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Vol. 24.—No. 39.
Whole No. 1233.

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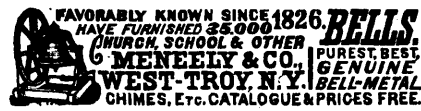
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Plain Cake.—One cup butter, two cups sugar, one cup milk, four cups flour, four teaspoons baking powder, eight eggs.

Doughnuts.—Four cups flour, two cups sugar, two eggs, one tablespoon butter, two teaspoons cream tartar, one teaspoon soda, nutmeg.

Feather Cake.—White sugar one cup, butter one-half cup, flour two cups, eggs three, one teaspoonful of baking powder, milk one-half cup, flavoring.

Sponge Cake.—Two eggs, one teacup sugar, one cup sweet milk, two and one-half cups flour, one desert spoon butter, two teaspoons cream tartar, one teaspoon soda.

Cake.—One large tablespoon butter, one and one-half cups sugar, two eggs, three cups flour after sifting, one cup water, one-half teaspoon soda, one teaspoon cream tartar; flavor with lemon.

Chocolate Cake.—One-half cup butter, one cup sugar, one and one-half cups flour, one-half cup milk, yolks four eggs, one-half cake grated chocolate, two teaspoons cream tartar, one teaspoon soda.

Corn Starch Cake.—One scant cup butter, one large cup sugar, three eggs, one pint flour, two-thirds cup milk, one cup corn starch, two teaspoons cream tartar, one teaspoon soda; flavor and salt to taste; frost.

Ice Cream Cake.—One cup sugar, one-half cup butter, beat to cream; whites of four eggs, two cups flour, one-half cup water, two teaspoons cream tartar, one teaspoon soda; bake in layers; sandwich with grated cocoanut and ice.

Cake.—One and one-half pounds sugar, one pound butter, three pounds flour, one pint molasses, three teaspoons baking soda dissolved in a cup of milk, six eggs, one pound blanched almonds cut small, eight pounds mixed fruit.

Pound Cake.—One pound butter, one pound sugar, one pound flour, eight eggs, one and one-half pounds currants, one and one-half pounds raisins, one-half pound citron, one cup preserved strawberries, two teaspoons baking powder, mixed spice, ground cloves.

Peach Butter.—Four pounds fruit one pound sugar, one lemon; pare, stone and weigh the fruit, allowing sugar as above, Place the fruit in a preserving kettle and heat very slowly, allowing no water. When quite soft pass the peaches through a fine sieve, return the pulp to the fire, add the sugar and boil half an hour. Just before removing from the fire add the lemon juice. Put up same as jelly. Butters made of fruit are nice served with roast meats.

Spiced Plums.—Make a syrup, allowing one pound of sugar to each pound of fruit and a scanty pint of vinegar to every three pounds of sugar. To each peck of plums allow one tablespoonful each of ground cinnamon, cloves, mace and allspice. Prick each plum, add the spices to the syrup and pour the latter boiling hot over the fruit. Let the whole stand three days, then skim out the plums; boil down the syrup until quite thick and pour it hot over the plums. Set away in a stone jar.

TOMATO GOODIES.

Tomato Figs.—The small tomatoes should be used, and most people prefer the yellow ones. Take off the skins, lay them on plates and sprinkle sugar over them, dry in a warm oven; when thoroughly dry pack in stone jars with a layer of sugar between the tomatoes; when ready to use stew same as dried fruit.

With Mayonnaise.—The tomatoes should be put in the ice box in the morning to get cold; wipe dry, cut off the stem, and with a pointed knife make a cavity in the top, fill with mayonnaise dressing; set in ice box until ready to serve, then place three lettuce leaves on an individual salad dish and place one tomato in center of each dish. The lettuce should be kept in the ice box until ready to serve.

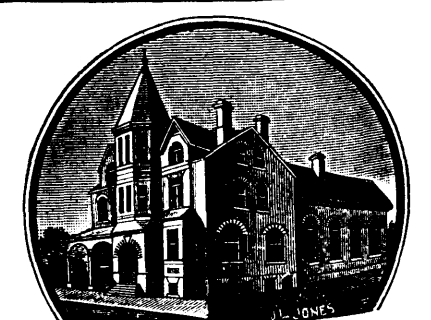
Tomato Sweetmeats.—Scald and peel small yellow tomatoes, weigh and pour over them same number of pounds of sugar, let them stand until next morning, then pour off the juice and cook in porcelain kettle until it is a thick syrup; add the tomatoes and cook until they are clear. If you have five pounds of fruit, slice three or four lemons, take out the seeds and add to the syrup before putting in the tomatoes; if a larger quantity of tomatoes, use more lemons.



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THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, SEPTEMBER 25th, 1895.

No. 39.

Notes of the Week.

The coming man in Turkey, it is said, if Turkey lives long enough, is Turchan Pasha, the new foreign minister who has had a remarkable career and is in high favor with the Sultan and the Grand Vizier. He was educated in France, and his wife is one of Turkey's rare "new women." At her husband's official receptions she stands by his side unveiled dressed in the latest European styles and wearing eye glasses.

The financial returns of the Toronto Industrial Exhibition Association have been made by the treasurer, and for the ten days during which it lasted they foot up to the respectable sum of \$68,035.55; exceeding the receipts of last year by \$2,044.80. A very large part of this money comes from the farmers and the working classes of this city, and the conclusion which may be fairly drawn from it, and the appearance of the thousands who were to be seen at the fair, is that times are not very hard in Ontario at least.

Mrs. Henry Ward Beecher has just celebrated her eighty-fifth birthday at Seattle, Washington, having travelled across the American Continent from her home in Brooklyn to pay a visit to her youngest son in that city. A Seattle newspaper describes her as being a venerable woman of noble mien. "Her hair is white and she is very much bent, but her mind is apparently as bright as that of many a younger person." She is said to be exceedingly cheerful at all times, which may have something to do with her longevity.

The Christian Brother's difficulty is not confined to Ottawa or even to Canada. Ireland was well to the front lately in the Imperial House of Commons when the Report of Supply was under discussion. The Nationalists clamored for the schools of the Christian Brothers to be included among those receiving grants under the Act of 1892. Mr. Gerald Balfour, who was honey-tongued, firmly believed that a solution of the difficulty was possible, and promised to do his very best during the recess to bring such a solution to a satisfactory issue.

Bishop John H. Vincent, who is so well known as an indefatigable worker, is a bishop of the Methodist Episcopal Church in the United States. He was the founder of the Chautauqua circles now so popular in almost all parts of the Christian world. The movement spread with amazing rapidity all over this country. Before the end of the first four years sixty thousand students from all over North and South America, from Europe, Japan and the islands of the sea were enrolled. Up to the present year some two hundred and seventeen thousand readers have joined.

Recently several sermons were delivered in Montreal on the subject of labor. One of the most thoughtful was by Prof. Warriner, of the Congregational College, who is thus reported: "No man accumulated wealth except by the co-operation of other men, and if a man found that his business resulted in large wealth to himself he should consider what proportion really belonged to his employees. He was glad to see that this was being recognized more, and referred to the case of the late Warden King as an illustration of Christian brotherhood." Warden King was a Presbyterian, but his sympathies were as broad as humanity. While he lived he exemplified the inspired statement, "There is that scattereth and yet increaseth."

The inhabitants of some pleasant towns on the coast of Connecticut, which bicyclists have made a thoroughfare in their Sunday outings, have testified their unwillingness to be thus visited on the Lord's Day by liberally strewing their roads with tacks. A large number of wheels were thus suddenly spoiled on a pleasant Sunday in August. The wheelmen were, of course, impenitent and angry, and legal proceedings are in prospect. It was in Connecticut, a hundred years ago, that President Washington was arrested for travelling on the Lord's Day. He had been belated by bad roads and was trying to reach his appointed place. Under these circumstances he was allowed to go on.

The French will no doubt eventually get possession of Madagascar, but it will be only at an immense sacrifice of life as well as money. To say nothing of the thousands of lives already lost and of the thousands sick in hospitals and disabled, the military authorities at Algiers are ordered to prepare beds for 3,000 invalided soldiers to arrive from Madagascar at the end of September. With the invalids already returned, this accounts for a full third of the expedition. 500 to 600 soldiers and marines have left Marseilles to take the place of the invalids. Tamatave newspapers to hand report that five Norwegian missionaries and two of the London Missionary Society refused to quit the capital at the request of Mr. Porter the Consul.

Upon the assumption recently by the Earl of Cadogan of the office of Lord Lieutenant General and General Governor of Ireland, an address of welcome was presented to him by the Irish General Assembly through a deputation headed by the Moderator, Rev. George R. Buick, A.M., LL.D. In his reply his lordship said among other pleasant things:—

"I am well aware of the loyalty to our beloved Queen and attachment to the throne which have always characterized the members of your church, and I will gladly convey to her Majesty the assurances contained in your address. Through you I desire to convey to the Presbyterians of Ireland, whom you represent, my warmest thanks for their assurance of unflinching support in the administration of justice and the impartial maintenance of law and order in the country."

The fanciful wonders of the Arabian Nights and Aladdin's Lamp have been far surpassed by the real wonders of science. What we may be coming to was strikingly foreshadowed by President Dunstan in his address at the meeting in Ottawa last week of the Canadian Electrical Association! He said:

"Indications pointed strongly to our being on the verge of a horseless age, an age when tricycles, carriages and a large proportion of vehicles in general will be self propelled. Tests so far had resulted greatly in favor of petroleum, but electricity had so many advantages, due to freedom from dirt, smell and risk of explosion, that the discovery of a lighter and more economical form of storage battery would enable electricity to control a trade, the magnitude of which it was difficult to even estimate. The person who makes this discovery will reap the greatest reward of the age."

Not long ago the report was started in that mysterious way in which reports so often are started, and naturally it circulated, that "harvesting operations to save the wheat from ruin will go on all over Manitoba on Sunday." In a letter to the *Christian Guardian* of last week Rev. Wellington Bridgman, in reference to this report, says: "For fourteen harvests in Manitoba and the North-west, I never saw a binder at work, or a man or teams in the field doing any kind of work on Sunday. In Manitoba this is a rule that suffers no exceptions. I know of no locality in Ontario where the authority of the Sabbath is more strictly revered than in Manitoba. Winnipeg, morally, is as good a city as Toronto. One of the last acts of our Legislature was to render it illegal for any city or centre to grant permission to run street-cars on the Lord's day. No; Manitoba people do not work on Sunday. They rest from labour and attend Church to worship God." "The Rev. James Al-

len," the *Guardian* adds, "pastor of our Metropolitan Church, Toronto, who was two years in Winnipeg, heartily accords with Brother Bridgman in this splendid testimony." Noble for Manitoba! Its influence for good in this and all related matters over the whole North-west will be incalculable.

A special meeting of the Irish Presbyterian General Assembly was held on Wednesday, the eleventh of two vacant professorial chairs. The work before this General Assembly leads the *Belfast Witness* to make some remarks such as, with very slight modification, will apply to the situation of our own church at this juncture, and which, with some modification, we here quote:—"The duty which will devolve upon the Assembly will be grave and weighty and some of the most vital interests of the Irish Presbyterian Church must be affected deeply and permanently by the way in which the duty is discharged. It is not often that the Assembly is called upon at the same meeting to fill two vacant professorial chairs, one of them especially being of quite exceptional moment. The men most fitted to perform the difficult and delicate duties of professor are the men the Church wants for the vacant chairs. It is said that there has been much canvassing, that the art of canvassing has been carried to a point of completeness and urgency never before reached, and that questionable influences of various kinds, such as personal connections, and acquaintanceships, and motives still more unworthy have been brought to bear upon voters. All of which, with respect to canvassing, we hope it will be impossible to say of our own Church in choosing professors." The following principle enunciated is that which should be acted upon in Canada as well as in Ireland: "No consideration but that of special and conspicuous fitness for the post should have a particle of weight with those responsible for making the appointments."

Perhaps no elder of our Church is more widely and favorably known throughout its bounds than Mr. George Hay, of Ottawa. He was one of the founders of the County of Carleton Protestant Hospital located at Ottawa, almost fifty years ago, and continuously since has been actively identified with its history and work, so much so that for twenty years consecutively he was president of the Board of Management. In recognition of such a length of unselfish, able and successful service his fellow-citizens last week honored him in a highly complimentary way by the presentation to him of a portrait of himself done in oil accompanied with an address. The presentation took place in the Council Chamber of the City Hall in the presence of a large gathering of his fellow-citizens, presided over by the Mayor of the city, who opened the proceedings with an address in which he referred in graceful terms to Mr. Hay's sterling qualities. In reply to the address presented to him, Mr. Hay recalled the circumstances of the founding of the hospital, paid an unselfish tribute to his colleagues then and since in the directorate, to doctors and nurses. Many pleasant addresses were made by some of Ottawa's best known citizens, all highly complimentary of Mr. Hay. When the portrait was unveiled, there was an outburst of applause in appreciation of its high excellence. We quote but one paragraph of the address to Mr. Hay:—"Of the founders of this noble charity nearly half a century ago, you are one of the very few now living to rejoice in its continued prosperity. You have been its life long and faithful friend in days when its needs were many and its resources were few, when earnest, and devoted workers in its interests were sometimes discouraged, your faith in the good cause did not fail. In all matters of management you counseled wisely and well. Your courage and devotion inspired others and with a firm hand you guided the affairs of the Institution to ultimate success."

Our Contributors.

THE MAN WHO SAYS HE HAD A GOOD TIME.

BY KNOXIAN.

YOU have just come home from your holidays and say you have had a good vacation and enjoyed yourself very much. That is right. A man who comes home from his holidays with his spirits depressed and the sides of his pocket-book as close together as if they were glued, is to be pitied. Most of us have seen our pocket-books in that condition, and the sight is the reverse of inspiring. It does not make a man feel cheerful or courageous or eloquent to look at a thin pocket-book after vacation and at the same time knows that his holidays have not done him the least good.

You saw some nice places when you were away. Perhaps you went down the St. Lawrence and saw all the river towns and Montreal and then took a run up the Ottawa and saw the Capital. Possibly you went to Portland and came home by the Hub Boston and its surroundings looked very fine. Perhaps you crossed the Atlantic and saw some of the most interesting places in the old world. Anyway, you had a good time, and, it is to be hoped, learned a good deal from your visit to so many places. Now, supposing you show your gratitude, by trying to make the place in which you reside a little the better for your being in it. The places you so much admired have all been made just what they are by men and women who took pride in making them what they are. If you belong to that numerous and unfortunately growing class, who think that population is the only standard by which a community should be judged there is no hope for you. If, however, you are a man of sense, a man of intelligence, a man that would rather help on his own town than be snubbed and buried in a larger one, show your gratitude for your holiday by doing your share of work to make your own place a nice place to live in.

You saw some "nice people" when you were away. You met the Vere de Veres and some other families that claimed to belong to the Upper Crust. Don't say too much on that point to anybody who understands summer resorts. Probably if you followed the alleged Vere de Veres to their home you might find that they are very ordinary citizens. Some people increase in importance as they go from home in proportion to the square of the distance. Whisper! You took a fancy to Lady Clara. Turn up Tennyson's address to that young lady and see if she didn't want to put you on her string of summer suitors and treat you as Tennyson's Clara treated young Lawrence. If you belong to the bumptious wing of the ass family, and think that all people who live a few hundred miles away must be so much better than your neighbors there is no use in trying to reason with you. If, however, you are a sensible person and are pleased that you became acquainted with some agreeable worthy people during your holidays show your gratitude by being an agreeable worthy person yourself.

You saw some very good congregations when you were away—fine churches—heard good singing, good preaching, found polite ushers—everything just about right. Supposing you go to work and try to improve your own congregation. Is vapouring about other congregations the best work you can do for the Lord?

You heard some good preachers when you were away. Glad to know it. Hope they did you some good. Your life will soon show how much benefit you got from their sermons. If hearing their gospel message had no better effect on your soul than making you a censorious, snarling fault-finder at home those preachers you blow about would probably be very much ashamed of your admiration. You met some kind people when you were away. You never before realized that kindness is such a good thing. Supposing you show how highly you value the kindness you received from home by being kind at home.

Might we venture to address one feeble word to the woman who says she has had "such a lovely time this summer." How would it do to try and have "a lovely time" at home. Home is still one of the spheres of a woman.

FORMS OF SABBATH DESECRATION PREVALENT.*

BY REV. JAMES McCULL, B.A.

THE marked feature of our age is unresting activity. The race lives intensely. To keep pace with current events, a man must know almost intuitively—must think swiftly—must act promptly else he will soon be written a laggard, and be vastly outdistanced in the keen competition that prevails in everything and on every hand. Hence, as men make haste to win wealth, there is a powerful inducement to sacrifice the interests of others—and even their own best interests—in gratifying this ambition. Perhaps in no direction is this more keenly felt than in the insatiable greed that seizes some to get gold—to secure it at any cost—to gain it at any sacrifice.

It may fairly be questioned, I think, whether ever there was a period in the world's history when this characteristic held such dominant sway over the minds of men as it does in the present day. Against this spirit of our age, this temper of our time, the Church of God is solemnly bound to lift up her clarion voice. And this for two reasons. Because, firstly, she is com-

missioned to safeguard in every possible way the best interests of men, and, secondly, she is jealously to conserve the honor and glory of God. That both these are perilled by men yielding to the spirit of the age hardly needs proof.

On the one hand the tension and strain to which the human frame is subjected, in this ceaseless rush and nervous action of mind and body, will account for the number of lamentable suicides that continually shock society. It well explains the sudden break up and death of not a few overwrought and overstrained business and professional men. Here also is to be found one at least of the motives, that prompt men to violate the Sabbath law of a seventh days rest after a six day's toil, the greed of gain impelling its devotee to rob God of His reserved seventh, and himself of absolutely necessary relaxation.

With folly that is consummate and imprudence that is both perilous and short sighted, man, in his ignorance and stupidity, would first violate, then ignore, then defy and finally recast the divine law.

During the Reign of Terror in France God's seventh day was abrogated and a tenth day Sunday substituted. The result only demonstrated afresh the folly of man and the wisdom of God.

Having made man for His own glory the Lord made the Sabbath and ordained it for man's good, making it minister to his essential need, physical, mental, moral and spiritual. As the key is suited to the wards of its lock, so the rest day of God fits into the very constitution of man's being, and opens the door that floods it with blessing.

Rightly, therefore, and righteously the Church is obligated to conserve for the race this most precious boon, a God given Sabbath, to guard with a holy jealousy against any and every infringement of its hallowed privileges, and to preserve the day in the integrity of the divine intent.

To the Christian Church as the custodian of God's sacred oracles, and to the Christian State as the divinely ordained instrument for preserving the social, civil and national liberties of His people, God has entrusted the responsibility of maintaining inviolate a seventh part of our time for reverent acts of divine worship, to both equally the command being given: "Remember the Sabbath day to keep it holy." In the carrying out of this command, the Lord has been graciously pleased so to interweave interests with us that while on the one hand, we are thereby promoting His glory, we are on the other subserving our own best interests, both temporal and spiritual.

Now it is not affirming too much to say that both Church and State have been and are grievously remiss in the discharge of their obligations to this divine command, and there has been assigned to me to-day the unenviable duty of bringing a grave indictment against the Christian Church, against Christian society, and against the Christian State in this regard.

I address myself therefore to the duty of noting in the first place.

I.—Some of the forms of Sabbath Desecration that prevail within the Church itself.

Under this heading I would name, and with a deep sense of humiliation,—

(1) *Star preaching and star singing in the Lord's house on the Lord's day.*—To invite from a distance a preacher of brilliant talents and adding to the attraction a leading soprano of high culture, thereby drawing together a crowded audience for the purpose of excitement and money-making to the detriment of neighboring congregations, is surely a profaning of the Sabbath, and can scarcely be too severely characterized. One of our Presbyteries, in referring to this all too prevalent form of Sabbath desecration, justly remarks: "If it is sinful *per se* for railway companies to make money on the Sabbath, then it is worse to put up the Gospel for sale on Sunday and to make money out of the service of sacred song."

(2) *So called Sacred Sunday Concerts.*—Whether the object be to gratify the æsthetic taste, or to add to the Church revenues, or to influence non church goers to attend the means of grace, these can surely tend only in a greater or less degree to degrade God's day and destroy the sanctity of the Sabbath.

(3) *Church Parades on Sabbath.*—These are usually held, though not always in the afternoon, when our Sabbath schools are or ought to be in session. Being duly advertized the route of march is usually crowded with thousands of spectators—while the band discourses spirited and maybe sacred music—the pageant, the display, the excitement, all combine to divert the attention of both old and young within measurable distance of the line of march, from the solemnity and sacredness of the Sabbath. It is much to be feared that the possible good accruing from such service for our militia, of whom we are justly proud, is purchased at too high a price.

(4) *Sabbath Afternoon Social Teas.*—A most insidious and demoralizing form of Sabbath desecration this is that is finding its way into not a few professedly Christian homes. The telephone is called into liberal requisition to convene the impromptu party, if it has not been previously arranged for, and then not a few of those who have spent a most secular Sabbath afternoon, quiet their conscience by driving together in the evening to some popular place of worship in the neighborhood.

(5) *Sabbath Funerals and Sabbath Visiting.*—Happily these forms of Sabbath desecration are confined largely to rural districts, though sometimes practiced in the more populous centres; in all cases to the injury of the regular service of God's house, to the great discomfort and inconvenience of many Christian homes, and to robbing the Sabbath of its sanctity.

(6) *Church Business Meetings on Sabbath.*—In cases not a few, sessions are called together. Sabbath school teachers meet, committees of Y.P.S. of C.E., missionary or other committees convene for the transaction of business on the Sabbath that in almost all cases should be relegated to a week day. The Church being bound to teach by her example that she holds the day in deepest reverence, should see to it that her example in this regard is not made a stumblingblock to others.

II.—Some Forms of Sabbath Desecration that Preval in the Christian Community—perhaps not so directly under the control of the Church.

(1) *Secular Reading on Sabbath in Christian Homes.*—Very attractive Saturday-Sunday editions of our leading daily journals are regularly issued by a self-interested press. As works of art they are to be admired, as budgets of information they may be prized, but for Sabbath reading no devout Christian parent should peruse them himself or allow them to be placed within the reach of the members of his household on the Lord's Day. Very divisive is this insidious method of cultivating the taste and paving the way for the Sunday newspaper for which already there is such a demand in some quarters. How anxiously we strive to guard the bodies of our children from the infection of certain virulent diseases. Ought we to be less anxious to guard their souls from a still worse infection?

(2) *Encroachments on the Sabbath.*—These occur when the toilers of the week conduct their business to such late hours on the Saturday night as that the hours of the Sabbath are invaded. When the outings of the Saturday so exhaust the pleasure-seekers physically, as that they must needs seek bodily rest in their homes on the Sabbath. When Christian men habitually set out from their homes on journeys of either business or pleasure on Sabbath evening and make choice of the Saturday night to return, and so rob God of the early hours of His day and unfit themselves for the sanctuary.

(3) *Saturday Evening Parties.*—Whether these parties be for dancing, for card-playing, or for whatever purpose convened, they are usually arranged with the deliberate intent of taking from the hours of God's day time that they think they cannot afford from their own business, or dare not take from that of their employer. In this matter God's demand is just as exacting as that of any employer, and most righteously so, and He is very jealous of the honor of His Sabbath and Sanctuary. Assuredly, therefore, He will require it at the hands of those who rob Him of what He rightfully claims as His own.

(4) *Saturday Excursions and Sports.*—No word should be uttered that would imply a condemnation of the much needed relaxation that the toilers of the week fittingly seek in their Saturday outing, nor of the healthful manly exercise that our youth of all classes enjoy in their Saturday afternoon athletic national games. Nor is one such word implied. But when the Saturday excursion extends, either in its limit of time or its resultant of fatigue, into the hours of the Lord's day so as to utterly unfit for the duties of that day, we who are jealous for the honor of God's day are bound to plead on its behalf and admonish the Christian Community that such violation of God's law will not pass unpunished. The same holds true when the over-exhausting and fatiguing exercises of the Saturday field sports force so many of our youths to absent themselves from God's house in order to rest their jaded bodies. Let the excursions and sports be allocated to say the Thursday afternoon instead of Saturday, and we venture to affirm the demands of the school room, the college halls, the offices, and business places of the city generally, on the Friday, will soon correct the extravagant abuse that is made of these otherwise adventitious and much to be commended out-door recreations and pastimes. But why should we expect and ask God to condone an offence against His day and law, that we neither look for nor expect in the school, college or counting house?

(5) *Desecrating the Sabbath at Summer Resorts.*—It seems sad that it should be so, but proof is not wanting to show that many professing Christian people when they repair to their summer resorts would seem to leave their religion behind them in their city homes. Many rural retreats and quiet country hamlets, where nature and the local dwellers invite the city toilers to seek refreshment and rest, have had their inhabitants contaminated, their peaceful Sabbath broken in upon and God's day openly desecrated by professing Christian people unblushingly engaged in visiting, pleasure driving, fishing, boating, bathing and other pastimes on the Sabbath, while they frequently utterly neglect whatever ordinances of religion the locality may afford. Surely this ought not so to be. Certainly the city pastors should seasonably admonish their people in regard to these evil practices, so unthinkingly adopted by many, with a view to lessen it in future.

III. *Forms of Sabbath Desecration Directly Charged to the State.*

It is the duty of the Christian State to secure for the Christian community the highest possible good for the greatest possible number. It is the duty of the Christian Church to create in the Christian community an enlightened Christian sentiment that will demand such legislative enactment as will secure the highest possible good to the greatest possible number. When such a demand is fittingly made and the State refuses to grant it then the State is arraignable before the bar of the Christian community or public opinion, and the Christian community has a right to utter pronouncement of condemnation and secure satisfaction through an enlightened public sentiment.

*Address by Rev. James McCaul, B.A., Church of the Covenant, Toronto.

When the State does grant the enactments sought, the Christian community is bound to see that a healthy public sentiment is maintained for the carrying out of these enactments.

The State may sometimes, but it does not often, legislate in advance of public opinion. If it did such legislation would be futile. Upon the Church, then, and the Christian community generally devolves the responsibility of creating such a sentiment as will imperatively demand the enactment of such laws as will be for the greatest good of the greatest number. I take it that when this sentiment is created and this demand made for the enactment of a law for the better observance of the Lord's Day, our legislators will not feel themselves at liberty to refuse the demand thus made. Sections of the Christian community, as notably our own General Assembly, and some other ecclesiastical bodies, have passed judgment of disapprobation upon the Senate in throwing out Mr. Charlton's Bill after it had passed the House of Commons. This action of the Senate is due to one of two causes. Either the Senate considers itself independent of public opinion, and therefore can set it at defiance, or the Senate believes that public sentiment is not ripe enough for the enactment of the measure and therefore withholds its sanction to it.

Many think that the former accounts for the Senate's attitude. However this may be, there is now created an urgent demand upon the Christian community to so make its voice heard in our legislative halls that even the Senate may be made to feel that the intelligent and united sentiment of a Christian people is the highest court of appeal.

Apart from this enactment of a law for the better observance of the Sabbath, the State is directly responsible for the observance of the Sabbath in the departments of the public service over which it has direct control.

This is true of her post offices, her canals, her graving docks and her ocean mails. Yet it is known she allows in not a few cases the post offices to transact postal business on Sunday, demands the presence of postal clerks at offices at such an hour on Sabbath evenings as debars them from church privileges, has under her direct control and pay men working on Sabbath on her graving docks, permits the public use of her canals on the Sabbath, and allows and sanctions the departure from port on Sabbath of the ocean steamers that are chartered by her to carry the nation's mails, in none of these cases can the work be said to be that of necessity or mercy. This is assuredly sinning in high places and it is fitting that the State should know that the sense of the Christian community feels outraged thereby. There are other forms of Sabbath desecration for the prevention of which the State has already legislated, but in many cases the enactments lie as a dead letter on the statute book. This is notably true in regard to the keeping open on Sabbath of candy stores, tobacco shops, bean stalls, fruit stores, newspaper stands, drinking saloons, butcher's shops, etc., which evil prevails largely in Montreal and to some extent elsewhere.

It is equally true in the matter of Sunday steamboat excursions. By enactment the Island Ferry Company in this city are permitted to ply their steamers on Sabbath for the convenience of the residents who usually locate on the Island during the summer months, ostensibly for the purpose of coming over to and returning from public worship on the Lord's Day. In the furtherance of its own pecuniary interests and, in defiance of the oft expressed Christian sentiment of the city, the Ferry Company during the past and previous summer organized a series of Sabbath concerts, which they termed "Sacred" and to which they carried thousands of the citizens to the great gain of the company financially, to the great injury of the many who take part in this form of Sabbath desecration, the bringing of dishonor on God's law and the discredit of the good name of our Sabbath observing city.

Now this is either done lawfully under the charter that the Company possesses, or it is done in contravention of its charter and in violation of the law. If the former be true, then a new and more stringent form of enactment should at once be secured; if the latter, then effective steps should at once be taken by an enlightened Christian community to prevent this greed of gain from so overriding our laws.

From the port of Toronto also there sails a large steamer every Saturday evening to a part of the neighboring Republic, carrying during the season hundreds of our citizens, but in almost all cases upon the deliberate purpose of Sabbath desecration with its accompanying exercises and painful debauchery. Arriving at the American port at 9 o'clock on Sabbath morning, the excursionists find their way chiefly to a neighboring park, where every temptation in the way of amusements and pastimes is provided by those who are only too willing to cater to such for the gain they get. The steamer leaves the American port at 9 o'clock on Sabbath evening and arrives in Toronto at an early hour on Monday morning, thus escaping a direct violation of Canadian law, and sinning under a more lax American law.

Surely some redress should be sought for an evil of such proportions as this. The State is bound to amend its law so as to correct this abuse. And the Christian community is bound to demand the amendment. If it be true, as I believe it is, that our city police have under the present arrangement but one Sabbath in the month off from duty to attend the means of grace, such change in civic rule should be made if necessary as to secure for those guardians of our city's peace the exercise of their rights of Christian citizenship.

A growing form of Sabbath desecration that only the State can deal with is the frequent Sunday meet and Sunday trip to some rural or suburban district of many of our city bicyclists,

disturbing the quiet of the country or village Sabbath, in many cases giving themselves up to riotous excess, in all setting at defiance God's law, and paving the way for making Sabbath observance a dead letter. Even in what might be considered a legitimate use of the bicycle on the Lord's day, this use must be judiciously resorted to on the part of Christians lest their good be evil spoken of.

Our street car Sunday traffic has happily been settled for a time, but we may rest assured that the advocates of this form of Sabbath desecration have not given up the contest. They tell us that they are only biding their time. Our success in this conflict hangs upon and will be the reward of eternal vigilance. We cannot afford to yield one iota of the vantage gained. A great corporation, egged on by an insatiable thirst for gain, and backed by a godless community, will leave no stone unturned to gain their object. Let us hold firmly and train faithfully our people in the Christian sentiment that will hold the vantage we now possess. We are a tower of strength to others in the struggle; for their sakes as well as for our own we should be faithful to God and loyal to our city.

DR. DRIVER ON DEUTERONOMY.*

BY REV. PRINCIPAL CAVEN, D.D.

THIS is the first issue of the series entitled "The International Critical Commentary." The series will cover the whole of the Scriptures, and is under the editorship of Prof. C. A. Briggs, D.D., Alfred Plummer, D.D., and the writer of the present volume. A large staff of scholars, British and American, will prepare the volumes which will be successively issued.

A commentary on an important part of Scripture by a Biblical scholar so eminent as Dr. Driver is sure to have merit and receive a good deal of attention. There is, we suppose, no more thorough Hebraist in England than Canon Driver. In the O. T. Revision Committee, of which he was a prominent member, there was no higher authority on the grammar of the Hebrew language. His work on the Hebrew Tenses has had wide circulation and considerable influence, and his Introduction to the Literature of the O. T. is a work of much labor and research, and of undoubted ability. Driver is one of the principle representatives in England of the advanced school of Biblical critics. Whilst in accord with the Graf-Wellhausen theory of the composition of the Pentateuch, he is an independent investigator and differs in many details from Wellhausen's analysis. His spirit and tone are still more different from those of the German Professor. He is always reverent towards Scripture, which he frequently speaks of as inspired. The all-pervading scepticism of Wellhausen is quite foreign to his thinking.

Driver, in common with the school to which he belongs, regards Deuteronomy as a production of the seventh century, B.C. It was written, he thinks, in the reign either of Manasseh or of Josiah—more probably the former. It is the book which Hilkiah, the high priest, found in the House of the Lord, and on whose lines the reformation under Josiah proceeded. It cannot have been written by Moses. It represents a condition of things which did not exist in Moses' time, nor, indeed, till the history of the Israelitish monarchy was far advanced. It draws largely upon the composite document, *i.e.*, in regard both to narrative and laws, and it is totally irreconcilable with the legislation of P., of which, however, it knows nothing. "The writer's attitude towards the Priest-codex shows that its most characteristic ideas are alien to his mind, and have no place in his scheme of religion." And yet, according to Driver, both Deuteronomy and the Priest-codex, are parts of God's Word and inspired! But here our author speaks as do W. R. Smith, Cheyne, Horton and all the adherents of their school who have not quite discarded evangelical theology.

Dr. Driver, unlike many radical critics, regards Deuteronomy as we now have it as substantially unchanged since its discovery in the temple. He does not think that the first four chapters are by a later hand. The 32nd chapter Driver praises greatly, but affirms that Moses had nothing to do with it, though it is expressly said—vs. 44, 45: "And Moses came and spake all the words of this song in the ears of the people, he and Joshua the son of Nun. And Moses made an end of speaking all these words to all Israel." It is extremely unpleasant to find that, in spite of the assertions of the book itself, neither chapter 32nd nor any part of Deuteronomy is credited to Moses, and we again wonder as to the "inspiration" under which it was written. It is surely obvious that this style of criticism raises other questions than those of date and authorship; nor will the Church of God ever acquiesce in the view that direct contradiction of the broad statements and declarations of Scripture is legitimate criticism.

It will not be expected that we should here examine the theory of the Pentateuch, or Hexateuch, to which Driver has given his adhesion. We see no valid reason why Moses may not have written or spoken the greater part of Deuteronomy. We regard the traditional view, so called, as much more probable than the proposed substitute. It would be foolish to say that no difficulties emerge in comparing Deuteronomy with the three preceding books of the Pentateuch; but these cannot be more formidable than the difficulties of a criticism which allows "inspiration" to compositions that violate truth at every point. There is no reason why difficulties should be exaggerated, or why reasonable solutions of them should be waived aside, in the interests of a theory which, to most readers, seems to undermine the authority of Scripture altogether. Very many, at least, of the discrepancies between Deuteronomy and the

preceding legislation and history are removed or mitigated by keeping in view the special character and aim of "the second law,"—a point on which Driver has spoken excellently in the introduction to this commentary. "The parenetic element," says our author, "is both the most characteristic and the most important." "The historical element is all but entirely subservient to it. Let this correct view be followed out and many of the difficulties to which such prominence is given will become much less formidable, while not a few will disappear. We cannot be surprised that laws given to the Hebrews shortly after leaving Egypt should require to be modified, or even in some instances cancelled, when a new state of things is to be entered on. But the Wellhausen hypothesis does not, of course, permit us to regard I E as Mosiac, any more than Deuteronomy is Mosiac.

The merits of the commentary proper, as every one would expect, are very great. Driver's exposition is careful, condensed, thorough. His accurate Hebrew scholarship, and his knowledge of everything scientific, enable him to shed clear light on many a passage which has seemed obscure. Nor could any one speak more worthily of the uncommon spirituality and persuasiveness of tone which characterize the last book of the Pentateuch. The spirit of the book is sympathetically appreciated; and thus the Commentary is edifying, though it remains throughout critical rather than practical or homiletical. The work is meant primarily for those who read Hebrew, but almost every part of it may be perused without disadvantage by any intelligent reader.

GENERAL ASSEMBLY'S COMMITTEE ON YOUNG PEOPLE'S SOCIETIES.

THIS committee met at the Church offices, Toronto, on Tuesday, 10th inst., forenoon and afternoon, the Convener, Rev. R. Douglas Fraser, M.A., in the chair. There was a fair and representative attendance of members. The following are the chief items of general interest.

Seventeen Presbyteries had notified the Convener of the appointment of a standing committee on Young People's Societies, and eight more have done so since, viz.: Wallace, Quebec, Lanark and Renfrew (Y.P.H.M.S.), Whitby, Lindsay, Toronto, Orangeville, Barrie, Saugeen, Guelph, Chatham, Bruce, Huron, Maitland, Sarnia, Winnipeg, Rock Lake, Inverness, Glengarry, Brockville, Brandon, Regina, Westminister, Picton and Stratford.

In seven or eight Presbyteries, Presbyterian societies have been, or are about to be, formed. The Committee expect soon to be in possession of fuller information on this point.

A post card was sent in July to our ministers and missionaries within the Dominion, stating the aims of the Committee and asking for the name, in full, of all Young People's Societies with the name and address of corresponding secretaries. At the date of the Committee's meeting 577 societies had reported. Of these 487 were Christian Endeavor Societies, and eight Young People's Home Missionary Societies, whilst the remaining eighty-two were of thirty-two different sorts. The returns represent forty-nine of the fifty Presbyteries, and, although partial, are believed to give a correct idea of the whole.

The Committee considered very carefully the Questions to be sent out to societies for a detailed report for next Assembly. It is important that the fullest possible information should be furnished. The questions are to be issued through Presbyteries not later than December 15th, and to be returned before February 1st, 1896. The scope of the questions will be published a little later on, so that societies may be prepared to give answers. It is recommended by the Committee that societies arrange to close their year with December 31st, as is the uniform practice now in congregational business.

The important topic of how the various existing societies and others to be formed may be brought more closely together was discussed at much length.

The Committee look to Presbyteries to forward this desirable end. The number of Presbyteries which have already appointed committees on Young People's Societies is gratifying. It is expected that the remainder will speedily take similar action. The Committee suggests to Presbyteries the calling of conventions of the Young People's Societies within the bounds, and where found practicable the formation of a Presbyterian organization under a simple and comprehensive constitution, organic connection between the Presbytery and the Presbyterian Society to be provided for. It is further suggested that Presbyterian Committees endeavor to secure the organization of the young people in all the congregations.

In regard to the direction of the missionary efforts of the Societies, it was agreed to recommend to societies:

1. To adopt some systematic and voluntary method of raising funds.
2. To give the foremost place to the support of work connected with their own congregation and to the great missionary, educational and benevolent Schemes of our Church.

The question of a course of reading for societies was taken up, but it was found that the opinion of the Committee was not sufficiently matured for action. A sub-committee, consisting of Rev. W. G. Jordan, B.A., Strathroy, Convener, Revs. A. Henderson, Neil McPherson, B.D., with J. H. Burgar, Esq., B.A., and Prof. McCurdy, was charged with the fuller consideration of the matter, to report before the next General Assembly.

The Japanese Industrial Exposition of Kioto, just closed, was visited by 1,136,000 persons.

From a Pittsburgh paper we learn that there are 30,000,000 bushels of coal at that city awaiting a rise of the Ohio river. We need slack water navigation.

* "A Critical and Exegetical Commentary on Deuteronomy." By the Rev. S. R. Driver, D.D. New York: Charles Scribner's Sons, 1895.

Pastor and People.

SING THEM TO ME.

One day, by the cozy fireplace,
A-weary with household care,
I had opened the latest paper
And thought, as I rested there,
"I will lose myself in the forest
Of fanciful, sparkling rhyme,
Step out in the world of fiction,
Be free for a little time."
But the hands of my baby daughter
Were clasping about my knee,
And she cried, "'Es look at the pictures
An' mamma, sing them to me."
"Run back to your toys," I answered,
"For mamma is tired to-day."
But she sobbed, "I is tired, too, mamma,
So tired 'at I cannot play."
Yet I gazed on the printed pages
That told me of other lands,
Till the feet at my side turned slowly
And loosed were the baby hands.
Once more did the low voice whisper,
In ears that ignored the plea:
"I is tired; 'es look at the pictures,
An' mamma, sing them to me."
There's a chair to-night by the fireside
And a paper, yet well I know,
I could not rest for the heartache
Nor read for the tears that flow.
Oh, Father, I am not weary
Of aught but the ceaseless pain!
Then why is she gone, my baby?
And why do I call in vain?
"Come back from across the river
For nothing so sweet could be
As to hear, "'Es look at the pictures,
An', mamma, sing them to me."
—*L. Mitchell in Housekeeper*

Written for THE CANADA PRESBYTERIAN
MONDAY MUSINGS.

BY A CITY PASTOR

A few days ago I had a little talk with one of my city brethren. This brother's words were bright, but the brother's eye was dull. He has spent himself for others, and has but little left of himself for himself. Unselfish, he is yet eager for the good of his fellows. Speaking of his ill-health, he declared himself happy nevertheless, 'for,' said he, 'the best way to save one's life is to lose it.' This pregnant statement of his has afforded me material for this morning's musings. I shan't mind Monday's weariness if I can think that others have been refreshed by its cause. I believe it is really true that the best way of saving life is to lose it. One of our shrewd men would declare that theory to be nonsense. But, after all, shrewd men merely shrewd men, know very little about life's deep realities. There is more truth in the highest poetry than in half the prose. Cursed be the selfish calculators, blessed be the tateful souls which only calculate in goodness. For the soul is the best thinker after all. The mind says: 'Gather, secure, entrench thyself; make life a granary replenished by the lives of others.' This is the philosophy of the brutes, and is death to earnest ministry. But let the soul think, and the thought will be true; for the soul alone has access to the fountain head. God is not eternal mind: God is eternal soul; and the human soul, by right of kinship, may draw near and receive inspiration itself at the Father's spring. And, when the soul thinks, it comes to see that the life is happy only in proportion as it is like God; only in proportion as it can free itself from the selfish impulse, the earth-bound tendency, and, unfettered, luxuriate in the exercise of the Father God. Unselfishness, to the minister, as to other men, is the condition of happiness. Unconcern is a condition of health. Take the body, for instance. Men keep in better health by not fretting about their health at all. I have known men who made themselves ill by constant thought about their physical state. Their pulse, their temperature, their digestion, their complexion, their weight, their appetite, all afforded them a carnival of physical and anatomical speculation, till aches and fevers and pains spring up as if by magic, the creatures of a second fancy, the morbid brood of morbid brooding. The broad lesson is this: Make happiness less your care, and happiness shall be more your possession.

And, by this unconcern and unselfishness, we shall not only enhance our lives, but more than this, the nobility of life is most nobly vindicated by prodigality of its vast resources, by the diffusing of its holy fire.

Herein shall consist life's imperishable savings. Nought else endures. The years shall vanish, strength shall wane, fame shall wither, friends shall disappear, and the fruits of life's most cherished expectation shall drift like autumn leaves before the blasts of winter's disappointment; but all that we do in simple, self-forgetting love shall be fused with the immortality of God, for God lives on, and God is love. The immortals are they who reck not of love's precious ointment, but break, with lavish hand, the alabaster box, that they may anoint their dear Redeemer, or their Redeemer's dear ones. Such lives are saved to glory and to Heaven's fame. As I mused this Monday morning, the rapturous thought came to me, that any life, however humble, is eligible for the most fadeless honor. And every minister, if earnest, is equipped with the instruments whereby real greatness is secured. Be his ability great or small, be his position high or humble, be his reputation national or nil, to every true minister of Christ there stands ajar a glowing gate, through which may pass with radiant face and exultant heart, and feet beautiful as those of the Evangel, the man whose life is lost in earth's lowly service, but, saved eternally, awaits him in its treasure-form in Heaven.

And, as I mused, it seemed to me that the saddest thing of all must be for a minister to feel that he has not made the best of life, that he has wasted the past, that he has misspent the future. Sad, indeed, must be the reflection of the man whose poetic genius has never been developed, to awake the echoes within his own regretful heart; sad the lot of him whose oratorical ability has been allowed to slumber and decline; sad the remorse of him who has had the responsibility of gold, but who has made his path a path of clay. But more bitter far should be the thought that we have refused to enter in at the golden gate of unselfish usefulness. Thrice bitter must it be, to have failed to get the best of life, because the best of life we have failed to give; failed to enjoy ourselves, because we have failed to deny ourselves; failed to wear the crown for God, because we have failed to bear the cross for men. R. E. K.

THE POWER OF PRAYER.

'No,' said the lawyer, 'I shan't press your claim against that man; you can get some one else to take the case, or you can withdraw it, just as you please.'

'Think there isn't any money in it?'

'There would probably be a little money in it; but it would come from the sale of the little house the man occupies and calls his "home." But I don't want to meddle with the matter, anyhow.'

'Got frightened out of it, eh?'

'Not at all.'

'I suppose the old fellow begged hard to be let off?'

'Well, yes, he did.'

'And you caved in, likely?'

'Yes.'

'What'n creation did you do?'

'I believe I shed a few tears.'

'And the fellow begged you hard, you say?'

'No, I didn't say so; he didn't speak a word to me.'

'Well, may I ask, whom did he address in your hearing?'

'God Almighty.'

'And he took to praying, did he?'

'Not for my benefit in the least. You see, I found the little house easily enough, and knocked on the outer door, which stood ajar, but nobody heard me; so I stepped into the little hall, and saw through the crack of the door a cozy sitting-room, and there on

the bed, with her silver head high on the pillows, was an old lady who looked for all the world just like my mother did the last time I saw her on earth. Well, I was on the point of knocking again, when she said: "Come, father, now begin, I am all ready." Down on his knees by her side went an old white haired man, still older than his wife, I should judge; and I couldn't have knocked, then for the life of me. Well, he began. First he reminded God that they were still his submissive children, mother and he, and no matter what He saw fit to bring upon them they should not rebel against His will. Of course, it was going to be hard for them to go out homeless in their old age, especially with poor mother so sick and helpless; and oh, how different it might have all been if only one of the boys had been spared! Then his voice kind of broke, and a thin, white hand stole out from under the coverlid and moved softly over his snowy hair. Then he went on to repeat that nothing could ever be so sharp again as the parting with those three sons—unless mother and he should be separated! But at last he fell to comforting himself with the fact that the good Lord knew that it was through no fault of his own that mother and he were threatened with the loss of their dear little home, which meant beggary and the almshouse—a place they prayed to be delivered from, if it could ever be consistent with God's will. And then he quoted a multitude of promises concerning the safety of those who put their trust in the Lord. In fact, it was the most thrilling plea to which I ever listened. At last he prayed for God's blessing on those who were about to demand justice.'

Then the lawyer continued more slowly than ever: 'And—I—believe I had rather go to the poorhouse myself to-night than to stain my hands and heart with the blood of such a prosecution as that.'

'Little afraid to defeat the old man's prayer, eh?' 'Bless your soul, man, you couldn't defeat that prayer. I tell you he left it all subject to the will of God; but he claimed that we were told to make known our desires to him. But of all the pleading I ever heard that moved me the most. You see I was taught that kind of thing myself in my childhood, and why I was sent to hear that prayer, I am sure I don't know—but I hand the case over.'

'I wish,' said the client, twisting uneasily, 'I wish you hadn't told me about the old man's prayer.'

'Why so?'

'Well, because I want the money the place would bring. I was taught the Bible straight enough when I was a youngster, and I hate to run counter to what you tell me about it. I wish you had not heard a word about it, and another time I would not listen to petitions not intended for my ears.'

The lawyer smiled.

'My dear fellow,' he said, 'you are wrong again. It was intended for my ears, and yours, too; and God Almighty intended it. My old mother used to sing about "God moves in a mysterious way," I remember.'

'Well, my mother used to sing it too,' said the client, as he twisted the claim papers in his fingers. 'You can call in the morning, if you like, and tell "mother and him" the claim has been met.'

'In a mysterious way,' added the lawyer. —*Boston Globe*

SAND OF THE SEA SHORE.

A popular scientific writer on the winds and currents of the ocean says, referring to Eccl. 1. 6. "Whenever the Bible speaks clearly on natural phenomena, it affords a valuable clue for the scientific observer." A paragraph from *Sea and Land*, by Professor Shaler, of Harvard University, gives us a good illustration of the truth of the remark. Professor Shaler says, page 73. "If sand were easily pulverized, if it were readily floated away, if it had, indeed, any other than its actual assemblage of properties, it

is doubtful if the lands could have made good their place in the contest with the ocean. These doughty little champions have certainly kept for our use empires which but for their good work would long ago have vanished with the waves.' Turn now to Jeremiah v. 22, and note how grandly the old prophet speaks of the same wonderful fact: "Fear ye not Me? saith the Lord; will ye not tremble at My presence, which have placed the sand for bound of the sea by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it." It comes out that this is not a mere poetic sentiment, but a scientific fact.

HUMORS OF TWEEDDALE.

A writer in *Macmillan's Magazine* who has taken the inhabitants of the vale of the Upper Tweed under his charge makes out a very good case for the sterling qualities of "the people of Arcady." They have something of a contempt for book-learning, but for native shrewdness he would "set one of them against any other average inhabitant of the globe. They are devout, and in the matter of Sabbath observance, most rigid; nor," he adds, "are the humors which attend the Church of Scotland wanting here.

"There was the minister of Tweedmuir, who, on a certain Sabbath, found a salmon stranded in shallow water, and who, being unable conscientiously to take it out on such a day, built a hedge of stones around it, and, returning on the morrow, claimed his prize.

"There was the old farmer who could not go to the kirk because he had neglected to shave on the Saturday night, and he would not profane the day by the use of any edged tool.

"There is the story of the eminent Dr. Robertson, the historian, who preached an eloquent sermon in the kirk of Peebles, but forgot that the door was just behind the pulpit. He concluded in a whirl of rhetoric and gracefully sank back upon his seat; but the door was open, and the congregation saw only the heels of the orator as he disappeared down the back stairs."

THE SERVICE OF POOR MEN.

The best good in the world has always been done by personal service, and beyond all proportion poor men have been greater benefactors of the world than the wealthy. Run over the names of all the world's greatest benefactors, reformers, poets, artists, writers, philanthropists—scarcely one among them all has been rich. Were the apostles rich? What was the monetary value of St. Paul's cloaks and parchments, which were all he had to leave? How much would anyone have given for the sheepskin coat of St. Anthony, or for the brown serge of St. Francis, or the poor rosary of St. Vincent de Paul? Was not that saintly poverty one secret of Luther's power? Wesley only possessed two silver spoons. Would he have done more or as much if he had had ten thousand a year? St. Edmund of Canterbury used to leave his money on the window-sill for those to take who would; and, often strewing it over with dust, he would exclaim, "Ashes to ashes, dust to dust." *Satis vialica ad celum*—"Enough money to get to heaven with," said the dying Archbishop Warham, when his steward told him that he had but £30. Would the world have thought as much of him, if he, like so many worldly and vulgar-minded prelates, had enriched his family out of the revenues of the Church? "I have no time to get rich," said, with disdain, both Faraday and Agassiz. The Charity of Giotto's picture gives corn and flowers, and receives from heaven a human heart, but she tramples on bags of gold. Most of the great heroes of antiquity also were poor. More to mankind is one page of the Bedford tinker than all the bank of the Rothschilds.—*Dean Farrar*.

Missionary World.

FROM BRAZIL.

Would you like to know how the Bible and Bible sellers are frequently treated in Brazil? Some three months ago two of our brethren set out on a five or six months journey to sell Bibles and tracts. The route lay along one of the great rivers in this country and a long way from the coast where the people all are at least civilized. They entered a house where lay a poor paralytic, sick some 14 years. They presented the gospel of the Lord and Saviour, reading and explaining the word. The hearts of the husband and wife were both gained and a Bible was sold. During the conversation the padre (priest) came in and in a very gentle manner entered into the conversation, even kindly accepting a proffered Testament with thanks. The sky was serene and no cloud to be seen—not even of the size of a man's hand. The brethren retired in good order encouraged at so good an hour's work—gained two converts and well impressed the padre. They went on their way rejoicing. Some days later they had occasion to pass near, and thought to turn in and see how the converts were getting on, when lo! the fruit so sweet had turned to ashes on their lips—at least the lamb-like padre had sent to ashes the precious Bible so much appreciated by the poor people. Soon as the colporteurs had withdrawn the padre had ordered the Bible to be bro't—not to explain and from it to comfort the hearts of his parishioners but to denounce it, the sellers and the buyers; and then went to the stove and subjected it to a torturing process, as it were, for they said the Bible burnt and smoked and filled the house with its odor for two days.

The none-the-less discouraged Bible sellers pursued their way, entered a village, and in a few minutes sold a large number of Bibles and Testaments and tracts—even before the padre knew they were in the town.

Soon as the news spread that the people had touched "the accursed books," the padre came in a rage, called all the people to the church, made a harangue cursing the Protestants and their poisonous books. Then commanded the buyers to bring all they had bought to the space in front of the church, where he built a heap of them and applied "the devouring argument" as has been called the fire so freely used by Catholics. The colporteurs had gone, or else theirs might have been the fate of the books.

About this time the two separated for a little while to work the better some of the surrounding villages. One took a few dollars and some books to go to a place known to be especially a hard field. Soon he was at work, but had not proceeded far when he received from the padre of the place a written threat prohibiting him to walk in the streets, or even to leave the house in which he was lodging, at the same time forbidding the people to sell him food. Evidently the priest's object was to starve him to death. Thus he stayed in doors twelve days. His own money was long ago spent and he would have starved, but for the kindly assistance of a woman in the same house who shared with him contrary to the orders of the priest. Thus, Elijah like, his life was saved by the womanly care of one of God's servants. The Lord reward her.

Dear Readers of the *Index*, don't be deceived by the apparent change in favor of Bible study and distributions as is seen in the utterances of Satoli and others in the States. The spirit of Rome is the same in all ages and all lands. She changes her tactics to gain her ends. Here she has had over three hundred years to work out her own sweet will, which manifests itself in such acts as narrated above. I send you two or three leaves of a gospel of Matthew—torn thus and dashed into the street by some fanatic who had received it either sold or

presented by one of these faithful workers. My eye falls on the marked verse on one of the leaves, Matt. vii. 6. How true this saying of Jesus.—*Dr. J. J. Taylor in The Christian Index.*

THE OTHER SIDE OF THE PICTURE.

The great English historian, Sharon Turner, a man of vast learning and of great accuracy, not a clergyman, but an attorney, as well as a historian, gives these statistics in regard to Christianity and in regard to the number of Christians in the different countries: In the first century, 500,000 Christians; in the second century, 2,000,000 Christians; in the fourth century, 10,000,000 Christians; in the sixth century, 20,000,000 Christians; in the eighth century, 30,000,000 Christians; in the tenth century, 50,000,000 Christians; in the twelfth century, 80,000,000 Christians; in the fourteenth century, 10,000,000 Christians; in the sixteenth century, 125,000,000 Christians; in the eighteenth century, 200,000,000 Christians; while it is the usual computation that there will be, when the record of the nineteenth century is made up, at least 300,000,000 Christians.

Poor Christianity! what a pity it has no friends! How lonesome it must be! Who will take it out of the poorhouse? Poor Christianity! Three hundred million in one century! In a few weeks of the year 1881 2,500,000 copies of the New Testament distributed! Why, the earth is like an old castle with twenty gates and a park of artillery ready to thunder down every gate. Lay aside all Christendom, and see how heathendom is being surrounded and honey-combed and attacked by this all-conquering gospel.—*Talmage.*

SOUTH AMERICA.

Mr. Howell, of Brazil, gives a most interesting account of a long journey recently made into the interior to organize a company of believers into a Protestant Church. About forty persons had become acquainted with the truth, and sent word that they wished to be visited, and received on profession of their faith.

Through rain and mud Mr. Howell and his companions travelled for almost an entire week, reaching the neighborhood on Saturday night. They spent several days with the little community and found many devout and earnest Christians, representing three generations. Many of them were baptized, and more than a dozen were received into the little native church.

Mr. Howell tells of one of the neighbors who was converted by reading some old tracts that he had borrowed from a neighbor. One of them was Newman Hall's "Come to Jesus." The man gave it to him saying it was a good-for-nothing book. But before he had got through it, it had led him to Christ and so interested him in it that he sent and got a copy of the Scriptures, and became an earnest Christian.

Mr. Howell tells of the arrival of Miss Felton upon the field in good health and spirit, and speaks with much encouragement of the help that she is sure to give them in their important work.—*Alliance.*

The first Japanese church in America was recently dedicated in San Francisco. It belongs to the Methodist denomination, and has about 300 members, who contributed largely toward the building of the edifice. The assistant minister and the organist are Japanese, and the church organization will be managed by the Japanese members.

In living and working and giving for missions, you are not only obeying Christ, but you are doing that which alone can mean the truest good and the deepest happiness to your own lives. You are expanding your hearts and making your own souls to grow, so that they shall come to think that to help others is the only business of all human lives, and shall feel a joy in helping others like that which our Saviour felt.

PULPIT, PRESS AND PLATFORM.

Ram's Horn: As long as the devil can have the first chance at our children, he will not care how high we build our church steeples.

Andrew A. Bonar: God tells us to love reproof. I don't know anyone who ever took rebuke better than Eli. "It is the Lord!" When Nathan said to David, "Thou art the man," he did not flare up as Herod did. No! he said, "I have sinned!" and went away to write the fifty-first psalm.

Dr. James Stalker: He was the greatest thinker of his age, and, in the midst of his outward labors, was producing writings which have ever since been among the mightiest intellectual forces of the world, and are still growing in their influence. Paul gave to mankind a new world of thought. Nowhere, perhaps, will there be found so exact a parallel to the style of Paul as in the letters and speeches of Oliver Cromwell."

Sunday School Times: The one all dividing line in the universe is the line between truth and falsehood. God is the God of truth. The Devil is the father of lies. No matter what gain is offered by the Devil as a reward of lying, lying is ever and always wrong; and we ought not to do evil that good may come. There are, it is true perplexities and perils in the line of right doing; but God is on that side, and the Devil is on the other. We must do right, though the heavens fall; and, indeed, the God of truth can keep the heavens from falling better than the Devil can.

Rev. Andrew Murray: For every need of the spiritual life this is the one thing needful—the Holy Spirit. All the fullness is in Jesus; the fulness of grace and truth out of which we receive grace for grace. . . . I. we but yield ourselves entirely to the disposal of the Spirit, and let Him have His way with us, He will manifest the life of Christ within us. He will do this with a divine power, maintaining the life of Christ in us in uninterrupted continuity. Surely if there is one prayer that should draw us to the Father's throne and keep us there it is this: For the Holy Spirit whom we as children have received, to stream in to us and out from us in greater fulness.

Mrs. M. A. Sangster: If we have failed in the past, no matter. The past is with our gracious and forgiving Master. From this moment, at this point, taking up this present duty, putting down this temptation, breaking the chains of this particular sin, Christ bids us go forward. By all means let us try to do this without worry. A great deal of force is wasted by those who simply repent and regret and grieve, but who do not believe and work. In the sweetest, most hallowed life, work and trust go hand in hand and can never be divorced. Trusting, loving, denying self, taking up the cross, aspiring, hoping, we press toward the heaven above, which to one and all will only be in continuance the kingdom of heaven that is within us here.

Dr. Geo. Matheson: Who shall create within me the beginning of the art of love? One thing alone, my Father. Let me gaze on a perfect model. Bring me into Thy presence but for an hour, and point me to the portrait of Jesus. Let me look at the matchless beauty, at the stainless purity, at the spotless splendour of the humanly divine. Let me see the strength in gentleness, the courage in tenderness, the charity in righteousness, that has left its impress here. . . . Then shall my complacency be consumed like filthy rags. I shall call on the rocks to hide me, and to the mountains to cover me from the sight of my own picture. And in the cry I shall find peace. I shall know by contempt of self that my eyes have rested on the perfect beauty.

Christian Endeavor.

THE DUTY OF HAPPINESS.

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

Oct. 6.—John xv. 11; Ps. xxxvii. 1-11.

Happiness and joy are not strictly equivalent or synonymous terms, but as they are used interchangeably in the first text and the topic, we shall not attempt to draw sharp distinctions between them. It seems strange at first sight that the topic should speak of the duty of happiness as if it could be made to order. And yet, is it not reasonable that happiness should be spoken of as a Christian duty? We are told to "Rejoice evermore," and we are further advised to "Rejoice in the Lord always." Since Christ's word and work are calculated to produce in us feelings of joy it is clearly our duty to be happy. Happiness depends far more upon what we are than upon where we are, or what we possess; therefore, we ought to curb whatever tendencies we may have toward acidity or moroseousness of temper to cultivate those habits which tend to sweeten our spirit and to develop those graces which bring joy and happiness.

I. It is our duty to be happy because we are saved. If we dwell upon the thought that this salvation means deliverance, not only from the power of sin but from its pollution; deliverance from the fear of death; deliverance from the torments of an endless perdition, we shall have good reason to rejoice that we have heard of it, and accepted its terms. Was it any wonder that the Ethiopian treasurer went on his way rejoicing after he had accepted Christ and been baptised in the name of the blessed Trinity (Acts viii. 39). Need we marvel that when the multitude in Samaria accepted the terms of salvation, as proclaimed by Philip, there was great joy in that city? (Acts viii. 8). Those people were fulfilling, unconsciously perhaps, a prophecy written some seven hundred years before, "Therefore with joy shall ye draw water out of the wells of salvation" (Is. xlii. 3).

II. We should be happy because we are assured that God hears our prayers and supports us as circumstances require. "Happy is he that hath the God of Jacob for his help" (Ps. cxlvi. 5). We cannot do better than introduce a few words from Spurgeon on this text:—"Heaped up is his happiness. He has happiness indeed; the true and real delight is with him, the God of Jacob is the God of the covenant, the God of wrestling prayer, the God of the tried believer; He is the only living and true God. . . . He is happy in help for the present and in hope for the future, who has placed all his confidence in Jehovah, who is his God by a covenant of salt. Happy is he when others are despairing! Happiest shall he be in that very hour when others are discovering the depths of agony. We have here a statement which we have personally tried and proved; resting in the Lord, we know a happiness which is beyond description, beyond comparison, beyond conception."

III. It is our duty to be happy because we are subject to fatherly correction and discipline. The child should be glad that its interests are being watched by loving parents, and we should rejoice that the One Who cares for us is "too wise to err, too good to be unkind." Eliphaz, the Temanite, may not always have spoken wisely, nevertheless he spoke truly when he said, "Happy is the man whom God correcteth" (Job v. 17). The same truth was expressed in a later time by the Psalmist (Ps. xciv. 12). Cowper taught the same truth when he wrote:—

"Tis my happiness below
Not to live without the cross,
But the Saviour's power to know
Santifying every loss."

IV. Another great incentive to happiness lies in the fact that we are permitted to be co-workers with God. When the Queen of Sheba had seen all the glory of Solomon's kingdom, she exclaimed, "Happy are the men, and happy are these thy servants which stand continually before thee." She was right. It was no small privilege to be even a servant in such a splendid court, but how much greater the honor of being a worker together with God, yea even a joint heir with Christ! It seems strange that we should be otherwise than happy, if we meditate occasionally on what God has done what He is doing and what His purposes regarding us are.

"Think what Spirit dwells within thee!
What a Father's smile is thine!
What a Saviour died to win thee!
Child of heaven, should'st thou repine?"

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The Canada Presbyterian

O. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, SEPT. 25TH, 1895.

CITIZENS of Toronto who are too refined or too pious or too careless to take any interest in the municipal government of their city are learning every day that citizenship brings duties and responsibilities. That conduit is a most effective teacher.

JUST why our Republican neighbours over the way should delight in devouring Napoleonic literature is one of the things not easily explained. Napoleon never had much admiration for the theory that all men are born free and equal, and have an equal right to life, liberty and the pursuit of happiness. That was not his style.

CINCINNATI consumes eighty gallons of beer each year for every man, woman and child in the city; St. Louis ninth-three, and Milwaukee one hundred and two. Some of the people who pay for and consume these immense quantities of beer will be savagely denouncing the churches next winter because Christians do not provide them with fuel and bread.

A MAN who writes for the newspapers is never safe. Something may drop on him at any moment. Principal Grant got no farther than his second Manitoba letter to the *Globe* when the Separate School Board of Kingston and Mr. Joseph Martin, M.P., came right down on him. Nobody will worry less over the matter than the versatile Principal himself.

GLADSTONE'S great speech on the Armenian atrocities was shut out of Turkey by order of the Porte. That was the highest compliment the Porte could pay to the Grand Old Man. The Turkish ruler, like every other tyrant, hates the light. There is only one other thing he fears as much as the speech of a man like Gladstone and that is a British gun boat. The British Government might easily do a worse thing than try the gun boat.

A METHODIST minister in England is agitating a new denominational paper. He says he could publish one with paragraphs as bright as those that used to sparkle in the columns of the *Spectator*. He is also persuaded that he could find editorial writers of the standing of Barrie, Crockett and Ian Maclaren. We hope that brother will hurry up and get out his first number. A denominational paper with money enough to retain such men as Barrie, Crockett and Watson would be something new under the sun!

SOMEbody has ascertained that the American people pay fifty millions a year for maintaining churches. The *Herald and Presbyter* takes the edge off the discovery by showing that the cost of building, salaries and all expenditure considered, it costs five hundred millions or ten times as much to punish crime. And many of the worst criminals are not punished after all.

A LECTURER on Christian Science has brought an action for \$50,000, the cause of action being bodily damages done to himself. The *Interior* thinks \$50,000 a large sum for a man to claim for bodily damages, considering that according to his own theory he has no body. But the man has a precedent. People some times sue newspapers for damages to character when they have no character that can be injured.

AN alleged "Indian uprising" in the Western States usually goes through several distinct stages. Border ruffians attack the Indians. Sensation telegrams are sent to the sensation press. The religious press—mainly the Presbyterian—demand investigation. An investigation takes place. It is found that there was no "uprising." Whatever wrong was done was done by the white man. The recent "uprising," about which so much noise was made the other week, has turned out like many of its predecessors. The religious press unmasked the fraud.

SAYS the *Herald and Presbyter* :—

"We do not want audiences in the churches, but we do want worshipping congregations. We do not want music, but we do want praise. We do not want oratory and eloquence, but we want the preaching of the gospel."

That is all true of some people. But there are other people who want a crowd and nothing more, and consider every meeting a failure that does not draw a crowd. They know and care nothing about music, or oratory, or eloquence, or the preaching of the gospel. They simply want to be in a crowd.

TO remove misapprehension as to the remuneration of students laboring under the Home Mission Committee, it is well to state that while the Committee last spring named \$5.50 per Sabbath and board, the General Assembly, on motion of Rev. Dr. Warden, amended this, and increased the amount to \$6 per Sabbath. All students laboring under the Committee this summer in Ontario and Quebec, as well as in Manitoba, the North-west Territories and British Columbia, are entitled to \$6 per Sabbath and board. Where mission fields receive grants from the Home Mission Fund it is hoped that the extra 50 cents per Sabbath will be made good by the people in the fields.

THE Methodist ministers of Chicago invited the English Anarchist, Kier Hardie, ex-M. P., to address them the other week and got more than they expected; but no more than they richly deserved. Among other things, he told the Brethren that the Anarchist murderers hanged in Chicago some years ago were pioneers of a new religion much superior to Methodism. According to Hardie the men who threw the bomb among the Chicago police were on a level with Christ and his disciples. Presbyterian ministers are sometimes blamed for not inviting men of notoriety to address their meetings; and capital is sometimes made out of their alleged exclusiveness. Better have it that way than invite a blasphemer like Keir Hardie.

D. FIELD, of the New York *Evangelist*, is a genial optimist in everything except perhaps in the General Assembly's method of dealing with Union Seminary. This is what the Doctor has to say of one of the much lauded systems of oriental religion, and be it remembered the optimistic Doctor studied the system on its own ground :—

"In coming to India my chief object was to study its religion. I had read much of the 'mild Hindu and the learned Brahmin,' and I asked myself, may not their religions have some elements of good? Is it not better than no religion? But the more I study it the worse it seems. The gods of the Hindus are but deified beasts, and their worship, instead of elevating men intellectually and morally, is an unspeakable degradation. Hinduism is a mountain of lies. It is a vast and monstrous system of falsehood kept in existence mainly for the purpose of keeping up the power of the Brahmmins."

Testimony like that from a man like Dr. Henry Field is worth much more than a week of talk in a Parliament of Religions.

ON account of the pressure which has been put upon our columns for some weeks past in publishing, prior to their appearing in pamphlet form, the addresses given at the Conference of the Synod of Toronto and Kingston upon the Sabbath and the question of sending to the Foreign Field all qualified applicants, we must ask the indulgence for a little of several valued contributors, whose articles have been unavoidably delayed. As the publication of the series of papers referred to is now completed we hope to be able to give to our readers several valuable articles on living subjects, which have been awaiting publication.

SURELY the Manitoba school question has been sufficiently threshed out. The Privy Council has decided that the minority have a grievance. Their Lordships, however, were careful not to say how great the grievance is, nor did they say anything in regard to the manner in which the grievance should be removed. How would it do for the Dominion Government to appoint an expert, the Manitoba Government another and these two a third, to go into the facts of the case and ascertain exactly the nature and size of the grievance. Principal Grant agrees with Mr. Laurier in saying that the question is one of fact and not of law. However that may have been at first it is clearly a question of fact now. The law has had its course and a tedious expensive course it was. Now let a commission of experts find out the actual facts. If there is a real grievance every fair man will say let the grievance be remedied fully and at once. If there is no real grievance—if the law Lords were mistaken as they may have been, then let the matter drop forever. There has been more than enough of agitation. Let every patriotic man now feel that the thing needed is a fair settlement of the case.

IT is not necessary to ask the most careful attention of the whole Church to the circular which we publish below of the Board of Management of Knox College, signed by the chairman, inviting the Presbyteries to submit names to the Board for appointment to the two vacant professorships in the College. The Church has not for a long time, perhaps never before, has it been asked to take action which will more vitally affect Knox College for good or ill, and through it the Church at large, than that which it is now invited to take. Along with fervent prayer for Divine guidance, let there be the most single-minded action of all concerned, and a large outlook both for the present and prospective interests of the College and through it of the Church :—

TO THE PRESBYTERIES OF THE PRESBYTERIAN CHURCH
IN CANADA.

At its meeting in June last the General Assembly adopted the following resolution :—"The General Assembly instructs the Senate of Knox College, in conference with the Board of Management, carefully to consider what re-arrangement of subjects, if any, in the Theological Curriculum, as they are apportioned to the several chairs, may be advantageously made; so that the Board may be in a position to announce definitely to the Presbyteries what chairs are to be filled, and what duties are to be entrusted to the chairs respectively."

As thus instructed the Board and Senate, in consultation, carefully considered the matter of re-arrangement, and it was agreed to announce to the Presbyteries that the Chair of Apologetics and Church History and the Chair of Old Testament Literature require to be filled; the latter chair to embrace all Old Testament studies. The Presbyteries are, therefore, notified that names of those whom they desire to see appointed by the General Assembly, at its meeting in Toronto, in June, 1896, to these chairs respectively, be submitted to the College not later than the 14th of March next, in order to assist the Board in making nominations to the General Assembly, as required by the Assembly in June, 1894.

Appended hereto you will find the System of Studies adopted by the Senate :—

SYSTEM OF STUDIES ADOPTED BY THE SENATE
OF KNOX COLLEGE.

I. Old Testament Literature and Exegesis, Introduction and Biblical Theology. II. New Testament Literature and Exegesis, Introduction and Biblical Theology, Rev. Prin. Caven, D.D. III. Systematic Theology, Rev. Prof. McLaren, D.D. IV. Apologetics and Church History. V. Homiletics, Church Government and Pastoral Theology, Rev. J. J. A. Proudfoot, D.D.

A SPECIAL meeting of great interest, of the General Assembly of the Irish Presbyterian Church, was held in Belfast, on the 11th inst., to appoint point professors to two chairs, one in Magee College Londonderry, of English and Logic, made vacant by the resignation of Professor J. B. Dougherty, M.A., the other a professor of Theology in the Assembly's College, Belfast, vacant through the death of the late distinguished theologian and writer, Dr. Watts. At the Moderator's right hand sat Rev. John Hall, D.D., New York, who was welcomed with great applause. After devotional ser-

vices, the Moderator stated the circumstances which had led to the calling of a special meeting and in brief but appropriate terms paid a suitable tribute to the work of both the late professors, and to the memory and character of Dr. Watts. All things being ready the following names were put in nomination for the first professorship, that of English and Logic in Magee College: Revs. J. D. Osborne, M.A., Dublin, John Morison, M.A., Tullylish; George Woodburn, M.A., F.R.U.I., Kells; Charles Hunter, M.A., Ballyrashane. The vote was taken by calling the roll. At the third and final vote Rev. George Woodburn, M.A., was elected by 356 votes, as against 263 for Rev. J. D. Osborne, M.A. For professor in theology there were put in nomination the names of Rev. Dr. Edgar, Dublin; Rev. Thomas M. Hamill, M.A., Lurgan; Rev. Samuel L. Wilson, M.A., Belfast. A memorial signed by one hundred and sixty-two elders was brought before the Assembly and read asking the appointment for the Rev. Dr. Petticrew, Professor of Theology in Magee College, Derry, who however with drew altogether from the contest. Upon the first vote being taken it stood Hamill 253, Wilson 222, Edgar 219. The next vote stood Hamill 286, Wilson 250. Rev. Mr. Hamill was therefore declared elected. The moderator briefly addressed the professors-elect who in suitable terms thanked the Assembly for the honor which it had conferred upon them. Before the meeting closed Dr. Hall by request briefly addressed the court and sat down amid applause.

BRITISH AND FOREIGN BIBLE SOCIETY'S NINETY-FIRST REPORT.

THE report of this Society for the past year, though perhaps not different in its essential features from many of its predecessors, is yet a remarkable report of a remarkable Society, and may well fill the Christian mind with wonder, and admiration, and gratitude. In its literary style it is, for a document of that kind, a treat. The sacred and sustained interest and skill with which the apparently bald details of agent's reports are woven into a narrative as interesting in many cases as the pages of the "Bonnie Briar Bush" is remarkable. The report is a study in geography, ethnology, language, comparative religion, missionary work, Christian catholicity, practical philanthropy and several other things besides. The operations of the Society cover almost the whole known world and extend to the remotest corners of the earth. The price list alone of its versions in their different languages covers twenty-four closely printed pages. The key-note of the report, which is sustained from the first page to the last, is given in the opening sentences which we quote:—

"The latest year of the Bible Society's history has been in some important respects a peculiarly interesting one, and in some respects, even more important, it has proved peculiarly pleasant. There has been a distinct, if a hardly definable brightness in the sky, and a sense of exhilaration in its air. From almost every part of the field the reports are encouraging. The financial returns are reassuring. The circulation has very generally advanced, and a large amount of work has been accomplished. But there is something beyond these general facts pleasant as they are. There is a vitality in narrative after narrative, a consciousness of progress, a hope of better things not distant—like the peculiar sense of the approach of morning after night, or of spring after a prolonged winter. Prejudices against Christian work, which have lasted for ages, seem in many cases to be relaxing; the very bitterness of opposition explains itself in the direction of encouragement, and as page after page of the record is turned, an impression is correspondingly deepened of the certainty of the progress which is being made and of the incalculable value of the work which is being done."

This represents the spirit, and tone, and purport of the report throughout. Leaving out fractional sums the total receipts of the Society for the year have amounted to \$1,166,815 and its expenditure to \$1,074,850 leaving a balance which "removes the residue of the long-standing deficit, and leaves a surplus to be carried to the next year's account."

The issues for 1894, the report states, "are encouraging, although they have not yet fully regained the point they reached in 1892-93. The Home issues of Bibles, Testaments and Portions are 1,651,565. These disseminated abroad are 2,185,656. The total issues are 3,837,222. The chief point of interest in these figures is that they show the large increase of 28,264 copies in whole Bibles."

From the foundation of the Society its total circulation of Scriptures, in whole and in part, has been 143,396,230.

The translations of the Scriptures into new languages and revision, and the perfecting of former translations, have always been an important part of this great Society's work. Of this the report says:

"The Editorial Sub-Committee have had to do in some

measure with over one hundred versions during the year. Of these about a dozen will represent new work and new beginnings, but the most important editorial work of the Society has been the steady, laborious, and protracted revision of the versions in the great languages of India and China, where missionaries of mature scholarship and culture are united with native Christian scholars in bringing up the translations of the older missionaries to the present standard of scholarship."

With regard to the Hindi it will be a matter of personal interest to many of our readers to learn from the report that—

"The Rev. Dr. Hooper of the Church Missionary Society, the Rev. Dr. Kellogg of the American Presbyterian Church, and the Rev. J. A. Lambert of the London Missionary Society, spent six months last year in the translation and revision of the Old Testament, and made substantial progress in their great undertaking. In July specimen chapters of the new translation of Genesis and Exodus were printed and distributed among Hindi scholars for criticism and suggestions. The translators have received and considered the remarks of these to whom the specimens were sent and Genesis, Exodus, Hosea and Joel will be issued in tentative editions during the year." Of this interesting part of the work it is further said:

"It is hoped that the year 1895 will see the first Pashtu Bible completed for the people of Afghanistan, as 1894 has already witnessed the publication of the complete revised Bible for Persia, and that the Malagasi will receive their first Marginal Reference Bible which is now passing through the press at Oxford. In Africa, in New Guinea, in Japan, on the slopes of the Himalayas, in Assam native races are having the gospel placed within their reach for the first time."

An interesting department of work, and one of inestimable importance in its bearing upon the generations of children to grow up in heathen lands is that which relates to Bible-Women at work under the auspices of the Society. Four hundred and twenty-nine have given in reports and are thus geographically distributed: "India 310, Ceylon 76, Syria and Palestine 14, Egypt 18, China 5, Straits 2, Mauritius and the Seychelles 4. The number of native women to whom on an average the Scriptures are read weekly now stands at 26,560." Ample testimony is borne by the reports to the high spiritual value of their work.

In the accounts of its foreign transactions, the report abounds in incidents of the most interesting kind occurring in the work of its agents, and illustrative of the power and blessing which accompany the simple reading of the Word of God. The Christian reader is delighted with the broad intelligent views of work laid out or accomplished, and the large outlook for the future. Valuable papers are scattered throughout the volume by agents of long experience, of enlightened minds and high religious and literary culture. Take for example that of the late Mr. Watt, formerly the Society's agent in South Russia, and since 1881 in Germany and Switzerland. "In 1875 he visited Transcaucasia and opened up Bible circulation there through a depot in Tiflis. He also made arrangements for the translation of the Bible into Ararat-Armenian and Azerbaijan-Turki. In 1878 he travelled in Urumiah, Tabriz, Teheran, Hamadan, Kermanshah, Baghad, and Ispahan." Of Mr. Watt and of some other agents who either have passed away, or are still in the field, sketches are given full of interest and of inspiration to Christian workers in every department. Colportage is largely engaged in by the parent Society as it is in our Upper Canada auxiliary, and many incidents of the most romantic interest and full of encouragement are given in the narratives of their work.

Notes of faith and hope, of courage and success side by side with apparent failure, of saving conversion and blessing through the reading of the Scriptures are found on almost every page, which, could we copy them, should fill every Christian heart with joy and thankfulness. We close with the following: "During the past year our depot in Rome has been removed to within a few yards from the entrance to the College De Propaganda Fide, and the ecclesiastics who are constantly passing and re-passing to that famous seminary, not unfrequently visit the unpretentious centre of the Society's work in the old city." "In looking backwards" says Mr. Thomas, the agent, "over a very limited period, it is marvellous to see the success that has accompanied the work of the society in Rome. Only about twenty-five years ago, when the Rev. Dr. Dickens Lewis visited Rome for the first time, his English pocket Bible was taken from him at the station as an article that could not lawfully enter the Papal Dominions, but when he came back last year, we had sold in a twelvemonth no less than 47,000 copies of the Scriptures, in whole or in part, to be distributed in Rome and in the neighbouring Province." The whole account, we should add, of the Society's operations is made both more interesting and intelligible by several valuable maps found at the end of the report.

Books and Magazines.

ANNALS OF THE PARISH AND THE AYRSHIRE LEGATEES. With introduction by S. R. Crockett. With a portrait and illustrations by John Wallace. William Blackwood & Sons, Edinburgh and London.

This is a new edition of the works of John Galt, edited by D. Storar Meldrum. The first edition appeared in 1821 and the writer's books were then much read and appreciated. This edition is introduced to the public by a charming introduction by Crockett, out of some words by whom, as he tells us, spoken last year at the Edinburgh Philosophical Institution, this edition arose. With the most open frankness he tells us both the good and the weak points in Galt's works, in which the former greatly prevail. "Galt," he says, "is a tired man's author," therefore he should be welcomed in these days. He praises his wonderful skill in characterization which shows itself in every Scottish character he touches. These are done in Scots which Crockett finely describes as "the language and not the dialect belonging to any particular locality. Practically he writes the Scots of Robert Burns." Kindly, pure, wholesome, natural, full of a quiet, genial humor, and true to nature may be said to be characteristic of the works of Galt, and in some respects particularly of the Annals of the Parish. "Certainly no such picture of the life of Scotland during the closing years of the last century has ever been written," is the judgment of one so well qualified to judge as is Mr. Crockett. This edition we have only to add, is accompanied by a memoir, and in paper, type, and convenient handiness for reading is all that could be wished.

JESUS MY SAVIOUR: BEING BROUGHT NIGH BY HIS BLOOD. By Rev. John Thomson, D.D., author of *Lambs in the Fold*, etc. etc., Fleming H. Revell Company, Toronto, pp 121. Price 60 cents.

We gladly welcome another book from the pen of Dr. Thomson of Sarria. The great object of this one is to emphasize the "Objective Atonement of Christ in His Work of Saving Sinners," and very thoroughly it does this. It is an offset which the writer, we should judge, has felt constrained to make to much other teaching respecting Christ, which, though all true and precious in its place, yet has a tendency to obscure or at least draw attention from the real nature of the work of Christ as salvation from sin through the shedding of His blood. It emphasizes the real nature of sin, that it must be put away, that it requires atonement, and that this atonement is made in Christ as the sinners substitute. It is a book well fitted to arouse the unconcerned, to comfort and help the anxious, those who do not yet clearly understand and see the way of salvation, or enjoy peace through believing, one that might well be put into the hands of all such by their friends. It is also well fitted for the sick room and to comfort and sustain the mature Christian. The chapters are short, the style simple and clear, the teaching is direct and forcible, and the doctrine according to the Word of God. We highly commend it.

CHRIST AND HIS FRIENDS: A Series of Revival Sermons. By Rev. Louis Albert Banks, D.D., pastor Hanson Place M.E. Church, Brooklyn, N.Y., author of "The People's Christ"; "White Slaves," etc. [Funk & Wagnalls Company, Toronto and New York.]

The sermons contained in this book were prepared for and delivered in connection with a series of revival meetings held last January in the writer's Church. He tells us how they were prepared and delivered and this may be helpful to those who may engage in work of this kind. The themes are all taken from the gospel of John, and this, together with the occasion, will at once suggest what their themes will likely be: "The Divine Human Christ"; "The Lamb of God"; "Jesus Finding Philip"; "Philip Finding Nathaniel"; "The Brazen Serpent and the Uplifted Christ"; "God's Love and its Gift," etc. The sermons are vigorously written, pointed in their application of truth and in appeal and abound in apt illustrations. They are calculated to be helpful to the preacher as well as to the ordinary reader. We shall only add that they are dedicated to a friend of the author, Miss Frances E. Willard.

THE CHRISTIAN SABBATH. By Rev. H. T. Besse author of "The Sabbath." Syracuse: Wesleyan Methodist Publishing House. Pp 88.

This booklet, the author tells us, was prompted by witnessing the success of the "Seventh Day" advocates and their methods hereby they bid defiance to the Christian and to the Church of Jesus Christ. Its order of thought is methodical and the book though small is comprehensive and the result of much study. It takes to some extent peculiar ground in seeking to prove that the seventh day which God sanctified and blessed corresponds to the Christian Sabbath, and that the Mosaic Sabbath commemorated the day of the exodus from Egypt. A minor defect of the booklet is that its grammar is not faultless, and that the words "memorial" and "memorialize" are constantly wrongly used for "commemorate." It is very readable, however, and calculated to be useful in promoting a good cause.

The first article in *Littell's Living Age* for September 14th, No. 2671, is from the *Fortnightly Review* on the interesting and to the countries concerned, Norway and Sweden, burning subject of their political relations. "Huxley" is by P. Chalmers Mitchell from the *New Review*. From the *Fortnightly* also is taken, "The Spectroscope in Recent Chemistry." Other articles are from *Longman's*, *Macmillan's*, the *Gentleman's* and *Blackwood's Magazines*, and the *Nineteenth Century*. [Littell & Company, Boston.]

The Family Circle.

SEPTEMBER.

Month of fruits and falling leaves,
Under thy opalescent skies
The vagrant summer idly lies,
While coming Autumn drestly weaves
Rare tints for tall ungarnered sheaves
Of goldenrod, kissing the eyes
Of purple asters as she dyes
The vine that swings beneath the eaves.
And all the bending hedge-rows seem
A Joseph's coat of colors. Hues
That shame the rainbow's royal arch
Set all the harvest-fields agleam
With beauty, fresh, with fragrant dews,
To crown the season's onward march
—George W. Shipman in the Outlook.

MRS. BUSBY'S IDOLS.

Mr. Joseph Busby eyed the sky as he leisurely walked from the barn to the house. The morning sun was veiled by a fleecy mist, while low in the southwest a bank of dark gray clouds was visible.

After his prolonged scrutiny, Mr. Busby pondered the matter. It was not until he had washed his hands and face on the back kitchen porch and entered the room where his wife was taking up the breakfast, that he said:

"Pears like it might rain."

"That is what you always say if there's a cloud in the sky," Mrs. Busby said tartly; "I'll thank you to lift that boiler on, just the same."

"Goon to wash? It's most certain to rain."

"Let it rain. I haven't any patience with such weather," and Mrs. Busby rushed down cellar after a pitcher of cream.

Her husband never hurried. He put the boiler carefully on the stove, built up a good fire, and, in obedience to a gesture from his wife, took his place at the table.

Mr. Busby always thought before he spoke. This time, after a brief but earnest blessing, he devoted himself to ham, eggs, and potatoes for five minutes before saying in his usual drawling voice:

"That was a powerful sermon of the elder yesterday, Mirandy. I always thought that text about Ephraim been jined to his idols might apply to some of us. Most everybody has idols of some sort or other."

Mrs. Busby stirred her golden brown coffee reflectively. "Perhaps so. I hope the people who needs it took Mr. Ranton's fine application. As for me I once had an idol, but God took it."

There was a pause. The thoughts of both husband and wife travelled to the parlor where hung the picture of a child, a wee maiden with laughing blue eyes and dimpled arms. It was the picture of little Leah, their only child, whose death twenty years before had left the old farm home desolate.

Mr. Busby's heart was too deeply stirred by memories of his child to speak. But when a dash of rain came against the window pan his wife explained crossly:

"There, it's raining. And if I don't wash Monday, nothin' goes right all the week."

"Taint an idol, is it Mirandy?" The good man of the house pushed back from the table. "Now, it don't seem jest right to be so sot as you air on doin' your work exactly as you want to. It 'pears to me it might be an idol."

"What an idea! Just look there, Joseph. See that dirty spot on the tablecloth where you've rubbed your old coat sleeve. This tablecloth was clean yesterday morning and now it must go in the wash, making three this week. I do wish you would be more careful."

"Why, now, Mirandy, I do try to be careful. I wish you would use colored tablecloths. I thought you bought some turkey red ones."

"Yes, I did buy them," and a look of disgust crossed the face opposite Mr. Busby. "But I want it understood I am not golog to use 'em. I will work my fingers to the bone before I'll set my table with anything but a white cloth," and she stroked the glossy linen approvingly.

"I know, Mirandy, but maybe 'that's another idol. You see, you think a sight of such things."

"Now, Joseph Busby, if you are going to talk such nonsense as that you better get to work. Just see there. The sun is shining. So you see it was right for me to wash after all."

"Maybe so," and the eyes of the simple-hearted man softens as he looked through the east window at the sun-kissed young foliage from which the rain drops were yet falling. "Maybe so, Mirandy. You air an uncommon woman and have been a good wife to me for twenty-seven years. You hain't got many idols, Mirandy, not half as many as I have. But this always thinken your way is best—"

"See here, Joseph Busby," there was an undertone of almost fierceness in her voice. "I think such twisting of the Scriptures is sinful. If I have idols, I can tend to 'em, that's all," and Mrs. Busby strode into her bedroom and shut the door violently.

When she returned to the kitchen she was in possession of the field. Joseph had gone to his work.

"High time," she snifted; "idols, indeed!"

She put her clothes to soak, and carrying her dishes into the pantry began washing them. Her thoughts were not pleasant ones, the frown on her face told that. The window before which she stood was covered with a thick growth of morning glory vines. A few of the daintily twisted buds, unheeding the threatenings of storm, had opened their pink, blue and white cups and peered in at the flushed face of the worker. But Mrs. Busby was too busy, too disturbed by her husband's words, to notice their beauty.

"I don't see what possessed Joseph to say that," she said as she begun rubbing her clothes. "I gave up the only idol I ever had twenty years ago. I—"

She stopped abruptly. "Of course, it's that letter," she went on after a brief pause. "But he is wrong. It isn't idols that keeps me from doing my—"

Again she stopped she had almost said duty. A week before a letter had come from a little town in Kansas to Mr. Busby. The letter contained news of the death of Mrs. Emma Hale, a distant cousin of Joseph's. Mrs. Hale was a widow and left one child, a boy, two years old. The writer, a neighbor of the dead woman, went on to say she could care for the child no longer, and if his relatives did not come for him he would be sent to the poorhouse. Joseph pondered the matter a day and a night. He then coolly proposed sending for the child, and adopting it. His wife flatly refused. What—a child, a two year old baby, to make litter on her clean floors and upset her orderly plan of life?

"You must be crazy, Joseph," she said severely. "If it was a girl now, and big enough to be out from under foot, I might think of it. But there haint any use talking about it."

Joseph Busby rarely opposed his wife, even in so small a matter as talking when she bade him be silent. However, this time he said:

"We air grown old, Mirandy. The baby would be something to love us."

These words came back to Mrs. Busby as she bent over the wash tub. Did she and Joseph need something to love them. She thought of the rambling old house with its many rooms, of the fertile acres surrounding it, and of the comfortable bank account. Then her mind wandered to the distant cemetery where a white marble cross marked her baby's grave.

"I couldn't give Leah's place to another," she whispered. "And yet he might make a place for himself. Oh, my baby, I miss her still."

Withdrawing her hands from the suds, Mrs. Busby crossed the sitting room and entered the parlor. No one knew, not even her husband, how many troublesome questions the mother settled before her child's picture.

She opened the blinds and looked long and earnestly at the laughing baby face.

"Do you want me to, dear!" she asked tearfully. "Do you want me to take a noisy, troublesome boy into this home? Is it an idol, Leah, my wantin' everything so quiet and orderly?"

Ten minutes later she was back at her washing. The parlor blinds were closed and all things were as they had been excepting Mrs. Busby's eyes; there was a new light in their gray depths. At half past nine the last clothes were on the line. Returning from hanging them out, Mrs. Busby found a neighbor, Mr. Vance, at the door.

"I've been down to the station," he said, "and the eight o'clock train brought a baby for you, or Busby, rather."

"A what?" demanded Mrs. Busby, catching her breath.

"A baby." It was plain to see that Mr. Vance was enjoying the situation. "A woman who was going East on a visit brought it from Kansas. Said it belonged to some of Busby's folks. She left it in care of the ticket agent, and he sent it over by me. It s down to the road in my wagon, and a trunk too. The little fellow has cried most ever since the woman left him."

Mrs. Busby took down her green gingham sunbonnet and prepared to follow him out to the wagon without a word.

"Was you expecting it?" Mr. Vance asked, somewhat disappointed at her quietness.

"Not to-day," she replied briefly.

It was a plump, but tear-stained little face that met her eager gaze. There were great blue eyes, a rosy mouth, and closely curling yellow hair. But the child was unmistakably dirty and began crying again in a piteous fashion.

Mrs. Busby held up her arms. "Come to auntie, dear," she said coaxingly. "You want some bread and milk, don't you, and to see the dear little chickens?"

At the same leisurely gait of the morning Mr. Busby again traversed the path from the barn to the house. Miranda's line of snowy clothes drying in the sun brought to his mind the conversation of the morning, but he expected no reference to it from his wife. A surprise awaited him. The table was laid for three, and at the guest's place stood a clumsy little high chair that for twenty years had stood empty in an upper room. And on the floor sat a happy faced child surrounded by clothes pins, empty bottles, a disused candlestick and a like collection of impromptu playthings.

"Who, who is that, Mirandy?"

"Joey Hale Busby," was Miranda's prompt reply, and picking up the child, she put it in her husband's arms. "There, Joey, dear, make friends with Uncle Joseph. He is the dearest little fellow," she went on, "so cunning and not a bit afraid."

"But I don't understand," and Joseph Busby's arms closed tenderly around the little orphan.

The story was soon told.

"Of course, we'll keep him, and do the best we can by him," Mrs. Busby said by way of conclusion. "Dinner is ready and the green peas and custard pie will taste good to little Joey. I guess you were right 'bout my idols, Joseph," stopping to fasten a towel around the child's neck in lieu of a bib, "but they are overthrown. Now I'll try and not make an idol of Joey."

"You air a remarkable woman, Mirandy," Mr. Busby said, wiping his eyes. "I have always said you was a remarkable woman, and I'm a leetle afraid I am maken an idol of you."—*Hope Daring, in the New York Observer*

In the Colonies of New Zealand, Tasmania, and Queensland winter has been very severe. At Stanthorpe, in Queensland, recently, the thermometer registered 122 degree which is the record of Queensland. In Tasmania the weather is intensely cold throughout the island, and when the mail left there was ice in the streets of Hobart. In the sheep district of Oanterbury, New Zealand, there have been heavy snowstorms.

REMARKABLE SURGICAL CASES.

A remarkable surgical case is recorded by *The Nothern Leader*. It is that of a young lady who fell down an elevator shaft, and broke her right arm just below the shoulder. The limb was put up in splints, but the bone failed to grow together. Various attempts were made to get it to do so, but all were unsuccessful, and at the end of a year the arm was like a flail—helpless and useless. A surgeon made a cut through the skin and flesh down to the broken bone, sawed off the ends squarely, brought them together, placed across them a steel plate three inches long and half an inch broad, and fixed it there by four screws carried into the bone above and below the break. Then he brought the flesh together above the plate, and left it there for six weeks. The young lady was then etherized again. He cut open the wound, unscrewed the plate, took it out, and found the bone grown together into one piece. The wound soon healed, and now that right arm is as good as the other. She was only 19. Had she been born 25 years earlier she would have been a life-long cripple. But she had the good fortune to follow Sir John Lister's discovery, and she has perfect use of that arm. Another case, equally remarkable, is cited by the same writer. A young man who was engaged to be married, and who was just beginning to make his way in business, fell suddenly to the floor one day, foaming at the mouth, his finger nails sunk in the palms of his clenched hands, his limbs working in a terrible convulsion. In the next month he had four more such attacks, and the following month he had ten. He was about to break off his engagement, and his business was already going to ruin on account of his frequent absences, when he consulted a surgeon, who, beginning his examination by shaving the head, found a long-forgotten scar. Inquiry showed that when a boy the patient had fallen from an apple tree, and had been unconscious for some hours, and quite ill for a week or more. He was etherized, and the scalp was raised. The surface of the skull was healthy. A hollow, circular saw called a trephine was applied, and a round piece of bone cut out. On the under surface of this piece was found a splinter of bone pointing down into the brain like a finger, and acting upon it as a grain of sand does upon the eye. The removal of this splinter was followed by immediate and permanent recovery, and the young man is now prosperous, well-to-do, and married to the young lady of his choice.

A DEFINITION OF A "SCAB."

'Would you mind tellin' m' jest to oblige, what a scab reely is?' The brakeman had a round, cheerful young face, to which the freckles only imparted an additional friendliness of expression; but at these artless words it clouded; his lower jaw dropped and he hitched his blue trousers up at the knee, appearing to ask aid of the thick shoes, which were tapping the floor. 'A scab?' said the brakeman, 'why, a scab's a fellar that scabs—takes another feller's job.' 'Well, but,' insisted the countrywoman, 'I don't understand. My daughter that I bin visitin' in Iowa, she was havin' a cellar made—and the mason that was doin' it had a man workin' for him that bin workin' for him thirteen year and was the best man he had, but he wasn't a union man, and the boss of the union told him he'd got to send that man off 'cause he didn't belong to the union, or else all the others would strike on him, and they'd boycott him with his customers, so he done it, and another man took his place, now I s'pose he was a scab?' 'Didn't they give the feller the choice of joinin' the union?' 'I don't know. I know he went off, and he felt awful bad, 'cause he said 'twasn't no fun huntin' a job this year. Was that man who took his place a scab?' 'Oh, no, ma'am, he was all right, he belonged to the union—' 'Ain't nobody got a right to work without he belongs to the union?'—*From "The Scab," by Octave Thanet in "Scribner."*

PURE AIR RATHER THAN MEDICINE.

It isn't drugs or medicine that is needed at all; it is plenty of pure air that can be had. Open the windows and doors, clear out the cellar and ventilate it thoroughly, remove the dampness, the mustiness, the ancient odor, the smell of decay which greets the nostrils when one enters from the health giving atmosphere out of doors. Never mind if the outer air bears the taint of the gas-house, the manufactory, or some other unpleasant thing; it is also mingled with the health and strength giving forces of nature, and is certainly better for the human system than the same air which has been shut up and contaminated for an indefinite period, with no chance for purification.

Don't mind, even, if a little dust is brought in; a few minutes with the duster will put the house in good order again, and even at the worst, dust is not half so bad as disease. And as for the fear of draughts, with colds and a thousand resultant evils following in their train, nineteen twentieths of that is imaginary, and the other twentieth is easily avoidable.—*Good Housekeeping.*

TULLOCHGORUM AND SKINNER.

In the author of "Tullochgorum" we have actually a contemporary of Burns; but "Tullochgorum" was already popular while as yet Burns was almost unknown to his countrymen. Had John Skinner been told that he would be famed by posterity as the author of a song—perhaps of two songs—written carelessly for the amusement of his family or the pleasure of his friends, he would assuredly have declared that a false estimate had been formed of his genius. Had he not given to the world a valuable and voluminous Ecclesiastical History of Scotland, and had Bishop Sherlock not commended him for his "Dissertation on Jacob's Prophecy?" Had he not proved himself a master of theological controversy, a learned theologian and an excellent classic scholar? Had he not fought, struggled and suffered almost to the extent of becoming a martyr for the faith? And; what was more than all to some, had he not sent out from among his sons a Bishop of the Church of his early choice? Even so; these all stand to his credit. Yet they must be accounted as of the things that perish.—*The Scottish Review.*

TAKING OUT THE TANGLES.

Strong and eager and full of purposes as many of our young people are these stirring days, there comes, we find, to the best of them at times an almost overpowering sense of their own weakness. Then it is that the wise ones turn for strength to the One whose hand is ever extended to give help in just such hours of need.

Not long since we saw two little lads well-nigh in despair over a kite-string that they had succeeded in getting into a seemingly hopeless tangle.

"Let's give it up and take it to mother," cried one at last; "she can always get tangles out that are too much for us."

And as we saw the skilled fingers of the parent patiently extricating the close-drawn knots, we thought. How illustrative that is of the way the heavenly Parent undoes the perplexities of daily life for those who care to seek his aid!

Few of us can pass through a single day without encountering some difficulty that seems beyond overcoming. Then if we but feel fully the force of those words of the One mighty to help, "I am with you," how comforting is the sense of rest that sweeps over us!

Russia is stimulating emigration from the congested districts at home to Eastern Siberia, and selecting her material, too. Fine grants of land are given, cattle and seed are furnished, and religious toleration exists to a degree unknown in European Russia. Hence the Stundists are multiplying.

Our Young Folks.

THE DREADFUL SORMISE OF POLLY.

Little bald head on the pillow,
Little red face underneath,
And puckers and wrinkle galore,
And never a sign of teeth.

Such a queer little, dear little morsel
Is Polly's little new brother
That, at first sight, she isn't quite certain
She's satisfied, somehow or other.

"I like him, nurse—of course so,"
Says this dubious little maid.
"But he looks so dreadfully 'culiar."
He's a foreigner, I'm afraid."

—*Youth's Companion*

TOMMY'S ALPHABET.

"Now this is A," mamma would say;
"And this is Q, and this is U,
And this is I.
Now say them—try."
Oh! Tommy was a youngster yet
To learn to say his alphabet;
But, bless his heart! though he was small,
He knew his letters—nearly all.
So mother pointed, and her son
Began to name them, one by one.
"This one?" "It's B." "And this?" "It's C."
"And this?" "It's L; I know it well."
"Nay; try again!"
"It must be N."
"And this one?"—pointing to an I—
"That's YOU!" was Tommy's quick reply.
Mamma, the error to undo,
Now pointed to the letter U.
Small Tommy pondered; then quoth he
His face aglow with smues. "That's ME!"
—*St. Nicholas*

A LITTLE PEACEMAKER.

"You upset it on purpose, and I will never play with you again, Margerie Ellis?"

The two little girls had been playing paper dolls out on the front veranda all the morning; and making them dresses, too, for bits of bright-colored paper and lace were lying about in little piles, with stones from the gravel walk on them to keep them from blowing away. A box, filled with ready-made dresses and hats, the children used as a store, and brought the mamas and daughters there every now and then for new clothes.

Edith was just deciding between a blue dress and a brown for her favorite, Miss Marcella,—who was soon to be married to Mr. Thomas Twist, a rosy-cheeked paper doll with a red cravat,—when an unusually strong breeze took that young lady right out of her hands, and carried her away down the path to the sweet shrub-bush. Margerie jumped up quickly to help Edith in the chase after Miss Marcella, when, in her haste, she overturned the box-store,—to the great delight of the frolicsome breeze, but not to Edith's delight, for she cried out:

"Margerie, see what you've done! What made you?"

"Oh! I didn't mean to, Edith,—why I believe you think I did, you look so cross!"

"You did do it on purpose, and you're glad 'cause my dear Miss Marcella blew down the walk!"

This was too much for Margerie, and she cried out: "I hate your old Miss Marcella, and the doll she's going to marry, and all her clothes, and everthing about her!"

What Edith would have said in reply I do not know, for just then they were stopped by a strange little girl at the gate.

"Who's that girl, Margerie? She's talking to us."

The little girl at the gate was Edna Herbert, who was visiting her aunt, several doors farther up the street.

That morning Aunt Lucy had given her the text, "Blessed are the peacemakers, for they shall be called the children of God." But she had gone away without explaining it to Edna.

"Can peacemakers mean dressmakers, I wonder," thought Edna. "Oh, so I guess it means the other kind of piece—not to quarrel. I'll be a peacemaker to-day," and

she started down the street to join her aunt at the store. At Margerie's gate she heard the words the angry children were saying, and quick as a flash she thought, "A peacemaker will stop quarrels,"—and then even quicker came another thought: "But I don't know those girls, and what would they think of me?"

It was already too late, however, for they had seen her, and that she was looking at them, so she called out, "Can't I be a peacemaker?"

"A what?" called back Margerie.

Edna had come up to the veranda by this time. "A peacemaker," she said again, "Is that other girl your best friend?"

"Why, yes—no—she was—I don't know," said Margerie.

"Oh! then don't quarrel with her,—and let me help you pick up your things. Look! there's a pink dress blown up into that cedar-tree; it couldn't wait till December to be made a Christmas tree!"

All three children laughed at this, and then began a chase after the scattered dresses and other valuables.

When all had been found and put back in to the box again, the eyes of the children fairly sparked with fun, and Margerie's mother, coming out, saw three happy little girls, all laughing and talking at once.

"What little girl is this, Margerie!" she said.

"I don't know," said Margerie, and she laughed at the thought. "She heard Edith and me quarreling, mama, and she came in to be a piece-bag—or something."

"Peace maker," laughed Edna; "I am Mrs. Herbert's niece,"—turning to Mrs. Ellis,—"I am only visiting here."

Margerie's mother kissed Edna's up-turned face, saying: "It is plain to be seen that you are one of Christ's little ones."

And Edna said to herself as she walked home a little later: "Margerie's mother said I was one of Christ's little ones, which really is just the same thing as being called the "children of God."—*H. D. R. Reeves in Sunday School Times.*

AN OLD ROMAN BATH

"I went recently," says a correspondent of the *British Weekly*, "to see one of our oldest, most interesting, and perhaps, least known Roman relics in London in the shape of the Roman bath in the Strand. Walking down Strand Lane towards the river, you pass the bath on the left. It is open every Saturday free from eleven to twelve o'clock. The bath is in a vaulted chamber about twenty feet long by nine feet broad. The bath itself is only thirteen feet long and six feet wide. It is fed by a perennial spring of exquisitely clear and cold water, which all the digging for sewers and foundations in the neighborhood has failed to intercept or cut off. It bubbles up through a hole in the bottom of the bath. The water is about four and a half feet deep. It is supposed to have been made in the time of Titus or Vespasian, during the Roman occupation of Britain, and if so, is a most interesting relic. It is now rented for a term of years by a well known Oxford Street shopkeeper, who goes regularly early every morning to bathe in its ancient and refreshing waters.

WRENS AS HOUSE-BUILDERS.

A gentleman who has been studying birds, and more especially wrens, has discovered that wrens enjoy nest-building. They will sometimes partly build a nest, and then for some reason it is not finished and they start in to build another. The nest of the wren is a covered nest, and not at all simple in construction, yet a pair of wrens will sometimes build as many as six nests before Mrs. Wren accepts one as a fit home for her beautiful children. The full number of eggs for the wren is six, though sometimes the nests have but five. This building of many nest for one family keeps the wrens very busy.

Teacher and Scholar.

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

Oct. 6th, 1895. } THE TIME OF THE JUDGES. { Judges ii. 1-12, 16.
GOLDEN TEXT.—Jud. ii. 16. MEMORY VERSES.—11, 12, 16. CATECHISM.—Q. 1-3.

HOME READINGS.—*M.* Deut. vi. 1-25. *P.* Deut. vii. 1-11. *W.* Lev. xxvi. 1-13. *Th.* Lev. xxvi. 14-33. *F.* Jud. ii. 1-23. *S.* Isa. i. 10-31. *Sub.* Isa. xl. 18-31.

Our lesson this week gives us a bird's-eye view of Israel's history for a period of nearly three hundred years. For the sake of continuity, we shall consider Israel's condition after Joshua's death, and the causes which led thereto.

I.—Israel's Condition after Joshua's Death.—It is pleasant to note the fact that some good came of the reviewing of the covenant at Shechem. We read in vs. 6-7 how the people went home strongly impressed with the solemn obligation they had just renewed. It was to them no meaningless form. They had a better conception of the holiness of God, and of their own inability to serve Him acceptably than they had ever had before, and the people served the Lord as long as Joshua lived among them, and as long as the elders who had been associated with Joshua continued to exercise the functions of their office. Doubtless these elders did not fail to remind the people, as often as occasion presented itself, of the solemn scene at Shechem, and of the determination they had there expressed to serve Jehovah with undivided heart. These words, "Nay, but we will serve Jehovah," were kept ever before the people, and consequently they were on the whole faithful to Jehovah. But when Joshua had died and all that generation had been gathered unto their fathers, "there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel."

Surely there was something radically wrong with the service the generation co-temporary with Joshua and his elders rendered Jehovah. How else could a generation arise who knew not the Lord, nor yet His marvellous works for Israel? The home training of the young must have been wholly neglected. Perhaps the heads of households became wearied with the monotony of the same tale year after year, and so gradually let the telling of it fall out of custom. Is there not a danger of even our ministers and Sunday School teachers, in their desire for something fresh, allowing the old, old story of God's remedy for sin to be relegated to a very secondary place indeed? Then surely if Israel had been true to Jehovah in their use of the law in the instruction of their children, such a thing could never have been as a generation who knew not Jehovah. Let us read over again the lesson on the new home in Canaan of last quarter (Deut. vi. 3-15), and then consider whether it would have been possible for the condition of things, described in v. 10 of this week's lesson, to have occurred, had the directions there given been observed. Is there not a readiness in the part of parents and others at the present day to act as though the covenant with the Lord into which they have entered is merely a personal one, and not one which binds them to do exactly what Israel was called upon to do with their children? It cannot be too strongly insisted upon that the promises are to us and to our children; and parents cannot be too strongly urged to be faithful to their covenant obligations. What might have been expected with a people who knew not the Lord happened. They were led away after the gods of the people that were round about them, and bowed themselves to them and provoked the Lord to anger. He therefore gave them into the hands of their enemies, even into the hands of those whose gods they worshipped, until their hearts were filled with loathing of these false gods, and they turned to the true God with penitent cries; and the God who is long-suffering, and full of tender mercy, heard and sent judges for their deliverance, not judges in our sense of that word, but those who first of all led the people victoriously against their oppressors, and then acted as rulers or judges after such deliverance had been wrought. This was repeated over and over again as the record of the Book of Judges shows.

II. The Causes Which led to this Condition.—We have already noted that the immediate cause of there arising a generation who knew not Jehovah must have been failure on the part of the heads of households to make use of the means of grace God had appointed for the training of their children. But there is something which lies behind this. They had not been faithful to the commandment of God regarding the idols of Canaan. God had said "destroy utterly." Israel thought they knew better than God what ought to be, therefore they did not make as complete a separation between themselves and the idolatrous inhabitants as God had commanded. Some of them were spared, and a league made with them; while their idolatrous customs were not abolished, but permitted to have full sway as before. Can we doubt that parents were not faithful to God in the training of their children, when the evidence of their disobedience was so manifest? Can we doubt that the children grew up ignorant of Jehovah, and attracted by the practices of the heathen around them? With them it was "first endure, then pity, then embrace," and so it will always be until God's people recognize the sweeping nature of their call to separation. "Come out from among them, and be ye separated, and touch not the unclean thing." Though idol worship in its grosser forms does not exist in our midst now—there can be no doubt that much that is contrary to God's will is tolerated by the Church of God to-day; a fact which explains many things about which men are debating and wondering.



Like an open book, our faces tell the tale of health or disease. Pain and suffering and wrong living write their history on our features in unmistakable lines. Hollow cheeks and sunken eyes, listless steps and languorous looks tell of wasting debilitating disease some place in the body. It may be one place or another, the cause is generally traceable to a common source—impure blood, and impure blood starts in the digestive organs.

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Ministers and Churches.

Rev. P. K. Dayfoot, M.A., preached an excellent discourse in the Mill street Presbyterian church, Port Hope, a week ago Sunday.

Rev. Principal Grant arrived in the city last week on his return journey from the North-west and spent a day or two here on his way east.

Ministers wishing a hearing in Richmond congregation, or in Campbell's Bay, etc., will communicate with Rev. Dr. Campbell, 684 Wellington street, Ottawa.

Miss Julia Grant, B.A., and Miss Anna Grant, daughters of Rev. Alexander Grant, St. Mary's, Ont., have been visiting friends in the Eastern part of the Province.

At the meeting of the Guelph Presbytery on Tuesday a week ago Dr. Torrance was unanimously nominated as Moderator of the General Assembly, to meet in Toronto in June, 1896.

Rev. E. W. Florence, pastor of the Presbyterian church at White Lake, east of Renfrew, is very popular. The church there is being renewed and renovated, and the congregation talk of building a new church.

Rev. J. C. Tolmie, pastor of St. Andrew's Church, Windsor, recently preached a most effective sermon against gambling, in which he said that Windsor was being stigmatised all through the country as the Monte Carlo of Canada.

At the meeting of the Lanark and Renfrew Presbytery in Pembroke, on the 3rd of Sept., the Rev. A. Paterson, resigned his charge at Pakenham. The Rev. Dr. Crombie will preach and declare the pulpit vacant on the 1st Sabbath of October, and Rev. A. E. Mitchell, B.A., of Almonte will act as Moderator during the vacancy.

The Rev. Father Chiniquy on a recent Sabbath preached morning and afternoon in the French Protestant Church and at night in Chalmers Church, Quebec. After the afternoon meeting some hundreds of men and boys followed the speaker from the church to his boarding-house, hooting, jeering and cursing him. The police made no arrests.

Rev. D. C. Hossack preached to large congregations at both services in Dunn Avenue Presbyterian Church on Sunday last. At the evening service a number of chairs were brought into requisition, and there was not a vacant place in the building. The reverend gentleman excelled himself, delivering most powerful and impressive sermons.

The ordinance of the Supper was observed by the congregation of Chalmers Church, Guelph, on Sept. 5th. Four hundred and sixty five members were present. The Session had the pleasure of admitting into Christian fellowship twenty-one new members. Appropriate preparatory services were conducted on the preceding Friday by Rev. D. M. Ramsay, B.D., of Mount Forest.

At a meeting of the Presbyterian Church, Napanee, held on the 13th inst., a unanimous call was extended to Rev. Wallace Peck, M.A., L.L.D. The call will be considered at the meeting of Presbytery at Kingston on Tuesday, 17th inst. Rev. Mr. McTavish was inducted at Deseronto on Thursday evening, 12th inst., at which Mr. Peck, who is a graduate of Queens', was licensed.

At a recent meeting of the Ottawa City Presbyterian Ministers' Association, Rev. R. E. Knowles, B.A., read a paper on the relation of Young People's Societies to the Church, in which he strongly advocated the organization of societies distinctly Presbyterian. Mr. Knowles quoted the action of the Southern Presbyterian Assembly as an example. A free and vigorous discussion followed, the consensus of opinion being strongly in favor of the course urged by the leader. It is probable that at an early date such societies will be formed in Ottawa. Mr. Knowles, as convener of the Presbytery's Committee on Young People's Societies, was asked to present a report at the November meeting.

Rev. W. S. McTavish, B.D., late of St. George, the newly-called pastor to the Church of the Redeemer, Deseronto, was inducted on the evening of the 12th inst. The interesting ceremony included the licensing of Rev. Wallace Peck, M.A., LL.B., to the Presbyterian ministry. Rev. W. Thomas Wilkins, B.A., of Trenton, Moderator, conducted the services, and delivered a short sermon suited to the occasion. Rev. Samuel Houston, M.A., Kingston, addressed the ministers, and Rev. Jos. Gandier, of Newburgh, the people. After the service the congregation were invited to the Sabbath school room, where refreshments were served, and the new pastor and his family were made welcome.

A week ago last Sabbath in Stewarton Presbyterian Church, Ottawa, Rev. R. E. Knowles very affectionately remembered at the Throne of Grace Rev. D. J. Macdonnell in his serious illness, earnestly praying, if it be the Divine Will, that one who has so endeared himself to the Stewarton congregation, the whole Presbyterian Church in Canada, and to thousands throughout the land, by his amiable disposition and eminent self-sacrifice in the Master's cause, might be speedily restored to health, strength, and the work of the ministry which he has so much adorned by Christian manliness and faithful service, above all that the Christ he has so lovingly presented to others might be his stay in this the hour of sore need.

The Presbyterian congregation of Merrickville has purchased a fine brick residence for the sum of \$1,500 as a manse. To the untiring efforts of the Rev. E. Aston, pastor of Knox church, is due the credit of securing this boon for the church as well as for himself. Mr. Aston has labored hard and long to reach this end, and has collected by his own efforts almost enough to pay for this fine new home, which Presbyterians may well be proud of. His earnestness in working up the church in Merrickville is deserving of all praise.

Rev. W. C. Clark and bride received a warm welcome at the hands of the Presbyterian congregation of Brampton recently. There was a large turnout of members and adherents. After tea had been partaken of Dr. Moore assumed the chair, and short addresses appropriate to the felicitous occasion were made by Revs. Dr. Boyle, Lancelotti, Stewart and Rankin. For the Sons of Scotland Mr. A. McKechnie, Mr. K. Chisholm and Mr. Robt. Young extended congratulations in happy terms. Mr. Clark responded in a few well-chosen words to the kindly things said of himself and Mrs. Clark. During the evening Mrs. E. G. Graham contributed some well rendered songs; the choir of the church gave selections, and Mr. Walt. Pickard contributed autoharp solos.

St. Mark's Presbyterian Church, Toronto, was crowded to the doors on Tuesday evening, 17th inst. The occasion was the induction into the charge of the new pastor of the congregation, Rev. Peter E. Nichol. Rev. John Neil, the Moderator of Toronto Presbytery, presided. Mr. Nichol, who is the latest addition to the clergy of the city, is a middle-aged man, who has already attained an enviable reputation for evangelistic zeal and effectiveness of ministry. He is a Knox College man and graduated there in 1891. During his course he labored in mission work in the Elizabeth street and Claremont street missions, achieving a marked degree of success in them. Upon graduating he went to the United States. He remained there until his acceptance of the present call. On Thursday evening Mr. and Mrs. Nichol were welcomed to their new home by the congregation in a reception, and on Sunday last Mr. Nichol preached at both services.

Kasloia rising town of British Columbia of 2,500 inhabitants and the centre of the silver mining region of West Kootenay. On August 25th interesting dedicatory services were held, when the Robertson Presbyterian church was dedicated, on the occasion of the visit to the place of Rev. Dr. Robertson, Superintendent of North-west Missions and Moderator of the General Assembly. Dr. Robertson preached able sermons both morning and evening to large audiences comprising Government and civic officials, mine-owners and members and adherents of the church. The church was attractively adorned for the occasion. The service of praise, which included a dedication hymn composed for the occasion by the pastor, Rev. W. M. Mackeracher, was led by a special choir composed of members of the Church of England and Presbyterian choirs under the direction of Mr. Fawcett. On the Monday evening a social gathering was held under the auspices of the joint choirs, and the whole occasion was a most happy one and will long be remembered by those who took part in it.

On the afternoon of the 11th inst., the corner stone of the new Presbyterian church at Blenheim were laid. The pastor, Rev. J. M. McLaren, B.A., made the announcements opening the proceedings when the doxology was sung by the choir and all assembled. The Rev. R. J. Hunter, B.A., Ridgetown, made the opening prayer which was followed with the singing of the hymn, "Jesus shall reign where'er the Sun." A Scripture selection was read by the resident Baptist minister, Rev. Mr. Steeves, and the dedicatory prayer was offered by the Rev. J. Beckett, of Thamesville. The pastor then read a history of the congregation showing a commencement in 1850. For four years services of an intermittent character were received when a call was given to the Rev. A. W. Waddell, who accepted and remained in the charge doing faithful service till March, 1890. In September, 1890, the present pastorate was begun, during the five years of which much progress has been made, over 200 members having been added to the roll. After the history was read, the treasurer, Mr. D. McLachlan, put the regulation tin-box in the stone, while Mr. J. D. McPherson read the contents including a large number of public documents relating to the church and state and others connected with the congregation and local bodies. Mr. James E. McKinley, of Ridgetown, was introduced for the laying of the stone on the south-west corner of building, a piece was sung by the choir "Not Everyone." The second stone was then laid on the corner of the main entrance to the North-west, by Mr. Joseph Laird, elder, who has been with the congregation from its beginning. Hymn "Christ is made the sure foundation" was sung, and the Rev. Mr. Holmes, resident Methodist minister, offered a closing prayer. Short speeches were then given by the ministers present and the proceedings were closed with the Benediction by the pastor. A large number repaired at once to a supper spread on the lawn of Dr. Langford across the road. Inspiring music by the band brought an eventful day in the history of local Presbyterianism to a close.

No pleasanter time could be selected for a trip to Niagara Falls than the present. The favorite steamer *Chionora* continues to make regular trips; and the Electric Railway affords easy access to the world's great wonder. Presently the foliage on the banks of the river will be taking on many tinted hues, making a scene of surpassing loveliness. Do not fail to see this sight.

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DESIGNATION SERVICES.

On Sabbath, Sept. 15th, the Rev. R. P. McKay, Foreign Mission secretary, preached to the united charge of Thames Road and Kirkton, taking for his text the first recorded words of Jesus (Luke ii. 49) on which he based a strong missionary sermon, highly appreciated by the large congregation present. In the evening Mr. McKay presented the claims of missions before the Christian Endeavor society and already his address has born fruit in additional work being undertaken by the young people.

On the Monday evening following the designation proper took place of Dr. J. I. Thompson, Medical Missionary to India, in the Kirkton Church, of which Dr. Thompson is a member, and in which he had been recently ordained to the eldership. Dr. McDonald, of Seaforth, Moderator of the Huron Presbytery and member of the Foreign Mission Committee, presided. After the solemn designatory prayer, Dr. McDonald, on behalf of the committee, presented, in felicitous terms, a copy of the Word of God to the missionary. Rev. A. McLean, of Blyth, representing the Presbytery, then delivered an excellent address on the close resemblance between the designation of a missionary and Christ's own appointment by the Father. Rev. R. P. McKay next gave a stirring address, full of hope and encouragements on "Missions as the thought of God." Short addresses followed by Dr. Hamilton, of Motherwell, under whose pastorate Dr. Thompson spent his boyhood; by J. A. Turnbull, of Toronto, whose early homes was in this charge where his father acted as elder for many years; and by Rev. Colin Fletcher, pastor of the congregation.

The services throughout were most impressive and inspiring, and the large audience was evidently deeply affected. The people of Kirkton entertain ardent hope of Dr. Thompson's success, as a missionary in India, and believe the wisdom of his selection by the Foreign Mission committee will be fully manifested by his work in the field.

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PRESBYTERY MEETINGS.

GALGARY. This Presbytery met on 4th inst., at Edmonton. Rev. Mr. Vetter made application for the organization of a church and for a church building at Josephburg, and Revs. McQueen and Forbes were appointed a committee to dispose of the application. Rev. J. C. Herdman reported that \$160 had been contributed towards the Augmentation Fund. The Presbytery ratified the sites which had been selected and the granting of 40 acres at Red Deer, Clover Bar, Belmont, Sturgeon River and Beaver Lake, 5 at the Sturgeon settlement, 2 at Fort Saskatchewan and 1 at Agricola. Application was made for a manse at Fort Saskatchewan, a loan of \$500 being requested from the Church and Manse building board, Winnipeg; and the missionary at Beaver Lake also asked for a small grant to assist in building a house, the people offering to give their help. A public meeting was held in the evening, the subject of discussion being Sabbath School work. The speakers were Rev. J. P. Grant, who spoke on some of the Sunday School work within the bounds; Rev. D. Spear, who spoke of the relation of parents to the Sunday School; and Mr. G. A. Reid, who gave a sketch of the organization and work of the Northern Alberta Sunday School union. At the close of the meeting Rev. Chas. Stephen was appointed to write up historical notes of the congregations within the bounds. Tuesday afternoon sederunt took up the Home Mission report which was presented by the Rev. D. G. McQueen. Revs. Forbes, Herdman, Grant, Spear, Jaffary, McKillop, Hamilton and Stephen reported as having visited and dispensed ordinances in various fields. A vote of thanks was passed to Mrs. Colles, of Dublin, for a contribution of £15 towards the erection of a church on the St. Mary's river. Rev. J. C. Herdman was appointed to represent the Presbytery on the Home Mission Committee of the Synod to be held at Vancouver on the 17th inst. The proposal of the Home Mission Committee of the General Assembly to hand over a lump sum to be divided amongst Manitoba, the Territories and British Columbia was protested against on several grounds. The following appointments to vacant fields were made provisionally: Gleichen, Walker; Red Deer, Atkinson; Bow River, M. Ritchie, V. M. C. A. Calgary, Maple Creek and Swift Current, Tappin; Dewdney and High River, G. S. Scott; Medicine Hat for October, McKenzie; Mormon settlement, South Edmonton and Foothills, to be arranged. In the evening the Ladies Aid Committee entertained the visitors in the church, at which a pleasant couple of hours were spent in social intercourse. Short addresses were given by members of the Presbytery, who all carried away with them most favorable impressions of this, their first collective visit to Edmonton. Minutes were prepared by a committee and presented to the retiring ministers, namely: Rev. Chas. Stephen, Rev. McKenzie, E. D., Cardston, and Rev. J. A. Matheson, expressive of warm affection for them personally, of the Presbytery's high appreciation of their services, and good wishes and prayers for God's blessing upon their labors in other fields of Christian work. "The Presbytery desires, on the departure of Mr. J. A. Matheson to Union Mines, B.C., to record the unqualified esteem in which he has been held because of his Christian character; also to express their warm appreciation of his great fidelity and zeal as a pastor and as a member of this court. While lamenting our loss in the removal of Mr. Matheson, we would also express our pleasure that a field promising employment to his special gifts has been opened up to him. We earnestly pray that the blessing of the Great King and Head of the Church may follow him to his new sphere of labor."

KAMLOOPS: This Presbytery met at Vernon September 3rd and 4th, with a full attendance of members. There were present also Rev. Dr. Robertson, C. W. Gordon and Mr. G. Fortune (Elkhorn, Man.). Mr. Thos. Paton was appointed Moderator for the next twelve months. Mr. A. McVicar, B.A., missionary at Nelson was taken on trial for license, which was sustained, and Mr. McVicar was first licensed and afterward ordained and designated to the Nelson field for two and a half years. The Home Mission report was presented by Mr. A. Lee, B.A., convener. Mr. Lee stated that the new regulations as to salaries were now in force, and that considerable difficulty had been experienced in adjusting figures so that no serious injury should be done in any case. It was his judgment, and that of the Home Mission Committee as a whole, that the new regulations must bring hardship to all members of Presbytery affected by them. With this view of the matter all the members of Presbytery agreed. Claims for the past six months—upon the basis of the new regulations—were approved as follows:—Donald, \$100; Nelson, \$106.04; Spakendeen, \$125; Vernon, \$75; Nicola, \$175; Kettle River, \$200; Revelstoke, \$130; Kaslo, \$150; Windermere, \$115.40; Okanagan, \$120; Shuswap, \$90; Ashcroft, \$130; Lac La Hucha, \$114; Rossland, \$120. On motion, duly seconded, the following resolution was adopted:— "Whereas the Home Mission Committee of the General Assembly based its resolution to grant \$13,000 to the Synod of British Columbia for Home Mission work within its bounds on the salary of unmarried ordained missionaries being \$700 per annum, or of students \$5.50 and \$6.50 per Sabbath respectively, and heard for summer or winter half years; and whereas the General Assembly increased the salary in the one case to \$750, and in the other to \$6 and \$7 and board;—it is hereby resolved to ask Assembly's Home Mission Committee of the General Assembly for \$50 extra each in the case of the Vernon and Nelson missionaries, and 50 cents per Sabbath for each mission supplied by a student, the number of Sabbaths in the latter case being for the half year." It was unanimously agreed to urge strongly that a grant of \$200 for augmentation be made to Kamloops for this year. Standing Committees for the year were appointed. The conveners are as follows:—Home Missions, Rev. A. Lee, B.A., Kamloops; For Missions and French Evangelization, Rev. T. S. Glassford Donald; Temperance, Rev. Geo. A. Wilson, B.A., Vernon; Systematic Benevolence, Colleges and Funds, Rev. A. Lee, B.A., Kamloops; Young People's Societies, Rev. Thos. Paton, Grand Forks, Kettle River; Sabbath Schools, Rev. J. Knox Wright, B.D., Spallumcheen; Sabbath Observance, Rev. Geo. Murray, M.A., Nicola; Church Property, Rev. J. Knox Wright, B.D., Spallumcheen. It was agreed to undertake to raise \$70 for Manitoba College this year. The Presbytery resolved to recommend the formation of Sabbath Observance Societies where ever possible. Addresses by Revs. Dr. Robertson and Rev. C. W. Gordon were given at a public meeting on Wednesday evening.—JOHN KNOX WRIGHT, Clerk.

BRANDON: Brandon Presbytery met in Brandon on the 10th inst., with almost every ministerial member present. Mr. W. Beattie's term as Moderator having expired Mr. D. Carswell was elected Moderator for six months. The following changes in standing committees were made. Mr. Beveridge becomes convener of Committee on Examination of students, Mr. Carswell of Committee on Church Life and Work, and Mr. E. A. Henry of Committee on Young People's Societies. Mr. Court's congregation is changed by the cutting off of Petrel and Somerville, and addition of Brookdale. Messrs. Peacock, Dodds, Watson and Turnbull, students laboring in mission fields, were examined and certified to college. Mr. Beveridge was appointed a member of the Synodical Committee on Bills and Ordinances.—T. R. SHEARER, Clerk.

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

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MARRIAGES.

At Morewood, on Sept. 16th, by the Rev. Ivo M. Kellock, M.A., Henry Smith, of Morrisburg, to Eliza McKeown, of Morewood.

At the residence of the bride's father, Avonmore, Ont., on Sept. 9, 1895, by the Rev. Thomas A. Mitchell, John M. Begg, of Roxborough, to M. Wianifred Steele, of Avonmore, Ont.

At the residence of the bride's parents, on Sept. 3, 1885, by the Rev. A. Graham, B.A., Mary Bell, daughter of Angus McMaster, of Lancaster, to Ernest E. McGuire, of Manchester, New Hampshire.

On Thursday, Sept. 12, 1895, at the residence of the bride's father, by the Rev. Kenneth MacLennan, M.A., father of the groom, William A. MacLennan, to Rena A. Smith, daughter of L. F. Smith, all of Montreal.

At the Presbyterian Church, Scotch Settlement, on Sept. 10th, by the Rev. F. Smith, Robert Semple, Esq., of Beeton, Ont., to Christina Sinclair daughter of the late Alexander Sinclair, Esq., of West Gwillimbury.

At 7 Hamilton Terrace, Partick, Glasgow, on the 3rd Sept., by the Rev. John Smith, B.D., Partick Parish, Wm. H. Henderson, to Williamina, youngest daughter of the late Rev. Gilbert Johnston, Minister of Shettleston, and niece of G. Ferrier Burns, Toronto.

DEATHS.

At Owen Sound, on Sept. 10th, Rev. Alexander McLennan, of Heath Head, aged 64 years.

In Kingston, on Sept. 11th, Elizabeth, beloved wife of G. M. Macdonald, aged 55 years.

At San Jose, Costa Rica, Central America, on Aug. 18, 1895, George Ross, in his 48th year, youngest son of Mrs. Alex. Ross, of Chateaugay Basin, P.Q.

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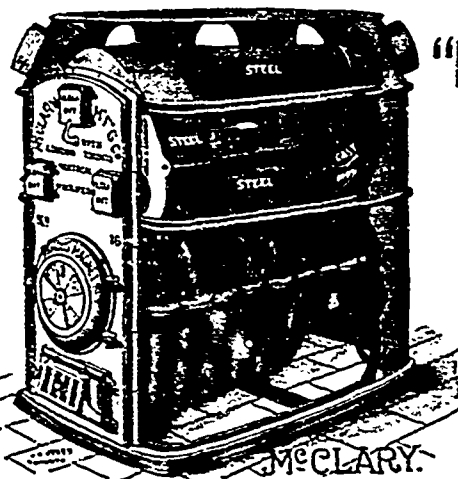
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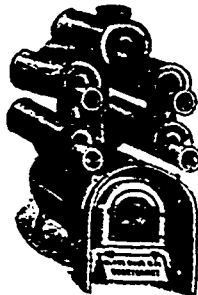
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BEST QUALITY WHITE & BROWN BREAD DELIVERED DAILY.

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British and Foreign.

Glasgow will soon have electrical clocks at all the principal street corners.

It is said that the Queen will lay the foundation-stone of the new Mar Lodge this month.

But for the aid of coastguards three sons of Canon Koox Little would have been drowned at Norquay, having been caught by the tide.

The autumnal meetings of the National British Women's Temperance Association will be held under the presidency of Lady Henry Somerset.

The monument to Rev. Alexander Henderson, a famous seventeenth-century divine, which stands in Greyfriars Churchyard, Edinburgh, has been restored.

The Chinese Government has promised to pay 4,000,000l. to the French Government as reparation for the recent outrages on French missionaries at Szu-chuan.

A bronze monument, representing William Tell shooting the apple from his son's head, has been unveiled at Aldorf, in the canton of Uri, where the feat of archery took place.

The trustees of Boston University have just purchased of the heirs of General Benjamin F. Butler the lot and house many years occupied by him for office purposes.

Nine of the eighteen congregations which form the Carrickfergus Presbytery pay an average stipend of less than £100 per annum, while the remaining nine pay less than £60.

One of the new departments of work established by the recent council of the National British Women's Temperance Association is that of Parliamentary Franchise for women.

The young Queen of the Netherlands, Wilhelmina Helena Paulina Marie, the only female Sovereign in Europe reigning in her own right besides Queen Victoria, is 15 years of age.

Wick, Dornoch, Tain, and Dingwall have been visited by the Commission on the Religious Condition of the People. They find that a high standard of purity of life is maintained in Ross-shire.

The Duke of Cambridge made his last appearance at Aldershot last week. He congratulated the cavalry, and said that foreign nations would give much to see such spirit in their armies.

Dr. Barnardo's Homes and Missions, Stepney Causeway, benefit to the extent of £1,000 under the will of Mr. W. Barry, of Manchester, who left personal estate of the value of £259,557.

A Russian Hebrew is said to have devoted a large sum to establishing a Jewish University in Jerusalem, in which special attention is to be paid to the Semitic languages and Hebrew literature.

The Shabzada left England with much pomp and ceremony after a residence of fifteen weeks. He is now in Paris. One of his last visits was to St. Thomas Hospital, where he gave £150 towards opening closed wards.

At Atlanta the lumber exhibit will be so complete that anyone may trace the growth of the tree through various stages, learn its adaptability to various commercial uses, its value, durability, comparative worth for special uses, etc.

Among living statesmen (says a gossip), Mr. Goschen writes probably the worst hand. He is said to have taken up one of his own memoranda the other day, and, being very short-sighted, exclaimed, "A man who writes like that ought not to be in the public service!"

The electric fountain at the Atlanta Exposition will compare favorably with that of the Chicago Exposition. The water will rise 180 feet and will flow at the rate of 150,000 gallons a minute.

Twelve of the late Mr. Spurgeon's sermons have been translated into Bengali and published under the title, "The Heavengone Mahatma, O. H. Spurgeon." Mr. Robert Spurgeon writes: "The word 'Mahatma' is a current word in Bengali, and has around it or within it no mystic idea such as Mrs. Besant gives it. It is made up of two words, 'Maha'—meaning 'great,' and 'Atma'—meaning 'spirit.' Thus the dictionary renders it, 'magnanimous, great minded, generous, noble-spirited.' The common acceptance of the word is 'great-souled,' or 'the great and famous one.'"

A FAVORITE PRESCRIPTION.

HOW IT CURED MRS. SOMERVILLE OF BRANTFORD.

Her Case Had Baffled Ten Years of Treatment The Trouble Brought on by an Attack of Typhoid Fever She is Again Enjoying Good Health.

From the Brantford Nationalist.

That Dr. Williams' Pink Pills are a favorite medicine in Brantford and vicinity will be readily borne out by the local druggists, and that much suffering has been alleviated by the use of this wonderful healer, is amply shown by the number of strong statements in favour of Pink Pills from this section. And yet the number of cases published is small in comparison with the total number that have found benefit from the use of this great blood builder and nerve restorer. It is true that Pink Pills are used in many cases to tone up the system, enrich the blood and stimulate the nerves where no serious illness exists; but it is equally true that in many cases in which they have been used, other medicines have failed, and the result achieved by Pink Pills may very truly be characterized as marvellous. The editor of the Canadian Nationalist came across just such a case recently. It is that of Mrs. S. Somerville, a well-known and highly-respected resident of this city. Mrs. Somerville does not seek notoriety, but is willing that a statement of what Pink Pills have done for her shall be made public in the hope that some other sufferer may be benefitted thereby. "My illness at first," said Mrs. Somerville, "was a serious attack of typhoid fever. Although I recovered from the fever it left its effects that have caused me many years of misery. The doctor said that my blood had become impregnated with poison and that it would take a long time to eradicate it. The trouble seemed to have its chief seat in my limbs, which caused me a great deal of pain. For about ten years I continued doctoring, not continually, but at times, and I tried many remedies without permanent results. This went on until the end of '93, when I became so much crippled up that I despaired of getting relief. I had read much of the remarkable cures through the use of Dr. Williams' Pink Pills and became interested in them. One day I asked my physician if I might try them. He gave his permission and I began using them. By the time the third box was finished I found myself very much improved—in fact, the pains had entirely left me and I was growing healthier and more fleshy. I continued using the pills until I had taken six boxes more, when I felt that I was entirely cured, and was enjoying better health than I had done for years. I am satisfied that to Dr. Williams' Pink Pills I owe my recovery, and have implicit confidence in their curative power, and shall continue to recommend them to other sufferers.

Dr. Williams' Pink Pills for Pale People are not a patent medicine, but are a long tried prescription acting upon the blood and nerves. They are of great value as a tonic during recovery from acute diseases, such as fevers, etc., building up the blood and system, preventing the often disastrous after effects of such troubles. Sold by all druggists or sent post paid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont. Refuse all imitations and substitutes.

THERE are two kinds of matches made:

Those Which Light
Those Which Don't Light

Those which don't light are not

E. B. EDDY'S
MATCHES.



Elias Rogers & Co'y



COAL, — WOOD.

LOWEST RATES.

Protest is made by the Duke of Westminster, as president of the National Trust for Places of Historic Interest or Natural Beauty, against the destruction of the Fall of Foyers by an aluminium company. It seems that the whole water is to be carried off.

The Board of Missions for Freedmen of the Presbyterian Church will make an interesting exhibition of its educational department during the International Exposition at Atlanta, Ga. Its efforts in this line at the Chicago Exposition were overshadowed by the more cosmopolitan exhibits, but the Exposition at Atlanta will afford especial facilities for bringing this work to the attention of the public.

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WYETH'S MALT EXTRACT gives most gratifying results." It also improves the quality of the milk.

It is largely prescribed
**To Assist Digestion,
 To Improve the Appetite,
 To Act as a Food for Consumptives,
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Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm. Manufactured only at

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

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 THE WORLD'S INDUSTRIAL and
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 NEW ORLEANS, 1884 and 1885.

HIGHEST AWARDS

NEBRASKA STATE BOARD
 OF AGRICULTURE, 1887.

DIPLOMA

ALABAMA STATE AGRICULTURAL SOCIETY,
 At Montgomery, 1888.

AWARD

Chattahoochee Valley Exposition,
 Columbus, Ga., 1888.

HIGHEST AWARDS

25th ANNUAL FAIR
 ST. LOUIS AGRICULTURAL & MECHANICAL
 ASSOCIATION, 1893.

SIX

HIGHEST AWARDS

WORLD'S COLUMBIAN EXPOSITION
 CHICAGO, 1893.

HIGHEST AWARDS

WESTERN FAIR ASSOCIATION,
 LONDON, CAN. 1893.

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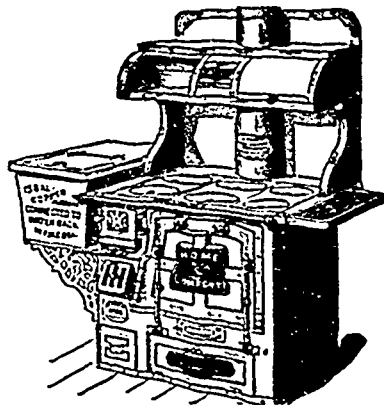
MIDWINTER FAIR,
 San Francisco, Cal., 1894.

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MISCELLANEOUS.

Moody is to hold evangelistic services
 in Atlanta in November.

A good appetite and refreshing sleep
 are essential to health of mind and body,
 and these are given by Hood's Sarsapa-
 rilla.

Dr. Conan Doyle is building a house
 in England very near to Tennyson's place
 at Aldworth, and will make his home
 there.

Sir Wilfrid Lawson, the Neal Dow of
 England, tells this story on himself:
 "There was a school in the north of Eng-
 land, and the master gave the children a
 long disquisition upon the steam engine,
 and when he thought they all understood
 it, he asked, "What is it that does the
 work of forty horses and drinks nothing
 but water? and they all called out, 'Sir
 William Lawson.'"

RELIEF IN SIX HOURS.—Distressing
 Kidney and Bladder diseases relieved in
 six hours by the "NEW GREAT SOUTH
 AMERICAN KIDNEY CURE." This new
 remedy is a great surprise and delight to
 physicians on account of its exceeding
 promptness in relieving pain in the blad-
 der, kidneys, back and every part of the
 urinary passages in male or female. It
 relieves retention of water and pain in
 passing it almost immediately. If you
 want quick relief and cure this is your
 remedy. Sold by all Druggists.

King Humbert of Italy is a true vege-
 tarian. He lives entirely on bread,
 vegetables and fruits. The doctors have
 forbidden him to drink coffee, and his
 principal beverage is pure water. The
 king never feels so well as when his fare
 is bread, potatoes and oranges. When
 asked by the young German Emperor what
 his favorite edible was, the king of Italy
 said "Peaches." Wilhelm II. thereupon
 ordered one hundred pounds' worth of the
 very finest from Thommery, near Fon-
 tainebleau, and sent them to him.

THAT TIRED FEELING

Is a common complaint and it is a danger-
 ous symptom. It means that the system
 is debilitated because of impure blood,
 and in this condition it is especially liable
 to attacks of disease. Hood's Sarsaparilla
 is the remedy for this condition, and also
 for that weakness which prevails at the
 change of season, climate or life.

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

One of the new magazines to be start-
 ed in New York in the fall will have no
 illustrations. Its projectors believe that
 "the illustration of our popular magazines
 is being overdone, and that the public is
 tiring of simple 'picture articles,' the chief
 merit of which lies not in the letter-press,
 but in the pictorial part." They affirm
 boldly that "articles are accepted by the
 editors of most magazines simply because
 of their adaptability to illustration, and
 that the intrinsic worth of the material
 itself is lost sight of, and purposely so.

A LAUGHABLE MISTAKE.

Two ladies entered a book-store re-
 cently and the younger asked the clerk for
 a book called "Favorite Prescription." The
 puzzled attendant was unable to comply
 with her request and she left the store
 disappointed. Inquiry elicited the fact
 that she had overheard a conversation be-
 tween two literary ladies in which "Fav-
 orite Prescription" was mentioned with
 extravagant praise, and had jumped to the
 conclusion that it was a book. She now
 knows that Dr. Pierce's Favorite Prescrip-
 tion is a sovereign cure for the ills and
 "weaknesses" peculiar to women, for she
 has been cured by its use. Send for a
 free pamphlet, or remit 10 cents in stamps
 for book (168 pages) on "Woman and
 Her Diseases." Address World's Dis-
 pensary Medical Association, N.Y.

Dr. Pierce's Pellets cure permanently
 constipation, sick headache, biliousness,
 indigestion and kindred ailments.

Radway's Ready Relief.

Pain Cured in an Instant.

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

A CURE FOR ALL

SUMMER COMPLAINTS.

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

Malaria in its Various Forms Cured
 and Prevented.

Price 25c per Bottle. Sold by Druggists

Sent to DR. RADWAY & CO., Montreal, for
 Book of Advice.

QUICK CURE FOR SICK HEADACHE

DUNN'S FRUIT SALINE

GIVES HEALTH BY NATURAL MEANS

KEEPS THE THROAT CLEAN AND HEALTHY.

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 Should be on every Piano or Organ. A limited num-
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 your neighbors, we will mail you one copy free.
 Send one dime for mailing. Address, Musical Guide
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NO DUTY ON CHURCH BELLS

Please mention this paper.

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 cessary Books, Envelopes, Cards, etc., prepared and
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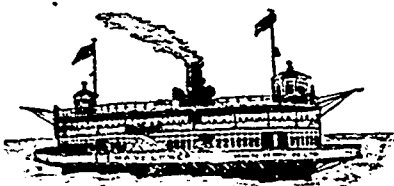
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The Toronto and Scarboro Electric Railway runs to the entrance gate, from the Woodbine every 20 minutes.

The Toronto Railway runs to Balsam Avenue every 6 minutes.

Entrance to the Park Free by either of the lines.



Hold your Annual Church Picnic at Hanlan's Point or Island Park. Hanlan's Point has been converted into the most beautiful grounds in the province, and hot water is supplied free of charge to all picnic parties, and all refreshments are sold at city prices. The Toronto Ferry Co. issue a very low rate to picnic parties, and for a very moderate charge will give the excursion party a beautiful sail round the Island before landing at the picnic grounds. For further information apply to W. A. ESSON, Manager, 83 Front St. W. Telephone 2335.

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

For terms and particulars apply to REV. WM. FRIZZELL, P. M. 498 Papo Ave., Toronto

When writing to Advertisers please mention THE CANADA PRESBYTERIAN

MEETINGS OF PRESBYTERY.

BRUCE.—At Paisley, on Dec. 10th, at 1.30 p.m. BRANFORD.—Regular meetings in March, first Tuesday; second Tuesday of July and September of each year; Meets next in Brandon. CALGARY.—At Calgary, in Knox Church, on first Friday, in March, 1896, at 8 p.m. GUELPH.—At Guelph, in Knox Church, on Tuesday, the 19th November, at 10.30 a.m. HURON.—At Clinton, on Nov. 12th, at 10.30 a.m. KAMLOOPS.—At Inderby, on Dec. 4th, at 10.30 a.m. KINGSTON.—At Belleville, in St. Andrew's Church, on Dec. 17th, at 2 p.m. LINDSAY.—At Cannington, on Oct. 15th, at 11 a.m. LONDON.—At St. Thomas, in Knox Church, on November 12th, at 11 a.m. for conference, business at 7.30 p.m. MONTREAL.—At Montreal, in Knox Church, on Tuesday, October 1st, 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. QUEBEC.—At Richmond, on Nov. 12th. REGINA.—At Moosomin, on first Wednesday, in March, 1896. SUPERIOR.—At Keewatin, in September. SAUGERN.—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. 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.



High Class Church Windows

Hobbs Man'g Com'y, London, Ont. Ask for designs.

HOME MISSION FUND—WESTERN SECTION.

The following circular has been sent to all the ministers and missionaries in the Western Section of the Church:—

My DEAR SIR,—Permit me briefly to remind you of the pressing demands of the Home Mission Fund upon the increased liberality of the Church, in order that the committee may be able, at the close of the financial year (1895-6), to pay in full the claims of the missionaries under their charge.

In April last, notwithstanding the contributions of the British Churches, the committee had a deficit of about \$20,000. But for the special appeals made to the wealthier congregations and members (which were generously responded to), the salaries of our missionaries would have suffered to that extent. That the committee were able to discharge their obligations, was a cause of thankfulness, but the present year began with the small balance of \$600 on hand.

The fact that there is necessity for repeated calls upon the more generous givers in the Church is due to the fact that notwithstanding an increased membership, less is being given to the Home Mission Fund than in former years. And should the revenue of the present year, 1895-6, be only that of the past, a large deficit is inevitable.

It is estimated that the sum of \$79,000 is required to meet the obligations of the committee for the year; about half of this amount has to be borrowed in October, to pay the claims for the past summer's work, the balance in April next. The committee have apportioned the several amounts to the different Presbyteries, taking into account their membership and ability, but leaving it to the Presbyteries to allocate to the congregations and mission stations as they deem best. May I earnestly ask you to take the necessary steps in your congregation to raise the amount that may be allocated, and forward it as soon as possible to the Rev. Dr. Reid? Congregational treasurers who forward their contributions early help to reduce the amount of interest paid on borrowed money.

As some of the smaller Presbyteries and weaker congregations may not be able to give the sums asked of them, the stronger ones should (as many have done formerly) increase their contributions beyond the sums allocated them.

WM. COCHRANE, Convener Home Mission Committee. Brantford, Ont., Oct. 1st, 1895.

Educational.

Brantford Presbyterian Ladies' College

CONSERVATORY OF MUSIC.

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

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

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

Beautiful location: In an educational centre. Music The Conservatory of Music. Sixteen pupils obtained recently certificates in vocal and piano. Art: T. Mowat Martin, R.C.A., Director. New Calendar with full information. T. M. MacINTYRE, M.A., LL.B., Ph.D.

AGRICULTURAL COLLEGE GUELPH.

The Ontario Agricultural College will re-open October 1st. Full courses of Lectures with practical instruction suited to young men who intend to be farmers. Send for circular giving information as to course of study, terms of admission, cost, etc. JAMES MILLS, M.A., President. Guelph, July, 1895.

HAVERGAL HALL, 350 JARVIS ST., TORONTO.

OPENED SEPTEMBER, 1894.

The Board having determined to make this School equal to the best Ladies' School in England, was most fortunate in procuring as Lady Principal, Miss Knox, who has taken a full course in the University of Oxford, passing the final examinations in the two Honor Schools of Modern History and English. Miss Knox, until she came to Havergal Hall, held an important position in "Cheltenham," one of the largest and best appointed Ladies' Colleges in England. The Board has determined to have a staff of assistants fully competent to sustain the Lady Principal in her work. Mr. H. M. Field, late pupil of Martin Krause of the Royal Conservatory of Music, Leipsic, is the head of the Musical Department. Mr. E. Wylie Grier, R.C.A., the well-known Painter, is head of the Art Department. The School is open for both day pupils and boarders. Full information may be obtained by circulars on application to Havergal Hall or to J. E. BRYANT, Bursar, 20 Bay St., Toronto.

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