

The Canada Presbyterian.

Vol. 25.—No. 46.
Whole No. 1292.

Toronto, Wednesday, November 11th, 1896.

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

Books.

THE LATEST BOOKS

—AT—
REVELL'S BOOK STORE.

Bible Characters.
ADAM TO AOHAN. By Rev. Alex. Whyte, D.D. \$1.25

Biblical Character Sketches.
ON YOUNG MEN AND YOUNG WOMEN OF THE BIBLE. By Rev. Dean Farrar, Jas. Stalker, H. C. G. Moule and others. \$1.25

History, Prophecy and the Monuments.
THE SECOND VOL. to the Fall of Nineveh. By J. F. McCurdy, Ph.D. \$3.00

Christian Doctrine of Immortality.
By S. D. F. Balmoud, D.D. 2nd Edition. \$4.50

The Unity of the Book of Genesis.
By Rev. Prof. W. H. Green, D.D. \$3.00

The Holiest of All.
AN EXPOSITION OF THE EPISTLE TO THE HEBREWS. By Rev. Andrew Murray. \$2.00

The Mind of the Master.
By Rev. John Watson, D.D. \$1.25

Have Mercy Upon Me.
The 51st Psalm Explained and Applied. By Andrew Murray. \$0.50

Waiting Upon God.
By Rev. Andrew Murray. \$0.35

Peloubet's Notes
ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS, 1897. \$1.25

Fleming H. Revell Company,
140-142 Yonge St.,
TORONTO.

ALSO
NEW YORK AND CHICAGO.

Ready Shortly.
Kate Carnegie
BY
IAN MACLAREN.

Send \$1.25 and receive a copy by mail.
W. Drysdale & Co.
232 St. James Street
Montreal.

Communicant Cards.....

Always in Stock.
Prices Moderate.
Order Now.

Presbyterian Publishing Co.
5 JORDAN STREET
TORONTO

STANDARD LIFE ASSURANCE COMPANY.
ESTABLISHED 1825.

Assets \$40,000,000
Investments in Canada 12,500,000

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.

Books.

NEW BOOKS.

Life of Dr. James McCosh, chiefly Autobiographical, Edited by W. M. Sloane. 82 50

Harmony of the Life of St. Paul, by F. J. Goodwin. 1 25

St. Paul's Conception of Christianity, by A. B. Bruce, D.D. 2 00

Adeline Countess Schimmelmarm, Glimpses of My Life. 1 50

Ethics of the Old Testament, by W. S. Bruce, M.A. 1 75

For Days of Youth; Bible Texts and Talks for the Young, by Charles A. Salmond, M.A. 1 50

Reason and Religion, by R. C. Moberly, D.D. 1 25

Distinctive Messages of the Old Religions, by Geo. Matheson, D.D. 1 75

Christ's Trumpet Call to the Ministry, by D. S. Gregory, D.D. 1 25

Bible Selections for Daily Devotion, by Sylvanus Hall, D.D. 1 00

With Open Face, or Jesus Mirrored in Matthew, Mark and Luke
our Journey to Sinai, by Mrs. R. J. Bandy, with Photograph. 1 50

JOHN YOUNG
UPPER CANADA TRACT SOCIETY
107 Yonge Street, Toronto

Register of Baptisms, \$1 25
Communion Roll, \$1 50
Weekly Offering Book, for Envelope System, \$2 50
Shorter Catechism, per doz., 15c.
Shorter Catechism with proofs, per doz., 25c.
Mother's Catechism, 15c.
Infant's Catechism, 15c.

POSTFREE WHEN CASH ACCOMPANIES ORDER.
Presbyterian Book Room,
53 King Street East,
Toronto.

THE DOMINION LIFE ASSURANCE COMPANY

Progress in 1895
Solid Substantial Satisfactory

Increase in Amount in force 17 per cent.
Increase in Assets 22.2 per cent.
Increase in Cash Premiums 19.7 per cent.
Increase in Net Surplus 50.9 per cent.
Increase earned on Mean Assets 5.24 per cent.

Special classes for Women and Maternal Profits to Policy-Holders unsurpassed by any.

Head Office, Waterloo, Ont.

JAMES INNES, M.P., Guelph. President
THOS. HILLIARD, Managing Director
ALEX. CROWAR, Supt. of Agencies

C. W. CHADWICK, City Agent,
35 Victoria Street, Toronto

A Special Discount to Ministers and Students. The best possible value always

JOSEPH J. FOLLETT,
FINE CLOTHING
TO ORDER.
181 YONGE ST., - TORONTO

EPPS'S COCOA
ENGLISH BREAKFAST COCOA

Possesses the following Distinctive Merits:—
Delicacy of Flavor, Superiority in Quality, Grateful and Comforting to the Nervous or Dyspeptic, Nutritive Qualities Unrivalled.

In Quarter-Pound Tins and Packets only.
Prepared by **JAMES EPPE & CO., Ltd.,**
Homoeopathic Chemists, London, England.

Professional

BEAUMONT JARVIS,
ARCHITECT.
Heating and Ventilating Engineer.
McKINNON BLDG., S.W. cor. Jordan and Melinda Sts., Toronto. 'Phone 2374.

A. M. ROSEBRUGH, M. D.,
EYE AND EAR SURGEON
Has removed to 129 Church St., Toronto.

STAMMERING.
CHURCH'S AUTO-VOICE SCHOOL
63 Alexander Street, Toronto, Canada.
No advance fee.
Cure guaranteed.

DENTISTS.
DR. W. CECIL TROTTER, R. C. TROTTER,
DENTISTS,
21 Bloor St. West, Cor. Balmuto St.
Tel. 3368. Office Hours 9 a.m.—5 p.m.

D. R. J. O. BANSLEY,
DENTIST.
394 Yonge St., Over Thompson's Drug Store.

J. W. ELLIOT,
DENTIST,
HAS REMOVED TO
144 CARLTON STREET.

DR. HORACE E. EATON,
DENTIST.
30 BLOOR ST., W. TELEPHONE 3553

ARCHITECTS.
HERBERT G. PAULL,
ARCHITECT.
May be consulted by County Trustee.
Board at 108 Wellington Place, Toronto.

LEGAL.
KERR, MACDONALD, DAVIDSON & PATERSON, Barristers, Solicitors, etc. J. K. Kerr, Q.C., W. Macdonald, Wm. Davidson, John A. Paterson, B. A. Grant. Offices—Cor. Victoria and Adelaide Sts., Toronto.

It Is Hard
To find the proper shape in a Clerical Hat.

We carry in stock a full range in three different shapes. Christy's London Make.

GEO. HARCOURT & SON
Merchant Tailors,
57 King St. West, Toronto.

Store Enlarged.
264 Yonge Street.

Now Fall and Winter Goods in great variety. New designs in Scotch and Irish suitings. Our celebrated unshrinkable worsteds for Prince Albert and Morning Coat suits still leads. Prices very reasonable and liberal cash discounts given during this month.

JAMES ALISON,
Merchant Tailor,
264 Yonge St., Toronto.

WESTERN ASSURANCE COMPANY
FIRE AND MARINE.

Capital paid-up.....\$1,000,000
Assets.....2,300,000
Annual Income over.....2,400,000

HEAD OFFICE
Cor. Scott and Wellington Sts., Toronto.

GEO. A. COX, President.
J. J. KENNY, Man. Director
C. O. FOSTER, Secretary

Financial.

G. TOWER FERGOUSON G. W. BLAIRIE,
Member Tor. Stock Exchange.
Fergusson & Blairie,
BROKERS AND INVESTMENT AGENTS,
33 TORONTO STREET.
Rents collected. Estates managed

STRONG AND PROSPEROUS
SUN LIFE
ASSURANCE COMPANY
OF CANADA.

The central idea of the York County is cheap money to the borrower.

The York County Loan & Savings Co.
of Toronto.

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.

ASSESSMENT SYSTEM MUTUAL PRINCIPLE

OFFICE OF THE
MUTUAL RESERVE FUND
LIFE ASSOCIATION.
FREEHOLD BUILDING.
Toronto, Oct. 14, '96

I am authorized to announce that in future, payment of all death claims in the Dominion of Canada will be made by cheque on Ontario Bank, Toronto, or the Montreal Bank, Montreal—thus making the Mutual Reserve practically a Home Company.

W. J. McMURTRY,
Manager for Ontario.

SUN Founded A.D. 1710.
Insurance Office. **FIRE**

HEAD OFFICE,
Threadneedle St., London, Eng.

Transacts Fire business only, and is the oldest purely fire office in the world. Surplus overcapital and all liabilities exceeds \$7,000,000

CANADIAN BRANCH,
15 Wellington St. E.,
TORONTO, ONT.

H. M. Blackburn, Manager
Residence Telephone, 3376.
HIGINBOTHAM & LYON, AGENTS,
Telephone, 445.

Financial.

TORONTO GENERAL
AND
SAFE DEPOSIT TRUSTS CO.
VAULTS.
Cor. Yonge and Colborne Streets,
TORONTO.

Capital.....\$1,000,000
Reserve Fund.....250,000

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.

DIRECTORS.
John Hoskin, Q.C., LL.D., President.
E. A. Meredith, LL.D., Vice-Presidents.
W. H. Beatty,
J. W. Langmuir, - Managing Director

Samuel Alcorn, H. S. Howland,
Hon. Edward Blake, Hon. R'd Harcourt,
W. R. Brock, Emmilius Irving, Q.C.
George A. Cox, Robert Jaffray,
H. Homer Dixon, A. B. Lee,
Jas. J. Foy, Q.C., Sir Frank Smith,
George Gooderham, J. G. Scott, Q.C.,
T. Sutherland Stayner.


The . . .
Temperance and General Life Assurance Company

Is by long odds the Best Company for Total Abstainers 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, President.
H. Sutherland, Manager.



Your insuring your life is an evidence of prudent forethought and is an action which commends itself to any far-sighted business man and will improve your credit wherever it is known. It will pay you to send for particulars of the Unconditional Accumulative Policy issued by the

Confederation Life Association.
Head Office, Toronto.

RADWAY'S PILLS,

Always Reliable, Purely Vegetable

Perfectly tasteless, elegantly coated, purgo, regulate, purify, cleanse and strengthen. RADWAY'S PILLS for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Constipation, Piles.

FEMALE COMPLAINTS,
SICK HEADACHE,
BILIOUSNESS,
INDIGESTION,
DYSPEPSIA,
CONSTIPATION

—AND—
All Disorders of the Liver.

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

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

Price 25 cents a box. Sold by druggists or sent by mail. Send to DR. RADWAY & CO., No. 7, St. Helen Street, Montreal, for book of advice.

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



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

TEABERRY FOR THE TEETH

CLEANSSES FROM ALL IMPURITIES
ARRESTS DECAY—PLEASANT TO USE
ABSOLUTELY HARMLESS—ALL 25c.
DRUGGISTS SELL IT—ZOPESA-CHEM. CO. TORONTO

AULD SCOTCH SANGS

WORDS AND MUSIC

CONTENTS:

Ae Fond Kiss—Afton Water—Annie Laurie
—Auld Robin Gray—Aye Wakin' O!
Bonnie Dundee—Braes o' Yarrow—Caller
Herrin—Hey, Johnnie Cope—Highland Mary
—Kelvin Grove—Laird o' Cockburn—Land o'
the Leal—Mary of Argyll—Mother's Voice—
Muirland Willie—My Nannie's Awa—My
Nannie O—Robin Adair—Scotch Dainties—
Scots Wha Hae—Sons of Scotland—Tam
Glen—Twa Lovers (a Duet)—Year that's
Awa—Ye Banks and Braes.

And 44 Additional Scotch Songs of
Equal Merit.

ALL POST FREE FOR TWENTY-FIVE CENTS

Imrie, Graham & Co.,
31 CHURCH ST.
TORONTO.

UNDERTAKERS

J. YOUNG
(Alex. Millard)
The Leading Undertaker & Embalmer
359 YONGE STREET
Telephone 679

H. STONE & SON
UNDERTAKERS
Corner Yonge and Ann Sts.
Telephone 931.

Covers the Whole Field.

THE LONDON, ONT.

Big . . . **3**

London Advertiser

2 P.M. EDITION.

Largest noon circulation in Western Ontario of any paper west of Toronto. Middlesex County and the territory west of Toronto thoroughly covered.

4 P.M. EDITION.

The People's Popular Evening Paper. Circulates in city and suburbs by carrier boys and agents. All advertisements inserted in both editions.

Western Advertiser

Largest weekly circulation in Western Canada. As an advertising medium in the west it is without a rival.



Catalogue Free.
100 STYLES OF SCALES.
Prices reduced for this month

C. Wilson & Son,
127 Esplanade Street East, Toronto, Ont.

SEND FOR **H.W. PETRIES**
ILLUSTRATED CATALOGUE
NEW & 2ND MACHINERY
TORONTO, CANADA.

Mustard - THAT'S - Mustard

Dunn's Mustard

MADE ABSOLUTELY PURE
FROM RICH FLAVOURED ENGLISH SEED
SOLD IN 5c. and 10c. TINS.
Ask for Dunn's Pure Mustard



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

73 Adelaide St. West Toronto

PIPANS

ONE GIVES RELIEF.
NO MATTER WHAT'S THE MATTER
ONE OF THEM WILL DO YOU GOOD.

Rev. Frederick R. Martin, long-time pastor of the First Congregational Church of Washington, Mass., and at one time a prominent physician, a graduate of the College of Physicians and Surgeons, New York, says of Pipans Tablets: "The formula has long been known with medical men, and the method of preparation in the present form is modern and a great convenience. I always keep a vial of the Tablets upon my dressing table, and use them with confidence whenever occasion arises. For a disturbed condition of the digestive organs I know of nothing so good, and for an 'all round' family remedy I do not believe there is anything better to be had."

R. F. DALE

BAKER & CONFECTIONER

BEST QUALITY WHITE & BROWN
BREAD DELIVERED DAILY.

COR. QUEEN & PORTLAND STS.,
TORONTO.

ARE YOU DIZZY?

TRY
One Minute Headache Cure
1.0c.

For Sale at All Druggists and at 395
Yonge St.

HEALTH AND HOUSEHOLD HINTS.

Hold a hot shovel over furniture to remove white spots.

To extract ink from wood, scour with sand wet with water and ammonia. Then rinse with strong saleratus water.

To whiten the hands melt half an ounce of camphor gum, half an ounce of glycerine and one pound of mutton tallow, and apply every night.

Mildew is easily removed by rubbing common yellow soap on the article, and then a little salt and starch on that. Rub all well on the article, and put in the sunshine.

To restore gilding to picture frames, remove all dust with a soft brush, and wash the gilding in warm water in which an onion has been boiled; dry quickly with soft rags.

Mahogany furniture should be washed with warm water and soap; an application of beeswax and sweet oil upon a soft cloth, and polished with chamols, gives a rich finish.

Blackheads may be removed by washing the face at night with hot water, then drying briskly with a crash towel and applying a mixture of one ounce of liquor of potassa and two ounces of cologne.

Tomato Figs.—Six pounds of brown sugar; sixteen pounds of pear-shaped figs. Remove the skin from the tomatoes in the usual way. Cook with the sugar, adding no water, until clear. Take off, lay on plates, flatten and dry in the sun. A small quantity of the syrup should be occasionally sprinkled on them while drying. When dry, pack them in boxes, treating each layer with powdered sugar. Concentrate the syrup and bottle. These figs keep well and have a fine flavor.

To cook rice as in India take one pound of finest Patna rice, wash well, and soak in cold water for not less than twenty minutes. Have ready a six-pint saucepanful of boiling water; drain the rice and put it into the boiling water; add a teaspoonful of salt, stir it gently and let the rice boil for about ten minutes. When the grain of rice is soft enough to be crushed between finger and thumb the rice is cooked, and must be instantly drained through a colander; pour over it half-a-teacupful of cold water to separate the grains. Serve on a flat dish, and quite separate from the curry.



A RICH PUDDING SAUCE.—One-third of a cup of butter, one cup of sugar, flavoring to suit. Stir to a cream. Add half a pint of boiling water, stirring as it is poured out.—Fanny Goodman, in the Guild Gazette.

SPONGE CAKE.—Cup and a half of sugar, cup and a half of flour, three eggs, half a cup of water, juice of one lemon, and half of a level teaspoon of soda. Bake in a moderate oven. This is a very nice sponge cake; we like it better than any other way of making.

PLAIN SUET PUDDING.—One cup of molasses, one cup of chopped suet, one cup of raisins or mixed fruit, one cup of sour milk, one teaspoon of soda and spice to taste. Use flour to make a stiff batter. Put in a greased pudding mold, and boil three hours. This is a very nice pudding, and cheap. Bread crumbs may be used instead of the flour. It is good cold, for children's lunch in place of cake; will keep several days, and may be warmed over, and be nearly as nice as fresh.

PERFECT and permanent are the cures by Hood's Sarsaparilla, because it makes pure, rich, healthy, life and health-giving BLOOD.



Keep your eye on Pearline "ads." Even if you use it already, you'll find hints that will help. There isn't a man, woman, or child but can be helped by Pearline. These advertisements are meant for the good of Pearline, of course—to show the best, easiest, cheapest way of washing and cleaning. If they do, they will help you more than Pearline. You have more at stake. All the money you could bring to Pearline, by using it, wouldn't be a drop in the bucket to the money you'd save by it.

Special Home Made Bread

MADE ONLY BY

C. J. FROGLEY,

850 YONGE STREET (Cor. Yorkville Ave.)

Telephone 3701.

JUST TRY IT.



Toronto College of Music

(LIMITED.)

IN AFFILIATION WITH
THE UNIVERSITY OF TORONTO.

Patrons: His Excellency, the Governor-General of Canada, Lady Aberdeen, and Mrs. Alexander Cameron.

The advantages are unsurpassed for a Modern Musical Education in all branches from Preparatory to Graduation.

Send for Calendar 1896 Free.

School of Education: Grenville P. Kleiser, Principal; Miss Annie Richardson, Associate Teacher; Miss Mary E. Matthews, teacher of Physical Culture, Artistic Posing and Elocution.

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

A BARGAIN.

One of the latest WEBSTER'S UN-ABRIDGED DICTIONARY at a bargain. Enquire at

The Canada Presbyterian Office,
5 Jordan Street, Toronto.

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



Buckeye Bell Foundry
E. W. Vanduzen Co. Cincinnati, Ohio.
Best Pure Cop- Church Bells & Chimes.
Highest Grade, Pure Tone Westminster Bells. Founders of Largest Bell in America.

CINCINNATI BELL FOUNDRY
Sole Makers of the BMYER BELL
FOR CHURCH SCHOOL FIRE ALARM &c.
Catalogues with 2500 west. models. Prices and Terms FREE.
NO DUTY ON CHURCH BELLS!
Please mention this paper.

THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, NOVEMBER 11th, 1896

No. 46.

Notes of the Week.

On the fifth of February next Mr. Moody will be sixty years of age. It is proposed by his friends in recognition of his great services to the cause of religion to mark the event in some way agreeable to Mr. Moody's feelings and his interest in the advancement of the Redeemer's Kingdom. It is understood that he proposes to erect a church in Mount Herman, Northfield, where his young men's seminary is situated, the cost of which is to be \$25,000. One half of that money is to be got in the United States, and it is proposed to raise the other half in Britain. An influentially signed appeal has been issued and many will be glad to join in the good work of helping a Christian worker whose labours have been so blessed in two continents.

The office of Premier of Canada, Mr. Laurier finds, as others have done before him, no sinecure. It is worth something to have at the head of affairs a man both of the industry which his language at the Quebec banquet shows him to be, who has the aspirations for the Canadian people which he expresses, and dependence upon the Divine Providence to realize his aspirations. "I tell you sincerely, I have often regretted since the 11th of last July, when I was sworn in as First Minister, that the days in place of twenty-four hours had not thirty-six; but they had only twenty-four, and, without boasting, I believe I have well occupied each one of those hours. With time and with the assistance of that Providence in which I believe, that Providence immutable and eternal, immutably wise and immutably eternal, we shall give to the Canadian people all that we have promised—that is to say, general reforms, peace, harmony, concord and prosperity."

We get a very suggestive hint of what the members of non-episcopal bodies in Canada escape from by the absence here of a dominating, overbearing Church established and paid by the State, as also a most pathetic view of the hardships imposed upon clergymen of the episcopal persuasion by the occurrence of such a thing as that mentioned in the last *Christian World*: "The vicar of Stratford-on-Avon has solemnly communicated to the Press an intimation that he and his clergy have felt obliged to refuse the invitation of the Mayor to be present at the annual municipal banquet in consequence of his Worship's action last year, when he requested a Baptist minister to say grace, although the vicar, who has always done so on previous occasions, was present. The Mayor is a Baptist, who is to be re-elected, and he naturally invited his own pastor to say grace, which we should have thought every rational man would have judged was the proper thing to do."

Several things are very evident with reference to the Armenian situation as it is regarded in Britain. There is an absolute unanimity of desire to do something for the Armenians, an almost universal recognition of the unusual difficulty of the situation, and of that lying in the way of the Government acting singly and independently of the action of other great powers, a strong and single-minded wish on the part of men of all parties to avoid saying or doing anything to harass the action of Lord Salisbury, with the difficulty and delicacy of whose position all sympathize. It is some relief and comfort to learn, on the authority of the *Times*, that, "It is now known, to the satisfac-

tion of most sensible and well-informed people, that negotiations are proceeding, upon the initiative of Her Majesty's Government, and that there is reasonable ground for hope that Austria-Hungary, Russia and France will join with us in bringing pressure to bear, as far as possible, upon the Sultan, to compel him to give effect to the reforms which are needed for the security of the Christian populations."

The cause of the Armenians continues still to occupy a very large amount of public attention in Britain without leading as yet to any very definite steps being taken to call the Sultan to account, or to put a complete and final stop to his infamous proceedings. Our latest exchanges from England give an account of a very large and enthusiastic meeting held quite lately in St. James's Hall, London, as a protest against further Armenian massacres, to strengthen the hands of Lord Salisbury, and hasten active measures for their protection. A hundred provincial mayors on the platform, a very large number of M.P.'s and clerical representative dignitaries of different bodies, and letters of regret for absence from distinguished men gave it a national character. The mention of Mr. Gladstone's name and the most significant passages in his letter were greeted with a tremendous storm of applause and ringing cheers, which were again and again renewed. The meeting which packed the large hall was addressed by many leading men, and not till after eleven o'clock did this most remarkable and significant gathering disperse.

The election which took place last week in the United States was amongst ourselves remarkable in several respects. It aroused, as no election in the great republic has ever done, a most deep and absorbing interest over the whole Dominion; the loudly proclaimed confidence of victory by both parties was most perplexing to the public mind; the belief also prevailed among thoughtful men that whichever side won, the real sources of trouble will be left still at work, and now it is felt that the utmost wisdom will be needed to guide safely through the dangers that still threaten it, the ship of State. We believe that throughout Canada the feeling was universal among all who take interest in American politics, of deep and sincere anxiety for the stability and well-being in the best sense of the great neighboring state. Now that the battle involving issues so vital to the very life of the country has been decided, it is a matter for rejoicing and thankfulness that the victory is so decisive. That has again been shown which has so often been shown before, that in any great and decisive crisis there is in the country such a body of sound sense, of solid, honest character and of true appreciation of the responsibilities of popular government, as to allay the fears of friends, and put to rout and shame the evil predictions and wishes of all who would rejoice to see popular government prove a failure. The victory is a splendid one, and will go far to restore a confidence in the future of the nation which was beginning in many quarters to be shaken.

No Governor-General of Canada has left behind him more genial memories than Lord Dufferin. He has now reached his seventieth year and after a long and highly distinguished career in the public service of the nation has retired to well-earned repose, crowned with honours, having filled and with uniform success, nearly every post of distinction in that line of service to which his life has been de-

voted. Before leaving Paris a testimonial was presented to him by the British residents in the city and on the Continent. The French people also testified to their great regret at the loss of an Ambassador who had resided among them for five years on terms of the greatest friendship and goodwill. According to his lordship's desire his home-coming was made as quiet as possible. At Clondeboye, however, says the *Belfast Witness*, "The vicinity of the house and the entrance to the grounds had been decorated with bunting, and his lordship and estimable lady were greatly delighted in once more beholding the home they love so much, and where they will now permanently reside. Lord and Lady Dufferin were most genial with their employees, shaking hands with many old and tried servants of the ancestral home."

It is unnecessary to say to our readers, but the fact is worth noting, that a great amount of attention has been given by all our large and representative papers, to the election which has just closed in the United States and resulted in such a decisive victory for the Republican party and sound money. In all that has been said we have not seen one unkind word, or anything but a feeling of sympathetic concern and interest for the good of the country by the triumph of the men and party which advocates and stands up at all hazards for the preservation of the national honesty and honour. The feeling in Canada and in the old world is well expressed in these sentences from the *Mail and Empire* of Tuesday the 3rd inst.: "Not only the United States itself, but the whole world awaits with intense interest the answer which the event will give to-night to this question. Whatever it is, while the American people may regard it as their own doing and their own business, it must be of vast international consequence. It must have the effect either of reassuring capital and enterprise or of wiping off billions of assets and convulsing commerce. It cannot but have a powerful influence to tranquillize or stimulate the revolutionary elements in the populations of Europe. Consequently, on the other side of the Atlantic as on this, the outcome is expected with uneasiness."

The report of Sir James Grant on his return from a visit of some duration to Great Britain is very cheering to Canadians and makes most agreeable reading: "Canada now stands very high in the estimation of the British public, whose attention was recently drawn to this country by the glowing reports made on the gold fields. In the clubs and hotels of London it is quite a common occurrence to find capitalists returning from Australia, South Africa, and New Zealand, on their way to the gold fields of British Columbia, Kootenay, and Manitoba, Ontario. Reports of experts sent out by British capitalists have been of such an encouraging character that next year fully two millions of money will be directed towards Canada to help in the development of these resources. The tide of emigration is also flowing, and no country has a brighter future in that particular than Canada." Sir James met most of our late Governors-General, and all of them, he testifies, "take a deep and abiding interest in the prosperity of the Dominion." While they are friends at court and can do much for us, Canadians must never forget that the prosperity of Canada depends above all else, under God, upon our own energy, character, perseverance, pluck, loyalty to ourselves and patriotism to the great Dominion which is ours, and the empire we are all proud to belong to.

PULPIT, PRESS AND PLATFORM

Lutheran Observer: Be what you would have people think you are—your reputation will then take care of itself.

Ram's Horn: If we are branches of the True Vine, and feel the edge of the pruning knife, it is God's way of telling us that we are to bear more fruit.

Bible Reader: To confine our reading to a few favorite books of the Bible is to confine ourselves to partial views of God. It takes the whole Bible to reveal God.

Interior: There may be higher traits in God than those exhibited on Calvary, but no seer or sage has ever imagined them. Take the sacrificial purpose out of Calvary and the sublime beauty and divine glory is gone out of the gospel.

Cumberland Presbyterian: It requires a more delicately adjusted judgment than we possess to discover the difference in the degree of dishonesty—if there be a difference—between borrowing money which is never paid and borrowing books which are never returned.

Religious Telescope: Theosophy, properly defined, is metaphysical, esthetic, and moral idiocy; and Christian Science, so-called, properly defined, is idiocy in all matters pertaining to metaphysics, esthetics, and morals. So there you have the difference between these two modern fads. Do you see it?

Rev. J. Morlais Jones: The heroes still live in every street, and chants to which angels listen are sung on cottage hearths. Enthusiasm is not dead. Men still believe that there are grand ideals to be followed, and sacred causes to fight for. The battle of faith is often tragic, but its triumph is as possible as when Browning, with his invincible optimism, faced it.

Sunday School Times: Faithful preparation is as necessary to the conscientious performance of a duty as it is to the intelligent performance of a duty. The teacher who slurs the lesson in preparing for his class will slur it again when he comes before his class. We cannot be untrue to our conscience when only the eye of God is upon us, and expect God to keep us true to our conscience when other eyes are upon us.

The Interior: When our Lord said, "Blessed are the peacemakers, for they shall be called the children of God," it is probable that He referred to the general inheritance of peace which is coming, but yet to fully come, to the earth. At the same time, while peacemakers do not receive the whole earth as a reward for their well-doing they generally get as much as they need, and a considerably larger slice of it than those who delight in war.

Philadelphia Presbyterian: Christian contentment creates cheerfulness of mind and brightens every condition in life. It secures the divine favor, love and blessing. It fosters conscientiousness, conserves morals and delivers from numerous temptations and ills. Thus viewed, it is a prize worthy of every honest effort, a golden crown which should circle every brow, a glory which should adorn every character, and a treasure which should enrich every life.

Our Contributors.

ADVICE PREACHERS SHOULD NOT TAKE.

BY KNOXONIAN.

"Throw away your sermon and talk to the people the way the politicians are talking to them." This is the piece of advice frequently given to the preachers of the United States during the Presidential election. If the press reports are correct, Mr. Moody dispensed this kind of medicine quite freely at one or two meetings of ministers. Of course all men of his school prescribe the same treatment. Judging from the way in which they sometimes speak one would think that a prepared sermon was the chief hindrance to the conversion of the world. Just throw away your manuscript and even Chicago might be converted. Well, Mr. Moody has thrown away his manuscript and a good many of his followers never had one to throw away. They have preached and worked in Chicago for a long time, and at last accounts the city was not quite converted. If all preachers could repeat their sermons as often as Mr. Moody has repeated that sermon of his on sowing and reaping they would not need a manuscript. They would not even need notes. We doubt very much if Mr. Moody has a single sermon that he has not preached at least fifty times. Probably that sermon on sowing and reaping, the best one he preaches, has been delivered hundreds of times. It is easy for a man who has a few sermons "well up," and who rarely preaches more than a few weeks in one place, to tell men who preach to the same congregation a hundred times a year to throw away their sermon.

But supposing it were a good thing to throw away one's sermons, would it be a good thing to speak to the people in church on Sunday in the way that McKinley and Bryan and their friends have been speaking to the citizens of the United States?

Campaign speeches bristle with half truths. Would it be a good thing to deliver half truths to the people on Sabbath? Half truths are often the most dangerous and deadly kind of untruths. They are more dangerous in the pulpit than in any other place because the issues dealt with in the pulpit are more important than any other issues. Half truths are often more popular than the whole truth. If McKinley and Bryan told the whole truth on any public question the enthusiasm would soon wane and the crowds soon scatter. An honest preacher will not deceive men with half truths about faith or sin, or future retribution, or any other important matter, even though the half truths would draw.

Campaign appeals are often made to the selfish side of human nature. McKinley says in effect elect me and my prohibitory tariff will make you rich. Bryan says in substance—so we read—elect me and you can pay your debts with 53 cents on the dollar. Any man who stands up before a mixed audience and tells the people how they can make 53 cents into a dollar can get a good audience and a good hearing in any part of the civilized world—even if he uses a manuscript.

Election speeches are for the most part made to men who want to hear and believe them. The Republicans who journey to McKinley's home in Ohio—railway fare perhaps paid—go there just because they want to hear McKinley on the Republican platform. Bryan's immense audiences want to hear Bryan tell them how to make their 53 cents have the paying power of a dollar. Both candidates for the most part tell their audiences what the audiences want to hear. An honest preacher must tell his audience a great many things they don't want to hear, and some things they hate to hear.

But, as a matter of fact, do the politicians always talk to the people? Is there an intelligent man in America who does not

know that politicians of the first or even second rank in the United States nearly always read their important speeches from a manuscript? Why even Bryan himself, the great orator of this campaign, tried to read his first speech in New York on a hot night in July. He didn't read again because he was not a good enough reader to hold his audience. There is grim humour in telling a lot of preachers to talk to the people as the politicians do, when everybody knows that many of the leading politicians of the United States read their best speeches.

Even when a first-class man delivers his speech without manuscript or notes, it is always carefully arranged and often arranged very much in the form of a good sermon. Rosebery's great speech in Edinburgh, the other evening, is a good illustration. That fine effort has its firstly and secondly and thirdly as distinctly as any Scotch sermon ever had them. Then there is a subdivision of three reasons why his lordship wished public meetings to be held on the Armenia question, and all through the speech one can see the framework quite clearly. Rosebery did not read his splendid effort, because he can deliver a high-class speech without a manuscript. Still he did not indulge in the kind of "talk" that preachers are exhorted to use instead of a prepared discourse.

High-class men in other professions always arrange their matter on occasions of importance. Examine the best efforts of any lawyer of the first or second class, examine any judgment of any high-class judge, examine any statement made by a statesman of high rank, and you invariably find that the matter is well arranged and often our old friends firstly, secondly and thirdly are used without any apology. Clerical dudes barely one remove from mental imbecility may glory in their little essay because it has no old fashioned divisions; young men with lots of vacant room in the upper story, appropriately covered with a soft felt hat, may ridicule sermons, but the fact remains that every man of eminence in any profession arranges the matter he wishes to bring before his fellow men in the most orderly and powerful way he can, and very often the form of arrangement resembles very much the form of a good sermon.

The politicians who speak extempore to the people are usually the "ward bosses," the "healers," the "bummers," the unclean fellows who fire the blood on the back streets and humbug the rural voter in the back townships. Is it proposed that preachers should imitate them?

Another point would stand discussion. Politicians usually address the people for a brief time, and at a time when the people are not only interested but excited. Preachers have to keep on addressing the same people two or three times a week for years. How long could McKinley or Bryan keep their audiences together? How long could our own Laurier, a much better orator than either, keep together the audience he addressed in Toronto last June? Every decent man in the United States was thankful that the speech-making was ended last Tuesday evening. The fact is, there is no man who keeps his audience together as long or as well as a good gospel preacher. Comparisons between him and a campaign orator are for the most part—well, to be plain about it, they are for the most part *rubbish*.

PRINCETON'S SESQUICENTENNIAL CELEBRATION.

BY REV. WILLIAM MOORE, D.D.

On Tuesday, Wednesday and Thursday, October the 20th, 21st, and 22nd, Princeton put on her holiday attire and held open door to welcome the visitors from every part of the continent and from Europe who came to take part in the celebration of the sesquicentennial anniversary of the friends of the college of New Jersey.

Two great arches had been built on the

main street, one bearing the old, and one the new style of the institution. The whole town and even trains which brought visitors from New York and Philadelphia were gay with flags and with streamers and festoons of orange and black, the college colors.

The professors, graduates and visitors assembled first in Marquand Chapel and marched in procession to Alexander Hall. As all who took part in the procession wore the academic costume indicative of rank, in the university they represented, there was a great variety of color which lighted up and gave an attractive appearance to the scene. The exercises of the first day were under the presidency of Mr. C. E. Green, the chairman of the Board of Trustees. After the usual devotional exercises the president of the college, Rev. Francis L. Patton, D.D., LL.D., delivered an impressive and powerful sermon on the relation of religion to the university. It is impossible to do justice to this magnificent discourse in any mere summary or outline and yet a sentence or two culled at random may perhaps exhibit something of its spirit:

"Universities are, in a general way, the offspring of Christianity. There are universities (and Princeton is one of them) that may be regarded as distinctly Christian rather in the conditions of their origin, than in the contents of their curricula. Their object is not so much to teach religion as to teach science in a religious spirit. It was more in the way they teach than in what they teach that they deserve to be called Christian schools. Hence a Christian college is not to be judged by the amount of religion that it teaches, or the place it assigns to the Scriptures in its curriculum. In the colleges and universities of which I speak Christianity underlies, informs, unifies, and is the unexpressed postulate of all instruction. And this Christian spirit, that practically affects teaching without announcing itself, which presupposes Christianity without any irritating self-assertion is on the whole most effective."

"There is another work which the university ought to perform. It should contribute to the formation of a sound public opinion. In a broad and far-reaching sense it should teach patriotism. The essential morality of the people of our land, as it finds expression in the pulpit and the press is a great source of comfort in a time of national peril. And yet, when fundamental authority is assailed, when revolutionary views of government are publicly expounded, when socialistic theories find plausible advocates, it will not do to rely altogether upon popular sentiment, or the native common sense of the American people. We must do something to keep the common sense from being corrupted, and this must consist of something more than popular harangues and the florid iterations of the commonplaces of morality."

"There must be deep philosophical discussion of great public questions by men of acknowledged authority in political, social and economic science. This work can be done better in the university than anywhere else. This is what I mean when I say that the University should be a school of patriotism."

After expressing the hope that the universities would soon be the centre for a great religious movement, President Patton went on to say: "I do not know what part Princeton will have in this movement, but it would be strange if she should have none. Whatever be our place in the sphere of intellectualism, may Princeton be at the head in the sphere of religious activity. Christianity is more than a collection of precepts, it is a way of salvation. This message has been proclaimed in the pulpit of the college of New Jersey for 150 years, and may it never be said of those who hold a high place in Princeton University that they are ashamed of the gospel of Christ."

If it were possible we would like to see the whole of this masterly exposition of the place and functions of the University reprinted in your columns.

In the afternoon of Tuesday the reception of delegates was held in Alexander Hall which was again filled to overflowing. Dr. Howard Duffield, of New York, delivered the address of welcome. President Eliot of Harvard responded on behalf of the American Universities and Learned Societies, and Prof. J. J. Thomson, of Cambridge, replied on behalf of the Universities and Learned Societies of Europe. The speeches of both these gentlemen were brief and in exceedingly good taste. For clear, chaste and appropriate expression the speech of President Eliot left nothing to be desired.

Wednesday forenoon was devoted to the commemoration side of the festivities. The

chief speakers were the Rev. Henry Vandyke, D.D., who read a poem entitled, "The Builders."

Dr. Vandyke was followed by Prof. Woodrow Wilson, who delivered an oration entitled: "Princeton in the Nation's Service," in which he recounted the services rendered the nation by the sons of Princeton in the various departments of public life, and in the great crises of the nation's history.

Thursday was in some respects the great day of the feast. After the usual opening exercises, President Patton, in a very graceful speech, announced the change of title and told of the additions recently made to the Endowment Fund.

The first charter of the College of New Jersey was signed by John Hamilton, President of His Majesty's Council, on the 22nd day of October, 1746. On the 22nd day of October, 1896, the College became a University. In making the announcement President Patton said: "It is now my pleasure to say that from this moment what has heretofore been known as the College of New Jersey, shall in all future time be known as Princeton University. May God bless Princeton University and make us faithful in her service."

As regards the endowment the statement was somewhat as follows: The result of twenty months' persistent effort is that \$1,353,291 has been added to the funds of the College; \$600,000 for the erection of a library, \$250,000 for purposes unannounced, and another sum for the erection of Blair Hall; the income from the latter going to the support of professorships, and the rest or aggregate sum for the foundation of the McCosh professorship; and several university fellowships. The wealthy people of the United States are certainly munificent patrons of learning.

Honorary degrees were then given to those who had been selected to be the recipients of them. Among the distinguished men whom Princeton honored were Principal Caven of Knox College, President Ludon of Toronto University, President Petersen of McGill University, and Mr. Goldwin Smith. Thus Canada came in for a full share of recognition.

After the ceremonies connected with the conferring of degrees were concluded Dr. Patton introduced President Cleveland. As the President stepped forward, the whole immense audience rose and received him with prolonged and enthusiastic cheers.

The President delivered a powerful and touching speech upon the relations of the University to the nation and the services which educated men should render to their country.

This speech was probably one of the greatest the President of the United States has ever made. It is not too much to say that many sentences deserve to be written in letters of gold. Though President Cleveland had himself in perfect control and spoke with calmness and precision, there were moments when it was manifest to every listener that he was the subject of intense feeling. Especially was this the case when he uttered the following words:

"It is exceedingly unfortunate that politics should be regarded in any quarter as an unclean thing to be avoided by those claiming to be educated or respectable. It would be strange, indeed, if anything related to the administration of our government, or the welfare of our nation should be essentially degrading. I believe it is not a superstitious sentiment that leads to the conviction that God has watched over our national life from its beginning. Who will say that the things worthy of God's regard and fostering care are unworthy of the touch of the wisest and best of men? I would have those sent out by our colleges and universities, not only the counsellors of their fellow countrymen, but the tribunes of the people, fully appreciating every condition that presses upon their daily life, sympathetic in every untoward situation, quick and earnest in every effort to advance their happiness and welfare, and prompt and steady in the defence of all their rights."

At this point the audience gave vent to their pent-up feelings in loud and enthusiastic cheers, and it was some minutes before silence was sufficiently restored to permit the President to conclude a speech which

must ever remain a monument to his own good sense and strong patriotic feeling.

The concluding function of the great celebration was a dinner served in the Casino at which about 300 guests sat down. It was in every way a most enjoyable affair and the Princeton people and their guests parted with the kindest good wishes for each other's welfare.

Altogether the celebration was one of the greatest college functions ever seen in America, and those who were permitted to take part in it as invited guests will long retain a warm appreciation of the generous hospitality of the University and town of Princeton.

Ottawa.

THE SIMPLE GOSPEL.

EDWIN A. WILSON.

The kindly consideration accorded the writer in giving place and space to a stranger from "the States," leads him to presume to offer a word on an article on "The Simple Gospel" in a late issue.

This is the day of the deification of man. The simple gospel is found throughout the word, Matthew i. 21, "And she shall bring forth a Son, and thou shalt call His name Jesus; for He shall save His people from their sins," gives forth in unmistakable language the purpose of Christ's coming into the world. Shall "save His people from their sins." Luke xix. 10, "For the Son of man is come to seek and to save that which was lost" points out the need, as does Romans iii. 10, 11, 12, 23, etc., "As it is written, There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. For all have sinned and come short of the glory of God."

The need known, and seen and felt, the simplicity of the way of escape from condemnation is shown in John i. 10, 11, 12, "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him to them gave He power to become the sons of God, even to them that believe on His name." John v. 24, "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

The uniqueness of the gospel (the only way of salvation) is found in Acts iv. 12., "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." Its fulness in Acts xiii. 39., "And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." The ground of it is found in Romans iv. 25, "Who was delivered for our offences, and was raised again for our justification." Its blessedness in Romans v. 1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Its completeness in Romans viii. 1, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

These texts could be multiplied indefinitely, but the loving Lord, crucified, risen and ascended is seen throughout, doing all and suffering all, and must have the glory and all the glory. "For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him," 2nd Cor. v. 21. Apart from the righteousness of God by faith in Jesus Christ, we have and can have no standing before God, though we lived a life of forty thousand years of the kindest, the tenderest and best endeavor without Christ. There is "no cant" to be cleared away, the righteousness of Weellum McClure is "filthy rags" and

to clothe a man in such garments for God's presence is despicable and awful.

Whose Christ? The Christ of God. The man Christ Jesus. The name which is above every name. The writer (that is the critic) has no theology, he has Christ and without this Christ he is nothing and has nothing. Some of the sweetest characters (naturally) in the world have no Christ, and have no use for Him, whose lives are full of good deeds, growing out of love for the creature. "God is not in all their thoughts." John's word true, because it is God's word, is not misleading, nor one-sided but comprehensive and grand when the passage is given in its beauty and entirety; here it is, accepted and loved, whosoever believeth that Jesus is the Christ is born of God, "and every one that loveth Him that begat loveth Him also that is begotten of Him" 1st Jno. v. 1.

Garbled scripture is not always truth when divested of its connection. No man can honor Christ until he has received Him. As many as received Him to them gave He power to become the sons of God, even to them that believe on His name. This is a condition precedent. No service rendered can be acceptable to God that does not find its inception in the faith in Christ which involves sonship. This is exemplified in John vi. 28, 29, "What shall we do, that we may work the works of God? Jesus answered and said unto them, "This is the work of God, that ye believe on Him whom He hath sent." Faith is the basis; whatsoever is not of faith, is sin; without faith it is impossible to please God.

Christ died for our sins according to the Scriptures (but it was Christ, who died); He was buried (it was Christ who was buried); He rose again (it was Christ that rose). Why does the writer of "The Simple Gospel" introduce this Scripture? its effect is to magnify Christ. Ian McLaren magnifies Weellum McClure. Did Weellum McClure accept these glad tidings? His creator gives no words to warrant it, Drumshough makes no plea, for Christ's sake, but for his own, there is no evidence of faith; "whatsoever is not of faith is sin." If a fact is accepted, away with the theory. Hope for time, for eternity, is based upon a fact, "Behold the Lamb of God, which taketh away the sin of the world."

Whether a view of atonement is held or not, He, Christ, was made to be sin for us who knew no sin, that we might be made the righteousness of God in Him (Christ). No subtilty is needed to make my trust sure and safe, but apart from the man Christ Jesus and faith in Him there is no safety, whereas in Him there is absolute security. Traditions have no place with the child of faith, but with him the word is paramount, "Let God be true and every man a liar." Traditions go for naught, but a "thus saith the Lord" is the end of the controversy.

The question of authorship is not vital unless certified by the Lord. He has placed His seal upon Moses as the God inspired author of the Pentateuch and the simple-minded believer rests his faith there. The glad tidings of salvation by grace have the same source. The scholastic test is nothing, the application of reason to the truth issues in doubt and unrest, the simple faith of the most ignorant has its fruition in absolute peace. There is a simple gospel; it had its source in God and was seen in Eden, and the crimson-hued thread binds together God's Book. The world does not wait for it; the world rejects it and multiplies its theories and influences, abetted by professing Christians essaying to be teachers; they join the world in reading their finite minds into the utterances of the infinite. God's utterances are perfect, man's touch simply contaminates, popularity with men outweighs the divine benediction. Men hate God, and these belittlers of God love the praise of men.

The certitude of the New Testament is conceded by our Church, save here and there where is found a carping (higher or lower) critic, who looks upon the old Book as of little force, a mere compilation, its authors

compassed with weakness, just men, and hence the atmosphere in which he (Ian McLaren) lives is charged with ambiguity and uncertainty, apparently the environment compassing our otherwise lovely Scotch writer and equally enveloping his apologist. Springfield, Ill., U.S.

SELF-FORGETFULNESS.

Fra Bartolomeo, the great Italian painter, stole into a monastery to get away from the din and guilt of the world, and threw his paints and canvas away because he thought they were stealing his heart from God. But then his fellow monks said to him, "Why should you not paint again for the glory of God?" and he painted those charming, thrilling pictures of gospel scenes and holy martyrs which are still seen in Italy today, and before which men stand and even kneel, with tears in their eyes. Now, when his brother monks bade him, as was the custom in those days, to write his name at the foot of each picture, he said, "No; I have not done it for my own glory, but to show forth Christ to men;" and so he just scratched on each work, "Pray for the picture, or pray for the painter—for the painter that he may do his work in a better way, for the picture that it may more clearly show the Lord; and let the name of the artist be forgotten."

Would to God that we and all Christ's servants could do our work in the same spirit. Let it be our desire and prayer to lift ourselves and others to that mount of transfiguration, that atmosphere of self-forgetting devotion where all coarse, earth-born clouds will vanish away, and where, in the clear heavenly light, our adoring eyes will see Jesus only; for this was surely in the Apostle's mind when he penned these words: "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."—Rev. J. G. Greenhough.

A visitor to the historic town of Pictou in Nova Scotia writes of it in the Halifax Presbyterian Witness as follows: "Here stands a graceful granite monument to the memory of Rev. Dr. Thomas McCulloch, one of the ablest men that ever taught and preached in Pictou. A little over forty years ago he died; but his work has not perished and it cannot be forgotten. The name of 'Patterson' occurs in this sacred spot with almost startling frequency—names borne with honor and distinction by men who did their part well in Church and state. Here is the grave of Rev. Kenneth John Mackenzie, a minister of the Church of Scotland who was called away by death while still in his prime. The Rev. Mr. Mackinlay, predecessor of the Rev. Dr. Bayne, and the venerable Mr. Campbell were here committed to the dust. McKays, McKenzies, McPhersons, Mortimer, Frasers, Primroses, Campbells, and many others, here await the resurrection. And here upon a comely monument I read the names of Hon. R. P. Grant, Senator, and Mrs. Grant—names graven on many a grateful heart.—Pictou has a new cemetery which I have not seen but which is becoming populous, and very interesting to many a sorrowing one.

"The Academy has risen from its ashes and will soon be ready for its happy throng of pupils. It is the generous resolve of the people that whatever Halifax, or Truro or New Glasgow or any other place may do in the promotion of academic education, Pictou shall keep step with the foremost and the best."

The noblest political utterance we have seen, especially appropriate when there are eight parties in the field of whom only two expect victory, while the others are expressing convictions and preparing for the future, is the following word of Postmaster-General Wilson: "Dare to be right with the minority; for even if there be but two or three who are on the side of truth, one of the company is God." Talk about a vote which means that being "thrown away!"

Teacher and Scholar.

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

Nov. 22nd, 1896. } REWARD OF OBEDIENCE. { Prov. iii. 1-17.
GOLDEN TEXT.—Prov. iii. 6.
MEMORY VERSES.—1-4.
CATECHISM.—Q. 61-63.

HOME READINGS.—M. Prov. iii. 1-17. T. Prov. iii. 18-35. W. I Sam. xv. 1-9. Th. I Sam. xv. 10-19. F. I Sam. xv. 20-35. S. James iii. 1-18. Sab. Eph. i. 15-23.

This week we turn for our lesson to the book of Proverbs, wherein we find a record of the wise sayings of King Solomon. This lesson is an appeal to walk in the ways of heavenly wisdom, not the wisdom which is in heaven, but the wisdom from heaven which ought to mark the daily life of men here on earth. Step by step the attractiveness of the way which leads to this blessed life is set forth, and appeal is made to all that is highest and noblest and best in men to choose this way. Let us consider *The Kind of Obedience Required and The Reward of Such Obedience.*

I. The Kind of Obedience Required.—Certain characteristics of this obedience are noted. It is marked by attention to God's commandment, "Forget not my law." This injunction implies an earnest desire to know God's law; therefore, we must read it, and study it, and seek to find in it the rule which God has laid down for the guidance of our lives. How apt we are to "forget" God's law in this sense. How much readier we are to read other books than God's Word. Good books, even books about God's Word, are not sufficient. We must read and study God's law itself if we would know with certainty what it is that God expects of us. Then knowing God's will, the next thing is, "Let thine heart keep my commandments." Jesus emphasized the thought of this statement when He said to His disciples, "If ye know these things, happy are ye if ye do them." Another characteristic of this obedience is faith in God, "Trust in the Lord." There are no circumstances which can excuse neglect of God's will. Even when clouds and darkness are round about us, we should trust in the Lord; we should acknowledge Him in all our ways by still keeping faithfully to His directions. We are so ready to choose our own way, when God's way seems hard. Let us manifest our obedience by distrust of our own wisdom, and by letting the fear of the Lord so fill our lives that we shall be kept from evil. Another thing which should make one walk in the way of heavenly wisdom, that is, in the way of obedience, is consecration, holding all that we are, and all that we have as a trust from God, to be employed for Him as He may direct. We should honor God with the very best of our possessions, even with the first fruits. Then a last thing which should characterize this obedience is readiness to receive chastening and reproof, as God's reminders of our weakness and proneness to stray, so that our hearts may be drawn to God by sorrow and trial, rather than being estranged from Him.

II. The Reward of Such Obedience.—Happy is the man who walks in the ways of obedience. "O the blessedness of that man." As each mark of their heavenly wisdom, for which obedience is only another name, is pointed out, a corresponding reward is mentioned. If we forget not God's laws, then old age instead of bringing sorrow "shall add to thee." This seems the meaning of ver. 2. To keep mercy and truth, the things which make up the spirit of God's law, secures favor from man, and good success from God. Leaning upon God's guidance we shall never go astray, for "He will direct thy paths." To distrust self and so to rest upon God shall bring health both to body and soul. To show by our use of God's good gifts our worthiness as stewards is to secure riches and more abundant trusts to dispense for our Master; surely we can exclaim, "O the blessedness of the man who walks in this way." There will be gain from the exercise of this wisdom, gain in treasures which are enduring for eternity and thus are more precious than rubies and fine gold. There shall be added unto the one whose life is thus ordered length of life in the true sense of that word, even for this life, and eternal life beyond this. There shall be also riches and honors, perhaps not what the world calls riches, but of a certainty riches in the sense of that which men aim to secure by riches, and which they even fail to secure save in the ways of heavenly wisdom. Truly these ways are ways of pleasantness and all their paths are peace. Shall we not, then, choose this way as ours, and shall we not walk therein with God, and thus be brought into possession of all the untold delights which God has prepared for His own.

Pastor and People.

"THE LIGHT-REGION."

Our feet shall tread upon the stars
Less bright than we—
The everlasting sea shall bound
A fairer sea
Than that which, cold,
Now glitters in the sun like gold.

Oh, good! oh, blest! but who shall say
How fair, how fair
Is the light-region, where no clouds
Darken the air;
Where weary eyes
Rest on the green of Paradise.

Now yearning through the perfect rest
Perhaps they gaze
Earthwards upon their best beloved
In all earth's ways;
Longing, but not
With pain, as used to be their lot.

—Christina Rossetti.

Written for THE CANADA PRESBYTERIAN.

GENEVA.

BY QUEENONIAN

A copy of your issue of the 16th September, containing "Knoxonian's" letter on Edinburgh, has reached me in this romantic and historic town, and I send you a few thoughts in return.

If Edinburgh is dear to all Presbyterians, and especially Scottish hearts, and is associated with many scenes in the 'brave days of old,' when religious liberty had to be fought for, none the less, but anterior to, and leading up to these and similar scenes in the Scottish Reformation, are those events in Church history associated with Geneva. Edinburgh, the parent of Scottish Presbyterianism—Geneva its foster-parent. Edinburgh and John Knox—Geneva and John Calvin. To Geneva came Knox at the outset of his career, and then back to Edinburgh and Scotland with increased determination and enthusiasm. And here, also, similarly, as in Edinburgh, we have an old and a new town, so much alike, indeed, that I can fancy myself prowling through the narrow streets and closes adjacent to St. Giles, as in my college days, instead of being under the shadow of St. Peter's in Geneva. St. Giles and John Knox—St. Peter's and John Calvin.

Following the High Street from St. Giles we soon reach John Knox's house—just as following the street leading from St. Peter's we reach the house wherein John Calvin lived and worked.

These coincidences are remarkable, as are many others arising out of the stirring and restless times in which they lived. As I have seen John Knox's picture displayed in the shops of Edinburgh, so here I find that of John Calvin. As I have read MSS. of the former in the museums of Scotia's capital, so I read here those of the latter.

Returned from the continent, John Knox reached out from his pulpit with wise directing hand to guide education and civic policy. So has John Calvin, returned from exile, compiled the Institutes of Religious Faith, and formulated a code of laws, under which Geneva and Switzerland cast off many incumbrances and prospered greatly.

With that of John Knox, John Calvin's memory, also, is fresh and green in Scotland. The Scottish Church in its Calvinism honors him and his works. She still retains as souvenirs of John Knox's visit to Geneva the Geneva robe and bands that give grace and dignity to her ministers, and also various hymns from John Knox's Choral.

It is worth remembering that John Knox composed "The Book of Common Order at Geneva."

Over 300 years have passed since John Calvin lay down to rest from his labours. How strange it seems to us that he, whose life-work was to be done in Geneva, had intended only to pass a few days here, and then go on to Berne; and that during his intended short visit Guillaume Farel, with whom the Reformation in western Switzerland is closely connected, should detain him

against his will, laying violent hands, almost, upon him and saying, "*Am nom de Dieu, remain here and help me.*"

Perhaps "Knoxonian's" touching reference to the immortal dead in Grange Cemetery gave me an additional stimulus to visit the grave of John Calvin. To-day I have had that privilege. His remains lie in Plainpalais Cemetery, on the western side of the town, and quite close to the traffic of the city. Yet within the gates silence reigns. All is as it should be in that respect—the quiet city of the dead, who rest from their labours. The inscription over the main arch of the entrance betokens this:

"Heureux ceux qui meurent au Seigneur.
Ils se reposent de leurs travaux, et leurs
Œuvres les suivent." —Saint Jean.

The cemetery is thickly wooded, too much so. Of course it is old, but the shrubbery and trees should be thinned out, and more light allowed in to dispel the gloom.

A stranger could not find John Calvin's grave. I was guided to it by the concierge. It is at some distance from the entrance and on the west side. Turning from the central roadway, my guide led me by a narrow winding footpath until we stood under a fir tree of fully thirty feet in height. "This," said he, "is John Calvin's grave." I looked around, but could see no trace of it—no monument nor inscription whatever. Seeing my bewilderment my guide pointed to a small flat stone—about eighteen inches by ten—which rose some six inches out of the ground, and upon which I presently discerned the two initials, "J.C." This was all. The stone marks the head of the grave and the fir tree stands directly in it. Whilst no storied urn denotes the sacred spot, perhaps this shapely fir tree with its leaves of perennial green is the most appropriate monument that can be reared to his memory, since it at least signifies the vigorous and ever buoyant life of those branches of the Christian Church whose doctrines are Calvinistic.

Yonder in the city, as we visit St. Peter's Cathedral, and the college of St. Antoine, and the Reformation Hall, and the various museums, we have sufficient evidences of the life and labors of the man called, in language the plainest, "John Calvin."

As I passed out, another grave specially drew my attention, and excited my surprise, for I was not aware that it was anywhere outside of England, viz., the grave of Sir Humphrey Davy, the famous scientist, knighted by his sovereign for his discoveries, not the least among these being his safety lamp for miners in their dangerous subterranean toils. A plain faced oblong mass of stone, rising five feet from the ground, marks his grave, which is distinctly recognized by the following inscription:

Hic Jacet
HUMPHREY DAVY.
Eques, Magnæ Britannicæ Baronetus,
Olivi Regiæ Societ., Londoi. Præses,
Summus Arcanorum Naturæ Indagator,
Natus Penzantiæ Cornubiensium XVII. Decemb.
MDCCCLXXVIII
Obiit Genevæ, Helvetiorum, XXIX. Mai.
MDCCCXXIX.

I wend my way homeward from where sleep these illustrious dead, and reflect how appropriately may Geneva's motto—that is prominent on many of her public buildings—be written over the labours, struggles, disappointments, triumphs, and hopes of these two great men,

"Post Tenebras Lux."
Geneva, Oct. 6, 1896.

MR. GLADSTONE ON GAMBLING

Mr. Gladstone has been taking part in a discussion of the gambling question in the first number of *The Temple Magazine*. In his letter addressed to the editor, Mr. F. A. Atkins, Mr. Gladstone says:—"In my opinion there can be no words too strong for denouncing suitably the abominable practice of gambling—now, I believe, more rife even than during my youth—and the ruinous consequences to which it directly leads. I am aware of the arguments raised upon the definition of the word, but I regard them as little better than mere quibbles."

WOMEN AND THE CHURCH.

The facts of Christian history point with great emphasis to the ascendancy of the female sex. They begin with Christ Himself. He did not address women alone, but His favour was bestowed on women and children to such an extent as strongly to imply that Divine favour was on their side, and that they were to be honoured to a degree in violent contrast with their previous degradation. There is no mistake about that. Nor were the women mistaken in their devotion. He excused all their failings, and opened to them a higher life. He sympathized with their sorrow and suffering, and gave them peace. Moreover, the sacred function of motherhood was, for the first time, to be strictly associated with the sacred mysteries, and thus bring life and immortality to light and in unison. The Church of Christ was to be a bride, a creative agency in the hands of Christ Himself, thus reaching human nature to its profoundest depth. In short, the feminine element was to be dominant in the Christian Church, and, as we now see, very naturally so, as the embodiment of love itself.

This, it may be said, would make an effeminate Church, and not at all an effective Church. That is to say, it would have no politics or policy, no belligerency, no great activity; merely a sedate Quaker meeting. Well, a Quaker meeting makes at least a very good society. But the influence of women has not been effeminate. Far from it. They have drawn the men to heroic acts by exhibiting a heroism of their own, and by stimulating them to heroic deeds. A cowardly man is an object of contempt to a woman.

But the effeminacy of women seems likely to disappear in a reverse order of things. Church work alone is now a serious charge to them, and develops masculinity. Elsewhere their responsibilities are increasing. They are active in every direction and always efficient. In other words, women are coming to the front as never before, and have need of nothing from the men except a chivalric regard for the sex which sins the least and suffers the most. But men are bound to protect women, anyway, or else lose all claim to manhood.—*Presbyterian Journal*.

BEING ON THE SAFE SIDE.

Nice discrimination is a rare power. Not every person can expect to attain to the intellectual skill of making fine distinctions in any sphere of thought or morals. It is largely because of this difficulty that so many good persons do those things which to the few seem of questionable propriety, if not positively wrong. But while expert casuists are scarce, and there are but few who can manipulate the finer grade of balances for the analysis of principles in action, there are ways open to the person of average discrimination by which he may keep quite surely on the right side. It is not to be supposed that every well-meaning person can tell exactly *why* the seemingly innocent lottery or "chance" at a church fair is pernicious. But it ought to be enough that the civil government has declared the immoral and vicious effect of this mode of raising money. Not every one can tell where the germ of evil lies in gambling, but it ought to be enough that the law and a large public conscience condemn it. To obtain a fine bicycle at the price of a half-dollar, for sweet charity's sake, seems like a harmless joke. But it requires no great intellectual acumen to see that the person who rejoices in the downfall of a Louisiana lottery cannot with any consistency accept the bicycle under these circumstances without at least stopping to inquire whether there is any intrinsic difference in the moral principle involved in the little "chance" for charity and the huge chance in the outlawed lottery establishment. Do the people ask these questions? And if they do ask them, and cannot answer them with the assurance of being 'right,' should not they keep on the

safe side by letting alone what statute law and careful moralists declare to be evil tendency?—*S. S. Times*.

THE ISOLATION OF INDIVIDUALITY.

Alone must every son of man meet his trial hour. The individuality of the soul necessitates that. Each man is a new soul in this world, untried, with a boundless possibility before him. No one can predict what he may become, prescribe his duties, or mark out his obligations. Each man's own nature has its own peculiar rules; and he must take up his life-plan alone, and preserve it a perfect privacy, with which no stranger intermeddles. Each man's temptations are made up of a host of peculiarities, internal and external, which no other mind can measure. You are tried alone; alone you pass into the desert; alone you must bear and conquer in the agony; alone you must be sifted by the world. There are moments known only to a man's own self, when human advice is unavailable, that the soul feels what it is to be alone. . . . The philosopher tells us that no atom in creation touches another atom. They only approach within a certain distance; then the attraction ceases, and an invisible something repels; they only *seem* to touch. No soul touches another soul except at one or two points, and those chiefly external—a fearful and a lonely thought, but one of the truest of life. Death only realizes that which has been the fact all along. In the central deep of our being we are alone.—*F. W. Robertson*.

STORY OF A FAMOUS HYMN.

The most famous hymn of Mr. Sankey, "The Ninety and Nine," is the subject of an interesting article in the *Christian Commonwealth*. When leaving Glasgow for Edinburgh with Mr. Moody, Mr. Sankey stopped at a news-stand and bought a penny religious paper. Glancing over it, his eye fell upon a few little verses in the corner of the page. Turning to Mr. Moody, he said, "I've found my hymn." But Mr. Moody was busily engaged, and did not hear a word. Mr. Sankey did not find time to make a tune for the verses, so he pasted them in his music scrap book. One day they had an unusually impressive meeting in Edinburgh, in which Dr. Bonar had spoken with great effect on "The Good Shepherd." At the close of the address Mr. Moody beckoned to his partner to sing something appropriate. At first Mr. Sankey could think of nothing but the twenty-third Psalm, but that he had sung so often; his second thought was to sing the verses he had found in the newspaper, but how could that be done when he had no tune for them? Then the thought came, and that was to sing the verses, anyway. He put the verses before him, touched the keys of the organ, and sang, not knowing where he was going to come out. He finished the first verse amid profound silence. He took a long breath, and wondered if he could sing the second the same way. He tried it and succeeded. After that it was easy to sing it. When he finished the hymn the meeting was all "broken down." Mr. Sankey says it was the most intense moment of his life. From that moment it was a popular hymn.—*Western British American*.

MAN'S RULING PASSION.

Dr. Talmage illustrates this in his own striking manner as follows: "Ransack the whole earth and show me one man who has been made happy by temporal success. You can not find one of the millions and hundreds of millions, not one! First, a man wants to get a living. Having obtained a living he wants to get a competency. Having obtained a competency he wants to get a superfluity. Having obtained a superfluity he wants more—more. The husks of this wilderness can never satisfy the hunger of the soul. A lion is carnivorous, and wants meat; an ox is gaminivorous, and wants grass; but man is omnivorous, and wants everything. The buckets of this world's pleasure are not large enough to bring up water to slake the thirst of the soul."

Missionary World.

INDIAN MISSION REPORT.

Some time ago we gave a summary of the annual report of the Church's mission in Honan. We purpose now to do the same with that of our mission in Malwa, Central India. As this, however, is somewhat bulky, it will be necessary to extend it through the next two or three issues of the missionary department of THE CANADA PRESBYTERIAN. The report contains a statistical table and map, and after these is an account of

"OUR FIELD."

Taking up the map we find in the south and lower right hand corner of it the "Central Provinces;" east and in the left hand corner there is the Bombay Presidency, in the upper left hand corner is the Rajputana Agency, and what are called the North-West Provinces lie in the upper right hand corner. Surrounded by these is the Central India Agency, a tract of country, says the report, "lying in the main between long. 74° and 76° E. and latitude 22° and 24° N., embracing 78,219 square miles, and divided up among seventy-nine Rajahs, Nawabs, Thakurs, and chiefs of various ranks and degrees of importance." This is the territory which, in the providence of God, has been left to our Canadian Church as the special part of India we are called upon to evangelize." To give some idea of the numbers to be reached, we may mention that the report gives the names of twenty-seven cities or towns in different states and territories containing from 5,000 inhabitants to 82,984, the population of Indore, irrespective of Indore Camp with a population of 9,343.

Surrounding our mission stations there are on the north those of the United Presbyterian Church of Scotland, on the north-east, those wrought by the American Presbyterians; on the east are the Friends; the Methodists are at work to the south, and on the west there is the Jungle Tribes Mission of the Irish Presbyterian Church. Our stations, or centres of work, are seven, which lie on, or as shown on the map, at no great distance from the Malwa Railway. Mhow is the most southerly. Thirty-three miles west of it, on a good road is Dhar, and eighty-two miles north-west of Mhow is Jhabua, a good centre for work among the Bheels. Work has been begun in these two stations during the year covered by the report which extends to the end of February. Continuing along the Malwa Railway, and north-east of Mhow, is Indore; north of it and lying on a railway, is Ujjain; north-west, at the junction of two railways, is Rutlam, and at a long distance north of Rutlam is Neemuch. Referring to the opening of the two new stations Dhar and Jhabua, the report says: "There is still much land to be possessed; Mandsaur, Jana, Daras, Shahjhabampar, Kachroad, Maheshwar, and many other centres still call for men, and we are sure our Church has far from reached the limits either of her resources or of her responsibility." After the mission field there comes

GENERAL REVIEW.

Under this head three noteworthy events are said to mark the year:

I.—The large increase to the staff.

II.—The opening of two new stations.

III.—The formal opening of the new college building at Indore.

I. The increase in the staff refers to the return from furlough of Rev. Mr. and Mrs. Fraser Campbell, the return after sickness of Rev. Mr., Mrs. and Miss Jamieson, and new additions by the arrival of J. J. Thompson, M.D., Rev. A. P. and Mrs. Ledingham, Miss Ptolemy and Miss Chase, B.A. The staff at the time the report was written was disposed thus: At Rutlam, were Mr. and Mrs. Campbell, and associated with them were Dr. and Mrs. Woods, with a view to the development of work about Barnagar, an out-station of Rutlam. Mr. and Mrs. Wilson were at Neemuch, and

with them Miss A. Turnbull, M.D., and Miss Duncan. Mr., Mrs. and Miss Jamieson were at Ujjain. At Indore, besides Mr. and Mrs. Wilkie, Miss White and Miss Grier, were Mr. and Mrs. Ledingham and Misses Ptolemy and Chase, studying the language and giving, while doing so, much valued help in the college during a temporary absence of Mr. Wilkie through illness. Mr. N. H. Russell is stationed at Mhow, as are also Miss Calder and Miss Ross, and there too, assisting him and learning the language, is Dr. Thompson. Mr. and Mrs. F. H. Russell are at Dhar and Miss Dr. O'Hara.

NEW STATIONS—DHAR.

Dhar, the capital of the state of Dhar, was opened as a new station through these accessions to the staff. Mr. F. H. Russell and his brother had for two years made visits to this state and received much encouragement, but in his report the former assigns the honor of having planted the standard there to Miss Dr. O'Hara, the establishment of whose dispensary laid the real foundation work. The promptitude and decision with which Miss O'Hara and the committee appointed to inaugurate this new work, acted, and its striking success fill a bright page in the year's report. It says: "The history of mission work in at least Central India can show no such record. To have sites granted, buildings started, almost every branch of work established, all within six weeks from the first arrival of a missionary in the station, is a degree of success in our first beginnings which we gratefully acknowledge as a special favor from God; and the experiences of the months which have followed have only strengthened the assurance that He has guided us in every matter. A new bungalow for the missionaries at Dhar is in course of erection, and just as the year closes, the foundation for the Woman's Hospital are being prepared, and will soon, it is hoped, be an accomplished fact."

THE BHEELS.

The opening of a mission among the Bheel tribes on the west of Malwa is another new work begun. They belong to the aborigines of Central India, and are oppressed and downtrodden by the Mohammedans and Hindus. It had long been the desire of our missionaries to do something on behalf of the Bheels, but it was not until their October meeting, a year ago, that decisive action was taken, and in November, Dr. Buchanan, whose heart had gone out towards these people, and his wife, entered upon work amongst them. The story of the opening of a mission among these native people is told with graphic interest. After more carefully exploring the region with Mr. Campbell and Mr. N. H. Russell, a spot was selected as a suitable location, near a railway station on a macadamized road about seven miles from Jhabua city. These tribes having known nothing but oppression, wrong and injustice, Dr. Buchanan found ignorant, superstitious, timid and distrustful to a degree. The story of the Christian caution, patience, tact and love by which their fears were disarmed and confidence won is one of deep interest. "At first," says Dr. Buchanan, "they would sell us nothing and were afraid to come near our tents. By and by they began to come for medicine, and before we left, rice, corn, flour and such fruits as the Bheels possess were freely brought us, and offers of help were made of their own accord in such ways as were needed. A Bheel boy, who has been with Dr. and Mrs. Buchanan the last two years, has been baptized, and one man after being on probation for months. Kind assistance has been given in this work by a military officer who has been supporting one man, and who, rather than have any withdrawal from the work, is ready to support three. "You must go forward," is his cheering word, "and take the gospel to these people."

A beginning has also been made during the year by Dr. Buchanan of work among the lepers of Ujjain. It was begun in May, 1895, and has been most interesting, and to give it up when Dr. Buchanan was sent to work among the Bheels was to him a severe trial. It is as yet only begun. Thirteen at one time and twenty-four at another openly expressed their belief in Christ and their determination to follow Him.

Young People's Societies.

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

THE CATECHISM.

In its report to the last General Assembly of the Northern Presbyterian Church of the United States the Board of Publication and Sabbath School Work refers to the steadily growing movement in our Church toward systematic instruction in the Shorter Catechism. To encourage this movement the Board offers an Oxford Bible to every member of a Sunday School connected with that Church, who shall be certified as having committed to memory the Shorter Catechism. Last year 1,449 Bibles were thus given away, and the total number for eight years is 12,937.—The Church at Home and Abroad.

In our own Church the interest in that marvellously compact, well-balanced, and luminous little statement of doctrine is also increasing. Two hundred and ten diplomas were issued by the Assembly's Committee last year for its correct recitation, as against one hundred and sixty-nine the year before. The proposal to use the Catechism for instruction in doctrine in the Young People's Societies will probably still further stimulate its study.

HO, FOR THE GOLDEN GATE!

Already Christian Endeavorers are planning for the International Convention at San Francisco in July of next year, and for the magnificent tour going and coming. "The first-class fare for the round trip from Toronto will be about \$62, and that the second-class fare will not be lower than usual. A berth in a tourist car will cost \$7 each way, so that the trip from Toronto to San Francisco and return will cost about \$74, including sleeping car accommodation. As the excursion tickets will all be first-class, passengers will be at liberty to secure berths in the Pullman sleeping cars if they wish, but the cost will be considerably more. The excursion will be open to all who choose to buy tickets, whether they belong to any Christian Endeavor Society or not, and passengers will be allowed to come to San Francisco by any road they wish, and go back by any other road, so that there will be a continuous change of scene. The length of the route chosen will not affect the cost of either the ticket or the sleeping car accommodation. A person may, if he wishes, come by Nashville, New Orleans and El Paso, a distance of 4,000 miles, and go back by the Canadian Pacific, also a distance of 4,000 miles." Whatever route may be chosen, the rail journey from San Francisco to the head of Puget Sound, with its magnificent views of Mounts Shasta and Hood, should not be omitted, nor the unparalleled magnificence of the Canadian Pacific.

SOME CHEERING FACTS.

The annual reports of the Simcoe Christian Endeavor County Union, just issued, state that, "A year ago the sum reported to the Union as given to missions was \$284.06, from twenty-eight societies. This year the amount has nearly doubled, forty-one societies contributing the handsome sum of \$543.74. For the most part this money has been paid, as it should be, through the regular church channels. Of this sum \$352.63 has been devoted to Foreign, and \$191.11 to Home Missions. Denominationally the societies are as follows: Methodist, 25; Presbyterian, 20; Congregational, 3; Episcopalian, 2; Union, 8. The societies giving the greatest amount to missions are: Presbyterian, Collingwood, \$55, and Presbyterian, Orilla, \$54.07.

We should aim constantly at a right state of heart, because nothing else will make everything else right. We may be eloquent, and wise, and gifted, and wealthy, and yet live a miserable life if we have a miserable spirit.

SOME BLESSINGS OFTEN FORGOTTEN.

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

Nov. 22nd—Ps. civ. 1-25.

A THANKSGIVING TOPIC.

Those blessings which we enjoy most regularly, and most abundantly, are often the least appreciated, and the most quickly forgotten. The invigorating air which we breathe so regularly, and which is so necessary to our very existence, is considered a thing to which we are almost entitled—so much so, indeed, that we scarcely ever think of feeling thankful for it. Because we labor for the money with which we buy our raiment, we are very apt to regard that raiment as something to which we have a claim, therefore we seldom express gratitude for it. In years gone by we often heard old men, in public prayer, thanking God for civil and religious liberty, but we seldom or never hear any expressions of that nature now. Why so? Because liberty in civil affairs, and in ecclesiastical concerns, has been enjoyed so long and so uninterruptedly by us that we know little about the struggles our forefathers passed through in order to secure it; and because our liberties as citizens or as Christians, have never been interfered with, we know not how to prize the blessing. If we were obliged to meet in conventicles, holding in one hand a sword, while in the other we held the Bible, and if we were afraid to sing aloud lest the dragoons, hearing the Psalm, might come trooping down upon us, we would know how to appreciate the liberty we enjoy to-day, and we certainly would be more thankful for it than we are. Many people read daily newspapers and they would feel a distinct sense of loss if they were deprived of the daily news for awhile; but we have never yet heard anyone in prayer express gratitude to God for the daily papers. We take it up and read it as a mere matter of course, and because we have paid for it, we forget how great a blessing it is, and how much enjoyment we get out of it. So, also, with books; we buy them, read them, enjoy them. But because we purchase them with money which we have earned, we fall into the habit of looking upon them as our own, and so we are not as thankful for them as we might be. We overlook the fact that a book, like every other good and perfect gift, is from above, and cometh down from the Father of Lights (James i. 17). How could an author write a good book unless the Father of Lights enlightened him?

It is sad, indeed, when we cease to recognize our blessings as God's gifts to us; it is sadder still when our failure to recognize them in their proper light breeds within us a spirit, not only of self-sufficiency, but even of rebellion against God. Augar felt that if he were rich he might deny God (Prov. xxx. 9). Jeshurun waxed fat and kicked (Deut. xxxii. 15). The Church in Laodicea was blamed by Him who walked in the midst of the seven golden candlesticks for saying: "I am rich and increased in goods and have need of nothing" (Rev. iii. 17). When Sodom was living in luxury she was lifted up with pride and was given to idleness and gluttony (Ezek. xvi. 49).

We may remember the blessings which God bestows upon us or we may forget them, but we may be sure that God does not forget them. If we have received much God will require much of us in return.

All good gifts around us
Are sent from heaven above;
Then thank the Lord, O thank the Lord,
For all His love.

"Ponder the path of thy feet, and let all thy ways be established." In other words, never take a single doubtful step. Do nothing that is not right, no matter how many very pleasant people may declare there is no harm in it. Be suspicious of everything that cannot make a better plea than that. Do not go with the crowd simply because it is a crowd, for the majority has been wrong more often than it has been right. In case of doubt, always take the safe side, for to take one wrong step may mean to be wrong forever. "But the path of the just is as the shining light, that shineth more and more unto the perfect day."

The Canada Presbyterian

Published every Wednesday by

The Presbyterian Printing & Publishing Co.

C. BLACKETT ROBINSON, Manager.

5 Jordan St., - - - Toronto, Ont.

Terms: Two Dollars Per Annum, Payable in Advance

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

The Presbyterian Printing & Publishing Co.,
5 JORDAN STREET, TORONTO.

TORONTO, WEDNESDAY, NOVEMBER 11TH, 1896.

A NEW YORK pastor says one-tenth of the people pay nine-tenths of the money raised for mission purposes in the American Presbyterian Church. How is it with our people?

CUT down the list of meetings and put more life, more soul, more power, more prayer into the ones that it is necessary to hold, and see if the congregation does not wake up.

THE *British Weekly* says that the reading of some ministers is confined to skimming books in railway carriages. Reading of that kind will soon tell on a minister and on his congregation too.

IT is a remarkable fact, that the coarsest, most vulgar and most brutalized men, the men who in the natural course of events might reasonably expect to be hanged themselves, are usually the loudest in favour of hanging others.

SOME of our exchanges from the other side say the people have been hearing a great deal about free trade and free silver, and the time has come when they should hear something about free grace. They should hear about free grace all the time, and if that does not make them good citizens nothing will.

THOUGH Canada has no reason to love McKinley, the majority of Canadians were no doubt pleased to see him elected President of the United States. Even a tariff that shuts out our products is less injurious than commercial anarchy. And there is no reason to believe that the new President will make the tariff wall any higher.

WHY should any minister not in full sympathy with the doctrines and polity of the Presbyterian Church desire to enter the Presbyterian ministry? In a case just settled by the Synod of Illinois it was as clear as the sun at noon-day that the applicant did not believe Calvinistic doctrine. Why did he want to come in? The fact that a man of that kind wants to come in is a sufficient reason why he should be kept out.

IF every man who serves on a jury and every youth allowed to write paragraphs for a newspaper on the congenial subject of hanging, knows more about insanity than eminent specialists like Dr. Daniel Clark, we fail to see why lunatic asylums are put in charge of men eminent in their professions. Why not hire a man at a dollar or ninety cents a day? Any number of men could be secured at that figure who would willingly take the job.

IF one half of the reports about our mining interests are correct, Canada may yet be known more as a mining than as an agricultural country. There seems to be a general feeling that we are entering upon an era of business prosperity. The mining excitement will no doubt help to give business a fresh start! The sooner the start comes the better. The country can stand a few years of prosperity now without any great danger.

A MAN must have a very hard cheek or a very badly informed mind whosays that orthodox theology has lost its hold on the Presbyterian Church of the United States. Princeton—the very bulwark of orthodoxy—was rich enough, but the stalwarts gave their favorite institution about a million and a quarter at the recent celebration. American people do not put a million and a quarter into anything in which they do not believe.

THE *Herald and Presbyter* has this to say about "special causes":—

"There are many special cases coming up continually that seem to be, and that are, deserving, but there is a limit to the financial possibility of a congregation and to the influence of a pastor in inducing them to give. There are so many causes for which we are absolutely responsible, and which suffer and languish if we do not sustain them, being our own, that it would seem our first duty to fall into the plan of first caring for the work of our own Church."

The causes for which we are directly responsible should have our first and best attention. An honest man should discharge his own obligations before he engages to pay the debts of his neighbors.

AS we go to press there is being observed in Guelph the jubilee of one of the most genial and useful fathers of the Church, whose services it has been her privilege to enjoy, the Rev. Dr. Torrance, of Guelph. In our next issue we hope to give some account of the services on what must be a most interesting occasion to the worthy Doctor himself and to the whole wide circle, public or private, in which he is so well known and esteemed. We beg to add congratulations and good wishes, which we are sure will also be those of a very large number of our readers, to one who has served the Church so long and well, and to express the hope that as he is still hale and hearty, he may yet be spared many years in a service so dear to his heart and in which he has already spent so large a part of his life.

OUR neighbors across the line have come out of their great struggle in a manner highly creditable to the republic. On the whole the people displayed marked intelligence and self-control. Of course there was a tremendous amount of noise, but for the most part it was mere noise. There was very little violence and less bitterness than might have been expected under all the circumstances. Still it may be well to remember that all danger is not yet over. A line of cleavage has been started between the millionaires, the combines, and the trusts on one side and the masses on the other, and that line may widen and go right down to the roots of society some day. If our neighbors are wise they will stop shaking millions in the faces of men who have no bread. That is a dangerous kind of blowing. Better stick to fourth of July orations.

ONE of the undoubted advantages of holding our meetings of Synod in autumn is that the Blue Book is then a new book and the Synod is in a good position to review the work of the past year. In May the statistics have become old and everyone is looking forward to the Assembly. Our Maritime Province friends have a more excellent way. They look over the past year, examine the Blue Book for blanks, find them in *abundance* and deal with them promptly. If all the Synods would meet in autumn and spend a couple of days in examining the financial returns and in devising measures for reaching congregations whose columns in the financial report are one half blanks, there would not be such a cry for money at headquarters. One of the mysterious things about our Presbyterianism is the way that so many of our church courts avoid doing some of the very things that it is most important to have done.

IT sometimes happens that catechists and others sent into the Home Mission field excuse themselves from visiting and other work by telling the people that the Presbytery urged them to leave their business and go into mission work. They would have done better, they allege, at their business, but the Presbytery induced them to leave their calling and preach. The natural inference, of course, is that if they are so very much wanted, they should be allowed to shape their own course. No Presbytery should urge any man to leave his calling and begin to preach. No minister, not even a mission superintendent, should urge a man to go into the ministry or even into the mission field. If there is any calling on earth into which a man should go voluntarily it is the ministry. Ministers and others who urge men to leave a business at which they can sustain themselves and their families often get severely reflected on for their zeal. No doubt the motive was good, but in times like these it is a dangerous thing to urge anyone to begin preaching. The congregation or station a man is sent to supply may very soon convince him that he is not wanted half as badly as the Presbytery or his ministerial friend said he was.

A MORE forcible presentation of the whole case on behalf of the Augmentation of Stipends Fund of our Church could hardly be made in the same space than that of the Convener, Rev. Dr. Campbell, of Renfrew, published elsewhere in this issue. The first, most obvious and imperative duty of our Church is to carry the gospel into every part of our own land, especially the new, distant and sparsely-settled portions of it. This is of vital necessity to all our other work of every kind. It is for our Home Mission Committee, with its agents, to do this, and Augmentation of Stipends, nursing weak into self-sustaining congregations, is one of two branches, indispensable to each other, of Home Mission work. The other is the planting of mission stations, and grouping into fields the few scattered and struggling families in all our new settlements from below Quebec to Vancouver Island. It is difficult to say which of these two branches of the one work is the more important. Certain it is, that but for our Augmentation Fund, and the relief which it affords in the way Dr. Campbell points out, the Church would long ago have found itself weighted down with a burden of weak mission fields too much for it to carry. It is to the one quite as much as the other that our Church finds itself in its present strong and prosperous condition. All who know the warmth of his interest in this branch of the Church's work, and his executive ability, will recognize that in Dr. Campbell, of Renfrew, the mantle of the late lamented convener, Rev. D. J. Macdonnell, has fallen upon a worthy successor.

THE VALIDITY OF ANGLICAN CHURCH ORDERS.

IT is to be feared that we Presbyterians are not sufficiently alive to our mercies in having no connection whatever, or even the semblance of connection with His Holiness the Pope as to the scripturalness, authority or validity of the ministry of our Church. The thorough-going, inexorable and infallible decree of the Pope declaring the utter invalidity of the Anglican orders is giving that Church no end of trouble. In most cases, as we would expect, there is a tone assumed of lofty indifference as to what His Holiness may think or say upon the subject, but the amount of attention being paid within the Church to his decision is not quite consistent with this profession. It is said that the last work on which the late Archbishop of Canterbury was engaged was an answer to the Pope's bull on this question. Rev. Dr. Alexander, Primate of the Irish Episcopal Church, made some pointed remarks to it at the Armagh Episcopal Synod held recently; the doughty Rev. Dr. Langtry of this city has had a tilt with it; and Sabbath week Saint Margaret's Episcopal Church, Toronto, was filled to overflowing to hear what Professor Clarke, of Trinity College, had to say on this fertile and all-absorbing theme. And no doubt hundreds of pulpits throughout the country have been ringing the changes on "The Validity of Anglican Orders." Fancy a Presbyterian minister endeavouring to establish that he was entitled to preach the word and dispense ordinances by

such considerations as these which Professor Clark dealt with :

"First, was Bishop Mathew Parker consecrated? If so, our orders are right, if not they are wrong; second, was Bishop Barlow consecrated? Third, was the form used by Barlow valid? Fourth, were the intentions of the consecrator valid in consecrating Bishop Parker? Fifth, was Parker a priest when consecrated?"

It is a merciful deliverance not to have to worry ourselves as to the standing or intentions of any of the above-named bishops, excellent men as they were, in order to believe in the validity of the Presbyterian ministry, and the ordinances dispensed by it.

"WE MUST NOT GO BACK."

THESE were the earnest and inspiring words of a lady deeply interested in the work of our Woman's Foreign Missionary Society, at the annual thank-offering meeting of a city congregation held lately at which the givings were below her expectations. "Ladies, we must not go back; the Society has assumed large responsibilities, the need is pressing and we *must not go back*." We feel like sending these words along the whole line of the Church's ranks of workers on behalf of all her schemes, "We must not go back." Going back in any good and holy cause is a sad and serious thing; the first indications should be watched, guarded against and means taken to arrest the process.

Going back may in many cases be more apparent than real, and in these times we fancy that this is in many instances the explanation of what appears like going back, so far as giving is concerned. The ability of many to give has been materially lessened, so that while the amount given is actually less than formerly, it is in reality greater, proportionately to means. The going back in such a case is only apparent. But to guard against the insidious claims of self-indulgence which are so apt to steal our givings for religious or benevolent purposes, we know of no law or rule of Christian living so effectual as that of systematic proportionate giving to the Lord. If this principle were generally adopted not only would our contributions for Christian objects be sustained, but we believe that in a vast number of instances they would at once be greatly increased. Christian people ought not to go back but advance in this wise, safe, and we believe scriptural, principle in the service of God.

Ignorance of the continually enlarging fields of Christian work at home and abroad, of the ever-increasing need of the blessing poured out upon work, and of its great success will cause and may explain many cases of going back. "Give the people information," say some, and there will be no going back. While information alone will not arrest its decline, it is at least one important means to arrest it. There can hardly be any excuse in these days for ignorance as to the need and progress of Christian work. The living voice in the pulpit, and the cheap and easily accessible publications of the press everywhere, make going back because of ignorance all but inexcusable.

A general going back is an indication of, and may also be caused by a waning interest in the work and cause of God. If there is a neglect of the abundant means of information within the easy reach of all, there must necessarily be a falling off of interest, and so a going back in responding by giving to the calls of the Church and of God. The conflict between the powers of evil and darkness and those of God, and truth, and light, and goodness is long and fierce; the numbers to be reached, the land to be conquered are all yet very great, and flesh and blood are apt to grow weary. Unless there is constant and living contact and communion of the soul with the Divine source of life and strength, the heavenly flame of zeal and love will burn low, and interest decline if even it does not die. To abide in Christ is the only way whereby the individual Christian and the Church at large can continue to bring forth fruit, and bring it forth abundantly.

The things just referred to, except the first, are sure to be attended by what will certainly lead to going back in all that Christian work depends upon for continual advance, namely, a decline of entire consecration of ourselves and all that we have to Christ. If we are not kept spiritually alive and active through constant contact and communion with God in Christ by the indwelling of the Holy Spirit, our sense of what we owe to Christ as Saviour and Redeemer will grow faint and inoperative, and so will our consecration to God and His

service. When this takes place there will certainly follow a going back. This lack of consecration of all that we are and have to God, arising from the want of a full and abiding sense of His supreme claims upon us, will be found, if self-examination is honestly and faithfully made, to be the real cause of going back. Is there any part of a Christian's life which we need to guard more carefully, of which it needs more emphatically to be said than this, which is the root and source of it all, the constant indwelling and power in and over us of the Holy Spirit, "we must not go back." If there be a general going back, here will be found to be the real cause of it; for nothing can be more true than that, if Christians do not respond to the working within them of God by His Spirit, there will follow a going back in all Christian life and work.

THE LONGEST REIGN.

ALREADY for some time past proposals and plans of many kinds have been made, and are constantly being made, for worthily celebrating the reign of Victoria, the longest in the annals of English history, and not only the longest, but which is of more consequence, in many respects, that most vitally affect the well-being and well-doing of the whole nation, by far the most memorable since the landing of Cæsar upon the shores of Britain. There will certainly be fêtes, and feasts, and pomps in abundance, and we have no fault to find with these, but it would surely be a pity, and altogether most unworthy, should it be marked only by rejoicings of that kind. There surely ought to be some act of thanksgiving over the whole empire in recognition of the goodness of Almighty God in granting to it so long and beneficent a reign as has been enjoyed under one of the wisest and gentlest of sovereigns. Steps are being taken, we see, in some cities of Britain to celebrate the event by the founding of benevolent, philanthropic, and humane institutions for the relief of the destitute and afflicted. This is becoming and most beautiful.

It would be also a most fitting culmination of so long and auspicious a reign if some steps could be taken, the object and effect of which would markedly be to cement in closer bonds of unity the whole of what is now one vast empire. A measure of the kind indicated, and which it is hoped will be crowned with complete success, is the Pacific cable scheme, connecting by a direct line and branch lines every one of the great dependencies of the empire; and, so far as Canada is concerned, a fast Atlantic steamship service to the Mother Country from Canadian ports all the year round. Sir James Grant's report is that in Britain "this is considered absolutely necessary to centralize the commercial future of the empire, and unify the feeling which is growing up and uniting more closely the colonies to the empire." Such a memorial of Victoria's reign would have this advantage, that it would be lasting, and also it would naturally branch out in ever-widening ramifications, and tend to spread and consolidate the blessings of union among increasing millions of English-speaking people, who, in whatever part of the globe their home might be, would pride themselves in being British subjects as much as ever the proudest, most patriotic Roman did in being a citizen of Rome. It would be something worthy of so great a reign as that of Queen Victoria has been, that it should be the one from which should be dated the beginning, at least, of definite proceedings with a distinct view to the unifying for the good of the empire, and for the world's good, these great, free, enlightened, and professedly Christian states which are to be found in every part of the globe, the offspring of the British parent state.

The question of how this happy event should be celebrated by Canada, as we think there surely ought to be some national celebration, most properly falls to be considered in the Dominion Parliament. This would be an occasion on which all parties could unite with equal loyalty and pride to do honour to one whom all respect, honour, or even revere. Doubtless, also, the chief cities of the Dominion will desire in some way peculiar to each to commemorate so unusual an event, either by some passing celebration, or in some more enduring way, which shall hand down to children's children for generations yet to come the memory of one in her place as Queen so wise, and good, and of a reign so fruitful of blessing while it lasted, and down through long ages of the future.

Books and Magazines.

The November *Homiletic Review* contains as leading articles in its first section. "The Apostle Paul as a Preacher," "Homiletics Viewed as Rhetoric," and "Present Day Apologetics," by Dr. F. F. Ellingwood. Professor McCurdy continues his valuable notes. The preachers represented in the Sermonic Section are: Rev. John Watson, D.D. (Ian Maclaren), Rev. F. B. Meyer and Rev. Thomas Parry, D.D. (Texts and themes are suggested for the thanksgiving season. Other parts are varied and useful and the Social Section treats of important present day issues. [Funk & Wagnalls Company, 30 Lafayette Place, New York, N.Y., U.S.]

The November number of the *Westminster* is, by way of anticipation, to some extent a Thanksgiving one. Among its principle articles which are appropriately illustrated we note "A Missionary Visit Among the Indians," by Rev. Prof. Baird, of Winnipeg; "The Princeton Sesquicentennial;" "Student Life in Montreal;" Rev. Dr. Barclay's lecture at the opening of our college there, "History of the English Jews," and a chapter from "Kate Carnegie and those Ministers," Ian Maclaren's last work. In the way of stories, we may mention "How Kirsty came to her Crown," "Saved by a Nest of Hornets," "Miss Sallie's Thanksgiving," and "Short Stories about Mackay of Formosa." In "Sunday Afternoon," "The Tenderness of God" is the theme. The rest of the magazine is filled up with short and varied pieces of interest. The Westminster Co., Toronto.

Scribner's Magazine for November is one of much beauty and interest. It opens with a realistic account and illustrations of "Panther Shooting in Central India," by Captain C. T. Melliss. Other interesting and well illustrated articles are, "The Renaissance of Lithography," with numerous illustrations; "Over the Chilkoot Pass to the Yukon," treats of a country attracting every year a greater number of tourists; "Women Bachelors in New York," and "My Indian Plunder," are among the more solid articles. Besides "Sentimental Tommy," concluded, are lighter papers, "What America has Done for Whist," "Specs," "An American Mother," "The Camera and the Company," "The Point of View, The Field of Art, and About the World take up and discuss in an interesting way the usual variety of topics. [Charles Scribner's Sons, New York, N.Y., U.S.]

In the *Arena* for November, as its readers would expect, there are to be found several articles bearing more or less closely upon the present crises in public affairs in the United States. We mention these: "Four Epochs in the History of Our Republic," "The Issue of 1896," "The Simplicity of a Single Tax," "Free Coinage Indispensable," "The Impending Crisis," "A Likeness of Kate Field" forms a striking frontispiece and is followed by an appreciative sketch by Lillian Whitney. Other interesting articles are: "Jesus and the Apostles," "The Medical Crisis of the Eighteenth Century," "The North American Indian," and "Can We Have an Infallible Revelation." Two good poems are, "Night and Day," and "The Days to Come." "Between Two Worlds" is concluded in this number, and after the usual Reviews of Books and Notes by the Editor, there is an index and table of contents of this volume, the sixteenth. [The Arena Publishing Company, Boston, Mass. U.S.]

"One of the strongest articles in the current *Methodist Magazine* is that by S. H. Blake, on "Needed Prison Reforms." Rev. Professor Antiff has an illustrated article on "The Story of the English Bible," and the Editor two beautifully illustrated ones on "The Wonders of the Yellowstone," and the other, on those strange people, "The Mound-Builders and Cliff-Dwellers." "Among the Maories" is a graphic account of the aborigines of New Zealand, and the success of missions in Christianizing them. The Rev. W. L. Wainwright's admirable sermon on "The Life Indeed," is given. A generous "Appreciation" of John Wesley, by President Rogers; a lucid article on "The Stundists," the Methodists of Russia; a sketch of Bishop Taylor, and up-to-date notes of the World's Progress, Recent Science, Current Thought, Book Reviews, Religious and Missionary Intelligence, and three strongly written stories, make up a number of special interest. [Methodist Magazine and Review for November, 1896. Toronto: William Briggs. Price, \$2.00 a year.]

"Break o' Day" is the interesting title of a new book by George Wharton Edwards, whose "Thumb-Nail Sketches" and "The Rivalries of Long and Short Codiac" were also published by The Century Company in the same charming little brown-leather edition, which would make a most dainty Christmas gift. The book contains seven short sketches—most delightful because they are merely sketches which we are allowed to fill in from our own experience and imagination. Of the seven, "A Watch and a Chain" is the best, while the sketch that gives to the volume its pretty name is the least to our taste. The former tells of a fisherman's desire to get for his sharp-tongued, though dearly-loved wife a coveted watch and chain; of his childlike joy when, at last, he holds the precious package in his hand, and then of his disappointment when "Sara Liz" reproaches him violently for spending money on a luxury of that kind when the mortgage upon their home is about to be foreclosed. Pathos is perhaps the dominant feature of the whole book, although humor, and very bright humor, is present also, but nowhere is pathos so keen, so deep as when we read that "Davy, with all the light gone from his face, stood looking at his enraged wife. He dropped the precious watch and chain in a rattling heap on the table among the soiled dishes. His face became pale, and he looked old. Then he went out of the house, his wife's voice ringing in his ears, down the path to his fish-house. There he stumbled about in the dark for a moment; then he sat down on a pile of nets and put his face in his hands." [The Century Company, New York.]

The Family Circle.

INDIAN SUMMER.

The year draws to its close through still sweet days.

From wood and field exhales a dreamy haze
And airy veil that trails soft lengths away,
And lends a ghostly beauty to decay.

Like troops of birds the bright leaves waver by
In rustling drifts along the pathway lie;
Where runs the lichen'd wall across the downs,
The asters stand in ragged purple gowns.

The sleek cows crop the juicy aftermath
Beside the brook along a lowland path,
And on the hillside in the sun, behold
The yellow stubble shines like stems of gold!

O days so fair, so full of solemn cheer,
The best and brightest of the whole long year—
A type of souls that triumph o'er decay,
And shine the brighter as they pass away.

—The Congregationalist.

"AM I MY BROTHER'S KEEPER?"

The sun was just dropping behind a huge bank of clouds in the west. It was late in the fall, and in the region of country north-west of us, which an Arctic climate holds benumbed for four or five months of the year, every sunny day that comes at that season is one more reprieve from the dreaded winter. Ranch life in winter in any of our northwestern states involves hardships that few people who have not experienced them ever dream of. Those who have had such trial can sympathize to a great extent with the Pilgrims in their first experience on the inhospitable shores of New England.

"Seems to me, John, I can just see them poor creatures gettin' out o' the boat in that freezin' cold weather, an' nowhere on earth to go—had to build a log hut to live in. I think they were a dreadful brave people."

"Who're you talkin' about, Hannah?"

"I was just thinkin' about the Pilgrims."

"O, them people that settled Massachusetts? P'r'aps 'twasn't a cold day when they landed. Besides, they came over here to get their own way; lots of people are brave enough for that."

"You're always runnin' people down, John. I'm sure I'd like to know why you come way out here to this forlorn place—it's like the last end of nowhere unless 'twas to have your own way. And you had a good business in the East, too. Folks might say hard things of you if they tried."

"What's that to me, I'd like to know? I'll go where I can run the business I want to without being meddled with all the time."

"But there's no law in Connecticut 'gainst keepin' a saloon if you kept your license paid up."

"No more there isn't, but I'd rather fight the law than have a dozen o' those women cranks naggin' at me all the time."

"I don't know sometimes but they're right, though, if they are cranky," said the woman a little sullenly. "It don't seem to me, when I think of it, as though we had any right to sell stuff to people that's almost sure death to 'em in the long run."

She ended rather defiantly, like a person who acts from a resolve to do something totally at variance with his whole previous line of conduct, and who feels at the same time a little ashamed to let his change of opinion be known. Her husband turned to look at her curiously. She went on with her work without heeding him. Presently, he walked across the room and stood before her.

"Seems to me," he said slowly, "you're changin' your mind rather late; you never used to have no objections to sellin' folks what they wanted. An' I'll just warn ye that them airs won't do no good. I'm sellin' liquor, an' I'm goin' to do it spite of any one. Other people an' their childrun kin take care o' themselves."

"Other people's children, yes; but how about your own? Maybe you'd better be lookin' after yours."

"What d'ye mean by that?" demanded the man fiercely. "I ain't got but one, an' d'ye think Mary Ann'll take to drink? Not much; she's too much like her old father for that."

His face softened as he spoke of his child. Then he turned away, went out of the door and down towards the barns where some of the stock was housed for the winter. Far away above the prairie he saw a horseman coming. "Someone for the mail," he said to himself. "But Hannah's in there; she'll tend to him till I get through." He went on to the barn, thinking of the child of whom he had spoken—Mary Ann—the one thing that he loved. He recalled the time when she had first begun to notice him; when she had first said: "Dada;" all the years when he had carried her 'round in his arms; then let her run after him when he was at work; all through her girlhood when she had been so much to him; up to the time of her marriage, his thoughts travelled. She had been away from home now for two years, and the house had never been the same since. It is true she lived on the next ranch, but that was a distance of ten miles away.

"Poor little Mary Ann, poor little gal!" he muttered to himself. "I must go over an' see her to-morrow. Somehow it seemed 's though she didn't look so happy the last time I was there. If I thought that fellow was usin' her bad, I'd—I'd—yes, I'd kill him sure."

Meantime, the horseman John had seen away in the distance had arrived, tied his horse, and disappeared within the house. He was in the rough ranch dress, but his voice when he spoke and his words betrayed the gentleman.

"Good-day, Mrs. Simpson. Isn't it good that winter holds off so long?"

"Yes, sir, it is that," replied Hannah. "I only wish it wouldn't come at all; but that's not to be thought of."

"No, and it's coming soon, too. It will be a tough night to-night unless I'm mistaken."

"Here's your mail, sir; an' what'll ye have to drink?"

"Nothin', thank you," was the grave reply.

The woman reddened as she said:

"I know you don't take anything; I didn't think, I'm so used to askin' that question of everybody that comes in."

"That's all right, Mrs. Simpson. I know you wouldn't tempt me. I don't need the stuff, you see; and as I know I'm better without it, I don't take it."

Hannah said nothing. The man started toward the door, but turned before he reached it, and spoke.

"When have you seen your daughter, Mrs. Simpson?"

"It must be goin' on two weeks now, sir, since John was over there, an' I hain't seen her for longer yet. And somehow she don't find time to come here. A married woman's time ain't her own always, you know."

"I saw her as I came by this after-

noon, and she looked—"the man hesitated—"rather lonely. Why don't you go and see her oftener?"

"She ain't sick, is she?" asked the mother anxiously.

"She didn't look well," replied the man evasively.

"John an' me'll go over to-morrow or next day," said the mother. "We was goin' then anyway."

"Be sure you do go to-morrow, if possible," said the man earnestly as he left the house. "She's alone a great deal, you know; her husband has to be away so much."

To himself he said: "I'll stop and see the girl on my way back, and tell her they are coming; perhaps that will keep her straight until to-morrow." But when he reached the ranch, no one was to be seen. "She's gone already, and taken the baby with her, poor girl! I'd go after her if my wife wasn't looking for me at just such a time. She'd be frightened to death if I didn't get back to-night. I must go home first, anyway." So he took the trail back to his own ranch, while poor Mary Ann was already well on the road to a postoffice station fifteen miles away in a direction opposite to her father's house.

"What't that you said, Dan? A woman found dead? Where?"

John Simpson asked the question listlessly.

"Over near Miller's station, 'bout half way 'tween there an' your gal's house."

"I'm glad it wasn't no nearer hers; 'twould about have frightened her to death if she knowed it. Mary Ann was an awful skeery little thing! Who found the woman, Dan?"

"That feller that came out here last spring; I've forgot his name; lives 'bout ten miles tother side o' Mary Ann's."

"I know; Robinson, you mean; he was here yesterday. Nice kind of feller, I guess, though I couldn't never get no money out of him for liquor. He giv' me a lecture w'en he first come out for sellin' liquor, but he hain't never meddled with me since, an' I don't know as I bear him any grudge."

"What did he say ter you?"

"I don't know. He preached a reg'lar sermon; took for his text: 'Am I my brother's keeper?' an' at the end he ast me how'd I like to have somebody sellin' liquor to my gal, an' see her drinkin' herself to death. I told him there warn't a grain o' sense in talkin' o' that. My child was all right, an' I didn't feel no call to look arter other people's chilrun. They must shift for themselves."

"Guess if Robinson'd gone on that plan you'd never known what become o' your gal," said Dan bluntly.

He had been trying in this way to break the sad news gently to old John. But he saw through the window the rude waggon coming over the plain with its burden, the young mother with the babe in her arms, both dead—frozen to death on the plains in the fierce cold of the night before. He felt John must know the fact before the sad sight met his eyes. So he continued:

"If Robinson hadn't gone to hunt her up, the snow 'd mighty soon have buried her, an' you'd never have found her."

John turned savagely upon the speaker.

"Dan Jones, are yer lunny? Do yer know you're talkin' about my gal?"

"That's jest the one I'm tellin' yer about," persisted Dan. And incensed by John's words and expression, he burst forth with the naked truth. "Your gal went over to Miller's station yesterday an' got drunk, an' comin' home, she laid down on the ground an' froze to death—her an' the young un, too." He sprang aside as he spoke, or John's fist would have felled him to the floor.

"If I hear o' you repeatin' sech a lie agin' I'll send you where you'll wish you'd never said it."

"Come and see for yerself," said Dan doggedly as he reached the door, and opening it, slipped outside.

The waggon had stopped close to the house, and two men aided by Dan began removing from it what looked like a rude bier. A light blanket covered it, and John could not see what was beneath; but it looked like the form of a woman. It was the woman Dan had been talking about he supposed; but why were they bringing her—it—into the house? If they wanted to send it off by the train, it would be better to go directly to the station—a few rods further down the road. Through the window he saw the men approaching the door; and he tried to go forward to speak to them; but he suddenly found himself unable to do it. A horrible fear had seized upon him! He could not tell what. The men came on up the steps and entered the open door—having some little trouble to get their burden through. They laid it upon the floor in front of John where he stood with his back to the stove. Somebody—it was Robinson he found out afterward—came and touched his arm, and spoke some words which fell upon his ear without any meaning. Then he turned down the blanket and John saw the familiar girlish face and form, with the baby in its arms. Only a glance he gave it, and then with a low groan fell on the floor beside it, as stiff, and to all appearances as lifeless, as the corpse itself.

It was not a "stroke," though they thought at first it was; John recovered and transacted his business both in and out of the house as before—with a single exception. Of course, the bar was closed until after the funeral. And until the funeral, John would not leave his "little gal," as he called her still; but sat beside her constantly, day and night, often talking to her. He seemed to draw some mental comfort and healing in this way. He said, long after to Mr. Robinson:

"It didn't seem to me that time as though Mary Ann was really dead. I know'd she was, but I couldn't make it seem so. An' as I talked to her, I told her all how I come to be so careless-like, an' selfish. I tried to blame her husband first for her gittin' that bad habit. But I see plain enogh, pretty soon, that I couldn't do that in reason. 'Cause he never drank a drop, an' never had a drop in the house. No, she jest larned how to use it at home—in her old daddy's house—her daddy that would a-died for her, an' never thought it nothin.' I used to give her a drop or two myself once in awhile when she was very leetle—jest to see her laugh an' say: 'More, dada.' But when I put her at the bar to sell it, I told her very decided: 'You mustn't never tech a drop yourself, little gal,' an' she promised not to. 'Twasn't right to serve her so; 'twas too hard on her. Jest to larn her to like the stuff, an' then put her to give it to everyone else, an' not take it herself. But

I asked her pardon for it that time 'fore we put her out o' sight. An' sure as you stan' there, I heard her say—jest with her own voice: 'Forgive you, father? Why, of course, you didn't know what you was doin'.' An' I didn't then," he concluded with emphasis. "An' what's more I wouldn't believe what was told me."

"One change in John's establishment was apparent to some of his customers. After his daughter's death, his stock of liquors suddenly gave out. From the day his child was brought home dead, and his wife suddenly closed the bar, not another drop of liquor was sold. To the first man who asked if he could have some, John said simply:

"No, sir, you can't."

To Robinson only and to Hannah, did he vouchsafe any explanation of his intentions.

"Guess I'll try to look after somebody else's chillrun a little, now I can't see after my own any more;" the words ended in a husky voice, and John suddenly bent his head and sobbed, as only a man can sob, and then only when his heart is broken.—*Helen H. Blake in New York Observer.*

A VISION OF BEAUTY.

BY REV. EDWARD ASTON.

Twelve miles from Perth, on the south bank of the Tay, near the junction of the Tay and Earn, there is the loveliest variety of river scenery that the wide world can offer for the eye's delight. An hour's sail up the Tay, discloses one of the choicest tit-bits of wood and water scenery in Britain.

The Rhine itself has nothing more beautiful, if we allow for the absence of mediæval castles and remember that the tourist on the Rhine has days of scenic delight, while here one hour must content him. The view, as seen from a favorable point cannot certainly be surpassed by anything on earth.

The evening: 'tis shedding a golden light upon Strath Earn, and hastening to seek well-earned repose in the bosom of the Grampians, that stretch across the horizon forty miles away.

The winding Earn twists and turns, in its erratic course, lying like a necklace of burnished silver upon the landscape, gracefully encircling the whole valley with its flashing splendour and enhancing the beauty of the prospect, till it thrills the heart of every one to whom modern life has given the sixth sense—the passionate delight in earth's most romantic scenes. In the foreground are the Mugdrum woods, while far away up the Strath are rich pastures and diminutive woods grouped here and there in picturesque irregularity. On the right is the silvery Tay, a very goddess in her peerless beauty.

The river is here, fully a mile in breadth and all the way towards Perth its glory flashes upon the eye as if it were a mighty mass of molten silver dazzling one with its more than earthly splendour. The silver shields of twenty thousand warriors reflecting the light from their polished surfaces could not surpass the brilliance and beauty of the picture, while the eye obtains welcome relief as the glory is veiled and relieved by the dark, green woods that clothe the foot of Moncrieff Hill with their chaste beauty. The tide is full and strong and there is a suggestion of passion and power and purity in the whole scene. Like a living creature, a fair goddess, the bosom of this silver captivating river, almost seems to heave with a voluptuous swell.

In our very front, in the bed of the river, is Mugdrum Island, a mile long, and across the river the Carse of Gowrie, perhaps the most fertile of Scotland's plains, while beyond are the low hills of Forfarshire, and twelve miles down the river, the Tay Bridge, with Bonnie Dundee in the background.

Such a fair vision of brilliance and brightness to one who has seen the whole under the conditions described, will be in his heart for all coming time a picture of earthly loveliness, a thing of beauty and a joy for ever.

Merrickville, Ont.

Our Young Folks.

A GAME OF TAG.

A grasshopper once had a game of tag
With some crickets that lived near by,
When he stubbed his toe and over he went
In the twinkling of an eye.

Then the crickets leaned up against a fence
And laughed till their sides were sore.
But the grasshopper said, "You are laughing at me,
And I shan't play any more."

So off he went, tho' he wanted to stay,
For he was not hurt by the fall,
And the gay little crickets went on with the game,
And never mis ed him at all.

A bright-eyed squirrel called out as he passed,
Swinging from a tree by his toes,
"What a foolish fellow that grasshopper is;
Why, he's bit off his own little nose."

—*New Orleans Picayune.*

WOLFGANG MOZART'S PRAYER.

Many years ago in the town of Salzburg, Austria, two little children lived in a cot surrounded by vines, near a pleasant river. They both loved music, and when only six years of age Frederica could play well on a harpsichord. But from her little brother such strains of melody would resound through the humble cottage as were never before heard from so young a child. Their father was a teacher of music, and his own children were his best pupils.

There came times so hard that these children had scarcely enough to eat, but they loved each other, and were happy in the simple enjoyments that fell to their lot.

One pleasant day they said: "Let us take a walk in the woods. How sweetly the birds sing, and the sound of the river as it flows is like music."

So they went. As they were sitting in the shadow of a tree the boy said thoughtfully:

"Sister, what a beautiful place this would be to pray."

Frederica asked wondering: "What shall we pray for?"

"Why, for papa and mamma," said her brother. "You see how sad they look. Poor mamma hardly ever smiles now, and I know it must be because she has not always bread enough for us. Let us pray to God to help us."

"Yes," said Frederica, "we will."

So these two sweet children knelt down and prayed, asking the heavenly Father to bless their parents and make them a help to them.

"But how can we help papa and mamma?" asked Frederica.

"Why, don't you know?" replied Wolfgang. "My soul is full of music, and by and by I shall play before great people, and they will give me plenty of money, and I will give it to our dear parents, and we'll live in a fine house and be happy."

At this a loud laugh astonished the boy, who did not know that anyone was near them. Turning he saw a fine gentleman who had just come from the woods. The stranger made inquiries, which the little girl answered, telling him:

"Wolfgang means to be a great musician; he thinks that he can earn money, so that we shall no longer be poor."

"He may do that when he has learned to play well enough," replied the stranger. Frederica answered:

"He is only six years old, but plays beautifully, and can compose pieces."

"That cannot be," replied the gentleman.

"Come to see us," said the boy, "and I will play for you."

"I will go this evening," answered the stranger.

The children went home and told their story to their parents, who seemed much pleased and astonished.

Soon a loud knock was heard at the door, and on opening it the little family were surprised to see men bringing in baskets of richly-cooked food in variety and abundance. They had an ample feast that evening.

Thus God answered the children's prayer. Soon after, while Wolfgang was playing a sonata which he had composed, the stranger entered and stood astonished at the wondrous melody. The father recognized in his guest Francis I., the Emperor of Austria.

Not long afterward the family were invited by the Emperor to Vienna, where Wolfgang astonished the royal family by his wonderful powers.

At the age of fifteen years Wolfgang was acknowledged by all eminent composers as a master.

Mozart was a good Christian as well as a great musician. The simple trust in God which he learned in childhood never forsook him. In a letter to his father he says:

"I never lose sight of God. I acknowledge his power and dread his wrath, but at the same time I love to admire his goodness and mercy to his creatures. He will never abandon his servant. By the fulfilment of his will mine is satisfied."

The simple, trusting faith of the young musician was remarkable, and it teaches old and young a lesson.—*Ex.*

MOTHER'S "TALL BOY."

(Continued.)

But if the woman's mother-love was gratified by those kindnesses to her poor boy, her mother-pride was restless that they should know "her Jim" was fair to see. "Taint neither one on you got such a height as Jim," she said proudly, measuring her lodgers with a half scornful eye. "Men don't grow so tall nowhere, they tell me, as in ole Virginy and Kaintucky. Calvin's a good boy, though I say it as shouldn't, but if you want to see a man stand six feet two in his stockings—"

"There, mother," said the boy hastily, "I reckon as how you've said about enough on your tall son." There was no jealousy in the tone with which this was said, no apparent ill-will in the patient sweetness of expression—but with the quick perception of the afflicted, the lad evidently saw by the faces of the travellers that his mother's words displeased them, though he hardly knew why.

But the spirit of one of the strangers was stirred within him; he felt that yearning compassion for the suffering boy that all brave, manly souls feel towards the unfortunate; and in Wilhelm Meyer's heart the feeling was deepened by union with his Divine Master, whose tender pity is over all His creatures.

"It mskes precious little difference what a man's height is," he said in an earnest, ringing tone, "if you measure by inches; a man is only as high in God's sight as his best deeds. I know a little man, no taller than Calvin here, who is a giant, because his heart is so big that it takes in all the world. Anybody who does a brave, unselfish thing is tall as compared with those of a dwarfed, mean spirit, and if Jim is going to get up to look up to him, it is not because he stands five inches taller in his stockings, but because he is good to his mother and brother!"

"I say, old fellow," young Lawrence

ould ejaculated, as they rode along in the rising March wind, their faces turned northward again, "I never dreamed you were so much a preacher before. But how much of what you said do you suppose your audience understood?"

"Not much, I'm afraid," answered his companion half sadly. "It would have been better, if I had said it more plainly; it was probably an idle word to both of those ignorant people."

But he was mistaken. There came a glorious October day when the Blue Ridge was decked in scarlet and gold, when the distant Alleghanies were wrapped in a mantle of purple haze, when "Whistle Creek," and "Irish Creek," and "Carr Creek," ran bright and sparkling in the gay sunshine, and who should dismount at the door of the little cabin among the hills, but our March travellers! You would not have known these jaunty, well appointed horsemen for the storm-beaten creatures we first saw at this door. The weather had been one long golden shine, tonicked with cool mornings and evenings, and the valley of Virginia smiled upon them in her gorgeous robes like an Indian bride adorned for her brave.

And the inmates of the little cabin—have they changed, too? Ah, it is not the humpbacked boy who answers to their knock this time. They recognize the tall head and broad shoulders of the young giant, who gazes perplexedly at them; this is Jim, of course.

"How's the mother, and where's our friend Calvin?" asked young Lawrence gayly. "I hope they are expecting us?"

"If you are friends of my poor boy, you are welcome," said Jim with sorrowful dignity; "you're none too early to see him."

How glad the boy was to see the strangers! He was dying, but his mind was quick and active; on his pillow lay the little red Testament they had given him, and the "Come to Jesus" some other passer-by had left. He knew where he was going, and his Guide had fast hold of his hand. The pastor of the "old stone church" had come twelve miles to see him, again and again bringing words of hope and comfort in his Master's name.

But the sight of the two young men recalled to the boy's mind Wilhelm's words about the measurement of a man; and in full calm view of the river he was about to cross, his thought turned back with a pleased fancy to those words:

"Mother calls me—her tall—boy—now," he panted; "tell 'em, mother." But the woman threw her apron over her head, and ran out of the cabin. The dying eyes turned to Jim, and Jim steadied his voice as much as he could, poor fellow, to tell how the cripple, left alone in the cabin while his mother was nursing Jim through typhoid fever in Staunton, had risked his life in a great storm, to save a neighbor's little boy who had wandered out into the hills.

There was no vanity in the happy look the humpback turned upon the strangers; his bright eyes seemed to ask their pleased sympathy, that he had had his chance after all to do something big and to grow into his mother's "tall boy." But a sudden spasm of pain seized him, and the mother flew back to his side in time to catch his last glance, as Wilhelm knelt and committed the young soul to his waiting, loving Saviour.

"He is your tall boy, indeed, now, mother," said the traveller (using Calvin's term for her), as he gazed on the lofty expression of the dead face. "He has reached the height now of angels and archangels, of cherubim and seraphim, of the spirits of just men made perfect."—*Elizabeth P. Allan, in Young People's Weekly.*

"When Physicians of High Order"

recommend its use to nervous and dyspeptic people you may safely assume "it's all right."

"SALADA"

CEYLON TEA

DELICIOUS AND ECONOMICAL.

Lead Packets Only. Black and Mixed. By all Grocers.

Sold at 25, 40, 50, and 60 cts.

HOUSE KEEPER.

THE widow of a Presbyterian minister, competent and experienced, is open for engagement as house keeper. References exchanged. Address M., care of CANADA PRESBYTERIAN, 5 Jordan Street, Toronto.

POSTAGE STAMPS BOUGHT.

Any old Canada, Provinces, early British Colonies, United States, or collections bought. W.M. E. ADAMS, 94 Adelaide Street East, Toronto, Canada. Residence, 7 Ann Street.

DROPSY TREATED FREE.

Positively CURED with Vegetable Remedies. Have cured many thousands called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 Days' Treatment Free by mail. Drs. Green & Sons, Specialists, ATLANTA, GA.

THE LIQUOR HABIT—INTEMPERANCE.

A NEW HOME TREATMENT

by which every victim of intemperance can be permanently cured of all craving or desire for intoxicants in from two to five days without a moment's loss of time from business duties. A purely vegetable medicine, taken privately. Improvement from the first dose. No injections and no bad after effects. Cure guaranteed. Keeley failures included. Correspondence strictly confidential. Sworn testimonials (by permission) sent sealed on application. THE DYKE CURE CO., Toronto, Ont.

DR. C. P. COBBAN, L.D.S., Dentist,

537 Sherbourne Street, between Earl and Isabella Sts.

DR. SWANN W. C. ADAMS DENTISTS.

Tel. 2419. 95 KING ST. EAST.

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 Mail and St. Please Mention this Paper TELEPHONE 4249.

Stone or Metallic Monuments



Enamelled and Metallic Wreaths—Handsome designs. Prices reasonable. Satisfaction guaranteed. Catalogues and estimates free. Agents Wanted Everywhere.

Metallic Monument Co., Ltd., 341 Yonge St., Toronto. Phone 2894.

Dominion Stained Glass Co.

Established 1881. Manufacturers of CHURCH DOMESTIC and ORNAMENTAL GLASS.

Correspondence Solicited Designs with Estimates on application.

94 Adelaide St. W. TORONTO Tel. 933.



BRASS and IRON

Bedsteads

Tiles, Grates, Hearths, Mantels.

RICE LEWIS & SON LIMITED

Cor. King and Victoria Streets TORONTO

Ministers and Churches.

The new church at Palmerston, Ont., is to be lighted with acetylene gas.

Rev. John Little has declined the call extended to him by the Dutton congregation.

It is said that there is a likelihood of a Presbyterian Church being opened at Scotland.

Miss Eakins read a clever paper at a recent meeting of the Milbrook Christian Endeavor Society.

Rev. Hector Currie, of Theford, delivered a pre-communion address lately, in the church at Park Hill.

Messrs. George Hysop and John Thomson have been elected elders by the Moose Jaw congregation.

The pulpit of the Church at Crawford was filled on a recent Sabbath by the Rev. J. Little, of Dornoch.

Rev. W. S. McTavish will represent Hastings South on the general executive of the Ontario Sunday School Association.

Mr. W. S. Frost, of Orillia, conducted service in the Ardrea Church, on the 1st inst. This charge has not yet decided upon a minister.

"Life's Problems" was the subject of a lecture delivered in the church at Ailsa Craig, lately, by the Rev. G. H. Smith. It was practical and informing.

Rev. S. S. Burns, B.A., of Knox Church, Westport, has accepted a call from the Presbyterian Church of Stirling, Ont. Stipend \$900, and a free manse.

Rev. H. S. Beavis, D.D., has been accorded a call by the congregation of the First Congregational Church, Hamilton, at a salary of \$1,200, with one month's holidays annually.

Rev. J. H. Graham, the new pastor of the Avonton and Carlingford Churches, recently delivered an address on "Methods of Work" to the young people at the latter charge.

Rev. R. E. Knowles, of Ottawa, is opposed to French Evangelization, and thinks that the money expended upon this object might much more profitably be spent in increasing the stipends of North west missionaries.

Rev. Dr. Hunter, of this city, spoke on "The Good Old Times" very effectively in Knox Church, South London, last week. Rev. J. G. Stuart presided. Rev. J. W. Clark and Dr. G. M. Milligan also spoke briefly.

The attendance at the Gaelic service in Knox Church, city, Sabbath 1st inst. was larger than usual. Quite a number of aged people walked several miles to hear the gospel in their native tongue. Rev. Dr. Alexander Mackay preached.

Messrs. R. Balfour, Andrew Patterson, J. Madil and W. O. Eastman have accepted the positions of elders in St. John Presbyterian Church, Hamilton, to which they were recently elected and will be inducted on Sunday, Nov. 22nd.

The last meeting of the Holstein Christian Endeavor Society was led by Mr. A. Dodds and Miss Lizzie Kennedy. A letter of condolence, signed by the secretary, Miss Tillie Stevenson, with Mrs. Schenk, on the loss of her mother by death was drafted.

Dr. Geikie, treasurer of the Armenian Relief Fund, is expecting a considerable contribution to the fund. When this is sent off it will bring the amount which has passed through his hands in aid of the oppressed Armenians up to about \$14,000.

The Rev. W. S. Smith, pastor of St. Paul's Church, Middleville, was the recipient recently of a well filled purse of money from the young people of his congregation in recognition of their esteem for him and his deep interest in Sabbath school work.

Rev. Mr. Boyd, who has been recently under the Calgary Presbytery, will assume charge of the Buffalo Lake mission field for the coming winter. Rev. Mr. Stephens, who has been in charge for several months past, has received a call from the Souris congregation and will be inducted shortly.

The annual thank-offering meeting of the W.F.M.S. Society of the Presbyterian Church, Lakefield, was held on Sabbath morning, November 1st. The report showed the society to be in a prosperous condition. A sermon appropriate to the occasion was preached by the pastor from the words: "Help those women which laboured with me in the gospel." The offering amounted to nearly \$30.

A service of praise was given by the choir of the Central Presbyterian Church, Toronto, on the evening of the 4th inst., and a large congregation attended. The programme rendered was an excellent one, among those taking part being Mr. Heinrich Klingensfeld, Mr. Rechab Tandy, Miss C. Louise Tandy, Miss Acton Bond, Miss Mima Lund, Mr. Walter Sparks and Mr. V. P. Hunt, organist and choirmaster.

The annual Harvest Home of St. Andrew's Church, Orangeville, was celebrated this year by a supper and sociable. The former part of the programme was excellent, while the latter was no less meritorious. Rev. D. McKenzie, the pastor, opened with prayer, after which Mr. W. J. Knox sang a beautiful solo. Rev. John Young, of Hamilton, gave a most interesting lecture on "The Mammoth Caves of Kentucky."

The young people of St. Andrew's Church, Sarnia, have formed an association for Bible study and mutual improvement, with the following officers:—Honorary president, Rev. Dr. Thompson; president, Miss Foulds; vice-president, Miss Maggie McKenzie; secretary, John McEdwards.

Rev. W. G. Jordan, B.A., of Strathroy, preached in Knox Church, Galt, on the 1st inst., in the absence of Dr. Jackson. The Reporter gives an extended synopsis of his morning's discourse, which displays all the excellent qualities so familiar to those who are acquainted with Mr. Jordan's work.

Knox College Students' Missionary Society has resumed its meetings and operations in the city for the winter months. On Friday evening a public missionary meeting will be held in Convocation Hall at eight o'clock, when addresses will be made by the chairman, Rev. John Neil, Mr. Peter Scott, president of the society, and Rev. D. D. McLeod, of Barrie.

The annual thank-offering service of the W. F.M.S. of the West Flamboro Presbyterian congregation, was held in the Church at Christie on Sunday evening, November 1st. The church was crowded. Mrs. John Harvie, of Toronto, spoke for over an hour on the work among the Indians in Manitoba and the North-west, giving a graphic account of her visit to the mission schools there. The thank-offering amounted to \$47.

Rev. Dr. Jackson, of Galt, created a very favorable impression when he preached in Strathroy a week ago Sabbath for the first time in connection with the anniversary services of St. Andrew's Church. The efforts of the choir were also greatly appreciated, and the solo by Miss Pincombe was sweetly rendered. The financial aspect of the services was also satisfactory, the collection amounting to the handsome sum of \$103.

The second anniversary of the induction of the Rev. J. M. Millar, M.A., as pastor of Norwich and Bookton, was held recently. Interesting services were held on the Sabbath when the Rev. J. A. Cranston, of Culloden, preached morning and evening. On Monday evening a social meeting was held, at which interesting addresses were given and excellent music was furnished. The proceeds of the whole amounted to \$45.

At the regular meeting of the Ministerial Association of Toronto on the 1st inst., Prof. G. L. Robinson gave an excellent address on the subject, "The Present Results of Modern Biblical Criticism in the Department of the Old Testament." In the discussion which followed, Dr. Parsons, Dr. Sims, Dr. Connan and others took part. Rev. Mr. Charlesworth, who is on a trip with Spurgeon's Choir Boys, was introduced, and he made a few interesting remarks on the subject of his tour.

The first of a course of lectures under the auspices of the Gaelic Society of Toronto was given at Richmond Hall on the evening of the 3rd inst., when Rev. J. A. Morison, of the East Presbyterian Church, spoke on "John Knox and his Times." Mr. A. Fraser, the president of the society, occupied the chair, and there was a fair sized and appreciative audience. The lecturer dealt in an interesting manner with the life of the great Scottish Reformer.

Miss Martha Smith, B.E., of this city, very recently, at the suggestion of Rev. J. Rennie, of Manitowaning, gave a series of recitals in the Northern Section of the Province. She appeared at Manitowaning, Little Current, Gore Bay, Thessalon, Bruce Mines, Richard's Landing, Webbwood, and Massey. The entertainments consisted of selected sacred readings, given by Miss Smith, interspersed with sacred songs and solos given by local musical talent. Miss Smith's abilities as a reader have always been recognized, and that she succeeded in pleasing her Algoma audiences is but natural.

The anniversary services of the Crosshill church were held on Sabbath, 25th ult. On account of the indisposition of the Rev. Mr. McKibbin, M.A., the pastor, the services were taken by the Rev. Dr. Moffat, of Toronto, secretary of the Tract Society. In the morning there was a large attendance, in the evening the church was crowded to the door. The social gathering on Monday evening was a very great success. Dr. Moffat will be heartily welcomed to Crosshill for another anniversary, where he again may as earnestly present the great work of the Tract Society, in which he has been so successful.

The Rev. J. E. Smith, graduate of the Presbyterian College, Winnipeg, and licentiate of the Presbytery of Winnipeg, recently appointed to Sudbury, was ordained to the office of the holy ministry by the Presbytery of Algoma, on Tuesday, the 3rd inst. Rev. A. Findlay, Superintendent of missions, presided, and addressed the minister. Rev. W. A. Campbell, of Coppercliff, preached appropriately to the occasion, and the Rev. E. D. Pelletier, Chelmsford, addressed the congregation. Many from other congregations in the town joined with our people in this important service, indicating their interest in the event.

On the evening of the 1st inst. the members and adherents of Kew Beach congregation met at the residence of Mr. Marcon to bid farewell to Rev. Dr. Wardrope, who for the past nine months has ministered to their spiritual welfare, and under whose pastorate the young congregation has prospered. A very pleasant evening was spent by young and old, Rev. J. McP. Scott, Moderator of Session, made an address, and on behalf of the congregation Mr. James Bain, sr., presented Dr. Wardrope with two handsomely



Blooming Health . .

secured to every woman by the use of

Warner's Safe Cure

Thousands of afflicted women have been cured by its use.

Why not You?

A Purely Vegetable Preparation.

A Remedy with a Remarkable Record.

Accept no substitute. Send for treatment blank to-day, free. Warner's Safe Cure Co., Rochester, N. Y.

bound volumes of Professor McCurdy's book, "History, Prophecy and the Monuments," which the doctor suitably acknowledged. Short addresses were also made by Mr. Marcon, Mr. Alex. Finlayson and Rev. Mr. Johnson, of East Toronto. The new congregation is in splendid working order. A few weeks ago elders were elected in the persons of Mr. John W. Lowden, Mr. Alexander Finlayson, Mr. Alexander and Mr. Marcon.

Knox Church, Winnipeg, W.F.M.S. Auxiliary held its annual thanksgiving recently. There were present about 300 ladies, some of whom were visitors from other churches and auxiliaries in the city. In the absence of the president, Mrs. DuVal, the chair was taken by Mrs. George Bryce. On the platform with her was Mrs. Watt, the Presbyterian president, who offered prayer and gave an address. Mrs. Matthews read a paper, after which Miss Nellie Campbell sang with beautiful expression, "Now just a Word for Jesus." Mrs. Bryce read the Scripture texts accompanying the offerings which amounted to \$66.25. The dedicatory prayer was offered by Miss Bryce, when Mrs. Bryce gave an address, presenting a very vivid and graphic account of the Mission Council in Glasgow, which she, as a delegate from Canada, attended in June. This address was listened to with rapt attention, Mrs. Bryce speaking in clear, distinct tones. After the doxology a short time was spent over a cup of coffee and bread and butter.

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. Voss, 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.

Curling Without Ice.

A Duplicate of the "Roaring Game" Adapted for Indoors.

A new invention that has been patented in Canada, United States and patents applied for in all European countries. Wherever there are Scotchmen, or people of any nationality that like a scientific, fascinating and sensational game for fall and winter evenings, this game cannot fail to fill the bill. It is interesting to players and onlookers alike.

Cranston's Parlor Curling.

Patented 1896. FASCINATING AND FASHIONABLE.



PRICE \$300 (Board only):

With Table and Swing Attachment, \$4.50.

Scientific and The Best Party Game Ever Brought Sensational.

RULES.

1. The game may be played by from 2 to 6 players, playing individually when only two are playing, and choosing sides when more are playing.
2. There are 16 curling blocks or discs divided equally into two colors (one color for each side). The discs are numbered in pairs to distinguish each person's discs when more than two are playing at one board.
3. Four players, two opponents at each end of the board, make the best game.
4. Opponents play in turns, one block each. Players may sit or stand while playing. If a board with patent folding-table attachment is used, swing the board to a good position for the player as he sits at the board, the board being adjusted on a pivot to swing easily.

J. K. CRANSTON, Galt.

Referring to the remarks made in these columns last week, in proposing a union of the two congregations at Beaverton, the *Express* of that village says: "There can be no two opinions as to the desirability of the union suggested, and we have reason to believe it would be mutually acceptable to a large section of both congregations. If the matter were approached in a friendly and Christian spirit we have little doubt as to the result, which we believe would be one of great blessing to all interested."

Dr. R. A. Hardie, the Canadian Colleges' missionary in Corea, is home on furlough. He has been making a tour of the different colleges interested in his work, and is at present at Toronto University. He has lately visited several of the most prominent colleges in eastern Canada, telling about his six-years' work in Corea, and stirring up enthusiasm in the Canadian Colleges' Missionary Society. This Society was founded at Toronto University in 1888. In 1890 a branch was established at Toronto Medical College. These two amalgamated in 1892. Since its establishment its branches have spread throughout the country, and in this way the interest of colleges in foreign missionary work has been deepened and much good thereby accomplished.

Tuesday of last week saw Mr. K. J. Macdonald ordained, a late graduate of Queen's, followed by his induction into the pastorate of Knox Church, Beaverton. Rev. D. D. McDonald officiated at the former service, addresses being delivered by the Revs. J. McD. Duncan and J. W. McMillan. Rev. J. A. McKenzie, of Cambay, preached the induction sermon. The social meeting in the evening was largely attended. Rev. G. McKay, Snaderland, presided with accustomed geniality. Addresses were delivered by Revs. McDonald, of Lorreville, Cameron of Wick, McKenzie of Cambay, Duncan of Woodville, Rix of Cannington, McMillan of Lindsay and the newly ordained pastor, Mr. Macdonald. Several musical selections were interspersed. Miss Allie Watson sang very sweetly. Rev. G. McKay, who acted as Moderator during the vacancy, was made the recipient of a valuable present as a slight recognition of his services.

AUGMENTATION OF STIPENDS.

STATEMENT FROM THE CONVENER.

At its late meeting the Western Section of the Augmentation Committee carefully looked over the whole field, arranged grants and faced the work of another year. If the reported treasures of Rossland had been at our command, we might have reported the work as good as done, but as it is we have to take pause and ask the Church to face the position along with us. I take leave, therefore, to furnish information on some points which may be interesting to our constituents, and help to an understanding and appreciation of what we are doing and of what they should help us to do.

The number of congregations on the list remains at about the average of the last five years, say 140. Let no one imagine, however, that these are just "the same old job lot." Last year over twenty congregations became self-sustaining and many others made advances in self-help. Thus the way was opened up for receiving an almost equal number, taken principally from the list of

the Home Mission Committee. This illustrates the nature of our operations, and it may surely be hoped that our people will remember this donation of twenty self-sustaining congregations to the strength of the Church, when next they are arranging their donations to the Augmentation Fund.

Very gratifying reports and messages come to us from many quarters. Dr. Kellock said: "These are changed days with us in the Presbytery of Quebec; there is not a vacancy within our bound, Augmentation has done great things for us." "Not a vacancy in all our weak charges," is the report from Montreal; "Augmentation did it." "The whole Province of Quebec is manned as never before, and our Presbyterian people are rejoicing in the assurance that even in small and dwindling communities, the means of grace shall continue to be provided." "Without the Augmentation Fund, many church doors would have been closed."

Northern Ontario is opening up more and more to settlement, and sends messages which speak thankfully and hopefully of the condition of our work. North Bay, Parry Sound, Mattawa and other far-off fields have become self-sustaining, and help is being sought for the regions beyond. The honour of our Church is at stake, and the help has to be given. The Church will not fail to endorse such expenditure.

The border and Western Presbyteries lessen their demands, and the relation between them and the committee is becoming even more cordial. All along the line, it is believed, there is confidence in the committee, and approval of the careful methods of its operations.

Last of all comes the Great West. That gallant leader, Dr. Robertson, says: "Augmentation is all right, but tell us how we can get men and solve the difficulty of bringing the men and the congregations together, so that happy settlements may result." This appeal for men is surely worthy of the consideration of our young ministers, and the committee will certainly give its attention to the other difficulty which hampers our work. Meantime, let it be said that it is the policy of the committee to deal generously with our Great Western field, and those far-off Presbyteries may rest assured that it is our earnest desire to do the very best possible in their behalf.

Speaking of these matters suggests such questions as these: Is not the true solution of the winter supply difficulty likely to be found in the line of providing means and seeking out men, so that some twenty to thirty of our stronger mission fields may be settled and transferred to the Augmentation list? Has not experience shown that permanence in the ministerial relationship gives the best results, and insures permanence and progress in the work? Does not the genius of Presbyterianism invite us to work in that direction? Would not the Church respond to an appeal on behalf of such a method of working? These questions are propounded for the purpose of drawing forth discussion, and it may be the result shall be action in the direction indicated.

What about funds? We need \$25,000 to get through the year comfortably and to make such advances as should be made. Almost everybody who knows the extent of our operations believes that we should have that amount and some more. The difficulty is with those who do not know, and what is most needed is a "campaign of education," through which we shall awaken the intelligence, and touch the consciences and hearts of our people. Then we shall reach the pockets of those who are well able to give us all we need. We rely on Presbyteries to take the matter up, and we should find in our ministers about 1,000 campaigners, who shall make it their business to let our people know.

Oh, but you forget that the times are hard! No man in the Church is less likely to forget that than the Convener of the Augmentation Committee, brethren. But there are prospects of improvement, and one may hope that the improvement shall touch, perhaps even begin with, our long depressed finances. "But don't you always make ends meet?" Yes; but remember how. Time and again it has been done by deducting a percentage from our promised grants. Promised, but not paid, sounds badly in Presbyterian ears, does it not? One hundred thousand laying the liability on the shoulders of one hundred and forty does not seem fair. Let any one of you look at the matter and I believe he will say: Hard times or no hard times, we must not let this happen again. So I have faith in our ministers and our people,

and make my appeal, which is not mine after all, but the appeal of the Church itself. With much misgiving and reluctance I entered on the work to which the Assembly called me. I did it because it came to me at length as the call of God, and always as I think of this call, there comes to me also the message to Joshua: "As I was with Moses so will I be with thee; I will not fail thee nor forsake thee, only be thou strong and ever courageous."

So trusting in God I have confidence in the Church and people of God, that they will provide adequately, and I believe, even heartily, for the carrying on of the work. R. CAMPBELL.

Renfrew, Nov. 6, 1896.

OPENING OF QUEEN'S COLLEGE THEOLOGICAL DEPARTMENT.

A much larger audience than usual came together to the opening on the evening of the 2nd inst. of the Theological Department of Queen's College. Principal Grant presided and with him on the platform were Rev. Professors Ross (Secretary of the Theological Department), Mowat, Fowler and McNaughton, Prof. W. L. Godwin, J. MacMorine, J. Mackie, and D. A. S. Connery, lecturer in elocution for the current session. Rev. Mr. Mackie, acting as chaplain, opened the proceedings with prayer. Then Rev. Prof. Ross made the following announcements: (1) David Strachan Dow, \$85, W. H. Cram, B.A., Carleton Place; (2) Dominion, \$70, J. S. Shortt, B.A., Calgary; (3) Buchan No. 1, \$70, George R. Lowe, B.A., Ottawa; (4) Buchanan No. 2, \$60, Henry Feir, B.A., Omamee; (5) Buchan No. 3, \$50, Andrew Walker, Camden East; (6) McIntyre, \$20, P. W. Currie, Simla. F. A. McRae, Cambridge, and D. A. Volume, Kingston, have passed the matriculation examinations. The decree of D.Sc. has been granted for the second time since its institution, the recipient of the honor being Mr. Shorry, son of a Methodist minister well known in the Kingston district. The Principal called attention to the gratifying increase in the registered attendance of students. His comparative statement is as follows: Matriculation scholarships and theology—In arts, November 2, 1895, 322; November 2, 1896, 352; in medicine, November 2, 1895, 93; November 2, 1896, 96; in practical science, November 2, 1895, 6; November 2, 1896, 11; in theology, November 2, 1895, 28; November 2, 1896, 25. Thus there are registered up to date 487 students, as against 449 at this time last year, and this without taking account of the affiliated colleges. It should be stated, moreover, that not all the students in attendance have registered. Dr. Grant went on to say that the efforts of the ladies to equip the gymnasium at a cost of \$3,000 would take the form of a series of entertainments culminating in a kermess next May. Other steps to attain this object were mentioned. There would be only one more Sunday afternoon address, to be given on the 8th inst. by the Principal himself, and after that date a Sunday afternoon class would be held. This completed the announcement, and Prof. Glover was called upon for his address. His subject was, "A Chapter in English Church History." The Professor was recently installed in the chair of Latin at the University, having been brought from England to fill that chair. This perhaps accounts in some measure for his somewhat unusual subject, which proved to be one of much interest and to which it is well that in a new country our attention should be called.

The Rev. Dr. Chiniquy, after a prosperous journey across the Atlantic to Britain, received a cordial welcome from old friends. The Protestant Alliance, by kind permission of the chairman and committee, held a reception in the drawing-room of the National Club, for the purpose of welcoming the "Grand Old Man" of Protestantism, and affording an opportunity for many old friends to renew the acquaintance formed on previous visits. The drawing-room was all too small to hold the large number of ladies and gentlemen who accepted the invitation of the Protestant Alliance. Many prominent members of the Alliance were present and letters of regret for absence read from others. After devotional exercises and a short introduction by Mr. F. A. Denny, who occupied the chair, Dr. Chiniquy made a vigorous address after which a social gathering was held.

Nerves

Are the Messengers of Sense.—the Telegraph system of the human body. Nerves extend from the brain to every part of the body and reach every organ are like fire—good servants but hard masters. Nerves are fed by the blood and are therefore like it in character. Nerves will be weak and exhausted if the blood is thin, pale and impure. Nerves will surely be strong and steady if the blood is rich, red and vigorous. Nerves find a true friend in Hood's Sarsaparilla because it makes rich, red blood, do their work naturally and well.—the brain is unclouded, there are no neuralgic pains, appetite and digestion are good, when you take

Hood's Sarsaparilla

The One True Blood Purifier. All druggists. \$1. Prepared only by C. I. Hood & Co., Lowell, Mass. the best form of cathartic and liver stimulant. 25c.

A BROAD STATEMENT AFFECTING BUSINESS MEN.

It is stated by reliable statisticians, who have made a study of it, that during the past quarter of a century only three out of one hundred merchants have made themselves independent by their exertions as business men. If your wife and family have to endure bad luck with you, what will they have to endure without you? Think that over long enough to make up your mind to get your life insured, and then attend to it at once.

"All praise to the man who protects his family with a life insurance policy," says an exchange. Just so, and plenty of blame for the man who does not. Let him become blameless in this respect forthwith."

The Compound Investment Policy of the North American Life Assurance Company, Toronto, is peculiarly adapted to meet the wants of business men, as it specially provides for the loan to the insured of the eleventh and subsequent premiums, and should death occur within the investment period selected (15 or 20 years, as the case may be), the full face of the policy is payable. It further provides, in the event of the death of the insured within the investment period, for the return of the eleventh and subsequent premiums paid, together with the full face of the policy.

Business men should at once investigate this advantageous system of investment insurance, by either securing an interview with one of the company's representatives, or by addressing Wm. McCabe, Managing Director, North American Life Assurance Company, 22 to 28 King Street West, Toronto.

Will Be Better Than Ever.

THE WESTMINSTER TEACHER for 1897 will be enlarged and a new department, "Notes on Primary Work," added. It is a real help in the study of the lessons, and its thousands of subscribers are delighted with it. Send for a sample set of the Presbyterian Board's Lesson Helps before placing your order for the New Year. They are the very best.

N. T. WILSON, 12 KING ST. WEST, TORONTO, ONTARIO.

THERE IS NOTHING LIKE K.D.C. FOR NERVOUS DYSPEPSIA. Headache, Depression of Spirits, etc. Free Samples K. D. C. and Pills. Write for them. K. D. C. CO., Ltd., Boston, U.S., and New Glasgow, Can.

Walter Baker & Co., Limited

Established 1750. Dorchester, Mass., U. S. A. The Oldest and Largest Manufacturers of PURE, HIGH GRADE Cocos and Chocolates



on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A. CANADIAN HOUSE, 6 Hospital St., Montreal.

THE
WALL PAPER
KING
OF CANADA

IF YOU THINK OF PAPERING

a Residence, Church, Office, Lodge
Room, Public Hall, Hotel or Store

Write a Postal to
C. B. Scantlebury,
Box 600. Belleville, Ont.

Mention the ROOMS you think of papering,
about the PRICE you want to pay and where
you saw this "ad."

You will get by return mail large Sample
book of choice WALL PAPER at the lowest
prices known to the Canadian trade, and our
booklet "HOW TO PAPER."

We pay express charges on all orders and
guarantee satisfaction or your money back.

References, Can. and Dom. Express Cos.

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.

BEST QUALITY COAL & WOOD.



Elias Rogers & Co'y.
British Columbia Gold Mines.

FOR SALE

Trail Creek, Rossland, Kootenay, B.C. Gold Mining Stocks, "Josie," "Monte Cristo," "Old Ironsides," "St. Elmo," also California Gold Mining Co. "The Big Three." Prospectus of latter will be sent upon application. For further particulars apply to

A. W. ROSS & CO.,
4 King St. E. Toronto.

ROBERT HOME,
MERCHANT TAILOR,
415 YONGE ST., CORNER OF MCGILL ST., TORONTO.

STAINED GLASS WINDOWS
OF ALL KINDS
FROM THE OLD ESTABLISHED HOUSE OF
JOSEPH McCAUSLAND & SON
76 KING STREET WEST
TORONTO.

British and Foreign.

Principal Douglas, Glasgow, again finds it necessary, in consideration of the state of his health, to spend the winter abroad.

A lady clerk who recovered her wages in a London County Court said she worked fourteen hours a day for fourteen shillings a week.

There was a muster at Glasgow of Balaclava veterans, the remnants of the famous "Thin Red Line." The survivors number forty.

Rev. Professor Charteris, D.D., conducted divine service on a recent Sunday at Balmoral, in the presence of the Queen and Royal family.

The Liverpool Presbyterian Evangelistic Union, at its autumn conference, discussed the question of lay preachers in relation to Presbyterianism.

The Free Church Sustentation Fund contributions for the past four months have amounted to £49,110, a decrease of £313 as compared with last year.

The Rev. Dr. Watson before he returns home about Christmas has promised to preach in Plymouth Church, Brooklyn, and in the First Presbyterian Church of Jersey City.

Arrangements are being made by the various Presbyteries of the U.P. Church of Scotland for meetings to celebrate the jubilee of the Church between May, 1897, and May, 1898.

Dr. William Smart, lecturer on Political Economy at Glasgow University, has been appointed to the newly-established Adam Smith Chair of Political Economy in that university.

Lord Leamington, Governor of Queensland, presided over the annual meeting in connection with the Salvation Army social work in Brisbane, and was supported by the Home Secretary.

The Primrose League have decided to celebrate the Queen's sixty years' reign by raising a substantial sum to be handed over to the endowment of the Queen's Jubilee Fund for Nurses.

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

The Very Rev. Dr. Smith, Cathcart, has resigned the clerkship of the Synod of Glasgow and Ayr after forty-three years' service. There are now only three alive who were members of the Synod at his election.

Professor Johnston, in a letter to Aberdeen University Court, has expressed high gratification at the selection of Dr. Gloag to conduct the Biblical Criticism Class in Aberdeen University for the ensuing session.

The Rev. John McNeill has been invited by the Calcutta Pastors' Association to spend the whole of the cold season of 1897-98 in conducting missions among the Europeans and English-speaking students of India.

Miss Fanny Crosby, the hymn writer, is now more than seventy years of age. Although she has been blind almost from her birth, she is always happy and cheerful. For thirty-two years she has been in the employ of a New York firm. She is the author of "Safe in the arms of Jesus," "Rescue the Perishing," "Jesus, keep me near the Cross," "Come to the Saviour," and "Keep Thou my way, O Lord."

RICH RED BLOOD is the foundation of good health. That is why Hood's Sarsaparilla, the One True Blood Purifier, gives **HEALTH.**

A GENERAL'S STORY.

HE RELATES THE NARROW ESCAPE OF HIS DAUGHTER.

Weakened and Run Down by the Oppressive Climate of India She Returned to England—When Her Father Followed He Found Her in a Serious Condition.

From the Hampshire Independent.

There is nothing more interesting than the talk of our brave defenders, who have served their Queen and country in far-distant lands. To talk with an Indian officer, hearing his reminiscences and adventures, is what those who have enjoyed it always appreciate. Consequently (writes a special reporter of the Hampshire Independent) I was delighted to receive instructions to interview Lieutenant General Shaw, who has won his spurs in India, and is now living with his family, in honourable retirement, at St. Paul's Vicarage, Shanklin, Isle of Wight. I had grasped the bell-pull and given it one tug when the door opened, and the general stood before me. You knew he was a soldier at once. His manly, upright bearing, his smile, his pleasant voice—all told you that you stood in the



Lieutenant-General Shaw.

presence of one of Nature's gentlemen; but, alas! he held a time-table, and I felt that the interview must needs be short. However, he ushered me in and at once put me at my ease by his affable conversation.

"I am afraid," he said, "that you have come a long distance; but let me know the precise object of your visit."

I explained to the General that I was most anxious, with his consent, to obtain some personal explanation as to the narrow escape I had heard one of his daughters had recently experienced.

At that he brightened visibly. "You must know," he said, "I'm just a bit of an enthusiast on this point; but the tale is very short. My daughter came home from India, and when I joined her in London I found her ill indeed. She had rheumatic and neuralgic pains; she was perfectly bloodless, listless, and in a generally weak and prostrate condition. A doctor was seen, but she remained absolutely colourless, was in great wretchedness and suffering from anemia or bloodlessness. She had a kind of fever, nervous headache, and other pains. Well, I heard of Dr. Williams' Pink Pills for Pale People. My daughter took some, and the first box had a marvellous effect. She regained her colour, lost her pains, and became altogether different. She had quite a glow upon her. She went on taking the pills, and I am glad to tell you that she recovered completely. I have recommended Dr. Williams' Pink Pills to all with whom I came in contact and all who take them derive great benefit therefrom.

"I have a sister at Jersey, and she has taken them for a very long time, and has always recommended them to other people, and found them to do a great deal of good to all to whom she has recommended them; and I, myself, when I have heard of people being ill, have taken them or sent them some of these pills."

Dr. Williams' Pink Pills directly enrich and purify the blood, and thus it is that they

are so famous for the cure of anemia, rheumatism, scrofula, chronic erysipelas, and restore pale and sallow complexions to the glow of health. They are also a splendid nerve and spinal tonic, and have cured many cases of paralysis, locomotor ataxia, neuralgia, St. Vitus' dance, and nervous headache. A specific for all the troubles of the female, and in men cure all cases arising from worry, overwork, or indiscretions of living.

These Familiar Brands

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

Are synonyms for the best matches made.

ASK YOUR GROCER FOR
E. B. Eddy's Matches



The 29th annual convention of the Scottish National Sabbath School Council was held last week in Edinburgh. Addresses were delivered by Lord Overton, Revs. Professor J. Robertson, Glasgow, Professor Marcus Dods, Edinburgh, etc.

This is the centenary year of the death of Dr. Thomas Reid, the founder of the Scottish school of philosophy, and Dr. George Campbell, eminent alike as a philosopher and theologian, and in particular by his work on miracles, in answer to David Hume.

On a recent Saturday Mrs. Archibald Coats unveiled the stained-glass window which had been placed in St. James's Church, Paisley, to the memory of the late pastor, Dr. James Brown. Principal Hut-ton, Dr. Henderson and Rev. J. Walton delivered addresses.

Rev. James McKenzie, organizing secretary of the Presbyterian Church in England, Church Building and Debt Ex-emption Fund, reports that now exactly one half of the \$250,000 aimed at has been raised, and that out of this grants have already been made to the amount of \$82,500.



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.

Best for Wash Day
For quick and easy work
For cleanest, sweetest and whitest clothes
Surprise is best

USE
SURPRISE SOAP

Best for Every Day
For every use about the house Surprise works best and cheapest.
See for yourself.

No Need to Muffle Up

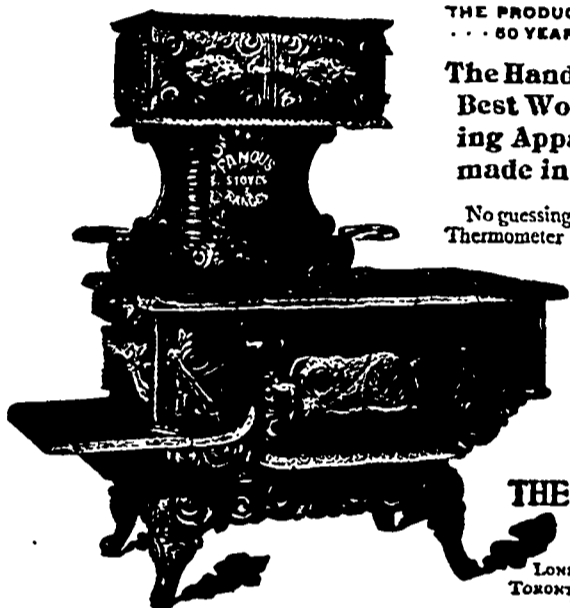


when your clothing is interlined with **Fibre Chamois**. It offers an *all weather* protection that can't be equalled. Neither wind, frost, rain or sleet will penetrate it when you use the Rigby Waterproofed line and yet it is so light that it adds no noticeable weight to a suit. Its non-conducting qualities make it the most perfect and healthful warmth giver that can be had and every one should ensure their winter comfort by seeing that it is put

in all ordered clothing or by finding the **Fibre Chamois** label on any ready to wear suits they may purchase.

Selling now for 25 cts. a yard.

The "Famous Active" Range



THE PRODUCT OF . . .
50 YEARS EXPERIENCE.

The Handsomest and Best Working Cooking Apparatus ever made in Canada.

No guessing as to heat of oven. Thermometer in door shows it exactly. Every cook will appreciate this feature.

Oven ventilated and cemented top and bottom, ensuring even cooking.

THE McCLARY M'fg. Co.,

LONDON, MONTREAL,
TORONTO, WINNIPEG,
VANCOUVER.

If your local dealer does not handle our goods, write our nearest house.

MISCELLANEOUS.

The number of persons to the square mile in England is placed at 480; in the United States at seventeen.

She—"Do you intend to go abroad on your wedding trip when you get married?" He—"I do, if I marry the right girl."

There are now 109,000 locomotives on the earth. Europa has 63,000; America, 40,000; Asia, 3,300; Australia, 2,000, and Africa, 700.

At Ambaston, in Derbyshire, there is a loaf of bread 600 years old. It was included in a grant of land from the crown in the reign of King John, and has remained in the Soar family ever since.

"May I kiss you, Miss Jane?" "I am sorry to see, Mr. Briggs, that you, too, are affected by the prevailing cause of business depression." "And that is?" "Lack of confidence." Then he kissed her.

Mamma—"How cruel, Eleanor, to hurt the poor little worm." Eleanor—"But he looked so lonesome, mamma, an' I jus' cut him in two so's he'd have company, an' the two of him wiggled off together jus' ever so happy!"

The cloth of the old Egyptians was so good that, although it has been used for thousands of years as wrappings of the mummies, the Arabs of to-day can wear it. It is all of linen, the ancient Egyptians considering wool unclean.

When Richard Harding Davis met the viceroy, Li Hung Chang, in St. Petersburg, he was asked how old and how rich he was, and what he did. He replied, "I write books." "Why do you write?" said Li; "are you not strong enough to work?"

Flowery Fields—"S, after hearin' dat stump-spraker las' night yer decided not ter vote fer McKinley, did yer?" Weary Willy—"You bet I did! W'y, he said if McKinley wuz elected dere wouldn't be a man in de United States out of a job."

ILL TEMPERED BABIES

are not desirable in any home. Insufficient nourishment produces ill temper. Guard against fretful children by feeding nutritious and digestible food. The Gail Borden Eagle Brand Condensed Milk is the most successful of all infant foods.

Satan tempts the young man with this plausible yet meretricious argument: "The desires of the flesh are natural and God-given. It cannot be wrong to gratify an instinct or appetite implanted by the Creator." Having lodged this thought in the untutored mind, the devil inflames the imagination with false pictures of pleasures and glosses sin over with the glittering expectations, until a pure youth, from a pure home, is willing to venture on unknown and forbidden paths, and then all too late, says Rev. D. M. Pratt, awakes to the awful fact that the slime of the pit has entered his soul; that he is no longer innocent, and can never escape from the consciousness of the fact that he is a moral blot on the pure life about him, is a contaminating influence in the refined home of his childhood, is a moral leper everywhere, and holds under cover a secret which he dare not expose.

"Your money or your life," he hissed. The girl, who was taking advantage of the gloaming to mount her bicycle, frowned. "Sir," she answered, with a trace of irritation in her manner, "If I felt that it were necessary for me to be held up, I should employ a regular instructor. Good-evening."

Mark Twain does not like to be interviewed. His opinion of the literary ability of the average interviewer is not at all flattering either. In a talk with Rudyard Kipling, Mark Twain once said: "I think the poorest article I ever wrote and destroyed was better worth reading than any interview with me that ever was published. I would like just once to interview myself, so as to show the possibilities of the interview."

CATARRH MEANS DANGER

because if unchecked it may lead directly to consumption. Catarrh is caused by impure blood. This fact is fully established. Therefore, it is useless to try to cure catarrh by outward applications or inhalants. The true way to cure catarrh is to purify the blood. Hood's Sarsaparilla, the great blood purifier, cures catarrh by its power to drive out all impurities from the blood. Thousands of people testify that they have been perfectly and permanently cured of catarrh by Hood's Sarsaparilla.

It is related of the Rev. George Smith, a missionary chaplain in Natal, that, though he did not bear arms against the Zulus in more than one attack, he did essential service by going round the various posts and distributing reserve cartridges. On one occasion, one of the men, in the heat and excitement of battle, was cursing his enemies and using most profane language. The chaplain, coming behind, heard his words, and said: "You should not speak like that, my friend. Don't curse them!" Then, shoving a package of cartridges into his hand said: "Shoot them! shoot them!"

The Prince of Wales is not averse to having a little fun over his august mother's propensity for giving away India shawls. At the recent Henley regatta he had his attention drawn to an elderly lady who, the prince's friend said, bore a striking resemblance to the queen, and might be Her Majesty incognito. As the prince levelled his field-glass on her, she rose, and taking the shawl on which she had been sitting, threw it around the shoulders of the young girl who was with her. "It is undoubtedly the queen," the prince replied, quietly; "she has betrayed herself. She has just presented one of her India shawls."

There is nothing that so promptly cuts short congestion of the lungs, sore throat, or inflammation of any kind as hot water when applied promptly and thoroughly. A strip of flannel doubled, dipped in hot water and wrung out and applied around the neck of a child who has the croup, will sometimes bring relief in ten minutes. Headache almost always yields to the simultaneous application of hot water to the feet and to the back of the neck. Hot water will relieve neuralgia, and a cupful taken before retiring is very beneficial. A glass of hot water taken before breakfast has cured many cases of indigestion, and no simple remedy is more widely recommended by physicians to dyspeptics.

God has sympathy with anybody who is in any kind of toil. He knows how heavy is the load of bricks which the workman carries up the ladder of the wall; He hears the pick of the miner down in the coal-shaft; He knows how strong the tempest strikes the sailor at the mast-head; He sees the factory girl among the spindles, and knows how her arms ache; He sees the sewing-woman in the fourth story, and knows how few pence she gets for making a garment; and louder than all the din and roar of the city comes the voice of the sympathetic God: "Cast thy burden upon the Lord, and He shall sustain thee."—*Dr. Palmage.*

SOME WOMEN

Will buy any kind of a stove, but Experienced Cooks always select a

Souvenir Range

WITH AERATED OVEN

They are the world's

BEST COOKERS

And Up-to-Date Labor, Coal and Time-Savers.



A Pure Current of

FRESH AIR

Flows Continuously

Through the

Oven.

LIFE in the kitchen made a pleasure. The most durable, economical and perfect Stove made.

SOLD EVERYWHERE.

THE GURNEY-TILDEN CO., LTD., HAMILTON.

THE GURNEY STOVE AND RANGE CO., LTD., WINNIPEG.

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

SMALL YET LARGE

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

IT'S THE MIGHTY CURER OF STOMACH ILLS.

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

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

K. D. C. COMPANY, Limited,

New Glasgow, Nova Scotia. —and— 127 State St., Boston, Mass.

McLAREN'S CELEBRATED COOK'S FRIEND BAKING POWDER

Has given Universal Satisfaction for over thirty years. It is made of the purest and most healthful ingredients, and is the *Safest* Baking Powder in existence.

NO ALUM

Buy only McLaren's Genuine Cook's Friend.

FREEHOLD LOAN & SAVINGS CO.

DIVIDEND NO. 74.

Notice is hereby given that a dividend at the rate of 6 per cent. per annum on the capital stock of the Company has been declared for the current half year, payable on and after the 1st day of December next at the office of the Company corner of Victoria and Adelaide Streets, Toronto. The Transfer Books will be closed from the 16th to the 30th November, inclusive.

By order of the Board,
S. C. WOOD, Managing Director.
Toronto, 21st October, 1896.

The Parisian Steam Laundry Company

of Ontario, Ltd
67 ADELAIDE ST. W.
Phone 1127



Good work and prompt delivery.
Mending done free

F. M. MOFFATT, Man
Established 1879.

Established 1857.

The Great CHURCH LIGHT
FRINK'S PATENT REFLECTORS for electric, gas or oil, give the most powerful, softest, cheapest and best light known for churches, halls and public buildings. Send size of room, book of light and estimate free. Don't be deceived by cheap imitations.
J. P. FRINK,
551 Pearl Street, New York.

To Organists, Harmoniumists, Choirmasters, Head Teachers of Schools, Conductors of Music in Choral Societies, Church Choirs, Sunday Schools, Temperance Societies, etc.

J. CURWEN & SONS,

8 & 9, WARWICK LANE, LONDON, E.C.

The leading publishers of good Popular Music, have just issued their Annual Catalogue, with Coupon for sample copies of new works at nominal prices.

Any of the above are invited to apply for the Catalogue and Coupon, which will be sent post free.

Macrae & Macrae

The Newspaper Delivery Co.

29-33 Melinda St. Phone 2230

Messenger Service at all hours.

Uniformed Carriers.

Circular Distribution to any part of Toronto or Hamilton at shortest notice and lowest prices.

Addressed Circular Delivery 1/2 cent each.

The Endeavor Herald

Is the brightest religious paper published in Canada. Every page glows and glistens. Not a dry paragraph in it. Full of help and interest for Christian Endeavorers. Very low subscription rates. Send for sample copies to distribute.

Endeavor Herald Co.,
35 Richmond St. West,
Toronto.

R. J. HUNTER,

MERCHANT TAILOR & OUTFITTER,

31-33 KING STREET WEST,
TORONTO.

Toronto Railway Company

Service of Cars into the Parks.

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

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

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

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

June 13, 1896. JAMES GUNN, Supt.

Marriage Certificates

Neatly Printed in Colors,
50 Cents per Dozen.

The Canada Presbyterian,
5 Jordan Street, Toronto.

THROUGHOUT THE WORLD THE NAME

KARN

IS A GUARANTEE OF MERIT
ON PIANO OR ORGAN
AN OLD HOUSE WITH OVER A QUARTER OF A CENTURY HONORABLE RECORD.
KARN IS KING.

D. W. KARN & CO.,
Organ and Piano Mfrs.,
WOODSTOCK, ONT.

PRESBYTERY MEETINGS.

SARNIA: This Presbytery held a *pro re nata* meeting at Watford on the 28th ult. A call was laid on the table from Napier and Brooke to Mr. T. A. Bell, probationer. The call was hearty and unanimous, promising \$600 with rented house and \$100 supplement from the Augmentation Fund. Parties were heard in support of the motion, and it was agreed to sustain the call and to forward it to Mr. Bell, and in the event of acceptance, appoint a Presbytery meeting to be held at Napier on the 18th inst., to take Mr. Bell on trials, and if satisfactory, proceed to the ordination and induction, the edict to be served in due time.

WHITBY: This Presbytery held its regular quarterly meeting at St. Andrew's Church, Pickering, on Tuesday, October 20th, Rev. J. B. McLaren, Moderator. The Revs. J. A. McKeen and G. B. McLeod, and Mr. Renwick, elder, were appointed a committee to report at next regular meeting on the remits sent down by the General Assembly. Ministers and sessions were allowed to make arrangements deemed best for bringing the Home Mission work before their respective congregations. It was unanimously agreed that Presbytery receive and adopt the Assembly's "Plan of Study," and express its gratification that such important action has been taken, and hereby commends said "Plan of Study" to our Young People's Societies. A circular from the Prisoners' Aid Association was read by the Moderator, discussed, and laid on the table. The Rev. John Chisholm was appointed agent on behalf of Manitoba College. A conference on some practical subjects for the coming winter's work followed. The questions taken up were, first, "How to Promote Religion in the Home"; second, "How to Increase the Spirituality of the Church." Mr. Eastman introduced the one, and Mr. McKeen the other, in earnest and suggestive addresses. A profitable discussion ensued, in which many of the brethren took part. Subsequently it was moved and unanimously agreed that ministers and sessions be urged to make special effort during the coming year to promote family worship throughout the congregations, and to secure, as largely as possible, the attendance of the children at public worship; and that the Clerk send a copy of this resolution to each session, and request that action be taken upon it. The Rev. John McLean was appointed to address the annual meeting of the Presbyterian W.F.M.S., to meet contemporaneously with Presbytery at Oshawa, 19th January, 1897.—J. McMECHAN, Clerk.

MEETINGS OF PRESBYTERY.

- BROCKVILLE.—At Brockville, in First Church, December 8th, at 2 p.m.
- BRUCE.—At Paisley, December 8th, at 1.30 p.m.
- CHATHAM.—In First Church, Chatham, on Tuesday, December 9th, at 10 a.m.
- GUELPH.—In Chalmers' Church, Guelph, Wednesday, November 21st, at 10 a.m.
- HAMILTON.—In Knox Church, Hamilton, November 17th, at 9.30 a.m. On Monday afternoon and evening, conference on Young People's Societies.
- KINGSTON.—In St. Andrew's Church, Belleville, on December 15th, at 2 p.m.
- LINCOLN.—At Lindsay, December 15th, at 11 a.m.
- MAITLAND.—At Wingham, Nov. 17th, at 11.30 a.m.
- PARIS.—In Chalmers Church, Woodstock, December 8th, at 11 a.m.
- PETERBORO.—In St. Paul's Church, Peterboro, on December 15th, at 9 a.m.
- REGINA.—At Regina, December 9th, at 9 a.m.
- SARNIA.—In St. Andrew's Church, Sarnia, December 8. SAUGEN.—At Durham, December 8th, at 10 a.m.
- QUEBEC.—At Richmond, December 15th.
- VICTORIA.—In St. George's Church, Union, Dec. 2nd.

Educational.

COLIGNY COLLEGE

OTTAWA
For the Board and Education of YOUNG LADIES.

This institution is the property of the Presbyterian Church. Its aim is to give a first-class English Education, with French and German, Music and the Fine Arts; also Callisthenics, Typewriting and Stenography. Grounds extensive. Buildings have all modern conveniences. The staff thoroughly efficient and experienced. Music teachers from the best Conservatories of Music. The Art teacher a Provincial medalist. Teachers reside in College. Cheerful home life. Special attention to religious training. Fees moderate. Reduced rates to Ministers. Session begins 17th September, 1896. Early application necessary. For prospectus address

REV. W. R. CRUIKSHANK B.A.,
Room 6, Y.M.C.A. Building, Montreal

Woodstock College.

Prepares for University, Teaching and Business. Manual Training, Preparatory and Science Courses. The new Catalogue gives terms of admission, expenses, etc.

Opens Sept. 1st.

Write to J. I. BATES, B.A.,
Woodstock, Ont.

Moulton College.

Prepares Young Women for University.

Full courses in Literature, Music, Art, Elocution and Physical Culture. University Trained teachers. Careful and sympathetic discipline.

ADELAIDE L. DICKLQW, Ph.M.,
Principal,
34 Bloor Street East,
Toronto

FREE!

We direct special attention to the following remarkable statements

"Whereas I was deaf, now I hear."



At the 'age of 69, after having suffering from Catarrah Deafness 20 years, am truly thankful to state that I am entirely cured by Aerial Medication; my hearing, which had become so bad that I could not hear a watch tick, or conversation, is fully restored. I will verify this statement.

WILLIAM RITCHIE, Derby Center, Vt.

Deaf Forty Years.



Am 58 years old, had catarrah in a very bad form 30 years, which greatly affected my eyes, almost entirely destroyed my hearing, was confined to the house a great portion of the time, and coughed almost continually. Used Aerial Medication in '94, which fully restored my hearing; my eyes are well and I am entirely cured of catarrah, can work and feel better than I have for forty years.

JOHN GARRIS, Flatbrookville, N.J.

I had catarrah 21 years, was deaf eighteen years, could not hear common conversation, had roaring in ears, dreadful headaches, green offensive discharge, bad taste in mouth, and eyes so weak I could not see to read. I used Aerial Medication in '92; it stopped the roaring and discharge from my head, fully restored my hearing and for over four years my hearing has been perfect and am entirely free from Catarrah.



JANE P. BASTIC, Shelby, N.C.

Medicine for 3 Months' Treatment Free.

To introduce this treatment and prove beyond doubt that Aerial Medication will cure Deafness, Catarrah, Throat and Lung Diseases, I will, for a short time, send Medicines for three months' treatment free. Address,

J. H. Moore, M.D., Dept. B.I., Cincinnati, O.

Educational.

SHORTHAND AND TYPEWRITING.

There is a daily increasing demand for good Stenographers. We have placed over 120 students in positions within the past year. We can always place competent young men and young women. We teach the Isaac Pitman system and have the largest and most efficient Shorthand College in Canada. Write for free prospectus.

British American Business College Co., Ltd.,

Confederation Life Building, Toronto.
EDW. TROUT, President. D. W. HOSKINS, Secretary.

TORONTO CONSERVATORY OF MUSIC

FOUNDED IN 1886. YONGE ST. & WILTON AVE. PRES. EDWARD FISHER. - Musical Director: with Affiliation with the University of Toronto and Trinity University.

Unequalled facilities and advantages in Music. CALENDAR FOR SEASON FREE. 1896-97

H. N. SHAW, B.A., Principal School of Elocution. Elocution, Oratory, Delsarte, Literature.

ALBERT COLLEGE, BELLEVILLE, ONT.

OPEN TO BOTH SEXES. The new buildings, "Massey Hall" and the "Gym," are greatly admired. Highest facilities in Sen. Matriculation, Sen. Leaving, Music, Elocution, Fine Arts, and Com. Science. Will be open September 8th, 1896. For special illustrated circular address PRINCIPAL DYER.

BRANTFORD Presbyterian Ladies' College

Conservatory of Music.

In English, Classics, and Mathematics the Curriculum is in line with Toronto University. In Piano-forte, Organ, Violin, Voice Culture, Harmony, etc., the Course is identical with the large Conservatories with fees decidedly moderate. Last Session eight of the students received the degree of A.V.O.M. of the Victoria College of Music, London. (Eng.) The Art, Elocution and Business Departments are under popular and experienced teachers. WM. COCHRANE, A.M., D.D., Governor. MRS. MARY ROLLS, Lady Prin.

THE ACME OF PERFECTION

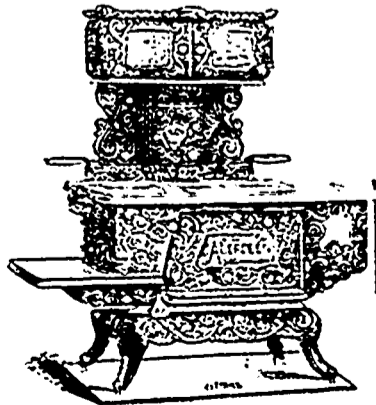
in a RANGE is the

ABERDEEN

Its Proof of Excellence is the Gratifying Testimonials of Users.

WE CLAIM

MATCHLESS BEAUTY,
PERFECT OPERATING OVEN,
ENDURING SERVICE,
UNEQUALLED ECONOMY
AND CONVENIENCE.



ASK YOUR DEALERS FOR IT, OR WRITE US DIRECT.

COPP BROS. CO. (LIMITED) HAMILTON.

TORONTO BRANCH, 18 RICHMOND STREET-WEST.