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This work of falsely recommending and substituting, is fraught with many evils. It encourages deception and falsehood; it brings the public to the position of slaves to the will of the grasping dealer; it tends to prolong sufferings and agonies when the sick are forced to buy what they do not ask for; and lastly, the vile work of substituting assists the spread and circulation of preparations that should be prohibited by law.

This work of recommending poor and trashy medicines when Paine's Celery Compound is asked for, is meeting with its just reward in many places. The substituting and deceptive dealers are being shunned, and the money for Paine's Celery Compound goes into the hands of upright and honest business men, contented with moderate profits, and who are anxious to give men, women and children just what they ask for.

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In dusting, carefully take up the dust on a cloth and shake it out of the windows. Do not flit it from one piece of furniture to another and call it dusting.

For stains in matting from grease, wet the spot with alcohol, then rub on white castile soap. Let this dry in a cake and then wash off with warm salt water.

Where it is desirable to see the tongue of a very small child, the object may be accomplished by touching the upper lip with a bit of sweet oil, which will cause the child to protrude its tongue.

Did you ever try making jelly glasses of goblets with bottoms broken off? Set them into baking powder can covers filled with plaster of paris mixed thick in water. This holds them steady until the plaster sets. It takes but a few minutes. Mix just enough for one at a time.

Brown Bread.—One cup each of rye meal and Indian meal, one-half cup of molasses, one teaspoonful of soda, a little salt. Mix with cold water quite soft. Put into tin pail, cover and bake two or three hours; about half an hour before it is done remove the cover in order to dry off the top.

Baked Indian Pudding.—One pint of meal, three pints of scalded milk, one teacup of suet shredded and chopped fine, one-half pint of molasses, a little salt and six or eight apples chopped fine. Mix all together thoroughly. Turn into a buttered pudding dish and bake in a moderate oven four or five hours.

Chicken Consomme.—Take a chicken, cut it into pieces and put it into a sauce-pan with two quarts of cold water, and let it simmer gently until the scum begins to rise. Skim until every particle is removed, then add salt, a carrot, an onion and a turnip chopped and a little celery. Boil gently two hours, strain and serve.

A Veal Pot-pie With Dumplings.—Take a scrag or breast neck of veal and cut it into slices an inch thick. Fry out several slices of salt pork in a kettle. Remove the pork, flour the veal and brown it on both sides in the fat. Add hot water just enough to cover the meat. Let it simmer about half an hour, then season it with pepper and salt and dredge in a little flour. Let it cook gently till tender. Dumplings.—One cup of flour, one even teaspoonful of baking powder, half a teaspoonful of salt and sweet milk to make a batter stiff enough to drop from a spoon. Drop by the spoonful into the boiling stew. Cover closely to keep in the steam, and cook fifteen minutes without lifting the cover. Take out the dumplings, put the meat into the centre of a hot platter and the dumplings around the edge.

Macaroni with Tomato Sauce.—Put one half of a quart can of tomatoes on to boil with two sprigs of parsley, and a small piece of celery, or a little celery salt and three whole cloves. Fry one tablespoonful of chopped onion in one heaping teaspoonful of butter till yellow, then add a heaping tablespoonful of flour and stir all into the tomatoes. Season with pepper and salt and strain into a clean saucepan. Set where it will keep hot but not boil. Put one-fourth of a pound of well-washed macaroni in plenty of boiling salted water. Cover and boil rapidly from twenty to twenty-five minutes, then drain in colander. Place a layer of the macaroni in a hot dish, then pour over it some of the sauce, then another layer of macaroni and a layer of sauce, having the sauce the last thing. Set in the oven for five minutes and serve very hot.

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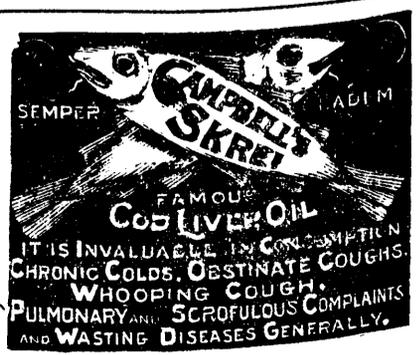
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THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, OCTOBER 9th, 1895.

No. 41.

Notes of the Week.

It is being arranged that the centenary of the birth of Thomas Carlyle, on the 4th of December next, shall be fittingly celebrated. In Scotland, county associations and other bodies are communicating with each other, with the view of according the occasion fitting honors.

The statistics of the Congregational Churches in Wales lately compiled show:—Churches, 1,000; communicants, 135,725; scholars in Sunday Schools, 138,807; total number of adherents, 278,347; total collections during the past year, £152,060.

There are few ways by which a benefactor who has it in his power can do more for the good of a community than by providing parks and playgrounds for the people. Lately more than 12,000 children took part in the opening of the playground of a hundred acres, which an anonymous donor has presented to Wavertree, Liverpool.

The present struggle of the Cubans against their masters the Spaniards is likely to end as all previous ones have ended in defeat. At present, however, the Cubans are gaining on the Spaniards rapidly, whatever may be the final outcome. A constitutional convention has been held, a republic has been declared, and a president has been appointed.

The name of Professor Francis A. March, LL.D., of Lafayette College, Easton, Pa., U. S., is well-known for his many able and distinguished services to philology. On the 24th inst. Lafayette College will hold a celebration in honor of the distinguished philologist, who this fall completes his seventieth year and forty years of service in the college.

The *League Journal*, of a late date, published in Glasgow, Scotland, contains an extended notice of the death, at the age of 65, of ex-bailie William Ure, of Glasgow, brother of Rev. Dr. Ure, of Goderich. The deceased was a very public-spirited man, having been a member of the town council for nearly twenty years, and for several years a city magistrate and a justice of the peace.

On the last two Sabbaths of last month the Presbytery of Edinburgh, Scotland repeated its arrangement of the last year for an interchange of pulpits in the interest of foreign missions. In this way it appears that special sermons on foreign missions were preached in forty-six churches within the Presbytery. We commend the example to the Presbyteries of our own church. If she is to keep up the urgently-needed forward movement in missionary effort, ministers must lead the way.

One hundred and twenty-two delegates representing twenty-two different States and coming from Boston on the one hand and San Francisco on the other met lately in Denver, Colorado, in Congress in connection with the National Prison Association of the United States. General Brinkerhoff, the president of the association had just returned from a three months' trip through Europe and European prisons, having just arrived from the International Prison Congress, held in Paris in June. He spoke of some of the lessons Europe may learn from the United States and what they may learn from Europe. European superiority consists more largely in superior management than in superior methods. This arises from their systematic training of prison managers and officers for their work, making it a vocation, not a political job.

The death of Pasteur, the distinguished pathologist and discoverer of what is called now the "Pasteur treatment," makes a blank in the scientific world which will be distinctly felt and lamented. While it is in one respect humbling, it is also fortunate and well for the advancement of knowledge and human wellbeing that no one man is indispensable, and good work holds on its way. The great thing is that the path which he pointed out for the alleviating of human suffering and keeping death at bay, many are entering upon, and as it always is with all true knowledge, its area for good is continually widening.

The *Dayspring*, the vessel built by the efforts of Dr. Paton, of the New Hebrides mission, and paid for, has just been completed. She has paid a visit to Belfast and the *Witness* is quite enthusiastic over her fine appearance and the excellence of her arrangements for the work she is intended for. It says:

"The rooms are fitted up in a suitable manner for the service of the mission in tropical seas. The vessel has a clipper stem, with a figurehead representing an angel with a Bible in outstretched hand. Altogether, she presents a graceful appearance in the water, and should prove a valuable acquisition to the mission. The ship is under the command of Captain Reynolds, and during the day she was visited by a very large number of people, who were cordially received on board, and seemed greatly pleased with her neat and pretty appearance. She left this port for Douglas, Isle of Man, from which place she will proceed to Liverpool, and then from thence to Australia.

At the opening of the Atlanta Exhibition Mr. Booker T. Washington was chosen to represent the Negro race. No speech on the occasion was more eloquent than his, and no one, according to the reports, was more cordially received and applauded. Indeed it is said that "almost every sentence was followed by applause, and his speech was a great hit all the way through." We quote the following fine sentence and sentiment.

"As we have proved our loyalty to you in the past in nursing your children, watching by the sick bed of your mothers and fathers, and often following them with tear-dimmed eyes to their graves, so in the future in our humble way we shall stand by you with a devotion that no foreigner can approach, ready to lay down our lives, if need be, in defense of yours, interlacing our industrial, commercial, civil and religious life with yours in a way that shall make the interests of both races one. In all things that are purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress."

The confidence and trustful earnestness with which many of Britain's wards in the most distant parts and borders of her great empire look to her for protection is pathetic, and at the same time a tribute to her love and practice of justice. It may be sometimes in a rough way, but still it is in a better way than those who appeal to her have been accustomed to. By way of illustration of this an English exchange says:—"Khama, the great South African chief, is coming amongst us to plead that his country, which is under our protectorate, may not be absorbed into Bechuanaland and Mashonaland, which is to be made over to the Cape. This fine potentate is a Christian, and was, we believe, a disciple of the venerated Robert Moffat. He took sides with us in the war against the Matabele, and has been loyal to British rule. It is a case that deserves the generous consideration of our new Colonial Secretary."

The memory of the Shortis tragedy, which was enacted some months ago in Valleyfield, is revived by the prisoner being put on trial for his life at Beauharnois. At the beginning of the case the lawyer for the defence put in a special plea which claims that, at the time of the commission of the events alleged in the indictment, the prisoner was laboring under natural imbecility and disease of the mind to such an extent as rendered him incapable of appreciating the nature and quality of the act, and of knowing that such act was wrong, and

was at the same time in a state of unconsciousness and disease of mind by which a free determination of his will was excluded—was in a state of madness, and was insane. Its formal character as a plea was at once challenged, and the judge regarded and accepted it "merely as a notice of what the learned counsel intend to prove." The case will no doubt be watched throughout the country with great interest.

The first week in October is quite a notable one in Toronto and similar educational centres for the opening of colleges of many kinds, the great amount of intellectual machinery then set in operation, and the large numbers of young men and women brought to the city, whose presence is a distinctly noticeable feature in our streets after that date. Some idea, a very faint one, may be formed of the amount of educational work now entered upon by noticing the advertisements for one day of a daily city paper of work of the kind referred to as just beginning; the opening lecture of Knox College, the opening of Wycliffe College, of the School of Pedagogy, the opening lectures at the University and Trinity Medical Colleges, entering upon the occupation of the New Chemical Laboratory for the University of Toronto. To all this must be added hundreds of schools of various kinds commenced last month, in which hundreds of teachers and thousands of scholars are all now busy at work.

The mortal remains of the late Professor Williamson, of Queen's University, Kingston, were consigned to their last resting-place in Catarqui Cemetery last week with impressive services and every manifestation of sincere respect and affection from a large body of college authorities, students, and of the general public. His life was unique in its length of service in one institution and the ardent affection and devotion with which he served it. The Senate adopted a suitable minute in connection with his decease which was read by Chancellor Fleming, C.M.G., at the opening of the funeral service in the convocation, where the body was lying, and part of which we quote:

"By the death, on September 26th, 1895, of the Rev. James Williamson, M.A., LL.D., professor of astronomy and Vice-Principal, one of the fathers of the university has been called to his rest. His work, so unprecedented in length, so laborious and varied, is over, and the sons and friends of Queen's everywhere are mourning. His arduous duties in Queen's for 53 full sessions, his wide and ready scholarship, his paternal interest in his college boys, his simple, sweet and generous disposition, are well known. Those of his first students who are now alive are grey-headed and talk about him to their grandsons. To the last he was willing to sacrifice himself for the sake of the college which he had helped to nurse and rear. All his days he feared God, and the spirit of childlike reverence penetrated his entire work."

China appears still in some parts of it to be in a very unsettled state, and the anti-foreign and anti-Christian agitation still to be kept up. By last advices Canton even, where we would not expect such a state of feeling, has been the scene of wanton interference with the services proceeding in one of the chapels of the American Board of Missions, ending up with destroying the furniture. Other and worse outbreaks are reported elsewhere. There appears to be little doubt that if these assaults are not instigated they are connived at in many cases by the official class, who appear to be masters in the arts of duplicity. The firm and decided action taken by Lord Salisbury in sending a number of war vessels up the country, and threatening stronger measures if his demands are not complied with, will likely soon tell upon the conduct of the officials at least, and make the attacks less frequent and less violent. It is matter of profound gratitude that our missionaries in Honan appear to have so won the confidence of the Chinese authorities that they are permitted to carry on their work in peace, and that its promise of good fruit continually grows.

Our Contributors.

WHY THE BOYS DON'T STAY ON THE FARM.

BY KNONNIAN.

The agricultural fairs are in full blast and able-bodied men who attend the banquet which usually comes after the fair are wrestling with the question, "Why don't the boys stay on the farm." Next winter there will be a large number of Farmer's Conventions addressed by various kinds of professors, and whatever else is discussed attention will most certainly be given to the old conundrum, "Why don't the boys stay on the farm."

The proper solution of this question is that in a great many cases the boys have no farm to stay on. That solution goes to the roots.

On almost any concession of Ontario you may find a farmer who has one hundred acres of land and four or five boys. The boys soon come to that time of life when they must do something for themselves. One hundred acres or even two hundred are small enough for a farm. The eldest boy usually has done the most work and there is often an understanding in the family that the farm goes to him at the father's death. How can the other boys stay on the farm? There is no farm in the family for them to stay on. "Buy the younger boys other farms," says some one. But there may be no money to buy other farms with. The only way to give each one a farm would be to divide up the homestead into narrow strips as the French do in the Province of Quebec. That system would never work in Ontario. The only reason why it works in Quebec is that a French Canadian farmer can live on much less money than an average Ontario farmer ever thinks of keeping a family on.

Thirty or forty years ago when there was plenty of good land in Western and Northern Ontario there was no trouble in keeping most of the boys on the farm. Land could be had for a small sum near the homestead or at farthest in the back townships. A thrifty family of four or five boys found little difficulty in getting a hundred acres each. They stayed on the farm because they had a farm to stay on. Now many of them leave because they have no farm to stay on.

There is grim humour in telling a young man to stay on the farm and raise wheat because law, medicine and business are overcrowded. The competition is too fierce in his own country in these lines and therefore he ought to stay on the farm and enter into competition with all the wheat producers of the world! "Business is over done," says some one. That may be true to a certain extent, but the most over done business in the world last year was raising wheat. "The country is suffering from over production," says another, therefore stay on the farm and keep away from manufacturing of every kind. True, oh Daniel, but the farmer suffered more last year from over-production of wheat than from over production of anything else. Over-production brought the price down to fifty cents per bushel. More wheat is raised now than the human family can afford to buy and young men are advised to stay on the farm and avoid over-production by raising more. The sum of the advice is this:—Avoid competition by going into competition with the whole world, avoid over-production by producing a cereal that already exists in larger quantities than the human family can purchase. If a clergyman reasoned in that way there would be a loud laugh and the usual sneer, "These parsons never did know anything about business."

The climax of absurdity is reached when we remember that in raising wheat the Canadian farmer has to enter into competition with the producer in India who gets his labor at twelve or fifteen cents per day.

It may be urged with some force that raising wheat is only one thing on a farm and that a good farmer should produce many things. True, but what does a farmer produce that does not enter into a competition just as fierce as the competition in law, in medicine or in commerce. What can an Ontario farmer put down on the docks at Liverpool that does not compete with a similar product from other parts of the world.

"The professions are over-crowded," is a cry that has been repeated until it is stale. "Too many people in business" is another that people are getting tired of. "Too many doctors" is a common cry. Well, what profession has improved as much in the last twenty or thirty years as the medical. In its personnel, in its ability to contend against disease, in its ability to prevent disease, in its resources for alleviating suffering, the medical profession of Ontario has made enormous strides within a few years. The public never was served as well by the profession as it is now. Supposing the number of doctors is increasing, what of it so long as sick people receive better attention and are treated with more skill.

"Too many lawyers" is a common cry. This profession is improving too. Not long ago Sir Oliver Mowat stated in a public speech that a clever law student knows more about his profession now than many leaders of the Bar knew when he was a young man. Sir Oliver knows all about it, and he is no doubt right here as he is in—well, very nearly all things. If there are a good many lawyers their clients don't need to hang around and coax them to do business as some of the old settlers had to do when there was only one or two lawyers in each county.

"Too many stores." Possibly, but if there is you have all the more goods to select from and all the better people to show you the goods. The old settlers had a poor time when there was only one store or so in a township and that one sometimes kept by a man who set up for a tyrant. There is a great deal of unmitigated rubbish in some of the talk we hear about over-crowding in business and in the professions. The question has two sides.

If the young man doesn't want to stay on the farm let him go, especially if he has no farm to stay on.

HAVE ELDERS THE RIGHT TO BE MODERATORS OF PRESBYTERIES?—II.

BY ROBERT M'QUEEN.

There are many such men as we have described in the eldership of our Church, godly, faithful men of long and varied experience who have been closely identified with the spiritual life and work of the congregations over which they have had the oversight for thirty or forty years. These men as a rule would be the very last to withhold from the one set over the congregation, to labor in word and doctrine, the honor to which he is entitled as by the Presbytery set apart to the exercise of these functions; and yet it is looked upon as something that strikes away the very foundations of Church order and coherency in the system, if one of these should be asked, even by the minister, to preside over the session, as if ministers as a separate order are the only conservators of the temporal and spiritual interests of the congregations; and unless that superior position of authority is accorded them, as a matter of right. Then control is utterly wanting, and that in the case of a vacant congregation the session would be completely independent of the Presbytery. Surely not! Any competent member of a session appointed Moderator, in such circumstances, would bring the session into as close touch with, and into as due subordination to the Presbytery as the appointment of one who might be largely ignorant of the congregation as a whole. In the case of a settled congregation, the right

of a session to appoint its own Moderator it is said leaves no place for the ministry. Surely this is not so unless it be held that one main function of the Christian ministry is to rule over the session, instead of the conjoint spiritual oversight of the congregation. And we hold that there is no scriptural warrant for the exercise of any such authority. We have already said, and we repeat it, "that the minister is simply a co-Presbytery so far as scriptural authority is concerned, and the view held, the ground taken and acted on, that the minister is independent of and not responsible to the session or to his fellow Presbyteries, has wrought a great deal of mischief and is a fruitful source of friction in many sessions today. In all this, there is the further implication that, without the presence of a minister sessions are not, and would not be, competent to manage their own affairs. In reply we say that, in so far as the temporal management is concerned, that the managers and deacon's court are primarily entrusted with that work, and are chosen by the congregation for that purpose, and they appoint their own chairman and officers, and as a rule are quite competent along with the congregation to manage its temporal affairs, and interference by minister or session is much more likely to create friction than to facilitate the peaceable and successful management of the affairs of the congregation. The less a minister and session interfere *authoritatively* with the conduct of the purely temporal affairs of the congregation under their charge, the better for the peace and welfare of all concerned.

Another implication is that sessions are largely ignorant of the rules of procedure and laws of the Church, and that unless presided over by a minister, who has the power to refuse to put any motion that does not suit him, or may, according to his view, be contrary to the laws of the Church they would constantly be running counter to these, and acting ignorantly and illegally. If such complete ignorance exists may it not be in part due to the fact that sessions have been taught that the minister alone was supreme in these matters, and therefore they were under no necessity of ascertaining for themselves what the rules of procedure and laws of the Church are. But surely it would be easy for each member of session to secure a Blue Book, and if he did not study it at home he could at least bring it to the meeting and refer to it when occasion required, as nearly every minister does at Presbytery or Assembly. Let me refer again to the contention that it is mainly through the minister that the higher courts have any hold on or control of the spiritual affairs of the congregation, and that the minister is more directly under the control of the Presbytery, as being ordained by it, and therefore more dependent on it, as being subject to removal, suspension or deposition thereby, while the elders are ordained by the session and are directly responsible to it. But is it not just as true that an elder can not be deposed without reference to the Presbytery, and so far as the ordination by the session is concerned, the ground covered scripturally is just as wide as that of ordination by the Presbytery. The induction covers the administration of ordinances and the laboring in word and doctrine. So that the control would be equally strong whoever might be Moderator of the session, whether elder or minister, and the objection that if a minister is not the Moderator of the session it would be to him a matter of indifference whether he attended its meeting or not, and specially if business distasteful to him in any way, was being transacted and thus make Presbyterial control less firm than it otherwise would be by the minister being present and presiding. We fail to see things in that light. The elder presiding for the time being might not be the Presbytery elder, and surely the minister and the Presbytery elder would represent the session and congregation in the Presbytery just as fully as if the minister had been Moderator and

another sent along with him to represent the congregation in that court. If a minister declined to attend the meetings because he could not *authoritatively* preside, is a point we need not discuss. When a man is ordained to be a minister, and inducted into the charge of a congregation by the Presbytery, he is not ordained and inducted primarily to control or rule the session, but to take along with the session as a co-Presbyter, the spiritual oversight of the congregation for the edification of the people of God, and for the ingathering of those who are without the fold, and to suppose that he being primarily head of the session and a spiritual Lord of the people is to make the control firmer or the bond stronger is a mistake, as much so as to suppose that practically and to any extent whatever a troublesome minister would be more difficult to deal with in the event of his not presiding in the session. The uppermost thought in that mode of reasoning is that of authority and power over, rather than that of edification and shepherding of the flock of God. The "double honor" is to those who rule well, to those who *have ruled* well; but in the case of the settlement of a young man over a congregation who has never ruled at all, he is placed at once in authority over those who have borne rule for years, and so placed as a *matter of right*, forgetting that it is *honor* and not *power* that is earned by ruling well. We feel convinced that a good many of the complaints against the efficiency of the eldership arise from the fact that a good many would like just as well if there were no sessions at all, so that personal rule would be complete; and the constant reference to the eldership as an inferior order, or subordinate to the ministry in rank, as well as *function*, serves no good purpose, and does not in the least exalt the ministry. It is needless to assign an inferior position to the eldership of the Church, and at the same time expect or demand of them the highest order of service. If the official parity were admitted and recognized, and the functions insisted on as far as possible, and to the fullest capacity, it would tend to develop a large amount of latent talent and spiritual power in the eldership of our Church. There is a good deal of speaking, and writing too, about the elders, as if they were not to be trusted with power, from the danger of misusing it, and as if the ministers were the only ones who have the welfare of the congregations at heart. The very reverse is the case. From the very nature of the relationship existing between them, the connexion of the minister with the congregation is temporary and often transient. He comes into the oversight of a congregation, a comparative, if not a complete stranger, and in a shorter or longer time, a wider door opens for him and the tie is severed, and another takes his place for a time, and thus the years roll on, with their sometimes rapidly succeeding pastorates. The real ties of deep sympathy and entire and enduring confidence between the people and their successive ministers, scarcely having time to form, much less to reach that condition of growth and depth which enable a minister to do his best work and exercise his fullest powers for edification. On the other hand the elder has been born it may be in their midst; his interests are identified and identical with theirs, his business and social relationships are interwoven with those of the congregation; he looks forward to ending his days among them; all his spiritual associations and recollections are interwoven with theirs; he has with them shared the ebbs and flows of spiritual life and congregational prosperity or decline. He has shared their joys and sorrows, their blessings and bereavements, and as a Christian man he has the prosperity of the congregation, of the cause of Christ, deeply at heart. There are few sessions, indeed, in which men of this stamp are not to be found, and in the case of the great majority their life interests are identified with those of the congregation, and we have no hesitation in saying that these men at

just as deeply interested in the welfare of the congregation as any minister can be, and just as competent to say or to decide what is for its best interests and its highest welfare. Many a pastorate is shortened and the ministry of many an earnest servant of Christ is marred by the unwise exercise of authority on the ground that he, as a minister, and because he is the minister, is the only one who has an eye to see or a hand to plan or a hand to execute what is for the interests of the congregation. His plans may be the best, his ideals the very highest; and, if it is his first charge, his enthusiasm be unbounded, his zeal fervent and unflagging. But just because he is the minister, and, that for that reason he ought to have his own way, he fails to understand that he has to deal with men and women who have minds of their own as to how the affairs of the congregation ought to be managed. He either creates a continual friction and unrest on the one hand, or leaves discouraged or disgusted, more especially with the elders whom he looks upon as standing in the way of the Lord's work, in hindering the carrying out of his plans, while at the same time had he known all, so far as they were concerned, they were simply standing between him and direct conflict with the congregation; and the root of all that deep disappointment and failure, coupled with sorrow to all parties concerned, is found in the idea that as a minister he was lord of session and congregation alike, and that he had the right therefore to do as he liked in the arranging and conduct, not only of the pastoral, but also of the temporal affairs of the congregation as well.

We are quite prepared to admit the stubbornness of congregations and the cantankerousness of elders to any reasonable or unreasonable degree, and yet venture the assertion that the fact to which we have referred lies at the root of a very great deal of the friction existing in congregations and of very many of the dissolutions of the pastoral tie at the present time. And the remedy does not lie in the direction of degrading the office of the elder, or in the restriction of the exercise of the functions of that office, but in a fuller recognition of the status of the elder on the Scriptural basis, and the demanding the fuller and less restricted exercise of the functions of that office. The fuller practical recognition of the fact that the great function of the Christian ministry is not the exercise of lordship over the session and the control of congregational affairs, but the ministry of the word, the edification of the body of Christ, and the spiritual oversight of the souls committed to his trust as a minister of the gospel and a co-presbyter with the elders of the congregation over which the Holy Ghost hath made them joint overseers.

And while I write thus I do not for a moment forget or overlook the fact that, in many of the newer portions of our Church field, and some not so new, the minister placed over them finds himself confronted with almost complete spiritual indifference or deadness, and if a session exists it has little or no sense of its duties or obligations, to say nothing of its privileges; that it is very likely as much of a hindrance as help to real spiritual progress and is quite content to let the minister enter the conflict single handed, and if he conquers they feebly approve, and if he is worsted in the unequal strife they harshly condemn. In such cases the temporal management runs parallel with the spiritual; and the minister is burdened with work that does not belong to his sphere of labor, and the reward of which is more likely to be adverse criticism than the richly deserved sympathy and thanks. The record of very many of the mission stations which have grown, and are growing to self-supporting congregations, abundantly illustrates the facts to which I am referring, revealing at the same time such an amount of unobtrusive, patient self-sacrifice and self-denial, on the part of those engaged in that work as are worthy of the best days of the history of the Church. Let

us still maintain that the true remedy is to be found, not in the spiritual lordship of the minister over the session and congregation, but in awaking and arousing the elders of the Church as individuals and in their corporate capacity as sessions, to the dignity and responsibilities of their office, and demanding from them to their utmost individual capacity the fullest exercise of all the functions of their office, as those called by the Holy Ghost to be overseers over the flock of God.

Kirkwall.

FOREIGN AND HOME MISSION WORK.

(Circular of Rev. R. P. MacKay.)

MR EDITOR,—The evident intention of Rev. R. P. MacKay's circular is to stimulate the interest of our young people in the foreign department of our Church work. It is not concerned with Home Missions and for this no one will blame the Foreign secretary. It was a mere mistake, as it appears, that the name of the Home Mission Committee was dragged in, so as to add weight to the authority of the circular. An unfortunate mistake, it was but one very easy for the Foreign Mission Secretary, anxious for his authority, to make. It is just a little difficult, however, to see how, with his knowledge of the Home Mission Committee, he even came to imagine that he had secured this authority, certainly his surprise must have been great, much greater than when he learned afterwards that he had been mistaken and had never really received the countenance of the Home Mission Committee nor of its convener. No one will blame the Foreign Mission Secretary for being keen about Foreign Mission work; that is his business, and in venturing to criticize the peculiar method proposed in the circular one can easily distinguish between a man and his methods. And here custom makes it necessary for me to assert my personal regard for the Foreign Mission Secretary. This I unhesitatingly do, largely however out of deference to public taste and not because I have any idea that Mr. MacKay needs any declaration of mine to assure him of my esteem. It is a physical principle not difficult to maintain that a man must see with his own eyes, and it is no less true that he may be expected to act after consideration of the facts within the range of his mental vision. Mr. MacKay has Foreign Mission eyes and his facts are Foreign Mission facts. With Dr. Cochrane Home may be expected to take the place of Foreign in the matter of both eyes and facts. Hence the Secretary of Foreign Missions sends, forth his circular and hence the Home Mission Convener takes him to task for it, and as it seems with some reason and success.

For, on many counts, the circular appears to me unwise, and how even good in intention it will be mischievous in results. The Foreign Mission Secretary deprecates the irritation arising from an antagonizing of the two great schemes. Mr. MacKay knows, as we all know perfectly well, though we do not confess it to ourselves, that this irritation exists. And it exists, too, in most unexpected quarters. We know, for instance, one or two members of the W.F.M.S. whom the mention of Home Missions makes hysterical, and whom the appearance of the tall figure of the Superintendent of Missions bowing in the background of a Foreign Mission meeting promptly renders inarticulate. I am careful to say "one or two members" and it is a very great testimony to the balance and good sense of that noble society, that it can stand such silly women as these aforesaid members; no men's society could. The W.F.M.S. needs none to defend it, and for this society I have nothing but honor and love. But the irritation exists, and will continue to exist, until these two departments of our Church work are set in their right relations to each other and until Home missionaries and their work attain their proper place in the honorable regard of the Church. This however opens the way to a

very wide question which may need to be discussed soon and which some are prepared fully to discuss in a calm and Christian and very thorough manner, but which is somewhat beyond the scope of this letter. At this point again imperious custom demands an expression of unswerving devotion to the cause of Foreign Missions, with a free use of striking adjectives. This I shall not give; for it would appear to me equivalent to an expression of allegiance to my Lord and of intelligent appreciation of His commands to me. He is an utterly deplorable man whose interpretation of "beginning at Jerusalem" leads him to camp within its walls; but no less deplorable is he whose exegesis would lead him to skip Jerusalem altogether. The Foreign Mission Secretary deprecates this "irritation," but it does seem strange that his knowledge of human nature, even as found in the churches, should not have warned him that for intensifying this irritation, lamentable as it is, no more ingenious scheme than his circular could have been devised. I say this frankly and with no fear that Mr. MacKay will misunderstand me. For any one who knows Mr. MacKay's generous heart fair-minded nature will know that an intention to irritate is impossible with him.

It is claimed that this proposed plan would prevent Young People's Societies from diverting funds from proper Church schemes. This is a worthy enough idea but Young People Societies, true to the principles of the Christian Endeavor Societies, would never fall into the error of contributing to extra-denominational schemes unapproved by the Church; their constitution forbids this. There needed not this circular to attain this end.

Another reason given in the circular for this new plan is the cultivating of a spirit of unity among the societies. This may be a good idea but it is one that appears to better advantage in the fervid atmosphere of a convention than in the cool, clear light of practical work. Besides the only unity effected by this plan would be along denominational lines and this can be achieved in other and better ways. I can see very well the place of the Christian Endeavor Society in cultivating a spirit of wider charity and unity between denominations but this of course is not referred to as a reason for the scheme of Mr. MacKay's circular. The other reasons advanced in support of this scheme are the obtaining of fuller and more exact information from fields, a consequent deepening of sympathy with the work being done, and a concentration of prayer. These are desirable results to achieve but anyone can see that this new scheme is not necessary to bring them about.

Thus it appears that whatever is good in the object sought, does not necessarily demand this proposed plan, and even if gained in this way, is gained at too great a cost. For there are serious fundamental objections to this whole scheme. I have spoken of the irritation likely to result from its adoption in any large measure by the Young People's Societies. That is utterly lamentable, but inevitable in the present conditions under which our Church work is administered. But let me speak of another objection. The Y.P.S.C.E. is an important element in our Church life, so important that anything injuring its usefulness should be carefully avoided. The central idea in the Society is the development of the spiritual life of the congregation. It exists as part of the congregation and for the congregation, and can realize its ideal only as it co-operates in fullest sympathy with the congregation. There can be no difference in opinion or in aim between the Society and the congregation without serious loss to the congregational life. The Society must be absolutely loyal to the congregation as the congregation must be absolutely loyal to the Church. The only authority that the Y.P.S.C.E. recognize is that of the Session, and the only work that can confidently claim the allegiance of the Society is that approved by the General Assembly of the Church and

adopted by the Session of the congregation. This proposal comes to the Y.P. Societies with authority neither of Assembly nor of H. M. Committee, nor, indeed, if I mistake not, of the F.M. Committee as a whole. It comes from a number of gentlemen "interested in missions." They are individually of the highest repute, but, as a body, are not known to the Church, have no authority and have no right to claim the attention of the Y.P. Societies. The answer to this will obviously be: "No authority is asserted; no claim is made; the proposal comes in the way of a suggestion only, and the Societies are free to accept or reject." This is apparently true, but only apparently. The suggestion comes from an Assembly officer of high rank, and in the name of two of our great committees, and so really appears to have a claim upon the loyalty of our Y.P. Societies. The minister and Session may rightly expect that to all schemes approved by the Assembly, their Young People will be loyal. Any other scheme may be accepted by the Session or may not, and so with the Y.P. Society. If, as may easily be the case, this proposal should be acceptable to a Y.P. Society, and not at the same time to the Session, friction would arise. The union between the C.E. Societies, may be useful and important, but if it is at the expense, in any case, of the most complete harmony between a Y.P.S.C.E. and its congregation, then, it is not good, but a great evil. The directing of the energies of the Society must be by the Church through its courts, and any control or guidance from any outside source must be resisted. On this ground, if on no other, the circular should be withdrawn. Besides, we are working far too much by societies; contributing too much by societies, and not enough by congregations as a whole. The congregation should be the society, when practicable, and the work done should be congregational and not society work.

It would be disastrous to an intelligent sympathy with the work of the Church, if the interest of the young people should be turned into one channel, to the exclusion of the other. I should consider it a foolish and wicked thing to seek to turn the minds of our young people from the study of foreign missions, but I will also say that the utmost devotion to the work of Foreign Missions cannot atone for the neglect of our own country; and I will say more, that the Foreign Mission work of a church that neglects its Home Mission work is doomed to failure. See what small help for Foreign Mission work comes from the Western States, and only because the Home Mission work in those States was neglected. Our Church may snatch at a present gain, forgetful of the future, but retribution will surely overtake her. I venture to say that if Mr. MacKay could have passed over territory in our far west from which the Superintendent and I have just returned, he would not have issued this circular in its present form. Again, I say, I am not blaming him, but I do say he does not know our Home Mission facts, facts so sad and so shameful to our Church that were they known the hearts of Christian men from Pacific to Atlantic would burn within them. Whatever may be, the case with our Foreign Mission work this is no time to be slack with our new Western country.

Whatever other work is ours, this is ours, and at our peril we neglect it. Not once, nor twice, was I asked by leading men in Britain: "How is it that with your enormous Home Mission work, you can carry on such extensive Foreign mission operations?" My answer was: "This Home work is a new work, suddenly thrust up us. Our Foreign work was undertaken before our Western country was opened up, and from it we cannot go back, nay, we must prosecute with vigor our work abroad." This answer was satisfactory. On no other ground could I have justified to the people of Scotland and Ireland the present relative proportions of our Home and Foreign work. On this topic more will be said again. Meantime I hope Mr. MacKay and those who consult with him, may see it to be wise to withdraw their proposal, at least until the General Assembly has had opportunity to pronounce upon it.

CHARLES W. GORDAN.

Wellington, B.C., Sept. 9, '95.

Pastor and People.

ALL I CAN DO.

There is care in the heart of my loved one,
There is grief in her burdened soul;
I am far away from my dear to-day,
I cannot lift a stone from her way;
All I can do is to kneel and pray
That the Lord will make her whole.

All? But how much I am doing
When I plead for my friend at the Throne.
Asking the best, and leaving the rest,
Putting the strength of the heavens to test.
And bringing sweet heaven to be her guest,
When I pray to the Lord for his own!

Dear house in the distant country,
Dear voice that I cannot hear,
There's a tug at my heart, and the quick tears
start,
I am fain of your sorrows to bear a part,
Each ache of yours has for me a smart,
Yet I pray for you, void of fear.

I know that His swiftest angels
Will haste to you while I pray,
That whatever you need will be your meed,
That your faintest sigh the Lord will heed,
Your wish unspoken His grace will read,
In your dark and cloudy day.

—Margaret E. Sangster.

THE ATONEMENT.

BY REV. W. G. JORDAN, B.A.

We welcome this volume from the pen of the Rev. Dr. Thompson, Sarnia, because it deals with a subject that is always appropriate, in a manner fitted to meet, in some measure, the needs of the present hour. The purpose of this book is, the author tells us, to emphasise the *objective atonement* of Christ in his work of saving sinners; and he sets this aim before him because "there has been, of late years, a tendency to minimise this aspect of our Saviour's mission and to dwell on the beauty of His life; the perfection of the example He set us; the reality of His brotherhood; how He enters into sympathy with us in all our toils and sorrows; and how, by moral influence, He, in this way, affects the minds and hearts of men." Dr. Thompson, just because he recognizes so fully the truth and beauty of all that can be said on this side of the question, is all the more competent to lay stress upon the expiatory element in the work of our Lord. He makes it perfectly clear that he does not oppose the "moral influence theories" on account of their positive contribution to the discussion of the subject but because they profess to be complete explanations of the deepest mystery, which grows out of the relationship of a sinful man to a Holy God. This is well expressed in the preface as follows: "We would not lessen by one word all that has been said on the *moral influence theory*, but we lay along side of this, or rather we put within it, as its very soul, this other and greater truth that He who knew no sin was made sin for us." All these quotations are taken from the preface and they might lead us to the conclusion that we are about to read an essay intended wholly or mainly for theological students. This, however, is not the case. This little book is meant for the ordinary reader, and is arranged in short chapters which will be specially suitable for those who have only a little time at their disposal. The headings of these chapters suggest topics suitable for private meditation or for brief communion addresses. Every book must be judged according to the purpose of its author, and so we must not look to this little volume for elaborate discussions of the various theories of the atonement but rather for an intelligent re-iteration of the fact that Jesus Christ by the grace of God tasted death for every man. The present aim is to lead each one of us to say, with fresh gratitude to God, "This is a good saying and worthy of all acceptance that Christ Jesus came into the world to save sinners." The sacrifice of the cross is placed clearly before us. We are reminded that the need of man hungers for it, and inspired prophecy points to it,

but we are also assured that it comes into the life of the soul as a regenerative force and not merely as a mechanical expedient for getting rid of punishment. After a statement of the Christ's work as our substitute Dr. Thompson dwells most vigorously and emphatically upon the kingship of Christ as a real power in the present life of believing men. He says: "We have fine spun theories about the restoration of God's ancient people, but we are less concerned about our own restoration from vanity, worldliness, greed, evil speaking, deceit, uncleanness and uncouthness into all the nobility of a pure, rich, Christian life, owning allegiance to Christ as at once our Law-giver and our King." And in this connection he gives a strong warning against hankering after the visible presence of Christ in such a way as to undervalue the spiritual presence of the Saviour, in His Church, and to forget the gracious promise, "Lo I am with you always even to the end of the world." We hope, then, that this book will have a wide circulation and that it may be the means of leading many souls to a child-like trust in the crucified Saviour.

This subject, whether it is presented practically or theoretically, must always be interesting to thoughtful Christian people. The power of the Christian religion is in the preaching of the Cross, and there is a sense in which we must know nothing among men save Jesus Christ and Him crucified. The salvation of the individual soul is through an appropriation of the Saviour's sacrifice. That is the central point from which the Christian life begins but that does not exhaust the significance of Paul's great saying. Like him we must learn to look at all questions in the light of the Cross, and carry out into every sphere the principle of self-sacrifice. It is generally admitted that we are not saved by any theory of the Atonement but by the fact, or, in other words, by the ministry of the living, self-sacrificing Saviour. From this some would infer that we must not trouble ourselves about theories or explanations of the stupendous fact, but, as man has intellectual needs which Christianity does not stifle or ignore, it is good for men to brood reverently over this divine mystery. When Anselm had worked out his satisfaction theory—a theory which, while it contains much that we may find repellent, was a great advance on previous theological thinking on this subject—Abelard, his disciple, presented what we are tempted to call a free moral theory; and so the theories of men on this great theme check, correct and complement each other. While we remember that any theory may be pushed to an extreme that makes it false, we, at the same time, are thankful that the fact of the Atonement is often received with gratitude where very inadequate explanations are given of it. It may be, as Dr. Thompson suggests, that there is a tendency to ignore even the fact that the Son of Man gave His life a ransom for many. Such a tendency can only be regarded with regret, as, followed to its logical conclusion, it would radically change our conception of religion. To us religion is not a process of reforming or polishing or refining from without; it is a God-given life working from within. Those who make it simply a moral discipline or literary culture ignore the two truths which touch the soul most deeply, viz., the guilt and shame of sin, and the reality of a divine sacrifice. Without a recognition of these fundamental truths we cannot understand or explain Christian experience. Even some of those who claim to be reformers would explain a man's life altogether from the "environment" and tell us that certain vices are not sins but diseases. This is not the place for a lengthy discussion of the doctrine of sin (for the present, it is sufficient to refer, on the subject, to the 51st Psalm); but we cannot help pointing out that any lessening of the sense of personal responsibility and guilt must lessen also, in the thoughts of men, the need, value, and power of the Saviour's sacrifice. Much as we may wish to see social and

political life permeated with Christian ideas, no small social theories can take the place of the "message of the Cross."

The everlasting question is:

"Canst thou not minister to a mind diseased
Pluck from the memory a rooted sorrow
Raze out the written troubles of the brain,
And with some sweet oblivious antidote
Cleanse the stuff'd bosom of that parlous stuff
Which weighs upon the heart?"

If the answer is simply "Therein the patient must minister to himself" it is an answer of helplessness and hopelessness; the soul that has learned its own misery and shame cries out, "When my heart is overwhelmed lead me to the rock that is higher than I" and is thankful to look up to One who while He is the incarnation of gentleness is also "mighty to save."

Strathroy, Ont.

REV. PROF. ALEXANDER BALMAIN BRUCE, D.D.

It is doubtful whether any contemporary writer is exercising so powerful an influence over the thinking of the younger ministers of the Free Church as the authors of *The Training of the Twelve*, *The Humiliation of Christ*, *The Parabolic Teaching of Christ*, *The Miraculous Element in the Gospels*, *Apologetics*, *The Kingdom of God*, *St. Paul's Conception of Christianity*, etc.

Professor Bruce's books have won him many friends and admirers throughout the world, but only those having the privilege of personal acquaintance know the full man—his kindly, genial spirit, his sympathetic nature, his large hearted catholicity, his receptiveness to truth whencesoever derived; his patience as a student, his thoroughness as worker, his exhaustive methods of inquiry, his impartiality as a witness; his clear thinking, his way of looking things squarely in the face without flinching and accepting the results of unprejudiced investigation whatever they involve, his entire freedom from the influence of mere sentiment or tradition; his mental vigor, his spiritual fervor; above and beyond all, his deep, passionate devotion to the Lord Jesus Christ.

His theological training he received in the Free Church College under Principal Cunningham and "Rabbi" Duncan. His first pastorate was at Cardross on the Clyde. The congregation being small left the minister leisure for reading, and being appreciative stimulated him to do his best. He pursued the studies begun at college, reading especially the Greek and Latin classics and much patristic literature, his desire being to intimately acquaint himself with the early part of the Christian era and the history of the Christian Church. This was the creative period of his life, when was laid the foundation of the great work since accomplished. During these nine years at Cardross he preached constantly on the gospels, the study of which had been the means of bringing him to religious decision and giving him clear faith in Christ. The literary product was *The Training of the Twelve*, Dr. Bruce's first, and in the estimation of some readers his best, published work. Then followed seven years of ministerial service and literary activity at Broughty Ferry, a residential suburb of Dundee. Mr. Bruce was appointed Cunningham lecturer at the Free Church College, Edinburgh, for 1874, the result being his work on *The Humiliation of Christ*, which is now in its fourth edition. His pre-eminence qualifications led, twenty years ago, to his being appointed to the chair of apologetics and New Testament exegesis in the Free Church College, and from the first he won the enthusiastic admiration of his students. Glasgow University conferred upon him the degree of D.D. in 1876.

The professor's home at the western end of Glasgow, near the university, is one of a terrace of those solidly built, roomy gray-stone houses peculiar to Scotland, and in some respects typical of Scottish character. On entering the study, one's first thought

is that it is essentially a workshop. The books are well worn through much handling, and the very chair and writing table, on which lies a pocket Bible brown with age and use, have a hard-wrought look.

At his desk the professor is intense and unrelaxing, working in the summer mornings from nine, sometimes from seven, to one, but when he comes out of his study he gives himself up heartily to recreation. He does not do much composition in the winter, as classes and other engagements then break up the day, and he can only work satisfactorily by going at it several hours without interruption. One corner of his library is sacred to the poets, and the face of my host, who unites the imagination of the poet with the exactitude of the exegete, lights up as he points out his favorites—Browning, Tennyson, Longfellow, etc.

When I asked Dr. Bruce about the development of his theological thinking, he replies: "My position as professor gave me occasion and made it my duty to keep myself abreast of the times in the two subjects for which I am responsible. Shortly after my appointment the Robertson Smith controversy arose, and without identifying myself with his opinions, I strongly contended for the legitimacy of critical inquiry and its probable ultimate benefit to the church. That gave me an impulse to the study of questions of Biblical criticism, and we have all felt more or less the influence of modern thought in compelling us to distinguish between what is essential in Christian doctrine and matters of minor import. As an apologist my habit is to fix attention chiefly, if not exclusively, upon the fundamentals of Christianity, and to leave open questions, such as Calvinism, on which the churches differ. In the department of New Testament exegesis my one aim as teacher and author is to show Christ to others as I have learned to see Him. Having re-discovered Christ for myself, I try to show to others what I have found. That is the key to all my literary activity. I have not been engaged in making books merely as a scholastic theologian; whatever the nature of the subject with which I have dealt, however abstruse and theological, my dominant purpose has been to preach Christ. Numerous personal testimonies induce me to believe that I have been helpful to students in removing their doubts and establishing them in the faith. I have tried to infuse life into the letter of the sections of the New Testament with which I have dealt by sympathetic presentation of the thoughts of the writers in the light of the situation in which they were written."

Defining his theological position, Dr. Bruce made this confession of faith to me: "I believe in Jesus Christ as a divine being and as one who came to the world to redeem men from sin. I feel that the church through its theology has impaired the presentation of the humanity of Christ by the zealous emphasizing of his divinity. While holding with the church the divinity, I have felt it my special duty to emphasize the reality of Christ's humanity as presented in the gospels. With regard to the doctrine of the atonement, I have tried to show in *The Humiliation of Christ* that the various conflicting theories contribute each a true element, whilst perhaps none cover the whole ground. Possibly we shall never succeed in finding a formula that will express the whole truth, which I regard as a many-colored mystery of God. The best we can do is to give full effect to the various modes in which the Bible presents the subject, no giving exclusive prominence to one presentation, such as that of the apostle Paul but allowing due value to other aspects, such as that presented in the epistle to the Hebrews."

"Do you consider Christianity is any thing more than an ethic?"

"O yes. I value Christianity because of the purity of its ethic, but still more a good news from God to man—as a religion which emphasizes the grace of God freely giving spiritual benefits. In the gospel

nothing more interests me more than Christ's gracious attitude towards the morally degraded and the hope he cherished in regard to them." In explanation of my question I told Professor Bruce that, as so many loosely regard him as "very broad," I wanted to make clear the nature of his breadth. "My breadth," he rejoined, "largely takes the form of protest against the legalism that is associated with Evangelical piety, my desire being to get back to the true evangelism. More and more I make it my business in preaching and writing to exhibit to my fellowmen the grace of Jesus Christ who viewed even the worst of men as capable and worthy of being redeemed. Most of my texts are taken from the gospels. Having got certainty of religious conviction through the gospels, I lay great stress upon the value of the historical element in Christianity as the test of what is healthy and true in all contemporary presentations of it. I bring every phase of Christianity—philosophical Christianity, church Christianity, pietism which is subjective Christianity—to the touchstone of the gospels."

In reply to a question as to theological drifts in Scotland, Professor Bruce said "In the Established Church there is a decided tendency towards sacramentarianism. The movement is apparently associated with intense orthodoxism—an acceptance of the teaching of the church as final. In the Free Church theological life, while dominated by the spirit of faith and reverence, is freer and perhaps more untrammelled than in any other religious community. In the United Presbyterian Church there are indications of a revival of theological interest in connection with which I may mention the name of Professor Orr, author of *The Christian View of God and the World*. No, I don't notice any marked anti-supernatural tendency. Pfeiderer when here was listened to with attention and respect, but I do not think his views found much acceptance."

"Whom do you regard as the coming men in Scotland on theological and literary lines?"

"In the Free Church James Denney will without doubt make his mark as theologian and scholar. Another interesting young writer is H. A. A. Kennedy, D. Sc., of Callander, who has published a book on the Sources of New Testament Greek. In the Established Church I regard with much interest and hope William P. Paterson, B.D., professor of systematic theology in Aberdeen University, and Alexander Kennedy, professor of Hebrew in Edinburgh University. Among the men in the United Presbyterian Church who may do good service are D. W. Forrest, M.A., of Wellington Church, Glasgow, who follows Professor Orr as Kerr lecturer, and Adam C. Welch, B.D., of Helensburgh, whose work is of high quality."

"What does your experience suggest as to how hard working ministers can keep up their studies?"

"I have learned how much a man can accomplish in a twelve month by doing a little every day. A great deal of reading, and writing too, can be done by the utilization of one's odd hours and half hours. Goethe says time is endlessly long, and Matthew Arnold, commenting on that, tell us that, if we would only make use of the hours we waste, we might all attain a high measure of culture. I find that now with less strength I can do far more work in a day than I did as a young man, simply because I make a more diligent use of my opportunities. I think," smiling, "one of the besetting sins of ministers is laziness."—*London Correspondent of The Congregationalist, Boston.*

The Victoria Regia water lily now in bloom at the Botanical Gardens is the largest plant ever seen in London. It covers a surface of 400 square feet, its leaves being 7 feet in diameter.

There is a church at Moscow which cost \$4,000,000. Of that sum \$1,000,000 was for gold used in plating the dome.

Missionary World.

REV. JAMES NISBET.

The following extract from the sketch of our missions to the Indians in the North-West, by Professor Baird, just published, will be read with interest, because of its being of the pioneer of all our missionaries and mission work among a people passing slowly, it may be, but surely away.—[Ed.]

James Nisbet was a native of Glasgow, and came with his father and other members of the family to Canada in 1844. In the same year he began his attendance on classes in Knox College and continued to attend for four years, completing his course in 1849. Immediately thereafter he spent some time as agent of the Sabbath School Society of Montreal, but he was in 1850 ordained as minister of Oakville, between Toronto and Hamilton, and continued in that charge, a laborious and successful minister, till the date of his removal to the North West, twelve years afterwards. Missionary interests had already taken a firm hold upon him. His brother Henry was a missionary in Samoa and he himself, during the later years of his ministry in Oakville, was in the habit of spending a considerable part of every winter in visiting spiritually destitute parts of Ontario, lying within what are now the bounds of the counties of Simcoe, Grey and Bruce. Such was his aptitude for this work, and such his success in it, that it was more than once proposed to set him free from his pastoral charge that he might give his whole time to mission work on the frontier. During these years the Presbyterian Church of Canada was feeling its way towards the establishment of its first foreign mission. The slowness and caution exhibited by the Synod (then the supreme court of the Church), and the manifest absence of enthusiasm, read somewhat strangely now, although these events belong to the same half-century as that in which we are now living. Urged on by appeals from the Rev. John Black, of Kildonan, the Synod in 1857, in response to an overture from the Presbytery of Toronto, approved the establishment of a mission among the American Indians, and thereafter for the next ten years each Synod endorsed the proposal and till the tenth year did nothing more. It was only in 1866 that an actual beginning was made and Mr. Nisbet, who had already for four years been helping Mr. Black, in the Red River Settlement, carried his headquarters five hundred miles further westward along the course of empire. If the interest taken in the mission by the Canadian Church as a whole needed a good deal of urging, there was some compensation in the keenness of interest shown by the Red River people. The settlement gathered at the Kildonan Church to bid the missionary good-by with many prayers, for him, his companions and his work. An address was presented to him, and contributions in money and kind, amounting to about £100, were given to assist in establishing the mission. This little hamlet, hundreds of miles away from the nearest town, whose Presbyterian settlers had asked in vain for forty years for a missionary, and who had now been blessed in the life and work of the Rev. John Black, were anxious to see the good work carried to the regions beyond. Elaborate preparations had been made and the caravan set out for the prairies of the Saskatchewan, prepared to build houses and kill game for food, as well as to teach and preach. The mission party consisted of ten persons, and included, besides Mr. and Mrs. Nisbet and their child, helpers of various degrees, the two chief being Messrs. George Flett and John McKay. Mr. McKay was to be farm manager and superintendent of buildings for the mission. Mr. Flett was to be interpreter and was at this time on his way eastward from Edmonton and was to meet the party at Carlton. They set out with eleven carts and a light wagon on the 6th of June, 1866, and after the many vicissitudes and delays which are inevitable in a country where the carts had to be formed into rafts at the crossing of every considerable stream, and where the horses had to be turned loose every night to forage for themselves, they reached Carlton, on the North Saskatchewan, 500 miles from their starting point, in 39 days.

PULPIT, PRESS AND PLATFORM.

Ram's Horn: When ever God's help is needed the Christian should believe that God is there to help.

J. H. Shorthouse: It is not easy to ruin him with whom the pressure of Christ's hand yet lingers in the palm.

Arthur Helps: It is with advice as with taxation; we can endure very little of either, if they come to us in a direct way.

The Interior: The biggest fool on earth is the "practical" politician and the business man who "never mixes religion and trade."

Charles Reade: Not a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows.

Principal A. M. Fairbairn: Particular churches with their specific politics, do not break the unity of the Catholic Church visible, while their faith and love constitute the unity of the invisible.

United Presbyterian: Common suffering brings the sufferers nearer to each other; the bonds of sympathy thus formed are among the most enduring. To the descendants of Israel the time of captivity was the time of re-union.

Presbyterian Witness: The English speaking world wants a religion based upon the pure Word of God and saturated with the spirit of well ordered freedom and progress. Think of the Anglo-Saxon race in bondage to Italian monks with their enchantments and precious old bones!

Ram's Horn: Nature has no statutes of limitation. Time does not liquidate its bonds. The casuist who congratulated himself that Providence blessed his Sabbath labor as his week-day toil, was reminded by a Christian neighbor that "God does not always settle his accounts on the first day of November."

Christian Intelligencer, N.Y.: Read God's Word, study God's Word, preach God's Word. No other words abide, no other words convict the conscience, no other words edify the soul, no other words show man his sin and his Saviour, no other words have regenerating grace and sanctifying power.

Dr. Alex. Maclaren: The one condition of the Christian churches doing their Christian work is that they shall be clothed and filled with God's spirit. Do not let us rely on machinery; do not let us rely on external; do not let us rely on advertising tricks which might do very well for a cheap shop, but are all out of harmony with the work that we have to do; but let us rely on this, and on this alone.

Rev. Andrew Murray: We believe too little in the power of prayer to bring about definite results. We do not live close enough to God, and are not enough entirely given up to His service and kingdom to be capable of the confidence that He will give it in answer to our prayer. O, let us pray for a life so one with Christ that His compassion may stream into us, and His spirit be able to assure us that our prayer avails.

John Charlton, M.P.: If the structure of Hebrew Society and the Hebrew State is compared with that of other ancient States, the superiority of the Hebrew is at once seen to be immeasurable, and if some of the provisions of the Mosaic code were incorporated in our own laws, some of the most serious difficulties that confront us in the present day, would be avoided. Moses was the king of legislators. The spirit of the institution which he founded was copied by Cromwell, and by the Puritans, and has leavened and given form to the laws of England and America.

Teacher and Scholar.

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

Oct. 20th, 1895. } RUTH'S CHOICE. { Ruth i., 14-22.

GOLDEN TEXT.—Ruth i. 16.
MEMORY VERSES.—16-17.
CATECHISM.—Q 79

HOME READINGS.—M. Ruth i. 1-22. T. Ruth ii. 1-23. W. Ruth iii. 1-18. Th. Ruth iv. 1-22. F. Isa. xi. 1-10. S. Mat. ii. 1-11. Sab. Mark x. 17-30.

Sometime during the rule of the Judges, probably about Gideon's day there arose a sore famine in Israel, so sore that some, even of those who were faithful to God, went out of the land of promise to seek their living elsewhere. Among these was one Elimelech, who with his wife, Naomi, and their two sons went to the land of Moab. Though surrounded with idolaters, and though the sons married Moabish women, this family kept the love of God in their hearts, and when, in the providence of God, the father and both the sons died, Naomi's heart so thirsted for the living God that she set out for her old home at Bethlehem. According to Eastern customs her daughters-in-law went with her to see her a short distance on her way, and when the parting place was reached both refused to part with her. Lovingly Naomi urged them for their own sakes to go back to their own homes, doubtless longing at the same time that her advice should be unheeded. Orpah thought of her earthly prospects and went back, but Ruth had learned to love and reverence both her mother and her mother's God, and forgetful of herself, deliberately made choice to go on. Orpah made choice of the things which are seen, to her eternal loss; Ruth made choice of the things which are unseen to her eternal gain. Let us consider *Ruth's choice* and its consequences.

I. *Ruth's Choice*.—Naomi's heart was no doubt touched when Ruth clave unto her, and she desired to know the grounds upon which that action was taken; therefore she reminded Ruth of what Orpah had done, making special mention of her people and her gods to whom she had returned. Ruth soon made clear that her choice did not spring from mere impulse. With the vehemence of her love she cried, "Intreat me not to leave thee." Her choice had been deliberately made. Naomi's poverty she would share. Naomi's burdens she would carry. Naomi's people shall be her people, and Naomi's God shall be her God. Surely that choice was an all embracing one. Ruth did not make it without sufficient knowledge. She knew that in making it she had, humanly speaking, sacrificed her earthly hopes. Poverty and friendlessness would likely be her portion, a childless life, and an unnumbered death in the midst of a strange people, yet that choice she deliberately made doubtless because she had learned to know Naomi's God and felt that to follow Orpah would be to sacrifice eternal hopes. Ruth's choice was of Jehovah to be her God, counting the privations and hardships which would accompany that choice as nothing. It is an example of the choice we are called upon to make every day. God in preference to the pleasures and joys and wealth which this world offers, what shall our choice be?

II. *Its Consequences*.—We have scarcely a hint of these in our text, but our teaching would be sadly deficient were we to say nothing about these. Jesus Himself told His apostles that there is no one who gives up aught of the things of this world for His sake and the gospel's who shall not receive reward both in this life and in the life to come. We need to have the advantages of a right choice pointed out for our encouragement. The return home of Naomi and Ruth must have been rather an unpleasant experience, for the latter particularly. Bethlehem was only a small place and the family of Elimelech had been one of note, so that when Naomi returned in poverty and bereavement, it set the tongues of the gossips going throughout the whole town. They (the women, for the form of the Hebrew verb is feminine) came about the new arrivals with curious, prying eyes and wondering questions. "Is this Naomi?" Then in addition to the pain this must have caused to the shrinking Moabitess, she had to listen to the querulousness of Naomi, who bemoaned her sorrows, while at the same time she acknowledged their justice. So often to the young Christians there are unpleasant things to face. If only, like Ruth, they can receive them calmly and bravely take up the service they have chosen, like her, they shall find joy and reward in serving. Through her desire to minister to the needs of her aged mother-in-law Ruth was ready to endure even the gibes of the gleaners and reapers. But through her fidelity she won the loving regard of Boaz, who determined to perform for her a kinsman's (goel's) duty and so took her to wife. Thus Ruth received her recompense in this life—a noble husband, loving friends and true-hearted children, and from her as His ancestors sprang the world's Redeemer. Thus Ruth was not without earthly rewards for the choice she made that day in the border lands of Moab. But, after all, her highest rewards were in herself. The assurance she possessed of God's love, the peace of conscience which was hers, her joy in the communion and fellowship of God's people, and her increase in the things which pertained to Jehovah's people, would in themselves have been more than sufficient recompense for all she had given up, even though her earthly lot had been what she anticipated at the time when her choice was made.

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C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, OCT. 9TH, 1895.

MODERN political revolutions in Great Britain are not very serious things after all. Statistical men show quite clearly that the utter defeat of the Liberal party was simply the transference of one-thirteenth of the electorate from one side to the other.

THE circular appearing in another column in connection with the Aged and Infirm Minister's Fund, signed by Mr. Thos. Kirkland, as convener, will we hope receive that attention in all our congregations, and from all our ministers, which both the needs of the fund and the excellence of its objects deserve.

THE *British Weekly* is moved to say that it never saw the name of one of the newly elected Irish professors in print. That may all be, and it may be a point in the new man's favor. We see the names of ministers in print every day whose presence in a lecture room would be a burlesque on theological education.

THE late Dr. Shedd was of the opinion that the "demoralisation in society and in politics in the city of New York was due mainly to a disbelief of the doctrine of future punishment." There is not any doubt about the truth of this view. A hoodlum who believes that he can dodge the sheriff in this world and go unpunished in the next is ready for anything.

A PASTOR taking his vacation can view his work from the outside. At home his view is from the inside. His time is so much taken up with sermon making, pastoral visitation and various other duties, that he perhaps has little time to take a view of his work as a whole from any side. After vacation is a good time to correct any faulty methods of work that may have been made apparent from an outside view.

THE first of a series of leaflets intended to be a connecting link between the young people of our church and the foreign mission field has been published. It is in the form of question and answer, and cannot but be very useful in stirring up, keeping alive and increasing interest in the foreign mission operations of the church. "Besides letters from China," it says, "other information about China will be contributed in such form as will, it is hoped, be intelligible and interesting to the youngest in these societies." It can be had from Rev. R. P. Mackay, 63 Confederation Life Buildings, Toronto.

THE Rev. Dr. Cochrane gave us a pleasant call, though a brief one, at this office on Monday last. The Doctor and other members of the Home Mission Committee are at present in the city to attend to the large amount of important business which at this season falls to be transacted by that Committee.

THE brilliant paragraph writer of the *Telegram* has this to say:—

"When the average man is able to scent the flaws of his own week day life as readily as he can spot the faults of his minister's Sunday sermon the world will be better than it is now."

True, but the man who makes a speciality of spotting the faults in sermons rarely believes that there are any flaws in his own week day life. It is usually his self-righteousness and invincible self-conceit that lead him to look out for the faults.

THE shallowness of the goody goody criticism which is sure to follow an expensive entertainment of any kind would be laughable if it were not so pitiable. Mrs. Croesus gives an "at home" or something that cost a lot of money and a score of voices shout "Oh, if that money had only been given to the poor." As a matter of fact nine out of every ten dollars of the expenditure was paid to working people. Extravagance of course is wrong, but it ought not to be condemned on grounds that bring a smile of mingled pity and contempt to the countenance of every thoughtful man.

CONSIDERABLE difficulty was felt in selecting a jury to try a criminal case in one of the Quebec counties last week. The difficulty arose from the fact that a large number of the jurors admitted they had made up their minds before hearing the evidence. Their position was described with brutal frankness by one of their number who said, "Sane or insane, I think he should swing." Had these men been allowed to take the oath and serve the prisoner, "sane or insane," would have been found guilty as a matter of course. Then there would have been the usual number of homilies about the prisoner having had a "fair trial by a jury of his peers."

THE Y.M.C.A. is one of the most widely useful of our religious institutions and is therefore deserving of hearty support. Its headquarters is Association Hall, which, after being decorated anew, will be re-opened on Monday evening next by a new Musical-Picture Lecture by Mr. Frank Yeigh. The subject of lecture is "The Highways of Europe," and will consist of accounts, with splendidly illustrated views, of some of the principal countries and cities of Europe and objects of interest in them, together with music by Cornish's orchestra and solos by Miss Leona James. Both the object and the entertainment will we hope draw a large attendance. Reserved seats may be obtained at Gourlay, Winter & Leeming's.

IN Peterborough, the other day, when Chancellor Boyd, than whom there is no more learned and upright judge in the Dominion, was putting a summary end to the so-called criminal trial, he said: "Of course the province of the crown is not to unduly press for a conviction. The crown officer is here, as I am, simply to see that justice is done." These are timely and much needed words. The crown officer is not sent to assize to hang prisoners, guilty or innocent, "sane or insane," as the Beauharnois juror would say. Much less is he sent to use the resources of the Province in gaining a personal and professional victory over professional rivals. The money of the Province and the detectives who are anxious to find every accused man guilty give crown counsel a tremendous advantage over the counsel of a prisoner without the necessary means for defence. No honourable counsel would use these advantages for personal purposes when human life is at stake.

IF our friends who think that at least one of the professors for Knox College should come from across the water have no good reason to hope that Gibson, Stalker or Denny could be induced to enter upon professorial work why not try Dr. McCheyne Edgar, of Dublin. Dr. Edgar has literally and professionally a name that commands

attention on both sides of the Atlantic. At the recent election in the Irish Assembly he had a majority of the clerical votes and failed to become successor to the famous Dr. Watts because he is not opposed to hymns and organs. If the worthy Doctor has a liking for college work, as he probably has, he might be induced to come to Canada. No one who knows anything of the man and his work will doubt that he would be a valuable acquisition to Knox College. It should be remembered that there are two chairs to fill in Knox College, and that the time to fill them will soon be here. Large bodies move slowly and the sooner the Presbyteries begin to move in this matter the better.

THE Rev. T. M. Hamil, who was lately appointed to the Theological Chair in the Assembly's College, Belfast, it is said, owed his election mainly to the facts that he is a "safe man," that he is opposed to hymns and organs; and that the elders voted for him in a body. At this distance it does seem rather strange that a successor to Dr. Watts should be elected mainly because he is opposed to so-called innovations. The surprise is not lessened when we remember that one of his opponents was Dr. McCheyne Edgar. One of the features of the election was the open canvassing in which some of the candidates and their friends engaged. This feature has been strongly condemned in several quarters. Of one thing we are certain, if there is to be any canvassing at all it is much better that it should be open and avowed. Secret canvassing and intrigue are much more discreditable than any reasonable way of laying one's claims before the church, and in a fair way soliciting support. We earnestly hope that the new professors may prove a blessing to the Irish Church.

THE following action of Knox College Board, taken at an important meeting held on the second of this month, will be read with a sad and yet grateful interest:—

It took up a minute in reference to the resignation of Rev. Dr. Reid of the Secretaryship. By the direction of the Board the following minute was entered:—"In accepting the resignation by Dr. Reid of his office of secretary of the Board of Management, the Board desires to put on record its appreciation of the valuable services rendered by him to the Board and the College during the long period of his secretaryship. The deep and constant interest which Dr. Reid has taken in the work of the College, his intimate knowledge of all its affairs and the soundness of judgment which he has applied to these affairs, as to the entire circle of his duties in the Church, have contributed in no small degree to the measure of prosperity which the College has enjoyed. We wish to assure our venerable father of the strength of esteem and affection with which he is regarded by the members of this Board, and our prayer is that, though advancing years make abatement of labor necessary, he may, in the evening of life, increasingly enjoy the comfort of the Master's presence, even until he enters upon the full reward which awaits the faithful servant."

It has not been given to many to serve the Church, and through it the cause of Christ, as Dr. Reid has done through a long period of time, and to render this service so faithfully, with such unflinching courtesy and good judgment as to have won universal confidence and esteem. At the same meeting of the Board, upon the motion of Dr. Fletcher of Hamilton, seconded by Dr. Caven, Rev. William Burns was appointed secretary of the Board. Nothing better could be wished for Mr. Burns than that, in the discharge of his duties, it may be said of him, when he shall retire, that he proved himself a worthy successor of a good and greatly beloved man.

THEOLOGICAL COLLEGE OPENINGS.

MONTREAL.

THE opening exercises of this college were held in the David Morrice Hall, on the evening of Tuesday the first inst., with a large attendance of the public. Rev. Principal McVicar occupied the chair, and with him on the platform were the Rev. Professors Ross, Coussirat and Campbell, the Rev. Dr. Barclay, the Rev. Dr. Robert Campbell, the Rev. J. M. Crombie, the Rev. James Patterson, the Rev. J. R. McLeod, Three Rivers, and the Rev. J. H. Beatt, Rockburn.

The opening lecture was delivered by the Rev. Professor Scrimger, who chose for his subject "The Minister's Working Theology," which he defined to mean the theology that is of chief practical importance to the preacher. After referring to the high educational standard, both in general literature and theology required by our Church of its ministers, and stating that Montreal College presented to its students thirteen departments of learning with corresponding professors, and that

students were expected to make use of all, he added that in the actual exercise of his calling, the minister would have to make a choice determined by his own tastes, special qualifications, and the needs of his parish. Certain truths, he continued, are important in all circumstances, and are effective in leading to repentance and a better life. These were the truths which the preacher should most of all enforce and might in substance be stated to be:

First, the unique character and personality of Jesus Christ. This is the starting point of what he had called the ministers working theology:

To all those who accepted Christ the gospel message became an inspiration in the life, to kindle life and ennoble character. The preacher of to-day cannot follow a better example in his preaching than that of the Apostles, if he would secure like results. This preaching of Christ is not quite the same thing as preaching certain doctrines about Christ, but rather the holding up of the living person in the details of his conduct and character. A second element in the preacher's working theology is the atoning value of the death of Christ as the free ground of our justification. Jesus is unique in that his influence has been exercised far more by his death than by his life. He himself anticipated this and the Apostles fully comprehended it. The cross is the best known symbol of Christianity. But the power of it lies not in the mere description of the fact. It is in the significance of the fact as an atonement for sin. Here again Christ himself gave His disciples their starting point, and they have put the atonement in the very heart of all their teaching. It is still the element of greatest power. It is, however, no speculations about the atonement which are needed, but the fact of the atonement itself which should be emphasized. A third element is the constant activity of the ever-living Saviour for the salvation of His people. The Apostles made much of the resurrection, not mainly for its apologetic value, but as an assurance that the Saviour was now alive. The activity of the ascended Christ manifests itself under three forms: First, as a perpetual intercession, showing his sympathetic interest in the needs of his people; second, in the gift of the Holy Spirit who is His representative and *in* *er* *ego* in the world, and thirdly, by His Church, which is His body. This thought of Christ's continued interest in the world needs to be emphasized all the more because the Church has found it hard to retain a firm grasp upon it. The last feature is the sure hope of the world's deliverance from sin by the second coming of Christ. The second advent is an essential part of the Christian faith. The main things to be looked at, however, are not the time or the manner of it, which seem to interest so many, but the objects to be attained by it. The first object is the final judgment of all—a truth which gives tremendous solemnity to life and must always be one of the fundamentals of preaching. But there is a judgment of things as well as of persons which is going on all the time—a judgment of systems, institutions, customs, governments. Many of these have been already condemned and forced to disappear. Others will follow and long before the final judgment of the world this judgment of social systems will have so far proceeded that it may be said the Kingdom of God is established on the earth. This coming of the kingdom, whatever the form of it, will be virtually the coming of the King. This was the expectation which kindled the hope of the early Church, and it is this which must be relied on to kindle it still. This truth is specially important at the present time in view of the prominence of social questions. Any solution of these problems to be permanent must be along Christian lines. Christ must come into every relationship of life and sanctify it. The Church that preaches this holds the key of the future. The salvation of individual souls is not the complete mission of the Church. These are the main features of the minister's working theology—his chief tools. They manifestly make a Christian theology for they revolve around Christ. They make the common ground on which all evangelical Christendom may unite. It is thoroughly practical, and though it does not minister largely to speculative interest in theology it does minister to the needs of the human heart and will not fail to find eager hearers.

On the conclusion of the lecture the Rev. Principal MacVicar read notes from Sir William Dawson and Principal Petersen of McGill University, regretting their absence. He also announced amid much applause that Mr. David Morrice, whose generosity to the Presbyterian College has already been very great, had further presented the college library with a hundred volumes. A few interesting particulars were given concerning the forthcoming session. This year there were twenty-two new students in the college, making a total of 100, the largest the college has ever known. The prospects for this year are of the most encouraging and satisfactory nature.

KNOX COLLEGE.

The services in connection with the opening of Knox College were held in the Convocation Hall on Tuesday afternoon of the first instant, with a good attendance. Along with Rev. Principal Caven who presided, there were upon the platform. Rev. Professors MacLaren, Proudfoot, Gregg, Rev. Dr. Wardrope, Revs. W. G. Wallace, and Peter Straith, president of the Alumni Association, Mr. Mortimer Clark, chairman of the College Board, and the Hon. G. W. Ross, LL.D. After devotional exercises the Principal welcomed back to "good society and hard work" former students from their summer fields of labour or their homes and new students coming for the first time to College. He mentioned that Rev. Messrs. Ramsay and McD. Duncan would again render assistance in the teaching of the college; and that after recess Rev. Dr. Somerville, of Owen Sound, would temporarily supply the place vacated by Prof. Gregg in the teaching of Church history. To the personal character and long and faithful services to the Church as

professor and in other capacities of Rev. Dr. Gregg, Dr. Caven paid a warm tribute and assured him of the good wishes for the future of his late fellow professors, and their hope both of seeing him and enjoying the benefit of his counsels for some years to come. Dr. Caven next made reference to the practice now obtaining in similar institutions in Britain and the United States of special courses of lectures by men distinguished in their own departments of work, and that Knox College had followed the example of these institutions by inviting Rev. Dr. Warfield, an eminent theological professor in Princeton College, New Jersey, to give a course of lectures which would begin on October fourteenth. The Rev. W. R. Mackintosh, Allandale, was presented by Rev. W. G. Wallace for the degree of B.D. after having passed creditably the examination on the subjects required for it. The ceremony was preformed, the students applauding the recipient of this honour.

Rev. Peter Straith, president of the Alumni Association, was introduced, who, in a speech full of kindly and high appreciation of the many and eminent services to the College and the Church, in the name of the Alumni presented to the College, through the chairman of the Board, a portrait in oil of Dr. Gregg, which, upon being unveiled, called forth loud applause, being an excellent likeness of one whom all who know delight to honor. Mr. Mortimer Clark, in an appropriate address, in which he referred to his long acquaintance with Dr. Gregg and high and growing esteem for him from the first, on behalf of the Board accepted the portrait, to adorn with others the College walls and be an inspiration to future generations of those who might yet be connected with it as professors or benefactors in other ways.

Dr. Caven next called upon Rev. Professor MacLaren to deliver the opening lecture. He had chosen, he said, for his subject, "The Witness of the Spirit in Relation to the Authority and Inspiration of Scripture." After an introduction in which the lecturer pointed out that the authority and inspiration of Scripture were closely connected and that his subject presupposed a Personal God who has revealed Himself to men who were supernaturally aided in expressing supernatural truth, and "that plenary inspiration might be truly claimed for Scripture, he proceeded to discuss his subject under the following three heads.

First. The Confessional doctrine of the Authority of Scripture as taught in the Confession of Faith.

Second. What is involved in the Witness of the Spirit to the Authority of Scripture.

Third. The Relation which the Witness of the Spirit sustains to the Authority and Inspiration of Scripture.

The lecture throughout was a closely reasoned discussion of the subject and concluded as follows:

"Our work in this discussion has been chiefly expository. We have sought to unfold the Westminster doctrine of the authority of Scripture and of the witness of the Spirit, and, while that doctrine is, we think, in full harmony with the Bible, it does not accord with the sentiments of some, who are claiming confessional sanction for their views. We have seen that the Westminster defenders did not rest the authority of Scripture on the witness of the Spirit alone. They based it on the three concurrent lines of evidence—external, internal and the witness of the Holy Spirit. The last is represented as the element which is decisive in the case of each individual believer, but it does not stand alone. It is not presented as a harbor of refuge to which the despairing mariner may betake himself when he can no longer outside the storm in the open sea of intellectual conflict. We have seen that what is called the witness of the Spirit is merely the necessary result of the inward work of the Holy Spirit, by which the eyes of the spiritually blind are opened to see what is in the Word, and to recognize transformations wrought by its potency in those who believe. When our natural insensibility is overcome, and the eyes of our understandings are opened, the light of God's Word shines with self-evidencing power into our minds, and we see in the book features which abundantly evidence it to be the Word of God. We have seen that while the authors to whom we have made special reference did not regard the witness of the Spirit as implying the inerrancy of Scripture, they regard it as carrying with it an adequate doctrine of inspiration. If a power to lodge Christianity and its doctrines in our minds as definitely true is all that is meant, as they tell us, by the inspiration of the Scriptures, we might agree with them, but there is nothing in this peculiar to the Bible. A religious treatise or a good sermon may, with the Divine blessing, lodge Christianity and its doctrines in our minds as definitely true. We must read our Bibles with strange inattention if they do not teach us a higher doctrine of inspiration. Finally, we have seen that, while the witness of the Spirit does not prove the absolute freedom of the Bible from error, it should increase our confidence in its teaching, and lead us to search the Scriptures for the testimony they give and the indications they supply of the nature and extent of their own inspiration. The result of this search is not doubtful, for we have seen that the testimony of those who have made the most careful inductive study of the Word, whether friends or opponents of plenary inspiration, is that if we do not accept the infallibility of God's Word written, we must part company with Christ and the writers of the New Testament."

The benediction was pronounced by Dr. Proudfoot.

Books and Magazines.

THE WHISPERING LEAVES OF PALESTINE. By Rev. A. W. Lewis, B.A., B.D. [Fleming H. Revell Company, Chicago.]

The object of this book is a very simple but most commendable one. It is to take the trees, herbs and flowers of the Bible, arrange them in alphabetical order, and by noticing them briefly in their scientific place, their uses more fully, and the moral and spiritual lesson they teach or suggest, give them a voice to speak words of instructor and heavenly wisdom. A passage or some verses of Scripture containing the name of the tree, herb or flower to be noticed, heads the treatment of each, and before that is finished, a new beauty and meaning are given to the passages containing the reference. Our limits will not allow us to give extract, but the book is written in a fine Christian spirit and is calculated to be helpful to the minister and Sunday-school teacher, and ought, especially among the latter, to find a wide circulation. The paper and type of the book are excellent, and in every way it makes profitable and pleasant reading.

WOOD ISLAND LIGHT; OR NED SANDFORD'S REFUGE. By James Otis, author of "Toby Tyler," with illustrations by Schoeletz, etc. Pp. 264. \$1.25. [A. J. Bradley & Co., Boston.]

This is an interesting boys' book; a story of a lad who lived with an old sea-captain, about both of whom there was a good deal of mystery and gossip among the inhabitants of the little village near to which the old captain and boy lived in a little hut, a hermit life. When the old man died the question was what to do with the boy? At last a cipher-writing found in the old cabin being made out leads to the finding of considerable wealth, and the story of the boys' parentage, and how he came into the possession of the old captain. It is an entertaining boys' book, with a good lesson.

In *McClure's Magazine* for October, a grand-nephew of the poet Keats, Mr. John Gilmer Speed, takes note of the centenary of the poet's birth, in a paper written from original letters and manuscripts in his possession. Mr. James R. Gilmore ("Edmund Kirke") tells how the office of the *New York Tribune* was armed against the mob that assailed it at the time of the New York draft riots. It is a dramatic history and written from actual observation of the event described. Another newspaper article written largely from personal experience is Mr. James Creelman's account of the London Times, and its development, character and policy. The quality of personal experience gives special value also to a paper by Theodore Roosevelt on the closing of the New York saloons on Sunday. New stories by Anthony Hope, Robert Louis Stevenson, Ian Maclaren and Stanley J. Weyman also appear in this excellent number.

The *Presbyterian Quarterly* for October contains a number of excellent articles. The opening one is by Rev. Dr. McPheeters on "Dr. Briggs' Higher Criticism of the Hexateuch." There follows an inspiring missionary article, "A Missionary Covenant." "The Limits of the Church's Power to make Declarations" criticises adversely the action of the New York Presbytery in complimenting Rev. Dr. Parkhurst for his triumph over Tammany, especially considering some of the means taken by Dr. Parkhurst to effect his end. Other most valuable articles are "The World in Ruin and Redemption" and "The Social and Civil Status of Woman." Next follows notes on Prof. Johnson's "The New Testament Law for the Church's Effort at Propagandism" and valuable criticisms and reviews of late works. [Whittet & Shepperson, 1,001 Main Street, Richmond, Va., U. S.]

A new monthly illustrated magazine for young people has just been started by Frank Leslie's Publishing House. It is called *Frank Leslie's Pleasant Hours for Boys and Girls*, and is in every way equal to the best publications of its kind, although the price is but ten cents. The first number (October) contains the opening chapters of a serial story for boys by Edward S. Ellis, and one for girls by Jeannette H. Walworth. There are short stories by Oliver Optic and Rebecca Harding Davis. Several stories, dealing with football, bicycling and hunting, all of marked interest, will be welcomed by youthful readers. Frank Lee Farnell, the editor, thoroughly understands what will please and interest the constituency to which this periodical is intended to appeal.

Frank Leslie's Popular Monthly for October is an exceptionally beautiful number pictorially, without any sacrifice of that quality of timeliness which makes it unique amongst illustrated magazines. The opening article is an idyllic description of a summer holiday visit to old England's loveliest county, Surrey. Other picturesque features are: "Women as Athletes," by W. D. de Wagstaffe; "Burmese Women," by H. Fielding; "Light-Givers," by Mary Titcomb; "Town and Cloth Halls of Flanders," by Alexander Ansted; "Widowed Sovereigns," by A. Oakey Hall; and "Alpine Soldiers," by Henry Tyrrell. This number also contains some unusually interesting short stories and poems.

Godey's Magazine for October is a Southern number. A very artistic cover by M. de Lipman emphasizes this, and the two leading articles are upon "The Cotton States Exposition" at Atlanta, and "King Cotton and His Subjects." Among the varied fiction is a remarkable story of society by Frances Aymar Mathews, entitled "A Confession of Success." The Fashion Department, as usual, covers the field of particular interest to women. Three pages of music are reproduced, of which two have never before been published. [The Godey Company, 52-54 Lafayette Place New York.]

The Family Circle.

THE MILLER'S DREAM.

The viewless rider came over the hill,
And reined his steed at the door of the mill,
And called in a voice that was loud and shrill:

"From the famished city there comes a cry—
'Give us bread, give us bread, or else we die!'—
Arise, O good miller, and make reply.

"I have freed the springs of the fields' green
floor;
The streams with their silver are at your door,
And over the gates the glad waters pour.

"There is plenty of golden corn and grain
All harvested now from the spreading plain—
Shall the prayers of the poor go up in vain?"

The miller awoke from his dream and heard
The wind in the trees, and his soul was stirred
By the viewless rider's mysterious word.

Like night grew the west, and the thunder's
boom,
Rolled over the hills in the storm's gray gloom,
And the waters roared in the narrow flume.

And then did the granite wheels begin
To whirl, and the miller the grain poured in,
And gathered its powdered gold in the bin.

All day and all night with a merry sound
The wheels on their errand went round and round,
Till all of the corn and grain were ground.

Then off to the famished city—away!
A thousand bushels of flour to stay
The wolf from the doors of the poor a day.

Lo, over the city, a cloud in the west;
The rain fell in pity, and the unseen guest
Halted his steed at the end of the quest.

"Thank God for the rain!" the old miller said;
But he heard all night, as he dreamed in his bed,
The poor of the city thank God for bread.

—Frank Dempster Sherman, in *Congregationalist*.

A LOST LAMB.

I.

When old Archibald Haldane died in Westerlaw, they said there could not be much strife or heartburning over his property, because it was bound to be equally divided between his two sons, Archie and Jamie. There was land as well as money, for old Westerlaw had been both saving and successful, especially the former, and his familiar appellation in this neighbourhood of Faulds was Grippy Haldane. The Haldanes had been long in Westerlaw, first as tenants and then as lairds. In the course of his lairdship Grippy also annexed Easterlaw, which adjoined, so that at his death there was a place for each of his two sons. Archie, being the elder, became laird of Westerlaw, while Jamie took up his abode at Easterlaw. As it happened Jamie Haldane was a young man of some taste and refinement, and he took great pains to beautify his home, planting ornamental shrubs in the grounds, and even cutting a carriage drive through the woods to the main road, and putting a handsome iron gateway at the end of it. Archie, who took after his father, and had a very coarse strain in him, was filled with wrath and contempt for his brother's extravagance, and gave him five years to be "roupit oot," as he expressed it, and promised himself much satisfaction when that certain event came to pass.

But at the end of five years, Jamie seemed as flourishing in a quiet way as ever, and had added a bowling green to his grounds, and a conservatory to his house. Yet his accounts were regularly paid, and nobody had anything but praise and good words of him. He had no vices, consequently he could afford a little to gratify his quieter tastes, whereas his brother was a hard drinker, and a big, blustering kind of man, not much of a favourite with anybody. And Westerlaw continued to be the rough and ready house it had ever been, hardly a carpet to the floor, and but little comfort any-

where, whereas at Easterlaw there were snug rooms, well furnished, and scarcely missing a woman's care; books to read, and a piano to play on, and a welcome to any neighbour of an evening. But the neighbours, whose souls yearned for whiskey, kept away, for the evening beverage at Easterlaw was only coffee, well made and fragrant, but with no cinder in it. But Jamie Haldane's friends came for the pleasure of his company, and any man who spent one evening there was anxious to spend another.

The brothers married about the same time, and it seemed as if they ought to have changed mates. Archie married a gentle, refined, meek spirited girl, the daughter of the late parish minister, a creature who looked as if a rude blast would kill her. Jamie, to the astonishment of everybody, married a big, strapping, loud spoken farmer's daughter from Roxburghshire, a woman who knew the value of a stirk or a horse as well as her husband, and took the liveliest possible interest in all out door matters. She was very handsome, and dressed well; a good housewife, too, and her warm heart could be discerned in her honest, laughing face and in her cheery voice. There were few happier couples in that neighbourhood than Jamie and Betty Haldane.

Long before the double marriage the estrangement began, and was now complete, between the brothers, there being very few comings and goings between Westerlaw and Easterlaw. The long dryness culminated in a bitter quarrel one winter, about four years after the respective mistresses came to the farms. A dry stone dyke running between the hills marked the boundary between the two places. At a particular part of this boundary there was a very bielly hollow, which was used occasionally by Easterlaw shepherds as a ewe-bucht—for which purpose it was fenced off from the rest of the ground. The pasture, however, being exposed to the clean sweep of the north wind, and very stony, was not good, and the sheep did not much frequent that side of the hill. Over the boundary wall, however, the slope of Westerlaw hill was very sweet pasturage, and much favoured by the Westerlaw flock, so that the bucht would have been of much more use to Archie, and many a longing eye he had after it. Had the brothers been friendly there is no doubt Jamie would have cheerfully conceded it to him, but, indeed, he did not know it was coveted. One terribly bitter morning in December, when the world was white with a sudden storm that had broken in the night after a day of springlike mildness, the maid at Easterlaw went to the dining-room door, where her master and mistress were breakfasting, and said the shepherd wanted to speak to Mr. Haldane. He went out to the kitchen at once.

"Well, Geordie, there's a morning! Nothing wrong, I hope?"

"The sheep's a' richt, sir," replied the shepherd. "I came to see whether ye kent that the dyke was knocked doon at Binnhill, an' built round the bucht, takin' it in to Westerlaw."

Esterlaw just stared.

"What do you say, Geordie—the dyke knocked down, and what more?"

"Westerlaw's taen the bucht; he's had a long 'ee efter't a' his days," replied Geordie, with the outspoken freedom of

his class. "I thocht maybe you had made him a present o' it."

"Get some breakfast, and I'll walk over with you when I've had mine," said the master, and walked back to the dining-room.

"Nane o' the sheep lost in the drifts, I hope," observed his comely wife, looking over her shoulder with lively concern, which increased when she saw the expression on her husband's usually placid face.

"No. Geordie says Westerlaw has annexed our bucht on Binnhill. I'll just step over and see presently. Give me another cup of tea, Betty."

"Annexed the bucht—what does that mean?"

"Stolen it, my woman," he replied, more irritably than she had ever heard him speak before. "He's knocked down the dyke and built it up again to enclose his theft. I wonder what he thinks I am."

"Two can play at that little game, Jamie," said his wife, pleasantly. "We'll amuse oorsels ca'in doon his dyke and settin' up the ancient landmark again."

"May I come too, Jamie?" she asked as he prepared to accompany the shepherd over the hills.

"If you like, but the snow's a foot and more everywhere, let alone drifts."

So they tramped together to Binnhill, and there sure enough found it was as Geordie Purdom had said, the ewe-bucht neatly built in by an extension of the dyke, till it looked as if it belonged to Westerlaw.

"Ay, Geordie, man, this is fine work," said Easterlaw, between his teeth. "We'll get Alec Glover up an' mak' short work of the bucht, an' if that disna dae we'll get the police."

Betty Haldane observed that her husband was in a terrible rage. He only spoke Scotch in his anger. The whole thing seemed rather a good joke to her, and the shepherds rather enjoyed it, too, but it seemed to touch James Haldane in a very sore bit. Before noon Alec Glover, the slater from the Cleugh, his two men, and the shepherds, were at Binnhill demolishing the bucht and by nightfall the dyke was restored to its original site. Next forenoon back comes the shepherd to say there were men from Westerlaw knocking down the dyke again. Then Jamie Haldane got as white as death, and strode away over the crisp white hills with a terrible hate in his soul. When Easterlaw, with Geordie Purdom at his back, strode down the Binnhill he saw his brother Archie, a big, burly figure, leaning against the dyke watching the operations with a queer little smile on his lips. He stood up as Jamie approached, ready for the fray. It was not to be expected that Easterlaw's first words would be conciliatory or even wisely chosen. He was not a profane man, but he swore a great oath, and bade Archie clear off his wall, or he'd fell him to the ground. Archie was not slow to swear back again, and the war of words was such as the men who heard it did not forget for long.

"It's mine!" cried Westerlaw. "Ye ken as weel as I do that the bucht was in Westerlaw afore we got Easterlaw, an' that the auld man only shifted the dyke to please himself. I need it an' ye dinna, an' hae it I wull."

"Ye winna," replied Jamie more quietly, the first heat of his passion spent, though the anger within burned steadily.

"As fast as ye build I'll knock doon, and if ye try me ower far I'll hae the law o' ye."

It would not profit me to retail any more of this ill quarrel, in which was gathered all the stored bitterness of years, and they parted raging at and hating each other for the time being with a mortal hatred.

One afternoon, about five o'clock, Betty Haldane was sitting by her dining-room window sewing, when she beheld her husband's brother striding up to the door. He had a queer look on his face, an expression of such set and intolerable anguish, that, forgetting all the past strife and her bitter resentment against him, she ran out to the door.

"Archie, what is it? What terrible thing has happened?"

"Ye havena seen oor wee Nancie, have ye?" he asked, hoarsely. "She's lost; we havena seen her since forenoon, an' look at the snaw! I believe she's buried in't, an' we've nae bairn. She hasna been here, I suppose?"

BRITISH NOBILITY.

The question as to English titles coming up in our home circle, an investigation was at once encouraged, and, after an hours research, the English titles in their order, as found in that most excellent work, the Standard Dictionary of English Language, was settled. As some of our readers may be glad of information on this subject, we give them below:

1. Princes Royal. In England, one holding a rank superior to a duke; male heir apparent to the throne.

2. Princes of the Blood Royal. Younger sons and daughters of the sovereign, not in immediate line of succession.

3. Duke. An English temporal peer of the highest rank, yielding precedence to a prince of the blood or an archbishop. A duke of England, Ireland or Scotland is referred to as "most noble," and styled "your grace" in formal address. The title was first conferred in England in 1337, on Prince Edward, known as the Black Prince, and is now bestowed on royal princes as a qualification for sitting in the House of Lords.

4. Marquis. A title of rank of honor applied to a nobleman next in rank below a duke. Wife of a marquis is a marchioness.

5. Earl. A member of British nobility next below a marquis. Earl is the equivalent of the Norman count, which title superseded it in England as long as Norman-French was spoken, and is still retained in its feminine form, countess.

6. Viscount. In England, a title of nobility, ranking fourth in the order of the British peerage intervening between earl and baron; also a peer of this rank.

7. Baron. A member of the lowest grade or order in the peerage, or the title he bears. A baron has a seat and a vote in the House of Lords. He has the title of "Right Honorable," and his children have that of "Honorable."

"Barons by prescription" are those whose ancestors have sat in the Upper House from time immemorial.

8. Baronet. An inheritable English title, created by letters patent, and usually descendable to the male issue; also the bearer of the title. Baronets are commoners, and rank next after the younger sons of barons; they prefix Sir to their full names, and add the abbreviated title, as Sir John Smith, Bart.

9. Knight—Great Britain. The holder of a dignity or title of honor next below that of baronet. The rank is not hereditary. It entitles the recipient to prefix Sir to his Christian name, and his wife is legally called Dame, though Lady is by courtesy her common designation. —*The Household*.

COLLEGE GIRLS AND MARRIAGE

I have no doubt that the remaining cause of the low marriage rate is that many men dislike intellectual women—whether because such women are really disagreeable or because men's taste is at fault, I shall not try to determine. And even among those who like them as friends, many feel as the young man did who made this confession:

"I never expected to marry the sort of girl I did. You know I always believed in intellectual equality and all that, and had good friendships with the college girls. But you see, you girls hadn't any illusions about us. After you had seen us banging at the board on problems you could work, and had taken the same degrees yourselves, you couldn't imagine us wonders just because we had gone through college; and when I met a dear little girl that thought I knew everything—why, it just keeled me right over; it was a feeling I had no idea of."

And the college woman answered:

"I will betray something to you. Lots of us are just as unreformed as you; we want just as much to look up to our husbands as you want to be looked up to. Only, of course, the more we know, the harder it is to find somebody to meet the want. Probably the equal marriage is really the ideal one, and everybody will come to prefer it someday. But personally, I like men to be superior to me: only I'll tell you what I don't like in them: the wish to keep ahead of us by holding us back, like spoiled children that want to be given the game, and then admired for their skill. If men would encourage us to do our very best, and then do still better themselves, it ought to be good for civilization."—*Millicent W. Shinn, in the October Century.*

HINTS FOR GIRLS ON DRESSING.

If you are sensible and clear-headed girls you will not wish to have many frocks at once. A strong serviceable serge for everyday wear, a pretty cashmere or silk for best, a simple white frock for evening, two or three separate waists, and an extra skirt to relieve the serge, are sufficient for the winter wardrobe of a well-dressed young girl. In summer one requires more changes, but print and muslin and gingham frocks are cheap, and, if neatly made, are always appropriate. Of under-clothing have as simple a supply as you can take care of. The dainty girl likes to be clothed in fresh and clean garments next the skin, and where her clothing is not seen. These garments may be of fine and nice material, but the school-girl and the young woman should avoid elaborate frills and puffs and tucks, embroideries and laces, for these are easily torn, and are hard upon the laundress. Of stockings a half-dozen pairs are necessary, of handkerchiefs two or three dozen, and of linen for the neck and wrists enough to insure one's personal perfect neatness on every occasion. Gloves and shoes are important parts of a young lady's outfit. Of the former two pairs, one for best and one for common wear, will probably be enough to have at once, and of the latter, if you can afford it, have three or four pairs, for out-door and in-door uses. A young woman whose gloves and boots are good of their kind, and in nice order, will always appear well dressed. A water-proof cloak, a thick warm jacket, and two hats, one a toque, trim and dainty, the other a wider and more picturesque affair, with a brim, and feathers, ribbons, or flowers for trimming, will meet all exigencies. Don't wear birds or wings on your hats. No Round Table Lady must countenance the cruel killing of little birds that her hat may be adorned in a barbaric fashion. The prejudice humane people feel against the wearing of the slain birds does not extend to ostrich feathers.—*Harper's Round Table.*

The Duke of Sutherland, observing an old Scottish custom, sends his two sons to the national (or Board) school.

Our Young Folks.

LIFE'S COMMON THINGS.

A pink and crimson sunset cloud,
A fair young face amid the crowd,
A moment's glimpse of mountains blue,
Ere houses tall shut out the view.

A flower, behind a window-pane
When all without is dark with rain,
A bluebird poised on airy wings—
How beautiful life's common things.

A letter from a distant land,
A cordial grasp of friendly hand,
A happy day dream, pure and fair,
Though but a castle in the air.

A word that gives us courage new,
A smile that beams as fair as true,
A voice that hope and sunshine brings—
How good, how true, life's common things!
—*Youth's Companion.*

THE BELLS OF NINE O'CLOCK.

Sleigh-bells in winter, ship's bells at sea,
Church bells on Sunday—oh! many bells there be—

But the cheery bells of nine o'clock
Are the merriest bells for me.

School bells at nine o'clock, and straightway the street
Breaks into music with the rush of little feet.
Clatter, patter, swift they go, wide stands the door,
School bells are ringing now, holidays are o'er.

Silver bells and golden bells, and bells with iron throats,
Cowslip bells and lily bells, and bells with tripping notes,
Oh! many bells and merry bells, and liquid bells there be,
But the sturdy bells of nine o'clock are the dearest bells for me.

M. E. S. in Harper's Round Table.

A STARTER.

Dorothy was trying to learn the golden text. Somehow it had a trick of slipping past her and running away every time she tried to shut it up in her memory.

"Bear—ye— one— another's— burdens," she kept repeating as she counted the words off, one to each finger of her little hand.

Still it refused to be caught. She said it fast, she said it slow, she whispered it, she sang it; but the real words of the tune mocked her, and would not be changed.

It was Saturday afternoon, and Dorothy was going to a tea-party; so she took a last peep into her Bible just before she started, intending to say the verse over and over on the way.

"Bear ye one another's burdens," she began bravely. Before she had gone far, Rover overtook her, wagging his tail and barking joyously. Of course, she petted him a little, and, of course, he had to be sent home, which was not easy to do. By the time she was ready to go on saying her text, it had escaped her again.

"Bear—bear—'bear and forbear,'" she said, thinking hard. "No, that is not it at all." She put her hands over her eyes. "Bear false witness,"—that is part of a Commandment. "Bear the infirmities of the weak,"—dear me! that is an *old* golden text. Oh, I do wish I had a starter! Bear—bear—let me see!"

Dorothy was walking on again very slowly. The day was close and warm. She took off her sun-bonnet to fan herself with it, and sat down in a shady place by the roadside to rest. A pretty chipmunk, running along the top rail of the fence, paused to wink at her.

"You dear little thing!" she exclaimed, "I hope you are thankful you don't have to say golden texts, 'specially if you couldn't learn 'em."

Away whisked the little animal, zig-zagging with the fence up the hill. Dorothy's blue eyes followed him till they met, coming down, a girl about her own age, with a big basket.

"Hello, Biddy!" called Dorothy, for she knew every child for miles around.

"Hello!" returned Biddy, her wide mouth growing wider still as she quickened her pace.

The next moment she stepped on a rolling stone and fell headlong, Biddy, basket and all lying in a jumble together in the road. The child began to cry.

"Are you hurt, you poor thing?" Dorothy asked anxiously.

"O dear! I'm after breakin' me leg," wailed Biddy.

Sorry and scared, Dorothy tenderly tried to lift her. At first poor Biddy could scarcely stir, but by degrees she allowed herself to be helped to her feet.

"I don't believe your leg is really broken off, for you see you can stand on it already," comforted Dorothy.

"Och! but it's sore an' wake, be the same token," Biddy complained, taking a few steps with Dorothy's help.

Biddy was carrying home somebody's washing when the accident happened, and all the clean clothes lay scattered about in the dust. As soon as Biddy was able, the children picked up the tumbled garments, brushing and folding them as well as they could, and returned them to the basket.

"Now, Biddy, just put your hand on my shoulder,—so,—and walk as well as you can," coaxed Dorothy, lifting the heavy basket, "and I'll—'Bear ye one another's burdens!' That was a starter! I've got it, I've got it! Thank you, Biddy, ever so much. It's a great deal easier for two to learn a golden text than for one. 'Bear ye one another's burdens!' I'll not forget that again, for I know what it means."—*Sunday School Times.*

CURIOUS FACTS CONCERNING HEARING.

An inquiry was recently made in London as to the greatest distance at which a man's voice could be heard, leaving, of course, the telephone out of consideration. The reply was most interesting, and was as follows: Eighteen miles is the longest distance on record at which a man's voice has been heard. This occurred in the Grand Canon of the Colorado, where one man shouting the name "Bob" at one end his voice was plainly heard at the other end, which is eighteen miles away. Lieutenant Foster, on Parry's third arctic expedition, found that he could converse with a man across the harbor of Port Bowen, a distance of 6,696 feet, or about one mile and a quarter; and Sir John Franklin said that he conversed with ease at a distance of more than a mile. Dr. Young records that at Gibraltar the human voice has been heard at a distance of ten miles.

Sound has remarkable force in water. Calladon, by experiments made in the Lake of Geneva, estimated that a bell submerged in the sea might be heard a distance of more than sixty miles. Franklin says that he heard the striking together of two stones in the water half a mile away. Over water or a surface of ice sound is propagated with great clearness and strength. Dr. Hutton relates that on a quiet part of the Thames near Chelsea he could hear a person read distinctly at the distance of 140 feet, while on the land the same could only be heard at 76 feet. Professor Tyndall, when on Mont Blanc, found the report of a pistol-shot no louder than the pop of a champagne bottle. Persons in a balloon can hear voices from the earth a long time after they themselves are inaudible to people below.—*Harper's Round Table.*

THE DEPTH OF THE SEA.

Small boys often ask their parents, "How deep is the sea?" The answer depends entirely upon the sea. The following table, compiled by one who has investigated, may help one to the solution of one of the small boy's problems. Average depth in yards: Pacific, 4,252; Atlantic, 4,026; Indian, 3,658; Antarctic, 3,000; Arctic, 1,690; Mediterranean, 1,476; Irish, 240; English Channel, 110; Adriatic, 45; Baltic, 43.—*From Harper's Round Table.*

Christian Endeavor.

CHRISTIAN PATRIOTISM—WHAT DOES IT REQUIRE OF US?

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

Oct. 20th.—Isa. lxii. 1-12.

The Jews were an intensely patriotic people, and, naturally, the Bible is full of patriotic sentiment; for though it is the Word of God, it takes its coloring from the land where it was first written. At the very dawn of their national existence, they had for their leader one who, though distinguished as a great historian, an inspired prophet, a heroic liberator, a profound and original legislator, and a skillful general was not the less distinguished as a patriot. His successor, Joshua, though a brave general, a noble hero, and a wise colonist, was, in every sense of the word, a true patriot, and he taught his followers to recognize the fact that the land which they occupied was their God-given inheritance. All the judges who ruled over Israel were eminent patriots, heartily devoted to the best interests of their country and of the people over whom they held sway. The prophets, too, were men in whose breasts there burned a love of country. They sought the happiness of their kindred, they rejoiced in their prosperity and wept with them in their woes. They saw what we all should see, they believed as we should believe—that a nation's success is ever dependent on its loyalty to God and the principles of His Holy Word, whereas its ruin can be traced back to its refusal to recognize those principles, and to be governed by them. Ay, and the godly women of the Hebrew nation were patriots—just as deeply interested in its welfare, just as ready to weep over its sorrows as were their husbands and brothers. Miriam's song rings with patriotic sentiment. Where shall we find in modern times any one more ready or skillful in defending her people than Deborah? And Esther, the beautiful, the brave, the virtuous—was she not willing to risk the loss of high position, distinguished honor and queenly emoluments—was she not ready to brave rejection by her kingly husband for the sake of her people?

To love ourselves is natural, for no man ever yet hated his own flesh, but loves and cherishes it; but our love of self may develop into the worst form of selfishness. To love our kindred and to provide for them is a sacred duty, for "if a man provide not for his own, and especially for those of his own household, he hath denied the faith and is worse than an infidel." But if our love is confined to those who are bound to us by the ties of relationship or friendship then it moves in too narrow a circle, and ought to take in a wider sweep. We should love our country, we should cherish all that is bright in her history, all that is noble in her laws, all that is honorable in her institutions, all that is elevating in her seats of learning, and all that is hallowed in her religion.

Patriotism! how its principles should be inculcated. When properly understood, and acted upon, it will tend to break down our selfishness. The mere time-server may think only of the loaves and fishes, may lay all his plans with the hope of his own aggrandisement, and may try to make every turn in public affairs minister to his own personal advancement. But it is not so with the true patriot. Borne up with no other hope of reward than that which comes from severing their country well, noble patriots have renounced honors, emoluments and wealth, and have thrown themselves heartily into whatever schemes seemed to be for their country's good. When, in the wilderness, the children of Israel acted so discreditably that they were threatened with total extinction, God offered to make Moses a head of a great nation; but Moses respectfully declined the honor, and earnestly asked God to be merciful to the people who had so grievously provoked Him. William Tell in Switzerland, Louis Kossuth in Hungary, and John Sobieski in Poland were all distinguished for their patriotism, and their love of country prompted them to many acts of self-denial.

Patriotism is not inconsistent with the highest piety. In fact, patriotism and piety should ever go hand in hand. Some of the noblest men have been as strong in defending the truth of God as they have been in advancing the highest interests of their country.



Foul breath is a discourager of affection. There are more reasons than one for this. Foul breath is always an indication of poor health bad digestion. To bad digestion is traceable almost all human ills. It is the starting point of many very serious mal-

dies Upon the healthy action of the digestive organs, the blood depends for its richness and purity. If digestion stops, poisonous matter accumulates and is forced into the blood—there is no place else for it to go. Before this, the fermented, putrid matter has indicated its presence by making the breath foul, the complexion sallow and muddy, the eyes dull and the head heavy. By and by, the germ infected poisonous matter in the blood causes weakness or inflammation in some part of the body. Then comes rheumatism, scrofula, consumption, liver complaint, kidney trouble and a half a hundred other ills.

The bad breath is a danger signal. Look out for it! If you have it, or any other symptom of indigestion, take a bottle or two of Dr. Pierce's Golden Medical Discovery. It will straighten out the trouble, make your blood pure and healthy and full of nutriment for the tissues. It is a strong statement, but a true one that the "Golden Medical Discovery" will cure 98 per cent. of all cases of consumption if it is taken in the early stages. It will relieve even the most obstinate cases of long standing.

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HOT MEALS ALSO AT

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Ministers and Churches.

Mr. Kay has resigned the pastoral charge of Duart and Highgate.

Mr. T. D. McCallough, licentiate, has accepted a call from Dresden.

Rev. Dr. Kenneth F. Junor, New York, is a guest at the Walker House, Toronto.

Rev. W. E. Knowles invited the Christian Endeavor Society to meet in Ottawa in 1896 and the invitation was accepted.

The Rev. J. C. Smith, B.D., of Guelph, will conduct the anniversary services in the Presbyterian Church, Petrolia, on Sabbath next.

The Rev. B. Canfield Jones, of West Chester, Pa., formerly of Port Hope, Ontario, has received a unanimous and enthusiastic call from Erie, Pa.

An ordained missionary is needed for Price and Reneaud Line in Chatham Presbytery. For particulars apply to Rev. Dr. Battisby, Chatham.

The Synodical Augmentation Committee of the Synod of Hamilton and London will meet in St. Andrew's Church, London, on Tuesday, the 15th inst. at 1 p.m.

Leeburn and Union Church, in the Presbytery of Huron, have extended a unanimous call to Rev. James Hamilton, of Motherwell, to become their minister.

The Christian Endeavor Society connected with the Orillia Presbyterian Church last year donated \$5 to the *Dayspring* and \$20 to Knox College Student's Missionary Society.

The manse in connection with the First Presbyterian Church, St. Mary's, is undergoing repair. The pastor, Rev. T. A. Cosgrove, and bride are expected home about the end of October.

The session of Knox Church, Galt, it is understood, after careful consideration, has decided not to grant the use of the edifice to the Philharmonic Society for the production of their proposed oratorio, "The Messiah."

Last week the Bradford Presbyterian Church property was enclosed with a fence made of iron piping. When the grading and other improvements that are to be made are completed, the congregation will have reason to feel proud of their handsome edifice and surroundings.

Before leaving for the East the Rev. G. L. McKay, D.D., purchased from the Jas. Stewart Co. Woodstock, one of their "four hole" Stewart ranges for use in his family. This product of Canadian manufacture has just been shipped to Formosa v'z. Hong Kong. The transaction certainly speaks well for this old-established firm.

The congregation of Wroxeter has granted Rev. R. S. G. Anderson, M.A., B.D., the pastor, leave of absence for three months to recruit his health, which under the strain of over-work, has for the present become impaired. It is hoped by his congregation, which very deeply sympathizes with their pastor, that at the end of that time he may be fully recovered and return well and able for work.

On Sabbath, September 29th, the dedicatory services of Duff's Church, Danwich, of which the Rev. John McNeil is pastor, were conducted by the Rev. Wm. Frizzell, Ph.B., of Toronto. The reverend gentleman preached excellent sermons both morning and evening, which were thoroughly enjoyed by the large audiences. There was a service for the children in the afternoon, which was also largely attended, and addressed by Mr. Frizzell. All the services were highly instructive and the impression made will be long remembered by the people of Danwich. The church is a beautiful edifice built of white brick and seats about five hundred.

At the last meeting of Knox College Board a resolution was moved by Dr. McLaren, and seconded by Dr. Parsons, providing for the appointment of a committee to consult with Dr. Reid in reference to the transfer of the securities of the College at the close of Dr. Reid's term of office to the Treasurer, to be subsequently appointed by the Board, such committee to be authorized to make any special arrangements in connection with the management of the finances of the College that circumstances may call for. The Board arranged that at the next regular meeting the returns from Presbyteries *encl* nominations for the vacant professorships should be considered.

A note was received on the 28th ult. by the Foreign Mission Secretary, Rev. R. P. McKay, from Rev. Mr. Mitchell, who, with Miss Mackenzie, left a few weeks ago for Honan, China, stating that they had arrived safely at Shanghai. A letter was also received from Rev. W. Harvey Grant, who is stationed at Honan, in which he says that the mission is still quiet and the work particularly hopeful. Last Saturday the Rev. J. Campbell and Mrs. Campbell, Rev. E. J. Jamieson, Mrs. and Miss Jamieson, Rev. A. P. Ledingham and Mrs. Ledingham, who are all missionaries of the Presbyterian Church in Canada, sailed from New York to the mission field in Central India. These missionaries have all been in foreign lands before, except Mr. and Mrs. Ledingham. It is expected that three others will sail in the latter part of this month.

A business meeting of College St. Church Christian Endeavor Society was held on the evening of Sept. 30th, for the election of officers and committees for the winter term. All the committees reported good work done during the summer. There has also been an increase in membership, there being 105 active members on the roll at present. The following officers were elected:—Hon. Pres., Rev. A. Gilray; Pres., Mr. C. Lyon; Vice-Pres., Miss M. McIntyre; Cor.-Sec. Miss C. Gray, 324 Markham St.; Rec. Sec., Mr. G. Crook; Treas., Mr. W. P. McCulloch, and 13 committees.

A largely attended and really sociable social gathering was held on the evening of Friday last in St. James Square Church in this city. The occasion of the meeting was the early departure to China as a medical missionary of Miss Dow, who has for some years been a member of this congregation and its object to give opportunity to her friends to bid her good-bye. The Rev. Louis H. Jordan, B.D., presided. After appropriate words of welcome from him, brief and suitable addresses were made by Mr. Joseph Henderson, Dr. McPhedran and Mr. Hamilton Cassels, convener of the Assembly's Foreign Mission Committee. At Mr. Jordan's request Miss Dow also spoke briefly before the close of the meeting. The services of the choir, and two solos by Mrs. Wm. Douglas and Miss Klinger were greatly appreciated. Miss Dow and Miss Mackintosh, at home on furlough, left yesterday for their distant scene of labor.

KNOX COLLEGE.

TO THE MINISTERS, OFFICE-BEARERS, AND MEMBERS OF THE PRESBYTERIAN CHURCH IN CANADA:

The Board of Management of Knox College have had under their careful consideration the condition of the financial affairs of the College, with the view of submitting to congregations full information regarding their position and the requirements of the institution. They have felt that the Church generally has not fully realized the needs of the College or the importance of its work. The Board have repeatedly brought the matter under the notice of the General Assembly, but have reason to fear that the information given and the appeals made in their annual reports have not reached the great body of the members of the Church. They have therefore resolved to issue this statement, in the expectation that the Church, on understanding the circumstances, will place them in funds, not only to carry on the work of the College, but to improve its usefulness.

The College has now been in existence for upwards of fifty years, and during this long period a larger number of ministers have received their education in its halls than in any of the other Theological institutions of our Church, and at no period of its history has the attendance of students been larger than at present. From its past history the College certainly merits the cordial sympathy and support of the Church.

The necessity for its maintenance and thorough equipment has become greater than ever. The University of Toronto is steadily developing into the most important educational institution in Canada, and students from all parts of the country seek their instruction in its classes. A very large proportion of these students are Presbyterians, and many of them look forward to the ministry of our Church. Other Churches, recognizing the same necessity, have established their theological schools in affiliation with the University, and are making every effort to have them thoroughly equipped. It is of vital importance to the interest of our Church that Knox College, which is now affiliated with the University, should also be thoroughly equipped with a sufficient professorial staff and with all necessary educational appliances.

After a most careful examination the expenses required for the conduct of the College for 1895 and 1896, including a deficit of \$2,629 from last year, the Board cannot estimate them to be less than.....\$22,000 00

To meet this amount the Board cannot count on more than the following receipts:—

Interest on investments.....	\$12,500 00
Congregational contributions, presumed to be about the same as last year.....	5,200 00
	18,000 00

\$3,000 00

A deficit of \$4,000 is a most serious matter, and calls for the immediate action, not only of the Church as a whole, but of special effort on the part of individual members.

WM. MORTIMER CLARK, Chairman.
Toronto, Sept., 1895.

COLLECTION FOR THE WIDOW'S AND ORPHAN'S FUND.

The Committee on the Widow's and Orphan's Fund beg to remind all the congregations of the Church that the annual collection for the above fund should be made on the third Sabbath of the present month; and they earnestly request all the ministers of the Church to call the attention of their congregations to the following facts in reference to this Fund:—

1. The number of widows and orphans now on the Fund is greater than ever before, and is increasing from year to year.
2. Owing to the decline in interest, the amount received from investments has been greatly reduced.
3. A large number of congregations omit this

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The definitions are clear, explicit, and full, and each is contained in a separate paragraph.

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collection, and in many in which it is taken up, the amount is altogether inadequate to the needs of the Fund.]

This is no doubt owing to an erroneous impression that this Fund is in a flourishing condition. The contrary is the fact, and unless the collections for the present year are far more general and generous than those of the past year, the committee will be unable to meet its obligations to those whom Providence has committed to the care of the Church, and for which it should be regarded as both a duty and delight to provide.

The Committee would also remind all connected with the Fund that the annual rate is payable on the 1st November, and it is of great importance that this is kept in mind, and the rate paid punctually at the time. Hitherto there has been considerable irregularity as to the time of payment, but it is of importance that regularity and punctuality are observed.

THOMAS KIRKLAND, Convener.

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

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BIRTHS, MARRIAGES AND DEATHS.
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BIRTHS.

On Sunday, August 15th, at 174 Carlaw Avenue, Toronto, the wife of Mr. J. Knox Leslie, of a daughter.

MARRIAGES.

At the residence of the bride's brother, "Maple Grove," Innisfil, by the Rev. J. McConnell, of Craigvale, John Smith of Toronto, to Miss Mary Forbes of Allandale.

At the residence of the bride's father, on September 25th, by the Rev. W. Whillans, Henry R. Esden, of Lancaster, Ont., to Jane, daughter of Hugh Craig, Georgetown, Que.

On the 30th ult., at the residence of the bride's mother, by the Rev. A. J. Mowatt, Wm. J. Reid, Esq., to Maggie, third daughter of the late George Henderson, all of Montreal. No cards.

In Kingston, on Wednesday, September 18th, 1895, by the Rev. John Mackie, M.A., Rev. John A. McDonald, B.A., of Whitney, Ontario, to Agnes, second daughter of the late William P. Minnes.

At Knox Church, Galt, Thursday, September 26th, by the Rev. R. C. Moffat, D.D., father of the groom, assisted by the Rev. A. Jackson, Ph.D., Jessie D. Arthur, to R. D. Moffat, M.D., of Toronto.

On September 18th, 1895 at "Inglehame," Uxbridge, Ont., the residence of the bride's father, by the Rev. W. G. Hanna, Dr. Jardine, of Sunderland, to Mary Marjorie, only daughter of David Leask, Esq.

On September 18th, 1895, at the residence of the bride's father, 21 Grange Avenue, Toronto, by the Rev. W. G. Wallace, Frederick A. Carpenter, of the firm of Carpenter & Ramsay, Hamilton, to Beatrice, youngest daughter of Robert J. Wylie.

At the residence of the bride's father, Burnside Cottage, Cote des Neiges, on the 17th ult., by the Rev. A. J. Moffatt, assisted by the Rev. I. Myles Crombie, John Hamilton Fulton, of the Canadian Bank of Commerce, New York, to Jennie Montgomery, daughter of Mr. Wm. Thomson.

At Toronto, on Wednesday, September 11th, 1895, by the Rev. W. G. Wallace, M.A., B.D., of Bloor Street Presbyterian Church, assisted by the Rev. John R. Creighton, D.D., of Milwaukee, Wisconsin, the Rev. W. B. Creighton, B.A., B.D., of the London Methodist Conference, Ontario, to Laura, youngest daughter of Mr. John Harvie, of Toronto.

DEATHS.

At 17 Selby Street, on Sunday morning, 29th September, in his 22nd year, William P., youngest son of W. P. Rodger.

At Carleton Place on September 21st, Robbie M. Scott, eldest son of Rev. A. A. Scott, M.A., aged 15 years, 11 months and 19 days.

At 92 Shuter Street, Montreal, on September 21st, 1895, Rosina Alberta (Bertie), beloved daughter of the Rev. Jas. Patterson, aged 25 years and 11 months.

At 91 Bellevue Avenue, Toronto, on Oct. 1, 1895, Annie, daughter of Joseph Gibson, Esq., of Deer Park, and beloved wife of the Rev. Alexander Gilray, pastor of the College Street Presbyterian Church.

The London Conservatory of Music, whose advertisement appears in another column of THE CANADA PRESBYTERIAN, is one of the largest institutions of its kind in the Dominion. Mr. W. Caven Barron, organist First Presbyterian Church, London, is the Principal. The Conservatory grants diplomas in the departments of Music (including piano, violin, singing, etc.) and Elocution. Their graduates hold splendid positions as private and College teachers. Mr. Barron studied for some years in Europe, with Martin Krause, Jadasohn Homtzer and others.



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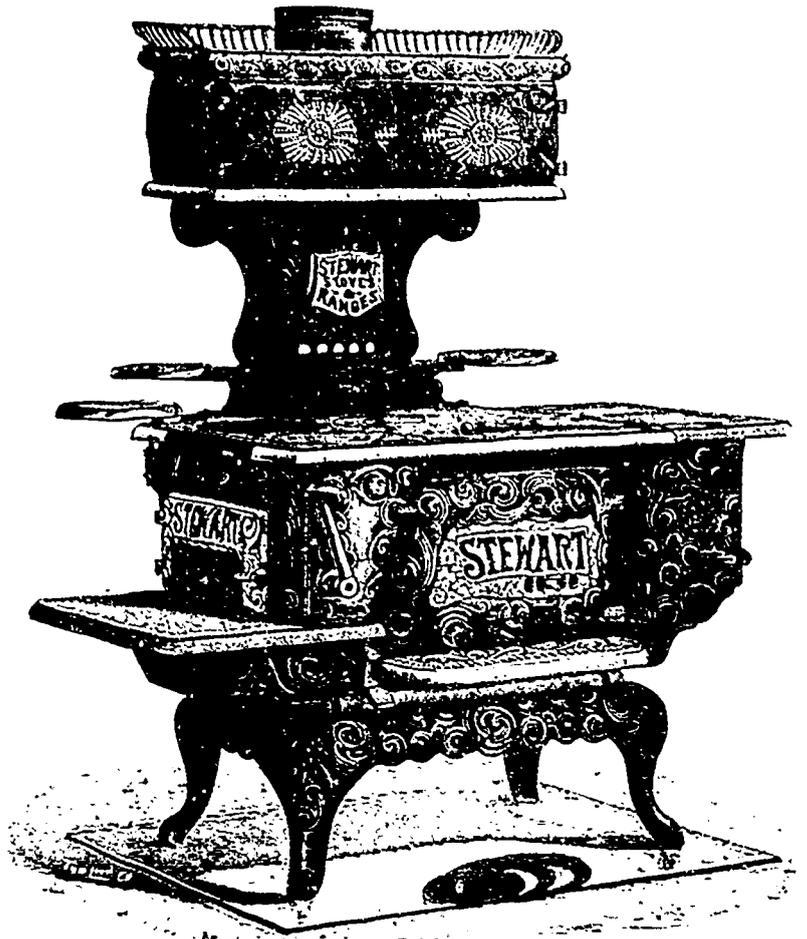
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No. 2 Nut or 1/2a Coal	4.25 "	No. 2 Wood, long	4.00 "
Best Hardwood, long	3.75 "	No. 2 Wood, cut and split	4.50 "
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British and Foreign.

Mississippi has a convict farm, and it is not only self-supporting, but actually yields a profit of something like \$50,000.

An alarming fall in the price of Cheshire cheese is said to be due to the improvement in the manufacture of Canadian cheese.

Greenock U. P. Presbytery has been invited to take part in the ordination of Rev. J. H. McLean to the Free Middle Church in that town.

Rev. Thomas Macafee, of Ardglass, has completed his fiftieth year in the ministry, and his fortieth year as Clerk of the Presbytery of Down.

Jerusalem is advocated as the initial meridian instead of Greenwich by no less a renowned society than the Academy of Sciences at Bologna.

About \$20,000 has already been subscribed towards the new London Presbyterian Church Building Fund, more than half the subscribers being ministers.

The ex-Queen Liliuokalani, of Hawaii, who was sentenced to five years' imprisonment for complicity in the Royalist rising, has been pardoned.

Asked to give her mental photograph, the Princess of Wales wrote that her favourite art was "millinery," and her favourite occupation "minding my own business."

Of English graveyards the most crowded is that of Queenborough, in Sheppey. It is about half an acre in extent, and the church records prove that over 17,000 people have been buried in it.

Rain is very much needed in New South Wales, and owing to the great scarcity of water throughout the Colony a severe drought prevails. Destructive bush fires have occurred in many districts.

The death is announced in his eighty-sixth year of the zoologist Sven Ludwig Loven, professor at the University of Stockholm. He was born in 1809 and conducted the first scientific expedition to Spitzbergen in 1837.

Among the Queen's little weaknesses is a taste for heather. Wherever Her Majesty goes a bunch of heather accompanies her, and even when staying on the Continent a supply of the Scottish plant is regularly sent for the adornment of the Royal sitting-rooms.

Dr. Donald Macleod thinks it would be a good thing for the Moderators and the Church if each Moderator during his year of office were freed from his parish duties altogether, and left to wander at large among the various parishes and towns of the country.

Rev. Dr. Mathews leaves London next week to attend the General Synod of the Austrian Reformed Churches in his capacity as secretary of the Pan-Presbyterian Alliance. The Synod meets every six years, and includes Bohemian, Moravian and Austrian churches.

Mr. Holmes, the well-known police-court missionary in London, told an interviewer that drink is connected either directly or indirectly with a great proportion of the crimes which come before the magistrates. It is useless, he says, to send inebriates to prison. They should be detained for a period of at least twelve months.

Lord Balfour of Burleigh, in opening a bazaar at Arbroath, touched upon the question of union, and declared that by the cultivation of Christian feeling and kindly co-operation and interchange of help in difficulties they might get a much closer appreciation of each other's good qualities, and in the result a closer approximation of seeing things from the same standpoint might ultimately be evolved. The bazaar lasted three days, and was in aid of the restoration of the old parish church of Arbroath. The amount realised was £2,150.

A YOUNG GIRL'S TRIALS.

HER PARENTS HAD ALMOST GIVEN UP HOPE OF HER RECOVERY.

Pale and Emaciated, Subject to Severe Headaches, She Was Thought to be Going Into a Decline--Now the Picture of Health and Beauty.

From the Richibucto, N.B., Review. There are very few people, especially among the agriculturists of Kent County, N.B., who do not know Mr. H. H. Warman, the popular agent for agricultural machinery, of Molus River. A Review representative was in conversation with Mr. Warman recently, when the subject of Dr. Williams' Pink Pills was mentally touched upon. Mr. Warman said he was a staunch believer in their curative properties, and to justify his opinion he related the cure of his sister, Miss Jessie Warman, aged 15, who he said had been "almost wrested from the grave by Dr. Williams' Pink Pills." Miss Warman had been suffering for nearly a year with troubles incident to girlhood. She suffered from severe and



"A Picture of Health and Activity."

almost constant headaches, dizziness, heart palpitation, and was pale and bloodless, and eventually became so weak and emaciated that her parents thought that she was in consumption, and had all but given up hope of her recovery. Her father, Mr. Richard Warman, who is a well-to-do farmer, spared no expense to procure relief for the poor sufferer. The best available medical advice was employed, but no relief came, and although the parents were almost in despair, they still strove to find the means of restoring their loved one to health. Mr. Warman, like everybody else who reads the newspapers, had read of the many marvellous cures effected by the use of Dr. Williams' Pink Pills, but like some others, looked upon these stories as "mere patent medicine advertisements." However, as everything else had failed he determined that Pink Pills should be given a trial, with a result no less marvellous than that of many other cases related through the press. Dr. Williams' Pink Pills have completely cured the young lady, so that in a few months, from a helpless and supposedly dying girl, she has become a picture of health and activity. The Warman family is so well known in this part of the country that no one would think of disputing any statement made by any of its members. Mr. H. H. Warman, on account of his business as salesman for agricultural machinery, is personally acquainted with nearly everybody in the county, and we feel assured that the statements made above will be readily answered.

The gratifying results following the use of Dr. Williams' Pink Pills, in the case of Miss Warman, prove that they are unequalled as a blood builder and nerve tonic. In the case of young girls who are pale or sallow, listless, troubled with a fluttering or palpitation of the heart, weak and easily tired, no time should be lost in taking a course of Dr. Williams' Pink Pills, which will speedily enrich the blood and bring a rosy glow of health to the cheeks. They are a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

Dr. Williams' Pink Pills are manufactured by the Dr. Williams' Medicine Co., Brockville, Ont., and Schenectady, N.Y., and are sold in boxes (never in loose form by the dozen or hundred) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company at either address.

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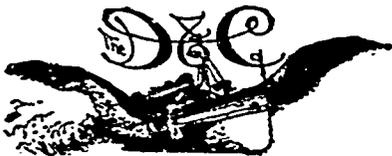
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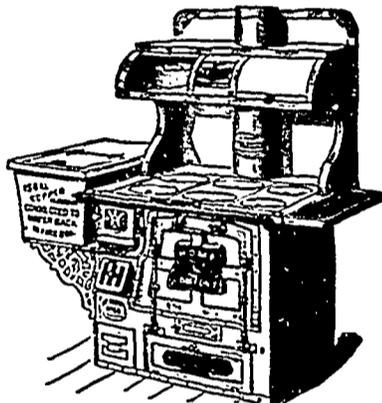
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ABOVE HONORS WERE RECEIVED BY WROUGHT IRON RANGE CO., MANUFACTURERS OF Hotel Steel Ranges, Kitchen Outfittings and "Home Comfort" Hot-Air Steel Furnaces. OFFICES, SALESROOMS AND FACTORIES, 70 to 76 PEARL STREET, TORONTO, ONTARIO, and Washington Avenue, 19th to 20th Streets, ST. LOUIS MO., U.S.A. Founded 1864. Paid up Capital, \$1,000,000.

MISCELLANEOUS.

Before we give up Christ for the pursuit of riches, hadn't we better ask a millionaire how much money it takes to make one happy?

You cannot be well unless your blood is pure. Therefore purify your blood with the best blood purifier, Hood's Sarsaparilla.

Mme. Casimer-Porier, wife of the ex-president of France, is an enthusiastic bicyclist. Her husband knows what the turn of fortune's wheel is.

Lord Salisbury became premier for the third time at 65. He is eleven-and-a-half years younger than Mr. Gladstone was when he achieved the same rare distinction.

BRIGHT CHRISTIANITY.

The Author of the sunshine didn't light at night the dreary church of dim religious shadows—he made the light of day, and told men how to light the night. Progressive Christianity works in the light—the meeting house of dimness isn't the church of success—there is cheer and Christian comfort in the well-illuminated meeting room. I furnish the artificial light of night—I have a book on Church Lighting—129 pictures of chandeliers for gas, oil, electricity—I have reflectors and side lights—I tell you how best to light your church, and charge you nothing for the information. I. P. FRANK, 551 Pearl Street, New York.

S. R. Crockett, the Scotch novelist, worked his way through Edinburgh University on less than two dollars a week. He is a farmer's son, and was accustomed to "roughing it" in his youth.

WORTHY YOUR CONFIDENCE.

The success of Hood's Sarsaparilla in conquering scrofula in whatever way it may manifest itself is vouched for by thousands who were severely afflicted by this prevalent disease, but who now rejoice over a permanent cure by Hood's Sarsaparilla. Scrofula may appear as a humor, or it may attack the glands of the neck, or break out in dreadful running sores on the body or limbs. Attacking the mucous membrane, it may develop into catarrh or lodging in the lungs lead to consumption. Come as it may, a faithful course of treatment with Hood's Sarsaparilla will overcome it, for working upon the foundation of all diseases, impure blood, the system is clarified and vitalized, and vigor, strength and health restored to the body.

Dean Farrar's publishers have issued an interesting announcement about the circulation of his books. His "Life of Christ" has now passed into its twenty-third edition. "The Life and Work of St. Paul" has reached its twentieth, while 9,000 copies of "The Early Days of Christianity" have been sold. These are only library editions, and do not include illustrated and popular issues.

SHE DIDN'T TAKE WITH THE GENTLEMEN.

She was refined, intelligent, and not bad looking, but somehow she never seemed to take with the gentlemen. They didn't like her listless ways; they said she hadn't any "snap" about her. Poor girl! she was suffering from functional irregularities, and it was actually impossible for her to take much interest in anything. But a change came. One day she heard of Dr. Pierce's Favorite Prescription. She procured a bottle, and she had not taken half its contents when she felt like another woman. Now she is in the enjoyment of perfect health, and has suitors by the score. No woman need suffer from functional irregularities and weaknesses. The "Favorite Prescription" is a safe and certain cure for all the weaknesses to which women are peculiarly subject.

Dr. Pierce's Pellets cure constipation, biliousness, indigestion and headache. One a dose.

Radway's Ready Relief.

Pain Cured in an Instant.

For headache (whether sick or nervous), tooth ache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of RADWAY'S READY RELIEF will afford immediate ease, and its continued use for a few days effect a permanent cure.

A CURE FOR ALL

SUMMER COMPLAINTS.

A half to a teaspoonful of Ready Relief in a half a tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach and bowels will afford immediate relief and soon effect a cure. Internally—A half to a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heart-burn, Nervousness, Sleeplessness, Sick Headache, Flatulency, and all internal pains.

Malaria in its Various Forms Cured and Prevented.

Price 25c per Bottle Sold by Druggists So J to DR. RADWAY & CO., Montreal, for Book of Advice.

QUICK CURE FOR SICK HEADACHE

DUNN'S FRUIT SALINE

GIVES HEALTH BY NATURAL MEANS. KEEPS THE THROAT CLEAN AND HEALTHY. DELIGHTFULLY REFRESHING. SOLD BY ALL CHEMISTS. WORKS CROYDON ENGLAND

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COAL, — WOOD. LOWEST RATES.



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A RECENT BOOK

Miss A. M. Machar, (FIDELIS).

Roland Graeme: Knight.

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

When writing to Advertisers please mention THE CANADA PRESBYTERIAN

Cecil Rhodes, the most interesting man in the Cape House of Assembly, is as "restless on his seat as a spring doll." Rarely does he retain the same attitude for two minutes in succession. When he speaks he comes to the point at once, but he is somewhat difficult to follow, nevertheless. The statement that he thinks aloud is a very apt description of his style of address. The ending of his speech is usually as abrupt as his introduction.

CATARRH RELIEVED IN 10 TO 60 MINUTES.—One short puff of the breath through the Blower, supplied with each bottle of Dr. Agnew's Catarrhal Powder, diffuses this Powder over the surface of the nasal passages. Painless and delightful to use, it relieves instantly, and permanently cures Catarrh, Hay Fever, Colds, Headache, Sore Throat, Tonsillitis and Deafness. 60 cents. At all Druggists.

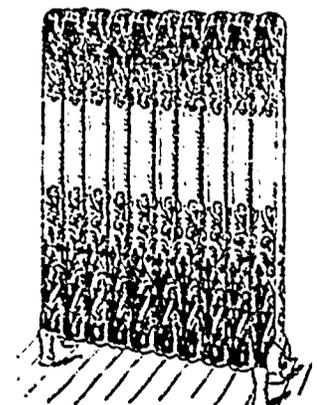
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THE COOK'S FRIEND BAKING POWDER.



Parisian Steam Laundry 67 ADELAIDE ST. W. Phone 1127. Good work and prompt delivery. Mending done free. E. M. MOFFATT, Manager. Established 1878.

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

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Help For Farmers, Etc.

Some bright, well-trained boys lately out from England are open for engagements for farm work or to learn suitable trades. Experienced lads whose engagements have expired are open to re-engagement.

Apply with Ministers' reference, to THE SUPERINTENDENT. (Egan Boys' Home), 295 George Street, Toronto.

HAVERGAL HALL, 350 JARVIS ST., TORONTO.

OPENED SEPTEMBER, 1894.

The Board having determined to make this School equal to the best Ladies' School in England, was most fortunate in procuring as Lady Principal, Miss Knox, who has taken a full course in the University of Oxford, passing the final examinations in the two Honor Schools of Modern History and English. Miss Knox until she came to Havergal Hall, held an important position in Cheltenham, one of the largest and best appointed Ladies' Colleges in England.

The Board has determined to have a staff of assistants fully competent to sustain the Lady Principal in her work. Mr. H. M. Field, late pupil of Martin Krause of the Royal Conservatory of Music, Leipzig, is the head of the Musical Department. Mr. E. W. Grier, R.C.A., the well-known Painter, is head of the Art Department.

The School is open for both day pupils and boarders. Full information may be obtained by circulars on application to Havergal Hall, or to J. E. BRYANT, Bursar, 20 Bay St., Toronto.

Advertisement for BAILEY'S Compound Light Reflector, featuring an illustration of the product and text describing its use in churches and homes.

Advertisement for High Class Church Windows, featuring an illustration of a window and text for Hobbs Man'g Com'y, London, Ont.

Advertisement for IRON FENCING BANK & OFFICE RAILINGS, featuring an illustration of a fence and text for Toronto Fence and Ornamental Iron Works.

MEETINGS OF PRESBYTERY.

ALGOMA.—At Webbwood, in March, 1896. BRUCE.—At Paisley, on Dec. 10th, at 7.30 p.m. BRANDON.—Regular meetings in March, first Tuesday, second Tuesday of July and September of each year. Meets next in Brandon. CHATHAM.—At Ridgeway, on Dec. 9th, at 7.30 p.m. CALGARY.—At Calgary, in Knox Church, on first Friday, in March, 1896, at 8 p.m. GUELPH.—At Guelph, in Knox Church, on Tuesday, the 19th November, at 10.30 a.m. HURON.—At Clinton, on Nov. 12th, at 10.30 a.m. KAMLOOPS.—At Inderby, on Dec. 4th, at 10.30 a.m. KINGSTON.—At Belleville, in St. Andrew's Church, on Dec. 17th, at 2 p.m. LINDSAY.—At Cannington, on Oct. 15th, at 11 a.m. LONDON.—At St. Thomas, in Knox Church, on November 12th, at 11 a.m. for conference, business at 7.30 p.m. MAITLAND.—At Wingham, on November 19th, at 11.30 a.m. ORANGEVILLE.—At Orangeville, on Nov. 12th, at 10.30 a.m. OWEN SOUND.—At Owen Sound, in Knox Church, on Dec. 17th, at 10 a.m. PARIS.—At Woodstock, in Knox Church, on January 14th. PETERBORO.—At Peterboro, in St. Paul's Church, on Dec. 17th, at 9 a.m. QUEBEC.—At Richmond, on Nov. 12th. REGINA.—At Moosemin, on first Wednesday, in March, 1896. SUPERIOR.—At Keewatin, in September. SAUGEN.—At Mount Forest, on Dec. 10th, at 10 a.m. SARINIA.—At Sarnia, in St. Andrew's Church, on Dec. 17th, at 11 a.m. STRATFORD.—At Stratford, in Knox Church, on Nov. 12th, at 10.30 a.m. TORONTO.—In St. Andrew's on first Tuesday of every month. VICTORIA, B.C.—At Nanaimo, in St. Andrew's Church, on Dec. 3rd, at 2 p.m. WHITBY.—At Bowmanville, on Oct. 15th

THEN AND NOW.

The time must be well within the recollection of most of our readers when a great many prejudices existed against life insurance but we are glad to say, from careful observation, that most of such prejudices have been gradually dispelled, and, as a result of the general advancement of knowledge regarding different lines of business during the past half century, life insurance has greatly obtained the favour of the majority of our people, and to-day we find that not only life insurance for protection of the family is sought for, but, in addition, the investment element has largely been adopted and appears in most of the contracts of our regular life companies. The intending insurer of to-day need have no anxiety in respect to the company he desires to select, provided he takes the necessary steps to obtain full information regarding its financial standing. This can be readily ascertained on reference to the Government Blue Book on insurance.

There are great differences between companies, however, even though they may issue the same kind of policies and transact, in nearly all respects, the same kind of business. One company is better than another if it is able to earn a higher rate of interest on its invested assets, and also if it is in a position to show a satisfactory surplus over and above all liabilities.

Canadians should be, and no doubt are, sufficiently patriotic to foster home institutions by transacting their business with them, more especially those which invariably have all their assets invested in Canadian securities, thus in no small way helping to build up the resources of our own country. One of the leading companies, distinctly Canadian, and one which merits the patronage of all classes of insurers, is that strong and successful home company, the North American Life of this city. Its record of success is unexcelled by that of any other company. Its plans of insurance are second to none. Its treatment of and equitable dealings with its policyholders have gained for it the respect and admiration of all classes.

The head office of this sterling institution is located at 22 to 28 King street west, Toronto, Ont., where full information will be cheerfully furnished on application therefor to Wm. McCabe, Managing Director, or it can be secured from any of the company's agents

HOW A WOMAN PAID HER DEBTS!

I am out of debt, and thanks to the Dish Washer business for it. In the past five weeks I have made over \$500, and I am so thankful that I feel like telling everybody, so that they can be benefited by my experience. Anybody can sell Dish Washers, because everybody wants one, especially when it can be got so cheap. You can wash and dry the dishes in two minutes. I believe that in two years from now every family will have one. You can get full particulars and hundreds of testimonials by addressing the Iron City Dish Washer Co., 148 S. Highland Ave., Station A., Pittsburg, Pa., and you can't help but make money in this business. I believe that I can clear over \$3,000 the coming year, and I am not going to let such an opportunity pass without improvement. We can't expect to succeed without trying.—MRS. B.

Advertisement for CINCINNATI BELL FOUNDRY, featuring an illustration of a bell and text for Bells, No Duty on Church Bells.

Educational.

London Conservatory of Music and School of Elocution.

W. Caven Barron, Plaintiff, late of London, Ont., Principal. 300 Pupils in Attendance. 14 Teachers on the Staff.

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

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

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—AND— CONSERVATORY OF MUSIC.

Points to be noted.—(a) The teachers are experienced and trained for their work. (b) The Curriculum in English and Mathematics is in line with Toronto University. (c) Resident students in the department of Music, while profiting from the social life in the College, have equal advantages with those in larger Conservatories. (d) Under the careful supervision of Mrs. Rolles, the Lady Principal, refinement of manners and religious training receive constant attention. (e) The beauty of surroundings and healthfulness of the College are universally admitted.

For new illustrated Calendar address, THE LADY PRINCIPAL, WM. COCHRANE, M.A., D.D. Governor.

THE PRESBYTERIAN LADIES' COLLEGE

(INCORPORATED), LIMITED, TORONTO. REOPENED SEPTEMBER 4th, 1895.

Beautiful location: In an educational centre. Music The Conservatory of Music. Sixteen pupils obtained recently certificates in vocal and piano.

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AGRICULTURAL COLLEGE GUELPH.

The Ontario Agricultural College will re-open October 1st. Full courses of Lectures with practical instruction suited to young men who intend to be farmers. Send for circular giving information as to course of study, terms of admission, cost, etc.

JAMES MILLS, M.A., President. Guelph, July, 1895.

THE ALBERT BUSINESS SCHOOL, BELLEVILLE, ONT.,

Agrees to fit you thoroughly to fill the position of Book-keeper or Typewriter and shorthand Reporter in a shorter time, and for less money, than any Commercial College in Ontario.

Mr. A. C. Baker, late of the Ontario Business College, a first-class penman and an able teacher, has been appointed Director of this School. Full staff of assistants. Special course of lectures on business papers. An expenditure of \$30,000 in new buildings and improvements will give a magnificent commercial hall, with bank, merchants' emporium, also gymnasium for the use of students. Chancellor Barwash says "I know of no place where a commercial education can be secured with as many collateral advantages as at Albert College."

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Miscellaneous.

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and rapidly growing children derive more benefit from Scott's Emulsion, than all the rest of the food they eat. Its nourishing powers are felt almost immediately. Babies and children thrive on Scott's Emulsion when no other form of food is assimilated.

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stimulates the appetite, enriches the blood, overcomes wasting and gives strength to all who take it. For Coughs, Colds, Sore Throat, Bronchitis, Weak Lungs, Emaciation, Consumption, Blood Diseases and all Forms of Wasting. Send for pamphlet. Free. Scott & Bowne, Belleville. All Druggists. 50c. & \$1.

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For the Board and Education of Young Ladies.

Session Opens 12th September, 1895.

Ten resident teachers, including English, Mathematical, Classical, Modern Languages, Music and Fine Art. Fees moderate. The number of boarders is strictly limited, so that special individual attention may be given to each, and adequate provision made for their physical, mental and moral development.

Grounds extensive. Buildings have latest sanitary improvements and are heated by hot water. Hot and cold baths, etc. Cheerful home life. Unsurpassed anywhere.

For circulars address, REV. DR. WARDEN, Box 1169, Post Office, Montreal.

Advertisement for ALMA, The leading Canadian College for Young Women, featuring an illustration of the building and text about its courses and location in St. Thomas, Ontario.

UNDERTAKERS.

Advertisement for J. YOUNG (Alex. Millard), The Leading Undertaker and Embalmer, 347 Yonge Street, Telephone 679.

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

Advertisement for FAWKES, Undertaker and Embalmer, Twenty-five years' experience. Rates to suit the times. Public will find it advantageous to call when occasion requires. 431 Yonge Street, 929 Queen St., West, Toronto.

Advertisement for 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—324 YONGE ST. (Oppos. Nat. Land St.) TELEPHONE 4242.

Advertisement for TEABERRY, FOR THE TEETH, featuring an illustration of a bottle and text about its benefits for oral hygiene.