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EDICINES for the sick are not wanting. They are about as plentiful as mosquitoes in Muskoka, and sometimes just as useless and annoying.

aggravated by remedies that do them no good. Sometimes, as Mr. Ephraim Tallman, who is a retired farmer, highly respected in the community, and now living in Merrickville, has said, temporary relief is secured.

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HEALTH AND HOUSEHOLD HINTS.

Cornbread.—One and one-half pints of white cornmeal, one tablespoonful of sifted flour, a little salt, and three heaping teaspoonfuls of baking powder, mixed thoroughly together while dry.

Hollandaise Sauce.—Beat half a cupful of butter to a cream, add the yolks of three eggs one by one, juice of half a lemon, half a teaspoonful of salt and a dash of cayenne.

Chicken Blanquette.—Mix one tablespoonful of butter with a tablespoonful of flour, rub until smooth, then add two cupfuls of cold boiled chicken cut in pieces an inch square, season with salt and pepper.

Italian Soup without Meat.—Put a tablespoonful of drippings and one-quarter of a pound of salt pork chopped fine into a kettle, when hot add half a small cabbage, one carrot, some small pieces of celery and half a cupful each of string beans and green peas.

Tripe Stewed with Celery.—Cut one pound of tripe into strips two and a half inches long, and half an inch wide. Cut one small onion into very thin slices and put in a saucepan with one tablespoonful of beef drippings, cook but do not brown.

Salmon Timbales.—Put half a cupful of cream or milk into a saucepan with two tablespoonfuls of fine bread crumbs, add salt, cayenne, one tablespoonful of lemon juice, one teaspoonful of chopped parsley and a few drops of onion juice.

Guides in Choosing Meats.—Beef when young has a fine open grain and a good red color, and the fat should be white, for when more or less yellow the meat is seldom of the best. Beef, of which the fat is hard and skinny and the lean meat a deep red with coarse fibers, is of an inferior quality.

HINTS FOR THE TABLE.

Rapid eating is slow suicide. Plenty of time should be taken. Fish and oysters are easily digested. An hour or two of rest should be taken after the meal. Mere gratification of the appetite is very likely to shorten life.



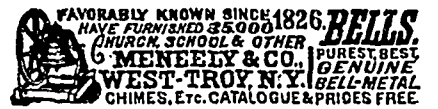
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THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, NOVEMBER 13th, 1895.

No. 46.

Notes of the Week.

The Swedes of Manitoba, it is said, have joined in the demand for a broad system of schools. They readily accept English as the language, but ask for an hour or two daily for teaching their mother tongue.

The report submitted to the United Kingdom Alliance at its annual meeting lately in Manchester maintains that the veto question fell far short of accounting for the Liberal defeat at the general election, and declares that there can be no abandonment of prohibition.

It is said that the post-office system of British India is the most up-to-date concern of the kind to be found anywhere. Besides collecting and delivering letters, parcels, and other articles, it acts, to a certain extent, as a banker to the general public, sells quinine and salt; pays military pensions, and collects the revenue accruing to the government from land and other sources.

The death of Rev. Dr. A. C. Kendrick, at Rochester, New York, reduces to three the number of surviving American Revisers of the New Testament. Dr. Kendrick was one of the oldest members of the New Testament Company, having been born December 7th, 1809. The three survivors are President Dwight, of Yale, Professor Thayer, of Harvard, and Rev. M. B. Riddle, D.D. They were the youngest of the entire group so long associated in the same work.

At a late meeting of the Church Congress at Norwich, Eng., it was stated that four hundred benefited clergymen of that Church receive less than £50 per annum; there are 3,500 with less than £100 a year, and 7,000 with less than £130. "And yet," says the *Christian World*, "the Church of England has endowments to the value of £10,000,000 a year, and numbers in its membership all the big brewers, the millionaire shipbuilders and railway directors, the House of Lords in a body, and probably, the holders of at least three fourths of the national wealth."

The *Christian World*, of London, England, lately made an offer to ministers of one hundred free copies of Dr. Horton's new book, "The Teachings of Jesus." It says, "In response we have received very many more than that number of applications. The letters for the most part reveal such a keen appreciation of the chance of getting a new book and such a lamentable lack of opportunity, that it is distressing not to be able to respond more fully. One reader has kindly offered to co-operate with us. If any others of our readers are like minded, it may be possible to gratify many who will otherwise be disappointed."

When the Special Commissioner of the *Daily Chronicle* was in Montenegro, lately, Prince Nicholas gave him a message of admiration and gratitude to Mr. Gladstone. The hermit of Hawarden has replied, through the paper, with a message that will make the little Principality swell with pride. He says: "In my deliberate opinion the traditions of Montenegro, now committed to his Highness as a sacred trust, exceed in glory those of Marathon and Thermopylæ, and all the war-traditions of the world." It was of this rough little mountain State that Tennyson wrote:

"O smallest among peoples! rough rock-throne
Of Freedom! Warriors beating back the swarm
Of Turkish Islam for five hundred years."

John D. Rockefeller has made another gift to the Chicago University of \$1,000,000, the money to be available on June 1st next, with a contingent contribution of \$2,000,000 more conditional upon the University securing another \$2,000,000 elsewhere. These donations will bring the aggregate of Mr. Rockefeller's gifts to the Chicago institution up to between \$7,000,000 and \$8,000,000 made within a little more than five years.

The trial and conviction within the past week of three noted criminals, and the publication of the proceedings which has for some time been going on, have been very prominent and very sad and terrible features of recent news. The annals of crime have rarely furnished anything more ghastly than those which have occupied public attention in the cases of Shortis, Holmes and Durrant. It is evident that civilization and enlightenment of themselves cannot purify or heal the deadly evils from which society suffers, or convert and transform the human soul and a man's life. How humiliating is the verdict which all these cases and others like them pronounce upon the power of education alone to reform men and society! Vital religion or the fear of God alone can do this, and the lesson taught is that whatever else is neglected in the education of the young, this should be implanted deep and watched and nurtured with incessant care.

The Marlborough-Vanderbilt marriage has been a spicy morsel for all who appreciate, and who does not, the charming bits of gossip connected with a wedding. The decorations, the music, the presents, the show and parade have all been such as boundless wealth alone could furnish, when such wealth does its best. It looks a trifle extravagant, but we have, we confess, so utterly hazy an idea of what millions of dollars are like, how far they can go, that we are not competent to say whether the display in this case has savoured any more of extravagance than is often found in much humbler life, when there are a fine outfit to-day and much display in the newspapers and elsewhere, and if not the next day, yet very soon, a visit from the bailiff with a distress warrant, an auction sale of everything at a sacrifice, and honest people plundered of their dues by debts being unpaid with which the display was made. Everybody in this case is likely to be paid in full for the quota which they may have contributed to the show, and it may be hoped that the marriage will turn out more happily than the antecedents on both sides might perhaps lead one to fear.

The immense extent of the Dominion is very strikingly illustrated by the fact mentioned in an interview with Professor Bell of the Geological survey staff, reported in the *Globe*, of the discovery by him in the James Bay region of a river hitherto unknown, larger, it appeared to him, than the Ottawa. The country in which it flows, taken as a whole, he described as a plateau about 1,000 feet above the sea along the height of land, and diminishing to some 400 feet at 100 miles or so from its mouth, and then descending more rapidly to the shore of James Bay. Every fresh fact which comes to light respecting the capabilities of our Dominion may well create a patriotic pride in the richness of our great inheritance, and a deep sense of responsibility as to making the right use of it. Of this new region Prof. Bell says:

Its climate is good enough to render it all fit for agriculture. It may be fashionable, by those who have not looked into the matter, to disparage our north country, but I have no doubt that the region I refer to is certain to be inhabited in the course of time. It is capable of producing grain, hay and root crops in abundance, and some day, I am confident, it will support a large population. And why should it not? It lies to the south of England in latitude, and, as our weather comes from the west, it is protected from the cooling influence of the western Atlantic.

"Turkey warned" is again the announcement reported in the daily papers from the old world. This language has become so common that naturally people have become sceptical as to what it really means or whether it means anything definite and practical at all. The unmentionable atrocities practised by Kurds, even by Turkish soldiers and officers themselves, against the Armenian Christians, and the terrorizing of others, appear scarcely to have paused in the least. Now there is apparently a pretty general consensus among the great powers, that intervention cannot be delayed much longer, unless Turkey puts an end herself to the horrors which have been and are being enacted. "Seeing," in this case, "is believing." Most of the people, we fancy, would agree with the *Daily News*, which says that "Joint intervention by the powers which signed the treaty of Berlin would be the end of Turkish independence. It would be a good thing, too. Turkey is now within measurable distance of disruption and partition."

The Hyams case, with its gruesome and intricate details of suspected crime, is again, under the skillful hand of Mr. Osler, slowly unwinding itself to the public eye and ear; and every point at which there is the least sign of weakness is being also skillfully contested in behalf of the prisoners. Whether innocent or guilty, we are glad it does not lie with us to say; but for the protection of society it is well that, wherever there is any fair presumption of guilt, the bare lapse of time will not prevent that presumption being thoroughly investigated, and every clue being carefully followed up before the courts, until innocence or guilt, so far as the law can do it, is established. The peaceable and upright citizen will fear nothing from this arrangement, and it is a deterrent to the bad and criminally disposed to know that it is a most difficult and dangerous thing to attempt to commit a crime in the face of the certainty that, if they leave any reason for it which human ingenuity can discover, it will inevitably be followed up, and minutely searched out to the bitter end.

At the meeting of the Ministerial Association of this city on Monday, 4th inst., the irrepressible subject of Religious Teaching in the public schools was discussed by Rev. Dr. Dewart. As he usually does when he deals with any subject the Rev. Doctor said some good things very pointedly and clearly. "I believe," he said, "that moral and religious training is as essential to qualify for useful citizenship as the acquisition of knowledge and the development of the intellectual faculties. If the education which children received at school was not adapted to make them good citizens, it failed in its main purposes." The demand, he said, for so-called religious teaching was almost always for sectarian, rather than religious teaching, and there was no satisfactory evidence that the children educated in church schools present a higher type of moral character than those educated in National Schools. Two strong objections which he emphasized against dividing the schools on church lines were, weakening the resources and therefore the efficiency of the public schools, and that this would tend directly to create and keep up, a state of separation among the people inimical to patriotic unity in political and municipal affairs. In conclusion he said: "I am free to confess if such united religious teaching as seems to me desirable and proper should prove impracticable, I would rather give up all formal religious teaching in public schools than accept a system of denominational schools, because I believe these would be a greater evil than the absence of direct religious teaching in the schools. I would, however, remind Christian people who volunteer to secularize our public schools that they probably do not see how far this may carry them."

Our Contributors.

A COMPLIMENT THAT IS A REVEALER.

BY KNOXONIAN.

Not long ago the popular Lieut-Governor of Ontario, during a short visit to one of our Ontario towns, was gravely informed at least twice in public that the different churches in that particular town got on peaceably together. His Honor said he was pleased to hear it.

How many times that astonishing piece of valuable information may have been communicated to him privately, we cannot say. Quite likely he heard it more than once. His Honor was much pleased with the size, and architectural beauty of the church buildings in that town, and it is highly probable that each time he alluded to these church buildings, he was told that the ministers who preached in them and the people who worshipped in them treated one another with becoming courtesy.

In the name of our common christianity, what else should one expect. Is it paying professedly Christian people any compliment to say that they don't quarrel. The fact that any sane man of average intelligence and decency, can bring himself to say that the churches of any community live in harmony, proves that people expect them to live in a state of ecclesiastical pugilism. Too often the expectation is fully realized.

The local tea-meeting orator in Smith's Corners always puts on a little oratorical spurt and tries to be extra impressive when he announces that the different denominations "dwell together in harmony and brotherly love." He tells the "distinguished speaker from a distance" that the different churches at the Corners have a lot of union sentiment, and the distinguished visitor smiles a rather dubious kind of smile and says he is glad to know it.

Suppose some wide-awake fellow with a fair knowledge of the New Testament, a level head and a steady nerve should rise in the audience when the local man makes his spurt about brotherly love and union sentiment—and say: "Mr. —, tell us, please, what you expect the Christians of Smith's Corners to do. Do you expect them to slander and abuse one another? Do you expect the preachers to call one another ugly names in the pulpit? Do you think the elders and deacons and class leaders and all the other official people should indulge in a continuous fight?" What could the local man say in reply to these questions. If he spoke the truth he would be obliged to say he referred to the harmony at Smith's Corners, because harmony is an exceptional sort of thing. Nobody tells a Lieut-Governor, or a distinguished stranger that light is pleasant, or that the sun shines, or that water runs down hill. These things are taken for granted, and if churches had a fair share of their Master's spirit, it would be taken for granted that they conduct their affairs with a fair degree of Christian courtesy. Instead of feeling proud at the declaration that they live in harmony, Christian people should blush to the roots of their hair at the idea that anybody found it necessary to make such a declaration.

What would any decent married couple think if somebody went on the platform and announced with a flourish of trumpets that they lived together in peace. Most married people would regard, and very properly regard, the announcement as a gross insult. A similar announcement about Christians is considered a high compliment. That kind of a compliment is a revealer.

The artificial means that are sometimes used to promote brotherly love among churches are also revealers. In fact they generally show two things—the absence of the thing sought and the utter uselessness of trying to obtain it by artificial methods. If people have not enough of the grace of God to live in harmony as church neighbors,

harmony never will be promoted by "union meetings." As a matter of fact, churches never get on so well together as when each one minds its own business and does the best work it can for the Lord. The more faithfully that churches work for Christ the more will they respect and esteem one another. Begin at the Ottawa River and examine every community between the Capital and Lake Huron, and it will generally be found that the best Christian spirit prevails in the communities in which each church does the best it can for Christ on its own lines, and that the poorest spirit is found, where the people make the most fuss about what they call "union." Envy, jealousy, bickering, sheep stealing and a lot of other ecclesiastical vermin are not unfrequently found in conjunction with ostentatious drivel about "union sentiment." Ministers who work hard all day for Christ, usually love and respect one another far more than ministers who spend their time engineering union demonstrations. In fact no small amount of the friction and jealousy comes in when the programme for the union demonstration has to be drawn up. By all means let the churches help one another, but the help should be the outcome of fraternal regard, not an effort to pump up regard when the well is dry.

The worst kind of church rivalry in existence is that which too often exists between congregations of the same church. The same in doctrine and polity, the war must necessarily be more or less personal, and bitterly personal it often is. The congregation, the office bearers, the minister must be attacked because the creed and the mode of worship cannot be. The most detestably ugly things we have ever heard about churches, have been said by professedly Christian people about rival congregations in their own church. The dirtiest tricks we have ever known have been played by people who called themselves Christians, the object being to injure a neighbouring congregation of the same Church. And some of the people who played these detestable tricks would roll up their eyes in affected horror at the ways of politicians.

When organic union orators strike off their best periods about one great church, etc., they conveniently ignore the fact, well known to all practical men, that the most bitter rivalry that exists between congregations, exists between those that are in one Church already.

ADVANCE MOVEMENT.—II.

BY J. C.

Mr. Varley, as one of the prophets or a John the Baptist, like a meteor flashed before the public. He began his "Bible Campaign" in Oakland, the city of churches, the best field for a start in Northern California. In the afternoon he held Bible readings from 3 to 5 o'clock daily and a gospel service from 8 to 10 p. m., in some central church, all sects uniting. He urged Christians to special prayer at home, closet, social and church, before and after his meetings. He pressed the clergy and laity to aggressive effort by all day meetings, etc., till in one evening forty of the leading pastors were preaching on the street corners (before the regular church service began) each with a band of singers and helpers. He addressed the various ministers' Monday meetings, always keeping in the fore front of all his appeals, the theme of world-wide interest now, the great burden and desire of all evangelical, living, aggressive Christians, viz., the *endowment of the Holy Spirit for service*, the great theme so scripturally pressed on the attention of your own Assembly by the retiring Moderator, Dr. McKay, whose own work in Formosa, is the best object-lesson in that line. Mr. Varley told the preachers, better break stones for a living than to continue to preach without the Holy Spirit. He gave a series of peerless talks to men only on the sins of manhood at the Y. M. C. A. He

spent nearly \$1,000 in printing his booklets, lectures and tracts, mostly for free distribution. He delivered and published a new sermon on the Existence of a Personal Devil, to meet the wide-spread disbelief in Satan personality. Notably he defined and denounced sin in all quarters as no one ever dared before him, sins of the pulpit and pew, the rich, public men, newspapers, respectable, popular, refined and secret sins, as well as the open and gross sins of intemperance, impurity, dishonesty, etc. The graceless pastor, officers or members, and the rich pew holder, with the church in his pocket, all trembled like Felix before Paul, or Herod before John, as this man of God, filled with the same Holy Spirit, boldly gave these greater sinners God's message. But above all, his deep, calm, spiritual, scriptural teaching on all subjects, but especially on the Holy Spirit; separation of Christians from doubtful alliances; Scriptural holiness and the great subject of the age the personal and near coming of Christ, was a privilege not easily estimated. Never since we listened to Spurgeon, and George Muller, has anything worthy to be named in the same day been such a delight to enjoy. Few teachers could be described as he; in brief, as one *without an erroneous tenet, much less heresy, and without a hobby.*

He had no sweet singer, no startling stories, no tricks of mesmerism, hypnotism or the other varied sources or substitutes for the Holy Spirit of the high pressure evangelists on the wing. The Word of God as the sword of the Spirit being his sole reliance. Yet what a commotion, unmasking the refuges of lies of the empty professors and drawing the true and spiritual around him to uphold his hands. As his preaching was different from any heretofore, so the results, the solid conversions, the great uplift and quickening to Christians were of a Scriptural brand and type. Quality rather than number or quantity was the characteristic of his work. While he spoke in churches of all denominations yet he did not mince or trim doctrine like Fay Mills, to suit the creed of the various churches. For example, he preached boldly and yet calmly and courteously the doctrine of the perseverance of the saints, the two natures till death in the Christian, etc., in Methodist churches. The united clergy had invited him to this city but his decided teaching in Oakland on the personal and near coming of Christ rather startled some of the ministers who have not studied that subject, so these asked him to preach, what they erroneously call "the Gospel" and omit that subject. But no! He released them from their invitation as a body, and came to those churches whose pastors, even if they did not *then* believe the whole truth with Varley, were not afraid of it. So he came unhampered and gave a useful object lesson in manly Christian independence and courage.

Lastly came from New York Rev. A. B. Simpson and Rev. Stephen Merritt, that unique man, so strange, surpassing romance in his marvelous life and work, a fit companion for the quiet man of faith, the Geo. Muller of America. They held Conferences under the Christian Alliance in the leading cities. In Los Angeles, without any appeal, money poured in upon them with over thirty gold watches, ladies jewelry, etc., so in Oakland and this city. These donations were given in the meetings, but in this city persons called at the hotel where Mr. Simpson was staying and handed him liberal sums; in one case \$5,000, another \$2,000, by persons who did not give their names, thus aggregating, with many small sums, about \$10,000 in this city alone. In this connection it may not be amiss to notice what may be fitly termed a providential object-lesson bearing on deficits in mission funds. In the Presbyterian Church, one of the oldest in this city in which the Conference was held, two members, young ladies, had offered themselves for work in China, over two years ago. They were accepted, but owing to the debt, now over \$174,000, on the Foreign

Mission Board, they could not be sent. They lately offered themselves to the Christian Alliance, were accepted at once, and are both now on the way to China! Mr. Simpson, without any church or society collections, appeals, button-holing of rich men or other visible resources to fall back on, gets by simple prayer enough money on this coast to send half a score of missionaries to foreign fields—the very cream of the Church, too. That is the open secret of real work for God.

Of course your readers are familiar with the story of Mr. Simpson's work. How in a dozen years since he withdrew from his rich uptown church and big salary, and went out and down town among the common people, trusting God only for salary and all else, he has received over \$1,000,000 in answer to prayer, and sent out over three hundred missionaries to foreign lands, besides having a varied and extensive home work, as Training Institute for workers and missionaries, various Homes for Orphans, Invalids, etc., more than any one of the denominations, with all its constituency and machinery, has done in the same time. In all these years of "dull times," instead of deficit, there was continual and manifest increase of donations.

Mr. Varley suspended his meetings in order to unite with Mr. Simpson in the Conference. All the spiritually aggressive ministers and people of all denominations allied at these meetings, which lasted from 10 a. m. to 1 p. m., Stephen Merritt speaking all through the intervals of the regular sessions. He spoken often seven hours a day—sometimes with address, singing or prayer, five hours at a stretch, and people missed their lunch staying all day to hang on his lips. His work in New York is well known, chiefly the supply of food last winter to 25,000, his Travelers' Club (tramps) breakfasting 2,000 in relays at one place, transforming some of them as greatly as Paul was on the way to Damascus, e. g., John G. Morley who was about to commit suicide. He has received \$30,000 for 100 lectures on Gospel temperance. The one thing unique and noteworthy above all in Stephen Merritt is, that he speaks always and only about the Holy Spirit. This he was led to do by a native youth from the centre of Africa, who walked a thousand miles to the coast and worked his way in a vessel to New York, at starting knowing only the English words "New York," and "Stephen Merritt," learned from a female missionary who taught him all she knew about the Holy Spirit, and told him she learned through Mr. Merritt what she knew of Him. So he started for New York to learn more, but when he came God made him the instrument to lead Mr. Merritt to a deep and special knowledge of this Spirit. The whole story is the most striking we know of outside the Bible. Let all read the Life of the Late Sam. Morris, the name given him in New York.

The climax or high water mark of the advance wave of revival and blessing began with General Booth, and, augmented by Mr. Varley, was reached in these Conferences of the Christian Alliance under Messrs. Simpson and Merritt, so that the outside spiritually was never so bright and hopeful all over the coast, as well as in those cities around the bay.

Having been a farmer's boy suggests an item for your rural readers, who may remember the good old days when a dozen stocks of wheat was a good day's reaping with a hand sickle. There are machines here that reap, thresh and bag 100 acres of wheat in a day! Some canny Celt wants to know what about the profits of farming? Well, it may reconcile him to the Canada farm to learn that wheat raising under the most favorable conditions, only pays a little over one-half of one per cent. on the capital, and barley a little over one-third of one per cent., and these are the best paying cereals that can be sown. This estimate was publicly given lately in a paper read by a pioneer who had ample capital and land and trial, for experimenting in all lines of industry.

San Francisco, Cal.

THE STANDARD DICTIONARY.*

BY C. B. ROSS, B.D.

Having used this work for some time, we are now in a position to say something regarding its merits. Ere the work was issued, the prospectuses appearing from time to time described the dictionary in such glowing terms that we were afraid these anticipations would never be realized. This foreboding was, however, wholly unwarranted. The dictionary when, at last, it appeared, fully answered to the description contained in the various prospectuses, which had been published. A minute examination has only more fully revealed its merits. So many years have been spent and so many scholars have labored to produce the dictionary that we can easily understand how it is that the publishers have spent more money upon it than has been spent upon any other work published in the English language with the exception of the last edition of the Encyclopedia Britannica; and they are to be congratulated upon the patience and courage they have shown in bringing the work to a successful issue.

The mechanical part of the work has been exceedingly well done, so that the dictionary is an ornament in any study. The work of the binder and printer is excellent, while the paper has been so well chosen that the volume is by no means unwieldy, notwithstanding the wealth of material contained in the work. We have often, indeed, wished that the type were larger that we might more thoroughly enjoy the reading matter; but of course this is incompatible with dictionary size. The work abounds in excellent illustrations which add so much to its value. Especially noticeable are the colored illustrations, which are a marvel of beauty, and indicate the perfection which this branch of art has reached.

If we turn now to the reading matter itself we are struck with the wealth of apt quotations culled from all fields of literature, lighting up the meaning of words as nothing else could do, indicating what a large number of writers must have been engaged in the work.

The dictionary has not been written by litterateurs merely but by experts in the different arts and sciences, so that in many respects it takes the place of the Encyclopedia. The scientist will find here results of the latest researches in his branch of study.

The dictionary is very rich in its study of synonyms, a careful perusal of which should give the reader no mean education. They are evidently the work of very able students of philosophy and literature.

To the student of theology the dictionary is very valuable. In its analysis of theological terms it fills a place which is filled by no other book so far as we know. We have turned over Bible Dictionary and Religious Encyclopedia in vain; and at last we have referred to the Standard Dictionary to find exactly the information we needed. We heartily recommend this work, which, so far as we have seen, is the best of its kind in the market.

The Manse, Lachine.

OPENING OF THEOLOGICAL CLASSES AT QUEEN'S UNIVERSITY, KINGSTON.

REV. DR. STRONG'S LECTURES.

MR. EDITOR,—I sincerely wish it were possible to give you a full report of the two remarkable lectures delivered here by Rev. Dr. Josiah Strong, of New York, in connection with the formal opening of the Theological Faculty of Queen's University. One of them on "The Church Movements of the Times," was delivered Saturday last at the opening, and the other, on "The Application of Christian Principles to Industrial Life," Sunday afternoon. The former was a plea for closer and more widely extended organization of all churches for the pur-

poses of defensive and aggressive moral work and social reform, and the latter address insisted on the absolute necessity of the recognition in industrial life by both capital and labor of Christ's Law of Service. Dr. Strong, like all other men who are watching the signs of our day, is profoundly impressed with the gravity of the social problem, and the necessity of immediate action, if our society is not to go to pieces. He is no pessimist, however, but is confident of the final triumph of Right, and even sees in our present state the most hopeful signs of radical improvement. The new element in the world, which is to work out our social salvation is the present Social Self-consciousness. We find the expression of this in the New Philanthropy, the New Patriotism, and the extension of the principle of Organization into all spheres of human activity.

At the Reformation men attained to Individual Self-consciousness; that was a time when they profoundly realized their relation to God. Men have since then been gradually taking the further step, and attaining to Social Self-consciousness, the realization of their relation to each other. The Reformation brought men face to face with God; not until this century have they realized how vital was their relation to one another, not until the present era have they been in such a deep sense face to face with each other. One part of Christ's command has been obeyed; we are only now perceiving the broad and deep significance of the other part. Indeed, it is only lately that there have been such world-wide and complex communication and interdependence as to force upon our attention—the truth that the world is one body of which each of us is severally a number. The word "Society" has become a word weighted with meaning, and we must now look to Christ for the Redemption, not only of the individual soul, but of society.

Dr. Strong claims that the Church has not realized her mission. While every other great agency is highly organized, and therefore highly efficient in their respective spheres, the Church presents a broken and disorganized front to the world, and carries on only a guerrilla warfare against the powers of Darkness. Even the evil forces have organized and are endeavoring to capture every stronghold. He is hopeful of progress here, and instanced the great religious Assemblies, the Pan-Presbyterian, the Pan-Methodist, etc., as indications that we "should soon have a Pan large enough to hold us all." It was laid upon the Church of Christ, he said, with burning emphasis, to organize, and be an ear to hear complaints, an eye to discern the sources of evil, a mouth to speak, and an arm to strike as one man. Christ demands no less than this. He is the Saviour of society, and is as intolerant of evil there as in the individual soul.

The only remedy for social wrong is Jesus Christ and His Law of Service, which binds all men at all times, and in all departments of life. Introduce this principle into Industrial life as it has in a measure been introduced into professional life, and the redemptive and preservative work is begun. It is for the Church to take up this law of Christ and press its application home to the hearts of employer and employee. We have shamefully ignored this part of Christ's law,—service to man—and strangely so, for it is in the very forefront of Christ's teaching, and is impressed upon us by every fact of Divine Revelation. Servant is the highest word in the universe: it is the office even God has taken upon Himself, and has called "greatest." Blessedness is ever declared to be to the giver and the server; and it is only by obedience to this law that men can live side by side. Yet the industrial world absolves itself from this law, saying, not "Blessed be service," "Blessed be giving," but "Blessed be gain." Men go into business, not to save men, as Christ commands, but to gain property. They never conceive that the production and dis-

tribution of goods should be conducted on precisely the same principles as a minister preaches the gospel. Both must live by their work; but their primary aim must be the same, not to gain, but to Serve. This is the law that must be obeyed by all, if society is to be preserved from anarchy. "Every man for himself." "The self-interest of each is the guide to the welfare of all." "Human nature is fundamentally selfish," and all such maxims of that "science of selfishness" called Political Economy must cease to rule the commercial world. Dr. Strong thinks that the time is near when the Manchester School will have as little influence on earth as they have in heaven. It treats human nature as dead matter, incapable of being vitalized from above. It denies the power of redemption, and proclaims the immutable law of selfishness as the foundation of human activity and progress.

Dr. Strong is one who cannot believe in the ultimate persistence of evil. Divine love must conquer selfishness. The mightiest power is a righteous power, and God's Will must be done on earth as it is done in heaven. It is shameful unbelief to acquiesce in the wrong in society, and say it is impossible to remedy it. "God's grace and man's grit" can accomplish anything. Faith is the one thing needful: "This is the victory that overcometh the world, even our faith." The motto of the Christian is: "I must, therefore I can." The evil is gigantic. There must be organization. Then the Church can say with Paul: "I can do all things through Him who strengtheneth me."

This, of course, is only what Ruskin has been for forty years teaching with marvellous zeal to an unbelieving generation.

Principal Grant warmly supported the lecturer's views, and expressed the hope that the new generation of ministers would grasp the meaning of the times, and adapt themselves to present needs. We need, he said, new Prophets of God to teach the people and lead the Church in its great work.

SESAME.

Kingston, Nov. 4, 1895.

ADVANTAGES UNDER INVESTMENT CONTRACTS.

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

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

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

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

Teacher and Scholar.

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

Nov. 24th, 1895. } THE WOES OF INTEMPERANCE { Isa. v. 11-23.

GOLDEN TEXT.—Isa. v. 11.

MEMORY VERSES.—20, 23.

CATECHISM.—O. 23-25.

HOME READINGS.—M. Isa. v. 1-10. 7. Isa.

vii. 5, 11-23. W. Isa. xxviii. 1-15. Th. Prov. xxiii. 29-35. F. Gal. v. 1-26. S. I Pet. ii. 1-12. Sab. Eph. v. 1-21.

Our lesson for this week will be incomprehensible if we confine ourselves to the verses prescribed for study. It is just part of the amplification of the parable with which the chapter opens. A most skillfully put parable it is indeed. The prophet invites attention while he sings a song of a friend of his, that friend's complaint against his vineyard. He has done everything for it, but it brings forth nothing but wild grapes. What more shall he do than he has done? This is what he will do—break down the hedge, let it go uncultivated, and become over-run with briars and thorns; He will command the clouds that they shall not rain upon it. Ah! who is this friend who speaks of commanding the rain of heaven? Jehovah is His name, Israel is His vineyard, and the men of Judah His pleasant plants, justice and righteousness the fruits He looked for, oppression and a cry from the oppressed all He received. Then follows a detailed statement of Israel's sins, and of the punishment which must surely follow. Our lesson consists of a portion of this arraignment, and may be summed up under the heads: *the sins charged, and the woes pronounced.*

I. *The Sins Charged.*—The catalogue is a terrible one. It is perhaps a little difficult to catch the main line of thought, but it seems to be this: vv. 8-10 and 11-12 state the forms in which the sin of the people manifests itself. Then comes a declaration as to the woes which must follow in vv. 13-17, and then reverting to the prevalent forms of sin these are traced to their source in the evil examples of those set high in authority among the people. In vv. 11-12, the sins charged are drunkenness and heartless dissipation, with their usual accompaniment of inattention to God's providential dealings. The drunkenness charged is not an occasional excess, but a daily business, prosecuted with great diligence from early morning until late in the evening. Accompanying this, and indeed springing out of it, is the folly and wickedness of merriment when the judgments of God are impending. There is no charge that the enjoyment of music is sinful in itself, but only that when God's judgments are impending the blunted nature of their sensibilities is manifested by their undisturbed revellings. Then in v. 18 the charge is renewed. The people are represented, not as being drawn and enticed by sin, but as presumptuously dragging sin to themselves as with a cart-ropes, and doing so in defiance of the judgments of God. Nay more, they go so far as to challenge God to do his worst. Can we read without a shudder "Let Him make speed, etc." Can we imagine such presumption? Yes, for the whole moral sense of this people is perverted, so that they call right by the name wrong. But whence comes this moral perversion? From their undue reliance upon their own wisdom, "they are wise in their own eyes and prudent in their own sight." But how have the people become thus? From following the example of their judges, who are mighty to drink wine, and men of strength to mingle strong drink. The leaders of the nation under the influence of strong drink not only pervert justice, but, by their example, lead the people into those excesses in drink and oppression which are charged against them.

II. *The Woes Pronounced.*—With prophetic fervor the prophet speaks of these woes as though they were already accomplished. Captivity, hunger, thirst, all the evils that Israel has endured or will endure spring out of these sinful practices. Resulting from these woes—which are of this life—are more fearful woes; hell as a ravenous monster stands with gaping mouth to swallow up those who now revel in pomp and pride. Yet even in these judgments, God has a purpose of mercy towards His own. The end of these things is that men may be humbled, and Jehovah of hosts exalted in the exercise of justice, and the Mighty, the Holy One, shown to be a Holy God in righteousness. Still there is no word of promise, no hint of hope for those who wilfully defy God, and are made by Him objects of wrath as warning to others. For the picture of judgment is completed, with a description of the land of the Jews as a desolation, and a pasture ground for the flocks of wandering shepherds, surely the application is apparent. If such woes came upon Israel through the evil of strong drink indulged in by those who were examples to others, we should avoid it, both for our own sakes and the sake of those whom we may influence.

Pastor and People.

Written for THE CANADA PRESBYTERIAN.
GOD'S TEMPLE.

Silently as a vision of the night
It rose in beauty; not a sound was there
Of workman's ax or hammer, to affright
The Sabbath stillness of the summer air;
But stone by stone, each ready hewn, was brought,
Fitted as by the Angel's measuring rod,
To fill its destined place. Thus fairly wrought,
Rose the old Temple to the living God.

A greater one we build; and day by day
Sorrow and trials shape the chosen stones;
Patience that waits, and hopes that fade away,
And faith that trusts and love's persuasive tones—

Each silently perform their work for years.
No sound is heard and yet prepared they stand
By the long training of their prayers and tears,
As ready for the mighty Master's hand.

So shall we never dare to craven shun
Trials more sore and long, if such there be
Needed to make us perfect every one;
Since temples of the Holy Ghost are we.

Written for THE CANADA PRESBYTERIAN.
BEING GOOD—DOING GOOD.

BY C. H. WETHERS.

One of the greatly impressive things said about Christ is that "He went about doing good." But He never could have done the good He did had he not been thoroughly, supremely good. Such a being is incapable of doing anything bad. And just in proportion as men are good—good in the high sense of goodness—in that ratio will they do good to others. Dr. Farrar says, "To do good, we must be good. When any one is a truly good man, then even if he takes no part whatever in holy wars against the sins of the world, his mere unconscious influence, his mere passive character becomes a blessing to others, and without any conscious endeavor he still drops his little quota into the stream of the world's improvement. About the mere presence and person of good men there hangs a charm and spell of good which makes them do good, even when they are not consciously thinking of good. Their very face does good, as though it were the face of an angel, and from their mere silence there spreads an influence, a 'flowing in' of higher motives and purer thoughts into the souls of men." And the goodness necessary to doing the best good must be a derived goodness, one which is derived from the divine fount of all goodness, even the life of God. They who are doing the most good in this world have first gotten their goodness from God, through faith in His Son, and then to this there has been an accumulating goodness by daily contact with Christ and the spirit in prayer and consecration.

PASTORAL CHARACTER AND WORK.*

In addressing you on this occasion, which is one of much importance to you and to this congregation, I will base my remarks on the words of the Apostle Paul.

In his letter to the church in Thessalonica (1 Thess. ii.) he refers to the manner of his ministry among them in a way that should be instructive to every minister. The very frequent changes in the pastorate, which take place in our own and other churches, is apt to cause the settling of a pastor, or the removing of one, to be regarded as of very little importance. This state of feeling indicates either that the ministers are not regarded as men of influence, or that the religion of the people is not much exercised about the prosperity of the cause.

I would like you to realize that your ordination and induction here to-day is fraught with results, to yourself, to the congregation, and to the community, of the highest importance. The coming into a village or dis-

trict or charge like this, of one who is inspired by love to the souls of men, to labor for man's highest good, is an acquisition of high value to the people. It will be much to be deplored that the people regard it in any other light. When ministers become so poor and cheap that they can come and go to a church, or village, or town, without any feeling on the part of the people that anything is lost by their going, or anything gained by their coming, it is evident that something is far wrong either with the ministers or the people. I hope therefore that both by yourself and the people your settlement here to-day will be viewed as it ought to be, and that the union formed will be lasting and fruitful.

The significance of the event turns largely on the kind of man and kind of minister you turn out to be. It is taken for granted by the Church that you are a converted man, and therefore one who rules his life by the Word of God. If not this, then you should not be found here to-day as a minister of Christ accepting a call to feed and minister to a portion of His flock.

It is also generously taken for granted that you are an educated man in a sense. No uneducated man is competent for this work, and I wish to emphasize this point, and to call your attention to this first, that to be a successful pastor you must be educated, and if you are not you should be. Many confine the idea of education for the ministry to too narrow a range. They think it means a knowledge of languages, literature and theology, all of which is desirable. I do not mean this by it. To know these things is not an education in any true sense. We are apt to envy the wonderful letters after the names of some, and these are generally a mark of diligent study and of expertness in a few books, but they are no indication either of an educated man or of fitness for the pastorate.

The education needful for the pastorate is not a little knowledge of a number of subjects. It is that knowledge of yourself which you have been taught by the spirit of God and it is your being trained in and having acquired the elements of Christian manhood.

When our Lord trained men to go out to be the founders and teachers of His Church He trained them mainly in the moral elements of character. He did not have them taught the theology or controversies of the day. They had been taught the Bible, what they had of it, thoroughly in their boyhood. They had been taught in the open arena of life to work and to suffer, and now He taught them what they needed, and what we all need for the ministry is self-discipline. He trained them in humility, in patience, in self-denial, in charity, in sympathy. He raised them out of their prejudices, their narrowness, as all college men need to be. He made them broad in their sympathies, and he taught them that a man was great and worthy of honor only in so far as he was fit to be and willing to be a servant, a servant to his brother men. Training in these talents is not much attended to at college. Our Lord's method may not be so suited to this age as that of our colleges. But it might be tried. Possibly we would find our Lord's method was the right one for training His disciples. It might not of course be the way to train disciples of Knox or Queen's, or other localities.

But not being so trained, men get trained after they enter the ministry. It may cost them a congregation to learn patience and self-restraint. It may cost them a number of quarrels to learn humility, but through many blunders they get a little education in the pastoral character, that is, in Christian manhood. A large-hearted, large-minded, humble-minded man is of more use in the service of Christ than one who has much learning of books, but has not these.

I find the apostle, in the passage I refer to (1. Thess. ii. 1-11), when reviewing his ministry, calls attention to the character he bore among them. He reminds them that

he spoke to them "neither in deceit nor uncleanness nor in guile." Nor did he "speak to please men, but God which trieth our hearts." He "did not use flattering words, nor a cloke of covetousness." That "he did not seek glory of men," nor of his congregation, nor of others. Nor did he lord it over them in an authoritative manner. But he acted among them as an honest, faithful, humble-minded sensible man. And when we add to conduct like that the power of his teaching, the energy of his prayers, we understand how his ministry had so much weight. It is character that gives weight to your words. They may be simple and quiet, no thunder or lightening in them, but if they fall from a heart that has in it the sacred fire of divine love they will not be unheeded. But this is all time permits on this point. It is a pity that more attention is not given to this branch of education in the divinity course. The cultivation of the heart is of more importance than the cultivation of the intellect.

But there is another principle to which I wish to call your attention which is essential in the character of a successful pastor, and that is that one should, according to the apostle, conduct himself like a gentleman among his people. For says the apostle we were "gentle among you, even as a nurse (nursing mother) cherisheth her children." It is a man of a strong and robust type of character who says this, that he was "gentle as a nurse," which is saying not only that he was as a nurse but that he acted like a gentleman among them. Perhaps there is gentle hint to the Thessalonians that there were among them, as in all our churches, some who were only babes in Christ and who needed "nursing;" some, perhaps, who were not only babes but very weak and delicate, as often we find still adult babes who need much nursing to keep them from troubling the house. The best teacher of this gentle spirit is our Lord Himself. His disciples were very babyish for a time, but He never lost patience with them. No one who fashions his life after His precepts or example can be ungentle or uncourteous, and no minister should be, either at home or abroad, either in the pulpit or in the private circle. I know it seems to us ministers sometimes as if the people needed some very hard knocks. We think we will drive them out of their evil ways by our clever, ungentle strokes at them in the pulpit. The sad thing is that when we have hit any one very neatly, he applies what has been said to his neighbor, and when we did not think of hitting anybody some one cries out whose conscience has pricked him and he blames the minister for being personal. Be personal certainly, that every one may feel he is reached, but never personal in the sense of carrying into the pulpit your rebukes and resentments that should burn out and be spoken in private.

Be gentle with the roughest and hardest. Do not resent any rough or hasty word spoken to you. Your manhood will show itself on proper occasions, as not to be left out of account, but the people will see that you are gentle as a nurse because you are seeking their souls good, and anxious to lead them in the right way.

It does not commend a minister to any one to be asserting his independence or to be vulgar in manner and given to the use of slang in his speech. To be so is an offense and an injury to the gospel, and I desire to state here a fact that has struck me as worthy of record. Wherever I have gone among our people, into whatever kind of home, and especially in the poorer kind of homes, where things looked rough, in homes far removed from opportunities of learning the cultured ways of life, I have found a spirit of courtesy and kindness and gentleness which it is most pleasant to meet with, and is most creditable to the people. And in looking over my own ministry, now somewhat extended, I am persuaded that no accomplishment will make a deeper or more abiding impression than this. To be able to say, "We were gentle among you as

a nurse cherisheth her children." This is to get very near to the apostolic measure. Such a spirit is both an evidence of, and a help to, the gospel, and has a refining, educating effect. Cultivate, then, the spirit and manners and speech of a gentleman.

One other feature of a successful pastor is referred to in this passage, "Ye remember, brethren," says the apostle, "our labor and travail—for laboring night and day we preached unto you the gospel of God." The successful pastor must be a hard working man. This work must spring out of love to your people. "Being affectionately desirous of you we were willing to have imparted unto you not the gospel of God only, but also our own souls (life), because ye were dear unto us." Work is not hard when it springs from such a motive. This love for souls is the great motive of the Christian ministry, a motive commonly too little felt by us. Your work is of great variety. It has to be carried on in varied circumstances in times and ways that are irregular. You have no regular office hours like business men. It is only in city charges ministers can regulate their hours. Your position is more like that of the farmer or the shepherd. But there is no excuse in this for idleness, the great snare in which Satan entraps many of us. You must be diligent every day except on one day which you should keep for rest. If you earn honestly the reputation of a diligent man, that will be a constant shield to you when you are criticized, and if you are criticized don't get angry at it. Hear what any critic has to say, and if he has anything sensible to offer on your work, give his criticism consideration. The highest point of folly a minister reaches, is when he thinks he can learn nothing from his people or his office-bearers or anyone else. Such diligent work as I speak of will tell. It will tell in the stiffest soil you may find. It brings to bear on your work forces that are irresistible, namely, your own efforts and prayers accompanied with the almighty Spirit. It will be well for us ministers if we can say at the close of the day—"Ye remember, brethren, our labor and travail, how laboring night and day we preached unto you the gospel of God."

These, then, are some of the true essentials of a successful pastor: that he should be trained in the elements of Christian manhood, be a large, honest man; that he should be a gentleman in manners and speech; and that he should be a diligent worker.

DAILY FELLOWSHIP WITH GOD.

BY ANDREW MURRAY.

The first and chief need of our Christian life is, *fellowship with God.*

The Divine life within us comes from God and is entirely dependent upon Him. As I need every moment (afresh the air to breathe, as the sun every moment afresh sends down its light, so it is only in direct living communication with God that my soul can be strong.

The manna of one day was corrupt when the next day came. I must every day have fresh grace from heaven, and I obtain it only in direct waiting upon God Himself. Begin each day by tarrying before God, and letting Him touch you. Take time to meet God.

To this end let your first act in your devotions be a setting yourself still before God. In prayer, or worship, everything depends upon God taking the chief place. I must bow quietly before Him in humble faith, and adoration. God is. God is near. God is love, longing to communicate Himself to me. God the Almighty One, who worketh all in all, is even now waiting to work in me, and make Himself known.

Take time, till you know God is very near.

When you have given God His place of honor, glory, and power, take your place of deepest lowliness, and seek to be filled with the spirit of humility. As a creature it is your blessedness to be nothing, that God

*Address to the minister at the ordination and induction of Rev. J. Skene Hillsdale, by Rev. D. D. MacLeod, Barrie.

may be all in you. As a sinner you are not worthy to look up to God; bow in self-abasement. As a saint, let God's love overwhelm you, and bow you still lower down. Sink down before Him in humility, meekness, patience, and surrender to His goodness and mercy. He will exalt you.

Oh! take time, to get very low before God.

Then accept and value your place in Christ Jesus. God delights in nothing but His beloved Son, and can be satisfied with nothing less in those who draw nigh to Him. Enter deep into God's holy presence in the boldness which the blood gives, and in the assurance that in Christ you are most well-pleasing. In Christ you are within the veil. You have access into the very heart and love of the Father. This is the great object of fellowship with God, that I may have more of God in my life, and that God may see Christ formed in me. Be silent before God and let Him bless you.

This Christ is a living Person. He loves you with a personal love, and He looks every day for the personal response of your love. Look into His face with trust, till His love really shines into your heart. Make His heart glad by telling Him that you do love Him. He offers Himself to you as a Personal Saviour and Keeper from the power of sin. Do not ask, can I be kept from sinning, if I keep close to Him? but ask, can I be kept from sinning, if He always keeps close to me, and you see at once how safe it is to trust Him.

We have not only Christ's life in us as a power, and His presence with us as a person, but we have His likeness to be wrought into us. He is to be formed in us, so that His form or figure, His likeness, can be seen in us. Bow before God until you get some sense of the greatness and blessedness of the work to be carried on by God in you this day. Say to God, "Father, here am I for Thee to give as much in me of Christ's likeness as I can receive." And wait to hear Him say, "My child, I give thee as much of Christ as thy heart is open to receive." The God who revealed Jesus in the flesh and perfected Him, will reveal Him in thee and perfect thee in Him. The Father loves the Son, and delights to work out His image and likeness in thee. Count upon it that this blessed work will be done in thee as thou waitest on thy God, and holdest fellowship with Him.

The likeness to Christ consists chiefly in two things—the likeness of His death and resurrection (Rom. vi. 5). The death of Christ was the consummation of His humility and obedience, the entire giving up of His life to God. In Him we are dead to sin. As we sink down in humility and dependence and entire surrender to God, the power of His death works in us, and we are made conformable to His death. And so we know Him in the power of His resurrection, in the victory over sin, and all the joy and power of the risen life. Therefore every morning, "present yourselves unto God as those that are alive from the dead." He will maintain the life He gave, and bestow the grace to live as risen ones.

All this can only be in the power of the Holy Spirit, who dwells in you. Count upon Him to glorify Christ in you. Count upon Christ to increase in you the inflowing of His Spirit. As you wait before God to realize His presence, remember that the Spirit is in you to reveal the things of God. Seek in God's presence to have the anointing of the Spirit of Christ so truly that your whole life may every moment be spiritual.

As you meditate on this wondrous salvation and seek full fellowship with the great and holy God, and wait on Him to reveal Christ in you, you will feel how needful the giving up of all is to receive Him. Seek grace to know what it means to live as wholly for God as Christ did. Only the Holy Spirit Himself can teach you what an entire yielding of the whole life to God can mean. Wait on God to show you in this what you do not know. Let every approach to God, and every request for fellowship with Him be accompanied by a new, very definite, and entire surrender to Him to work in you.

"By Faith." Here as through all Scripture, and all the spiritual life, this must be the keynote. As you tarry before God, let it be in a deep quiet faith in Him, the Invisible one, who is so near, so holy, so mighty, so loving. In a deep, restful faith, too, that all the blessings and powers of the heavenly life are around you, and in you. Just yield yourself in the faith of a perfect trust to the Ever Blessed Holy Trinity to work out all God's purpose in you. Begin each day thus in fellowship with God, and God will be all in all to you.

Chicago, 1895.

Missionary World.

CHINA'S CRISIS.—APPEAL FOR MISSIONARIES FOR CHINA.

TO ALL PROTESTANT CHURCHES OF CHRISTIAN LANDS.

[Some of the facts mentioned in this appeal have already appeared in these columns, but we now publish it entire and ask for it earnest thought and prayer.—ED.]

In May, 1890, the General Conference of Missionaries assembled in Shanghai, and representing the 1,296 Protestant Missionaries then in China, issued an urgent appeal for 1,000 men within five years; and appointed a permanent committee to observe and report the results of the Appeal, consisting of: Rev. J. Hudson Taylor, of Shanghai; Rev. Wm. Ashmore, D.D., of Swatow; Rev. H. Corbett, D.D., of Chefoo; Rev. C. W. Mateer, D.D., LL.D., of Tungchow; Rev. C. F. Reid, D.D., of Shanghai.

At the same time the lady Missionaries of the Conference put forth an appeal for additional lady workers.

The five years have now elapsed, and the Rev. C. F. Reid, D.D., has carefully collected and tabulated the returns. From these it appears that forty-five societies have sent out new workers to China since May, 1890. Some unconnected Missionaries have also come out. Including these the following numbers are reached:

Male Missionaries	481
Wives of Missionaries	167
Single ladies	505
	— 672

Total in five years. 1,153

These numbers do not exactly correspond with the appeals; only 481 of them being men. God knew the needs of China, and sent those He saw would be most helpful. The answer therefore, is a gracious response and shows what may be done by united prayer and effort, and thus adds to our responsibility to use these means still more largely for the advancement of the Redeemer's Kingdom in China. An important crisis in China's history has been reached. The war just terminated does not leave her where she was. It will inevitably lead to a still wider opening of the empire and to many new developments. If the Church of Christ does not enter into the opening doors others will, and they may become closed against her. We would reiterate some of the earnest words of appeal, written five years ago, which have to-day on the eve of great changes and of great opportunities still more urgent weight and should lead to more vigorous effort.

The Conference said in 1890:

"Realizing as never before the magnitude of China and the utter inadequacy of our present numbers for the speedy carrying into execution of our Lord's command, "Go ye into all the world and preach the Gospel to every creature," therefore:

"Resolved, that we, the four hundred and thirty members of the Missionary Conference, now in session in Shanghai, earnestly and unanimously appeal to you to send out speedily as many hundreds as possibly can be secured of well qualified ordained men."

"We appeal to young men to give themselves to this work . . . to individual congregations to greatly increase their contributions for the support of one or more of these men; to Christian men of wealth to prayerfully consider the duty and privilege of giving themselves personally to this work, or of supporting their representatives."

"This Conference . . . would also present a direct appeal to the home Churches for lay Missionaries. . . . It would point to the many millions of our fellow-men who have never heard the Gospel of the Grace of God; and to some millions more who, though they have possessed themselves of some portions of His Word, still fail to comprehend its meaning, for want of some one to guide them."

"We appeal then to our lay brethren. . . . to solemnly ask themselves whether, for the greater glory of God, they are not called to meet this pressing need, and to devote themselves, their service and their wealth, to this Missionary enterprise in China."

To the above earnest words we add the following extracts, condensed from the Appeal of 204 lady members of the Missionary Conference:

"We . . . come to you, our sisters in Christ, with an urgent appeal on behalf of the . . . women and children of China."

"Beloved sisters, if you could see their sordid misery, their hopeless, loveless lives, their ignorance and sinfulness as we see them, mere human pity would move you to do something for their uplifting. But there is a stronger motive that should impel you to stretch out a helping hand, and that we plead—the constraining love of Christ. We who are in the midst of this darkness that can be felt, send our voices across the ocean to you, our sisters, and beseech you by the grace of Christ our Saviour that you come at once to our help. . . . That the Holy and loving Spirit of God may incline your hearts to respond to His call, is our earnest prayer."

To the above extracts we will only add the last paragraph of the Appeal of the Conference for 1,000 men:

"We make this appeal in behalf of three hundred millions of unevangelized heathen; we make it with all the earnestness of our whole hearts as men overwhelmed with the magnitude and responsibility of the work before us; we make it with unwavering faith in the power of a risen Saviour to call men into His vineyard, and to open the hearts of those who are His stewards to send out and support them, and we shall not cease to cry mightily to Him that He will do this thing, and that our eyes may see it."

Time is passing. If 1,000 men were needed five years ago, they are much more needed now. Of the 1,296 Missionaries in China, only 589 were men; and of them not a few have entered into their rest, or have returned home from various causes. In view of the new facilities and enlarged claims of China the next five years should see a larger reinforcement than that called for in 1890. Will not the Church arise and take immediate and adequate action to meet the pressing needs of this vast land?

Yours very truly in Christ,

J. HUDSON TAYLOR.

Shanghai, May, 1895.

PULPIT, PRESS AND PLATFORM.

Ruskin: The essence of lying is in deception, not in words. A lie may be told by silence.

Golden Rule: "One Lord, one faith, one baptism," does not mean "one denomination."

Ram's Horn: When men fulfill the law of Christ, they do not need any other law to make them do right.

Cumberland Presbyterian: Perhaps the surest way to get a good pastor is to support the one you have. Certainly the best way to get a poor pastor is to starve and talk against the one you have.

Emerson: Never fear to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest trouble. Don't say things. What you are stands over you all the while, and thunders so loud that I cannot hear what you say to the contrary.

Rev. Andrew Murray: It is in the adoring worship of God, the waiting on Him and for Him, the deep silence of soul that yields itself for God to reveal Himself, that the capacity for knowing and trusting God will be developed. . . . It is in prayer, in living contact with God in living faith, that the power to trust God will become strong in us.

Christian Endeavor.

THE CURSE OF INTEMPERANCE.

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

Nov. 24.—Prov. xxiii. 29-35

Intemperance lays a blighting curse upon everything that it touches. Like a withering pestilence it smites wherever it goes. William E. Gladstone once said in the British parliament: "The drunkenness of England is producing, in this country, at the present time, the accumulated evils of war, pestilence and famine." Intemperance lays its hand upon the young man whose life is just blossoming into manhood, and blasts a career which otherwise might have been bright and useful. It lays its paralyzing effects upon the nerves which were once strong and elastic, and makes them weak and flaccid. It touches eyes which were once bright and beautiful, and stains them with ugly blotches. It penetrates the brain which would otherwise have been able to reason, plan and to comprehend, and it confuses the ideas, leaving that brain in an addled condition. It grasps with a greedy hand hard-earned wages and puts them "into a bag with holes." It touches the tongue which ought to be an instrument with which to praise and glorify the great Creator, and turns it into an unruly member which not only defames the God who made it but disgraces the one who uses it.

If intemperance enters the home it destroys all happiness there. The sad thing is that while the one who drinks to excess suffers, he makes others suffer with him. Is it a husband who has been indulging too freely in the intoxicating cup? Then his wife often weeps in solitude as she thinks of how she has become a partner in his shame and degradation. Is it a wife who has acquired an appetite for the red, sparkling wine? Then who can picture the husband's anguish? Is it a father? Then his children are clothed with rags, and as soon as they are old enough to realize their condition, they hang their heads in shame. Is it a mother? Then what awful sorrow and suffering are experienced by her innocent children. Is it a son who has fallen under the power of the damning curse? Then how the bright hopes cherished by the parents are dashed to the ground! How they mourn as they look upon the wreck which this sin has made! How their eyes fill with tears as they meditate upon what is, and what might have been!

It is estimated that in this fair Dominion of ours this blighting curse sends no less than five thousand persons annually down to a drunkard's grave and a hopeless eternity. The probability is that the estimate is under, rather than above, the mark, for what physician likes to certify that an individual died when in an intoxicated condition? If he can, he will throw the mantle of charity over the sad affair, and spare, as far as possible, the feelings of the sorrowing friends and relatives. Many a death which was said to be due to accident might be more truly said to be the result of indulgence in strong drink.

If intemperance enters politics, it debases and degrades the political arena, so much so indeed, that a great many people, rightly or wrongly, become disgusted and refuse to take any part in political affairs.

It is especially sad when this blighting curse falls upon childhood. And y., alas! it often does. In the city of Liverpool in the year 1893, 113 children under ten years of age were taken up "dead drunk." In the same year 228 under twelve years of age, 455 under fourteen years of age and 615 under sixteen years of age were arrested in a state of hopeless intoxication. Is it any wonder that Mr. Bruce, once Home Secretary of Great Britain, should have said: "Intemperance is not only a great evil, but the greatest of all evils with which social reformers have to contend."

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The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, NOV. 13TH, 1895.

WE regret having failed last week to mention the receipt by Rev. William Burns, Toronto, of \$400 from "Aleph," to be allocated as follows: Aged and Infirm Ministers' Fund, \$100; Widows' and Orphans' Fund, \$100; Augmentation Fund, \$100; Home Mission Fund, \$100. We are glad to see all these funds receiving such needed and thoughtful assistance.

IT is to be regretted that the Ontario Sabbath School Association at its late convention felt compelled to dispense with the services of Rev. John McEwen as the agent for Normal School work. The reasons for this action were entirely owing to financial difficulties caused in part by the unusual stringency of the times, and in part by the constituency as a whole not having had time as yet fully to understand the value and importance of this kind of work. It was largely experimental, and is suspended provisionally for one year. Five hundred normal services, occupying from one to ten days, have been held by Mr. McEwen, all of them most encouraging in attendance and interest. As such work is greatly needed, we trust the Association, at the end of the year, may be able to resume it under Mr. McEwen's direction. Meantime he proposes to go on with work as heretofore, and will be available to all in the Province who desire to hold Sabbath School institutes, and may be addressed at 526 Church Street, Toronto, Ont.

IN view of Thanksgiving Day and the collection then taken up in many congregations for various objects, Rev. Dr. Warden has sent out an appeal which we commend to our congregations on behalf of two objects, both of which are deserving, namely, the Pointe-aux-Trembles' Schools, and Coligny College, Ottawa. Both are doing good work and the prospects for both for the year are encouraging. Of the former he says: "The expenditure this year, consequent on the long illness of the Principal and on certain necessary repairs, will be considerably in excess of that of last year. The estimated amount required is \$11,250." Of the latter he states that "the attendance thus far this session is ninety. The annual expenditure, apart from the debt and the interest thereon, is met by the fees of the pupils. But on the purchase price of the buildings there is an indebtedness at present of \$25,000, the annual interest of which has to be met, and there is no fund from which to obtain this. The experience of the past six years abundantly shows that the College cannot be maintained unless this indebtedness is removed.

IN two last issues of THE PRESBYTERIAN we published a chapter from "The Days of Auld Lang Syne," by Ian McLaren, entitled "A Master of Deceit." The new book, which made its appearance last week, is copyrighted in Canada by the Fleming H. Revell Co., and promises to be wonderfully popular.

THAT Manitoba document published in the *Globe* last week should be submitted to a special committee of Higher Critics in order, if possible, to find out the date of its origin. To simple minded people, who are not well up in such matters, it would seem that the original autograph was dated 1873 and that some later writer, or the original writer at a later date, wrote a cipher over the "3." The document should be sent to New York or Cincinnati at once.

CHIEF Justice Meredith deserves, and will receive the thanks of all decent citizens for the stand he has taken in regard to the treatment of witnesses. That any respectable man should be summoned to give evidence, punished if he does not attend court, and when he does go into the box be bullied, insulted, and by cowardly inuendo accused of perjury, is an outrage on decency, a blot on our boasted civilization. The scandal is not lessened by the fact that the judge sometimes moralizes on the violence of the press, while lawyers under his very nose use language that no decent newspaper would print. The new Chief should sit heavily on those members of the Bar who also try to atone for their lack of ability to cross-examine by insolent swagger that would not for a moment be tolerated out of court. Cross-examination is indispensable in the administration of justice; but a counsel who cannot do his duty without acting as a vulgar bully should have his place assigned to him on a back seat. Not long ago we heard a prominent minister say, after giving his evidence in court, that he had never met more polite men in his life than the judge and counsel on both sides. Why should not every witness have a similar experience?

THE senior editor of the *Chicago Interior* took a trip to New York a short time ago and he gives his readers the following under the appropriate heading "Musings in a Sleeper."

The Michigan Central, Grand Trunk, and New York Central, are the three links in one of the lines between the future and the past. Both in Michigan and in New York the tests of thrift are manifest. Handsome, roomy, well-kept and freshly painted houses and barns are strung along the line like strands of jewels hung upon the pearly neck of beautiful Columbia, while between the Detroit and Niagara rivers the farm improvements are, like neglected dwarfs, little, old and seedy—too ugly to be employed as curiosities and not big enough to be of any use. The Queen's American possessions are not well managed.

The good man evidently went through on the night express and as he looked, half asleep, through his car window he thought the water tanks and other small structures along the line were farm buildings. The traveller who can deliberately write that the counties of Kent, Middlesex, Oxford, Brant, Wentworth and Lincoln are inferior to the swamps of Michigan, must either have made the run across these counties half asleep or he must be suffering from an attack of Anglophobia equal in violence to the attacks of malaria that the residents of Michigan towns used to suffer from when they rang the bell at certain hours for the people to take quinine.

STARVING ARMENIANS.

MUCH of very great general interest might be said just now about this interesting people and their country; but for the present, we have one single direct object in view; namely, by giving what at best can be only a glimpse of what they are just now suffering, and their great need of help, something may be done for humanity's sake, to say nothing of the name of Christianity, to help the thousands of them who are dying, and the thousands more who must die of absolute starvation unless relief is promptly sent to them. The more that comes to light respecting their treatment for years under the Turkish government, but especially of their persecutions during some months past, the more unprovoked, wantonly, and even, we might say, fiendishly brutal, cruel and revolting do they appear, and the state of the people so much the more pitiable.

Some late numbers of the *Christian Herald*, the most widely circulated religious journal on the continent, contain most graphic and pitiful details from persons on the spot, and eye-witnesses of the abominable and savage cruelties which have been practised upon them in the late massacres, and their present helpless and starving condition. Some of the cruelties which have been perpetrated are such as cannot be described, are not fit to be related. The people upon whom these things have been chiefly done, and the greatest sufferers, are a simple, peaceable, pastoral and agricultural people, living round the region of Lake Van, numbering from one million to one and a half millions. They are unarmed and defenceless. "Valis," or municipal governors, are appointed by the government at Constantinople to administer the laws, and none but Moslems hold official positions. In the mountains round live the Kurds, a semi-barbarous people, well-armed and filled with implacable hatred against the Armenian Christians of the villages and small towns.

Miss Grace Kimball, M.D., an American missionary, who has been living among these Armenians, and Rev. John Wright, another missionary, have been making known to the American people, who have engaged very extensively in missionary work in the Turkish Empire, the wrongs suffered, and the present pitiable state of these poor people. Their accounts are confirmed by private letters, by the official statements of consuls, and by travellers, one of whom, Mr. W. W. Howard, an American, just returned, gives the most heart-rending accounts of starvation, disease and death. Miss Kimball says of the Armenians:—

"Their homes have been wrecked, their farms destroyed, and their implements and cattle seized by the bandit Kurds, and they were compelled to seek such shelter as the woods and caves afford." In two districts she mentions, "five thousand were living in the mountains in this pitiful way and faring little better than wild beasts, almost naked and living on roots and berries." After doing all in her power to assist them until her means were wholly exhausted, in an agony of soul at the sight of such distress she writes, "Unless relief comes, I pray God that I may not see the winter."

Rev. Mr. Wright, after giving facts of Kurdish barbarity too horrible almost to mention, says: "Many women died from fright, and the children also died from fright or exposure to the cold. We found that nearly half the members of families we met had perished during their flight. About ten thousand refugees are estimated to have passed through his district." Mr. W. W. Howard, just referred to, speaking of their sufferings, says:

"The English language is impotent for the task of describing them, and a just regard for the conventionalities of civilized speech will not permit that the whole truth be told. There are in Armenia at the present moment at least two hundred thousand persons fighting death by famine! In the one province of Van, which is the centre of Armenia, there are fully one hundred thousand persons, out of a total Armenian population of one hundred and fifty-five thousand, in actual want of food. Many have already died of starvation, and thousands of villagers are barely keeping soul and body together by eating roots, and herbs, and a sort of bread made of clover seed, flax or linseed meal mixed with edible grass. Unless these wretched people receive immediate help, they will perish of starvation; they must have food or clothing or they cannot possibly survive the winter. In October, when winter begins, the supply of edible grass, and roots and herbs will be cut off, and what will become of the people? They have no money with which to buy food. The Kurds and the Turks (who in some respects are more to blame than the Kurds) have taken everything, and the Armenians have nothing. It is not difficult to foresee the condition of Armenia four months hence, should we now turn a deaf ear to the cries of the starving which have haunted me night and day for weeks. If two hundred thousand people begin a long winter with absolutely nothing to eat, and no chance of obtaining food, what will become of them?"

This is as we said but a glimpse of the state of things. What is their crime? Simply that they are Christians. "Were they to become Mohammedans, their trouble would vanish and return no more. It is for the sake of Jesus Christ, the Son of God, that they are persecuted unto death."

What can be done? The *Christian Herald* has undertaken, with the co-operation of all who wish to help, to send such aid as can be procured to these oppressed, persecuted and starving people. The plan is, as far as possible, to provide them with work that they may help themselves. Mr. Howard is already on his way to Armenia as the *Herald's* commissioner to assist in this most needed work, and all contributions, small or great, addressed to the *Christian Herald*, Bible House, New York, or to the Editor of THE CANADA PRESBYTERIAN, 5 Jordan Street, Toronto, will be promptly acknowledged and used on behalf of our starving Armenian Christian brethren.

CARNEGIE LIBRARIES.

AS the idea of free public libraries is as yet only beginning to take root in Canada, it may perhaps help the advance of what we believe to be a most important movement, to give some account of the system of free public libraries which may be said to owe its existence to Mr. Carnegie. The name of this gentleman has been much before the public of late years, and not seldom has he been roundly abused, charged with inordinate vanity, cutting down his employee's wages, enriching himself by means of a highly protective tariff at the public expense, and with sundry other things. We are no apologists for Mr. Carnegie, if he needs any, and we have no intention whatever of entering upon any judicial estimate of his qualities good or bad. Frankly we abominate any economic principle of fiscal policy in any country, which enables one class of the people to enrich itself at the expense of their fellow-citizens. But if, after their fellow-citizens by their free votes giving them this privilege, they devote a part of their gains to advance the public weal by founding or endowing colleges and universities, or establishing free public libraries, so far, well, we say. That Mr. Carnegie has shown an admirable example in this respect to men of wealth, no one will deny who knows of his benefactions to his native town and other places in Britain, and more particularly to Pittsburg, Ohio, and its vicinity in the United States, where he has chiefly made his millions, and in which district he is specially interested.

The opening of the Carnegie Library, which took place the other day in Pittsburg, has furnished the occasion of an article appearing in the *Review of Reviews* for October, to which we are indebted for the substance of what follows. The gifts of Mr. Carnegie during the past few years to establish, or in support of libraries, have amounted, it is said, to not less than three millions of dollars. The library in Mr. Carnegie's idea is only the centre, round which, wisely we think, are grouped other educational agencies for the spread of knowledge among the people. The establishment and equipment of the Pittsburg free public library, is the last, and crowning one of a series of measures, which, within the past few years, Mr. Carnegie has devised and carried out for the public good, in a region of the country and among a people who may be said to have special claims upon him. Across the river Monongahela from Pittsburg is Allegheny, ten miles south-east is Braddock, where the employees of the famous Edgar Thomson Steel works, with their families, make their homes; opposite to it is that place of evil fame, a few years ago, Homestead; and four miles beyond it is McKeesport, the whole region containing a population of about half a million. "Thousands of that half million fire the furnaces, mine the coal, burn the coke, operate the oil and gas wells, blow the glass, and carry on all the manifold industries which have made Allegheny County, measured by its products, one of the most important regions on the face of the globe." Hundreds, besides Mr. Carnegie, have coined their wealth in this same district, and he was under no greater obligation, except that he has been more fortunate than any of them, to lay out his gains in the way he has done. But, in doing as he has, he has shown an example to men of wealth as to what they owe their employees, which if generally followed would result only in the mutual advantage of employers and employees, and disarm largely the prejudices which, among ordinary people, naturally arise against millionaires.

In 1881 the first steps were taken which mark the origin of the free library system in the towns we have mentioned, and which has just been practically completed by the opening of the Pittsburg library. In that year Mr. Carnegie offered that city \$250,000 for the construction of a public library, if it would annually appropriate \$15,000 for its maintenance. Legal difficulties lay in the way of the city's making any appropriation for such a purpose, which, however, were not long in being removed. Through apathy the offer was not acted upon for some years by Pittsburg; but Allegheny bestirred itself, and by offering a site for a library and an annual appropriation of \$15,000 for its maintenance, Mr. Carnegie gave \$300,000 to construct a building containing library rooms to accommodate 75,000 volumes, a concert hall with a \$10,000 organ, and an art gallery. This was formally opened by President Harrison in February, 1890. It now contains 30,000 volumes; its latest reported

circulation reached 125,000 volumes, and the property now represents a capital of \$850,000.

Before the opening of this library, a smaller work had been begun and carried out at Mr. Carnegie's expense at Braddock, ten miles from Pittsburg, the seat of the principal steel works, chiefly owned by him, and containing a population of 10,000, mainly his employees and their families. Here last year the circulation of books of various classes amounted to 49,013. "Statistics show the reading of history at Braddock has increased 120 per cent., language and literature 130 per cent., and biography 93 per cent. Its reading room is much used during the day and is filled in the evening. The attendance in the main reading room averages about 100 a day, and in the boy's and girl's reading room about 75 a day. The library constantly works in co-operation with the public schools, the superintendent and teachers of which consult with the librarian in directing the reading of the pupils."

Pittsburg was naturally stimulated by the sight of such results, and it now sought to avail itself of Mr. Carnegie's former offer which had not been wholly lost sight of. But when a committee of citizens went to confer with him, to their great surprise they were informed that that offer must now be withdrawn, but still more surprised were they to hear that, the reason of this was because he now considered a quarter of a million dollars too small a sum to meet the requirements of the case, and that he now proposed to give the full million dollars, on condition that the city would appropriate \$40,000 annually for maintenance, and that the Board of Directors should be composed half of municipal officials, and half of citizens of his own, naming. When all preliminaries were arranged and it was proposed to build of stone instead of brick, Mr. Carnegie added \$100,000 to meet the added expense. We cannot enter upon any description of the building except to say that, utility has been considered equally as much as, if not more than, artistic effect. In a word there is the main library room to hold 150,000 volumes with adjoining rooms for purposes connected with the library. One end of the building is occupied by the music hall which seats 2,000 people, with a stage capacity for 60 musicians and a chorus of 200. Here two recitals will be given each week of the year wholly free to the public. There is an Art wing, and in another division of the building are lecture rooms and rooms for the meetings of scientific societies; apartments for museum purposes, and in the basement are class-rooms. Great care will be taken in the selection of books, as experience at Allegheny and Braddock shows that people will read the best literature if it is provided for them. With this main building, seven branch libraries, or distributing stations, are to be erected, for which sites have been located and will, when all is finished, have suitable buildings erected on them.

Such, briefly, is the system devised largely, and still more largely provided, by Mr. Carnegie for the people of Pittsburg and surrounding districts. Its wisdom, beneficence and far-reaching influence for good none can deny, and the liberality which has provided the means for it is conspicuous, and praiseworthy, and, whatever the donor's failings may be, it is exemplary.

We cannot resist the temptation to close this article with the words of Mr. Carnegie himself, since, as he has grown up from being a poor boy to be a millionaire, it may serve to show others how, if they may not become like him in his wealth, they may at least learn how to enter upon an honorable career, and in their way use their wealth to some good purpose.

"The result of my own study of the question, 'What is the best gift which can be given to a community?' says Mr. Carnegie, 'is that a free library occupies the first place, provided the community will accept and maintain it as a public institution, as much a part of the city property as its public schools, and indeed, an adjunct to these. It is no doubt possible that my own personal experience may have led me to value a free library beyond all other forms of beneficence. When I was a boy in Pittsburg, Colonel Anderson, of Allegheny, a name I can never speak without feelings of devout gratitude, opened his little library of four hundred books to boys. Every Saturday afternoon he was in attendance himself at his home to exchange books. No one but he who has felt it can know the intense longing with which the arrival of Saturday was awaited that a new book might be had. My brother and Mr. Phipps, who have been my principal business partners through life, shared with me Colonel Anderson's precious generosity, and it was when revelling in these treasures that I resolved, if ever wealth came to me, that it should be used to establish free libraries, that other poor boys might receive opportunities similar to those which we were indebted to that nobleman."

Books and Magazines.

ELECTRICITY FOR EVERYBODY; ITS NATURE AND USES EXPLAINED. By Philip Atkinson, M.A., Ph.D., author of *Elements of Static Electricity*, etc. New York: The Century Co. Toronto: The Copp Clark Co. Ltd.

This should be an exceedingly interesting and useful book, as well as attractive from its excellent make up in paper, type and illustrations. The object of Mr. Atkinson's book is to meet the public demand for information in regard to the nature and uses of electricity, and the various kinds of apparatus by which it is generated and employed, and to make each topic so plain that by a careful perusal of the book one having no previous knowledge of the science may obtain a good general knowledge of it in all its details. For this reason the style has been adapted to the needs of the general reader rather than to those of the student. It is thoroughly up to date, and an excellent index greatly facilitates the use of the book.

THE HORSE FAIR. By James Baldwin. Richly illustrated. 8 vo., 120 pages. New York: The Century Co. Toronto: Copp, Clark Co. Ltd.

This is in every way a charming book for a child with some fancy and imagination. Its style, matter and manner are all bright, wholesome and improving. It is a delightful explanation in part of the mythology of the Greeks under the guise of a glorified horse show. There are races between the steeds Day and Night, chased by the lean wolf Skol, and Helios's Four-in-Hand and Selene's Silver Grays were among the fleet couriers. There are countless entries in this marvelous fair,—Pegasus, Mazeppa, Bucephalus, Bayard, and Rozinante; Tom O'Shantei's Maggie, and the chargers of Caesar, Napoleon, Washington, Grant, Sheridan, and Lee. Many of these are tales of brave adventure and stirring battle pictures. This book will appeal to all who love horses, and to wide-awake boys in general.

PELOUBET'S SELECT NOTES ON THE INTERNATIONAL LESSONS FOR 1896. Twenty-second annual volume. W. A. Wilde & Company, 25 Bromfield street, Boston, Mass., U.S.

Peloubet's notes on the International Lessons have become a synonym for good work, none better. It might be sufficient therefore to say that the volume for 1896 is not inferior to any one of its predecessors. The matter of a book of this kind being good, and it is good in this case, its next most important feature is its convenience for use. This has all that could be wished in this respect. In addition to a very full index the publishers have embellished the book with eight splendid full-page original illustrations from photographs secured this spring in Palestine. They will prove both interesting and instructive as being absolutely correct views of the subjects illustrated.

THE STORY OF JACK BALLISTER'S FORTUNES. By Howard Pyle. New York: The Century Co. Toronto: Copp Clark Co Ltd.

The continuation of the title of this book is all that is necessary to add to make the subject of it known. It runs thus in old style: "Being the narrative of the adventures of a young gentleman of good family, who was kidnapped in the year 1719 and carried to the plantations of the Continent of Virginia, where he fell in with that famous pirate Captain Edward Teach or Blackbeard; of his escape from the pirates, and the rescue of a young lady from out their hands." Here is material enough for a story told in a goodly sized volume which will be read with interest by boys and lovers of adventure.

The *Biblical World* for this month is one of special interest and value. A fine likeness of Dr. Sanday is given as frontispiece, and accompanying it is a sketch of the distinguished biblical scholar and writer by Rev. Wm. Horace Day. The editorial notes, which are always suggestive, follow. "Why Callest Thou Me Good?" is a valuable theological essay by Dr. Benjamin W. Bacon. "What Higher Criticism Is Not"; "Biblical Theology: Its History and Mission" is continued by Professor Gilbert; "Aids to Bible Readers"; "Paul's Letter to the Roman's," by Professor Burton is a valuable article on a difficult book and gives an excellent analysis of it. Professor Bruce's lectures at the University of Chicago are discussed by Dr. Edmund Buckley. Notes and Opinions and Book Reviews contain the usual varied amount of information. The announcement for 1896 contains the names of many eminent writers in the old world as well as in the new, and many important subjects are to be treated by men of the highest ability. Altogether this religious magazine is growing in interest and importance. [The University of Chicago Press, Chicago, Ill., U.S.]

The *Presbyterian College Journal*, Montreal, being that for November, number first, volume fifteenth, is excellent, and if the promise of this number is fulfilled in succeeding ones it will do well. In addition to the usual melange of a college journal, it contains the following articles all worthy of reading. "Spiritual Dejection," a sermon by Rev. W. T. D. Moss, B.A.; "The Minister's Working Theology," Professors Scrimger's address at the opening of the college; "The Unity of the Bible"; "Home Mission Work"; a French essay by Professor Coussiart on "Sincerity"; on the "Comparative Study of Religion," by Rev. Dr. Barclay and Professor Campbell's racy "Talks on Books." P.O. Box 42, St. Catherine Street, Montreal, Qu.

The November *Knorr College Monthly* contains in full the address at the opening of the college by Professor MacLaren on the important subject of "The Witness of the Spirit in Relation to the Authority and the Inspiration of the Scripture." Rev. Louis H. Jordan, B.A., concludes his article of last month with one on the Western Reserve University and its President. Two other valuable and suggestive articles are "The Improvement of our Theological Seminaries;" "Confession of Faith vs. Confession of Love." The missionary department contains three interesting communications, and altogether this number is one above the average in excellence of matter. [F. N. W. Brown, Toronto.]

The Family Circle.

OCTOBER.

On hills of green, in faded splendour dressed,
Over the river and the skies of gold,
The weary Summer sinketh down to rest,
And Autumn comes her beauty to unfold.

Over valleys green, and over the pine clad heights,
A faded glory lingers lovingly,
And in the woods, in which no song delights,
The weary Summer sinketh down to die.

The drooping flowers sing farewells in despair—
'Good bye, sweet Summer, from thy labours
cease.'—

And she replies, while glory fills the air,
'If Life be Love and Duty, Death is Peace.'
—R. M. M., in U. P. Magazine

MR. HARLOWE'S LESSON.

'Helen.'

'Yes, dear.'

'Will you come up stairs immediately!'

'Certainly.'

And Helen Harlowe dropped her towel and hastily laid down the silver she was wiping, for when her husband spoke in that tone some one had to hurry.

'You'd better not try to make me any more shirts. This one is enough to drive a man crazy. Just look at it!'

'Why, what's the matter with it, Horace?' asked Mrs. Harlowe, mildly.

'Matter? Why, everything is the matter. Do look at these sleeves, they're a mile too long. Neck is big enough for a twenty-inch collar instead of a fifteen. Too high in the back and too low in front. Guess you thought I was a delicate specimen of humanity, by the size of these wristbands.' And Mr. Harlowe derisively held up to view a neatly finished wristband, looking about the right size for an ordinary man. 'I repeat it, Mrs. Harlowe, don't try to make me any more shirts. This is the third time I have been called on to endure such martyrdom. If you can neither make a decent shirt yourself, nor get any one to teach you, I'll go buy me one; yes, I will.'

And Mr. Harlowe slammed the dressing-room door as he went in search of another, and, let us hope, less offending garment.

Mrs. Harlowe picked up the much despised shirt, and spreading it out on the bed deliberately proceeded to look it over, and, if possible, ascertain just wherein it failed in its requirements. As shirts go, it was a neatly finished and proper looking garment enough. Certainly it had cost her much time and thought.

When she had assumed the care of her husband's wardrobe a few months since she had found a dilapidated state of affairs prevailing. Not only were shirts much worn and frayed, but worst of all they were conspicuous by their absence.

Although Mr. Harlowe could not truthfully be said to have "not a shirt to his back," still the ones he did possess were but a poor apology for the round dozen with which tradition endows a man.

Mrs. Harlowe had straightway set herself at work to repair the deficiency. At first there were some mistakes made, but now she fondly hoped to suit her husband. Poor thing! she had yet to learn that a "prophet is not without honor save in his own country and among his own people." Which being interpreted means that a husband's praise is quite frequently very sparing when it is his wife that is concerned, and criticism grows to be his almost second nature.

Mrs. Harlowe has been finding out

things during her short married life. Among them she had found out that her husband had a temper. A fine thing to carry to the world's work if a reasonable one. A fine thing to help with all the trials of business, but a very poor thing to bring home to a tired wife, and to join in the discussion of matrimonial affairs.

Mr. Harlowe had a very disagreeable way of presupposing one's inferiority, and especially so was it the case with his wife. Whether he really thought so or not, the effect was the same on Mrs. Harlowe, and therefore she was exceedingly sensitive on the subject, and inclined to almost doubt her own ability.

Still, when the two traits joined hands as in the present case, her combativeness was roused. Ordinarily she was of fairly even disposition, not one of the women to fly into a passion or dissolve in tears because her liege lord expressed a contrary opinion.

Nevertheless, she was as nearly out of temper as she had ever been, and as she folded away the shirt she folded with it certain resolutions it were well Mr. Horace Harlowe did not know of. She was sure her husband's shirts were all right, and just what course to pursue she could not tell.

'O dear!' she sighed, 'if his mother had made them they would have been perfect, and he would have praised them to the skies. Yet I am certain he loves me, and I know he hasn't the slightest idea how terribly he makes me feel. But I'll think a way out of it yet, see if I don't.'

And Mrs. Harlowe went back to her silver, and if she rubbed the knives with unnecessary vigor, why it was all the better for the knives, and perhaps for the irate Mr. Harlowe, too.

But the more she tried to think her way out of the difficulty the more exasperated she became, and the little cloud of ill-fitting shirt hid fair to cover the whole matrimonial horizon. At last a happy thought seemed to strike her.

'Why hadn't I thought of Mabel before!' she exclaimed. 'If any one can help me out of this, she can.'

Hastily dressing, she left orders for Mr. Harlowe's dinner, in case she should not be home in time, and hurried out to catch the morning train to Elmwood, where lived her friend, Mabel Winthrop.

Rushing through the archway leading to the Central Station, she nearly knocked over a tall young lady who was coming towards her with equal rapidity. Turning for the usual apology, she recognized the friend she was seeking, who exclaimed:

'Well, Helen, I should think you were running from fate. What is the matter?'

'I'm only hurrying to meet you, my dear,' quietly answered our friend. 'I'm more than glad to have met you, too, for if I had gone to Elmwood I should have been obliged to be away at dinner, and my husband especially likes me to be there then, if possible.'

'You poor dear, what a tyrant. Does he expect you to always sit behind the tea-urn? Don't I wish I had a chance to teach him a lesson on the rights of women, and his wife in particular.'

And Mabel Winthrop laughed merrily as she imagined herself training her friend's husband.

'But if you are so anxious to be at home and under the eye of the awful Horace, let's sit down here in this quiet corner and talk over affairs, for I am very certain some new home problem is the cause of that little pucker between your eyes.'

And Mabel critically surveyed Helen's face as she flushed a little under her searching eyes.

'Oh, it's nothing very serious. Just a little matter that puzzles me, and I am going to look to your quick wit to think out a course to pursue.'

'Well, you certainly look as if it did puzzle you. I should think you were trying to solve a problem in Euclid.'

'Indeed 'twould be far easier, I fancy,' answered Mrs. Harlowe.

The friendship of these two had been of long duration, and was the result largely of different natures; for while Mabel looked on the droll side of everything, and never doubted her own ability in finding a happy solution of every difficulty, Helen was more easily discouraged by things that go wrong. She grew to fear her own judgment in decisive steps, and at the present time she felt sure that Mabel would see just what to do, and could easily tell her how to do it.

'As I said before, it's nothing, really. But if you were fortunate enough to have a husband, and had made him three sets of shirts, to have each in turn called worse than the preceding one, what would you do?'

'Well, I don't know as I can pass judgment without knowing more about the particulars of the case. Helen. How did you get your pattern, and did you really try your very best?'

'To the first question I will say that I had Mr. H.'s tailor cut him a pattern from his measures. To the second you don't deserve an answer.'

'I don't believe your hubby is any more particular than most men, is he?'

'Particular than most men! What do you know about men or their opinions on shirts, anyway, Mabel Winthrop?'

'Enough to show you how to teach this one a lesson, I guess. You have been a long time finding out your husband's faults. I had about decided that you had married a paragon of manly virtues, when, lo and behold, he must be fitted to a shirt, and most breaks his little wifey's heart so he does!' and Mabel laughed in her merry contagious way till even Helen's features had relaxed into a smile.

'I should hate a paragon of manly virtues, and I think if Horace has a good wholesome lesson now it may open his eyes to the fault-finding way he has fallen into, for really it is only thoughtlessness.'

So will wisely charity seek to cover up the multitude of her husband's sins.

'Well Helen, my dear, if you are really in earnest we will join hands and raise a conspiracy for the cause of woman's rights and the sake of shirts.'

For some time longer did the friends talk, and evidently they came to some satisfactory conclusion, for there was many a laugh as they laid their plans against the unsuspecting Mr. Harlowe.

When Mrs. Harlowe took her car for home the little wrinkle between her eyes had disappeared and in its place she wore a smile of amusement.

For a short time matters ran along smoothly at the Harlowes, no mention of shirts ruffling the surface of the domestic

calm, Mrs. Harlowe not feeling it necessary to treat her husband like a Pariah because he had lost his temper over a shirt.

One morning at the breakfast table, when the coffee had been unusually good and the steak done to a turn, Mrs. Harlowe remarked to her husband:

'I am so sorry about your shirts, Horace; really I don't feel as if I could make you any more; I am not competent, I guess. How would it do to ask your mother to make you some?'

And Mrs. Harlowe looked at her husband with every appearance of anxiety.

'My dear wife, you have come to a very sensible conclusion at last. I have always told you that shirt making required a very superior ability. Mother will be sure to make something fit to wear. Could you get the cloth ready so that I could take it in on my way to the store this morning?'

'Yes, indeed,' answered Mrs. Harlowe as she hastened up stairs to hide a smile.

Mr. Harlowe left a large bundle at his mother's home that morning with a still larger bundle of directions and suggestions and if Mrs. Harlowe the elder had not been pretty well instructed she would have requested him to depart unto his wife, bundle and all. As it was she told him she would try and have the shirts ready in a week, and with that he was forced to be content.

In the course of time the shirts came home, and Mr. H. was as proud as a peacock. He could hardly stop to eat his supper, and hurried his wife to come and see his mother's shirts!

Mrs. Harlowe purposely lingered about the dining-room, and when at last she came up stairs, she found her husband arrayed in his new garment and proudly surveying himself in the glass.

'I tell you, Helen, these shirts are just fine! Did you ever see a better fit? craning his neck to get a better view.

'They do seem to fit very well,' said his wife. 'Just examine the sewing, will you? Perhaps your mother's eyes are ailing.'

'No need of that. Why anybody can see they are beautifully made; just beautifully made!'

'Then they really suit you, my dear! You would be perfectly satisfied to have their maker do your shirts for all time? And Mrs. Harlowe smiled sweetly at her husband.

'Of course, what could a man want when a shirt fits well and is well made!'

'Then, my dear husband, it becomes my painful duty to tell you that the shirt you are so proudly displaying is the same one you expended so much ire upon when last you tried it on. It has not been touched or altered, and is the work solely and entirely of your poor inefficient wife. The bundle lay untouched upon your mother's table until she sent it home.'

And Mr. Harlowe had his lesson. Let us hope he profited thereby.

WHERE STEVENSON LIVED AS EXILE.

Three miles behind Apia, on a rising plateau that stands some 700 feet above the ocean level, lie the house and grounds of Vailima. "I have chosen the land to be my land, the people to be my people, to live and die with," said Mr. Stevenson in his speech to the Samoan chiefs and his great lonely house beneath Vailima.

Mountain, the fruit of so much love, thought and patient labor, will never lose the world's interest nor fail to be a spot of pious pilgrimage so long as his books endure and his exile be unforgotten. For Stevenson was an exile; he knew he would never see his native land again when the steamer carried him down the Thames; he knew he had turned his back forever on the Old World, which had come to mean no more to him than shattered health, shattered hopes, a life of gray invalidism, tragic to recall. What over the future held in store for him, he knew it would be no worse than what he was leaving, that living death of the sick room, the horror of which he never dared put to paper. I can remember the few minutes allowed him each day in the open air when the thin sunshine of South England permitted; his despairing face, the bitterness of the soul, too big for words when this little liberty was perforce refused him. I recall him saying: "I do not ask for health, but I will go anywhere, live anywhere where I can enjoy the ordinary existence of a human being." I used to remind him of that when at times his Samoan exile lay heavily upon him and his eyes turned longingly to home and to those friends he would never see again.—*Lloyd Osbourne, in October Scribner's.*

WHERE HE DREW THE LINE.

The man who sold windmills adjusted his chair at a new angle, crossed his feet on the railing of the balcony, locked his hands over the top of his head, and began:

"Curious fellows, those Wayback farmers are; droll chaps to deal with, too; cute and sharp at a bargain. Most of them know a good thing when they see it, so I took a good many orders; but once in a while I come across a conservative old haysced whose eyes are closed to anything modern. One of that sort helped me to a good laugh the other day, and I might as well pass it on.

"He was a genial, white-headed old fellow, who owned several fine farms, with prime orchards and meadows, barns and fences in apple-pie order, and dwellings serene in comfort.

"He listened closely while I expatiated on the excellence of our make of machines; then taking a fresh supply of Cavendish, he squared himself in his chair, with his hands in his pockets, and held forth in this fashion:

"'Waal, stranger,' he said, 'your machine may be all right; but now see here. I settled here in the airly fifties, broke the trail for the last few miles, blazin' the trees as we came along. I had a fair start, good health, a yoke o' cattle, a cow, an axe, with one bit an' three coppers in my pocket. I built a log house with a shake ruff an' a puncheon floor, an' a cow-shed of poplar poles ruffed with sod. I worked hard, up airly an' down late, clearin' up land by degrees, an' diggin' a livin' out o' the sile by main strength, an' no favors except the blessin' o' the Almighty. The Lord's been good to me. He's gi'n me housen an' barns; He's gi'n me horses an' cattle; He's gi'n me sheep an' swine, an' feathered fowl o' many kinds. An' now, stranger, aftor al' that, I can't be so mean as to ask Him to pump water for 'em.'

"And then," continued the storyteller, "he brought his hand down on his knee with a whack that fairly echoed through the house. Of course I couldn't

urge him to purchase after that expression of his sentiments, and I left him. Independent, wasn't he?"

Then the windmill man chuckled, as if he enjoyed the memory of the scene he had just described; and his hearers enjoyed his story so much that when he left he was richer by three or four orders.—*"Editor's Drawer," in Harper's Magazine for November.*

A GIFTED PEOPLE.

The Armenians are a civilized people, a people of great natural gifts, and a people who have played a considerable part in history. Since their ancient monarchy, which had suffered severely in the long and desolating wars between the Roman and Persian empires, from the third to the seventh century of our era, was finally destroyed by the Seljukian Turks, a large part of the race has been forced to migrate from its ancient seats at the headwaters of the Euphrates, Tigris, and Aras. Some of them went southwest to the mountain fastnesses of Cilicia, where another Armenian kingdom grew up in the twelfth century. Others drifted into Persia. Others moved northeastward, and now form a large, industrious, and prosperous population in Russian Transcaucasia, where many have entered the military or civil service of the Czar, and risen, as the Armenians used to rise long ago in the Byzantine empire, to posts of distinction and power. Russia's three best generals in her last Asiatic campaigns against the Turks were Armenians.

Others again have scattered themselves over the cities of Asia Minor and southeastern Europe, where much of the local trade is in their hands. But a large number, roughly estimated at from 1,300,000 to 1,700,000 remain in the old fatherland round the great Lake of Van, and on the plateaus and elevated valleys which stretch westward from Mount Ararat to Erzerum and Erzinghan. Here they are an agricultural and (to a less extent) a pastoral population, leading a simple primitive life and desiring nothing more than to be permitted to lead it in peace, and in fidelity to that ancient church which has been to them the symbol of nationality, as well as the guide of life, for sixteen centuries.—*Hon. James Bryce, M.P., in the Century for November.*

THE DECAY OF LITERARY TASTE.

"The only hope for literature is, that in spite of the indifference to—nay, the positive dislike of—careful writing on the part of the public, those who write, being themselves artists or artisans, shall continue to give to their productions this technical finish which alone invests it with dignity. It is only fair to say that, in our own age, there has been no lack of those who have honourably and unselfishly turned out work, not slovenly finished as the public preferred, but fashioned and polished in accordance with the laws and traditions of the art. But I am bound to confess that I see, and I deeply deplore, a relaxation of this noble zeal in some of our youngest fellow-craftsmen. I fear that something of the laxity of public taste has invaded their private workshops, and that they are apt to say to themselves that second-rate writing is "good enough" for the publishers. Whenever I see it boldly put forth that "the matter" is everything and the "manner" nothing, that to write with care is an "affectation" or an "artifice," that style may take care of itself, and that an "unchartered freedom" is the best badge of a writer,—there seems to rise before me the lean and hungry scholar, scraping and cringing before the great vulgar patron, with "What you wish, my lord! I don't presume to decide." And from this sort of obsequiousness to public "taste" no return to self-respect is possible.—*Edmund Gosse in the North American Review.*

Our Young Folks.

FALL SONG.

The dry leaves on the pavement lie,
Until the wind comes whistling by;
Then they are whirled along the street,
And some are blown beneath our feet.

CHORUS.

The wind is blowing hard to-day,
Up in the tree-tops 'tis at play;
It turns the windmill round and round,
And shakes the apples to the ground.

The ripe fruits now are gathered in;
The corn is stored safe in each bin;
The birds have left their nests in the eaves;
The plants will soon sleep 'neath the leaves.
—*Child-Garden.*

FOR WHAT?

I thank Thee for my parents dear,
For all their tender love and care.
For brothers, sisters, playmates dear,
For friends around me everywhere.

I thank Thee for my pleasant home,
For food to eat and clothes to wear,
For all the happy hours that come
From Him who doth my gladness share.

I thank Thee for the summer past,
For all its long and sunny days,
For flowers and birds whose memories last
Within my heart to sing Thy praise.

I thank Thee for the autumn, too—
Its luscious fruits, its glowing skies,
Its forests clothed in varied hue,
Its garner filled with rich supplies.
—*Anon.*

A ROADSIDE TRAGEDY.

It was a beautiful country road. The houses along the road were only cabins standing back from the road and almost hidden in trees and bushes. The sun was shining brightly and the air was cool.

Right after breakfast we started for a long walk. After climbing the hill we found this road. We had gone but a little way when a little chipmunk ran—not at all swiftly—across the road. He was fat, and did not seem at all frightened. Suddenly a black cat bounded out of the bushes; she ran after the chipmunk, and seemed in thoroughly good humor. We never dreamed of danger for the pretty little chipmunk. But when we saw pussy put her paw on the chipmunk's back and hold it down, we knew that she was trying to kill it. We ran, but pussy picked the chipmunk up as she would a mouse and ran under a stone that covered the ditch. We poked at her until she ran out, and the chipmunk ran feebly up the bank. Pussy saw it and sprang after it. We ran after her, but it was too late; she caught the chipmunk by the throat and gave it a little shake, and the chipmunk was still. How angry we were at pussy, who stood looking at us defiantly! She was not moved by our anger, and seemed utterly indifferent when we called her "cruel" and "a miserable cat." Suddenly it occurred to us that perhaps pussy thought that the chipmunk was a mouse. If so, had we any right to scold her?

Still, we were sad and distressed, and the road did not look as pretty, and when we saw a bird we looked about to see if there was a cat that might catch her.

There was a cottage high up among the rocks, perched almost like a nest on the side of the mountain, where the family were always happy, and lived at peace with all the world. Sad and distressed, we went to them for comfort. We did not tell them of the tragedy on the road, for the squirrels, chipmunks, and birds were their special friends. We talked of the view, and the clouds, and of books, and somebody turned her head, and there sat two chipmunks listening to us, with

their pretty heads turned on one side. They were not startled when we looked at them, for they were in the habit of coming on that piazza. They seemed interested for a time, and then they seemed to speak to each other, for suddenly they ran indoors, where a big fire was burning on the hearth. We looked indoors, and there they sat as if getting warm. Having become warm, or having satisfied their curiosity, they jumped on the chairs, from chairs to table and from table to stair railing, and then to the pictures, as if they had discovered a new kind of tree. They chattered and laughed, it seemed, by the happy sounds. We forgot all about the little chipmunk in the road until we walked back, and then we saw the same pussy. She ran in the bushes when she saw us. The next day we heard that pussy had lived all summer with a family who had closed their cottage and gone away, leaving pussy homeless. So the reason why pussy killed the chipmunk was because she was hungry.

The family who went away and left pussy homeless were to blame for the death of the chipmunk, not hungry pussy.

ORIGIN OF NURSERY RHYMES.

'Three Blind Mice,' is a music book of 1609.

'A Froggie Would A-wooing Go' was licensed in 1650.

'Little Jack Horner' is older than the seventeenth century.

'Pussy Cat, Pussy Cat, Where Have You Been?' dates from the reign of Queen Elizabeth.

'Boys and Girls, Come out to Play,' dates from Charles II., as does also 'Lucy Locket Lost Her Pocket.'

'Old Mother Hubbard,' 'Goosey, Goosey Gander,' and, 'Old Mother Goose,' apparently date back to the sixteenth century.

'Cinderella,' 'Jack the Giant Killer,' 'Blue Beard,' and 'Tom Thumb' were given to the world in Paris in 1697. The author was Charles Perrault.

'Humpty-Dumpty' was a bold, bad baron who lived in the days of King John, and was tumbled from power. His history was put up into a riddle, the meaning of which is an egg.

'The Babes in the Wood' was founded on an actual crime committed in Norfolk, near Wayland Wood, in the fifteenth century. An old house in the neighborhood is still pointed out upon a mantel-piece of which is carved the entire history.—*Memphis Commercial Appeal.*

A CHINESE DESCRIPTION OF A PIANO.

The *Francais Quotidien* quotes an amusing legend of the Chinese notion of a pianoforte:

"The people of the West are in the habit of keeping in their homes a singular animal. It has four feet, sometimes only three, and it can be made to sing at pleasure. Men and women and occasionally quite young children, have only to sit down in front of it and tap on its teeth, now and again treading on its tail, and immediately it commences to sing. Its song is louder than a bird's but not so harmonious. Despite the terrible development of its jaws, and its habit of showing an alarming array of teeth, it never bites. There is no necessity to chain it up, for it will not run away."



If a woman is not attractive, there is something wrong. Any woman can be attractive if she will make the effort. It isn't altogether a question of beauty. It's largely a matter of health. The bloom and glow of health go far toward bringing beauty. A clear skin, bright eyes, red lips and the vivacity which bodily good feeling brings, will make even a homely woman handsome.

Half of the women one meets are semi-invalids. Failure to heed the warnings of outraged nature—failure to give the help needed by the most delicate and sensitive organs—little troubles ignored until they have become dominant—disease allowed every chance to spread and gain a settled seat—these things bring about the sunken, circled eyes, the hollow cheeks, the pale and sallow skin, the flabby, strengthless flesh, which characterize the appearance of the woman who suffers from "female weakness."

Dr. Pierce's Favorite Prescription has cured thousands of suffering women. It is a perfected specific for the troubles peculiar to them. It eradicates the disease, stops the dragging, life-sapping drain, and in a perfectly rational, natural way, builds up the wasted strength. It will bring buoyant health. It will put roses into pale faces—solid flesh in sunken places. It does away with the humiliating examinations and "local treatment" so much dreaded by modestly sensitive women. For thirty years, it has been successfully prescribed by Dr. Pierce, Chief Consulting Physician to the Invalids' Hotel and Surgical Institute at Buffalo, N. Y.

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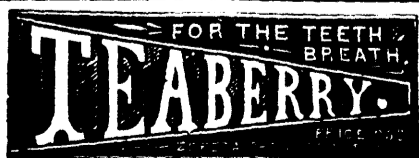
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Ministers and Churches.

Rev. A. McAuley, B.A., of Pickering, spoke at Audley last week.

Rev. D. J. McLean, of Arnprior, preached a sermon to the Chosen Friends on a recent Sabbath.

The Rev. James Hamilton, B.A., has been inducted into the pastorate of Leeburn and Union Churches.

Rev. C. J. Cameron, of Brockville, has been preaching on "A Young Man's Difficulties with the Bible."

Rev. H. S. Childerhose, of Parry Sound, preached an impressive sermon recently on the Lord's Prayer.

Rev. R. Taggart, of Carleton Place, preached in St. Andrew's Church, Appleton, on a recent Sabbath morning.

Rev. Robert Hume, M.A., minister without charge, is open for pulpit supply. Address, 6 Carlton St., Toronto.

Rev. Mr. Smith, who has been at Pakenham preaching, has been delighting St. Andrew's congregation with his fine sermons.

Cowan Avenue Presbyterian Church, Toronto, has extended a call to Rev. Mr. Rochester, of Prince Albert, N. W. T.

A call has been extended Rev. Mr. King, recently from Scotland, by the congregations of Bryson and Campbell's Bay.

Roland Presbyterian Church, Manitoba, will be opened on the 17th inst., by Rev. R. B. McBeth, M.A., of Winnipeg.

Rev. Geo. Grant, B.A., I.P.S., of Orillia, visited the schools in the vicinity of Sunbridge, recently, in his official capacity.

The Rev. John Pringle, formerly of Port Arthur, has accepted a call to Goodrich Avenue Presbyterian Church, St. Paul, Minn.

Rev. Dougald Currie, pastor of Knox Church, Perth, was lately presented by his friends in Glen Tay with a handsome fur-lined overcoat.

The Port Elgin Church is still vacant, but many good men have been heard and it is expected the choice of a pastor will be made soon.

The Rev. Dr. Battsby, of Chatham, who only recently returned from a visit to Europe and the East, has been lecturing most acceptably on his travels.

Rev. W. P. MacEachern, of Waterdown, preached a Gaelic sermon in Knox Church, on a recent Sabbath, which was much enjoyed by those present.

John Livingston, aged 85, of Listowel, Ont., is going to California for the winter. He is a brother of the famous African explorer, David Livingston.

Mr. W. H. Calder, of Stirling, has presented St. Andrew's Church with a handsome eight-day clock, a gift which is highly appreciated by the congregation.

Rev. M. N. Bethune and wife, and Miss Bethune spent a few days with Mr. Orr, Brechin, recently. Mr. Bethune was in the city last week consulting his physician.

Rev. Louis H. Jordan, pastor of St. James' Square Church, Toronto, left for Halifax on Monday evening to attend the funeral of his brother-in-law, the late Prof. Lawson, of Dalhousie College.

Rev. R. Burns, Ph.B., of Niagara Falls, Ont., preached in the Presbyterian Church at Smithville on a late Sunday. His sermon was listened to with much attention, being very clear and forcible.

Rev. J. W. MacMillan, B.A., of St. Andrew's Lindsay, lectured on "Missions" in the Presbyterian Church at Millbrook, on Thursday last. The Reporter says the audience was delighted with the speaker.

Rev. Dr. Dickson, of Galt, conducted anniversary services in the Port Elgin Presbyterian Church on Sunday, October 27th. The proceeds of the meetings on Sunday and the Monday evening following amounted to \$118.

Rev. R. J. M. Glassford, of Guelph, preached anniversary sermons at Zion Church, Nichol, on November 3rd. This and the sister congregation at Alma are making steady progress under the pastoral oversight of Rev. J. Watson, B.A.

Rev. Dr. Chiniquy visited Ottawa and vicinity last week. The venerable preacher and old temperance advocate is looking hale and hearty despite his eighty-seven years. On Thursday last he lectured to a very large audience in Montreal.

In the First Presbyterian Church, at Windsor, Ont., the Rev. J. C. Tolmie created a sensation by advocating that the basement of the new \$30,000 church be fitted up as a gymnasium, with billiard tables, etc. Anything, he said, to wean the young man from the saloon and cigar store.

Rev. Dr. Battsby, Chatham, preached an eloquent and impressive sermon in the Presbyterian Church, Blenheim, on a recent Friday evening, which was greatly appreciated by all present. On the following Sabbath the sacrament was dispensed in the same place, the edifice being crowded.

At a meeting of the Toronto Presbytery, on Tuesday, the call of the Milton Church to Rev. A. Mahaffy, a recent graduate of Montreal College, was presented, 143 out of 150 members having signed the call at very short notice. Mr. Mahaffy accepted the call. The ordination will take place at 3 p.m. on Tuesday, Nov. 19.

Rev. Dr. Smith, a returned missionary from China, addressed a large audience in the Presbyterian Church, Meaford, recently, on the subject of mission work in that country, and the manners, customs and social habits of the people. Rev. Mr. McNabb, pastor of the church, occupied the chair, and the choir furnished music on the occasion.

A society has been organized in Knox Church, Hamilton, to be known as the Knox Church Young Men's Round Table, and to meet every Thursday evening. The following officers were elected: Rev. Dr. Fraser, honorary president; W. Ogilvie, president; Robert Ogilvie, secretary; Chas. Truscott, treasurer; George Scott, bard; H. Gilchriese, vice-president.

Mr. A. I. MacKenzie, on resigning the Superintendency of St. John Presbyterian Sunday School, Hamilton, after having most faithfully occupied the position for twenty years, was presented by the school with a suitably worded address and a valuable gold watch. The presentation was made by Mr. Robert Henderson; and Mr. MacKenzie made a feeling reply.

The Rev. A. H. Scott, M.A., now of Perth and formerly pastor of Knox Church, Owen Sound, has been visiting and preaching to his old congregation. The attendance at both services could not fail to be gratifying to Mr. Scott. The sermons were of the most interesting character, and were delivered in the convincing manner which characterizes his addresses.

The ladies of the W. F. M. S., Sonya, have again manifested their desire to see the Church and its surroundings as conveniently equipped as the most modern church. In this instance they have been successful in raising enough funds to procure two outside lamps for the better lighting of those driving and more especially for those unacquainted with the shed and its way of access.

Professor Lawson, of Dalhousie College, Halifax, died there from a stroke of paralysis at 11.30 p.m. on Sabbath evening. For thirty years he had been Professor of chemistry and botany. He was also secretary of agriculture in the Provincial Government of the Royal Society of Canada, and a Fellow of the Royal Society of Great Britain. He was a great scientist and writer.

Application for probate of the will of the late Rev. Dr. Laidlaw has been made by Mr. Angus McColl, Esqueness Township, Halton County, and Mr. W. A. Logie. The property is valued at \$13,000, and with the exception of about \$1,500, it is bequeathed to the children of the deceased. Miss Laidlaw, his sister, and Miss McColl, his sister-in-law, received about \$1,000, and \$500 is left as a bequest to Queen's College.

Rev. James Gourlay, M.A., late pastor of the Port Elgin Church, at present on a visit to England and Scotland, is writing a series of letters to the Times of that town. The last three letters, dealing with the scenes and characters of Galloway made famous by the popular author, Crockett, have been most interesting and ably written. Readers of Crockett's books will enjoy the series, containing as they do much information about the wild country made famous by "The Raiders."

The Rev. D. H. Hossock, LL.B., of this city, has been lecturing in connection with the First Presbyterian Church, Port Hope, to a large audience. "The lecturer," the Guide remarks, "handled his subject in a manner that won the hearts of his audience. As Mr. Henderson said, in moving a vote of thanks, Mr. Hossock had made a decided hit with the people of Port Hope, who would look forward with delight to hearing him again on some future occasion."

Alterations, to increase the sitting accommodation in Knox Church, London South, have been made at a cost of \$3,000. New pews have been purchased and placed in amphitheater form. The church has been recarpeted throughout, while the walls and ceiling are handsomely kalsomined and decorated. The church was recently reopened by Rev. Dr. Milligan, of Toronto. The Rev. J. A. Stuart is being greatly prospered in his new pastorate.

The thank-offering meeting of St. Andrew's W. F. M. S., Smith Falls, was held in the lecture room of the church on Thursday, 17th ult. Members were out in force, as usual, to the number of 60. The meeting was conducted wholly by those belonging to the auxiliary, no outside speaker being present. The president, Mrs. (Rev.) C. H. Cooke, gave a short address, and there were other interesting items on the programme. The thanksgiving offering, amounting to \$55, was dedicated to the Lord in prayer led by Miss Mary Storey.

The sacrament of the Lord's Supper was dispensed in St. Paul's Presbyterian Church, Middleville, on Sabbath, the 20th of October, when 15 new members were added to the communion roll, the largest number at any one time in the history of the Church. On Friday preceding the communion, the pastor, Rev. W. S. Smith, was assisted in the preparatory services by Rev. Messrs. Rattary, of Eganville, and McLean, of Blakeney. The Rev. Mr. Smith has been nearly three years in Middleville, and during this time over 50 have been received into the membership of the Church. The congregation is in a flourishing condition.

This week, says the Woodstock Sentinel-Review, Rev. Dr. MacKay has received from Mrs. W. C. McLeod, Sr., a cheque for \$2,500 to wipe off the debt on the manse. There is still a floating debt of \$500 and the congregation and the officials are taking means to have it also removed within the next few days. We heartily congratulate Chalmers Church on being thus completely relieved of debt, and trust pastor and people may enjoy the greatest prosperity. It is said Mrs. McLeod has also given \$1,000 to the hospital.

Rev. J. Robbins, of Truro, N.S., accompanied by Mrs. Robbins and Miss Robbins, sailed in the S. S. Halifax City, lately, for England. He preached his farewell sermon to the First Presbyterian Church congregation on Sunday, October 27th, and on Monday a farewell social was held, at which he was presented with an address and purse of gold. On Wednesday last at the town office, the mayor, in the presence of leading citizens, presented Mr. Robbins with an address and a gold-headed ebony cane with the following inscription: "Presented by the business men of Truro to the Rev. John Robbins, Oct. 31st, 1895." Mr. Robbins had been nine years in Truro. He carries with him the best wishes of all denominations.

The anniversary services in connection with the Presbyterian Church, Grafton, on a recent Sabbath were largely attended and much enjoyed. Rev. Mr. McGillivray, of Chalmers Church, Kingston, preached thoughtful and eloquent sermons morning and evening, while Rev. A. de Barritt earnestly pleaded for interest in the evangelization of South America. The weather morning and afternoon was beautifully fine, the congregations large, the music by the choir excellent, and the offerings liberal. The tea and entertainment on Monday evening was also an enjoyable event. The Rev. Messrs. Kenny, Grafton, Hay, Cobourg, and Munteer, Smithfield, delivered addresses which will not soon be forgotten by those who were privileged to hear them.

The new church at Stoney Mountain, Man., was opened for worship on the 20th ult. The Rev. Dr. Bryce conducted the service morning and evening, being assisted in the morning by the Rev. James Lawrence, pastor of the congregation. The Rev. Alexander Hamilton, of Stonewall, conducted an afternoon children's service. All the sermons were largely attended, almost the whole available population of the Mountain and neighborhood being present, along with visitors from Stonewall, Grassmere, Kildonan and Winnipeg. The new building is a credit to the village and to the small but plucky congregation which has erected it. Its total cost is about \$1,200, the subscription, covering the whole amount of indebtedness. The opening services and socials realized upwards of \$125 for the Building Fund.

The Rev. R. M. Craig, of Fergus, has decided to accept the call extended to him by the First Congregation of Sante Fe, New Mexico. We hope that Mr. Craig's expectations, as to the improvement of his health, may be fully realized by the change. He expects to leave for his new field of labor by the first week in December. The Fergus News-Record says: "During the few years that Mr. Craig has been a resident of Fergus he has by his uniformly kind, genial and sympathetic manner greatly endeared himself to the whole people, and therefore his removal, together with that of his worthy wife, will not be a loss to the congregation of Melville Church only, but a loss in which the entire community will share. Mr. Craig is an able preacher, an excellent platform speaker, and a man of wonderful zeal and energy in all good work."

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BARRIE PRESBYTERIAL W. F. M. S. ANNUAL MEETING.

The ninth annual meeting of the Barrie Presbyterial Society W. F. M. S. was held in Collingwood, the president, Mrs. Grant, of Orillia, presiding. The meeting commenced at 9.30 a. m., Oct. 29th, with devotional exercises led by Mrs. Cameron, Allandale. At 10 o'clock the first regular session was opened with prayer and praise led by Miss Smart, Beeton, and Mrs. Fraser, West Gwillimbury, followed by the reading of the minutes and the opening words by Mrs. McCrae, Collingwood. Eighty-three delegates were reported in attendance and thirty-three branches represented.

The president, Mrs. Grant, Orillia, gave her third annual address. After referring briefly to the growth of the society both in members and interest, to the help given her by the vice-presidents and to the blessings enjoyed by every branch of the society, Mrs. Grant said: "Our Presbyterial had been signally honored this year by having one of its members offer herself for service in the foreign field. I refer to Miss Rachel Chase whose designation took place in Orillia a few days ago, and who is now on her way to Indore, Central India. We feel that we are honored by the King and Head of the Church in having a representative of our Presbyterial, doing service for Christ in the Foreign field. And we hope the day is not far distant when others from our Presbyterial will hear the Master's command, 'Go ye into all the world and preach the Gospel to every creature,' as a personal command, and will answer 'Here am I, Lord, send me.'"

"We had the privilege of having Miss Chase address our Auxiliary and Mission Band, and on being asked to tell us the motives that led her to offer herself for this work, she said she thought of the great need there was for missionaries and teachers. When she heard of the millions who were dying without ever having heard of a Saviour, she felt it was her duty to go. Above all when she pondered over Christ's last command, she said 'I felt Jesus meant me.'"

A Committee on Nominations was then appointed. The reports of Auxiliaries and Mission Bands were next received and the session closed with prayer by Mrs. Welster, Jarratt's Corners.

The second session was opened at 1.30 p. m., by Miss Beck, Penetang, and Mrs. Nichol, Stayner. Mrs. Foote on behalf of the Collingwood Auxiliary and Mission Bands welcomed the members of the Presbyterial Society and Mrs. Young, Gravenhurst expressed the thanks of the visiting ladies for the cordial welcome they had received. Greetings were presented by Mrs. Lett, of the Woman's Auxiliary, and Mrs. Towler, of the Woman's Missionary Society. Presbyterial reports were then presented. Mrs. Needham, Orillia, Presbyterial secretary, reported as follows: "The removal of two valued members by death. An increase of five branches, four Auxiliaries and one Mission Band, making a total of forty-three branches. Membership in Auxiliaries 446. General society members 77. Membership in Mission Bands 460. General society members 23. Total membership 906. General society members 100. The average attendance has increased from 180 to 240. One life member was added during the year. Envelopes are used in nearly all branches and general progress is reported. Auxiliaries and Bands throughout the Presbyterial were addressed during the year by Miss McIntosh, Mr. Gosforth, Dr. McTavish, Dr. Jennie Hill, Rev. R. P. McKay and others."

Miss Robertson, Collingwood, reported the number of letter leaflets subscribed for to be 583, an increase of 113 over last year; 59 are for Mission Bands. Mrs. Baillie, Gravenhurst, secretary of supplies, reported 18 Auxiliaries and 14 Mission Bands contributing to the North-West Supplies sent to Crowstand reserve. Total value of clothing sent \$519.32, weighing 1,250 pounds. The treasurer, Mrs. Stevenson, Barrie, reported received from Auxiliaries and Bands for Presbyterial Fund \$107.36. Expenditure \$106.19, leaving a balance of \$1.17. Received for General Fund from Auxiliaries \$963.03, from Mission Bands \$270.55, making a total sent to general treasurer of \$1,233.58.

Miss Sinclair, of Indore, then delighted the audience with a stirring address on her work in India. The next hour was the "Children's



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Whenever the body has been weakened by disease, it should be built up by Hood's Sarsaparilla. Read this:

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and weak. Fortunately a friend who had used Hood's Sarsaparilla with great benefit, kindly recommended me to try it. I did so and a perfect cure has been effected. I am now as well as I ever was, and I would not be without Hood's Sarsaparilla in my house for anything." Mrs. G. KERN, 243 Manning Ave., Toronto, Ont.

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Hour," a new feature of Presbyterial programmes. Collingwood Little Followers Mission Band, led by their president, Miss McIntyre, gave two most instructive and charming Mission Band exercises in which thirty children took part. The session closed at 5.30 p. m., when tea was served to the delegates by the Collingwood Auxiliary and Mission Band under the charge of Mrs. McQuade and Mrs. Hunter, Collingwood. A conference for Young Women's Bands was held from seven to eight, addressed by Miss Sinclair. The public meeting was well attended. Dr. McCrae presiding. Dr. J. Fraser Smith, of Honan, China, delivered an address, and the choir of the church, rendered three anthems very acceptably.

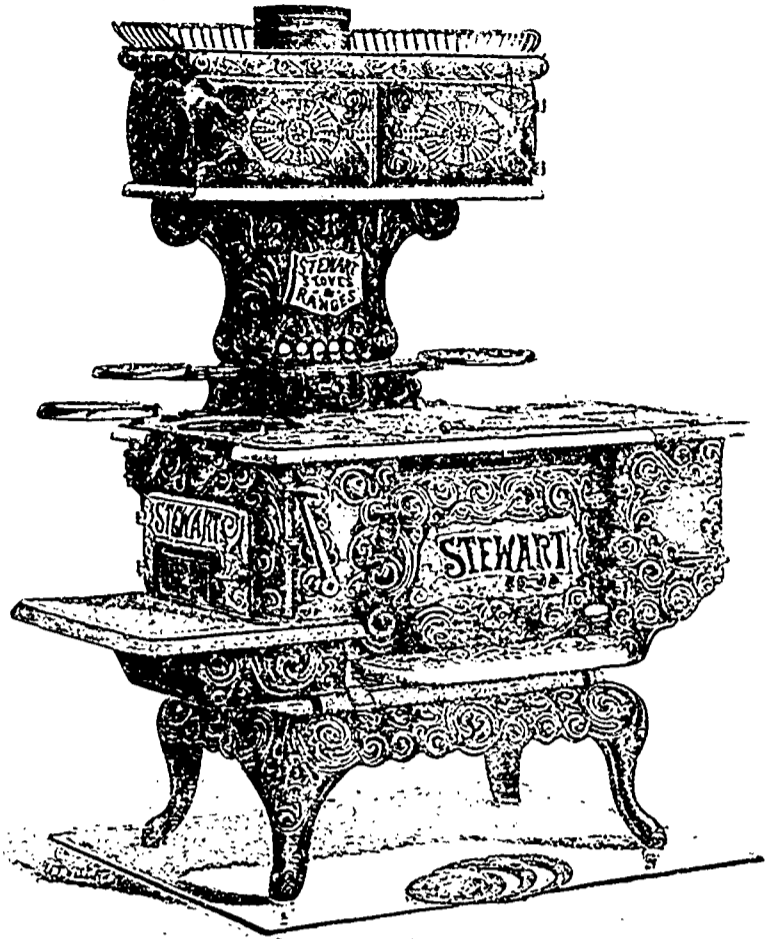
The sessions on Wednesday, 29th, were most enjoyable. Devotions were led by Mrs. Rose Churchill; Miss Reid, Ardrea; Mrs. Campbell, Oro; Miss Ferguson and Mrs. McCraney, Collingwood. Miss Nellie James, of Midland, read an interesting paper on "Systemic effort in our work." The Question Drawer was ably conducted by Mrs. Welster, Jarratt's Corners. An invitation from Barrie to hold the next meeting there was accepted.

The following officers were then elected: President, Mrs. Grant, Orillia; 1st. Vice., Mrs. Cameron, Allandale; 2nd. Vice., Mrs. McCrae, Collingwood; 3rd. Vice., Mrs. Clark, Bracebridge; 4th. Vice. Mrs. Smith, Bradford, Secretary Mrs. Needham, Orillia; Assistant Secretary, Miss Robertson, Collingwood; Secretary of Supplies, Mrs. Baillie, Gravenhurst; Treasurer, Mrs. Stevenson, Barrie. Votes of thanks were passed to the Collingwood ladies for their kind reception and entertainment, to the trustees of the Methodist Church for the use of their Church for two sessions, to the choir for their services and to the G. T. Railway Co.

A most delightful convention was brought to a close by Mrs. Cameron, Allandale, in an earnest address to the workers. The church and school-room were artistically decorated by Miss Oras and Miss Lake of Collingwood.

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MARRIAGES.

At the Presbyterial manse, Arnow, on Nov. 6, 1895, by the Rev. George McKay, M.D., Finlay C. Gordon (Farmer of Greenock), to Miss Ida Mary Russell, of Arnow, Kincardine, Ont.

At Calgary, on October 29th, by Rev. J. C. Herdman, Sergt. C. A. W. Whitehead, of the N.W.M.P., Calgary, to Alice Maud, eldest daughter of the late John McKay, Esq., of Woodstock, Ont.

At the residence of the bride's sister, con. 9, Kincardine, on Oct. 16, 1895, by the Rev. George McKay, M.D., William A. Harrison, Lacksmith, Kincardine, to Miss Margaret A. McKenzie, of con. 9, Kincardine, Brece, Ont.

On Thursday, October 31st, at the residence of the bride's father, Owen Sound, by the Rev. J. Somerville, D.D., Mr. William G. Carr, of Virginia, Minnesota, and Miss Lucy Rodgers, youngest daughter of the Rev. R. Rodgers.

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

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British and Foreign.

Rev. John Watson (Ian Maclaren) is to lecture in America during the winter of 1896-7.

The new head of the United States Army, General Nelson A. Miles, was a Boston merchant when the Civil War broke out.

Manchester Presbytery has disapproved of the Synod's remit proposing to ordain probationers that have no pastoral charge.

Rev. Thomas Stevenson, at one time of Auchtermuchty, and afterwards of Owen Sound, Canada, died in Edinburgh on 17th inst. at the age of 78.

Episcopalians in the United States have often fondly talked of calling their denomination "The American Church." Now they are discussing as a fitter name, "The Holy Catholic Church."

Dr. Nigel Macneil attempted to disparage the character of the late Professor Blackie at a meeting recently of the Gaelic society of London but his remarks were interrupted, and he had finally to desist.

A Norwegian paper states that "Amongst all our tottering social institutions there is none more thoroughly rotten, so ready to fall, and so little consistent with enlightenment, not to say Christianity, as militarism."

In a lecture in Edinburgh Mr. S. Frank Whitehouse, who has returned from East Central China, deprecated the abandonment of mission fields in that country, lest Christianity suffer in the estimation of the people.

Principal Hutton opened the U. P. College session with an address on "Jurisdiction and Contract; The Churches and Civil Courts," a subject evidently suggested by the Court of Session's action in the Skerret case.

The Glasgow Sabbath Protection Association is getting up a conference of representative bodies with a view to legislation for the extinction of Sabbath hotel licenses, or for restriction in these of the supply of drink to actual residents on the premises.

By the sudden death at Basle of Dr. Durnford, Bishop of Chichester, the Church of England loses its oldest prelate in office. He had almost completed his 93rd year. A man of sweet disposition, he was frequently a moderating influence in controversies.

When an American minister at eighty-two preaches twice every Sunday and cultivates a farm besides, it must be acknowledged that the dead line of fifty is wiped out in that region. Rev. Elijah Kellogg, of Harpswell, Maine, who is doing this, is better known as an author than as a minister.

The Yale Lyman Beecher lectures on preaching will be delivered this year by Dr. Henry Van Dyke, of New York. Dr. G. A. Gordon, of Boston, will lecture on the "Prophetic Element in Preaching." Other special lecturers are Professor John F. Genung, of Amherst, on the "Literary Equipment of the Minister," and Professor John C. Griggs, of New York, on "Church Music."

The session at the Glasgow college was opened with a lecture by Prof. Bruce on the University of Chicago, in the course of which he referred to the danger to the independence of the professors through the patronage of the institution by millionaires. Such interference, he said, was found elsewhere than in America, and the only safeguard against it was the sacred passion for freedom.

Lord Overton confesses that his blood boils when he hears it said, that the cessation of state support to the Church of Scotland would result in the decay of true religion. During fifty years, he says, it has been discovered that, however excellent in theory state support may be, it is impracticable in the present circumstances of the country, and is hostile to spiritual independence.

ALMOST DEAD.

PITIFABLE CONDITION OF A YOUNG GIRL IN TORONTO.

A Mysterious Illness—Doctors Were Unable to Give Her Any Relief—Her Uncle's Story of the Case.

From the Toronto News.

The remarkable recovery of Cora Gray from a mysterious illness that baffled two of the best known physicians of West Toronto has been the subject of a good deal of talk among the residents of Bloor street and Brunswick avenue. As it was expressively put by a neighbor, "she was all but dead, when suddenly she began to regain strength, and in a short time was out on the street with the colour restored to her cheeks and the brightness to her eye.

Learning of the case a News reporter called on her uncle, Alpheus Ramsay, who is the proprietor of the Bloor street shoe store, at the corner of Brunswick avenue, and with whom she has lived since infancy. On learning that the visitor was a reporter he was somewhat loth to speak of the case.

"Everybody about here knows of the case," he said, "and I will be glad to tell any sufferer all about it, but I would rather not have it published."

When the reporter pointed out that he was in a position to let thousands know and probably be the means of giving them information that would lead to their recovery, he began to hesitate, and finally he gave a brief account of the girl's miraculous restoration. He said:

"My niece is more like a daughter to me. She has been in my care since she was a child, and when she was taken sick a few months ago I was heart-broken. I got two of the best doctors in the west end to prescribe for her, but their medicines made her worse instead of better. She lay in bed week after week, looking like a corpse, eating nothing, and apparently wasting away in a mysterious manner. Her blood was thin and poor, and almost every day there was a change for the worse. She could not take the doctor's prescriptions, for she sickened at taste of them. While I was in this state of worry and anxiety a man came around one day delivering pamphlets and he threw one into my shop. I picked it up and read an exact description of the illness with which my niece was suffering. The remedy prescribed for the cure of the malady described was Dr. Williams' Pink Pills. I sent for a box and Cora took them in a mechanical kind of a way. Well, sir, when she had taken them four days a change came over her. She began to eat with a relish, and every day she seemed to gain fresh strength. She adhered faithfully to the directions, and took four boxes. By that time the roses had returned to her cheeks and she was a different looking girl. She discontinued taking the pills and later the same languid feeling began to creep over her, so she bought another box and is now as bright and well as ever she was.

"That is the whole story," added Mr. Ramsay. "There may not be much in it for others, but I believe these pills saved Cora's life, and while I am not anxious for publicity on her account, it may be that other sufferers will be benefited by hearing of this remedy. I cannot speak too highly of Pink Pills. I recommend them to everyone I know, and I take them myself."

Mr Ramsay is one of the best known men in his neighborhood. He is the superintendent of the Sunday school of Concord Congregational church, and has the confidence of the entire community among which he lives. He has spent two years in business at his present location and his business has grown so much that he is about to remove to larger premises in the Douglas block on Bloor street, near Bathurst.

His statements as to the young girl's condition are amply corroborated by residents of the locality, and up that way there is a boom in Pink Pills.

Any sceptic who has the inclination to visit Mr. Ramsay will be courteously received, no doubt, and the circumstances frankly related. His gratitude for his niece's recovery leads him to make the most enthusiastic statements regarding the efficacy of the remedy that saved his girl's life.



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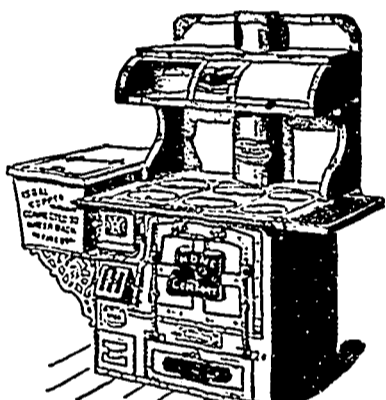
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- HIGHEST AWARDS NEBRASKA STATE BOARD OF AGRICULTURE, 1887.
- DIPLOMA ALABAMA STATE AGRICULTURAL SOCIETY, At Montgomery, 1888.
- AWARD Chattahoochee Valley Exposition, Columbus, Ga., 1888.
- HIGHEST AWARDS 25th ANNUAL FAIR ST. LOUIS AGRICULTURAL & MECHANICAL ASSOCIATION, 1889.
- SIX HIGHEST AWARDS WORLD'S COLUMBIAN EXPOSITION CHICAGO, 1893.
- HIGHEST AWARDS WESTERN FAIR ASSOCIATION, LONDON, CAN. 1893.
- SIX GOLD MEDALS MIDWINTER FAIR, San Francisco, Cal., 1894.



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MISCELLANEOUS.

Rev. Dr. Alexander Whyte preached in Cowcaddens church, Glasgow, on a recent Sabbath forenoon and evening.

Catarrh can be successfully treated only by purifying the blood, and the one true blood purifier is Hood's Sarsaparilla.

The session at the Edinburgh College was opened by Prof. Laidlaw with an address on the promotion of practical holiness.

Paisley presbytery has approved of the disjunction of a part of the Abbey parish to form a *quoad sacra* parish to be called Greenlaw.

Rev. Archibald Fleming, M.A., of Newton, Midlothian, conducted divine service in Balmoral castle recently, and dined afterwards with the Queen.

A bazar was held in Kirkealdy recently, in aid of the manse fund of St. James's church, The Earl of Rosslyn in opening it declared his intention to champion the Church of Scotland.

Mr. James A. Campbell, M.P., speaking at a bazar in Aberdeen in aid of the endowment of Stoneywood church, declared disestablishment to be more serious than disendowment.

RHEUMATISM RUNS RIOT

When there is lactic acid in the blood. Liniments and lotions will be of no permanent benefit. A cure can be accomplished only by neutralizing this acid and for this purpose Hood's Sarsaparilla is the best medicine because Hood's Sarsaparilla is the only true blood purifier prominently in the public eye.

Hood's Pills act easily, yet promptly and efficiently, on the liver and bowels. 25c.

Dumfries synod has been addressed by Rev. Dr. J. Hood Wilson on home missions, Rev. Alex. Lee on the Highlands and Islands, and Rev. Wm. Stevenson on women's foreign missions.

Among legacies by the late Mrs. Agnes Snodgrass, Kilmarnock, are £500 each to the aged ministers', augmentation, and foreign mission funds, and £2,000 to King street church, of which she was a member.

A meeting of office-bearers and others in Glasgow, after hearing addresses from Lord Overton, Mr. M'Candish, and Dr. Ross Taylor on the new regulations of the Sustentation fund, has resolved to engage in a vigorous effort to bring up the minimum stipend to \$200.

ACTIVE EXERCISE

and good food in plenty, tends to make children healthy. If children suffer, however, from Scrofulous, Skin or Scalp Diseases—if their blood is impure and pimples or boils appear, they should be given the right medicine. Dr. Pierce's Golden Medical Discovery brings about the best bodily condition. It purifies the blood and renders the liver active as well as builds up health and strength. Pany, pale, weak children get a lasting benefit and "a good start" from the use of the "Discovery." It puts on *wholesome flesh*, and does not nauseate and offend the stomach like the various preparations of cod liver oil. Once used, it is always in favor.

Dr. Pierce's Pellets cure constipation, headaches, indigestion, dyspepsia. One a dose. Sold by all dealers.

Prof. Calderwood, in a lecture recommending reunion of Scottish Presbyterians, remarked that notwithstanding the divisions there had been no damage to unity of faith, government and worship, and there had been a healthy rivalry and a true progress in thought and feeling. The antagonistic convictions as to state relations must live as distinct forces in the Scottish church, but should not perpetuate severance. A new movement would put a strain on all three churches, but it would be a strain they would profit by.

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DIVIDEND NO. 72.

Notice is hereby given that a dividend of 3 per cent. on the capital stock of the Company has been declared for the current half year, payable on and after the 2nd day of December next at the office of the Company, corner of Victoria and Adelaide streets, Toronto.

The Transfer Books will be closed from the 16th to the 30th November, inclusive. By order of the Board.

S. C. WOOD, Managing Director.

Toronto, 28th October, 1895.

MEETINGS OF PRESBYTERY.

ALGOMA.—At Webbwood, in March, 1896. BRUCE.—At Paisley, on Dec. 10th, at 1.30 p.m. BARRIE.—At Barrie, on Tuesday, Nov. 26th, at 10.30 a.m. BRANDON.—Regular meetings in March, first Tuesday; second Tuesday of July and September of each year. Meets next in Brandon. CHATHAM.—At Ridgetown, on Dec. 9th, at 7.30 p.m. CALGARY.—At Calgary, in Knox Church, on first Friday, in March, 1896, at 8 p.m. 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. HAMILTON.—In Knox Church, Hamilton, on the third Tuesday of November (19th), at 9.30 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 Woodville, on Dec. 17th, at 11 a.m. LONDON.—At St. Thomas, in Knox Church, on Nov. 12th, at 11 a.m. for conference, business at 7.30 p.m. MAITLAND.—At Wingham, on November 19th, at 11.30 a.m. MONTREAL.—At Montreal, in Knox Church, on Dec. 17th, at 10 a.m. ORANGEVILLE.—At Orangeville, on Nov. 12th, at 10.30 a.m. OWEN SOUND.—At Owen Sound, in Knox Church, on Dec. 17th, at 10 a.m. PARIS.—At Woodstock, in Knox Church, on January 14th. PETERBORO.—At Peterboro, in St. Paul's Church, on Dec. 17th, at 9 a.m. QUEBEC.—At Richmond, on Nov. 12th. REGINA.—At Moosomin, on first Wednesday, in March, 1896. SUPERIOR.—At Keewatin, in September. SAUGEEN.—At Mount Forest, on Dec. 10th, at 10 a.m. SARNIA.—At Sarnia, in St. Andrew's Church, on Dec. 17th, at 11 a.m. 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. WINNIPEG.—At Winnipeg, in Manitoba College, on Nov. 12th. WESTMINSTER.—At New Westminster, in St. Andrew's Church, on Dec. 3rd, at 2.30 p.m.

A YOUNG PEOPLE'S SOCIETY CONVENTION.

On Tuesday the 14th inst., the young Presbyterians, members of the Young People's Societies in connection with Whitby Presbytery, turned out in large numbers from all parts of the Presbytery for their annual convention in St. Paul's Church, Bowmanville. Wm. Ratcliff, Esq., of Columbus, the President, occupied the chair and Wm. Purves, Esq., of Columbus, the Secretary, at his side. Rev. R. Douglas Fraser led in the opening devotional exercises and afterwards presented the Report of a Committee previously appointed to draft a Constitution, which was adopted. It provides for representation from all the various Young People's Societies within the Presbytery and also of the young people where no organization exists, its object being "to promote the welfare and the usefulness to the Church of the young people of the Presbytery, by uniting them in friendly intercourse, the cultivation of the spiritual life, the study of the doctrines, history, and work of the Church, and the support of its missionary, educational and benevolent schemes." The annual meeting is to be held, as heretofore, in connection with the fall meeting of the Presbytery. Interesting reports were given by representatives of the Y.P.S.C.E. from several congregations; also from the Boys' Mission Band of Oshawa and the Daughters of the Church, Bowmanville. The reports were all of a most encouraging nature. Most of the subjects dealt with were ably treated. The following were presented: Paper on the "Model Endeavorer" and an address on the same subject. Rev. J. Abraham presented a report on the Glenora, Man., Mission, which is supported by the Societies of the Presbytery, to the amount, for the year now closing, of \$143. He also read a lively letter from Mr. W. C. Sutherland, the missionary at present in the field. A committee was appointed to arrange for supplying Sabbath school literature to Glenora and other fields in the West. An excellent address was given on "How to Develop a Missionary Spirit in our Young People," and a paper on the same topic prepared by Mrs. A. Kinsman, of Blackstock. The question of "Personal Dealing in Christian Endeavor Work" was taken up in a paper by Miss Alice Lawlor, of Oshawa. The Secretary read a paper by Mr. Wood, Newcastle, on "How can our Young People's Societies help the Sunday School and Prayer-meeting?" The church was filled at the evening session. The following officers were appointed for the ensuing year: President, Dr. McGillivray, Whitby; 1st vice-president, W. A. Holiday, Brooklin; 2nd vice-president, Miss E. A. Thompson, Newtonville; rec.-sec., Wm. Purves, Columbus; corresponding-sec., Miss J. Panton, Oshawa; treas., Donald McDonald, Bowmanville; committee, John Stewart, Kendall, Wm. Gourley, Dunbarton, Misses R. Gregg, Claremont, McBride, Port Perry, C. Thompson, Whitby, along with the members appointed by Presbytery. The subject "Ruins and How to Get Out of Them," was discussed. Rev. R. P. McKay, Toronto, Secretary of Foreign Missions, then gave a vigorous and exhaustive address on "Some of the Difficulties that People find in Supporting Missions." The missionary claim could scarcely be more ably put. "How to Study the Bible," was the last subject taken up. The meeting closed with a consecration service led by Rev. J. A. McKeen, Orono.

PRESBYTERY MEETING.

GUELPH: This Presbytery met on the 17th ult. in Knox Church, Guelph, Mr. J. W. Rae, of Acton, Moderator. Attention having been called to the return of Mr. Mullan, of St. Andrew's Church, Fergus, from Britain, which he had been visiting for the benefit of his health, the Presbytery recorded their gratification at seeing him once more among them in renewed activity and vigor, their gratitude to God, who has preserved him in the way and brought him back in safety, and their hope that, as in the past so in the future, he would be enabled to prosecute the work assigned him as a minister of the Gospel and pastor of a congregation. A circular was read from the convener and secretary of the General Assembly's Committee on Augmentation allocating to the Presbytery the sum of \$1,500 as its proportion to the General Augmentation Fund. A petition from the congregations at Hawkesville and Linwood to have Mr. Henry Knox, who for the past year has been laboring among them, settled over them as Ordained Missionary for two years, and to apply to the Home Mission Committee for a grant \$100 towards payment of the support of ordinances was considered and the clerk was directed to forward it to the committee with the recommendation that its prayer be granted, the help sought having been rendered necessary by deaths and removals which had lately taken place. The clerk reported that, according to appointment, he had preached in Knox Church, Guelph, on the 18th August, and after sermon had declared the pulpit vacant at the forenoon and evening diets of worship. A committee was appointed to inquire and report as to the best method of appointing Commissioners to the General Assembly (Dr. Torrance, convener). On motion of Dr. Wardrope, seconded by Dr. Jackson, it was unanimously agreed to nominate Dr. Torrance for the Moderatorship of the General Assembly, to meet at Central Church, Toronto, in June of next year. Dr. Dickson called attention to the action of the last General Assembly in amalgamating the four Standing Committees on the State of Religion, Temperance, Sabbath Observance and Systematic Beneficence, into one committee under the title of "Church Life and Work." After deliberation it was resolved that the convener of each of these Committees of Presbytery, as appointed at its meetings in July, be the committee on Church Life and Work in the bounds (Mr. Glassford, convener), and that this take their place.

NEW MUSIC.

Some attractive pieces from the Oliver Ditson Company, Boston:—"Be Good, Sweet Maid." The compositions of Otto Cantor are worthy of serious consideration by cultivated singers, and this song can be highly recommended for mezzo-soprano and baritone voice. The words are the immortal little poem by Charles Kingsley: "Be good, sweet maid, and let who will be clever." The melody is sweet and graceful in a high degree, and the piano accompaniment artistic, 40 cents. Serenade: "For Love's Dear Sake." By Hastings Weblyn. In this delightful serenade Mr. Weblyn has given evidence of his superiority as a composer of popular music. The waltz refrain will please everybody. 35 cents. "Two Violets." By G. L. Tracy. An exquisite song, worthy a place in the collection of every good musician. To the poem by Nathaniel Childs, Mr. Tracy has given a melodious and appropriate musical setting that will be appreciated by critical singers. For soprano or tenor. The accompaniment is graceful, delicate and artistic. 40 cents. Any of these pieces will be sent postpaid, on receipt of price, by OLIVER DITSON COMPANY, BOSTON.

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