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Vol. 25.—No. 37
Whole No. 1283.

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Plum Butter.—Let the plums get so ripe that they are soft enough to put through a colander without cooking, and then use the pulp with an equal amount of sugar and boil until done. By following these directions, the butter will not have the strong taste that comes from the outside of the plum, but retains the taste of the pulp.

Rhubarb Jam.—Wash the rhubarb and do not peel it. Take a handful of stalks, lay them on the table and slice into small bits with a sharp knife. Throw the pieces into a stone jar, stir in an equal weight of sugar and let stand over night. In the morning place the jar on the back of the stove, and boil the fruit slowly, stirring occasionally to prevent burning. When cooked thick, put into glass cans. This jam is excellent for roll sponge cake or layer cake, as it is acid and sweet.

Damson Jam.—Fill a stone jar with fine ripe damson plums. Cover, set in a kettle of boiling water and cook till the stones separate from the pulp. Pour into a broad bowl or pan; cool, pick out the stones and mash the pulp till of a smooth consistency. Allow one and one-half pounds of brown sugar to one quart of pulp and boil slowly in a porcelain-lined kettle for an hour or more, skimming it well. Fill small, wide-mouthed stone jars and keep uncovered in a cool, dark place two days. Then cover with paraffine and a paper cap fitted on with white of egg. After awhile it will be firm enough to cut like cheese.

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Pickled Peaches.—Four quarts of vinegar, three and a half pounds of sugar, whole spices. Place vinegar and sugar over the fire and when boiling add the spices to taste. Drop in peaches, after paring, and when scalded for ten minutes put in jars and cover with the hot syrup.

Pickled Wild Plums.—Two quarts of plums, one quart of vinegar, one pound of sugar, spices. Boil the vinegar and sugar, to which whole spices have been added, fifteen minutes. Prick the plums with a needle, and after putting them into the hot liquid boil slowly for fifteen minutes.

Spiced Peaches.—Seven pounds of fruit, three and a half pounds of sugar, one quart of vinegar, cloves and cinnamon. Pare free-stone peaches, slice, and let stand over night in the sugar. In the morning put in a preserving kettle, adding vinegar, with a few whole cloves and bits of stick cinnamon. When the peaches are clear and tender, put in jars, cover with syrup and seal.

Fairy Rolls.—One cup of butter, two cups of sugar, one cup of milk, and three and two-thirds cups of flour; spread with a knife very thin on buttered sheets of tin, or if you do not have them, invert a baking pan; bake in a moderate oven; cut in squares and roll while hot. If they become hard before they are rolled return to the oven a second. This is very nice to eat with ice-cream.

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THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, SEPTEMBER 9th, 1896.

No. 37.

Notes of the Week.

The matter of a Sanitarium is one of ever-increasing importance, and as its utility must depend very largely upon a suitable location being found for it, it is satisfactory to know, upon the authority of Dr. Bryce, that the high land in the neighbourhood of the Algonquin park is an admirable situation for it.

Mr. Long, the agricultural writer in the *Mark-Lane Express*, England, gives some statistics respecting the progress of Western Canada in wheat growth that will surprise most Canadians themselves: "In the west of Canada the wheat area has increased by nearly a million acres in ten years. In the northern part of West Canada the area adapted to the culture of wheat is of prodigious extent. The territories of the North-West are three-quarters of the size of Europe; one portion of this area, formerly believed to be unfit for settlement, alone equals 550,000,000 acres, of which 203,000,000 acres are believed to be adapted for wheat, 260,000,000 acres for barley, and 419,000,000 acres for potatoes."

The Postmaster-General's report of the Home Government is always an interesting and in many respects an instructive document. Here is a brief summary of the one last issued: It shows a profit of £3,632,122, the most prosperous year in its history. A grand total of 3,030,000,000 pieces of mail were delivered. The value of property found in letters which were collected in the dead letter offices is £580,000; the transmitted postal orders amounted to £54,000,000; 78,839,610 telegrams were sent and there was deposited in the Savings Bank department £445,000,000, of which amount £347,000,000 was chequed out. Great Britain is a very small island geographically, but it does business on a very large scale.

If intelligent, enthusiastic hard work in any cause deserves success, the Toronto Exhibition deserves it, and to all appearance it will have it. Hotel men say that never at so early a period in the great fair have their houses been so well filled as on this occasion. In his opening remarks Premier Hardy said that, "it had this year exhibits from every Province west of Toronto to the Pacific, and from every Province eastward to the sea. (Cheers.) It attracted visitors from every Province of the Dominion and from every State of the Union. It was not merely a Provincial or even a Dominion event. It represented the greatest exhibition regularly held on the continent of America." Bravo for Canada, and three times bravo for Toronto. Mr. J. W. Longley, Attorney General, speaking of it, said: "I do not say anything needlessly eulogistic, when I say that the Toronto Exhibition has attained a world-wide reputation, and is recognized, not as the greatest show on earth, like Barnum's, but as the greatest exposition in this part of the world."

Mr. Laurier, it appears, is likely soon to visit Britain, and some ill-natured remarks are being made here and there about him hastening to air his new honors. To an impartial onlooker it appears not only most natural, but important that he should make this visit. The interests affecting Canada and the Mother Country are so numerous and important that it seems obviously of the utmost importance that the First Minister of the Crown in Canada should at the earliest moment wish to put himself into personal com-

munication with those members especially of the Imperial Government who have most to do with colonial affairs. At the present time, too, it happens that some subjects of commanding importance are requiring attention at the earliest moment, and the necessity of the Prime Minister of the Dominion being thoroughly *en rapport* with the home authorities, by personally taking part in arrangements that are to affect deeply some of the country's most vital commercial interests, are too obvious to need vindication.

Turkey at present suggests to onlookers the idea of an old building or machine. At best it is old and rickety. Now it fails in one part, and that is no sooner tinkered up and the old machine set running again than it breaks down somewhere else. Happily, owing to the position which Great Britain took with reference to the Cretan troubles, the savage hand of the Turk has been stayed there. But no sooner is Crete settled than bloody riots in which thousands of lives are sacrificed, take place in Constantinople. The antagonisms of race, religion and party festering within the empire, breaking out at short intervals, quenched in blood and begetting still fiercer hatreds, and apparently no recuperating, healing power within itself, all betoken the over-nearing approach of what has long been foreseen, the total break-up of an empire which in its spirit and methods is both an anachronism in Europe and a blot upon it. Whatever almost might be the result of it, the people of Europe will breathe more freely as soon as the Turks are sent out of it bag and baggage.

A noticeable feature of our streets lately in the wholesale business parts of the city has been the number of ladies, young ladies and ladies of an uncertain age, hurrying out and into certain stores. This was explained by a placard at the door of said stores announcing that this is "Show Day." In other words, it was the opening day of the millinery establishments which explained the reason of such an invasion of ladies. The material, style and trimmings of their dresses, and the figure evolved out of the combination were something wonderful to behold. The hats, and bonnets, and ribbons and feathers and flowers, formed a combination surpassing the male observer to comprehend, and still more to describe; so, not wishing to expose our ignorance we think it wise to pause here. At this writing, the day after the opening of the Exhibition, our streets are not noticeably much more thronged than usual, but now every day will add to the number of visitors, and very soon one will need all his skill and caution to navigate his way safely through our thoroughfares among trolleys, carts, waggons, buggies, perambulators, pedestrians, and, worse than all, bicycles.

A very interesting account is given in a late number of the *Winnipeg Daily Tribune* of an interview of a member of its staff with Mr. Stephen Nairn of that city, lately returned from a visit to Britain. The points touched upon are the Canadian Atlantic service, expressing his opinion as to the desirability of our having something better than we now have to enable us to compete with New York. Trade generally Mr. Nairn found to be good, and agriculture, now that landlords had lowered rents, is on a fairly satisfactory basis, and it would be better could the farmers get Canadian live stock for feeding purposes. The admirable macadamized roads in every part of the country impressed him much, allowing of the free

use of traction engines to do a large amount of hauling of grain and food. The admirable municipal management of the city of Glasgow comes in for hearty commendation. In the present favorable state of trade and agriculture, Mr. Nairn thinks that money spent in sending agents to try and talk people into coming to this country is very largely thrown away. The best immigration agents are the letters sent home from prosperous and contented settlers, and the best way of inducing immigration is to make the people here our agents by making them more prosperous and contented, by giving them good roads, better drainage and better trade facilities all round.

The Conference of the representatives of the Irish race in Great Britain and the Colonies, now meeting in Dublin, and its results, will be watched with much interest by patriotic Irishmen in every part of the Empire. Whether ever Home Rule just as those who are agitating for it desire it, will be obtained or not, it is certainly much to be wished that every legitimate cause of grievance against Britain which Irishmen are really labouring under should be redressed, and that peace and contentment should everywhere prevail among the Irish at home and abroad. It must be said that the irrepressible divisions and strife among Irishmen themselves, which it may well be feared, in spite of all resolutions, will still continue to divide them, have alienated the sympathy of many who would otherwise be friends, and led them to abandon all hope and interest in weariness and disgust. Besides, the prosperous and contented state existing in the North of Ireland generally, despite what are called Irish grievances, have led many to the conclusion that the troubles are largely of a social and religious kind which governments cannot directly do much to remove, and for which a remedy must be sought largely amongst the people themselves in improved social, commercial and agricultural conditions.

Queen's College, Kingston, appears to have scored an innings in having secured for professor in Latin, Mr. T. R. Glover, late of the University of Cambridge, England. Kingston, in Dr. Grant's hands, is drawing to itself strong men, and from all the accounts given of this latest addition, he will make a valuable acquisition to its staff. He is spoken of as not only of great attainments in his special department of Latin, but also of wide and varied culture, as well as of great power and influence as a teacher. The record of his work and standing at his university, and testimonials from such men as Dr. R. C. Jobb, M.P., regius professor of Greek at Cambridge, Dr. Sandys, fellow and tutor of St. John's College, Principal Fairbairn, of Mansfield College, and others, all indicate that both an accomplished scholar and strong man in other respects has been added in the person of Mr. Glover to the higher walks of classical scholarship and teaching in Canada. Principal Fairbairn says of him: "I have known him intimately for many years, and wish to say that he seems to me to have all the qualities needed in a successful teacher—energy, enthusiasm, the capacity for taking pains, largeness of view, vividness of interest, and the faculty of awakening in others the interest he himself feels. He has also interests that go beyond his chair, is a man of strong convictions in religious questions and has the gift of persuasive speech." We heartily congratulate Queen's College at its getting such a man, and hope that Mr. Glover may realize the highest expectations of the college authorities.

PULPIT, PRESS AND PLATFORM.

Lutheran Observer: Only those who have honestly wrought can truly rest.

Carlyle: All true work is sacred; in all true work, were it but true hand-labor, there is something of divineness.

Emerson: There is no beautifier of complexion or form or behaviour, like the wish to scatter joy and not pain around us.

Edersheim: Prayer is to lay our inner man wholly open to the light of God in genuine, earnest simplicity, to be quite shone through by Him.

Edward Gibbon: Every person has two educations—one which he receives from others, and one, more important, which he gives himself.

The Gospel Banner: The notion that the world is trying to slight you is without foundation. The world is too busy with its own affairs to think about you.

Joseph Parker: Our safety is in having lofty ideals and in constant labour to secure their realization. Let the getting of money be a man's ideal, and he will of necessity grow toward the dust.

Free Methodist: It is not an act of charity to contribute to the support of the gospel minister, but a duty enjoined by Him who calls men to the work of the ministry.

Cumberland Presbyterian: In spite of the charge that we are organized to death, there is yet room in every congregation for a "Speak No-Evil Society," the motto of which should be, "Speak well, or keep still."

Leighton: The fear of God turns other fears out of doors; there is no room for them where this great fear is: and being greater than they all, yet it disturbs not as they do, yea, it brings as great quiet as they brought trouble.

The Advance: It is a luxurious age that we are living in, and the temptations to waste of time, strength, money, self-indulgence and what are called the smaller vices are numerous. These wastes by the many give the select few their opportunity.

Church Standard: Nothing is easier than fault-finding. No talent, no self-denial, no brains, no character are required to set up in the grumbling business. But those who are moved by a genuine desire to do good, have little time for murmuring or complaint.

Dr. T. L. Cuyler: Giving money to the Lord is just as much an act of sacred service as offering a prayer, or singing a hymn of praise, or teaching in a mission school, or coming to a sacramental table. In the Bible, the consecration of our substance is not made a mere incidental, it is put in the forefront of our religious duties.

Sunday School Times: "Regeneration" and "conversion," as those terms are used in the Bible, are two entirely different words; yet they are often confounded with each other. "Regeneration" is God's work. We have no responsibility for it. "Conversion" is our work. We are responsible for it. "Regeneration" is the new birth of our spiritual nature. "Conversion" is our turning about at God's call.

Our Contributors.

THE GOSPEL IN LARGE CAPITALS.—I.

DR. PATON'S STORY OF A CHRISTIAN ADVENTURE.

BY FIDELIS.

In an age which is pre-eminently one of luxury and self-indulgence, in which it almost seems as if the spirit of "enduring hardness" were dying out, even among those who regard themselves as "good soldiers" of Christ, it is refreshing to follow the thrilling, though simple story of Christian adventure in which that noble missionary hero, Dr. Paton, has recorded the toils and vicissitudes, the successes and defeats, the perils and hairbreadth escapes of his devoted labors on two small islands of the Southern Sea. As a story of adventure, pure and simple, it is full of fascination to the most careless reader, but as a record of a work of faith and love, following with apostolic fidelity the footsteps of the Lord Himself, it may well act as a "Gospel in Large Capitals"—to use a phrase of Dr. Paton himself—whereby our too prevalent, self-indulgent laxity may be rebuked, and our love and zeal stimulated to follow so inspiring an example.

This book is not yet as widely known as it deserves to be, and Dr. Paton has suffered much from misconception and misrepresentation, even in Canada. It may be well, therefore, for readers of THE CANADA PRESBYTERIAN to have at least an outline of its contents presented to them. The book opens with a description of Dr. Paton's early home, the loving mother, the tender, saintly, noble-hearted father, as delightful in their quaint simplicity as any of the sketches of Scottish life which have of late become so popular. The character of the schoolmaster, too, so harsh, even savage a disciplinarian, yet so kind-hearted in the more ordinary affairs of life, is well sketched in, though we feel that his professional severity, repelling his pupil from his tuition was no small cross to the studious boy in his early years. As narrow means were the rule in the poor stocking-weaver's home, John Paton, at twelve years old, took his place at the loom. This early acquaintance with manual work, not only at the home but in the harvest field, and with the Sappers and Miners who were making an Ordnance Survey of Dumfriesshire, was by no means thrown away, but stood him in good stead when the needs of his mission to savage people made such multifarious demands on head and hands.

After his brief educational experiences, including six weeks at the Dumfries Academy, John Paton was fortunate enough to be chosen to fill a position under a Reformed Presbyterian congregation in Glasgow, in which while doing a certain amount of mission work, he was to have the opportunity of prosecuting his studies at the Free Church Normal Seminary. Of this opening he eagerly availed himself, and packing his few worldly possessions, including his Bible, into a bundle tied up in his pocket-handkerchief, the future apostle of the New Hebrides set out as an humble wayfarer on his forty mile walk from Torthorwald to Kilmarnock, on his way to Glasgow, this first of many a weary pilgrimage by the same mode of travel. His own account of his leaving home, and his parting from his father, who escorted him for the first six miles of the way, is as touching an episode as any chronicled from "Thrums" or "Drumtochty." From it we quote the following graphic passage.—

"For the last half mile or so we walked on together in almost unbroken silence, my father, as was often his custom, carrying hat in hand, while his long flowing yellow hair (then yellow, but in later years white as snow) streamed like a girl's down his shoulders. His lips kept moving in silent prayers for me, and his tears fell fast when our eyes met each other in looks for which all speech

was vain. We halted on reaching the appointed parting place; he grasped my hand firmly for a minute in silence, and then solemnly and affectionately said: 'God bless you, my son! your father's God prosper you and keep you from all evil!'

"Unable to say more, his lips kept moving in silent prayer; in tears we embraced and parted. I ran off as fast as I could, and, when about to turn a corner in the road where he would lose sight of me, I looked back and saw him still standing, with head uncovered, where I had left him. Waving my hat in adieu, I was round the corner and out of sight in an instant. But my heart was too full and sore to carry me further, so I darted into the side of the road and wept for a time. Then, rising up cautiously, I climbed the dyke to see if he yet stood where I had left him, and just at that moment I caught a glimpse of him climbing the dyke and looking out for me! He did not see me, and after he had gazed eagerly in my direction for awhile, he got down, turned his face towards home and began to return—his head still uncovered, and his heart, I felt sure, still rising in prayers for me. I watched through blinding tears till his form faded from my gaze; and then hastening on my way, vowed deeply, and oft, by the help of God, to live and act so as never to grieve or dishonor such a father and mother as He had given me. The appearance of my father when we parted, his advice, prayers and tears, the road, the dyke, the climbing up on it, and then walking away, head uncovered, have often, often, all through life, risen vividly before my mind, and do so now while I am writing, as if it had been but an hour ago. In my earlier years particularly, when exposed to many temptations, his parting form rose before me as that of a guardian angel."

Such a picture as this, which might be indefinitely multiplied from Scottish homes, is a good offset to much of the exaggerated and superficial outcry as to Scottish religious rigidity and dourness of demeanour, and vividly recalls the immortal and true lines of Scotland's wayward but best beloved bard—

"From scenes like these, auld Scotia's grandeur springs
That makes her loved at home, revered abroad;
Princes and lords are but the breath of kings,
An honest man's the noblest work of God."

As it happened, when young Paton reached Glasgow for his final examination which was to settle the matter, there was another candidate whose claims were so closely matched with his own, that the examiners were greatly perplexed how to decide. Finally the matter was settled by dividing the work and the salary, a proposal accepted by the young men who, if they suffered in pocket, gained time for study by the arrangement, and who worked together harmoniously without a single dispute during the whole period of their joint discharge of the duties of the mission. The combined work and study were, however, too much for both young men, and both were compelled to give it up at the close of the year. Young Paton was more fortunate than his companion, who never entirely recovered, while he was soon so far restored by his native air and home tendance, that he was able to get back to work, this time as the teacher of a small school at Girvan.

Having saved the magnificent sum of £10 for his college expenses, John Paton went to Glasgow for his first session at the university. Of course, his purse was empty before the session closed, and he was on the point of pawning his books and leaving Glasgow in search of work when an opportunity turned up of securing the latter as teacher of a mission school, in which he scored his first victory over brute force, by subduing young roughs and bringing order out of moral chaos. Indeed, he so raised the attendance and repute of the school that its managers, with little sense of justice, thought fit to supersede the young man to whom it owed its prosperity, by a more advanced and accomplished master. It was a significant testimony to his judicious mingling of firmness and kindness, that a presentation was made to him on leaving by some of the very young "roughs" whom he had subdued into steady and attentive pupils.

In the direct Home mission work of the Glasgow City Mission, Mr. Paton while going on with his college studies served his full apprenticeship for the Foreign field.

Widely different as the city slums were from the Pacific island with its naked savages, the work of taming rebellious hearts was the same, and needed the same qualities of untiring love, energy and patience, which in these years of hard work at home were so greatly developed and trained. He had to "endure hardness" too, being "passing rich on forty pounds a year," out of which pittance the always dutiful son saved enough to materially assist the good father and mother at home with their large family, and also with the gradual liquidation of an unjust, but unfortunately legal debt. When he at last, in spite of no little opposition from good Christian friends, had accepted the position of a missionary to the New Hebrides, he counted it as "one of the purest joys" of the time that he was able out of his advanced salary to send home a sum sufficient to wipe out the last penny of the unjust claim against his beloved parents, in connection with the noble struggle they had made in rearing so large a "family in thorough Scottish independence."

AN IMPORTANT OVERTURE.

MR. EDITOR,—At the last meeting of Assembly the following overture from the Synod of Manitoba and the North-west Territories was submitted and discussed at considerable length:—

"Whereas the administrative work of the Church involving the raising and expenditure of money is carried on by several committees and boards which, holding no stated conferences, act independently of one another; and whereas the General Assembly receiving and dealing with reports in succession is not thus in the best position to give that wise and effective direction to the policy of the Church which, with its whole work and resources in view it might be expected to give; and whereas as the result of this mode of action the resources of the Church are apt to be called forth by the special activity and methods of a particular committee or board rather than by the comparative needs and merits of the respective branches of the work as determined after a well-considered view of the whole situation by the Assembly; Now, therefore, the Synod of Manitoba and the North-west Territories humbly overtures the Venerable the General Assembly to take these premises into consideration and to constitute a committee in which the various committees and boards of the Church should have representation, whose function it should be to take the whole work into consideration and to make such suggestions to the General Assembly as might aid in greater unity and consistency to the policy of the Church, and to discharge such other duties as the Assembly may prescribe."

The above overture was submitted on motion of myself, seconded by Principal King, the terms of our motion being that "the overture be received and remitted to a committee to be appointed at this Assembly which shall report to next Assembly."

After considerable discussion Dr. Warden, not in any spirit of unfriendliness to the motion, but with a desire to get more rapidly and directly the mind of the Church on the matter, moved an amendment that "the overture be received and sent down to Presbyteries to report their opinions thereon to next Assembly;" and, the motion having been withdrawn, this amendment became the finding of the court on the subject. As the overture is now on the way to Presbyteries, and as many of the brethren suggested to me, as the mover in Assembly, the advisability of discussing the question in the Church papers, I crave space in your columns for some remarks upon it.

First. Let me say that the overture not being printed and in the hands of members seemed, as we judged from the range of the debate, to be considerably misunderstood in the Assembly. This misunderstanding was due in part at least to the fact that, the overture was brought on by the Committee on Bills at the same time with certain overtures from Western Presbyteries about the salaries of missionaries, and although totally different in scope and character, it became confused with them during the debate. The misunderstanding may have been due also to the fact that, some charges as to excessive

cost of administration under present methods were made by one of the brethren who spoke in favor of the overture, thus giving the debate a turn which the movers of the overture did not contemplate and for which neither they nor the overture should be held responsible. Another misconception of the overture was present in the mind of the member who said that, it was unreasonable to think that an outside committee could give the Assembly as safe and reliable information as the several committees charged with the carrying on of the various enterprises of the Church. This misconception was simply due to lack of opportunity to look into the overture, for the principal thing contemplated is not an outside committee, but one composed of representatives from all the committees and boards indicated, whose information would be obtained from the work and projects of all the separate bodies, and whose advice to the Assembly would be the safe and reliable advice of men who gave it with a full view of all the work of the Church before them.

In view of the prevalent misunderstandings and misconceptions the above remarks have been made in the direction of indicating, somewhat negatively, what the overture contemplates. Only a few more words on the more positive side, by way of defining its origin, scope and character, can be written at present.

First, it may be said that the overture, which is the outcome of much thought on the part of a great many who have the profoundest desire for the welfare of our beloved Church, contemplates a general committee whose functions shall be advisory. The idea in the minds of those supporting the overture is that more *compactness* could be introduced into the Church organization thereby obtaining greater unity and consistency in Church policy and lessening the danger of friction. The Church is constantly likened to an organized army, and yet there are some respects in which the likeness could be made more real with benefit to the Church. It is not enough for an army to have a field of operations. It must also have a definite plan of campaign carried out not by the colonels of the different regiments, each doing what seems right in his own eyes, but rather by a commanding officer and staff whose sources of information are more numerous, and whose view of the field is more extensive than that of a single officer, and who consequently can direct the movements of each separate body in the best interests of the whole. The analogy, while it need not be unduly pressed, is apparent. It is not enough for our Church to have a field of operations. It must have a definite plan of campaign carried out not by the different conveners and chairmen of the several committees and boards whose reports are considered in succession and are generally agreed to by Assembly without immediate reference to their bearing on other schemes, but rather by some general committee representing all the rest, who, with wider sources of information and a truer *conspectus* of the work of the Church as a whole, could the better advise the movements of Assembly in the different schemes. The estimates for all the work of the Church might be considered by this general committee before each Assembly, instead of by each committee separately as at present. The Assembly would have a greater feeling of security in passing them, after they had been considered by such a committee, and the congregations of the Church would not be perplexed by showers of independent circulars and appeals throughout the year, while at the same time the spontaneity of their giving would be enhanced rather than hindered. No Parliament or Legislature would have any feeling of security in passing estimates that had only been considered by the heads of departments separately, nor would the country feel satisfied to contribute the amounts asked; but the case is altered when the estimates are known to have been carefully considered by the whole Cabinet to

gether with due regard to the needs and demands of each separate department. There are other cases in which the advice of such a general committee might be valuable in the extreme, even to the separate committees, and be exceedingly important to the best interests of their work, but on these we cannot touch now. They will readily occur to the minds of the brethren. Finally, it may be said, in answer to many questions, that the overture does not especially contemplate the giving of any but advisory powers to the general committee. There is a general clause at the end of the overture, such as lawyers use at the end of certain documents in Chancery, under which the Assembly might, if it deemed advisable, delegate to this committee certain *executive* powers to deal with emergent cases arising, for instance, between meetings of Assembly. When Dr. Robertson explained to the Assembly recently how he had called Dr. Warden to assume the office rendered vacant by the death of Dr. Reid, it was quite evident that the majority in the Assembly felt that he had technically exceeded his authority, and they only condoned his action because all felt that he had done the best thing that could have been done in the interests of the Church. A less courageous man than Dr. Robertson, feeling that once the Assembly dissolved its Moderator is *functus officio*, would have hesitated, and a hesitation allowing a vacancy in the agent's office to continue would have seriously affected the interests of the Church.

Other emergent cases might be quoted in which the existence of some executive power between meetings of Assemblies might be in the highest degree valuable in the interests of the Church, but whether the Assembly might give to the proposed general committee some such power, the overture does not definitely ask. Its approval by Presbyteries would be simply an approval of a committee with advisory powers, but the Assembly might consider the other part under the general clause.

R. G. MACBETH.

Winnipeg, August, 1896.

JOHN GALT.*

BY W. G. JORDAN, B.A.

These are two handsome volumes of Galt's stories now reissued by Messrs. Blackwood. "The Provost" was first published in 1822, and "The Last of the Lairds" in 1826. There was an edition of Galt's works by the same firm in 1866, and now in 1896 such of them as appear to be of greatest importance appear in a new and attractive dress. I cannot claim to be either a Scotchman or a Canadian, and therefore I do not feel any special shame, but simply a general literary ignorance in confessing that when these two volumes came to hand the name of John Galt was unknown to me. However, I am sorry to say that I have found people in the same ignorance who had not a like excuse. Galt ought to be known to Canadians as the father of Sir A. T. Galt, and on account of his connection with the Canada Company, while Scotchmen should honor him as one who has written Scotch stories that have lived for the greater part of a century and are still full of instruction. He may have been overshadowed by the great success and the world-wide fame of Sir Walter Scott, but that is no reason why he should be forgotten.

His biographer, Dr. Moir, also a writer of Scotch stories, closes the memoir ("Annals of the Parish," edition 1866) with these words: "The career of Galt is now closed, and in his later years he might well sigh over the unwilling attitude of base mankind." But his is among the bright names of his country, and will stand out to after times as one of the landmarks of the age in which he lived. Then shall the wandering emigrants whom he located have become a flourishing nation, holding his name in

honour from generation to generation; and then it shall be found that his happier works are not only valuable chronicles of obsolete manners, but that they embalm the very idiom in which they are written." This is the language of love but it is not all exaggeration. The name of Galt seems to be fixed pretty firmly into the history of Canada; and that in these days when we are flooded with Scotch stories it should be thought advisable to issue a new edition of Galt's works, is in itself a testimony to his literary worth. We need only think of the vast number of books which never reach a second edition to realize the significance of this latter fact. We cannot now attempt either a full memoir of Galt or an extensive review of his works, but considering his connection with Canada and his relation to the literary life of Scotland this short notice may not be out of place.

John Galt was born at Irvine in Ayrshire, May 2nd, 1779. He seems as a child to have been of a somewhat feeble and sensitive constitution, fond of stories and given to rhyming. His education consisted partly of private lessons received at home, and partly of schooling first at Irvine grammar school and afterwards at Greenock. As a young man he was placed in the Custom House at Greenock, and later entered the mercantile office of Messrs. J. Miller & Co. Although regular in his attendance at the desk, he devoted his leisure hours to antiquarian studies and literary efforts in prose and verse.

In 1804 he determined to try his fortunes in London and formed there a commercial connection which, through no fault of his, turned out very badly. After this we find him travelling on the continent, meeting with Lord Byron, and in various ways increasing his knowledge of life and literature. He considered many enterprises and finally settled down to a life of literary activity. His first great success seems to have been the "Ayrshire Lezatees," which appeared in *Blackwood's Magazine*; the scores of letters which composed this story gained great popularity, and were thought at first to be from the pen of "The Great Unknown." We are told that Mr. Blackwood at once saw and appreciated Mr. Galt's peculiar powers and prevailed upon him to work the rich original veins which he had opened. This led to the publication of "The Annals of the Parish," "The Provost," "Sir Andrew Wylie," and other works too numerous to mention.

In February, 1827, he writes from Quebec: "A copy of the 'Laird' having come to the castle from the New York publisher, Lady Dalhousie lent it to me." "It would seem by the New York papers that the work has taken there." And in August of the same year he writes from Guelph, U.C., and shows himself to be busy founding an academy, and doing many things of a practical nature. We must not attempt to discuss Galt's relations to the Canada Company and his work in this Province. Some think that, as a matter of course, a man of letters must be unpractical, doomed to make a muddle of business and to fall in his management of men. According to his biographer, Galt made great exertions, and his energies were wisely directed for the benefit of settlers and the interests of the Company, but at last he fell a victim to disloyalty and intrigue. Mr. McTaggart, Superintendent of the Rideau Canal works, is quoted as saying: "Mr. Galt deserves great credit for the invention and management of the Company. In this he has shown a genius that is rarely excelled. He organized the whole management of business, and displayed all that tact and diplomacy which his superior talents qualify him for in such an eminent degree," and so on at great length, and with varied illustrations. Mr. Crockett says: "Galt is describing his own antithesis, for he was no 'Michael Wiley,' but a man of hot temper, rough tongue and somewhat overbearing, rather than conciliatory disposition, as the directors of the Canada Company had reason to know." "Such scribbles were but 'bairn's planks' to a man who had subdued unmapped empires of virgin soil, and striven unashamed with wild Indians and wilder directors of Canada companies." From Mr. Crockett's man of hot temper, and directors wilder than Indians, what but confusion could arise? However, whatever may have been the exact state of the case, we cannot help a strong feeling of sorrow when we find this able man back again in London bankrupt and almost broken hearted. Before he left Guelph the inhabitants assembled and presented an address in recognition of his valuable services, signed by 144 heads of families. Ten years later, after much suffering, he died and was interred in the family grave within the new burying ground at Greenock. "After life's fitful fever he sleeps well."

It is late in the day to review the writings of John Galt, but in connection with the republication of these two stories a few words may be said concerning his position in Scot-

ish literature. He was a voluminous writer; at the close of the second volume of his autobiography he gives a list of all that he can remember of his published works. Many of them are now forgotten, but a sufficient number survives to make the fortune, in a literary sense, of even an extraordinary writer of fiction. Mr. Crockett opens his introduction with the remark that "If Galt's critics did not assure him when he produced 'The Provost' that he was writing himself out, they were untrue to the ancient traditions of their calling." In this we suspect there is one word for Galt and two for Mr. Crockett; the critics do not occupy themselves much with Galt now, but some of them, rightly or wrongly, do think that Mr. Crockett is in danger of writing too fast to do justice to himself, and in this they at least pay Mr. Crockett the compliment of supposing him to have a lofty ideal of literature as a vocation.

Galt did not regard his writings as novels, and yet there are many of them that cannot be placed in any other class. "The Entail" is a powerful story; it is more than a sketch of Scottish life and character: in delineation of its principal personage it shows us the working of a master passion in a subtle style worthy of the greatest novelists. "The Annals of the Parish" and "The Provost" are no more novels than Mr. Watson's "Bonnie Brier Bush" is a novel. But it is difficult to say exactly what they are; they were not literal history, but they are stories true to life, they do not belong to the realms which Scott made so peculiarly his own; they have not the deep pathos and poetic insight of Barrie's "Window in Thrums," and they have none of the "idealism" which lingers around some of Ian MacLaren's most attractive pictures. Galt may be described as a "realist" or "naturalist," but there is nothing coarse about his delineations of Scottish life. If there is not hovering around his scenes "the light which never was on sea or land," neither is there the false, artificial glare which is the chief attraction of so many modern stories. Galt's parish is not a collection of men of genius, critical, cynical or mystical, but a number of people of average abilities and of ordinary taste. Mr. Balwhidder the clergyman was appointed by the patron and forced upon the parish, but he gradually makes headway against difficulties and wins an influential position by his good judgment and "moderation" as well as his sober piety. He is a man for whom we must feel respect, though he does not kindle our spiritual enthusiasm. The story of his life, told by himself, brings before us a Scotch parish at the close of the last century, and shows in that small theatre the increasing conflict between the old and the new. While it is not a book that yields the highest inspiration, Galt's "Annals of the Parish" is well worth reading when so much of this kind of literature runs into "the falsehood of extremes." Scott's clergymen had been so unsatisfactory to Presbyterians that Micah Balwhidder—doctor as he was sometimes called, though not of that degree—"was thought to be an improvement; it is not likely that Dr. Langtry would call him 'saintly,' but there is in his character much that is noble and strong. If we wish to have a similar story told from the civic standpoint we need only turn to "The Provost"—a book in which James Pawkie tells in short, simple chapters, how he got on in the world, serving his town and country at the same time as himself, careful not to do anything actually dishonest but not very sensitive on the question of perquisites. Here we have a "canny" Scotchman who, if he had been of Johnson's opinion that "the best prospect in Scotland was the high road to England," would probably have become Lord Mayor of London. He was content with a smaller sphere, but displays all the qualities of a "politic" statesman or cunning diplomatist. His story takes us back to the days of smuggling, the press gang, meal mobs and other things which belong to "the good old days." This a book of worldly wisdom, and James Pawkie is as wise as a serpent if not always as harmless as a dove. In reading his autobiography we long for higher principles and loftier ideals, but we have to admit that, as a man of the eighteenth century, he rendered efficient service to the community in which his lot was cast.

"The Last of the Lairds," is a story of a different order; it is more artificial and contains more of caricature and burlesque. There is still a sad attraction about the old laird, the last member of a decaying race, and even his discourses on political economy, though in danger of becoming wearisome, are, on the whole, amusing. We conclude then that in these days when so many attempts are made in current literature to portray Scottish life and character, those who have leisure for such studies may profitably read a few of the more important works of John Galt and consider his contributions to that great subject.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

Sept. 20 { DESTRUCTIVE VICES. } Prov. xvi. 22-33
1896. 22-33

GOLDEN TEXT.—Prov. xvi. 25.
MEMORY VERSE.—Prov. xvi. 22-33.
CATECHISM.—Q. 81.

HOME READINGS.—M. Prov. xvi. 22-33.
T. James iii. 1-18. W. Matt. xii. 22-37. Th. Prov. iii. 13-26. F. Prov. viii. 1-21. S. Prov. vii. 22-30. Sab. Prov. ix. 1-18.

What the "destructive vices" are which the International Lesson Committee discovered in this portion of the Word, does not appear very obvious yet undoubtedly a careful examination of the text will show that the root, at least, of all vice is faithfully warned against. One of the most striking things in that familiar chapter, the fifty-third of Isaiah, is the confession "we have turned every one to his own way"—a confession which indicates that the choice of *our own way* is the sum and substance of all wrong-doing. So here the same thought is wrought out. First of all, the right way is commended, then the wrong way is condemned and the right way again enforced.

I. The Right Way Commended and Enforced.—This way is summed up in a single word, the way of "understanding." When we recall the opening chapters of this book where the invitations of wisdom and folly are dwelt upon, and especially that wonderful characterization of wisdom given us in the eighth chapter, it helps us to understand what the wise man means here by "understanding." We read elsewhere that "the fear of God is the beginning of wisdom," so that the way of understanding is the way of God. We enter upon that way by surrendering ourselves to Him and henceforth learning wisdom from Him. The way which begins in the fear of the Lord, then, is the way of understanding. This way is commended because of the comfort and consolation the possession of "understanding" brings—it is a "well-spring of life unto him that hath it," while the folly of the fool is declared to prove a scourge to its possessor. The chief benefit dwelt upon is the effect which "understanding" will have upon our words, causing them to be pleasant, because springing from a heart and lips filled with heavenly wisdom; words such as these cannot put prove a help to both body and soul. Then passing along to the 31st verse we find other benefits promised as springing from the way of understanding. There is length of days—"The hoary head is a crown of glory—it shall be found in the way of righteousness." How often the wise man insists upon the fact that bloody and deceitful men shall not live out half their days. There is the attainment of a character truly great: "He that ruleth his spirit is better than he that taketh a city," and best of all, there is the assurance of the overruling providence of God watching over us, so that even the whole disposing of the lot is of the Lord. Surely there is a strong case made out for the "way of understanding."

II. The Wrong Way Condemned.—But though the advantages of the right way seem so obvious, it is not the way which seemeth good unto a man. "We love to choose and see the way"—and, alas, the end thereof is the ways of death. To "our own way" our appetites urge us. This seems to be the force of verse 26. "The desire of him that laboreth, laboreth for himself" (i. e. for self-gratification), "his mouth craveth it of him," like the mouth of a hungry man for food. Yet the end is "the ways of death." For note the downward progress—the ungodly man, the froward man, the violent man, the man determined to bring evil to pass (meditation and lips compressed with determination). The ungodly man loves evil for its own sake, but his evil is self-contained, so to speak. The froward man lets his own evil actions work harm to others. It is worthy of note that again it is the influence of the wrong way, upon our words which is dwelt upon. Let us not forget the words of One who said, "By thy words thou shalt be justified and by thy words shalt thou be condemned." The violent man goes a step farther and entices others to do evil, leading them into a "way which is not good." But the climax is reached when a man is described as so wholly given over to wrong-doing that he "shuts his eyes to devise froward things," and "compressing his lips" brings evil to pass. There is no promise in this way. The end thereof is the ways of death, no hoary head, no self-subjugation, no enjoyment of the watchful care of the Eternal. Who of us would not choose the "way of understanding" rather than "the way which seemeth right to ourselves?" Yet remember, that just because the wrong way does so appeal to the natural heart, we have need of God's grace else we shall never be found walking in the right way, the way that leadeth upward to God, rather than downward to death. Let us earnestly seek that grace, since it will never be denied to any who seeks with all his heart.

* "The Provost" and "The Last of the Lairds" By John Galt. Published by Wm. Blackwood & Sons. With introduction by S. R. Crockett.

Pastor and People.

GOD'S MUSIC.

Since ever the world was fashioned,
Water, and air, and sod,
A music of divers meaning
Has flowed from the hand of God

In valley, and gorge, and upland,
Of a stormy mountain height,
He makes him a harp of the forest,
He sweeps the chords with might.

He puts forth his hand to the ocean,
He speaks and the waters flow—
Now in a chorus of thunder,
Now in a cadence low.

He touches the waving flower bells,
He plays on the woodland streams—
A tender song, like a mother
Sings to her child in dreams.

But the music divinest and dearest,
Since ever the world began,
Is the manifold, passionate music
He draws from the heart of man.

Written for THE CANADA PRESBYTERIAN.

THE RELIGIOUS USE OF FLOWERS.

BY THE REV. C. A. DOUDIET.

"Consider the lilies of the field. . . . Even Solomon in all his glory was not arrayed like one of these."

Our Lord's own words! And yet here and there are found men, Christian men—even ministers of the Gospel of Jesus Christ, Presbyterian ministers besides—who would make it a sin to decorate a church with flowers, a grievous sin to turn the house of the Lord, as one of them lately wrote, "into a flower garden at a communion season." "It is enough," this writer adds, "to display there Him who is the Rose of Sharon and the Lily of the Valley." And with singular logic he draws this conclusion: "If it be quite fit and proper for us to deck our churches with flowers, we should use flags, or pieces of cloth of different colors. Why should we not?" We might simply answer: Because our Lord said, "Consider the lilies of the field," never flags or pieces of colored cloth, and such an answer, although brief, would be considered quite sufficient by many Christians.

But it may not be inappropriate to examine this subject a little more particularly. What is the use of flowers? Could we not have dispensed with them and scarcely felt the loss? There are plants, with colorless, scentless, almost invisible flowers, but without a flower of some kind the plants would perish. They are essential to their reproduction, as every botanist knows. This being so, does not God's kindness appear in having given such an infinite variety of brightly colored, exquisitely shaped, perfumed blossoms, to gladden the heart of men? Flowers have been called "God's thoughts of beauty, taking form to gladden mortal gaze." True, we may discover some mortals who will not be gladdened by the sweetest roses which ever bloomed, especially if these roses are put on or about the pulpit of a church. Well! we pity them, that is all. To us, flowers are "visible music, living poetry, earth's ornaments, relics of Eden, the garden of God. They are nature's jewelry, parables for the eyes, commentaries on 'passing away,' emblems of our bright resurrection."

One must be singularly constituted, if having read the Bible for years and years, he has not yet discovered that it is full of flowers. The history of our redemption begins among flowers, and is completed in the midst of them, for as Matthew Henry quaintly wrote, "It was in a garden that Death and the grave first received their power; and in a garden that they were conquered, disarmed and triumphed over. In a garden Christ began His passion, and from a garden He would rise and begin His exaltation." The Lord God Himself "planted a garden" eastward in Eden and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and "good for food." Mark the words:

"pleasant to the sight;" as important a use in the mind of God as the other, "good for food."

But the critic will say, "A garden is not a church, everything in its proper place, the flowers in the garden and—what in the church?" The bare walls, for the greater glory of God? Absurd! The church itself is a garden. "A garden inclosed is my sister, my spouse, let my beloved come into his garden and eat his pleasant fruits." Do not throw the flowers out, when Christ, the Beloved presides at the feast, partaken of by those who have met together in His name. From the communion table Jesus says to each loving believer: "I am come into My garden, My sister, My spouse, and the bride—the Church—answers in a heart-whisper, "I am my Beloved's and my Beloved is mine, he feedeth among the lilies."

All figurative language! an objector may say, and nothing to the point. We differ from such an one, but let it pass. Here are some plain Divine commands with neither poetry nor figures about them: "Thou shalt make a candlestick of pure gold. . . . Six branches shall come out of the sides of it, each branch with a knob and flower." If golden flowers of man's manufacture pleased God, surely the flowers He made Himself—so much superior—cannot displease Him. And when Solomon built his glorious temple, open flowers and pomegranates, lilies and foliage, were carved on frieze and pillars. Did God disapprove? The Lord said unto him, "I have hallowed the house which thou hast built, to put My name there forever, and mine eyes and mine heart shall be there perpetually." What is the use of flowers, in churches and out of churches? Why! they are revelations of God, and object lessons to men. They are, as Wilberforce wrote, "The smiles of God's goodness." Does any one say, "The Bible is revelation enough for me! I want no other." Such a man is blind to a large half of God's witness to men. Has he not read that "The invisible things of God, from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." It is not only by prophets and apostles, not only by His Son, that God speaks to men. The thousand voices of nature proclaim Him, good, wise, loving and holy. There are "sermons in stones," parables in flowers, the word Eternity in the skies above.

True! all men cannot hear, all cannot understand. When a voice from heaven answered Christ's prayer that the Father's name be glorified, some of the people who stood by said that it thundered. But to holy men of old, the words came clear and distinct, "I have both glorified it, and will glorify it again." The Word of God tells of men that have eyes and cannot see, ears and cannot hear. Such men deserve pity more than blame. We do not insult the blind because they cannot see. Neither would we speak harshly of a Christian who sees no use in flowers as ornaments in the house of God. Job, David, Isaiah, Hosea in the Old Testament; Peter, James, and above all our Lord, have connected flowers with the religious side of human life. "Man comes up like a flower and is cut down—man's days are as the flower of the field, he flourisheth and the wind passeth over it and it is gone. . . . But the mercy of the Lord is from everlasting to everlasting. The Lord will be as the dew unto Israel, He shall grow as the lily." Formalists of Isalah's time are told that, "they shall be as a garden that has no water. Every plant in it dead, every blossom withered, moral Saharas." And yet multitudes of sacrifices were offered—new moons, Sabbaths, calling of assemblies, all that ceremony and ritual could invent to make God's service "impressive," was attended to. Everything was there except flowers, and all the thanks God gives that punctilious priesthood is to ask them, "Who hath required this at your hands to tread my courts?"

But when the Lord will comfort Zion

"He will comfort all her waste places, and will make her wilderness like Eden, and her desert like the garden of the Lord, joy and gladness shall be found therein, and the voice of melody." Flowers! flowers everywhere, planted by the Lord Himself. And shall we say that what God does to beautify the land of His chosen people, becomes a hateful thing in His sight, a sin, or even an uncalled-for thing, when in the dreary waste of a church building, without more adornment than its pews and pulpit, an abundant supply of God's own blossoms gladden the sight and speak to the heart?

Among the promises to the godly, of which Isalah lviii. is full, we find this one, "Thou shalt be like a watered garden," a favorite figure in Eastern lands, also used by Jeremiah, "their soul shall be like a watered garden." Christ, our example, did not fail to use the same figure: "the kingdom of God is like a grain of mustard seed that a man cast into his garden." When Jesus longed for a quiet resting place, near Jerusalem, He sought the garden afterwards made memorable by His agony: "He went over the brook Cedron, where there was a garden." The flowers did not distract His attention when He prayed, neither were they hurtful to His disciples; had they been, He would have remained in the "upper room," or gone to some barren spot outside of Jerusalem. Then, as now, in Solomon's time as in our own day, the King and Head of the Church, the Beloved of the bride, "fed among the lilies," literally and figuratively. A communion season in memory of our absent Lord is not a more solemn occasion than the agony in Gethsemane, and there flowers were all around Him. An ordinary service in our churches is not holier than the one Christ held on the Mount, and not only were the lilies around Him there, but He called the people's attention to them, "Consider the lilies of the field." He praised their exuberant beauty, and drew the moral lesson all of us need, "If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, oh, ye of little faith?"

So much for the use of flowers in worship. It seems unnecessary after the authorities quoted, to consider objections. Yet in all fairness to objectors let us see what they say, and try to answer them. We are charged with using floral decorations, because other religious bodies deck their churches at Easter and Christmas, and we "not to be a thousand years behind in this age of progress, must do the same."

The simple, "naive" way of assuming that our church could not learn anything profitable from the practice of other Christian communions, must provoke a smile. We are not aware that the Presbyterian Church is above learning, and so perfect as to need no improvements. There was a time when it would have been thought sinful in Puritan churches to have a place of worship warmed in winter. The women brought their footstoves with them, the men sat in their overcoats and shivered. Was it sinful for them to adopt the practice of other churches and introduce stoves and furnaces? Scarcely, we think. There was a time when our Presbyterian forefathers met for worship on the moors or mountain side. Should we imitate them and hold our assemblies in the open fields or in the woods, summer and winter?

At the time of the Reformation in Germany, France, Switzerland and Scotland, Roman Catholic altars were, as we may see them now, loaded with decorations, tinsel and gilt, when solid silver and gold were not procurable. Artificial flowers surrounded the statues of the Virgin, the infant Jesus and the saints. Incense was burned, candles were kept burning, etc., etc. The spirituality of the Reformers swept all these things away, and rightly too, we think. But, as is generally the case in revolutions, the seceders went to the opposite extreme; they admitted no middle ground between a Gothic Cathedral and a barn, as most of the early Protest-

ant churches were. But as time passed, and passions calmed down, more reasonable ideas began to prevail. It was discovered that since God Himself had ordered an ornate place of worship, in the Tabernacle of the old Covenant, it could not be a sin to have a well ordered sanctuary under the new; that a hard, backless, bench was really not a necessity for spiritual worship; that a cold, badly ventilated, dingy and stuffy hall did not sanctify the worshippers there, nor made them more attentive to the preaching of the word.

Some Christian communions may have discovered this before we did. If we find that they were right in making their churches comfortable, we should not be above imitating them, for surely Presbyterians do not lay claims to infallibility or absolute perfection. Flowers, we are told, are the latest improvement. We thank God for it. We are on our way back to Eden, the garden of God when the air around us is fragrant with the perfume of God's own blossoms. We feel we are no longer considering the traditions of the elders, even if these elders had borne the names of Calvin or John Knox. We are, instead, considering the lilies of the field. And—we are open here to correction—we have searched carefully but so far found nothing in the works of either of these two great servants of God, to teach us that flowers, natural flowers, on the church platform, pulpit or communion table, would have been considered by them out of place—a desecration and a sin. But if they ever said so, we are sorry for them, that is all!

"The flowers look upward in every place
Through this beautiful world of ours,
And dear as the smile on an old friend's face,
Is the smile of the bright, bright flowers."

—N. P. Willis.

Flowers around the Lord's table are, it seems to us, marvellously appropriate decorations. We have already pointed out how the scenes of our redemption are intimately connected with gardens; but, apart from this, when Jesus rode triumphantly into Jerusalem the multitude cast branches of palm on the path, shouting Hosanna! the Lord did not reprove them. Flowers or palms, they took what was nearest at hand to honor the Messiah. And it is human nature to use flowers both on glad and sad occasions. It has been so in all places, at all times, in all countries. Flowers are worn at the wedding feast, they are tearfully laid on the breast of our loved and lost. The communion is both a marriage and a funeral ceremony, a symbol of union with Christ the Bridegroom, a showing forth of Christ's death "till He comes." It is also a triumph, for the Lord is risen indeed from the sepulchre in the garden. Let flowers adorn His triumph. The Lord's Supper having all the features which in daily life demand flowers at our hands, let us not refuse them. When we read that the "Christian Endeavor Society of a certain Presbyterian church in Canada, had their place of worship beautifully decorated with flowers when a deeply impressive service closed the year's work of the pastor," instead of sneering at the young people, and suggesting, as has been done, that Christian Endeavor in their case should stand for "church embellishment," it would have been better for the writer to have read over the Lord's answer to the cranky disciples who murmured at Mary's waste of ointment, "Let her alone; why trouble ye the woman for she hath wrought a good work upon Me."

We would be sorry indeed to needlessly wound the tender conscience of any Christian brother who is so weak in the faith as to take offence at the placing of flowers on pulpit or platform in the church. If a number of church members in a congregation seriously opposed it, we would dispense with it, and be sorry for them. We have found flowers as helpful to make services attractive as good music is to a trained ear in the service of praise. And as everything we are and we have must be held for the glory of God, we believe that a blessing rewards the action of those who, having only flowers to bring to God's house, give them rejoicing in their beauty and the love of the Father who made them grow.

"Everywhere around us flowers are glowing,
Some like stars to tell us spring is born,
Others their blue eyes with tears o'erflowing
Stand like Ruth amid the golden corn.
In all places then, and in all seasons,
Flowers expand their light and soul-like wings
Teaching us by most persuasive reasons
How akin they are to human things,
And with child-like, credulous affection
We behold their tender buds expand,
Emblems of our own great resurrection,
Emblems of the bright and better land."

—Longfellow.

Buckingham, P. Q.

Missionary World.

ENGLISH PRESBYTERIAN MISSIONS.

Early last year, the *Amoy Church News* announced the conversion of a Chincheu literary gentleman, Mr. Lu Chube, which excited great interest in the city. A few months after Mr. Lu's conversion, he was the means of leading a brother-in-law, Mr. Chhung-peng, to believe in the Lord Jesus. The path of Mr. Chhung-peng has been beset by many difficulties, but he has steadfastly gone forward, and is now assistant teacher in the Middle School of Amoy. A younger brother who went to Amoy, intending, if he would not renounce Christianity, to kill him, has been won over by Chhung-peng's gentleness. "I did not know," he said, "that the doctrine was so good. You did not make it plain to me how good it is; now I will stay on here, and study the Holy Book and learn about the doctrine."

THE ORIGIN OF ZENANA WORK

The first Zenana teaching ever attempted in the East was in Siam, in 1851, as Zenana work in India did not begin till 1858. Twenty-one of the thirty young wives of the Siamese king composed the class. In India the beginning was on this wise: A missionary's wife in Calcutta sat in her parlor embroidering a pair of slippers for her husband. A Brahman gentleman admired them. The lady asked if he would not like to have his wife taught to make them. He answered "Yes." That was a fatal word to those who wished to cling to idolatry, but a joyous answer it has proved to be to them. As this lady was teaching the woman of India to twine gold and purple into the slippers, she was twining into her heart the fibres of the sufferings and love of our Lord and Saviour. After one home was opened to the missionary, it was easy to gain access to others.

MHOW.

Mr. J. J. Thompson, M.D., medical missionary of our own Church, who arrived in India last November, now of Mhow, where he is temporarily placed, writing to Rev. Dr. Hamilton, of Motherwell, says:

"This is a large city full of temples and idols. One can stand and count a dozen or fifteen idols within a radius of two hundred yards. At the back of the city flows the river Shipra, which is looked upon as sacred as the Ganges, and its banks are occupied principally by temples, and at all times of the day men and women can be seen bathing in the holy water. The bathing I admit does them good, for they are usually filthy enough in appearance to require a bath. Immediately behind the city is the spot in the river where two of their principal gods are said to have bathed, and the water here is especially holy. A temple is erected on the banks, one on each side, to these respective gods, and the shore here is too sacred to permit of our walking on it with our shoes, as I learned by the shouts from the worshippers, when I dared to tread on holy ground. Next year it is expected that 5,000,000 people will cleanse themselves from all sin in this sacred stream, when present at the Mela, or religious festival, to be held there in 1897. They are already making preparations for this immense gathering, laying up grain, cleaning up the streets, introducing a system of waterworks, etc., so that possibly deaths by thousands may be reduced to hundreds. Yet smallpox at least will be rampant, for no restrictions are ever made against the spread of that disease. That would only intensify the already fiery anger of a bloodthirsty goddess whom they call Kall. At the present time in Dhar, one can't go through the city without rubbing against smallpox, yet Dr. O'Hara is not allowed to render any assistance to a patient afflicted with the disease, though she is

sought after for other troubles. In fact they will not let her enter a house where the disease is, lest her presence as a physician might bring down further wrath upon the household, from the offended goddess, while they from day to day prostrate themselves at her shrines, calling upon her in sepulchral tones to have mercy, and doing penance to appease her anger. When smallpox breaks out, the people offer sacrifices of blood to this goddess to quench her thirst. The orthodox offering is nine young girls, eight goats, and seven oxen, whose blood is shed and bodies buried at the foot of the pillars of the altars."

NOTES.

Orders have been sent to London for 5,000 Bibles, 5,000 hymn-books and 5,000 catechisms, to be sold in the Fiji Islands. The Fiji Islanders gave nearly \$25,000 to foreign missions last year.

Connected with the Presbyterian Communion there are eighty separate churches, 1,426 Presbyteries, 27,043 ministers, 31,925 congregations, 4,795,216 communicants, and 20,000,000 of adherents. These contribute over £7,000,000 in support of home work and foreign missions.

In the world there are 22,868 mission stations altogether. To these stations 6,355 women and 5,219 men missionaries have been sent out by the various evangelical mission societies, making a total of 11,574. In addition to these there are 70,038 native helpers in the field. The number of converts is 1,557,688, and the amount spent in one year is \$14,441,807.

In Madagascar there are seventy four Protestants missionaries, 1,313 native teachers, 115,787 adult members, 454,832 adherents, and 137,350 scholars. The Roman Catholics have eighty missionaries, about 15,000 adult converts, 121,000 adherents, and 26,700 scholars. The figures are taken from *The Journal des Missions Evangeliques*, the organ of the Paris society, which has just sent two commissioners to report on the openings in the island for French Protestant work.

The Rev. Dr. J. Murray Mitchell, in the course of an interesting article on "Changes in India," in the *Free Church Monthly* for May, mentions that he left Edinburgh for India by coach on August 20th, 1838, and travelled by the overland route, then an innovation for missionaries. The voyage from Suez to Bombay in a war vessel of the Indian navy, occupied twenty-five days, and a subsequent journey from Bombay to Nagpur in 1845—a distance now covered by rail in twenty-four hours—was accomplished with hard travelling, in six weeks. Dr. Murray Mitchell has seen the making of much history in India, and the abolition of many evils including infanticide, suttee, Thuggee and the Merlah sacrifices. Administrative and other reforms and progress in education have exceeded all expectation, but much remains to be done in a land where only fifteen per cent. of the men and a half per cent. of the women can read.

Wherever the Bible has gone, a great and blessed change has come. It has created the people. It has given a new aim to government, a new character to literature, and diffused freedom, intelligence, and comfort among the masses. At once, upon the dissemination of God's Word among any people in their own language, a new power has begun to work deeply under all the customs and institutions, in the thought and heart and inner life of that people, and a new law is given to their social and civil development. The Bible alone has set man on his manhood, created a people and popular freedom and intelligence, and set the whole new world it has thus created revolving around that new centre, pivoted on a people. Just all there is in our progressive humanity, in legitimate liberty and popular enlargement, is wrapped up in that—just all that we owe to the Bible.—*Bible Society Record*.

Young People's Societies.

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

THE BOYS' BRIGADE.

It is now just thirteen years since God put it into the heart of a godly layman to found this institution. In the year 1883 when this institution was founded, its strength was as follows: 1 Company, 3 Officers, and 30 Boys. What is its strength now? In the United Kingdom of Great Britain and Ireland there are 700 Companies, 2,800 Officers, and 35,000 boys; in the United States of America, 26,000 Boys; in Canada, 4,000; in South Africa, 2,000; in the West Indies, Australia, New Zealand, India, and other parts, 3,000 Boys, making a total of 70,000 Boys now enrolled in The Boys' Brigade. And I think it is only right that we should add to these the 20,000 Boys that are enrolled in the Church Lads' Brigade, for the Church Lads' Brigade, though not a creation of The Boys' Brigade, is an outcome of that movement.—*Lord Plunket, Archbishop of Dublin*.

Perhaps we think we are pretty busy people, remarks an exchange, but we are idle compared with a poor slave whose name is "Somebody Else." Whenever an awkward bit of work has to be done it is sure to be left for him.

At a meeting, if the speaker asks for a good collection, people hope that "Somebody Else" may be able to give more than they can afford to give at present.

If collecting cards are proposed, a hesitating voice says, "I am always glad to do what I can, but as for collecting, I must leave that for 'Somebody Else.'"

If a bit of practical self-denial is proposed, there are excellent reasons given why it should refer solely to "Somebody Else."

If a ringing call to go to the perishing heathen is heard, ten to one, "Somebody Else" is put forward promptly as the very one for the work.

Just sit down for five minutes and think. Can you expect this unfortunate "Somebody Else" to do everything? How can he give, and collect, and deny himself, and attend meetings, and go to the heathen, for the hundreds of people who pass their duties on to him? What is the use of piling up work like that?

Now, no matter what others do, let "Somebody Else" have a rest, and every time you feel inclined to leave anything for him to do, do it yourself.—*Forward*.

It is well to form some definite plan in reading. Take a period of history and read everything that bears upon it; or a section of English literature, and master it. What could be more delightful than to thoroughly study the Lake poets, reading not merely their works, but all the mass of biography and criticism which bears upon them? Or you might take up the great period of Queen Anne literature, and work through it systematically. You will remember how thoroughly Thackeray studied this period, and the result is seen not merely in the plots of his stories, but in a singularly clear and beautiful style. Mr. Crockett, in similar fashion, has mastered the literature of the Covenanting period, and is the possessor of almost every book dealing with the subject, and has, moreover, indexed his knowledge with the most minute care; the result of which study is that he has ample material for the series of historical stories which he purposes. There is much, of course, to be said for desultory reading. We often obtain the most pleasure from books which fall in our way by accident, and sometimes such books prove more suggestive and fruitful than those which are deliberately chosen. But, speaking generally, the best results of reading can only be obtained by following a definite plan; and the happy plethora of books under which we labor to-day makes it more than ever necessary to learn the art of selection, and to read with some fixed aim before us.—*Rev. W. J. Dawson, in The Young Man*.

THE NEED OF HOME MISSIONARY WORK.

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

Sept. 20.—1-a. Lill. 1-12.

There are two fields in which Home Mission work must be prosecuted. One of these is in the neglected districts of our large cities. It is certainly very needful that evangelistic work should be vigorously carried on there. There the rum power is strong, and if nothing is done to control it, it will continue to send drunkards down to hell; there many are reared, and unless they are taught the great principles of religion, they will help to swell the criminal and pauper classes; there the worst elements of society congregate, and if they are not checked they will become a serious menace to our free institutions. To neglect the "down town" element is to pave the way by which loafers, heelers and drunkards make their influence felt in politics and civic institutions. To neglect the "submerged tenth" is to sow the seeds of crime, anarchy and general disregard of law and order. When this class is neglected, a high price is paid for the neglect, and the churches will find it far more economical to try to Christianize this element than to control it after it has broken out in open antagonism. Some large cities have paid an awful penalty for their neglect in this regard, and if the citizens of our Canadian cities are wise, they will be guided by the lamp of experience as it shines from other cities.

Our Home Mission work must be prosecuted, also, in the sparsely settled regions of Northern and North-Western Canada. In hundreds of places there are colonies where the people are so few in number, and possess so little of worldly goods, that they cannot afford to sustain Gospel ordinances. But we cannot afford to leave them without the Gospel. Many of these people are our own kindred, and therefore a feeling of kinship should prompt us to help them in whatever way we can. The patriotic Esther exclaimed, "How can I endure to see the destruction of my kindred?" Should we not cherish the same regard for our kindred? But, then, even if they were not our own friends and relatives, they are our neighbors, and the Bible has taught us that we should extend our help to any man who requires it. Besides they are our fellow-citizens, and motives of patriotism should prompt us to give them the Gospel so that they may be useful, industrious and honored citizens in this young and growing Dominion.

The need of Home Mission work is seen in the fact that people who are destitute of the means of grace almost invariably retrograde morally and spiritually. There are some districts in the Southern States which were settled by enterprising Presbyterian families, and it is said that their descendants are now base and ignorant. Why so? Because in the early days the settlers were too poor to provide themselves with the means of grace, and by the time they were richer, they were too indifferent and too hardened to do so. We do not desire a repetition of that state of affairs in Canada, and the only way to avoid it is to send the missionary in with the settler. The devil will see to it that the bar-room, the billiard-room, the dance-house and the theatre are sent in; let us see to it that we send in the missionary with the Bible.

It makes one's heart almost bleed to think that some people have lived in Canada several years without seeing the face of a missionary, or hearing a sermon, and yet our Superintendent of Home Missions in the North-West testifies that such is the case.

The Church should earnestly prosecute this work now, for it is from this section of the country she hopes, in the near future, to draw largely her supplies for foreign mission work. The rapid development of those fields which have been supplied justifies her in cherishing this hope.

N.B.—C. E. Societies can do a very practical work by circulating leaflets prepared by the Home Mission Committee. These can be procured in quantities from the Rev. A. Henderson, of Applin.

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TORONTO, WEDNESDAY, SEPTEMBER 9TH, 1896.

WHILE a tempest on a small scale has been waged here over some narrow, however honest sentiments uttered by Rev. Dr. Langtry, it is interesting to notice by way of contrast to the conduct of our Canadian doctor that of Bishop Perowne, of Worcester, England. He lately invited the Nonconformist ministers all over his diocese to spend an afternoon at Hartlebury Castle, his home. A large and representative gathering was the result who were received by the bishop and his wife and family with such gracious courtesy as to make the Dissenting ministers feel thoroughly at home, and the liberal-minded bishop made it manifest that he knew and acknowledged the value of their Christian work. After every attention and kind hospitality had been shown the guests, all assembled in the chapel for united service which was very simple, but all the more beautiful for its simplicity. It lasted a little over an hour. No robes were worn. The bishop gave a short but most timely address. Beginning by heartily welcoming all present, he went on to speak of the growing desire for Christian unity. "In this desire he shared, but did not think it could or should be found in one external organization. Such a unity, he thought, would crush liberty, and make things dull and lifeless. But the unity he was desirous of seeing was one of heart and affection. Such, he believed, was the unity prayed for by our Lord, and there was no doubt this prayer was largely answered."

SO genial a traveller and one so well known to the press as Principal Grant, was sure to be interviewed on his return to Kingston from Britain. And so he has been. We can imagine the heartiness with which, in answer to the question, "How he enjoyed his visit?" he would say, "Very much, as usual." By the General Assemblies in Scotland he was received with "the greatest cordiality," and from the Irish Church he got a "characteristically hearty Irish welcome." He speaks in warm praise of the City of Belfast, and of Scotland he says, "In no part of the empire is Canada so well understood and so much appreciated." Glasgow's City Government has evidently taken the Principal. "It is admirably managed," he says, "and controls many things, which on this continent are in the hands of companies, and manages them well, and in the public interests." The surplus revenue last year of its omnibus service was \$400,000. Of the importance of the Pacific cable Dr. Grant has a very decided opinion. "Telegraphic communication is indispensable now to business, and as we have the greatest trans-continental railway in the world, it would be folly not to utilize it in every way; and one of the best ways is to increase our business with the great rising colonies under the Southern Cross. I consider that there is room for great development in this direction." He re-echoes what we believe is the

universal opinion held of Sir Donald Smith as High Commissioner, that he is, "simply an admirable man for the place." "Under his auspices Dominion Day was a high day among Canadians in London. The dinner in its honor was a great occasion. Two hundred and fifty guests were accommodated and "scores who applied for tickets could not get them." Among other speakers were, Lord Lorne, General Laurie and other warm friends of Canada, and a delightful evening was spent, everyone being full of enthusiasm and hope for the country.

EDUCATION AND CRIME.

THE Toronto *Globe*, taking occasion from some remarks in a recent issue of THE CANADA PRESBYTERIAN, apparently deprecates the idea that the persistence and prevalence of crime are a standing reflection on our public school system, and apparently suggests the idea that the public schools cannot reasonably be expected to do more for the teaching of morality than they are doing. We say "apparently in each case, for the article is so little decided in tone as to make one wonder why it was written, unless it was to emphasize THE PRESBYTERIAN'S remark, that "it makes thoughtful men uncomfortable to feel that they cannot emphatically deny the charge brought against our educational system, that it is morally a failure."

The number of teachers engaged in our public schools, both elementary and secondary—including Roman Catholic separate schools, which are also "public"—is about 10,000. There are no trustworthy data which go to show that the moral training in the separate schools is either better or worse than the similar training in other state schools, and therefore it is quite legitimate to lump them altogether. We have no disposition to deny that the collective influence of these 10,000 teachers is morally very great, and that the resultant is in the right direction, but we do question most earnestly whether that influence is as great as it should be. A few statistics from reports of inspectors of prisons will not set this question at rest. In spite of some superficial signs of improvement, close observers of social conditions are able to allege, with a show of truth, that the state school system is morally a comparative failure.

We accept the *Globe's* implication, that systematic teaching of morals in the form of scholastic lessons is not the best way to mould character in the pupils. We accept also its explicit contention that the best way to secure moral training is to put children into the hands of teachers of the right sort, whose own daily life will be an epistle known and read of all the pupils, and whose discipline will be permeated by principles so sound, and will be enforced by sanctions so reasonable yet inevitable, that a moral training of the most valuable kind will be the incidental result. We accept also its explanation of the failure of the system, so far as it is due to the replacement of veteran teachers who made school management a life-work, by young men and women who make it a stepping-stone to some other calling. We accept, lastly, its admission that this evil is to a large extent unavoidable in places where population is sparse and it is hard to make a living. But this does not end the matter. If there is a moral failure we are still bound not only to look for its causes, but to try to furnish a remedy for the admitted evil. What is most needed just now is full and frank discussion, and not a cry of "peace, peace," where there is no peace. Administer no opiates to the public conscience in the form of glorification of our great educational system, but persistently dwell on its defects with a view to bringing about a better state of affairs.

The *Globe's* implied contention, that the Education Department has done its whole duty in the matter by enjoining the teacher "to impress the lesson of right and wrong upon the children whenever the opportunity occurs," suggests a further remark. No close observer can deny that an all-pervading educational ideal must have either a good or a bad moral effect, according as it is high and ennobling or unworthy and debasing. Now, probably without intention on the part of any one, the ideal most widespread and persistent among our teachers, pupils and parents, is that of passing a prescribed examination. The student in the university succeeds when, after passing a series of examinations, he gets his degree. The pupil in the secondary school succeeds if he passes one or

more of a similarly graded series. The pupil in the upper classes of the elementary school succeeds if he passes the entrance or leaving examination. The pupil in the lower classes succeeds if he passes an uniform promotion examination. If he fails to pass one of this long chain of examinations he has failed altogether, and his teacher is regarded by the tax-paying public as unfit for his place. No account is taken of moral character in this test of teacher and pupil; none can, in the nature of things, be taken.

It was not always so. There was a time in this Province when the work of teaching was done chiefly by men of experience; when the teacher had liberty to train his pupils for something else than an examination test; when the pupil had leisure to imbibe culture by the way while going through a course of study that was quite flexible, and was largely controlled by the teacher; and when children remained in school, or came back to it from time to time, until they became young men and women, old enough to take up for themselves the battle of practical life. In those days there was time for systematic reading and study of the Bible, and it was read and studied in many a public school. There was time to become interested in the great men and women of history. There was time to become fond of good literature, and commit some of it to memory.

If the programme is too crowded for all this now, whose fault is it? Programmes are supposed to be framed for pupils and schools, and to be made rational and helpful. To say that real culture, including what is moral, is made difficult by an overcrowding of the school course, is as severe an indictment of the Education Department as could well be formulated. Is it true? If it is, then the work of educational reform must be commenced from above rather than from below.

THE HONAN MISSION.

THE designation last week of two new missionaries for this mission, elsewhere noted in our columns, presents a suitable occasion for bringing it somewhat specially to the notice of our readers. Its report for 1895 lies before us and is an interesting document. This mission was begotten, it may be remembered, of a revival of missionary interest in Canadian colleges which led to the sending out from Knox College, in 1887, of the Rev. Jonathan Goforth, and from Queen's College of the Rev. J. Fraser Smith, M.D. Reinforcements were sent out in the following year, so that the Presbytery of Honan was formed. Others have followed since and two more are going which will make twelve or thirteen labourers actually in the field. The report is a most interesting document, and relates in brief and condensed detail a summary of work done much greater than appears on the surface.

"Temporary bases," it says in a historical note, "were at first found in Shantung, at P'ang-Chuang and Lin-Ching stations of the A.B.C.F.M. In 1890 Ch-wang in Chang-te prefecture, and soon after Hsin-chen in Wei-hui prefecture within the Province of Honan were opened as stations, and the whole staff moved in to occupy them. In 1894 property was also secured in the prefectural city of Chang-te-fu, one of the most important cities of the Province, and in 1895 regular mission work was begun there."

The report presents the work under the heads of stations, Ch'u-wang and Chang-te, with out-stations, four connected with the former, and two with the latter. Great activity has marked the history of this mission, great harmony, and like all such missions it has had its vicissitudes many and trying, until for some time now the way for it has appeared clear, and its worst difficulties we may hope are past. A sketch of the work being done ought to be full of interest. Five of our agents there, including Rev. Dr. Smith, who has been obliged on account of illness to return home, are medical missionaries, and this with evangelizing tours have been a marked feature of the work in Honan. Along with bodily healing have always gone efforts for spiritual health and healing. For some time this work was, owing to causes beyond the power of the missionaries themselves to control, to a great degree suspended, but it is now again on a better footing than ever, and is one of the most effective arms of the service. In addition to the treatment of ordinary diseases, operations performed of various kinds are reported at the first station to the number of sixty-two in two months, affording relief, which in the state of the healing art in China, must be peculiarly grateful

to the people and open their hearts and minds for the reception of the Gospel.

The report makes prominent mention of preaching services regularly at the stations on Sabbaths and other days, of preaching tours throughout large districts of country, in villages, towns and cities, and especially at festivals when many thousands are gathered together, and hear and carry to their widely scattered homes accounts of the new doctrine. In this work cordial testimony is borne to the invaluable services of native assistants, and to the power of the witness borne by them in Christian lives to the saving and uplifting efficacy of the Gospel. They go out in small bands to preach the glad tidings. At a great idolatrous fair, it is said, "The Christian converts rendered most efficient service throughout, and by their faithful presentation of Christian truth, courageous testimony for Christ, fearless exposure of idols and enthusiastic appeals to their idolatrous hearers, often made a profound impression." These and like efforts are classed among the special work of the mission when the good seed is scattered far and wide, and from which, according to the sure promise given, a full harvest will in due time be reaped. The return last year of former labourers, Rev. Mr. Goforth and Mrs. Goforth, Dr. and Mrs. McClure, Dr. Malcolm and Miss McIntosh, and the arrival of new missionaries, Mr. John McLennan, Mr. Slimmon, Mr. Mitchell, Dr. Menzies and Dr. Jennie I. Dow, M.B., greatly cheered the hearts of those who had been left in the field, and work that had been partially suspended was taken up with renewed zeal and interest. Especially has this been the case with work among the women of Chang-te-fu, where Mr. and Mrs. Goforth now are settled. The report says :

"This began on the arrival of Mrs. Goforth and Miss MacKerzie in October, 1895. They being the first foreign ladies seen in this region, women of all classes from the city and country villages flocked to the scene, some in carts, others on foot, so that during the first six weeks 3,000 women and children visited the ladies, count beyond that number ceasing to be kept. These were all received in the missionary's house. The want of a native women's guest-room will, it is hoped, be remedied next year. In such a room they will feel more at home, and have fewer distractions. More than curiosity was gratified, however, and some simple truths were brought before the minds of all."

The getting a foothold in Chang-te-fu, as related in last year's report, is dwelt upon in this as promising, in the goodness of God, a great advance in the operations of the mission. The advantages of the city itself and of the site where our work is carried on are dwelt upon with thankfulness to God. Work among women and the young, which is also largely engaged in, must always be of the greatest importance. The circulation of Christian literature has been begun, and as the time goes on, will be vigorously prosecuted.

The war, the report gratefully mentions, has so far had no injurious effect upon the work; the health of the missionaries, always a matter of great importance, has upon the whole been good, notwithstanding the appearance of cholera amongst the Chinese, and a great deal of malarial fever, and floods dreaded have done little damage. Great regret is expressed at the permanent loss of the services of the Rev. J. H. MacVicar, M.A., and of the Rev. J. F. Smith, M.D., the latter of whom has just been appointed by the Foreign Mission Committee to mission work in Central India, and will leave soon for his distant field. The acquisition of new and better premises for work, or the improvement of old, the absence of interference, and, despite discouragements often and want of interest, the gradual disappearance of prejudices are gratefully spoken of; the admission of new members to the infant Presbyterian Church in Honan, the progress noticed in classes of catechumens, baptisms of adults and infants are chronicled in this report in a spirit of deep gratitude to God who has been giving the laborers souls for their hire. The arrival of the new laborers who have just been designated will in time, after the language has been acquired, add fresh strength for the work, especially among the women and children. Near the close of the report thankful mention is made of the liberality of a convert, who, feeling the need of a chapel at one of the out-stations, fifteen miles from Chang-te-fu, presented his property to the Church.

"Now we have a neat chapel on the lot, paid for by a member of the mission, who desires that it be known as the 'Neil Memorial Chapel' in memory of his brother. This is the first chapel dedicated in our field. For the first time in the history of our mission we sang the hymn for the dedication of a Church in Chinese, the first time an earnest (it is hoped) of many more times when this glad ceremony will be held in the name of the great Head of the Church, and to the honor and glory of God."

Books and Magazines.

THE RELATION OF CHRIST'S TEACHING TO ANCIENT FAITHS; Or, the Culmination of all Religions in Christianity. By the Rev. George Sexton, A.M., LL.D., M.D., is No. 2 of Discourses for the Times. Published by Wm. Briggs of the Methodist Book Room, Toronto.

Books on this subject now abound, but this discourse condensing within short compass the substance of many of these will be found helpful by the busy, general reader, for the treatment of which Dr. Sexton's previous studies have specially qualified him. The great truths for which we are indebted to Christianity he sums up in these: "The Unity and Personality of God," "The Fatherhood of God," "The True Doctrine of Immortality," "The Unity and Solidarity of the Human Race," "A Supernatural Religion," and "The Incarnation."

MODERN SUBSTITUTES FOR CHRISTIANITY: A Consideration of the Claims of Theosophy, Christian Science, Spiritualism, Socialism and Agnosticism. By Geo. W. Sinton, D.D. 12mo. Paper 25 cts.; cloth 50 cts. Thomas Whittaker, publisher, 2 and 3 Bible House, New York.

This book deals with a timely subject. Its contents were delivered originally as a course of lectures in and around Boston. They will be found exceedingly helpful in presenting answers to the specious arguments presented by enthusiastic errorists. The treatment of the topics is in the language of the people. There is nothing denominational in them, so that the book can be freely distributed as a defence of our common Christianity against these new assailants. The chapter headings are in themselves suggestive. They are: "What are We Asked to Give Up, and What do They Offer in Place of It?" "What is Theosophy?" "What is Christian Science?" "What is Spiritualism?" "What is Socialism?" "What is Agnosticism?" One of the positions taken by the author is that whatever good thing is held or aimed at in any of these new movements, is found at its best in Christianity; and that when the principles and aims of the Christian Church are understood, men will see that in its growth and development is the coming of the Kingdom of God on earth. The treatment of these various forms of error, although positive, is courteous and free from bitterness.

The *Pulpit* for August contains six sermons as follows: "The Effects of Athelism and Agnosticism," by Rev. J. B. Hawthorne, D.D.; "The Fool," by Rev. Frank DeWitt Talmage; "Praise vs Flattery," by Rev. S. L. Kubbs, A.M.; "Christian Position of Women," by Rev. William Hayne Leavell, D.D.; "The Influence of Jesus Christ in Civilization," by Rev. N. D. Willis, D.D.; and "The Parable of the Impossible," by Rev. George M. Stone, D.D. [S. Holzapfel, Fredericksburg, Pa., U.S.]

Scribner's Magazine for September contains an interesting variety of reading matter. "The New Olympic Games," with ample illustrations, leads, and is followed with a sympathetic and appreciative sketch of the late H. C. Burmer by his friend Brander Matthews. Of continued articles there are, "On the Trail of Don Quixote," and chapters thirty to thirty-two of "Sentimental Tommy," by Barrie. A specially interesting article, with its illustrations, is "The National Portrait Gallery," by Cosmo Monkhouse. The lover of sport will be attracted by "Sport in an Untouched American Wilderness," "Ounliffe," "Love's Handicap," and "Country Roads," illustrated, will all interest their various classes of readers, as will also "The Point of View," "The Field of Art," and "About the World." [Charles Scribner's Sons, New York, N.Y., U.S.]

The September *Review of Reviews* naturally is very largely taken up with the all-absorbing political questions and parties now claiming attention in the United States. Silver and gold coinage, Bryan and Cockran's speeches, Populists, Republican and Democrats, Presidential and Vice-Presidential Candidates, State elections and like subjects fill up a large part of it, not overlooking as important "Current Politics in Caricature." Leading articles are "The Three Vice-Presidential Candidates and what they Represent," "The Populists at St. Louis," "The Outlook upon the Agrarian Propaganda of the West," "Would American Free Coinage Double the Price of Silver in the Markets of the World?" "John Brown in the Adirondacks," "The Lord Chief Justice on Arbitration," of whom a likeness is given as a frontispiece. "Leading Articles of the Month" department embraces a great variety of notices on almost all the prominent topics of the day. Add to these, "Periodicals Reviewed," "The New Books," "Contents of Reviews and Magazines," and an abundant supply of portraits of leading men, and we have a "multum in parvo" indeed. [The Review of Reviews, 13 Astor Place, New York City, N. Y., U. S.]

The September *Arena*, as is its wont in all its numbers, discusses a great variety of subjects, some of them speculative, most of them practical and of present and immediate interest. Naturally in this number the Hon. William J. Bryan takes a first place. An article of his, published in the *Arena* in 1895, is republished in this number owing to its bearing upon present issues; its subject is "The Currency Question: A Prophetic Utterance." Its pages are also graced with two photos of the writer. Other articles on cognate subjects are: "Evils of Land Monopoly"; "The Initiative and Referendum"; "Free Silver and Prosperity"; "Compulsory Arbitration a Practical Remedy"; "The Telegraph Monopoly"—Part IX. The Editor continues his notices of Whittier in "A Modern Apostle of Loyal Spirituality." "The Negro's Place in History"; "Is a Universal Religion Possible?" "The Right of Women to the Ballot"; "Model Tenements"; and "Inherited Wretchedness: Should Consumptives Marry?" are all more or less fully discussed. Of the two serials, "The Valley Path" is concluded, and "Between Two Worlds," is continued. "Book Reviews" and "Notes by the Editor" will be found interesting. [The Arena Publishing Company, Boston, Mass., U.S.]

TWO DESIGNATION MEETINGS.

Zion Church, Brantford, was crowded to the door on the evening of Monday, 31st ult., the occasion being the designation of Miss Minnie Pyke, as missionary to Honan, China. Hamilton Cassels, Esq., presided. After the devotional exercises, Rev. W. S. McTavish, B.D., of Deseronto, addressed the missionary-elect, touching upon the dangers and difficulties of missionary life, but encouraging her to go forth in the assurance that Jesus lives and reigns, that the Holy Spirit is not straitened, that the Gospel is still the power of God and that God has commissioned his angels to take charge of His elect. The Chairman followed with an address, replete with information, and full of hope and confidence.

The Rev. Neil McPherson, of Petrolia, a former co-worker with Miss Pyke in the Sabbath school, spoke briefly but eloquently on the true nobility of a consecrated life. Miss Pyke's address was listened to with close attention and evident emotion. The impression which it left will be not only good but abiding. Mrs. G. Kirton, of Woodstock, President of the Paris Presbyterian Society, presented the outgoing missionary with a Bible, and at the same time delivered a stimulating and interesting address. Mrs. Rolls, of the Brantford Young Ladies' College, representing the three missionary societies of Brantford, spoke in a manner well calculated to excite the ladies of that city to greater interest in missionary endeavor. Rev. E. R. Hutt, of Ingersoll, who had been appointed to address the people, explained in vigorous and beautiful terms what it meant to be loyal to a foreign missionary and to a missionary movement.

After the singing of "God be With You," many friends remained to bid good-bye to Miss Pyke and wish her success in her chosen work. It was a matter of regret to all that Dr. Cochran, the pastor of the church, could not return from his European tour in time to take part in the designation services.

The other designation service was held in Bloor Street Presbyterian Church, in this city, on Friday evening last. It was to set apart Miss Robb, who has been connected with that congregation and an active worker in it, to mission work, also in Honan. After devotional services conducted by the Rev. Louis H. Jordan, B.D., Hamilton Cassels, Esq., Convener of the Foreign Mission Committee, who was accompanied on the platform by several ministers of the city and others, along with Miss Robb, Miss Pyke, and Mrs. Gray, president of the Toronto Presbyterian Society, presided. Rev. Dr. McLaren, as representing the Foreign Mission Committee, addressed Miss Robb in the language of affectionate Christian earnestness and counsel. He pointed out the difficulties, dangers and also the encouragements of the work she was undertaking, and the high qualifications required for a successful missionary. He referred to Miss Robb's high qualities, consecration and past work as all fitting her in an eminent degree for the task she was entering upon.

Mrs. Gray, president of the Toronto Presbyterian W.F. M.S., then addressed the young missionary, assuring her especially of the constant sympathy and prayers on her behalf both of the Board and members of the Society generally and closed by presenting her with a copy of the Holy Scriptures. Mr. Hunter then, on behalf of the Sabbath School teachers of the congregation, read to Miss Robb an address which was accompanied with the presentation of a travelling valise. To both of these the missionary-designate returned thanks and briefly addressed the large audience in words of great simplicity, with much feeling and deep spiritual earnestness. The Rev. Principal Caven offered up the prayer of designation.

The pastor of Miss Robb, the Rev. W. G. Wallace, addressed the audience, and on behalf of the congregation spoke farewell words to her, bearing high testimony to the consecration and beautiful, at the same time active, Christian character by which she had been marked during all the time of her connection with the congregation.

At this point the chairman, previous to the taking up of the collection, referred to the comparatively scanty giving displayed by the Church for the great work of foreign missions. He made the painful statement that now the Foreign Mission Committee is over \$40,000 in debt, and to the keen disappointment felt by the missionaries in India when they found that for lack of funds their estimates for pushing forward their work had to be cut down one-third.

Mr. J. O. Anderson, with whom Miss Robb had been intimately associated in mission work in the city, in the name of himself and other fellow-workers, referred appreciatively to the devotion and valuable services of her who was now going out to China to advance the same great cause which she had been serving at home. He noted the great advance made in recent years in interest in foreign mission work, as illustrated in the multiplication of Mission Bands, Christian Endeavor Societies, and in the constantly increasing number of young people offering themselves for foreign service. All this, he noticed, means that those at home have much to do in the support in every way by sympathy, prayer and liberality of those who go on behalf of their fellow Christians to do work abroad.

The Rev. William Patterson, of Cooke's Church, made the last address and dwelt particularly upon obstacles to the advance of the Gospel, which might be removed by Christian people appealing to the conscience of the public and Christian Governments to use their influence and authority to put down such evils as the opium traffic and intemperance. Brief remarks from the chairman followed, the Doxology was sung, the benediction pronounced, and an interesting designation service to work in China came to a close.

We need only to add to this account that on Friday afternoon last the Executive of the Foreign Mission Committee met, when the Rev. J. Fraser Smith, M.D., returned missionary from Honan, was appointed to mission work in Central India. He will leave about October 31st with his family. The designation services in connection with the departure of Miss Weir as a missionary will take place in St. Andrew's Church, East Oxford, on the 22nd inst., and those in connection with Miss Layden will be held in St. John's Church, Almonte, on September 18th. On October 1st, at Scarboro, Miss Harriet Thomson will also be designated for the work.

The Family Circle.

THE SONG OF THE SEA.

I was watching one day, the wavelets play
Over the stony beach,
As one by one, in the evening sun,
They broke, just beyond my reach.
And as I listened, I seemed to hear
A murmur soft from the wavelets near—

"Oh, the ships may come and the ships may
go,
And storms may dash us to and fro,
And many a change the world may know,
But we flow on for ever!"

How many graves, O, ye laughing waves,
Do ye hide in your waters deep?
And who are they, 'neath the salt sea's spray
Ye have lulled to their last quiet sleep?
Sadly the wavelets answered me,
As they sank back slowly into the sea—

"Ah we may not tell the secrets here
Or where are the faces ye hold so dear.
But many a form we are guarding here
That ye thought was lost for ever!"

I sadly sighed as the ebbing tide
Flowed back to the ocean deep;
And I thought of the fair who lay pillowed there
For whom aching hearts still weep.
But the wavelets answered, soft and clear,
"Courage, faint-hearted one, do not fear.

For the storms may beat, but they'll soon be
past;
And the sky shall be clear that is overcast;
And the Sea of Life shall be calm at last,
And peace shall reign for ever."

A VISIT TO DRUMTOCHTY.

Ever since Ian Maclaren flashed upon the world as a writer of Idylls I have been anxious to visit the Perthshire Parish of Logiealmond which he has made famous under the name of Drumtochty, so that I might see the place and the people with my own eyes. That desire was gratified recently when I went to pay a visit to an old friend who is established near Perth.

When I arrived at Kildrummie Junction I was delighted to find that Peter was still to the fore, a short stout man with grey hair and a face that betokened a sense of the responsibility of his office. As he came along the carriages I could hear him saluting each of the passengers: "Grand weather, this!" "Glad to see you back again! Are a' your freends weel?" In the carriage next mine there was a ploughman who had been inebriated at Perth, and who in the excess of courage thought he could get a joke at Peter's expense. "These are awfu' seats ye've got, Peter; as hard as buirds." But Peter's only answer was: "Toots, are ye no' weel, man?" and so the valiant grumbler was extinguished. He soon appeared at our carriage-door with, "Tuckets, please." He saw at once that I was a stranger. He took my ticket in silence, but looked as if he was inwardly trying to solve some problem. Then tentatively: "Ye'll be gawin' further?" I indicated that I was. "Ye'll no' be for bidin' lang?" as he glanced around the compartment for my belongings, and assured of his correctness waited not for an answer. "It'll be for a lectur' ye're gawin' It's guid muinticht the noo." But as I declined the office of lecturer he retired puzzled but not defeated. I had no sooner stepped out on the platform than he appeared: "Ye're for Muirha', are na ye? Maister Tamson's machinos at the gate." Then his face lit up when he saw that he was right. As I passed along I heard some strangers hailing him. "Guard, there are some wraps here up in the rack," to which the answer came: "Weel, hand them doon, then." Then I heard in hurried whispers: "That's him! That must be him," the speakers evidently gratified at having so thoroughly identified Peter.

Next morning I set out for a tramp to the historic places in Logiealmond in perfect winter weather, sharp, bright and clear, with a keenness in the air that made the face tingle. On one of the hills I overtook a shepherd with his dog, and as we tramped together through the pines that stretched their dark arms across the road we fell into a spasmodic conversation with long lapses of silence between. When we reached the first sight of the glen I stood still to admire the view. The Almond ran swiftly below, with green fields and broom colored knolls rising on the other side; beyond, there stretched wide-spreading moorland, intercepted by deep belts of pine trees, while above all there rose the hills clear-cut against a frosty sky. Here and there grey farm steadings were planted, and as the smoke curled upwards from among the trees I thought of the simple toilsome lives that were spent in tilling the fields. "Yonder's the Auld Kirk," interjected my shepherd friend, and he pointed across the river to a plain ivy-gabled church that stood on a high bank above the river with its graveyard sloping gently to the sun. Further down he showed me "the auld Hoose o' Logie," imbedded in dense woods, and only dimly seen through the leafless branches. Then as the ecclesiastical interest once more asserted itself he pointed far up the river. "That's the Free Kirk. Ye can jist see the kirk bell ower the selates o' the hooses."

As we went down the hill I saw that the river was spanned by the quaintest of old stone bridges with an arch so lofty and steep that when I stood on the top of it I seemed to be on the ridge of a house. From this picturesque old structure we looked down upon a new level girder bridge, which will no doubt be more agreeable to laden horses, but is less pleasing to the eye. The shepherd pointed out to me where in olden times the ford ran across the shallows by a little islet.

I parted with regret from my guide at the bottom of the hill, and wended my way upwards by a little footpath through the fields. When I struck the highway again and proceeded up the valley, I was surprised to find that there was much less of a glen than I had expected from my reading about Drumtochty. Here was rather a broad windswept upland district with the river hidden from view as it flowed between its high banks. Even already, however, I could discern that the nature of the district had not a little to do with the growth of character in the people. The hilly slopes, the pure air, the stern soil made the land a rugged though not an unkindly mother to its children, while its isolation, separated as it is from close fellowship with neighbors by the river on the south, by mountain slopes on the west and north, and by woods on the east, converts it into a Holy Land, fit place of separate dwelling for the peculiar people of Drumtochty.

In a short time I reached the little village with its row of simple cottages facing the road. One proclaimed itself as "Harrietfield Post-office." A notice on another asserted to all the world, who passed that way, the right to sell "tea, snuff and tobacco." But I resisted any temptations to buy, and made my way to a tiny barn that runs to the west of the village, where I found the Free Kirk, the bell of which I had made my guiding star.

The minister, to whom I bore a letter of introduction from a mutual friend, was on the point of starting to drive to Perth when I arrived, but he kindly returned with me to the manse, and showed me what might be of interest. He took me first to the room that Mr. Watson has used as a study when he was minister, and he pointed out the dwarf apple-trees still to be seen from the southern window; and looking out to the west we saw the grass on which the minister had paced when pondering "his mother's sermon," and beyond, the fir hedge, the sloping fields and the lofty hills above the Sma' Glen.

On the walls there hung an interesting group of former ministers of the kirk, too many to be recorded. One was Dr. Macdonald, well known in Scotland as the friend of McCheyne and as a fascinating preacher. Another was Dr. Omond of Monzie, who was said to have spoken of Logiealmond as "the earthly Paradise." Curiously, an uncle of Ian Maclaren's was also minister at one time. Among those living who have ministered, besides Mr. Watson himself, are the learned Professor Candlish, of Glasgow, and Mr. Gray, of Elgin, who has lately published "Laws and Landmarks of the Spiritual Life," and whose sister, Miss Louisa M. Gray, has introduced Logiealmond scenes and characters into some of her stories for girls.

When the minister had to leave he handed me over to the care of a worthy elder, charging him to give me all the help he could, and in his hands I fared well.

The interior of the church is tasteful after a modern style, but alas! it is completely changed from of old. The vestry, however, is the one pictured in "The Bonnie Brier Bush," and it is not difficult to imagine the staid elders sitting on the narrow benches round the walls with the minister at the little table in the centre, and the poor frightened lassie going through the questions before being admitted to Communion.

The elder told me that where the vestry now stood the ministers used to keep their pig, "a fine cosy corner it was, no' a better place in the hale yaird!" Then he showed me the improvements made by the successive occupants of the manse. One had put caves on the kirk gables. Another had built a fine new entrance gate. Another had cleared out the old stove, "which when it was working well, raised the temperature one degree above freezing point." Another had dug a well. Everyone seemed to have left his mark upon the premises. These events were duly narrated as belonging to the different pastorates, much as the great events of history might be chronicled as having happened in the reign of Queen Elizabeth or of King James I.

From the church door this historical elder showed me some features of the place not mentioned by Ian Maclaren; the slate quarry, almost at the very summit of the hills, whither the men trudged each morning in the grey dawn; the Episcopal College of Glenalmond, standing on a wooded height on the further side of the Almond, and connected with Drumtochty by a slender wooden bridge and the mud diest of paths; and the Secession Kirk which is racy of the soil, and has exerted much influence over the weather-beaten fathers of the glen.

The elder, having received the over sight of me from the minister, thought it

part of his duty to convoy me on my pilgrimage, and at my request he introduced me to the interiors of a cottage and a farmhouse. The cottage was bare but clean, bright with a wooden fire burning briskly on a low whitened hearth; a dresser with rows of plates and cups and other crockery stood against the wall, an eight-day clock ticked loudly beside it, while near the fire was a "box-bed" with red pine doors shutting it off from common gaze. The elder introduced me with a fine courtesy to the bent widow, who in her old age lived here alone. She told me that she had come with her father from the North nearly seventy years ago, when she was only a lassie, and that she had lived here ever since. She had "sat under" all the ten ministers of Logiealmond, and remembered one of the ordinations taking place in the open air on the lea-rig. In answer to a question about Mr. Watson, she began to sing the praises of his preaching; "but," she added, as if she felt the grievance rather keenly, "but he didna bide lang wi' us." She told me that a friend had lent her "The Bonnie Brier Bush," and she thought it "real like the thing," but she observed that if he was going to write about the folks there he "micht hae pit them in by their ain names." Then she added the better criticism that you would never think from reading the book that there had been any "bairns" in the glen, except maybe that greedy laddie of Mr. Hopps's.

The farmhouse to which the elder led me was not far from the road, and as we crossed the "ciose" or square between the house and the farm offices we were met by a chorus of barking dogs and by their owner, the farmer. He was not much beyond middle age, but already limped a little from the rheumatic pains that seize remorselessly the careless hardy men of the misty North. He dragged my guide and myself away to the stable to see a new horse that he had purchased, and then he led us to the house, in at the back door, through the kitchen, to the room beyond the passage. In passing the kitchen window I noticed lying together from last night's reading one of Spurgeon's sermons, the *Dundee Advertiser* and "The Confession of Faith." In the room were four shelves of varied literature, such as "The History of the Reformation," "Veterinary Science," some volumes of Carlyle, "Alex. Smith's Poems," Robertson Smith's "Old Testament in the Jewish Church," "Milton," "The Children of Abbotsmuir Manse," "Annals of the Disruption." When I observed Ian Maclaren's books among them I easily drew the farmer into conversation about the characters. He told me that some of the Drumtochty characters never belonged to Logiealmond, and that most of them were "gey mixed up." They had never had a doctor like Doctor McLure, although there were some touches taken from an old worthy of their own, who had known the constitution of every man in the glen. There had once been a student not unlike George Howe, who had died in the midst of his fame, and a professor in New Zealand had gone forth from one of the humblest farms near the moor, but he was proud to say that as brilliant students and professors had gone out from many a country home in Scotland.

He knew that there were folks like Jamie Sontar who felt the shame greatest when they were discovered doing any kindness, and who would rather take the darkest night to go on some errand of

mercy than be suspected by their neighbours of doing it. He remembered Posty well, with his head like the pictures of Huxley, and his tremendous arguments in their old Debating Society. As for Archie Moncur and Donald Menzies, they were once his best friends. When I mentioned the name of Burnbrae he moved uneasily, and his eye glistened with fire. "Ay! there was more than one Burnbrae in the glen as true as he had ever been, and some, that were rouput out, never got their sticks and their cat-tle put in again."

When we came forth from the farmhouse I returned my warmest thanks to my guide for all his kindness, and then went on alone to the old House of Logie, the "Tochty Lodge" of "Kate Carnegie." I was amazed at the grandeur of the beech-trees, and delighted with the snow-drops which covered in great profusion the slopes towards the river. The house itself stands on a lofty wooded height, and commands extensive views of river and hill. An old dame showed the hiding place of the Duke of Perth, when weary to death he had fled hither for refuge after the battle of Culloden. She directed me also to a path that leads down the riverside through woodland scenery to the graves of Bessie Bell and Mary Gray, but I had only time to go a short distance to a point where through an arch of lofty beeches I had a magnificent view of the whole upper valley of the Almond.

The short winter day was already speeding fast, so that ere I had retraced my steps and found my way to the kirkyard the light had almost failed, but in the dimness the place looked the more pathetic, with its simple stones and long rough grass, here and there broken by the dark earth of a new-made grave.

Beside the kirkyard wall some ows were being put into a shelter by an old man, who seemed surprised to see a stranger, and saluted me with some remark upon the weather. I began to talk about the farms and the farmers, and found that he had lived in the countryside all his life. He thought the times were sadly changed from his young days, and the place was not what it had once been. Most of the grand old folks were gone and new ones had come in their place. The ploughmen no longer lived on wholesome fare like porridge and milk, and saved their earnings, but spent all on tea, and ham, and bicycles. There were too many vans on the road bringing useless things to folks' doors. Now they were not content with one post, but, like the rest of the world, were in such a hurry that two posts were on the road every day, and the telegraph was at the post-office, and in the manse itself there were electric bells. There was a sad falling away from the old times.

So in the darkening kirkyard the old man bemoaned the loss of the past, and I could well believe that even into this upland strath the new stirring spirit of the world had found its way.

As I passed along the road the birds were fluttering to shelter, over and anon a rabbit scudded to its hole, and flakes of snow were beginning to cover the dark fields. The few people I met passed some remark upon the weather. "It's saft." "Stormy nicht." One added the farther remark, "I'm feared it's gawin' to be onlie." As I mounted the hill above the Almond I turned to catch a last glimpse of the glen. The moon was shedding a fitful light from the clouds that were

driven swiftly across its face, the fir-trees were waving in the wind, and between the snow-showers I could see the lights in the farmhouses, and even once caught sight of the hill-tops shining white and clear in the moonlight. So ended my visit to Drumtochty.—*David Davidson in The Sunday Magazine.*

MADAME LAURIER.

An American exchange publishes the following sketch of Madame Laurier:— "Mme. Laurier, wife of Wilfrid Laurier, Premier of Canada, is an admirable example of the best type of French-Canadian gentlewomen. For many years she has not only led in French society at the Capital during Parliamentary sessions, but has fulfilled with gentle dignity all those other manifold social offices which fall to the lot of the wife of him who leads his party. Somewhat younger than her distinguished husband, Mme. Laurier is a handsome woman of about 45, with that type of good looks which is ill portrayed by photograph. Delicate features, clear blue eyes, silvery hair, a fresh, girlish complexion in youthful contrast to the graying tresses, a quick French smile, with flashing impression of white teeth and sudden dimples—that is Mme. Laurier as no camera ever can do her justice.

"As Mlle. Zoe Lafontaine, of Montreal, she who has become the wife of a Premier was a noted beauty. As Mme. Wilfrid Laurier she is a noted chatelaine and sweet helpmate—one as able as she is quiet and tasteful. The Laurier home is at Athabaskaville, a small Quebec town, a quaint old house set in eight acres of land, where the statesman has quiet for taking his rest, and Mme. Laurier opportunity for cultivating the plants and flowers which comprise one of her chief joys. There are no children in the Laurier household other than small guests who come, sure of a welcome from the kindly two, who love all things young and beautiful and good.

"When the Lauriers remove to the Capital, as they will, it needs must be almost like going home. Every session they have appeared there in company, and have grown as beloved as they are admired of the people. With Mme. Laurier there is the same unaffected friendliness, refinement of manner, and native courtesy that mark her husband. It seems almost as though these two, after a quarter of a century of married life, had grown to be one in all such external ways. But, in spite of Mme. Laurier's gentleness and forgetfulness of self, there is a purpose and a spirit in her make-up which impresses those whom she meets, and makes them feel that here is a woman who could suffer and be strong in any great crisis of life. Mme. Laurier is a devout Roman Catholic, but broad-minded and sympathetic to all. Whatever burden of care and responsibility comes to the First Minister of the Crown in Canada, he is sure of near sympathy, and a wife to encourage, stimulate, and strengthen him. Lesser virtue, perhaps, but one which appeals to the mind feminine, is that Mme. Laurier knows how to dress becomingly and well."

Our birthdays, after we grow wise enough to understand their significance, what are they but warnings that sound at intervals from off the rockbound coast of time?

Our Young Folks.

ANY LITTLE I CAN DO.

If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter,
God help me speak the lighter,
And take my bit of singing,
And drop it in some lonely vale,
To set the echoes ringing!

If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend's the fleetier,
If any lift of mine may ease
The burden of another,
God give me love, and care, and strength
To help my toiling brother!

A FAITHFUL DOG.

The following touching incident will be read with special interest by those who possess that faithful and devoted friend—a dog—as part of the family circle:

A gentleman bought a collie, which when taken home, after the fashion of his kind, soon made himself one of the family, and assumed special responsibilities in connection with the youngest child, a girl three years of age.

It happened one day in November that the father was returning from a drive, and as he neared his home he noticed the dog in a pasture which was separated by a stone wall from the road. From behind this wall the collie would spring up, back, and then jump down again, constantly repeating it.

Leaving the horse and going to the spot, he found his little girl seated on a stone, with the collie wagging his tail and keeping guard beside her.

In the light snow their path could be plainly seen, and as he tracked it back he saw where the little one had walked several times around an open well in the pasture. Very close to the brink were prints of the baby shoes, but still closer on the edge of the well were the tracks of the collie, who had evidently kept between her and the well.

We need not tell you the feelings of the father as he saw the fidelity of the dumb creature, walking between the child and what might have otherwise been a terrible death.

A QUALITY MOST DESIRED.

Among the qualities most to be desired in a young girl's character is a high sense of honor. I wish I could impress on every reader the need of being always above every thing petty or small, so that one would not for a single moment ever be tempted to do a mean and underhand thing, to speak unkindly of a friend, or to repeat a conversation which was confidential.

It may happen to you, for instance, to be visiting in the home of a relative or friend, where there may be a little friction at the table, or where some anxiety arises about the course of a member of the family. No matter what you see or hear, in such circumstances you are bound, if you are an honorable person, to be silent about it, neither making comments nor looking as if you could tell something if you choose, nor in any way alluding to what is unpleasant, at any future time. A guest in a home cannot be too careful to guard the good name of those under its roof, for it is an honor to be a guest, in the first place, and honor is demanded in return.

Again, a nice sense of honor in matters connected with money is very important. Polly is treasurer of the society and has the care of the funds. She must never for an instant, or in any emergency, lend these funds to other people, or borrow them for her own use. I know a girl—Polly was her name, by-the-way—who was induced, being treasurer of a certain guild, to lend her brother, for one day, the money she had in her care. The brother was older than Polly, and a very persuasive person. He said: "Why should you hesitate? I'll bring it back to you to-night, and it will oblige me very much if I can take that fifty dollars and pay a bill I owe before noon to-day." Foolish Polly permitted her scruples to be over-ruled. The money was not brought back, and but for her father's kindness in making it good, she would have been disgraced as a dishonest treasurer. She told me long afterwards that the lesson had been burned in on her mind never to take liberties with money which she held in trust.—*Harper's Round Table.*

THE CROSS OF IVAN THE GREAT.

On the summit of the principal dome of the Kremlin at Moscow stands a gigantic cross placed there by Ivan the Great, the potentate who first adopted the title of Czar and the double-headed eagle as his crest. The simple-minded *moujiks* believe this colossal emblem of their faith to be of gold, but as a matter of fact the material is iron with a very thin coating of the precious metal. Napoleon, when he took Moscow in 1812, resolved to carry off Ivan's Cross and set it up on the cupola of the Invalides; and he directed Marshal Mortier, Duc de Treviso, to effect the removal. This was by no means an easy task, for the size and weight were enormous, and the height at which it was placed added to the difficulty. At last one of the Russian convicts, whom Count Rostopchin had let loose before evacuating the city, volunteered his aid. His services were accepted and proved extremely efficacious; nor did they go unrewarded. However, treason in this case did not prosper. On the very night that his labours were brought to a successful issue the wretched man got helplessly drunk, and was robbed of his ill-gotten gains by a band of marauders. A few days later (October 12) Napoleon marched out of the ruins of the capital carrying with him, among other booty, the famous cross. Early in November snow began to fall, and soon the Grande Armee was reduced to a mere herd of stragglers miserably fighting its way across one white plain after another and leaving behind it slight elevations to mark the spots where whole regiments had been engulfed. Presently the very guns were abandoned in order that their carriages might be used for fuel. When the convoy in charge of the plunder had reached a point between Mojaiksk and Smolensk, despair made the men reckless. They threw into a lake coffers filled with diamonds, pearls, and precious stones, vessels of gold and silver, historic treasures of untold value, retaining only the wood of the cases and carts wherewith to warm their wretched, worn-out bodies for the last time. The Cross of Ivan went with all the rest, and for some months lay concealed beneath the muddy waters. Then the peasants of the neighbourhood, who knew its fate, fished it up again and carried it back in triumph to the Holy City, where it was speedily restored to its former elevated position, testifying by its reappearance to the inviolability of the Russian Empire and the futility of French ambition.

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

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

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

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

June 13, 1896.

JAMES GUNN, Supt.

Ministers and Churches.

The congregation at Campbellford has been improving its church property.

Rev. Dr. and Mrs. Campbell, Renfrew, have been camping with Dr. Smith at Sharbot Lake.

Rev. W. S. Smith, of Middleville, preached lately to large congregations in Melville Presbyterian Church, Eganville.

Rev. William Cooper, B.A., pastor of Knox Church, Listowel, has preached the Atwood Presbyterian Church pulpit vacant.

While rusticating at Lake Dore lately, the Rev. Jas. Rattay and W. S. Smith were the guests of the Rev. Rural Dean Bliss at his camp.

Rev. J. T. Hall, formerly a teacher at Ridgetown, now a minister in connection with our Church, preached in that town last Sunday.

Mr. C. U. Nichol, organist in the First Church, Belleville, has been appointed to a similar position in St. George's Church (Anglican), Ottawa.

Miss Jeanie Smith, daughter of Rev. W. S. Smith of Middleville, has been appointed C.P.R. telegraph and ticket agent in the town of Arnprior.

The Rev. J. Morris McLaren, B.A., of Blakeney, preached on a recent Sabbath for his friend the minister of Melville Church, Eganville. His sermons were able and edifying.

Rev. F. Smith, of Bradford, after a year of exceptionally arduous labor, occasioned mainly by an unusual amount of sick visiting, is at present enjoying a holiday at Iroquois, Ont.

The Rev. Prof. McLaren is home from the Pacific coast. He accompanied the Rev. R. P. McKay on a tour of the mission stations. Mr. McKay will not be home until the 15th inst.

Rev. J. Grant, of New York City, preached in the Presbyterian Church, Hespeler, a week ago Sunday morning, the pastor, Rev. Daniel Strachan, occupying the pulpit in the evening.

The Rev. Dr. Fraser, of Hamilton, who has been making an extended tour on the continent and Britain gives a brief and graphic sketch to the *Times* of his travels. He sails for home on the 17th inst.

The Rev. W. S. Smith, of Middleville, preached lately to large congregations in Melville Church, Eganville. Mr. Smith but recently returned from a camping experience at Lake Dore. He ministers to large and increasing congregations.

The Presbyterians of Middleville lately held their festival on their beautiful church grounds. It was a great success. \$125 were realized, which goes towards replenishing the Sunday school library.

The Bloor street Presbyterian mission, known as Wychwood, was burnt to the ground at an early hour on the morning of the 1st inst. The entire contents of the building, with the exception of an organ, were destroyed.

On the occasion of his inaugural sermon in the First Church, London, since returning from a trip to Europe, Rev. W. J. Clarke gave an interesting account of his experiences. The *Advertiser* says that he "preached with gratifying vigor."

The Rev. Goro Kogaburagi, Vancouver's new Japanese pastor, was tendered a hearty welcome recently by the Y.P.S.C.E. of St. Andrew's Church, Vancouver. The Endeavorers presented Mr. Kogaburagi with a number of chairs for use in the Japanese mission.

In the absence lately of the Rev. Dr. Dickson, Galt, his pulpit was supplied by Rev. R. T. Cockburn, a graduate of Knox College this year. Of his service the *Galt Reformer* says: "His sermons both morning and evening were powerful efforts, and his exposition of the Scriptures was excellent."

Mr. and Mrs. P. McRostie, members of the Rev. A. A. Scott's congregation in Carleton Place, have lost their daughter, Mary, by death. The funeral, conducted by the pastor, was largely attended, the pall bearers being Messrs. M. Muirhead, Geo. Findlay, W. Moffatt, J. D. Taylor, J. W. Cram and C. McIntosh.

Rev. M. Macgillivray, M.A., of Chalmers Church, Kingston, preached at both services in John Street Church, Belleville, a week ago Sunday. In the morning he delivered the funeral sermon of the late Mrs. Thompson, wife of the pastor, Rev. T. J. Thompson, and his reference to the departed was most touching and sympathetic.

The Rev. Dr. MacNish preached last Sabbath in Gaelic to the members of the Gaelic Society in Knox Church. On Monday the Society gave a dinner at Webb's restaurant, at which many Highlanders from outside towns and cities as well as Toronto were present. The affair was one of much interest to all present, and was a great success.

The *Rothsay Express* of August 5th says: "On Sunday last the Rev. A. T. Love, of St. Andrew's Church, Quebec, preached morning and evening in the New Parish Church here. The sermons were listened to with rapt attention by large and appreciative audiences. Discourses so simple, practical, and powerful in thought, and saturated with the spirit of the gospel, we have rarely listened to."

On Sabbath, Aug. 26th, Mr. Joseph McNeil, a student of theology at Princeton, occupied the pulpit of Rev. J. M. Kellock, M.A., at Morewood

and Chesterville. Mr. McNeil is a brother of the world-famed evangelist John McNeil, and exhibits in his preaching the same quaint humor and vigorous clearness of thought and doctrine.

A second call from the congregation of St. Paul's Church, Hamilton, will be extended to the Rev. Horatio S. Beavis, D.D., at the next meeting of Hamilton Presbytery at St. Catharines on the 15th inst. James Hutchison, George Black, Byron Smith, Jas. Angus, S. Grant, Alexander Munro, R. Mills, James Hamilton, John Alexander and William Malcolm are the commissioners appointed.

The people of St. Andrew's, Gananoque, have lately listened with great pleasure and profit to able sermons by the Rev. D. Junor, M.A., Brooklyn, N.Y., and the Rev. R. E. Knowles, B.A., Ottawa. These gentlemen spent part of their holiday this summer at Gananoque and among the Thousand Islands, one of the most charming summer resorts on the continent; and while here they readily consented to preach, which courtesy was highly appreciated by both pastor and people. Mr. Knowles, like the brethren of our Lord and Cephas, now leads about a wife, a most excellent lady with whom every one was charmed. Mr. Junor rather holds with Paul; and whether, because of the present distress, or for other reasons, he faces the duties and journeys of life alone.

On the 1st inst. Mr. Hugh McPherson was ordained and inducted by the Presbytery of Guelph into the pastoral charge of Acton congregation. The Rev. John W. MacVicar, B.A., of Fergus, preached, Rev. Dr. Jackson, of Galt, Mr. Taylor's pastor, addressed the newly inducted minister, and Rev. D. Strachan, of Rockwood, late Moderator of session, addressed the people. The attendance at the Presbytery was unusually large for such an occasion, including three belonging to the Methodist Church in Acton, and four from other Presbyteries than that of Guelph. The attendance at the services was also large. All the circumstances connected with the settlement are most satisfactory and full of promise to the young pastor, the people who have chosen him, the locality and the Church generally. In the evening the church was again filled, when a delightful social gathering was held. Mr. George Hynds presided with tact and grace. Appropriate addresses were delivered by Rev. Messrs Robertson, of Morriston; Strachan, of Hespeler; McKay, of Norval; McTavish of Deseronto; Rae, of West Toronto; Jackson, of Galt, and Mr. McPherson. One special feature of the evening was the address and presentation to Rev. Mr. Strachan, of Rockwood, who acted as Moderator of the Acton session during the vacancy, and another was a resolution passed by the session of Knox Church, Galt, and read by Rev. Dr. Jackson. The latter referred in most complimentary terms to Mr. McPherson, whose father was at one time a member of that session. The musical selections rendered by the choir during the evening were much appreciated. The outlook for Mr. McPherson is particularly bright.

AN EXPLANATION.

The writer of an article in a late issue of this paper, on church progress in the township of Bruce, has omitted to state that recently a deputation from the Tiverton congregation has petitioned the Bruce Presbytery for the organization of a new congregation in Inverhuron, about four miles west of Tiverton. Should the prayer of these petitioners be granted, a large and flourishing congregation may be gathered there, where the Gospel would be preached every Sabbath in English and Gaelic. Inverhuron has the best natural harbor on Lake Huron. Should a railway be built from Walkerton or some other point, having Inverhuron as its terminus, the population there would be greatly increased. Such a line of railway has been expected by the people in that locality these many years. The first settlers there have secured a ten acre lot in the town plot for a glebe. A manse in the course of time will be built. Then there would be five manse with glebes attached in that large and important field formerly under the pastoral care of Rev. Dr. Mackay, where not a single manse could be seen in the county of Bruce. A.

THE REV. ROBERT WALLACE'S FIFTIETH YEAR IN THE MINISTRY.

The Presbytery of Toronto at its last regular meeting unanimously passed the following resolution on the occasion of the completion by one of its members of the fiftieth year in the ministry:—"As their co-presbyter, the Rev. Robert Wallace has, in the good Providence of God, been spared to complete the fiftieth year of his ministry in the Presbyterian Church, the Presbytery of Toronto agree to place on record an expression of their gratitude to the Great Head of the Church who has so long enabled him to labor in His service with fidelity and success. Trained among the first band of students in Queen's University, and also among the first band of students in Knox College, and having as a student-catechist and licentiate toiled with indefatigable energy in carrying the Gospel message throughout a large portion of Western Canada, and virtually organized not a few congregations, he was ordained on the 15th July, 1846, as pastor of the congregation of Otonabee. This charge he resigned in consequence of failing health brought on chiefly by excessive labor. His next charge was that of Knox Church, Ingersoll. He was afterwards inducted to the charge of Thorold and Drummondville. His last charge was that of West Church,

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Toronto. In all the congregations to which he ministered, he was a faithful and effective preacher and an exceedingly laborious pastor. Since his settlement in Toronto the Presbytery have had more immediately under their eyes his pulpit and pastoral work, and can therefore the better bear testimony to the zeal, fidelity and success with which he prosecuted his labors. West Church was comparatively small when he became its minister, but during his pastorate it grew to be one of the largest in the city, while, under his supervision, its Sabbath School became one of the largest in the Province. During an interval between his pastorate in Ingersoll and his settlement in Thorold and Drummondville Mr. Wallace rendered valuable service to the French Canadian mission, in whose interests he visited, labored, and obtained contributions in numerous places not only in Canada, but in Great Britain and Ireland. In the cause of temperance he has always taken a deep interest, and on its behalf has written and published several pamphlets which have been widely circulated. Though now released from stated ministerial work, he continues, as opportunity offers, to preach the gospel, and to render other valuable services to the Church. It is the earnest prayer of the Presbytery that he may still continue to bring forth fruit even in old age, and that, when his work on earth is completed, he may receive the blessed welcome, "Well done, good and faithful servant, enter thou into the joy of the Lord." R. C. T.

THE ORILLIA ASYLUM.

MR. EDITOR.—It is now scarcely five years since the new Asylum buildings at Orillia—handsome and substantial in appearance—were first occupied. At that time the land immediately surrounding was covered with fallen trees and huge stumps, with stones innumerable, the whole making farm cultivation, if that were desired, almost impossible. To-day, on visiting the same spot, one can hardly realize that so short a time has been necessary to transform several acres from something approaching a jungle into beautiful reaches of soft green sward, extensive terraces, blossoming flower-beds and artificial ponds, these being interlaced with paths and roadways of a smooth and durable character. The situation is an ideal one for an institution of this kind. Standing upon the broad stone steps leading to the main entrance, one is treated to a particularly pleasing view. From this highest point, upon which the Asylum buildings rest, the surrounding grounds incline gradually to the lake shore, from which broad expanses during the summer a refreshing breeze is ever wafted. But not alone is one's artistic sense refreshed by the conditions here

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The papers are full of deaths from

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Of course

the heart fails to act when a man dies, but "Heart Failure," so called, nine times out of ten is caused by Uric Acid in the blood which the Kidneys fail to remove, and which corrodes the heart until it becomes unable to perform its functions.

Health Officers in many cities very properly refuse to accept "Heart Failure," as a cause of death. It is frequently a sign of ignorance in the physician, or may be given to cover up the real cause.



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will remove the poisonous Uric Acid by putting the Kidneys in a healthy condition so that they will naturally eliminate it.

present; one is pleased to know that the beauties of landscape produced by untiring energy—for Nature at this point was not prodigal of her adornments—have been adequately supplemented by unexcelled sanitary conditions. In the Orillia Insane Asylum, then, the Ontario people have an institution of which they may well be proud.

The improvements noted in this short sketch have been carried on under the sole direction of Dr. Beaton, the superintendent, who himself designed the manner in which the grounds should be so attractively arranged, and the result of whose foresight and good taste are seen in the graceful beauties of his surroundings to-day. It is scarcely necessary to add that Dr. Beaton, who is an elder of the Presbyterian church, is the right man in the right place as superintendent. He is devoted to the high duties of the position; and long ago earned for himself the complete confidence of the Government and the public.

B. R.

MANITOBA COLLEGE.

CLOSING EXERCISES OF THE SUMMER SESSION

The closing exercises of the fourth summer session of this College, which took place recently, drew together a large number of friends. After opening devotional services Rev. Principal King, D.D., briefly addressed the audience. In his address he referred to the object for which the summer session was instituted, an object which, he said, it was in a large measure effecting, the supplying of mission fields and stations during the winter months. The emphatic endorsement of the summer session by the last General Assembly was mentioned, and the steps taken by which it is hoped it will receive more efficient financial assistance. The financial situation of the College was pronounced "decidedly encouraging." The benefit which the Algoma district was receiving, as well as Manitoba and the North west, was touched upon. The advantage which the summer session enjoys in being able to secure the assistance of professors from other colleges was dwelt upon by Principal King. "The College," he said, "has enjoyed for the third time the instructions of Prof. McLean, of Knox College, in systematic theology. It has had the service for the first time, though happily not for the last, of Prof. Beattie, of Louisville, in the same department and in apologetics. In addition the College and the public of Winnipeg have had the advantage of the fresh and stimulating lectures of Dr. George Adam Smith, Glasgow, on Hebrew poetry. It would be difficult to overstate the obligation under which these gentlemen have placed us by putting their valuable services at our disposal."

In addition to this professorial assistance, reference was made and thanks expressed for pecuniary aid given by the Presbyterian Church of Ireland and the Presbyterian bodies in Scotland. Reference was made finally to the excellent health which during the session had been enjoyed alike by students and professors, with the single exception of Professor Hart, who had suffered from severe illness, but was now steadily recovering. At the close of his address the Principal presented the members of the graduating class with a handsome Bible as a memento of the conclusion of their College course, at the same time suitably addressing them specially. Following this Dr. King read the results of the examinations, and the names of those successful in winning scholarships. The list was as follows:—

SCHOLARSHIP PRIZES—THIRD YEAR.

The Robt. Carswell scholarship for Old Testament exegesis, \$70—E. G. Perry, B.A.

The Peter Redpath first prize for general proficiency—Hon. mention, E. G. Perry; \$30, W. L. Atkinson.

The Peter Redpath second prize for general proficiency—\$30, A. G. Bell, B.A.; A. E. Camp, B.A., J. L. Small, B.A., equal.

Special prize. "Life of Rev. Doctor Cairns," presented by Dr. King, for examination in Hebrew—J. E. Smith.

SECOND YEAR.

The Robt. Carswell scholarship for New Testament exegesis, \$70—E. Mason.

The Robt. Crawford scholarship for general proficiency, \$50—Hon. mention, E. Mason, awarded Peter Strang, B.A.

The Ruth Russell Winchester scholarship for general proficiency, \$40—F. J. Hartley, B.A.

FIRST YEAR.

The John Ralph King scholarship for general proficiency, \$60—R. A. King, B.A.

The Peter Redpath scholarship for general proficiency, \$50—H. N. McLean.

The John Black scholarship for general proficiency, \$50—R. M. Dickey.

The memorial (Toronto) scholarship for general proficiency, \$40—H. J. Stirling.

The results were received with loud applause. Dr. King, in concluding, spoke in highest terms of the work done by Mr. E. G. Perry, saying that the papers handed in by him were as good as any ever received by the faculty. Mr. Mason, winner of the Carswell scholarship, in the second year, was complimented on his New Testament exegesis, Dr. King stating that he hoped Mr. Mason would continue his work in that line. Of Mr. R. A. King, who captured the first scholarship in the first year, the examiners had remarked that his papers could not be improved. The valedictory address and reply were humorous as well as tinged with real genuine spirit of the College.

The following is the complete class list: Greek Exegesis, III Year.—Class I, W. L. Atkinson, A. G. Bell, B.A., A. E. Camp, B.A., E. G. Perry, B.A., J. L. Small, B.A.; class II, W. T. McKenzie, J. E. Smith; class III, T. Hunter Boyd, J. J. Hannahson, B.A., James Hood. II Year.—Class I, E. Mason, Peter Strang, B.A.; class II, F. J. Hartley, B.A., W. M. Mackeracher, B.A.; class III, G. W. Faryon, Allan Lang, Thomas Menzies, Jas. Nairn. I Year.—Class I, R. M. Dickey, R. A. King, B.A., H. N. McLean, H. J. Stirling; class II, J. Hunt Jarvis, Thos. McAfee; class III, D. Oliver.

Hebrew Exegesis, III Year.—Class I, Atkinson, Camp, Perry, Smith; class II, Bell, Boyd, Hannahson, Hood, McKenzie, Small. II Year.—Class I, Hartley, Mason, Menzies, Nairn, Strang; class II, Faryon, Lang, Menzies, Mackeracher.

Hebrew Language, I Year.—Class I, Dickey, King, McAfee, McLean; class II, Elmhurst, Oliver, Stirling; class III, Jarvis.

Apologetics, III Year.—Class I, Atkinson, Bell, Boyd, Camp, Hood, McKenzie, Perry, Small, Smith; class II, Hannahson. II Year.—Class I, Hartley, Mason, Menzies, Nairn, Strang; class II, Faryon, Lang. I Year.—Class I, Dickey, Jarvis, King, McAfee, McLean, Oliver, Stirling; class II, Elmhurst.

Church History, III Year.—Class I, Atkinson, Bell, Boyd, Camp, Perry, Small, Smith; class II, Hood, McKenzie; class III, Hannahson. II Year.—Class I, Hartley, Mason, Strang; class II, Menzies, Mackeracher; class III, Faryon, Lang, Nairn.

Biblical Theology, III Year.—Class I, Atkinson, Bell, Boyd, Perry, Small; class II, Camp, McKenzie, Smith; class III, Hannahson, Hood. II Year.—class I, Hartley, Mason; class II, Nairn, Strang; class III, Faryon, Lang, Menzies, Mackeracher. I Year.—Class I, Dickey, King, McAfee, McLean, Stirling; class II, Jarvis, Oliver. Introduction to the New Testament. II Year.—Class I, Hartley, Mason, Nairn, Strang, Mackeracher; class II, Lang, Menzies; class III, Faryon. I Year.—Class I, Dickey, Jarvis, King, McAfee, McLean, Stirling; class II, Oliver.

Systematic Theology, III Year.—Class I, Atkinson, Boyd, Bell, Camp, Hood, McKenzie, Perry, Small, Smith; class II, Hannahson. II Year.—Class I, Faryon, Hartley, Lang, Mason, Menzies, Nairn, Strang. I Year.—Class I, Dickey, Jarvis, King, McAfee, McLean, Oliver, Stirling; class II, Elmhurst.

Messrs. D. D. Hambly and T. G. Sykes took first class honors in apologetics and systematic theology, second class in New Testament exegesis, and third class in Hebrew exegesis. Mr. Hambly took second class in Biblical theology and Mr. Sykes took first class in church history and third class in Biblical theology.

SOCIAL ENTERTAINMENT.

Subsequent to the closing exercises at Manitoba College, the scholarship men entertained their fellow-students at Holman's. After the various dainties had been summarily disposed of, the chairman, Mr. F. J. Hartley, proposed "The Queen." Mr. J. L. Small followed with "Our Alma Mater," which was responded to by Mr. E. G. Perry. "The Graduating Year," was humorously proposed by Mr. J. Hunt Jarvis, and as ably answered by Mr. J. E. Smith. Mr. R. A. King, in connection with Mr. F. J. Hartley's name, brought "the second year" to notice, while the humility of "the freshmen," whose health was proposed by Mr. J. L. Small, was ably defended and vindicated by Mr. R. M. Dickie, and all the theories to the contrary abundantly refuted. The toast "to the Ladies," proposed by Mr. D. Oliver, and responded to by Mr. J. Hannahson, formed a fitting climax to this happy gathering.

COLIGNY COLLEGE.

Attention is called to the fact that application for information respecting this college is now to be made to Rev. W. R. Cruikshank, B.A., room 6, Y.M.C.A. building, Montreal, Que., and not, as formerly, to Rev. Dr. Warden. The number of boarders is rapidly filling up for next session, and application must be made at once to secure admission to this excellent ladies' college. The building is thoroughly equipped with all modern appliances for comfort and health, the grounds contain two acres of land, and are beautifully laid out, and have appliances for healthful outdoor games. The teaching staff embraces specialists in their several departments, and the home life of the college is altogether a very happy one.

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"For fifteen years I have been more or less troubled with rheumatism in my back. Last spring I became so very bad that I was unable to move hand or foot, and was in bed for weeks. My husband and I became discouraged, and had given up all hope, but at the critical time a neighbour, Mrs. Blanchard, who had been cured of lumbago in three days by South American Rheumatic Cure, called to see me, and advised me to try this remedy. I did so, and the first bottle enabled me to sit up in bed, and in a week I was attending to my duties as usual. It is without doubt the best remedy in the world."

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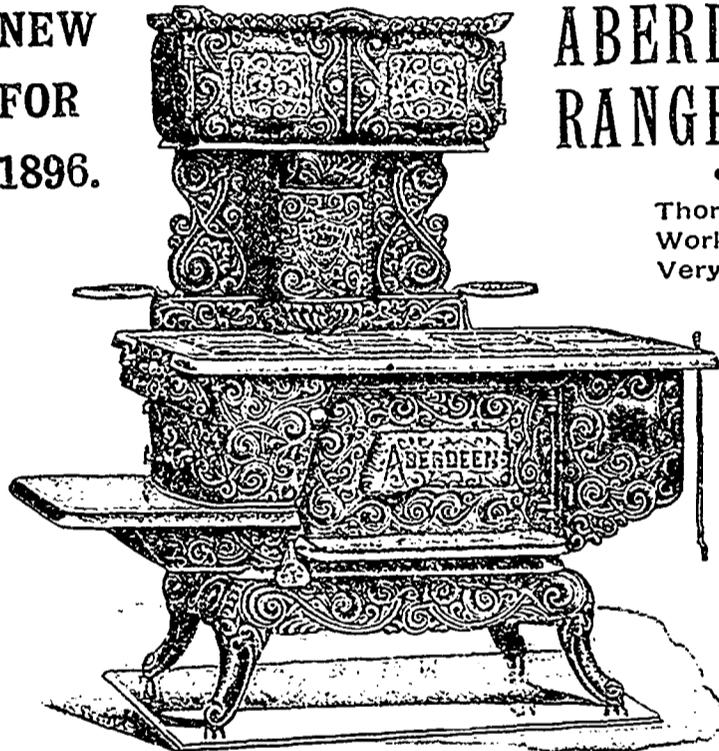
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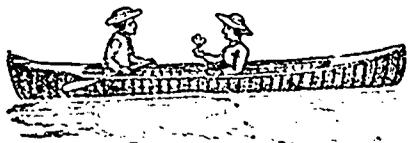
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TORONTO.

British and Foreign:

A national organization of liquor dealers is to be formed in the United States.

The six largest temperance societies in Japan have over 2,000 members each.

Lord Rosebery has agreed to unveil the Burns statue at Paisley on 26th September.

There were serious riots in Belfast lately, caused by a demonstration in favor of Irish political prisoners.

The Zambesi Industrial Mission has purchased 50,000 acres with which to sustain a great evangelizing work.

The Cretan Reform Committee estimates that 6,000 Christians have been butchered in Crete since November last.

Marshall Field, the millionaire of Chicago, has given \$2,000,000 to endow the Field Columbian Museum of that city.

Herr Krupp has given 600,000 marks for the erection of a new hospital at Essen, Germany, with all the modern improvements.

The Students' Volunteer Movement, which has been in existence in America for ten years, has sent altogether 700 missionaries to the foreign field.

A despatch from Odessa, dated Aug. 18, says: "Abnormal heat, similar to that which prevailed in the United States, is prevailing throughout South Russia."

At a recent meeting of the Glasgow Y.M.C.A. it was stated that the total membership of the Association was 8,814 and the accounts showed a small balance on hand.

The grave closed lately over the remains of the Rev. Dr. Reid, of Lothian Road Church, Edinburgh. Dr. Reid was a native of Paisley, and had reached his eighty-second year.

At a late meeting of the Presbytery of Glasgow, it was stated that the Sustentation Fund for the two months in the Presbytery was £2,636, an increase over the same period last year of £307.

At a meeting lately of the Glasgow Presbytery reference was made to the loss that the Church had sustained through the death of the Rev. Dr. Young, senior minister of Woodlands Church.

Prof. Josiah Dwight Whitney, of Harvard University, Cambridge, Mass., died at New London, N.H., on Aug. 19. He was Sturges-Hooper professor of Geology and Metallurgy at Harvard since 1865.

A movement has been started to secure a new liquor law for Pennsylvania which will relieve the Bench of Philadelphia and Pittsburgh of granting licenses and remove some of the objectionable features of the present law.

The exports of corn from New York in July were 1,238,508 bushels, a decrease of 726,750; from Philadelphia, 514,901 bushels, an increase of 252,850; from Baltimore, 1,071,812 bushels, an increase of 597,177. In exports of wheat New York enjoyed an increase of 1,027,521 bushels.

The Rev. Dr. Dobie, Glasgow, conducted special services on Sunday in the Parish Church of Kettins. Dr. Dobie, says a local paper, is one of the more gifted divines connected with the United Presbyterian Church. Mrs. Telfer of this city, and one of the active officers of the W.F.M.S. of our Church, is a sister of Dr. Dobie.

The oldest weekly religious paper in Great Britain is, with one exception, *The Christian News*, which has just celebrated its jubilee. It was started by the smallest denomination in Scotland, soon after the students had been expelled from the Congregational Theological Hall and the Evangelical Union of Scotland had come into existence.

THE KIDNEYS AND LIVER.

THEIR DERANGEMENT THE SOURCE OF MUCH SUFFERING.

A Great Sufferer for Thirty Years Tells How He Obtained a Cure—His Advice Should be Followed by Others Similarly Afflicted.

From the Caledonia, N.S., Gold Hunter.

Mr. George Uhlman, a well-known farmer living near New Elm, is loud in his praise of the benefits he received from the use of Dr. Williams' Pink Pills. Recently while visiting his daughter in Hemford, he was interviewed by a reporter and to the scribe's salutation, "Well, Mr. Uhlman, you are looking ten years younger than you did two years ago," he promptly replied, "yes, and I am feeling that many years younger. I am now in my sixty-fourth year and am feeling better than I did when I was thirty-four. It is pretty generally known hereabouts that I suffered intensely for upwards of thirty years from kidney and liver trouble, during which time I was treated by different doctors, and I can hardly tell how many different kinds of patent medicines I used, but can say 'heaps' of it, but I got very little relief from them. Eventually I began to think my case incurable. But I have found a cure and one which I believe is permanent and if you are interested I am willing to tell what it has done for me. While having a very bad spell and suffering intensely from the effects of liver and kidney troubles, I noticed an advertisement of Dr. Williams' Pink Pills and thought I would try them. After beginning their use I found a gradual improvement, and having suffered as long and as severely as I did, you may be sure that I determined to continue the treatment. Very steadily the improvement went on, and after a few months' treatment with the Pink Pills I felt that the last vestige of my trouble had disappeared. New blood seemed to course through my veins, and the organs which for so many years imperfectly performed their functions now work like a charm and give me not the slightest trouble. In addition to this my weight has materially increased, and I can stand a day's work on my farm better than I have been able to do in years before. Of course this may sound enthusiastic, but I know what Pink Pills have done for me and I naturally feel grateful, and I never lose an opportunity to say a good word for this grand medicine."

The secret of health, strength and activity is pure blood and sound nerves. Dr. Williams' Pink Pills make pure, rich, red blood and strengthen the nerves, and this is the secret of the marvellous success with which this medicine has met—the reason why it cures when other medicines fail.

The list of diseases having their origin in impure or watery blood, or a shattered condition of the nerves is a long one, but in every case Dr. Williams' Pink Pills will restore health and strength if given a fair trial. The genuine Pink Pills are sold only in boxes, bearing the full trade mark, "Dr. Williams' Pink Pills for Pale People." Protect yourself from imposition by refusing any pill that does not bear the registered trade mark around the box.

"When a war-ship is steaming at high pressure, and the weather is at all rough," says The Railway Review, "some difficulty has been experienced in communicating promptly and effectually between the bridge and engine room, as well as between other parts of the ship. The Admiralty are now taking steps to have this difficulty removed. The service voice pipe has long been condemned as a source of worry to all who have been called upon to use it, and the Admiralty have prudently hesitated before introducing the telephone, except in such parts of a ship as are not disturbed by the rattle of machinery or affected by electric currents. The Naval and Military Record says that during last year's manoeuvres the Homocoustic voice-pipe was tried on the cruiser Fox, and although it was not a success at first, it was found that when three seamen from the deck and three stokers from the engine-room had become acquainted with each other's voices the sound could be distinctly heard. The apparatus has now been so improved as to absolutely insulate the sound, and it has been fitted with satisfactory results in the torpedo-boat destroyers."

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The Lieutenant-Governor of Beagal, says, "I make bold to say that if missions did not exist it would be our duty to invent them." This is a grand word for the work of the missionaries.

On Saturday six missionaries of the U.P. Church, Scotland, left for Old Calabar, two returning after furlough, and four who have gone out for the first time. The latter include Dr. S. D. Cowan, who goes as a medical missionary, after a distinguished course as a student; also Miss Cowan and two lady missionaries, Miss Margaret White and Miss C. Fleming.

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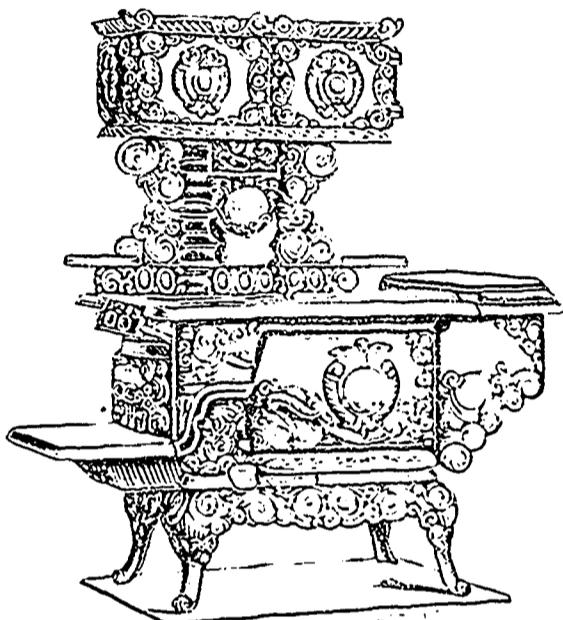


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MISCELLANEOUS.

There are now 23,500 toototallors in the English Army in India, out of a total force of 69,000.

"A man should live within his income," says the Manayunk Philosopher; "for he cannot live without it."

Now that you've tried the new girl, Marie, how does she answer? Like a snapping turtle, I'm afraid to speak to her.

The Waldensians in Italy are having a remarkable revival of religious life all through their congregations, with almost daily meetings in many districts of their parishes.

We take breakfast here at seven, the mistress informed the new servant. Don't change your arrangements for me, mum. I can find something for myself when I come down later.

YOUNG MOTHERS

should early learn the necessity of keeping on hand a supply of Gail Borden Eagle Brand Condensed Milk for nursing babies as well as for general cooking. It has stood the test for thirty years, and its value is recognized.

Johnny: "Tommy Jones don't know how to swim, because his mother don't want him to go near the water." Mamma: "Well, Tommy is a good boy." Johnny: "Yes, he'll go to Heaven the first time he falls overboard."

One Sure Sign of Rain.—"There are plenty of sure signs of rain," said the philosophical boarder, "if people would only pay attention to them." "About the only sign I know of," said the cheerful idiot, "is mud."

Principal Grant, in an address on John Cairns, stated he taught 150 pupils in every subject from the classics to the primary class. Nowadays it was said a teacher had too many pupils when there were only 50 in a class, and all studying the one subject.

In essentials, though the "New Woman" may be more literary and more artistic than her mother, she can certainly do no better for the good of herself and the general happiness of the world than follow in the footsteps of the Old—or Former—Woman.

Existence was given us for action, rather than indolent and aimless contemplation; our worth is determined by the good deeds we do, rather than by the fine emotions we feel. They greatly mistake, who suppose that God cares for no other pursuit than devotion.

The August meteors were very widely observed this year. Several members of the Astronomical and Physical Society reported fine displays. Dr. J. A. Brashers of Allegheny, the well-known optician, wrote an interesting account of his observations from Muskoka. The Doctor was summering there.

A most interesting account is given in the *Canada Gazette* of an interview of Li Hung Chang with Mr. Archer Baker, the European traffic agent of the C. P. R. According to the programme the great Chinese Minister was to arrive in Canada on Monday last and will leave Vancouver on the 14th inst. Li Hung returns to China by way of Canada and the C. P. R. to manifest the friendly relations which he wishes should exist between his own country and Britain. He plied Mr. Baker with questions on a great many points connected with the railway and the vessels of the company. He was greatly pleased with all he learned, and especially when assured that no cyclone, which he said he did not like, would cross his path. The result of the interview was to decide his Excellency to decline the invitation trip by San Francisco and choose the Canadian route.

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INDIGESTION

Highest Endorsements.

Recently ex-Governor St. John spoke in an Eastern State to an audience consisting of 1,000; 991 were men and 9 were women. It was a prison. The next night, in the same town, he was at a prayer-meeting, when 57 were present; 52 were women and 5 were men.

"What are you doing here?" said the woman to the tramp, who had got over the wall just in time to escape the bulldog. "Madam," he said, with dignity, "I did intend to request something to eat, but all I ask now is that, in the interests of humanity, you'll feed that dog."

The Rev. Dr. Matthews reported to the Pan-Presbyterian Council in Glasgow that connected with the Presbyterian communion there are 80 separate churches, 1,426 Presbyteries, 27,043 ministers, 31,925 congregations, 4,795,216 communicants, and 20,000,000 of adherents. These contribute over £7,000,000 in support of home work and foreign missions.

Information gathered from the leading officials of forty-five railroads employing 200,000 men shows that without exception the companies regard habitual drinking as hurtful to the efficiency of the service, and that they forbid the use of intoxicants to employes while on duty. Fourteen of the roads require total abstinence from intoxicants for all men connected with train service.

We dissolved partnership, remarked the dairyman. But he was altogether too punctilious. I suppose he wanted to give more than there was any necessity for. That's just it. He was the most impractical man I ever saw. Why, sir, he wanted to go to the expense of having the well water analyzed once or twice a year, so's to be sure there wasn't anything in it that 'ud make the customers sick!

MAKE THE MOST OF YOURSELF.

It is the duty of every man to make the most of himself. Whatever his capacities may be, he is sure to find some place where he can be useful to himself and to others. But he cannot reach his highest usefulness without good health and he cannot have good health without pure blood. The blood circulates to every organ and tissue and when it is pure, rich and healthy it carries health to the entire system, but if it is impure it scatters disease wherever it flows. Hood's Sarsaparilla is the one true blood purifier. It cures salt rheum, scrofula, catarrh, dyspepsia and rheumatism because these diseases have their origin in the blood.

The Salvation Army is about to introduce a novel plan in New York. It will send out ambulances at night in certain districts of the city to pick up men who have imbibed too freely and are slumbering in quiet corners or leaning unsteadily against lamp posts. They will be taken to an Army Shelter to sober up. The work is to be conducted by a branch of the Army called the League of Love.

FREE TO MEN. Any man who is weak or run down, can write to me in perfect confidence and receive free of charge, in a sealed letter, valuable advice and information how to obtain a cure. Address with stamp. F. G. SMITH, P. O. Box 388, London, Ont.

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Any doctor will tell you that Professor Hare, of Jefferson Medical College, Philadelphia, is one of the highest authorities in the world on the action of drugs. In his last work, speaking of the treatment of scrofula, he says:

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He also says that the hypophosphites should be combined with the oil.

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MEETINGS OF PRESBYTERY.

- ALGOMA.—At Gore Bay, September 27, at 7.30 p.m.
BARRIE.—At Barrie, on Sept. 29th, at 10.30 a.m.
GUELPH.—Adjourned meeting in Knox Church, Acton, on Tuesday, 1st Sept., at 11 a.m.; regular meeting in Knox Church, Guelph, on Tuesday, 15th Sept., at 7.30 p.m.
Conference on Young People's Societies, in Knox Church, Guelph, on Monday evening, 14th Sept.
HAMILTON.—In the First Presbyterian Church, St. Catharines, September 15, at 10.30 a.m.
KINGSTON.—At Kingston, in St. Andrew's Church, on Thursday 10 Sept., at 3 p.m.
MONTREAL.—At Montreal, in Knox Church, on Tuesday, 2nd September, at 10 a.m.
OWEN SOUND.—At Owen Sound, in Division Street Church, on Sept. 15th, at 10 a.m.
PETERBOROUGH.—In Millbrook, on fourth Tuesday in September, at 1.30 p.m.
SARNIA.—In St. Andrew's Church, Strathroy, September 22, at 11 a.m.

FOR CENTRAL PARK CHURCH, B.C.

Table with 2 columns: Description and Amount. Includes items like 'Previously acknowledged \$18 20', 'Y.P.S., Cardinal 2 00', 'Allandale 2 00', 'Shelburne 5 00', 'St. George, N.B. 5 00', 'Bowmanville 5 00', 'Perth 5 00', 'Sydney, C.B. 2 00', 'St. John's Church, St. John 6 00', 'A Friend 50 00'.

E. D. McLAREN. Vancouver, Aug. 26th, 1896.

The ladies of Knox Church, Woodstock, last week, held an entertainment in aid of the new edifice. Save for an excellent recitation by Miss L. K. White and two witty impersonations by Mrs. Cook Stewart, the programme was of a musical nature, those taking part being the Misses McMullen, Mr. Crooker, Miss Edith Campbell, Miss Gilmour and Miss King. Fifteen dollars was added to the building fund.

During the three months' absence of Rev. W. J. Clark, the pulpit of the First Presbyterian Church, London, has been supplied for the first two months by Mr. John A. Clark, and during the past month by Mr. G. R. Faskin. The services of both have been most acceptable, and the attendance and interest in the services have been well maintained. At the close of the prayer-meeting last week, Dr. Hodge, on behalf of the session and management committee, and in name of the congregation, expressed to Mr. Faskin the pleasure and helpfulness which had been derived from the ministrations both of Mr. John Clark and himself, and hoped that he would meet with much success in whatever charge he might be called to labor. Mr. Faskin in reply thanked the congregation for their kind words, which, he said, had done him good, and would not soon be forgotten.

The Presbytery of Rock Lake met in the Presbyterian Church, Roland, recently for the purpose of ordaining Mr. Little as a minister of the Gospel. There was a large attendance from all parts of the field. Mr. Rumball, of Morden, presided, and after the Presbytery was duly instituted, preached. The usual questions were asked Mr. Little and satisfactorily answered. The Presbytery then did solemnly and with laying on of the hands ordain Mr. Little, Mr. Rumball leading in prayer. Mr. Baikie addressed the newly ordained minister in suitable and excellent terms. Mr. McLennan then addressed the people on their duties if the work was to be successful. Mr. Rumball in taking his leave of the people as Moderator of Session, spoke of the pleasure it had been to perform his duties, of the growth of the field, of the good work done by the missionaries, Messrs. Stewart, Reid and Baylis, and expressed the hope that the field would continue to prosper and that in a short time the Presbytery would be called upon to induct a regular pastor over them.

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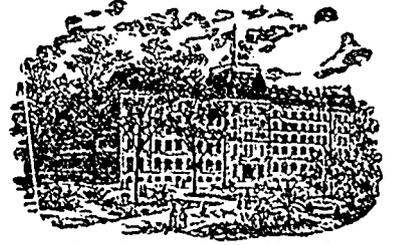
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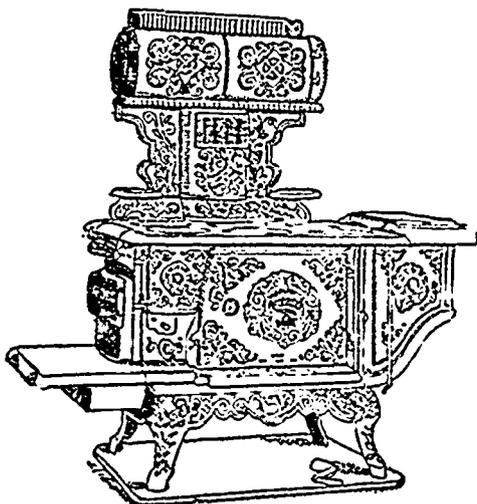
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