshalled for battle, then bark! What is this we hear? A voice like thunder challenging any of the champions of Israel to settle the issue between the armies by a single combat, and closing with the most insulting defiance of Israel and Israel's God. Surely Saul, the giant King of Israel, will accept the challenge. But no! neither Saul nor any of his army is willing to face all but certain death at the hand of the redoubtable Goliath of Gath. Stay, however! here comes a ruddy stripling before King Saul with the quiet offer to go and fight the Philistine. It seems absurd, but it is Israel's only chance of escape. Therefore Saul tries the lad, and when he discovers the spirit the young champion is possessed of even he is constrained to say, "Go, and God be with you." His own tried armor is fitted to the youth, but proves too cumbersome and is laid aside! And now the two champions stand face to face, and we are ready to witness the contest.

I. The Champions.—Never was there a greater contrast between men! The Philistine, about half as tall again as the tallest man in Israel, broad and strong in proportion, covered from head to foot with the best of armor, armed in the most approved manner with weapons each of which is a burden to an ordinary man, and an expert in the matter of fighting! While Israel's champion is a beardless lad not yet fully grown, his clothing the simple dress of the shepherd, his shepherd's crook in one hand and an ordinary sling in the other with five smooth stones in his scrip. The contest seems a most unequal one. Hear the giant laugh in derision at such a champion! See the look of disdain on his face! Hear the scornful and blasphemous words which fall from his lips as he gets ready to wipe David out of existence with one blow of his mighty sword! Goliath is confident; his strength has never failed him, he has dashed in pieces many a mighty warrior; he will have no difficulty with this boy who comes against him as though he were only a dog to be warded off from a flock of sheep. But the other champion is not daunted, upon his face there is calm trust and confident assurance depicted. He is fighting the battle of Jehovah, that Jehovah who never changes, that Jehovah who gave His servant the victory over fierce beasts of the forest, when it was only the life of a lamb which was at stake. Jehovah will not forsake him now when it is the welfare of His chosen people which is at stake, nay more, when it is His own honor which is at stake, for hear the blasphemer, cursing Jehovah and His servant by the Philistines' gods! So they approach each other, the giant, disdainfully to let down the visor of his helmet, striding forward to crush his opponent at a blow, and David slipping one stone into his sling, and as he whirls it around his head, breaking into a run to meet his foe. Surely the lad rushes to his death, a martyr in a noble cause! Wait, however, till we see.

II. The Contest.—Goliath's battle-cry is curses by his gods, David's "The battle is the Lord's." Short and sharp is the fight. Goliath's confidence is his undoing: for forth from the shepherd's sling flies one of the smooth stones straight at the open visor of the giant. Crash it sinks into the exposed forehead; down drops the cumbersome spear, weak grow the mighty knees and Philistia's champion lies prone upon the ground. Then light-footed David is upon him in a moment, that mighty sword which has sent to death many a warrior is whirled aloft in the stripling's hands and down it comes upon its owner's neck with such force as to sever the head, and Goliath is dead. Along with their champion die the Philistines' courage and confidence, and they flee with Israel in pursuit. What a mighty victory! What does the story mean for us? There are so many fights which it may be used to illustrate that one scarce knows what to select. In a sense every child of God is called to be a champion for God and to fight for the deliverance of God's purchased possession. "The battle is the Lord's" taken into a heart of faith will secure victory for us over giant Self and giant Sin, even as it did for David over Goliath, or the lesson may be used to illustrate the struggle between Christianity and the great giants of falsehood, superstition and infidelity, which is being waged to-day. The covenant David, Jesus Christ, is our leader. The victory is certain, for God is with us. The victory will be complete with plenty to spare. David had left four smooth stones unused. Let us thank God and take courage. Victory is assured, even though to the eye of sense the contest seems hopeless.

*"The People's Bible." Discourses upon Holy Scripture. By Joseph Parker, D.D. Vol. XXVII. Ephesians—Revelations. 8vo. Pp. 459. Funk & Wagnalls, New York and Toronto.]

Pastor and People.

GOOD AND ILL.

The wild bee sucks from bitter thyme
A savory, luscious honey,
And gathers sweets from noisome marsh
As well as bowers sunny.
The oyster in her silent home
Conceals a grievance cruel,
Till from her painful cross and wound
Is wrought a precious jewel!

The leaves assailed by blighting blast
With hectic flush are tainted,
Yet gorgeously in aftermath
The forest kings are painted;
And Winter gives a biting kiss
From chilling lips and hoary,
Yet clothes the palace and the wood
With wondrous, matchless glory!

The gathering clouds confront the sun
With threatening storm and thunder
That spoil our day—but rainbow comes,
A beauty and a wonder!
And base-born smoke, soaring to heaven,
Obscures the blue so tender,
Yet lies at feet of dying day
A wreathed, crimson splendor!

The opal's luster is a flaw
Of fissure and refraction,
The ruby's glow a cosmic throe
In sudden, fierce contraction;
And what is good and what is ill
Lies far beyond our knowing,
And what is fair and what is foul
Seems only in the showing!

And we in life's perplexities
May spare our pain and guessing,
Since bees and bivalves teach us how
From evil to gain blessing;
Lo! in the very train of ill,
Hope's visions are attending,
And days that spring in leaden gloom
Have oft a golden ending!
—*Congregationalist.*

Written for THE CANADA PRESBYTERIAN.

A SACRED TRUST.

BY JOHN BURTON, B.D.

"Watch ye, and keep them, until ye weigh them before the chief of the priests, and the Levites, and the princes of the Fathers' houses of Israel at Jerusalem, in the chambers of the House of the Lord." These are the words with which Ezra (viii. 29) committed to the chief of the priests the silver and the gold and the vessels designed for the service of the Lord in the temple at Jerusalem. The journey was long and perilous; at least four months would be spent skirting the Syrian desert and descending to Jerusalem. Nor was the way safe, save as "the hand of our God is upon all them that seek Him." So to these twelve was entrusted the treasure, to be kept truly until, the journey accomplished, the trust should end in the chambers of the House of the Lord.

The ascended Christ "gave gifts unto men" as he led captivity captive; and those gifts with which he enriched his church are given "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ; till we all attain unto the unity of the Faith, and of the knowledge of the Son of God; until, in short, the Saviour's prayer be realized, that his disciples manifest the unity which he himself has manifested as between the Father and the Son. Plainly we have not yet reached that consummation, nor arrived with our trust to "the chambers of the house of the Lord." As Ezra and his companions, we are on the journey; and the charge he gave to his pilgrim priests may be legitimately applied to our Presbyterian congregations, entrusted as they are with certain treasures to be watchfully retained and conveyed till "the unity of the faith" is reached at Jerusalem the heavenly, in the chambers of the House of the Lord. It is my purpose to indicate some of these trusts, for if what is known as Presbyterianism has no special trust, its manifest duty would be to stand aside and yield its place. Trusts, however, we believe firmly it has.

The Confession of Faith is an historic document which to be thoroughly understood requires a knowledge of struggles and controversies that in the forms then assumed have passed away. For the general reader such enquiries are neither profitable

nor possible; nor is it desirable that the endless controversies that gather around Calvinism be considered; in the days of the Westminster divines evangelical theology was Calvinistic; Arminius would have been more than satisfied with the "moderate Calvinism" of our pulpits to-day. The church that retains the Westminster symbols claims to be but one of the evangelical churches of the land. Nevertheless there are certain trusts that may be emphasized as specially held by our Church to-day, among its companion pilgrims to the chambers of the House of the Lord; some broad principles which its subordinate standards enshrine, to which assent was given when admission was declared to the doctrine contained in the Confession, and which we may earnestly and confidently hold.

First.—Catholicity. Calvin deplored division as one of the greatest evils that could afflict the Church of God. The Confession was a determined endeavor for unity in the faith. Its spirit is eminently Catholic. Mark its definition of the visible church: "The visible church consists of all those throughout the world that profess the true (*i.e.*, the Christian) religion together with their children" (xxv. 1, 2-4; xxvi. 1). No intimation that succession in an Episcopate is needed to make its organization regular or valid; no setting up of a special form of ordinance as a barrier to its full communion; no insertion of rules enjoining, *e.g.*, "buying of one another," thus emphasizing the dividing line; but a full recognition as brethren of all throughout the world that "are united to Jesus Christ their head by His spirit, and by faith have fellowship with him in his graces, sufferings, death, resurrection and glory." I am not contending that there is no narrowness, bigotry and many other ugly things among us. I am simply presenting some marked principles to which we ministers gave our assent as we recognized the teaching of Scripture voiced in the subordinate standard.

Secondly.—The Scriptures are emphasized as the foundation covenant of the Church, "unto which nothing is at any time to be added" (i. 5-7, xxxi. 4; xxv. 5). Over all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits is "the Holy Spirit speaking in the Scripture." As a Church we may have erred in interpretation. "All synods or councils since the apostle's times may err, and many have erred." Our testimony at all times may not have been free from the baser admixture, the purest churches under heaven are subject both to mixture and error, but ever before us we have set as our arbiter and guide "the Word of God." And as all Scripture testifies of Christ, the exaltation of Scripture is the exaltation of Christ. We hear frequently in what are known as progressive circles, "Back to the historic Christ." That has ever been the position of the Presbyterian symbols. Back to those Scriptures which testify of Him. No doubt our vision has often been obscured, imperfect, even double; but the principle remains, and thitherward we ever struggle.

Thirdly.—Stress has ever been laid on individual, personal relation to God in Christ, as alone fitting for a place among the congregation. I know it has sometimes been said: "You Presbyterians admit anybody to your fellowship." We may forebear judging more than some, in that I for one believe we are following our Master; but our testimony is plain. I shall not touch here upon the vexed question of election, but the believer and the elect are one, and of such we are told that they have "taken away from them their heart of stone, and have given unto them hearts of flesh; are renewed in their wills and by His almighty power determined to that which is good" (x. 1). A renewed and sanctified life is demanded, that emphatically, nothing more or less. Lastly, with this emphatic individuality is secured the organic unity of the whole.

Our entire system centering in the General Assembly is a constant reminder that

"We are not divided, all one body we,"

that as "all saints that are united to Jesus Christ their head by His spirit and by faith, have fellowship with Him in His graces, sufferings, death, resurrection and glory," so also they "are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification, as also in relieving each other in outward things according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus" (xxvi. 1-2).

Here are four golden principles enshrined in the Confession that have been weighed out to us for offerings in the house of our God. Catholicity; Supremacy of Christ as in the Scriptures set forth; Individual responsibility; Corporate Unity. Are we earning as we journey, the final "Well done?" With what joy the faithful custodian of Ezra's company would empty out his rich treasure upon the temple floor and rejoice as the scales gave evidence of a trust faithfully kept. What shame and confusion if amid the general rejoicing "Tekel—found wanting," should be recorded. Ah, the banishment and outer darkness.

In thus emphasizing certain principles woven into the very texture of our Presbyterian polity I am not seeking to draw invidious comparisons, I am prepared to substantiate the statement that they are so thoroughly inseparable from our constitution that we may safely claim them as special deposits and to present them as incentives to a more decided conviction that we have as a distinct branch of the Christian Church distinct witnessing to bear. May our congregations all more thoroughly appreciate their trust, and realize, amid the distractions of this closing century, that they have a great work to do.

THE PREACHER AND THE TIMES.

But you ask me, Must not a preacher keep abreast of the times? Yes, just as the angel did. He tells them nothing new in science, gives them no lecture on contemporaneous history, nor does he go back into the past and tell them of sins their fathers committed. He is fully up to the times as regards the sins of the people to whom he speaks. And thus, while you beware of usurping the places of editor and professor, claiming to be a preacher, beware also of wasting breath on heresies which are dead and sins which are passed away. Do not spend your time denouncing the worship of Jupiter, nor learnedly refute the errors of the Manichæans, but talk to the people of the sins they are committing and the temptation which assail them. If you will deal honestly and faithfully with all the forms of sin found among your people, holding up ever the atoning blood as the great remedy for sin, and Jesus as the great exemplar in righteousness, you will find you will have more than enough whereon to speak without retailing the news of the day. Besides never forget that it is of little consequence to your hearers if they are told of a false theory of molecular attraction; and if they do not know when distinguished men die, or famous cities burn, or ships sink; but is of vital, eternal moment that their theory of the way of salvation should be true and that they should know that Jesus Christ died to save sinners.—*T. T. Eaton, D. D., in the Homiletic Review.*

Arbitration has had a more prominent place in international politics than most of us are aware of. We see the statement that, since 1816, there have been one hundred and twelve arbitrations between the European nations, the United States, and the states of Central and South America. Thirty times the United States has so settled its difficulties.

A GREAT COMMANDMENT: DON'T WORRY ABOUT THE MORROW.

"Take therefore no thought for the morrow. —Matt vi. 34.

This is one of the passages that Mr. Robert Ingersoll reads and pronounces it folly. But is it not rather one of the wisest sentences ever uttered? The original means, "Take no anxious thought," or, in the language of every-day life, "Don't worry." Christ applies it to the future, to food and drink and shelter and raiment. He saw clearly that the anxiety about the evils of to-morrow, that never come upon us, causes a million-fold more suffering and death than the evils that come. He saw that multitudes perish of worry about the hunger and thirst and exposure that never come, for every one that actually dies of real hunger, thirst and exposure. Christ showed His infinite wisdom in avoiding the supreme folly of Mr. Ingersoll, and saying, "Don't worry," instead of saying, "Don't perish of hunger, or thirst, or cold, or exposure." He at the same time showed His infinite beneficence in revealing that universal and loving providence in which every one who will "seek first the kingdom of heaven" can find sure refuge from the dread and the worry. Is there any lesson that a hurrying, worrying world so needs to learn as this one of safety and peace from the lips of Jesus? Is not this a great commandment with promise?—Extract from "Hints at the Meaning of Texts," in *The Homiletic Review.*

THE BROKEN BUCKLE.

You have read in history of that hero who, when an overwhelming force was in full pursuit, and all his followers were urging him to more rapid flight, coolly dismounted, in order to repair a flaw in the horse's harness. Whilst busied with the broken buckle the distant cloud swept down in nearer thunder; but just as the prancing hoofs and eager spears were ready to dash down upon him the flaw was mended, the clasp was fastened, the steed was mounted, and like a swooping falcon he had vanished from their view. The broken buckle would have left him on the field a dismounted and inglorious prisoner; the timely delay sent him in safety back to his bustling comrades. There is in daily life the same luckless precipitancy and the same profitable delay. The man who, from his prayerless awakening, bounces into the business of the day, however good his talents and great his diligence, is only galloping on a steed harnessed with a broken buckle, and must not marvel if, in his hottest haste or more hazardous leap, he be left inglorious in the dust; and though it may occasion some little delay before hand, his neighbour is wiser who sets all in order before the march begins.—*Rev. James Hamilton.*

The *Christian Register* says:—"If there are religious tramps who go from church to church, there are also the well-rooted steady goers who may be found in the same church and in the same pew from Sunday to Sunday. The minister expects to find them there just as any other part of the church furniture. He thinks of them when he writes his sermon, and when he delivers it. Their attendance at church does not depend upon barometer, thermometer, or any other weather instrument. The question whether they shall go to church does not come up to them at all. They go to church as regularly on Sunday as they go to their business on Monday. Nothing but positive physical inability can keep them at home. They have not sampled all the churches in the city, they go not merely to 'hear' this man or that; they are an integral part of the church itself, as much as the foundation on which it stands or the pillars that hold it up."

Bishop Sessums, of Louisiana, says: "An education which leaves out the divine is not complete; it is an injustice to our human nature. It is a very poor religion, on the other hand, which undertakes to leave our education."

Missionary World.

TRAINING FOR FOREIGN MISSION WORK.

The subject of systematic training for missionaries who are going to the Foreign field is one that is now attracting attention from the boards of nearly all the different churches. An experience of more than twenty years on the Foreign field has convinced me that much time is lost by new missionaries because of the lack of that preparation which might have been received before leaving the home land. For instance, some who are not habitual students lose time and find great difficulty in acquiring the language because they do not know how to apply themselves in a systematic way. Others again, get the language without much trouble, but do not know how to enter upon active work. In cases where the beginner is willing to be a learner and put himself under the tuition of one older in the work, content to fill the place of assistant until he can "go alone," there is not apt to be much loss of time in getting into work, though very much depends even here on his fitness for the various kinds of work into which he is initiated. But if he is without this paternal care on beginning his work, and either from inclination or misfortune has to start out on his own resources, he is constantly making mistakes from lack of knowledge, from doing things the wrong way or from trying different kinds of work. Much of this might be avoided by a special course of training before going to the field.

Having settled the importance of this duty, the next point that comes up, is the kind of training needed. There is use for so many and varied kinds of knowledge on the Foreign field, that one can not have too great a "diversity of gifts" to satisfy all demands. There are some things, however, which may be emphasized as almost essential for successful work. Spiritual qualifications are taken for granted in the case of one who feels the call to the Foreign field, and stand high over all others of practical knowledge. First of all in importance is a thorough acquaintance with the Word of God, and the ability to explain its ordinary meaning. This is emphatically our "Book of Authority" in all things which we teach, and a great part of the Foreign missionary's work is to guide and instruct the native Christians in their investigations into the written Word. How can this be done in any satisfactory way unless the teacher has been himself carefully and thoroughly instructed?

Another important branch of knowledge is connected with medicine and the treatment of simple diseases, as well as experience in nursing the sick. It often happens that one is far away from a regular physician and has to depend on himself in case of sickness occurring in his own household, to say nothing of the endless amount of good to be accomplished among the natives by a limited supply of simple remedies with the knowledge to use them judiciously. It often falls to the lot of a missionary to nurse those associated with him in the work through cases of severe and protracted illness, and a little experience or training in this line will save valuable lives to the work.

Of course to those who expect to engage in teaching, a reasonable amount of experience is almost a necessity, and it hardly seems fair to take precious time on the field to get the experience which should be gained before leaving home.

In addition to what has been mentioned, any practical training in the way of manual work suited to the sphere of man or woman, will not come amiss. If one's lot is cast in the interior, far away from the ordinary source of supply, his ingenuity is taxed to the utmost in furnishing some of the most common things of life. In such cases there seems to be no kind of knowledge which does not come into play. In the line of

housekeeping, for instance, a woman's quick wit and experience has saved her family much discomfort; and so it might be said of many other things.

The next point is to decide how and where this training can be obtained. In many cases a varied experience in the various mentioned lines makes a course in a training school unnecessary; but to the young man or woman fresh from home or college, whose contact with the lower classes is limited, and who has had no experience in home mission work, a year or two of training in these kinds of work is worth far more than the time lost by the delay in getting to the field. For this purpose the establishment of regular training schools under competent instructors, is one of the most hopeful signs in the present policy and management of missions. They furnish the means for obtaining these advantages which fit one for the best work on the field, and by giving him an insight into what is expected of him, they enable him to decide as to his ability and fitness for the work. If one is mistaken as to his call to the foreign field, or is lacking in those qualifications which are most essential to successful work, this is very apt to be developed in a course of preparatory study and training. In this way he can be tested before going to the field, and the society spared the expense of outfit and transportation.

In England this special training is becoming more and more a requirement of the foreign mission boards, and in this country there are now several excellent institutions of this kind under the control of denominational boards. Many are availing themselves of the advantages thus given, but would it not be well to make it obligatory on the part of all who offer themselves for the work, to get more or less of this testing and training before they are sent to the field? For ladies, especially, who have not previously been engaged in any regular work, this training would be invaluable, and the benefit would work both ways. The wives of missionaries would realize the same benefits as the single ladies, as this previous preparation would enable them to utilize many moments of time in the midst of a busy household life.

As the work on the field develops and broadens, the very best material is needed in the work to meet its requirements. So it does seem eminently wise and fitting that the best means should be employed to bring about this desirable result. So far as we can see there is no better way, humanly speaking, of producing efficient workers, than in giving them a thorough and practical training before they enter upon their life work.—*Mrs. John L. Stewart in Woman's Work for Women*

In Dingab, Punjab, the missionaries of the Church of Scotland have met with much opposition from the Hindus (Sikhs). But one of the most prominent of the adversaries had just been won over in a remarkable way. He asked for a private interview with the missionary, who expected a fierce expression of hostility, and was immensely surprised when the man pulled out a New Testament and said: "Sahib, I have read this book, and I find it to be pure and holy. Up to ten days ago I was a bitter opponent of yours. I gave a public lecture against you and against your work. Then I resolved that I would expose your book. So I began to read it in order to pick faults in it; but, do you know, as I read it I was drawn to it. My heart was captivated, and now I cannot oppose you. I know God's light is in that book."

From the twenty-fourth annual report of the Evangelical Church of Italy, it appears that in connection with this body there are twenty-six churches and thirty-five stations, with 132 places visited regularly. The ordained ministers number twenty-one; evangelists, ten; colporteurs, eight. There are teachers and Bible-women, Sunday-schools, and associations for young people. The communicants number 1,697, and the adherents 6,315.

PULPIT, PRESS AND PLATFORM.

Rutherford: There are depths of love in Christ beyond all that we have seen. Therefore dig deep, and labour, and take pains for Him, and set by as much time for Him as you can. He will be won by labour.

Great Thoughts: A personal dignity which cannot take care of itself cannot be protected by incessant guarding. The quality of a great creative nature is unconsciousness, and this is also the characteristic of a great character.

Mid-Continent: Cease fretting and begin praising. Quit murmuring and begin singing. The Lord is the same Lord. He will deliver in the future as He has done in the past. Sometime He may hide His face for a little while but for eternity He will never forsake.

Gladstone. No wave on the great ocean of Time, when once it has floated past us, can be recalled. All we can do is to watch the new form and motion of the next and launch upon it to try, in the manner our best judgment may suggest, our strength and skill.

Dr. Wm. M. Taylor: Christ fits His ministers through manifold experiences of sorrow and pain for the highest service. He writes their best sermons for them on their own hearts by the sharp stylus of trial. Such as He would make most eminent in His service, He takes furthest with Him into Gethsemane.

Mrs. Humphrey Ward: Reading above all things widens one's world; it takes one to new scenes and gives one new friends. Perhaps this is especially so in regard to fiction. It is within the power of good imaginative literature to transport us into another world. And what is true of fiction is still more true, or quite as true, of biography.

Ryle: However false or unhealthy religious feeling may sometimes be, the great truth stills remains behind, that feeling is the secret of doing. The heart must be engaged for Christ or the hands will soon hang down. The effections must be enlisted in His service, or our obedience will soon stand still. It will always be the loving workman who will do most in the Lord's vineyard.

Frederick W. Robertson: There are few temptations more common to ardent spirits than those which lead them to repine at the lot in which they are cast, believing that in some other situation they could serve God better. If each such man had the spirit of self-surrender, the spirit of the Cross, it would not matter to him whether he were doing the work of the mainspring or one of the inferior parts. It is his duty to try and be himself—simply to try to do his own duty.

Rev. James Millar: When Jesus met the advances of Nicodemus with the blunt statement: "Ye must be born again," he was simply putting into a sentence the sum of human experience. For conversion is the first need of humanity, as the guarantee of it is the first promise of Christ's religion. His gospel is in this respect the gospel of civilization. The commentary of history is that the Gentiles—"the heathen"—are only fitted to take a place amongst the nations as they are converted. Before the individual can be elevated to his proper place, and rightly use the faculties he possesses, he must be "turned" to another man." Hence it is that the nineteenth century, which is pre-eminently the missionary century of Christendom, is a century of triumphs of civilization.

Christian Endeavor.

GOD'S TRIUMPH IN THE MISSION FIELD.

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

Dec. — Pas. xxvii. 1-7.

A MISSIONARY MEETING SUGGESTED.

So numerous and so signal have been God's triumph in the mission field that the subject could be better presented in a volume than in a single column of a newspaper. God has triumphed gloriously in the South Sea Islands. Probably there never was a class of people more deeply sunk in the mire of degradation and superstition than were the inhabitants of Polynesia. So very meagre were their attainments, and so far removed were they from anything like what obtains in civilized society that one might almost be excused if he questioned whether even the Gospel could raise up such a people. And yet many a time since the year 1816, when John Williams, "the Apostle of Polynesia," landed there, the Christian world has been astonished and pleased by tidings of what the Gospel has done and is doing. Men who were once cruel, brutal and degraded, were so transformed that they became kind, earnest, considerate. Women, who were once treated in the most barbarous and revolting manner, are now looked upon as God intended they should be—as the friends and companions of their husbands and brothers. Children once had sharp sticks thrust through their ears, and were driven to heathen temples, but now they are treated with tenderness and sympathy. It is said that when Williams went to Raratonga in 1823, he found all the inhabitants heathen; that when he left in 1834, they were all professed Christians; that instead of heathen temples there were three large churches with an attendance of six thousand; that instead of heathen rites in their homes God was worshipped as in the dwellings of Jacob.

The cause of God has signally triumphed in Madagascar. The story of the entrance of missionaries into that island, the blessings with which God accompanied their efforts, the determined stand taken by some to check the work and to exterminate Christianity there; the zeal with which the enterprise was taken up again; the way in which Christianity broke down the barriers which opposed it, eradicated superstitious notions and overthrew idolatrous practices—all this makes very stimulating and exciting reading.

A very wonderful triumph, humanly speaking, has been won in the Island of Formosa by our own Dr. G. L. MacKay, one of the most apostolic missionaries in modern times. It is only twenty-three years since he landed on that Island, and yet though he had no knowledge of the language spoken by the people, he soon acquired it, and in a remarkably short time he was the instrument of leading first one and then another from the darkness of heathenism into the light of the Gospel. According to the statement submitted to the last General Assembly there are now in the field two ordained native preachers, sixty preachers who are not ordained, twenty-four Bible women, 1,738 communicants and sixty chapels.

It would be an easy matter to dwell upon great and glorious achievements in China, Japan, Persia, Burmah, India and many other countries, but it is scarcely necessary inasmuch as the literature bearing on these subjects is abundant and can be easily procured.

Notwithstanding what God has wrought, we are told by some who regard themselves as very wise, and who put forth claims to superior knowledge of foreign lands that mission work is a failure, and that it is useless to prosecute it further. One regrets to find that such a man as Mr. Flinders Petrie, the great Egyptologist, should, indirectly, at least, lend countenance to this view. But even if the triumphs had not been so remarkable as they have been, it would be our duty—because the Master has commanded it—to continue sending the Gospel to others. And there must be no retrenchment in this work until the Word of God has been proclaimed to every nation under heaven.

THE CANADA PRESBYTERIAN

PUBLISHED BY THE

Presbyterian Printing & Publishing Co., Ltd.

AT 5 JORDAN STREET, - TORONTO

Terms: Two Dollars Per Annum, Payable in Advance

NEW SUBSCRIPTIONS may commence at any time during the year. **SUBSCRIPTIONS** are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of subscribers.

TO MAKE PAYMENT. The printed address label on your paper contains a date, which indicates the time up to which payment has been made. The money for renewal of subscriptions should be forwarded as early as possible after that date.

REMITTANCES should be made direct to us by Postoffice, or Express, Money Order, or in a Registered letter. If none of these precautions be observed, the money is at the risk of the sender. Local Cheques should not be sent unless at par in Toronto. Write names very plainly. Give the Postoffice address with every order.

RECEIPTS. We do not send receipts for subscriptions unless the request is accompanied with stamp. The change of date on your label will indicate within two weeks that the remittance was received.

CHANGES OF ADDRESS. When a change of address is ordered, both the new and the old address must be given, and notice sent one week before the change is desired.

ORDERS TO DISCONTINUE should always be sent direct to us by letter or postal card. Do not return a paper with something written on the margin. To do so is contrary to law, and unintelligible to the publishers. Accompany the order with payment of arrearages.

ADVERTISING RATES. Under 3 months, 15 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.75 per line; 1 year, \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

COMMUNICATIONS SHOULD BE ADDRESSED TO:

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

The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, NOVEMBER 27TH, 1895.

LORD SALISBURY is of the opinion "that the terrible Armenian problem is quite as much the want of competent men as it is the want of adequate laws." And the same might be truly said of a good many other difficult problems.

WE regret that, on account of a large amount of matter delayed, because of our Thanksgiving number, we are obliged to defer until next week the account of the proceedings of the Synod of Manitoba which opened in Winnipeg on the 12th inst.

THE twenty-third public meeting of Knox College Student's Missionary Society will be held in the Convocation Hall of the college on Friday evening first at 8 p.m. These meetings have become an important feature of the religious life of the college, are always full of interest; and we would bespeak for this one a large attendance.

THE *Presbyterian*, of London, England, referring to the discussion, not yet finished by the way, on the question, "Should Elders be Eligible for the Moderatorship of Church Courts?" says:

"A very vigorous discussion is going on in THE CANADA PRESBYTERIAN of the question as to the right of elders to be Moderators of Church Courts. There is no doubt as to which side has the best of the argument: and ultimately, no doubt, the inertia of conservative instincts will be too weak to prevent the advance to a more ideal Presbyterianism."

ALARGE and highly influential deputation, representing 5,000 commercial travellers, waited upon the Hon. Mr. Harcourt the other day and asked that the hotels of Ontario be placed under Provincial inspection. A good deal might be said in favour of this new departure. The travellers know more about the sanitary conditions of hotels than any other class of men. The chances are a million to one that the 5,000 travellers are right on this question.

REFERRING in a recent missionary speech to the outrages committed upon missionaries by the Chinese, the Hon. Mr. Foster, ex-secretary of the United States, who has just returned from China, said that "the Chinese Government had shown a greater readiness to punish the offenders and repair the losses than was evinced by the American authorities when riots against the Chinese had occurred in the United States." All honor to the man who can tell the people the plain truth in such manly fashion. Elders like Mr. Foster are the backbone of Presbyterianism.

THE *Interior* does not like the way in which Lord Salisbury treats the Turkish Empire. It prefers the treatment Oliver Cromwell gave to the Jesuits. But Oliver Cromwell died some years ago. Why don't you send your own fleet to the Dardanelles and bring the Sultan to a sense of duty with a few judiciously aimed shells? This business of blaming Lord Salisbury for everything wrong in the East and doing nothing to put things right is becoming tiresome.

THE personal letter of the Sultan of Turkey to Lord Salisbury, piteously begging that the Premier deliver another speech on the Armenian question to counteract the damaging effect of the one delivered by his Lordship a short time ago, is a most striking tribute to England's power. There are just two men in the world who can shake Europe to the centre by a speech. The one is the Premier and the other is William Ewart Gladstone. John Bull is distinctly at the head of the nations yet.

ONE of our correspondents from California having expressed in somewhat strong language an opinion very derogatory of revival work done in San Francisco by Rev. B. Fay Mills, we gladly give publicity to the statement which follows, commendatory of Mr. Mills and his work done in St. Paul, Minnesota, and sent to us from Long Island, N. Y., by a brother minister of Mr. Mills.

"Mr. Mills is no fanatic or even enthusiast, but, on the contrary, one of the most clear, sensible, level-headed gospel preachers in our connection. A true, earnest and greatly blessed revivalist among all the evangelical churches. I was pastor [of one of our churches for eight years in St. Paul, Minnesota, and during my pastorate there Bro. Mills held meetings for three weeks. He came on the invitation of all the principal evangelical churches of the city, through the properly constituted authorities of each. He was very careful on this point. Meetings for mothers, men, and children were held; thousands were moved to lead a better life, among whom were scores of Roman Catholics; and the whole town was affected from centre to circumference."

EX-PRESIDENT Harrison makes a high class missionary speech. The other evening, at a great Foreign Mission meeting in New York, he said:

"I have sometimes, in missionary meetings, heard speakers talk about the needs of the Board. That seems to me very much like the man whose grocery bills are not paid and who will talk about the needs of his butler. We are not here to talk about the needs of the Board, but our needs, the needs of the Church, and the needs of the world. We are to summon you to the duties which your church membership implies, and which implies much more when you consider the great Head of the Church.

We hear far too much in our own Church about the needs of the colleges, and of the Foreign Mission Committee, and of the Home Mission Committee, and of Augmentation, and of other schemes. The College Boards have no needs apart from the needs of the whole Church. Neither have the committees. Every member of the Church ought to have as much interest in the work as any of the committees have.

THE *Herald and Presbyterian* gives this deliverance on a question that sometimes causes friction in Presbyterian congregations:

It must be settled as the universal and working principle of our Presbyterian Church that the Session is responsible for whatever occurs in the church building, and no person, or number of persons, be they trustees or any other persons, can give permission to any one to hold any sort of exercises in the church which the Session is not willing to permit. The oversight of the Session is spiritual. The care of the trustees is secular or financial. The safest rule for any church to adopt would be, to require any one desiring the use of the church building to secure the written consent of the elders, conditioned upon proper financial arrangements being made with the trustees afterward. The Session would pass upon the character of the person, or the advisability of the service at the time proposed; the trustees, as to the question of financial consideration, or kindred matters.

That is sound doctrine. Our Book of Forms puts the matter in this way: "While the care of the property belongs to the Deacon's Court or Board of Managers, the Session is responsible for the use made of the Church edifice, and has the control thereof and the custody of the key." Pastors are continually worried by people who want to use church buildings for meetings of various kinds in order to save the rent of a hall. The right way to dispose of such people is to tell them promptly and firmly, that the pastor of a Presbyterian Church has no power to give the Church building for any purpose.

WE were glad to see in Monday's *Globe* an authoritative denial of the industriously circulated reports, that Rev. Dr. Warden had declined the General Assembly's invitation to become the general agent of the Presbyterian church in Canada. Dr. Warden has not declined; has not yet come to a decision. The reports to the effect that he had done so, set afloat in many quarters, painfully suggest the impression that they are inspired with a view to influence Dr. Warden's decision. Our readers will do well to remember that, when he makes up his mind on the important offer now before him, intimation will be first made, not to the press of Montreal or Toronto, but to the Moderator of the General Assembly, whose announcement of Dr. Warden's decision will alone be authoritative. All who know Dr. Warden are well aware that his decision, for or against acceptance, will not be influenced by such means as have been referred to; but will be based solely on considerations of duty to God and to the Church, which, in calling him to succeed the venerable Dr. Reid, has given him perhaps the highest proof possible of its confidence and the honour in which he is held. Dr. Warden is so pre-eminently qualified for the position to which he has been called that in the best interests of the Church we sincerely trust that he will yet decide to accept.

CLERGYPEN have some difficult duties to discharge; but they never can be too thankful that the law exempts them from service as jurors. To sit for days, perhaps for weeks on a hard bench, breathe courthouse air all that time, listen to the evidence of many witnesses, much of it of a technical character, as well as to the interminable arguments of counsel, and then to have to decide whether a human being shall go free or go to the gallows—to do and endure all this is to discharge a duty to the state from which any man might shrink. The duty is made more difficult by the fact that, a juror on service is under the eye of a constable night and day, and would probably not be allowed his liberty if his nearest relative were dying. If the wife or child of one of the jurors in the Hyams trial should die suddenly, the juror would have to go on with his duties while his neighbours attended the funeral. At all events it is not probable that any arrangement could be made for his release. By the way how is it we never hear a petition offered for the men who have to discharge such trying duties? Surely they need divine help as much as the Army or Navy in times of peace, or the members of the Royal family. The twelve men who are in the jury box in the old courthouse in this city are doing much more difficult and responsible work for the state than is usually done by the Prince of Wales. Jurymen ought to be prayed for.

THE inequalities in giving pointed out by one of our contributors lately cannot be accounted for by the unequal distribution of wealth. There are few countries in the world in which wealth is more evenly distributed than it is in Canada. As a matter of fact some of the most liberal giving is done in communities in which there is the least accumulated capital. Nor can the difference of giving two or three or even four dollars to one be accounted for by the liberality of the people. The people who really do give are very much alike in all Presbyteries though of course there are congregations that have always been liberal and some that have always been the reverse. The real cause of the difference is in the number of people who give. There may be, there often are, local causes at work, but the tap-root of the inequality is that in some congregations everybody contributes more or less, and in some the paying, so far as the schemes are concerned, is done by a few. Thank the Lord for the few. All the same that way of doing business is a caricature on voluntarism. The theory of voluntarism is that all the Lord's professing people help. How much some of them help may be learned from a glance at Dr. Torrance's column of averages. Perhaps the people are not much to blame. Do those Presbyteries in which the average is away down one-third or one-fourth of what it is in others use any means to reach all the people?

THE citizens of New York got Tammany fairly by the throat a year ago. They did so because they unitedly took hold of the Tiger. Now they are differing about modes of work and Tammany may soon be uppermost again. When did good people ever agree about the mode of doing anything.

THE Hon. David Mills has said of a certain thanksgiving sermon which he criticized that it would have been equally useful or useless if there had been no soul in man and no Maker in the Universe." That reminds us of the man who said a sermon he had just heard was well enough in its way but a Pagan might have preached it.

A HOME missionary, writing in the *Interior*, gives the following lamentable picture of the way in which Home Mission work is done in some of the Western States.—

"The trustees, whose business it is to raise the salary, often leave the whole matter to one of their number, very likely the treasurer. He is a very busy man, has too many irons in the fire, and so, waits till the minister asks for money. This the minister hates to do, and puts it off just as long as possible. He runs into debt at the store—another source of humiliation—he borrows if he can, until at last, the case is so desperate, he can stand it no longer, and he unburdens his mind to the treasurer. After further delay a little money is secured on the salary, and the matter is dismissed. All is uncertainty. The minister dare not pay a bill at a certain time. His credit is impaired. The worry, mental suffering and privation are intense. At last he is compelled to ask for another pittance. He appears before the treasurer, a look of desperation on his face, and says:—'Brother T., I do not want to say much about salary matters for fear you will think that is all I am laboring for; but really I am in such straits I have not enough to pay my washerwoman's bill.' 'Ah! indeed! Well, times are very hard, it seems almost impossible to get hold of any money, but we will try and get a little for you.' Now this is not overdrawn, not exaggerated. I am positive there are thousands of ministers who would say, 'That is just my experience.' And very few in the church know of this state of affairs."

The Church certainly should know about "this state of affairs." The Church pays nearly a million dollars a year for Home Mission work and has a right to know how its agents the home missionaries are treated by the people for whose benefit this large amount is contributed.

ARMENIAN SUFFERER'S FUND.

WE are most grateful for the response already made to our appeal on behalf of the cruelly persecuted, starving and dying Armenians under Turkish rule. Since last writing an appeal has reached us from the Armenian Relief Fund Committee, of New York, which is working in connection with an Armenian Relief Fund Committee organized in London, England, of which the Duke of Argyll is the president, and the Duke of Westminster and the Archbishop of York are vice-presidents. We shall next week draw attention again to this matter. Meanwhile we propose to send the money contributed to this committee, and acknowledge as promised the following sums, adding that we shall be glad to take charge of and send to the above committee in England any further sums entrusted to us, crediting them of course as we do those set down below:

Rev. John Eadie, Point Edward.....	\$ 1 00
Mrs. Laidlaw and family, Toronto.....	2 00
Mrs. Elizabeth Dougan, Thorold.....	2 00
A Friend, Oxford, Ingersoll.....	5 00
Aliquits, Wingham.....	20 00
T. A. Garland, Portage la Prairie, Man.....	2 00
A. G. Jansen (Rev.), Durham.....	5 00
"G." Ottawa.....	5 00
A. E. Kirkland (Miss), Mt. Healy.....	7 00
Rev. J. W. H. Milne, Mansewood (From Boston and United Presbyterian Churches, Esquesing, Thanksgiving collection).....	14 55
New Edinburgh Presbyterian Church, per E. B. Holt.....	6 09
Friends, per Mrs. Wm. Gordon, Rosedale, Toronto	8 00
A Friend.....	2 36
	\$80 00

CANON DUMOULIN AND HORSE-RACING AND BETTING.

WE congratulate Canon Dumoulin on the stand he has taken against gambling in all its forms, and especially as connected with horse-racing and all its attendant iniquities. He will have the heartiest thanks of many dishonoured fathers and broken-hearted mothers, if he can even abate a nuisance which has never done a particle of good, even in the way of that much trotted-out argument—the improvement of the breed of horses, while it has wrecked the lives of many promising youths and brought the grey hairs of

many fathers and mothers with sorrow and shame to the grave.

What has a horse race ever been? what is it always? and what will it always be? but a huge moral blister, calculated, if not intended, to draw all the worthless, loose fish and black-legs (pardon the mixture of figure) of a country or a kingdom, as the case may be, into one centre, and to figurate and intensify a perfect carnival of the most fraud, most unalloyed falsehood, and the most undisguised and unabashed dissipation and licentiousness of every description? Poor fellows, who think themselves of rather the superior orders of "Upper Tendom" may effect to be superciliously contemptuous of all such expressions of opinion and may swear many a good mouth-filling oath at such "low Puritanical humbug," but it is true all the same. Take away the betting and blackguardism with all the other attendant etceteras; make horse races clear, honest, and honorable, and there is not one of them that would not die a natural death in the course of a couple of years.

More power, then, to Canon Dumoulin's arm, say we. Perhaps he works better than he knows, for right sure we are that, let him succeed in reforming the race course, as he wishes to see it, and horse-racing will by that time have gone the way of the Dodo and the Megatherium.

THE DAYS OF AULD LANG SYNE.*

THIS is the quaint and suggestive title of the last book of the now famous Ian Maclaren, and which may be regarded as a sequel to the inimitable sketches in "Beside the Bonnie Brier Bush," over which thousands have laughed, and strong men have wept. "It gars me greet," is the reason given by some for not reading it, at least aloud. In "The Days of Auld Lang Syne," we are back once more in the familiar glen, and among the dear and well-known friends of Auld Lang Syne. What a wonderful and enviable gift is that of Ian Maclaren and other princes of imaginative literature, who can create out of the crude, raw material lying all around us, characters and scenes instinct with a life which is immortal. For under the hand of this master we can see the glen, the waters of the Drumtochty glinting in the sunlight, the bridge, the wood, the farm houses, Posty on the road, the kirk, the kirkyard, and the group of neighbor farmers and others at the door, discussing the news of the last market and the gossip of the glen; Drumsheugh, Burnbrae, Hillocks, Jamie Soutar, Whinnie, and the rest, with Dr. Davidson passing into the kirk, the signal for all to follow. Two or three new characters are introduced, but they only widen and give a fresh zest to the interest, they do not distract it, and by the law of association, the old ones who have gone, Domsie, Geordie, "the lad 'o pairts," and Dr. MacClure are never far off. We do not care to compare the two books. As the late Principal Cairns said of Dr. Brown when coming to assist him at a communion season, "He will have to preach very well to be better than the last time, three years ago, for he then preached the best sermon I ever heard." So to fascinate his readers, and with equal mastery to move them to laughter or to tears, "The Days of Auld Lang Syne" would need not only to be as good as, but even better than "Beside the Bonnie Brier Bush," for the expectant, eager interest with which in the latter book we passed, or were carried on from sketch to sketch has lost to some extent its keen edge.

Although we find in this no passage of perhaps such exciting interest as "Through the Flood," and a "Fight with Death," or of such tearful pathos as "The Scholar's Funeral" and "The Doctor's Last Journey" in "The Bonnie Brier Bush," "The Days of Auld Lang Syne" is still a book of surpassing skill and interest in its picturing of the life, and character, and ways, and individual peculiarities of a homely, pastoral people in the quiet uneventful life of a Scottish glen. All the traits which gave such remarkable interest to the "Bonnie Brier Bush," that within little more than a year one hundred and thirty thousand copies of it were sold, are also to be found in "The Days of Auld Lang Syne;" the words and phrases so homely, but so expressive, which are like music to Scottish ears: the swift, vivid, masterly touches with which he depicts their oddities and characteristics; their gossip, their inquisitiveness, their re-

*"The Days of Auld Lang Syne," by Ian Maclaren. Fleming H. Revell Company, Toronto.

serve and reticence, the sting often in their humor, the loyalty to one another, and homely familiarity, the repression of their feelings, their strong sense of duty, their regard for their kirk, the Sabbath, and the minister, and superior natural ability and learning, their scorn of sham and pretence and shallow assumption, are all set in clear light and depicted with a master's hand.

Of course, in all this there is not a little of what may be called, if not poetical, pictorial license, for no doubt to ordinary eyes, the life of the Drumtochty folk was bald and prosaic enough, petty and narrow in its interests, and here and there mean. But we are thankful for the man and for his work, which lets us see beneath all this the real poetry, and beauty, and sterling goodness that are mixed up with it, the self-sacrifice, the devotion to duty, the charity and kindness, the mutual love, the loyalty to old friends, and ways, and places. This kind of literature, which, if not altogether a new departure sets in bolder relief than has been customary, the virtues of lowly life, to be found in all phases of it, redeems it from its littleness and pettiness, and crowns it with that halo of glory, with which the Saviour crowned the giving of even a cup of cold water to a disciple in His name.

In the sketches in "The Days of Auld Lang Syne," while each one has some merit of its own, if we might venture to express a preference both for literary skill and as being specially typical of Scottish character, we would be inclined to give it to "For Conscience Sake" and in this, "A Displeasing Sale," "The Replenishing of Burnbrae," and "The Appeal to Caesar," "Drumsheugh's Love Story," "Good News from a Far Country," "Jamie, a Cynics End," and for some features of it, "A Servant Lass."

We can only devote a few sentences to notice the question of the teaching, or rather the moral tendency, of these sketches of real life by Ian Maclaren, and this only because our attention has been distinctly called to it. Here we must consider the object which the author has had in view in writing them. If it was to inculcate under the guise of these sketches, a correct code of morals, or to teach the truth as to the way of salvation, and illustrate what constitutes a true Christian character and life, we should form an estimate of them very different from what we should do if his object were altogether different. And we fancy that, to do these things has been in no respect whatever the object of the writer, but simply to present in the main, apart from their literary, and in this sense, lawful embellishments, correct pictures of some phases of lowly Scottish life as they have come under his own observation. This is all, and his aim has been simply to be true and faithful to life as he saw it. Just as we cannot for a moment imagine that he approves of or intends to teach, the lawfulness of falsehood in certain circumstances, because he relates, without distinctly condemning them, the gross prevarications of Jamie Soutar to spare the feelings of a dying girl; so neither would we consider that, as a minister of the Presbyterian Church, does he entertain the idea, or intend to teach the possibility of salvation, without reference to the work of Christ, however noble or self-sacrificing the life may have been, or beautiful in other respects, like that of Burnbrae, Dr. MacClure or Drumsheugh. We read these sketches as simply pictures of certain phases of Scottish life, written with the sole object in view of presenting them as such; and reading them in, that light, which is the one they ought to be read in, no one will for a moment be led astray by not finding in them what the author never intended them to teach, a code of morals, or the way of salvation, or what constitutes in the sight of God a truly Christian life. When we wish to learn correct theology or principles of life and conduct, we prefer, as Professor Goldwin Smith put it the other day, to get them "straight," rather than fish them out doubtfully from such sketches as are found in "Beside the Bonnie Brier Bush" and "The Days of Auld Lang Syne."

We have only in a closing word to congratulate the publisher upon the tasteful and attractive style in which both books have been brought out, and to say that those who have not yet read one or both of them have before them a rare treat. Many thousands, we understand, of the Canadian edition of "Beside the Bonnie Brier Bush" have already been sold, and the likelihood is, from present indications, that the demand will not be less, if it will not be even greater, for "In the Days of Auld Lang Syne."

The Family Circle.

A SALON PICTURE.

(Vanderpoel.)

Just a cradle standing empty, in the twilight's purple gray,
Covers tossed and pillows showing what it nestled yesterday.
And a woman worn to silence by the passion of her pain,
Gazing blindly, dumbly at it, stretching trembling hands in vain;
Just the hour when once the baby nestled closely to her breast,
With soft, clutching fingers, soothing all her tired nerves to rest,
Ah! the downy head of yellow and the tiny velvet cheek;
Ah! the blankness of forever—and she sinks down pale and weak
'Neath the burden of her sorrow—hard against the cradle's side
Pressing tight her aching bosom where the wound throbs deep and wide.
Drooping low her head so heavy in a yearning, loving reach,
Till her cheek the cold wood touches, with a pitiful, dumb speech.
"Empty! Empty!" sigh the shadows, creeping close about her ear,
And she clasps a weak arm over that she may no longer hear.
Still a lullaby the winds sob in the casement o'er and o'er,
And her heart shall hear its echo, crooning to it evermore;
"He hath given He hath taken; blessed be His name on high."
But that little empty cradle is the mother's Calvary.

—Carolyn Waldoe Wad.

QUEEN VICTORIA'S HIGHLAND HOME.

A HIGHLAND DANCE AT BALMORAL.

After a day's successful deer-shooting, one of the sights of the season at Balmoral or Abergeldie Castle, but chiefly at the latter, is a deer-dance, wherein the deer do not dance, but lie impassive and dead enough, head and tail, in numbers of two, three, or more, at the chief entrance. After the royal dinner—and the darker the night the better—long heavy torches, called "sownacks," made of splints of dry bog fir bound together with green birchen withes, are lighted and held aloft by a number of stalwart kilted Highlanders, a piper or two, splendidly radiant in tartan and silver, strike up a march, and the royal sportsmen, accompanied by all the princesses, ladies, and gentlemen of their suite, come forth into the lurid circle to view the trophies of the day. After inspection and remarks, a torch is handed to each of the princes, invariably dressed in full Highland costume, four or more of whom take their places at the head of a long line of jagers, keepers, foresters, and gillies, each with a flaming torch, to dance a reel. The piper manipulates a strathspey and reel from his drones and chanter, and all foot the light fantastic "Highland Fling," with whoops and yells and wild hurrahs. To the quick pulsations of "Monymusk" and "Hulachan," tartan kilts and plaids, brawny limbs, and jewelled belts and dirks, fleet and whirl in wild yet measured confusion beneath the lines of scintillating flame. But the powers of muscle and lung soon flag on the dull gravelly surface that serves for dancing-floor. A bonfire is made of the "sownack" stumps, amid a chorus of cheers that resound far through the dark welkin. Jangling glasses are charged with the "strong wine" of the country, and emptied to toasts, by the dancers; then royalty seeks its bed-chamber, the great clock overhead chimes forth some hour near midnight, and the grand spectacular display is over—for a night.

All the royal family are fond of dancing, and among the "events" of their

sojourn in the Highlands, balls, to which tonantry and servants are all invited, have held a prominent place. As might be expected, life is gayer at Abergeldie than at Balmoral. At these balls all social distinctions are disregarded. The one fiat is "dance," which the Highlanders are not slow to do. Their dancing is characterized by much vigorous leaping, kicking, swinging reeling, thumb-cracking, and interjectional "woochs."

Another occasion of merrymaking that comes with birthdaylike regularity is the great Scottish festal night of Halloween, celebrated on the 31st of October of each year. The mystic rites of that evening, so graphically portrayed by Burns, are somewhat in abeyance of Balmoral, but instead, the Highland custom of robbing witch-spells of their terrors, through the cleansing agency of fire may here be witnessed in all its pristine glory. Blazing "sownacks," carried round the castle literally in hundreds after sunset, constitute the purifying media, and form, especially at a distance, a sight that must be seen to be fully appreciated.

All these amusements are varied by the attendance of first-class concert and dramatic companies. There is no monotony. The tone of everything said and done, grave as well as gay, is decidedly healthy. Life goes "merry as a marriage bell," whose chimes bring to recollection the fact that Balmoral has ever afforded idyllic facilities for courtship. Besides the Imperial Prince of Germany, here the Grand-Duke of Hesse and the Marquis of Lorne, wooed and won their brides. In each case there was far more wooing and fewer "reasons of state" than sentimental outsiders are in the habit of believing.

Royalty in its free, unassuming, and joyous intercourse with the Highland character of proverbial independence meets with no coarseness of feeling or action, no fawning formalities, no dissimulation, and no mistrust. The social gap between the monarch and the peasant is here bridged with a facility as graceful, as cordial, that might well be imitated by the noble and commoner elsewhere.—From "Queen Victoria's Highland Home," by J. R. Hunter, in *Harper's Magazine*.

WOMEN'S EXALTED MISSION.

Certainly there is wisdom for two young people who have sworn to love each other, no matter whether there is poverty or wealth, no matter whether the days are bright or dark, to have a home of their own, writes Ruth Ashmore, discussing "The Mistress of the Small House," in November *Ladies' Home Journal*. Boarding-house life is bad for women, and I do not believe that any man has ever really enjoyed it. God created women to make homes—to make homes for the men they love and for the children whom God will send to them. And a home must be started at the beginning of this new life. Do not wait for a big house and many servants, but make happiness exist in a little house with one maid as a help. It can be done. I know it can. Do not shrug your shoulders, and say you do not like housework. Work is only disagreeable when it is badly done, and from washing the floor and glass to dusting the bric-a-brac and beating up a cake, everything may be daintily done and well done if you go about it in the right way

and with the right spirit. You will have to be considerate and you will have to be patient. You will certainly make mistakes, but each mistake is one step towards success. Burden yourself with patience, consideration and tenderness; you will need to make calls upon them often and often. Then you will gain so much. You will be the happy housewife, the lady of the house, who has the right to dispense hospitality and good will; the mistress, not only of the house, but of the heart of your husband, because for him you have created a home. And that is a womanly work—a better monument to you, my dear, than the painting of a wonderful picture, the writing of a great book, or the composing of a fine piece of music. From out a home all virtues and all great works may come. No man ever made a home. He does not know how. The woman's brain, heart and hands are necessary, and a home is such a beautiful thing. It means rest, it means peace and it means love. Make one for your husband and let him find these three great joys within its four walls.

THE SLAUGHTER OF BIRDS.

There is a statement anent the slaughter of birds for millinery purposes in the *Edinburgh Review* that ought to call a halt to the practice of wearing dead birds on bonnets. The presence of these birds is to be attributed to thoughtlessness rather than to cruelty, for women are not cruel as a sex or a class. The same effect and amount of adornment can be secured, to all intents and purposes, from cloth of different colors and textures, or from feathers furnished by birds that it is unnecessary to put to death. In a single province of India 30,000 black partridges were killed, in a hunt of a few days, to supply the European milliners. In Lahore 200 of the somewhat rare kingfishers were killed by one man in a month. At a London auction-room not long ago there was a sale of 960,000 skins of birds freshly received from the tropics. One dealer in London received in a single consignment 112,000 dead birds and 800,000 pairs of wings. In islands north of Scotland there is a constant slaughter of gulls and kittiwakes, whose wings are popular, many of the birds being just out of the nest, and not full fledged. Besides the birds that are actually secured by the hunters, there are thousands that survive the shot, and succeed in getting away with broken wings and bleeding bodies to die in the shrubbery. On one small island in the Scotland group 9,000 birds have been slaughtered in a single fortnight.—*Brooklyn Daily Eagle*.

ENGLISH AS SHE IS PRONOUNCED.

It appears that Byron called himself Byrn (Burn), and the family name of Cowper is, orally, Cooper. Cholmondeley is pronounced Chumley; Majoribanks, Marchbanks, Wemyss, Weems, Saint John, Senjon or Singin, Arcedeckne, Archdeacon, Colquhoun, Koocheon; Duchesnes, Dukarn; Bethune, Breton; Menzies, Mynges; Knollys, Knowles; Gower, Gorr, Dalziel, Dael, Glamis, Glarms, Geoghegan, Gaygan, Rathven, Riven; Dillwyn, Dillon; in Abergavenny, the *av* is not sounded; in Hertford the *t* is elided, and the *o* is, as in far, etc. No less remarkable are many geo-

graphical names; Cirencester is pronounced Siceter; Pontefract, Ponfret; Woodmancote, Woodmucket; Hallahon, Horn; Haddiscoe, Hadesker; Grassington, Geratun; Gunthwaite, Gunfit; Eckdale, Ashdale; Brighthelmstone, Brytun, Brampton, Brian, Brawn; Utrome, Ooram; Meddlothorpe, Threithrup; Uttoxeter, Tuxter; Pevenssey, Pinsey; Rampisham, Ransom; Crostwright, Corsit; Holdsworth, Holder; Kircudbright, Kircoobry; Ilkley, Ethla; Coxwold becomes Cookwood, and Marylebone sounds like Marrowbone.—*Nineteenth Century*.

CHURCHES ON WHEELS.

The Russian Government has been for some years building a stupendous railway which, with its connections, will be six thousand miles long, extending from St. Petersburg to Vladivostok, on the eastern coast of Siberia. Three thousand seven hundred miles yet remain to be constructed. The road runs to a village, then to scattered houses, then passes a long stretch of territory in which there are few human inhabitants. The Holy Synod—that part of the Russian Government which controls the national churches—finding it impossible to erect churches which the people could reach, has decided to make churches that can reach the people. Five church cars have already been constructed. Each traverses a particular section, and each is fitted up with the complex arrangements necessary to the Greek worship, with two priests on each car. Each church can comfortably seat thirty or forty people. Two settlements are daily visited, which will be for the five an average of seventy settlements a week. Where the population justifies it, the car stops long enough to hold several services. The people have a time-table, and are on hand when the car arrives, so that no time is lost. These particulars were obtained by the San Francisco *Examiner* from Mr. L. K. Minnock, representative of the English rolling-mills which furnish the rails to the Government for the construction of the road.

A QUAKER'S WAY OF "POPPING THE QUESTION."

The career of the Gurney girls is told in detail in *The Gurneys of Earlham*, just published. Elizabeth married Joseph Fry, and became famous; Richenda, the Rev. Francis Cunningham; Hannah became the wife of Sir Thomas Fowell Buxton, Bart., and Louisa that of Mr. Samuel Hoare the third. Joseph Fry belonged to the "plain Quaker," and we have an account of the curious way in which he won his wife:—Mr. Fry had no intention of exposing himself to the possibility of a refusal. He bought a very handsome gold watch and chain and laid it down upon a white seat—the white seat which still exists in the garden at Earlham. "If Betsy takes up that watch," he said, "it is a sign that she accepts me; if she does not take it up by a particular hour, it will show that I must leave Earlham." The six sisters concealed themselves in six laurel-bushes in different parts of the grounds to watch. One can imagine their intense curiosity and anxiety. At last, the tall, graceful Betsy, her flaxen hair now hidden under a Quaker cap, shyly emerged upon the gravel walk. She seemed scarcely conscious of her surroundings, as if "on the wings of prayer, she was being wafted into the unseen." But she reached the garden seat, and there, in the sunshine, lay the glittering new watch. The sight of it recalled her to

earth. She could not, could not, take it, and fled swiftly back into the house. But the six sisters remained in their laural bushes. They felt sure she would revoke, and they did not watch in vain. An hour elapsed, in which her father urged her, and in which conscience seemed to drag her forwards. Once again did the anxious sisters see Betsy emerge from the house, with more faltering steps this time, but still inwardly praying, and slowly, tremblingly, they saw her take up the watch, and the deed was done. She never afterwards regretted it.

THE MODERN NEWSPAPER.

We sometimes meet with the individual who boasts that he has no use for a newspaper whatever. And what kind of a specimen of the genus homo is he? A man with narrow ideas; of meagre culture; of small public spirit; of little genuine knowledge of to-day; who is forever being taken advantage of in all his business transactions because he is ignorant of market value and ruling prices and has no knowledge of industrial opportunities. Such a man is universally poor, and will always remain so. He will be a plodder, living in ruts, and moving only in well-worn grooves.

It is impossible to keep pace with the world of to-day without the newspaper, which is as much a factor of modern progress and modern intelligence as the public school. Without it of what small value would be those modern inventions, the telegraph and the great ocean cables, which register the pulse-beats of the world. The man who can do without the newspaper, is a selfish man, caring little for the well-being of the community, interesting himself not at all with the needs and wants of others; content with the simple management of his own little affairs, believing, perhaps, that "the sun do move," but that it is no affair of his. So long as bread and butter are plenty upon his table, and his crops ripen to abundance, or his business brings him enough of necessities he does not trouble himself farther.

The newspaper—the honest and legitimate journal of the present—is also the best friend of the law, order and morality that the public possesses. It is unhesitating in its courage in laying bare the evils which exist in society and which demand extermination. The man of crime fears it as he does the avenger of blood, or he knows that it will not hesitate to hold him up to public execration and punishment. It is the sleuth hound of justice, which never sleeps and never rests. It is the friend of the innocent, doing all in its power to further his cause and bring him relief. It is the aide-de-camp of science, bearing to the general public the marvel of its latest discoveries and flashing their light across the world. And in the time of war, when mighty armies are struggling on bloody battle-fields, with what a keen eye it scans the contest, and how swift it is to give tidings of defeat or victory. The lightning press then seems instinct with woe or rejoicing, for it holds the epitome of human life everywhere, and the thinking and progressive world of to-day could no more do without it than it could dispense with the light of the sun. If there are here and there men who feel that they could do without it, they belong to a genus which is neither numerous nor flourishing, and for this we may well be thankful.

The picture is not overdrawn, for the man who would keep pace with the world of to-day must keep himself in touch with it, and possess a sympathetic knowledge of its ever-varying changes and needs. And there is no other power in the universe of man that will enable him to do this but the daily newspaper, which is the mirror of the world's life and the apostle of its progress. To the really intelligent man it is as actual a necessity as his food and raiment, and he would as soon think of dispensing with the one as the other. It is impossible to live to-day the isolated life of the past.—*Los Angeles, California, Times.*

Our Young Folks.

LITTLE DUTIES.

I dare not pass them over,
The little duties mine,
Nor think the least unnoticed
By him, our Lord divine.

The task however humble,
He gives my hands to-day,
Most rely for the present
All nobler tasks outweigh.
Enough to know he orders,
Enough to win his smile;
Then most distasteful duties
Grow beautiful the while.

All lowly, loving service
To me seems strangely sweet,
Since the King, Creator, Saviour,
Once washed disciples' feet.

It must be grand and glorious
To do great things for him—
We might see great in little
Where not our faith so dim.

I watch vast fields of labour,
Which other workers fill,
With deep and earnest longing
Like them for Christ to till.

Perhaps my single acre,
Some precious seeds may yield,
Which stronger hands will scatter
Upon a larger field.

God knows, and I am leaving
My life work in His care;
Without His aid and blessing
No fruitage can it bear.

But O, to know my duty,
Then never from it swerve,
Nor heed it great or little,
So I but truly serve!

—*Mrs. Mitchell in Christian Observer.*

SMOKING BY BOYS.

That the essential principle of tobacco, that which gives it all its value to the smoker, is a virulent poison, is universally admitted. It is agreed also that its primary effect is upon the brain and spinal cord, with a paralyzing tendency.

Even Beard, who defends the moderate use of tobacco, admits that its effects are disastrous on some classes of persons. It withers some, he says, while fattening others; causes in some dyspepsia and constipation, while upon others it has a contrary effect. It is soothing to some, but induces in others all the horrors of extreme nervousness. He adds that among the brain-working class of our population the proportion of those who can use tobacco with impunity is yearly diminishing, as a nervous tendency more and more prevails among us.

Now, whatever may be urged in favor of moderate smoking later in life, all intelligent persons who have given the subject attention unite in condemning the use of tobacco by the young.

Young persons do not know whether or not they belong to the class most liable to be injured by tobacco. No one denies the danger of its excessive use, and the young have neither the intelligence nor the self-control to resist the tendency of smoking to grow into an uncontrollable habit. Farther, the brain and nervous system of youth are especially susceptible to the baneful influence of the poisonous principle of tobacco.

The commanding medical authority, the London *Lancet*, says. "It is time that the attention of all responsible persons should be seriously directed to the prevalence and increase of tobacco-smoking among boys. Stunted growth, impaired digestion, palpitation, and other evidences of nerve exhaustion and irritability have again and again impressed the lesson of abstinence, which has hitherto been far too little regarded."

It cites a case which lately came before the coroner for Liverpool—death from a fatty change in the heart due mainly to smoking cigarettes and cigar ends—and adds:

"This of course is an extreme example. It is, however, only a strongly colored illustration of effects on health which are daily realized in thousands of instances. Not even in manhood is the pipe or cigar invariably safe. Much less can it be so regarded when it ministers to the unbounded whims and cravings of heedlessurchins."

COURTESY TO CHILDREN.

All the training and disciplining in the world, if given in the form of arbitrary directions and commands, will not make children well-bred and agreeable. Mothers sometimes think, or act as if they thought, that courtesy in the home must be entirely a one-sided affair. The small boy must not interrupt conversation, he must step softly, speak gently, remove his hat on coming in, spring to restore what some older person drops, run his little feet off on errands, always say thank you, and never indulge himself in the least expression of irritation, but nobody is obliged to be equally polite to him. Ordered here and ordered there, snubbed as if he was not as sensitive to wounds and as easily hurt as his elders his pursuits regarded as of no importance, his convenience overruled or set aside at the caprice of his tutors and governors, the little fellow often has a very hard time of it while he is growing up. Parents who are intensely proud of their children often refrain, from a mistaken idea that praise is injudicious, from commending them for what they do well, while blame is swift to leap out and scorch the memory on any slight occasion.

The child who will be most courteous through life is the child who has been treated with courtesy, who has spent the formative years of life in a sweet and genial atmosphere, and been moulded not so much by military rules brusquely enforced as by the genial influence of serene tempers and the blessedness of good examples.—*Harper's Bazar.*

WILLIAM CAREY.

No name deserves to be held in more lasting remembrance than that of the foreign missionary, William Carey. He saw born in the village of Paulerspury, in Northamptonshire, 17th August 1761. Edward Carey, his father, was a weaver by trade, but filled the combined offices of parish clerk and village schoolmaster when William was about six years old. He was a good-natured man, and under his instruction the school gained a high place in the esteem of the people of the district.

Young Carey was very small for his age, and not by any means strongly built. When quite young he showed a great delight in Natural History, and made it of some use by storing the school-house garden with choice plants. Loving nature as he did had much to do with the geniality which made him known many years after as the "cheerful old man." Books were very scarce in the country and could hardly be got even on loan, but he had a hunger for books, and devoured such as fell in his way.

He was apprenticed to a shoemaker in Hackleton, nine miles from his home, at the age of fourteen. This engagement would have settled the future career of any ordinary boy, but with Carey the thirst for knowledge grew with years, and made his ambition rise beyond making shoes. He did not shirk his work for all

that, but was such a good workman that his master kept a pair of shoes made by him, as a model of what shoes ought to be. He was not ashamed of his occupation, as is shown by an incident in after years. At a dinner given by the Marquis of Hastings, the general officer of India inquired of one of his staff whether Dr. Carey had been a shoemaker or not. "No, sir," replied Carey; "only a cobbler."

Carey's conversion took place when he was about eighteen years of age, through the influence of a young fellow-workman with whom he often debated on religious matters. About this time a small church was formed in Hackleton (Carey's place of business), consisting of nine members, in the list of which Carey's name came third.

He was married on the 10th June, 1781, to Dorothy Plackett, his employer's sister-in-law, and afterwards succeeded him in business. Carey was very poor. He attended an Association meeting all day, fasting, because he had not a penny to buy a dinner. On this occasion he became acquainted with some friends belonging to another village, called Earl's Barton, which brought about an engagement to preach to a small congregation there. This continued for four years, till he went to reside at Moulton. It was here that missions first took shape in his mind. The reading of "Cook's Voyages," and the study of a map of the world, showed him what a small portion of the human race had any knowledge of the Bible. He soon arrived at a conclusion that something must be done to spread the gospel among the heathen, and that speedily.

At a meeting of ministers, presided over by the elder Ryland (there were two of them, and it was the younger who baptized Carey in the Nen, in Nottingham), Carey proposed that they should consider at the next meeting the "duty of attempting to spread the gospel among the heathen." In 1789 he removed to Leicester, to the small Baptist Church in Harvey Lane. Here he became more than ever anxious that something should be done. He could wait no longer, and at last published his famous "Enquiry into the Obligation of Christians to use means for the Conversion of the Heathen."

On 31st May, 1792, it fell to his lot to preach the Association sermon at Nottingham. The result of this sermon was that the Baptist Missionary Society was formed with a fund of £13, 2s. 6d. In April 1793, Carey, and Thomas, a ship surgeon, sailed for India. Carey never saw England again.

The first attempts at settlement proved a failure, but the experience thus gained was of great value to them afterwards. Carey saw that more than preaching was required, but not till he had finally settled in Serampore did he begin the work of translating the Bible into the native languages. Before the end of the first year the first convert was made, Krishna, a carpenter.

Lord Wellesley, Governor-General of India, established a college at Calcutta, called Fort William College, in 1800. Carey was appointed teacher of Bengali, Sanskrit, and Mahabatta, for which he received £600 annually. Later on, he was made professor with a salary of £1,500 a year. He was now enabled to do more for missions, and under his supervision the Serampore Mission issued above 200,000 Bibles, or portions of it, in about forty Oriental languages or dialects, besides a great number of tracts and other religious works in various languages.

The old man's health began to give way now, and his end drew near. Alexander Duff, the Scotch missionary, was among the last to see him. He died on 9th June, 1834.



ATTRACTIVE FIGURES

come with good health. It is easily seen when a woman has perfect health, her face and figure show it. The painful disorders and diseases that afflict womankind make themselves seen as well as felt. Dull eyes, blotched or sallow face, and a wasted form, follow them. This is the time to turn to the right remedy. Dr. Pierce's Favorite Prescription builds up and strengthens the system, and regulates and promotes every proper function. It's a quieting, soothing nerve. It corrects and cures, safely and surely, all those delicate derangements, weaknesses, irregularities and diseases peculiar to the sex.

For young girls just entering womanhood; woman at the critical "change of life"; and every woman who is "run-down" or overworked, it's something to remember that there's a medicine that will help you.

"FEMALE WEAKNESS."

MRS. BYRON DANARD, of Milford, Prince Edward Co., Ont., Canada, writes: "A few years ago my health failed. I was troubled with female disease in its worst form, having been afflicted about fifteen years. I was also troubled with constipation, loss of appetite, dizziness and ringing in my head, nervous prostration, hysteria, loss of memory, palpitation of the heart, together with that tired feeling all the time. I consulted several physicians—no one could clearly diagnose my case and their medicines failed to give relief. After much persuasion I commenced taking Dr. Pierce's Favorite Prescription—have taken five bottles and am a well woman doing my house-work; from a run-down condition I have been restored to health. I feel it my duty to recommend your 'Favorite Prescription' for ladies afflicted with female diseases as I have been."



MRS. DANARD.

Brass and Iron BEDSTEADS.

English, French and Persian - Patterns. -

WRITE FOR PRICES.

RICE LEWIS & SON, (LIMITED)

Cor. King & Victoria Sts., Toronto

R. J. HUNTER

Merchant Tailor and Outfitter,

31 and 33 King Street West, (Formerly Cor. King and Church Sts.)

Toronto.

CHURCH TRUSTEES

About to purchase an Organ will find it interesting to communicate with us, and obtain Catalogue and prices. That over 80,000 of our instruments are in use, is evidence of popularity—we guarantee the quality.

The Bell Organ & Piano Co., Ltd.

Guelph, - Ontario.



Ministers and Churches.

Rev. Robert Aylward, B.A., is announced to lecture on "John Bright" in the Presbyterian Church, Parkhill, next Thursday evening.

Rev. Alex. Matheson has been chosen moderator of the North Western Presbyterian Synod, to succeed Rev. J. A. Carmichael, of Regina.

The Rev. Wylie C. Clark, pastor of the Presbyterian Church, Brampton, and Rev. Wm. Farquharson, B.A., of Claude, will exchange pulpits on Sunday next.

Rev. J. Lindsay Robertson, of St. Mary's, has declined the call tendered him some weeks ago by the Presbyterian congregation of North Easthope and Hampstead.

Mono Centre and Camilla Presbyterians have decided to engage an ordained missionary for a year, at a salary of \$600, Camilla congregation to pay two-thirds of the sum.

Rev. Jas. A. Anderson, B.A., of Knox Church, Goderich, has been made the recipient of a handsome mink-lined overcoat, with heavy otter collar, the gift of the ladies of his congregation.

Miss Martha Smith, B.E., of Toronto, who gave an evening of sacred readings in Duart, Church recently, was very much admired by all present. Her readings were of a high order, and most admirably rendered.

Rev. John MacVicar, B.A., of Montreal, will, until the end of the year, supply the pulpit of Mr. Macdonnell, whose illness is watched with so much interest, and whose recovery is earnestly prayed for by the whole Church.

The Rev. Mr. Tanner, of Omamec, preached very acceptably in the Presbyterian church, Millbrook, recently. Our friends from the north are to be congratulated upon having so worthy and able a successor to Rev. Mr. Ewing.

The W.F.M.S. of Zion Church, Carleton Place, held their thank-offering meeting last Wednesday. A collection was taken, which, with the contents of the thank-offering envelopes of the ladies and the Mission Band, totalled the large sum of \$125.18.

Through the kindness of Mr. McDermid, assisted by Rev. C. W. Gordon, says *The Winnipeg Tribune*, arrangements have been completed by the elders of St. Stephen's Church, whereby the pupils of the Deaf and Dumb Institute may attend divine service on Sunday mornings. Mr. McDermid will interpret. We have no doubt they will enjoy it very much.

The Women's Foreign Missionary Society of Knox Church, Tara, held their Thanksgiving service Nov. 6th. The church was well-filled with an appreciative audience. The programme consisted of missionary news, music, recitations, etc. The thank-offering amounted to over \$50.00, which no doubt will be supplemented by those who were prevented from being present.

The Vancouver World says:—"Rev. J. A. Carmichael, the popular and eloquent pastor of Knox Church, Regina, has received a call to the pastorate of Mount Pleasant Church, Vancouver, at a salary of \$1,200 per annum, a free manse and a month's holidays." And *The Regina Standard* adds:—"Mr. Carmichael has \$1,500 a year here, with a free manse and all the holidays he chooses to take."

At St. James' Presbyterian Church, London, lately, the pastor, Rev. M. P. Talling, addressed the Sunday school children in the morning from the text, "Honor thy father and thy mother." At the evening service he spoke on "Joseph, the Dreamer," which was one of a course of sermons he has been preaching on the distinguished characters of the Bible. Each one of these sermons is more interesting than the preceding one and the attendance larger.

The Hamilton Spectator of a recent date says:—"Rev. Alex. McMillan, of Toronto, late of Edinburgh, from whence he brought a ripe and juicy brogue, lectured last evening in the MacNab Street Presbyterian school room on the Scottish Covenanters. The building was well filled, and the audience listened with intense enjoyment to the speaker's appreciative estimate of those grand old fighting Christians. Rev. Dr. Fletcher occupied the chair."

The Rev. Dr. Sexton has been preaching and lecturing to crowded audiences in various towns in the Maritime Provinces during the past two months, and will remain till near the end of the year. We understand that the Doctor has not been able to accept all the engagements that have offered in these Provinces. He expects to be in Ontario again about Christmas. Churches requiring his services should apply early. Address "St. Catharines."

The following resolution was adopted at the recent Y.P.S.C.E. Provincial Convention, and is an additional testimony to the satisfaction with which the appointments by the Assembly of a Committee on Young People's Societies has been received:—"We, the Presbyterian Y.P.S.C.E. of Quebec Province, assembled in our denominational 'rally' at Huntingdon, Quebec, desire to express our sincere and loyal attachment to our own church, and the great favor with which we regard the action of the General Assembly in June last in the expression of interest and good-will towards the Young People's Societies of the Church and the appointment of a Standing Committee to take oversight of them."

The annual Thank-offering meeting of Carleton Place Zion Church W.F.M.S. was held last Wednesday evening, the president, Mrs. W. A. Paterson, in the chair, and was very largely attended. After devotional exercises by the ladies, and prayer by Mr. Riddell, a very interesting programme was presented. The Rev. Scott gave an appropriate address. A collection was taken, which, with the contents of the thank-offering envelopes of the ladies and the Mission Band, totalled the large sum of \$135.18.

The anniversary services of the First Church, Port Hope, on the first Sabbath of November, were conducted by the Rev. D. C. Hossack LL.B., of Toronto, who delivered two most eloquent sermons to large congregations. On Monday evening he delivered a lecture on "Hits and Misses," to a crowded church, holding the undivided attention of the audience by his felicitous descriptions, easy and natural eloquence, and fine touch of humour. The collections taken up at the three services swept away the debt on the church.

At the meeting of Presbytery in Guelph, on Tuesday of last week, a call was presented to Rev. R. M. Craig, of Melville Church, Fergus, from the First Presbyterian Church, Santa Fe, New Mexico, which he accepted. The congregation of Melville Church consented to his acceptance of it in consideration of the state of his health. A call largely signed by both members and adherents of Knox Church, Guelph, to Rev. J. A. Anderson, M.A., of Goderich, was received, and the necessary steps were ordered to be taken to prosecute the same.

The Simcoe Reformer of last week contains a brief history of St. Paul's Presbyterian Church, in that town, a biographical sketch of Rev. W. J. Day, M.A., for the past four years the esteemed pastor of the church, along with portraits of the minister, Mr. J. B. Jackson, Chairman Board of Managers, Mr. Frank Reid, Superintendent of the Sabbath School, and a well executed view of the church. A new pipe organ has just been placed in the church; and this was formally opened on Thanksgiving Day. The Rev. Principal Caven occupied the pulpit last Sabbath.

The Thank-offering meeting of the Auxiliary of the W.F.M.S., Cobourg Presbyterian Church, was held in the Lecture Room on Thursday evening, Nov. 14th. There was a good attendance and much interest taken in the proceedings. The Rev. J. K. Smith, D.D., of First Church, Port Hope, gave an excellent address on the W.F.M.S. as a training in a fuller knowledge of God's Word, in deeper spirituality and in true sympathy with the needy. The pastor, Rev. J. Hay, B.D., spoke briefly of the growth and power of this organization. The church choir rendered very acceptable service throughout the meeting. Mrs. N. F. McNachan read the texts and offered the Dedicatory Prayer. The offering was a liberal one, amounting to \$73.61.

On Tuesday, the 19th inst., the Rev. A. Mahaffy, B.A., was ordained and inducted into the charge of Knox Church, Milton, by the Presbytery of Toronto. The Moderator, Rev. John Neil, B.A., presided. Rev. Dr. Gregg addressed the minister and the Rev. J. A. Morrison, B.A., addressed the people. The Presbyterians of Milton are happy in their tasteful and commodious church home and are fortunate in securing as their minister the gold medalist of Montreal Presbyterian College, of whose trial discourses, Rev. Doctor Gregg remarked that "they were couched in beautiful language, clear and distinct, and that the more he heard of them the better he liked them." Mr. Mahaffy is a man of earnest Christian spirit, and we wish him and his congregation a bright and successful future.

The annual thank-offering meeting of the W. F. M. Auxiliary of St. Paul's Church, Bowmanville, was held on 5th inst. A good attendance of the ladies of the congregation greeted Mrs. Geo. Blair, of Prescott, who gave an earnest and interesting address on "Reasons for thankfulness from the W.F.M.S. standpoint" and also an instructive talk on our work in India. Music by members of the choir brightened the meeting. Afternoon tea was afterwards served in the school-room, all present enjoying a pleasant social hour. It was regretted that Miss Drummond, of Newcastle, was, through illness, unable to be present and fulfil her part of the programme. The amount of the thank-offering was \$77.90, including \$10 which was handed in after the meeting, as against \$54.00 last year, and \$48.93 in 1893.

Glenboro (Man.) Presbyterian Church, was burnt on Sabbath, March 12th. The new Church was opened, Sabbath, Nov. 10th. The weather was perfect; the congregations filled the building to its utmost capacity. On the platform, besides the pastor, Rev. A. McD. Haig, were Rev. Dr. Duval, of Knox Church, Winnipeg, Rev. J. M. Harrison, of Cypress River (Methodist), and Rev. C. H. Cross, of Glenboro (Methodist). Rev. Dr. Duval preached morning and evening, and Rev. J. M. Harrison at 3 p.m., appropriate discourses. Collections for the day amounted to \$174.00. On Monday evening a supper, concert and lecture were given, the building being packed. In addition to local talent, the services of Miss M. Winstanley Pridham, of Winnipeg, were secured for the music. Dr. Duval gave his popular lecture "Elements of Success." Dr. Duval has endeared himself to the people of Glenboro by his services on Sabbath and Monday. Proceeds of Monday's entertainment \$150.00 The church is a neat and commodious frame building, with stone basement for Sabbath School, etc. The children of the congregation have placed a bell from the Baltimore Foundry. The fire which seemed such a disaster has given

the Glenboro congregation a church much more handsome, comfortable and convenient than the one lost.

The Globe, of Monday, says:—"The congregation of St. John's Presbyterian Church, corner Bolton avenue and Gerrard street, Toronto, celebrated their eighth anniversary yesterday by special services, which were very largely attended. The morning service was conducted by Rev. John Neil, of Westminster Church, and that in the evening by Rev. Mr. McCall, of the Church of the Covenant. The afternoon's service was specially set apart for the children, and was of a most interesting character. St. John's Church had its origin eight years ago in a little house at the corner of Broadview avenue and Gerrard street, and was under the supervision of St. James Square Presbyterian Church, with Mr. J. McP. Scott conducting the services. Mr. Scott afterwards graduated, and received a call as minister of the church which has made such rapid progress that it has now cut adrift altogether from its parent church, has a membership of over 250, and is contemplating building a new and substantial edifice."

A well-attended meeting of Knox church congregation, Guelph, was held Wednesday evening, 13th Nov., for the purpose of moderating in a call to a minister. Rev. Dr. Torrance, as moderator of session during the vacancy, presided and preached. After some discussion a vote was taken and a large majority confirmed the vote of the previous meeting to proceed. The call was then read in blank form and on invitation being given to nominate some names to fill the vacancy. Four names were proposed. On a vote being taken the name of Rev. J. A. Anderson, B.A., of Knox church, Goderich, was declared the choice of the congregation, and the vote was made unanimous, and almost the whole congregation remained to sign the call. Mr. J. I. Hobson and Mr. Jas. Millar were appointed commissioners to support the call before the Presbytery of Guelph at its meeting on the 19th, and the Presbytery of Huron, of which Mr. Anderson is a member. A committee also was appointed, embracing the two gentlemen named, and Mr. G. W. Field, to prepare reasons of translation in the call. The stipend promised is \$1,600, without manse, in weekly payments. The congregation earnestly hopes that Mr. Anderson may be induced to accept the call. Should he do so he will be heartily welcomed by the congregation in Guelph, the Ministerial Association and the members of other denominations.

The anniversary services of Chalmers' Church, Richmond, Que., were held on Sabbath Nov. 10th, when Rev. E. Scott, M.A., of the *Record*, Montreal, preached morning and evening to large and interested congregations. The discourses were of a very high order, being both solid and suggestive, and were highly appreciated by large and attentive audiences. The collections amounted to \$75.00 On Monday evening, the 11th, the anniversary tea meeting followed with good financial results, after which a public meeting assembled in the auditorium of the church, which was addressed by resident ministers and others. The choir and other kind friends supplied appropriate music, and a humorous reading were given by Dr. MacKenzie, Melbourne. The pastor, Rev. Dr. Kellock, occupied the chair, and made special reference to the energetic labor of the Ladies' Aid Society, who last year had contributed towards the reduction of the church debt the large sum of \$860, through what is known as the "Talent" Fund, and who will also this year furnish the further sum of \$500 towards the same object. Dr. Kellock further stated that, accompanied by Mr. C. Campbell, on behalf of the managers, he had visited every family of the congregation soliciting subscriptions for the

Exhaustion

Horsford's Acid Phosphate

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

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

Descriptive pamphlet free on application to Rumford Chemical Works, Providence, R.I. Beware of Substitutes and Imitations. For sale by all Druggists.

church debt. The response to this appeal had been most hearty and liberal, and the result most creditable. In response to an appeal, the people in addition gave \$1,000 for that purpose this year. The balance left will not prove much of a burden to a willing and working congregation such as this, who are highly to be congratulated on their endeavor to maintain the ordinances of religion, and to disseminate the truth as it is in Jesus in the Province of Quebec.

ORANGEVILLE: This Presbytery met at Orangeville Nov. 12., Mr. Farquharson, Moderator in the chair. Dr. McRobbie reported that the Assembly's Augmentation Committee had appointed one of its members to visit this Presbytery, and that, henceforth, reports from augmented congregations would be required in fall instead of spring. \$1,200.00 is the amount asked from the Presbytery for Home Mission purposes and arrangements were made for allocating it among the congregations. Mr. McKenzie reported anent a Presbyterial Conference recommending the following subjects for consideration, viz:— 1. Whose children should be baptized? To be introduced by Mr. Croll. 2. The proper attitude of the Church in relation to amusements. To be introduced by Mr. Steele. 3. Temperance. To be introduced by Mr. Harrison. The first subject to be considered at the January meeting and the other two at the one in March. Mr. McKenzie intimated his intention of visiting the Holy Land, and as he expected to be absent about six months, he tendered his resignation of the pastoral charge of Orangeville congregation. An adjourned meeting of Presbytery will be held at Orangeville, Dec. 5th, at 1 p.m., to consider the resignation. Mr. Bell reported anent Young People's Societies and recommended that all of them within the bounds be organized into a Presbyterial Society. The Presbytery authorized the Committee to call a convention of said societies, and of representatives of congregations in which there is no such society, to unite the forces of the young people of the Presbytery—said convention to be held the day following the January meeting of Presbytery. The Committee was instructed to prepare a form of constitution to be submitted to the Presbytery at said meeting.—H. CROZIER, Clerk.

BIRTHS, MARRIAGES AND DEATHS.
NOT EXCEEDING FOUR LINES 25 CENTS.

At the residence of the bride's father, 95 Rose Street, Galt, on Nov. 20th, 1895, by Rev. Alexander Jackson, Ph.D., Rev. John F. MacFarland, B.A., of South Mountain, Ont., to Nettie, daughter of Mr. Murray, of Galt.

At the residence of the bride's uncle, George Swalm, Esq., Middleton, N.Y., on Thursday, 24th October, Mr. Olin Stephen Fellowes, of the same place, to Anna Gertrude, second daughter of the Rev. S. H. Kellogg, D.D., of North India, formerly of Toronto, Canada.

ADVANTAGES UNDER INVESTMENT CONTRACTS

A great variety of plans of insurance on the tontine and semi-tontine systems, under various names, have been introduced by life insurance companies operating in Canada and elsewhere, but there are none containing the special advantages offered under the compound investment and investment annuity plans or the 7 per cent guaranteed income bond of the North American Life Assurance Company of Toronto, Ontario. A compound investment policy may be secured by the applicant therefor, who can select a period of fifteen or twenty years, and, in the event of his death during the first ten years, the full amount of the policy is payable; if death occurs after that, and within the investment period, there is payable, in addition, a mortuary dividend of the eleventh and subsequent premiums paid thereon. An additional feature under this valuable contract is that after the policy has existed for ten years the company will, if desired, loan the insured the remaining annual premiums as they mature, in order that the policy may be kept in force until the completion of the investment period, simply requiring the payment of current interest on the premiums so loaned.

The investment annuity contract provides for the payment of the face of the policy in 20 or 25 equal annual instalments in the event of death. A much lower rate of premium is chargeable on this than on the regular plans of insurance on account of the payment of the face of the policy being extended over a period of 20 or 25 years.

Under the 7 per cent guaranteed income bond, which can be secured by the payment of fifteen or twenty annual premiums, the insured is guaranteed an annual income of 7 per cent, should he survive the term named in the bond, in addition to which several other valuable options can be selected.

For further particulars and pamphlets explanatory of the above-named plans, apply to Wm. McCabe, F.I.A., Managing Director North American Life Assurance Company, 22 to 28 King Street West, Toronto, Ont., or to any of the company's agents.

Hungary is undergoing a revolution. The civil marriage law, in force for the past month, removes burdensome restrictions, and bills are now on the way to enactment which will give perfect religious liberty.



Nervous Prostration

It is now a well established fact in medical science that nervousness is due to impure blood. Therefore the true way to cure nervousness is by purifying and enriching the blood. The great blood purifier is Hood's Sarsaparilla. Read this letter:

"For the last two years I have been a great sufferer with nervous prostration and palpitation of the heart. I was weak in my limbs and had smothered sensations. At last my physician advised me to try Hood's Sarsaparilla which I did, and I am happy to say that I am now strong and well. I am still using Hood's Sarsaparilla and would not be without it. I recommend it to all who are suffering with nervous prostration and palpitation of the heart." Mrs. DALTON, 66 Alice St., Toronto, Ontario. Get Hood's, because

Hood's Sarsaparilla

Is the Only

True Blood Purifier

Prominently in the public eye today. It is not what we say but what Hood's Sarsaparilla does that tells the story.

Hood's Pills act harmoniously with Hood's Sarsaparilla. 2c.

AGENTS WANTED—MEN and WOMEN

Our Journey Around the World. By Rev. Francis E. Clark. Pres't United Soc. Christian Endeavor, his best and most popular book. 220 costly engravings, a perfect library of art and entertainment, and the key of all mystery books. 67000 Agents have sold 200,000, another 250,000, and others from 25 to 100 copies a month all are making money. 2000 more Agents wanted. Now is the time to work for the holidays. (Distance no hindrance, for we pay Freight, Give Credit. Premiums 100% Free Cash, Extra Terms, and Exclusive Territory. We also pay all dates for our Canadian agents. Write for terms and specimen engravings free to A. D. WORTHINGTON & CO., Hartford, Conn.

PICTURES.

You can have one, when you paint, if you use
WINSOR & NEWTON'S
COLORS & CANVAS.

Ask your dealers for this make.
A. RAMSAY & SON, MONTREAL.

Wholesale Agents for Canada.
Importers and Manufacturers Artists Materials.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for dredging, Collingwood Harbour," will be received at this office until Tuesday, the 15th day of January next, inclusively, for the deepening of the Harbour of Collingwood to the depths mentioned in the combined specification and form of tender and within the area shown on the plan to be seen at the Harbour Master's Office, Collingwood, and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of tenderers.

An accepted bank cheque, payable to the order of the Minister of Public Works, for the sum of five thousand dollars (\$5,000), must accompany each tender. This cheque will be forfeited if the party declines the contract or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order,
E. F. E. ROY,
Secretary.
Department of Public Works,
Ottawa, 12th Nov., 1895.

Dr. R. Gordon McLean, Dentist, begs leave to announce that he has opened an office in the chambers over Kent's Jewelry Store, 144 Yonge Street, and is prepared to do high-class work at reasonable fees. Office hours: 9 a.m. to 12 a.m., 1 p.m. to 6 p.m.

W. G. ADAMS, L.D.S. G. ADAMS SWANH, D.D.S.
DENTISTS,
95 King Street East, Toronto.
Telephone 2419.



Tenders for Supplies, 1896.

The undersigned will receive tenders for supplies up to noon on

MONDAY, DECEMBER 9, 1895.

For the supply of butchers' meat, butter, dairy and creamery, giving price for each, flour, oatmeal, potatoes, cordwood, etc., for the following institutions during the year 1896, viz:—

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

Two sufficient sureties will be required for the due fulfillment of each contract. Specifications and forms of tender can only be had by making application to the Barons of the respective institutions.

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

The lowest or any tender not necessarily accepted.

R. CHRISTIE,
T. F. CHAMBERLAIN,
JAMES NOXON,
Inspectors of Prisons and Public Charities
Parliament Buildings, Toronto, Nov. 25th 1895.

51 KING E. | 51 KING W.
152 YONGE. | 68 JARVIS.



HOT MEALS ALSO AT
51 KING E. & 28 1/2 COLBORNE.

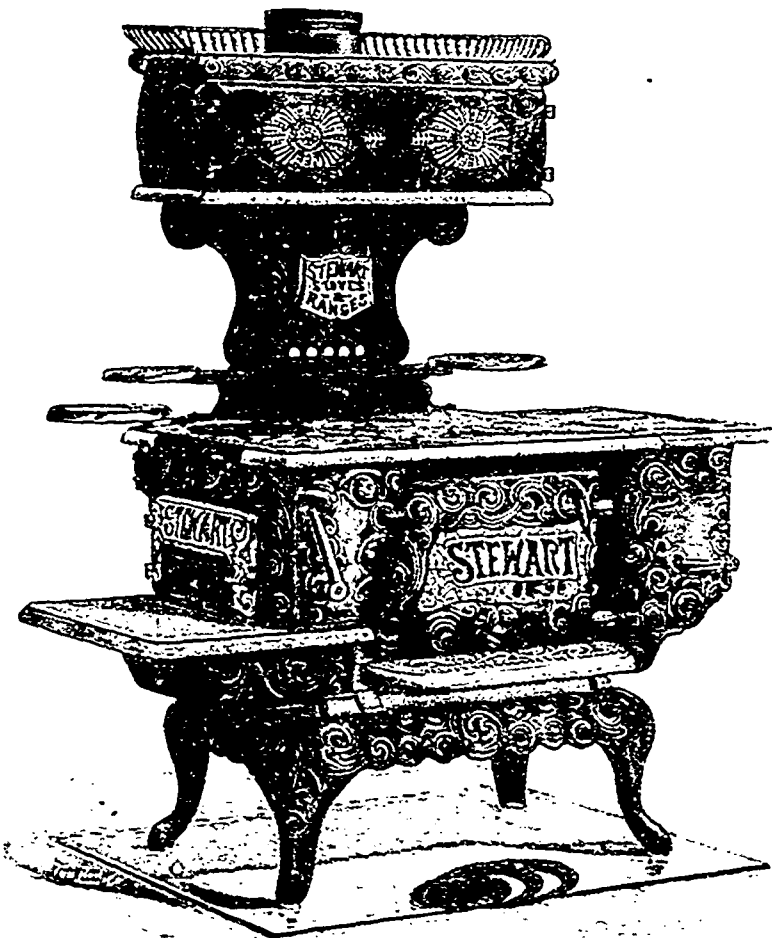


FOR
IRON FENCING BARK
& OFFICE RAILINGS
And all kinds of Iron
Work, address
TORONTO FENCE AND
ORNAMENTAL IRON
WORKS

73 Adelaide St. West, Toronto

FOUR HOLE "STEWART RANGE"

The Handsomest, Most Complete and Best in use. Guaranteed Perfect in Every Respect. No. 92-19 Made in Six Styles—Square and Reservoir.



(Style F.)

THE JAS. STEWART MFG. CO., LTD., WOODSTOCK, ONT.

Sold by Leading Dealers throughout the Dominion.
Send for Illustrated Descriptive Pamphlet.

For Cash Coal and Wood And Present Delivery.

Grate.....	LAT LOWEST	Best Hardwood.....	\$5.50 per cord
Stove, Nut and Egg.....	PRICES	No. 2 Wood, long.....	4.00 ..
No. 2 Nut or Pea Coal.....		No. 2 Wood, cut and split.....	4.50 ..
Best Hardwood, long.....	5.00 per cord	Slabs, good, long and dry.....	3.50 ..

Head Office, Corner Bathurst St. and Farley Ave. Telephone 5393. Branch Office, 420 Queen St. West.

WM. MCGILL & CO.

SEE THE NEW UNCONDITIONAL ACCUMULATIVE POLICY

—ISSUED BY THE—

Confederation Life Association OF TORONTO.

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

Full information furnished upon application to the Head Office or any of the Company's Agents.
W. C. MACDONALD, Actuary. J. K. MACDONALD, Managing Director.

Church Decorations

The WALL PAPER KING OF CANADA makes a specialty of Church Decorations.

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.

Thoroughly practical Decorators and Designers employed, with broad experience in church work.

A Single Cent

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.

C. B. Scantlebury,

360 Front Street.

P. O. Drawer 1045. Bolloville, Ont.

ADVERTISERS

THERE IS BUT

One Way

AND

Only One

To reach the great Presbyterian constituency in the Dominion, and that is through the columns of

The Canada Presbyterian

52 TIMES A YEAR

Able Edited Long Established
Widely Circulated. Highly Popular



ADVERTISING (C. B. ROBINSON)
DEPARTMENT, Manager.

5 JORDAN ST., TORONTO.

The Greatest
Success of
Canadian
Piano
Building
Is the

KARN

The Peer
Of the Best
American
Pianos

The Karn Organ
Best in the World

Catalogues Free

D. W. KARN & CO.,

Piano and Organ Mfrs., Woodstock, Ont.

British and Foreign.

Nearly all the forty-four Governors of States attend church, and thirty-nine of them are avowed members of Christian Churches.

The Duke of Sutherland has subscribed £50, and gives material for the building of the church to be erected by the seceders at Lochliver.

On January 6th next, Rev. B. Fay Mills, the evangelist, will begin a series of revival meetings in New Haven, Conn., that will last a month.

The convention to elect a bishop for the newly formed Episcopal diocese of Washington, D.C., will be held in that city on December 4th.

During the past year three States in the U.S.A. have voted to give medical treatment to habitual drunkards who are unable to pay for their own cure.

The rent of the Scots College at Paris, and of a farm connected with it, goes to the support of Scottish Roman Catholic students at St. Sulpice seminary.

Rev. R. H. Fisher, B.D., of Jedburgh, conducted divine service in Balmoral castle on a late Sabbath. The Queen recently honoured Mrs. Campbell, of Crathie manse, with a visit.

Rev. Dr. Marshall Lang, speaking at the Glasgow meeting on the Armenian question, declared that the Turk would never reform, having the elements of reform neither in his being nor in his religion.

Prof. Simpson, at the opening of the congregational Theological hall, gave an address on the Scriptures as the ground-work of Christian faith in relation to certain aspects of current theological thought.

Rev. M. N. Goold, emeritus minister of Buccleuch street church, Edinburgh, died on Friday afternoon, after an illness extending over several years. Mr. Goold, who was in his 78th year, was a native of Glasgow.

The International Board of Women's and Young Women's Christian Associations held its thirteenth biennial conference in Brooklyn, N.Y., from November 7th to 13th inclusive. Delegates, about one hundred in all, were present from all parts of the Union.

Mgr. Satolli, the Papal Nuncio at Washington, has declined to interfere with the manufacture of beer by the Benedictine monks at St. Vincent's Abbey, in Pennsylvania, because the complaints came "not from the authorities of the Church but from Temperance societies."

About 250 Christian Workers were present on the morning of November 7th, when the ninth annual convention of the societies of the United States and Canada opened in the Calvary Baptist Church in New Haven, Conn. Governor Coffin welcomed the delegates for the State of Connecticut.

Christ's Mission, at No. 142 West Twenty-first street, New York, which is open to priests who desire to leave the Roman Catholic Church on religious grounds and learn the Bible way of salvation as evangelical Christians understand it, has recently received several priests who occupied prominent positions in the Roman Catholic Church.

Mayor Strong, of New York, announces his hearty interest in the movement to reduce the number of saloons in the city. With 7,300 saloons there and only 1,354 in Philadelphia, His Honor does not see why 4,000 should not be the maximum for New York. The closing of 3,300 saloons, he thinks, would be for the benefit of the liquor dealers as well as the public.

FRIENDLY ADVICE.

IS THE MEANS OF RENEWED HEALTH TO A SUFFERER.

Dr. Williams' Pink Pills Succeed Where Doctors Had Failed for Thirty Years—The Sufferer One of Northumberland Co's Best Known Men.

From the Trenton Advocate.

Mr. John Frost's case is a most remarkable one. He is one of the best known residents in the county of Northumberland, being a retired farmer of most ample means, and having financial dealings with hundreds through out the townships. We have known him intimately for over ten years. From him we gleaned the following facts in February last:—"I was born in England and at twelve years of age arrived in Canada with my parents, who settled in Prince Edward county and remained there for three years. We then moved to Rawdon township in the neighbouring county of Hastings. For thirty years I was a resident of Rawdon, three years I resided in Seymour township and I am at present, and have been for the past ten years, a resident of Murray township. For thirty years I have been a martyr to rheumatism. During that time I have been treated by scores of doctors and found partial relief from but one. I have during the same period tried



Getting into my Rig was Agonying.

immense remedies, but all failed to cure me. Scarcely a month passes that I am not laid up, and frequently I am confined to bed six or eight weeks, unable to move hand or foot and suffering untold agonies. Two well known doctors told me one time that I would have to have an arm taken off to save my life. I tell you I have been a great sufferer in my time and I would give anything to find relief. My business causes me a great deal of driving and getting in and out of my rig is agony."

Knowing his story to be true and anxious that Dr. Williams' Pink Pills should have a severe test, we prevailed on Mr. Frost, much against his will, to give them a trial. He got six boxes and commenced to use them. At the start he smiled at our confidence in the pills. We saw him after he had used the first box and he admitted some relief and said he believed there was something in the remedy. He continued their use and by the time he had finished the six boxes he was as sound and proud a man as could be found in five counties. A couple of months have passed since the cure was effected and we deferred giving a history of the case in order that we could see for a certainty that the cure was permanent. We see him several times a week actively attending to his business and at all times loud in his praise of Pink Pills. All who know Mr. Frost know that his word is as good as his bond. Yesterday we said to him, "Now, Mr. Frost, do you really feel that you are cured of rheumatism? Do you feel any twinges of the old trouble at all?" He replied, "I am cured. The Pink Pills have thoroughly routed the disease out of my system and I feel a new man. The use of the pills has given me new life and I am telling everyone I meet about the cure." Such is the case, and having known Mr. Frost for years the sufferer he was, and seeing him now active, and almost youthful again, the rapid change from suffering to health seems almost a miracle. However, we are not at all surprised, for on all sides we hear of cures effected by the use of Pink Pills. The druggists remark their rapid sale and the satisfaction they give their customers.



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

RIPAN'S TABLETS

REGULATE THE STOMACH, LIVER AND BOWELS AND PURIFY THE BLOOD.

RIPAN'S TABLETS are the best Medicine known for Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Bloating, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.

Ripans Tablets contain nothing injurious to the most delicate constitution. Are pleasant to take, safe, effective, and give immediate relief.

Price—50 cents per box. May be ordered through nearest druggist, or by mail.

Address
THE RIPAN'S CHEMICAL CO.,
10 SPRUCE STREET, NEW YORK CITY.

The Federal Council, representing the Free Church, the United Presbyterian Church, and the Presbyterian Church of England, which meets every three years, assembled in Dundee on 13th and 14th inst. Rev. Richard Leitch will preside. Principal Dykes will read a paper on "Worship in the Presbyterian Church." Dr. Norman Walker will deal with "Co-operation in Christian Work." "Commerce and Foreign Missions" will be treated by Dr. George Robson, and Dr. Monro Gibson will introduce a discussion on "Commerce" and "The Use of Wealth," and "Industrial Questions" will be treated respectively by Revs. J. B. Hastings and Dr. Adam Smith.



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

Ganong Bros., Ltd.,
ST. STEPHEN, N.B.

MENEELY BELL COMPANY,
CLINTON H. MENEELY, - General Manager,
TROY, N. Y., AND NEW YORK CITY.
MANUFACTURE SUPERIOR CHURCH BELLS

For Style, Comfort and Durability of Foot-wear go to

R. KINGADE'S

444 YONGE ST.,

Where you can get

J. & T. Bell's Fine Boots & Shoes.



BEST FOR WASH DAY

USE

SURPRISE SOAP

BEST FOR EVERY DAY.



**Why not try
WYETH'S MALT EXTRACT?**

Doctors highly recommend it to those

- Who are run down;
- Who have lost appetite;
- Who have difficulty after eating;
- Who suffer from nervous exhaustion;
- And to Nursing Mothers,

as it increases quantity and improves quality of milk.
PRICE, 40 CENTS PER BOTTLE.

HOME COMFORT

ROLL OF HONOR.

THREE GOLD
and ONE SILVER MEDAL
THE WORLD'S INDUSTRIAL and
COTTON CENTENNIAL EXPOSITION.
NEW ORLEANS, 1884 and 1885.

HIGHEST AWARDS
NEBRASKA STATE BOARD
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.

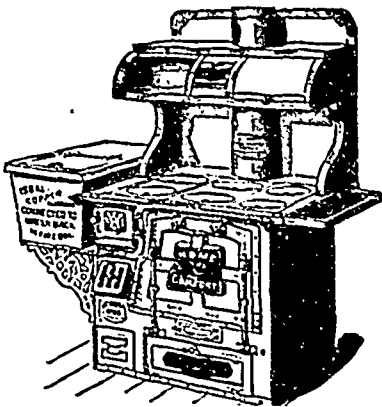
SIX
HIGHEST AWARDS
WORLD'S COLUMBIAN EXPOSITION
CHICAGO, 1893.

HIGHEST AWARDS
WESTERN FAIR ASSOCIATION,
LONDON, CAN., 1893.

SIX GOLD MEDALS
MIDWINTER FAIR,
San Francisco, Cal., 1894.

ABOVE HONORS WERE

RECEIVED BY **WROUGHT IRON RANGE CO.**, MANUFACTURERS OF
Hotel Steel Ranges, Kitchen Outfittings and "Home Comfort" Hot-Air Steel Furnaces.
OFFICES, SALESROOMS AND FACTORIES,
70 to 76 PEARL STREET, TORONTO, ONTARIO, and
Washington Avenue, 19th to 20th Streets, ST. LOUIS MO., U. S. A.
Founded 1854. Paid up Capital, \$1,000,000.



**STEEL
HOTEL AND FAMILY RANGES.**

CARVING AND STEAM TABLES,
BROILERS, MALLEABLE WATERBACKS,
ETC., ETC.

Above Style Family Range is sold only
by our Traveling Salesmen from our
own wagons at one uniform price
throughout Canada and
the United States.

Made of MALLEABLE IRON and WROUGHT
STEEL and will LAST A LIFETIME
if properly used.

SALES TO JANUARY 1st, 1895,
299,327.

MISCELLANEOUS.

The Chinese have an academy of man-
ners that prescribes etiquette for the
whole empire.

The population of London, taking the
city at its greatest extent amounted in
1891 to 4,766,661.

The most intricate piece of clockwork
in the world is the great astronomical
clock at Strasburg.

The body must be well nourished now
to prevent sickness. If your appetite is
poor take Hood's Sarsaparilla.

The earliest library was that of Nebu-
chadnezzar. Every book was a brick,
engraved with cuneiform characters.

The most perfect echo in the world is
said to be that at Shipley, in Sussex, South
England. It will repeat twenty-one
syllables.

The largest clock in the universe is to
be placed in the tower of the city hall in
Philadelphia. That city owns also the
most costly city hall in the United States.

Among modern nations, the greatest
eaters are the English, the Germans, the
French and the Americans. The Ameri-
cans are, on the average, the greatest eat-
ers in the world.

In Europe about 55,000,000 acres of
barren land have already been made fruit-
ful by irrigation; in India 25,000,000;
in Egypt about 6,000,000, and in the
United States about 4,000,000 acres.

In France it is forbidden, under severe
penalties, for any one to give infants
under one year any form of solid food
unless such be ordered by written pre-
scription, signed by a legally qualified
medical men.

Tching-Tchang, formerly Secretary of
Legation in Paris, has been appointed
Minister to France. Hitherto one Minis-
ter has represented China both in Paris
and London. Separate Legations have
now been established.

One of the interesting things to be seen
at Atlanta, Georgia, outside of the Exhi-
bition, is a house said to be constructed
entirely of paper from foundation to
chimney. Georgians say this is the only
house of the kind in the country.

Convicts in the Michigan state prison
are allowed to keep birds, and as a result
of this there are fully 600 feathered song-
sters in the prison, all owned and cared
for by the prisoners. Their carolings in
the morning are one of the odd features of
life at this institution.

The colored women of Tuskegee, Ala.,
led by Mrs. Booker T. Washington, are
making vigorous efforts to have the con-
cession to a saloon in the negro building
at the Atlanta Exposition withdrawn.
They declare that the presence of a saloon
in that building is an insult and disgrace,
and they want "this disreputable traffic
discontinued."

A BAD WRECK

—of the constitution may follow in the
track of a disordered system, due to im-
pure blood or inactive liver. Don't run
the risk! The proprietors of Dr. Pierce's
Golden Medical Discovery take all the
chances. They make a straightforward
offer to return your money if their remedy
fails to benefit or cure in all disorders and
affections due to impure blood or inactive
liver. The germs of disease circulate
through the blood; the liver is the filter
which permits the germs to enter or not.
The liver active, and the blood pure, and
you escape disease.

When you're run down, debilitated,
weak, and your weight below a healthy
standard, you regain health strength, and
wholesome flesh, by using the "Discov-
ery." It builds up the body faster than
nauseating Cod liver oil or emulsions.

Dr. Pierce's Pellets cure constipation,
piles, biliousness, indigestion, or dyspep-
sia, and headaches.

It is now proposed that the roofs of
schoolhouses in New York City should be
utilized as playgrounds, and in the plans
of a new school 10,000 feet of space is
allotted thus on the roof for this purpose,
at an added expenditure of \$4,000.

A nine-year-old negro girl is preaching
three sermons daily to large audiences in
South Carolina. She is said to have all
the style in voice, intonation, delivery and
gesture of an experienced pulpit speaker.
Black and white people mingle at her
meetings, and four or five ministers are
frequently in attendance.

The *Scientific American* says that
most medical men consider that a cold
bath every morning is apt to do more
harm than good to any but persons of a
very vigorous constitution. The sensible
thing to do is to see that the temperature
of the water in cold weather is not lower
than 'hat of the air. A daily bath is a
most healthful practice, but it should not
be so cold as to give a shock to the system.

A new apparatus has been constructed
to prevent collisions at sea. The inven-
tion consists in so constructing and sta-
tioning a set of electro-magnetic coils, on
board a vessel, that they will influence
a chemically prepared needle a good
distance away on board of another vessel,
to that extent as to release a spring that
sets a bell to ringing as a warning of
danger. A test has been made that
covered the distance at sea of six miles.

A process has been patented in Ger-
many for making a substitute for the
natural skin for use on wounds. The
muscular coating of the intestines of ani-
mals is divested of mucous membrane,
and then treated in a pepsin solution until
the muscular fibers are half digested.
After a second treatment with tannin and
gallic acid, a tissue is produced which can
take the place of the natural skin, and
which, when laid on the wound, is entire-
ly absorbed during the healing process.

HOOD'S IS WONDERFUL.

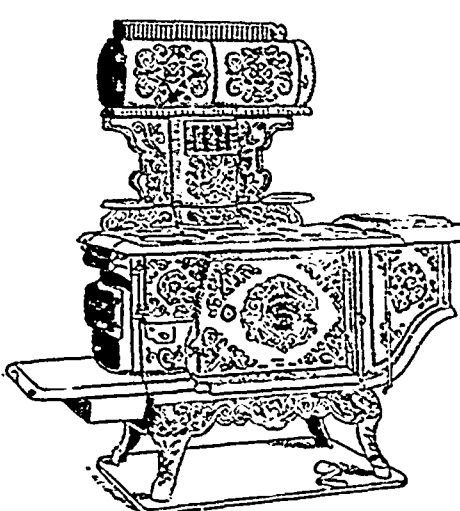
No less than wonderful are the cures
accomplished by Hood's Sarsaparilla, even
after other preparations and physicians'
prescriptions have failed. The reason, how-
ever is simple. When the blood is enriched
and purified, disease disappears and good
health returns, and Hood's Sarsaparilla
is the one true blood-purifier.

Hood's Pills are prompt and effi-
cient and do not purge, pain or gripe.
25c.

Thousands of people have congratulated
Mr. George Muller on reaching his nin-
tieth birthday on the 27th ult. Many of
the letters he received contained cheques
from former inmates of his Orphan
Houses. These have been prosperous since
they went out into the world, and the
offerings which they sent to their aged
benefactor were intended to be some re-
cognition of the help they had received in
early life. Mr. Muller has stated that
the total amount of money "received by
prayer and faith" for the various objects
of the institution, since March 5th, 1834,
up to May 26th, 1895, has been £1,373,
348 6s 2½d. By this sum 120,763 per-
sons have been taught in the schools sup-
ported by the funds of the institution.



Parisian Steam Laundry
67 ADELAIDE ST. W.
Phone 1127
Good work and prompt
delivery.
Mending done free.
E. M. MOFFATT, Manager.
Established 1873.



No Waste Heat

is paid for in your coal bill when
you use a

Duchess of Oxford

Kitchen Range, because the fire can
be so quickly shut down when not
needed. It burns very little fuel, and
when kept in over night the fire and
oven are just as good the next day.
And what's more, a patent flue keeps
the oven always **EVENLY HEATED
THROUGHOUT.** Just think what
that means!

The Gurney Foundry Co., Ltd.,
TORONTO.

HOLLOWAY'S OINTMENT

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.

FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS,

Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff
joints it acts like a charm. Manufactured only at

THOS. HOLLOWAY'S Establishment, 78 New Oxford St., London
And sold by all Medicine Vendors throughout the World.

N.B.—Advice gratis, at the above address, daily between the hours of 11 and 4, or by letter

R. F. DALE
BAKER & CONFECTIONER
BEST QUALITY WHITE & BROWN
BREAD DELIVERED DAILY.
COR. QUEEN & PORTLAND STS.,
TORONTO.

Miscellaneous.

"Once Bit Twice Shy"

If you discover you have made a mistake, you try to rectify it. The next time you order

THE COOK'S FRIEND BAKING POWDER.

Splitting Headache

CURED BY

One Minute Headache Cure 10c.

For sale by All Druggists and at 395 Yonge St.

Miscellaneous.

Scott's Emulsion

the cream of Cod-liver Oil, with Hypophosphites, is for Coughs, Colds, Sore Throat, Bronchitis, Weak Lungs, Consumption, Loss of Flesh, Emaciation, Weak Babies, Crowing Children, Poor Mothers' Milk, Scrofula, Anæmia;

in fact, for all conditions calling for a quick and effective nourishment. Send for Pamphlet. FREE. Scott & Bowne, Belleville. All Druggists. 60c. & \$1.

MEETINGS OF PRESBYTERY.

- ALGONA.—At Webbwood, in March, 1896. BRUCE.—At Paisley, on Dec. 10th, at 1.30 p.m. BRANDON.—Regular meetings in March, first Tuesday; second Tuesday of July and September of each year. Meets next in Brandon. CHATHAM.—At Ridgetown, on Dec. 9th, at 7.30 p.m. CALGARY.—At Calgary, in Knox Church, on first Friday, in March, 1896, at 8 p.m. KAMLOOPS.—At Inderby, on Dec. 4th, at 10.30 a.m. KINGSTON.—At Belleville, in St. Andrew's Church, on Dec. 17th, at 2 p.m. LINDSAY.—At Woodville, on Dec. 17th, at 11 a.m. MONTREAL.—At Montreal, in Knox Church, on Dec. 17th, at 10 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. REGINA.—At Moosomin, on first Wednesday, in March, 1896. 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. TORONTO.—In St. Andrew's on first Tuesday of every month. VICTORIA, B.C.—At Nanaimo, in St. Andrew's Church, on Dec. 3rd, at 2 p.m. WESTMINSTER.—At New Westminster, in St. Andrew's Church, on Dec. 3rd, at 2.30 p.m.

Educational.

London Conservatory of Music and School of Elocution.

W. Caven Barron, Pianist, late of Leipzig, Principal. 300 Pupils in Attendance. 13 Teachers on the Staff.

Special Praise is taken by the Principal in announcing the engagement of Miss Ina Bacon, late of Emerson College of Oratory, Boston, as head of the School of Elocution. Her name is a guarantee of excellent work.

Free! A circular with course of study sent free on application.

TORONTO CONSERVATORY OF MUSIC

FOUNDED 1856. HON. G.W. ALLAN, PRES. EDWARD FISHER, Musical Director. NEW CALENDAR With Full Particulars MAILED FREE. Equipment and Facilities extensive and complete. H. N. SHAW, B.A., Prin. Elocution School.

British American Business College Co. (OF TORONTO, LTD.)

Confederation Life Building, Toronto. The course of instruction is entirely new and of the most practical character. It is completely adapted to the work of to-day. Since the reorganization of the school it is owned and controlled by prominent business men among whom are Messrs E. R. C. CLARKSON, Chartered Accountant; STAPLETON CALDECOTT, President Board of Trade; EDWARD TROUT, President of Monetary Times Co.; Wm McCABE, Managing Director North American Life Ass. Co.; FRED. WYLD, Wholesale Dry Goods Merchants; S. F. McKINNON, Wholesale Milliner; and D. E. THOMSON, Barrister-at-Law. Handsome Catalogues free. DAVID HOSKINS, Secretary.

ABERDEEN COLLEGE

Private Day and Night School. Public and High School work. Night School Monday, Wednesday, Friday. Alexander and Yonge. Private tuition. CHAS. NIVINS, B.A., 57 Gloucester St.

MISS MARTHA SMITH, B.E.

Graduate of the National School of Elocution and Oratory, Philadelphia, and Teacher of Elocution in the Presbyterian Ladies' College, Toronto, is prepared to give recitations specially suited to Church gatherings.

For terms and particulars apply to REV. WM. FRIZZELL, Ph.D., 493 Papo Ave., Toronto

The Leading Conservatory of America CARL FAULTEN, Director. Founded in 1853 by E. Tourjoo. NEW ENGLAND CONSERVATORY OF MUSIC. BOSTON U.S.A. Send for Prospectus giving full information. FRANK W. HALK, General Manager.

"Parlor Lectures to Ladies."

A full course of Parlor lectures to ladies on HEALTH and BEAUTY delivered in U.S. by the world-renowned lady physician Mrs. Dr. Wells—a brilliant up-to-date work—pure and unobnoxious—giving much wholesome advice and many valuable recipes of special importance and interest to every woman of culture. This handsome, illustrated book postpaid for one dollar.

ONTARIO SUPPLY CO., 77 VICTORIA STREET, TORONTO. AGENTS FOR CANADA.

DR. C. P. COBBAN, L.D.S., Dentist, 537 Sherbourne Street, between Earl and Isabella Sts.

THE CINCINNATI BELL FOUNDRY & MACHINE CO. SOLE MAKERS OF THE BLYNER BELLS FOR CHURCH, SCHOOL, FIRE ALARMS &c. Catalogue with 2500 bell samples. Prices and terms FREE. NO DUTY ON CHURCH BELLS. Please mention this paper.

Buckeye Bell Foundry J. W. Vanduzen Co., Cincinnati, Ohio. Best Pure Copper Church Bells & Chimes. Highest Award at World's Fair. Gold Medal at Mid-winter Exp'n. Prices, terms, etc., supplied free.

FAVORABLY KNOWN SINCE 1826 BELL'S CHURCH, SCHOOL & OTHER PURESTEEEL G. MENEELY & CO. GENUINE WEST-TROY N.Y. BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

FOR ALL THE FAMILY.



The Lord Chief Justice of England.

THE YOUTH'S COMPANION

For 1896.

The brilliant and varied character of the next volume of The Companion is shown by the Articles and Authors given below.

"52 TIMES A YEAR."

A Remarkable Announcement.

The Princess Louise.

The Companion has recently published an article by Princess Christian. In the coming Volume another daughter of Queen Victoria, the Princess Louise, in collaboration with her husband, the Marquis of Lorne, has written on a subject of interest to every home.

The Lord Chief Justice of England

and Judge Oliver Wendell Holmes have written unusually readable articles on "The Bar as a Profession." Together with articles by Hon. Thomas B. Reed on "What the Speaker Does," and by Justin McCarthy, M. P., on "How a Prime Minister is Made."

Three Cabinet Ministers.

No other periodical has been able to announce Articles by Three Cabinet Ministers. HON. HOKE SMITH, Secretary of the Interior. HON. J. STERLING MORTON, Secretary of Agriculture. HON. H. A. HERBERT, Secretary of the Navy.

Four Admirals.

Stirring Adventures of Naval Life are described by ADMIRAL A. H. MARKHAM, R. N. ADMIRAL P. H. COLOMB, R. N. ADMIRAL T. H. STEVENS, U. S. N. ADMIRAL SIR GEORGE ELLIOT, K. C. B.

War Correspondents.

Many famous correspondents will contribute stirring Narratives. TRAGEDY AMONG THE CLOUDS. Frank D. Millet. GOING TO THE FRONT. Frederic Villiers. LOOTING OF LUCKNOW. Sir William H. Russell. AMBUSH AGAINST AMBUSH. Archibald Forbes.

Fascinating Travels.

The Earth's remotest Corners are penetrated by Companion contributors. A FAIR LADY OF JAPAN. Rev. Wm. E. Griffis, D.D. A GIRL IN SOUTH AMERICA. Elizabeth Bisland. ADVENTURES NEAR HOME. W. M. Conway. WILD BIRD BOYS OF IRELAND. Geo. H. Bassett.

Four Serial Stories.

From the large number offered the following have been selected: THE VENTRILOQUIST. Miss M. G. McClelland. IN THE CLUTCH OF THE TSAR. C. A. Stephens. ROSAMOND'S VIOLIN. Ellen Douglas Deland. IN INDIAN MEADOW. Charles Adams.

Humorous Stories.

A NEWSPAPER SENSATION. F. E. C. Robins. MISS BELINDA'S DECEPTION. Mary E. Mitchell. A BOOTLESS QUEST. Robert P. Utter. WHO TOLLED THE BELL? C. A. Stephens. AUNT SUKEY'S DISCHARGE. Frank W. Sage. JOHNNY WALTON'S ADVENTURE. R. M. Bailey.

Send for Full Illustrated Prospectus and Sample Copies Free.

REMARKABLE OFFER! 50-cent CALENDAR FREE. New Subscribers who will cut out this slip and send it AT ONCE with name and address, and \$1.75, will receive: FREE - The Youth's Companion every week till January 1, 1896. FREE - Thanksgiving, Christmas, New Year's Double Numbers. FREE - Our Handsome 4-page Calendar (7 x 10 inches), lithographed in nine colors. Retail price, 50 cents. AND THE COMPANION 52 weeks, a full year, to January 1, 1897. SEND This slip with \$1.75

THE YOUTH'S COMPANION, 201 Columbus Avenue, Boston, Mass.

Send Check, Post-Office or Express Order, or Registered Letter, at Our Risk.