

Pages Missing

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Little Things that Count.

A good-by kiss is a little thing,
With your hand on the door to go,
But it takes the venom out of the sting
Of a thoughtless word or a cruel flog
That you made an hour ago.

A kiss of greeting is sweet and rare
After the toil of day,
And it smooths the furrows plowed by care,
The lines on the forehead you once called fair,
In the years that have flown away.

'Tis a little thing to say, "You are kind;
I love you, my dear," each night,
But it sends a thrill through your heart, I find,
For love is tender, love is blind,
As we climb life's rugged height.

We starve each other for love's caress,
We take, but we do not give;
It seems so easy some soul to bless,
But we dole the love grudgingly less and less,
Till 'tis bitter and hard to live.

OVER LAND AND SEA.

"My son, remember that, though it is a good thing to be a great man, it is a great thing to be a good man," was the parting counsel of a good mother to an ambitious boy on his leaving home to commence his career in the business world.

Dr. Field of the *New York Evangelist* has taken to the bicycle at seventy four, and writes enthusiastically of his experiences. But then Dr. Field will never be really old anyway if he lives to be a hundred.

The *New York Observer* puts the matters well when it remarks that a certain measure of creed and rigidity of attitude is necessary to success in the Christian life and practice, just as the human body cannot be wholly constituted of soft flesh, but must be structurally supported by a firm vertebral column. Too much elasticity in any line will not do. We are aware that india rubber, while on account of its "give" very serviceable for certain purposes, is one of the least trustworthy and enduring of substances, easily deteriorating under adverse, or even ordinary, conditions of weather and wear. An elastic band may be convenient for temporary use upon a desk, but it is the cord that proves to be the reliable bond of documents or valuables. When there is too much give to a theology it eventually gives way.

The present situation of the English Church Missionary Society's mission in Uganda, Africa, is thus summarized. "One hundred thousand souls brought into close contact with the gospel, 200 buildings for worship raised by native Christians, 200 evangelists and teachers entirely supported by the native church, 10,000 copies of the New Testament in circulation, 6,000 souls eagerly seeking daily instruction, and the power of God shown in changed lives, all this in the centre of the thickest spiritual darkness in the world."

One can have no idea of what is preached in certain Roman Catholic pulpits. In the chapel of St. Quay, in the department of the Cotes du Nord, on Sunday 18th August, 1895, the preacher thus endeavored to impress on

his hearers the importance of well employing the time at our disposal: "Suppose, my brethren, that a lost soul, plunged for eternity in the flames of hell, should obtain from God the unexpected favor of once more spending fifteen minutes upon earth. That unique, that supreme quarter of an hour, what use will the miserable man make of it? Be sure he will make haste to perform those deeds of charity by which we are justified and sanctified. And, further, he will also inflict upon himself some of those tortures, inexpressibly cruel, by which sins are expiated."

The Catholic Synod, recently held in St. Louis, passed a decree against any of their members consenting to be employed in the choir service of Protestant churches, or, as the Synod contemptuously designates our sanctuaries, "Protestant meeting houses." The decree reads: "They sing grievously, who for the sake of gain only, either sing or play on musical instruments in Protestant meeting-houses." One of their papers explains the sweet reasonableness of this order on the ground that "there must be no participation in sacred things with heretics." It also claims that is only a reproduction of a recent decision of the Pope. It calls on all Catholics of musical talents not to "weakly yield to the solicitations of self and Satan and the evil counsels of those who are aliens to the Household of God, and sell for filthy lucre their immortal souls and their personal honor." A large number of the musicians affected by this order openly express their intention to disregard it.

Dr. Roads of Philadelphia writing in the *Christian Statesman* urges that the churches should provide for hot weather Sabbaths. "Why not" he asks, have machine fans in the lecture rooms and use them? Or why should we hesitate to have them in the large audience rooms? Is it not plain that our churches might actually be made to be the most comfortable place in any neighborhood so that men, women and children seeking a cool place would be attracted to them? With high ceilings, large rooms, a number of noiseless great fans run by electricity or by hand power or water power would transform our summer church work. No saloon with its low ceilings, stench and crowds could compare with an enterprising summer church. Here is a field for Christian Endeavor push."

The *Mid-Continent* of St. Louis in a recent number has a most appreciative article on Canadian poetry referring especially to Lampman, Roberts and Bliss Carman. The opening sentences are worth quoting. "To-day," it says, "the decadent holds the field of literature. With banner waving on high, he loudly proclaims that the whole world is gray, lighted by lurid, smoky gleams where the sun shines through cloud, and that the birds have forgotten how to sing. We listen and wait for a champion. And while we wait, he is at hand—the Canadian poet, whose work comes like a wind from the north for clearness and strength and tells us that the sea is still blue and flecked with white sails and whiter surge; that in the forest-silence the pines talk softly, that the blue sky still bends over and that brotherly kindness is still strong in the hearts of men

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Toronto, Oct. 15, 1896.

The Book of Praise.

IT is understood that the Hymnal Committee has accepted the tender of the Oxford Press for the printing and publishing of the new Book of Praise. From the particulars to hand we can heartily congratulate the Church on the advantageous terms secured and on the business like manner in which the transaction has been completed. To an unprejudiced mind the duty of the Committee would appear to be to obtain the best book possible at the most reasonable cost, so as to protect the pockets of the members of the Church who will be called upon to buy the book for use in public worship. In other words, after care had been taken to provide a well-printed, well-bound book, the difference in the selling price of say 60 cents and \$1.00 per copy for the same book ought to be a determining factor as to what tender should be accepted. Should the Church member be able to buy a better book at say 60 cents under one contract than he could at \$1.00 under another contract, it will be admitted that the Committee would be bound to be governed by the interests of the Church members and so accept of the cheaper and better contract.

To the unprejudiced mind this would appear to be the Committee's duty. "The unprejudiced mind" we say advisedly, for accompanying the announcement, in the press, of the settlement of the tenders is a selfish growl of discontent which, on account of the interested source whence it comes, must be suppressed by an exposure of its real meaning. Briefly, it is the wail of a disappointed tenderer. There may be times when a disappointed tenderer may be justified in criticising the judgment that goes against him. But he ought to find fault on reasonable grounds and in a manly, honorable manner. Anger or revenge should not animate his attack. Above all should any one using the Presbyterian name, as has been used in the case before us, use fair argument and face to face methods. But these fair qualities are absent from the paragraphs in which the attack has been conveyed. Because the contract was not awarded to a Presbyterian house in Toronto, the Church must needs be besmirched and reviled and held up to the indignation of the public. The Presbyterian Church in Canada has been of considerable use in the past to Presbyterian publishers and is not devoid of some valuable experience in that business, but it seems that past favors do not ensure present thankfulness.

To come to the point. The plea has been raised that having accepted the tender of a British firm Toronto printers, needing employment, have been deprived of work. Here it is interesting to note that the journal whose columns have been used for the attack on the Presbyterian Church is the journal whose cry is loudest for Sunday street cars for the benefit of the workingman. The workingman of Toronto is verily a heavy

charge on the minds of these benevolent people! There is as much sincerity in the cry in the case of the Book of Praise as in the case of the Sunday cars, and no more, for what are the facts? There have been hymnal contracts in the past and in every case the work has been wholly or in part sent to Paisley and Edinburgh, Scotland, for execution, because it could not be performed by the contractors here. Among the tenderers for the present contract it is questionable whether more than one firm could have "set" the music and that firm is not a Presbyterian firm, but a firm who possessing a well-equipped bindery, find it necessary to send its best binding contracts to England to be filled by the very firm—the Oxford Press—which has secured the contract for the Book of Praise. Several of the tenderers informed the Committee as a guarantee of the excellence of the work, that the printing and binding should be sent to New York or to Philadelphia, in which case they would be actually little more than agents in the whole transaction. In short, the Toronto publisher would make a handsome commission and the Toronto workingman would not be considered at all, for in most cases all the work and in some cases nearly all the work would have been sent abroad. Past experience it seems has not been thrown away on the Hymnal Committee, and in following out their own unbiassed judgment they have rendered the Church a great service; aye, and a great service to the Canadian public, as the future shall reveal.

The successful tender, which it may be stated, was only considered after all the local tenders had been thrown out, secures among other things a superbly got up Book of Praise, the paper, ink, printing, binding, and general get up, being all of a high quality—exceptionally good indeed—and above comparison with any of the other tenders, either Canadian, American or Scottish; and in addition that Book of Praise in its various editions will be placed in the hands of the Canadian trade, for retail sale, at prices ranging from a little more than one half to one third less than would have been possible had any other tender been accepted. On the one hand there stands a Toronto firm very much in the position of an agent (for as has been stated very little if any of the work would have been performed in Toronto), on the other hand the large membership of the Church. Whose interests are to be considered? Surely and undoubtedly those of the large constituency the Committee represents. When the Book of Praise shall be in the hands of the people they will realize the obligation under which the Committee, now so vindictively abused, has placed the Church.

Religion in Scotland.

From a singularly interesting article on the "condition of the United Kingdom in which Rev. Principal Grant gives his impressions of the Old Country, gleaned last year during a brief visit, the following extract has been taken. The learned Principal writes in *Queen's Quarterly*:—"It may be more disputable to say that there are few signs that religion has lost its ancient hold on the British people. Evolution is now accepted by the man on the street, and it is changing the point of view from which all doctrines are regarded. The forms of religion are indeed changing, but so it has been from the beginning, is now, and ever shall be. A member of one of the Assemblies spoke feelingly last May of the change that was coming over the Highlands. In his early days, "if children saw the minister, it put the fear of death on them," and he sadly intimated that it was otherwise now; that a visit from the minister was rather welcome than otherwise to the lambs of the flock. Church attendance is not so obligatory, nor

sermons so long, nor sacramental services protracted over so many days; but if a minister has anything to say he is listened to with respect, every appeal for funds or personal ministry for a good cause is responded to with reasonable liberality, and the services of the sanctuary are conducted with reverence that was deplorably lacking in the good old days. Remote parishes are to be found where the churches are still as dirty and the service conducted in as slovenly a fashion as could be desired; and in other parishes the pendulum has swung to an opposite extreme. There are Presbyterian Churches where boys lead the singing, instead of ladies with loud head-dresses; the clergy and choir may enter the church in procession, after devotional service in the vestry; there may be a chancel, with stalls for the assistants and the choir; the communion table may be in the centre and the pulpit on one side; the church may be open always for worship, and for a daily service; the minister may magnify his office, perhaps letting fall expressions that to alarmed ears smack of medievalism; there may be prayers in common with souls who have departed in the faith and are waiting in hope for the accomplishing of the number of the elect; but the mass of the good, honest, patient laity suffer and even approve these things, provided that the minister works as a man in earnest should work, and that they can look up to him as a man of God."

Knox College Opening.

The unusual interest surrounding the opening of Knox College this session was due to two causes. First, there was the induction of the two new professors and then the re-awakened interest in the welfare of the college was accountable for not a little of the interest and enthusiasm displayed. The ceremonies, which were held at Bloor street church so that the large number of people who gathered to witness them, might be accommodated, were, to say the least, impressive. The setting apart of the young men for the important professional work to which they have been appointed is a solemn function, and the prayers then earnestly put up, will, it is to be hoped, be re-echoed throughout the church.

The inaugural address was delivered by Professor Robinson. Youthful in appearance, his ringing voice, ready command of good English and handling of an abstruse, dry, subject without manuscript made a favourable impression on the large and critical audience of ministers and learned laymen. His address has been sketched in the daily press. Want of space prevents us from publishing it in full and extracts of such a closely reasoned, technical argument would scarcely do justice to the professor or to our readers. Nevertheless a concise summary is being prepared and will appear in the college opening supplement of next week. Its conservative tone gave general satisfaction. Dr. Robinson is familiar with the scholarship of the Higher Critics, but he has not been swept away by the devouring current, a fact which may denote his strength of mind and ability to hold his own in the arena of conflict.

That the affairs of Knox College are receiving renewed attention was evidenced last week by the success of the new endowment society which was then launched. The number of earnest church members who joined the Society is a very encouraging sign of better times. An admirable committee and set of officers were elected and it remains now for them to set to work at once and make the country ring with their appeals. Money will not shower upon them as if from the sky. Ways and means must be devised and as much personal canvassing as possible undertaken. A personal appeal is worth a

score of printed circulars, and while the enthusiasm burns is the time to push the claims of the College. Let the committee then get to work and see what can be done in the way of subscriptions between now and Christmas. Nothing is too good for our colleges.

The Gospel of Christ.

"Ian MacLaren" is announced to appear shortly in Toronto. In one of his late addresses he spoke of the mistaken idea which many churches seem to hold—that if they can only get people to come and sit in the pews, they have successfully solved the problem of popular attendance, no matter what the people come for, or how much the religious service may be diluted. What do "full sittings" and "hundreds turned away" amount to, he asked, if they do not get the Gospel of Christ after they come? Upon this the *Mid-Continent* remarks: "That is the question—what is our idea of a church service? What do we give the people after we get them there? Is it their 'entertainment' we are after? And shall an evening of song be considered the mission of the Gospel? Or, in imitation of King Nebuchadnezzar, shall we give the people 'the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music,' with a 'ten-minute address' apologetically sandwiched in among the classical and artistic 'renditions'? Or, is it an evening's intellectual entertainment—the discussion of questions of literature and art or civic problems and sociology? Or shall we 'reach the masses' by taking to the low plane of rapid sensationalism and waggery in the pulpit? It is not altogether difficult to get an audience. But getting an audience is not an end in itself, and can never be the seal of one's ministry. The question is, What does the preacher do with the audience after he gets it? Are the people giving their attendance for that which is not bread, and their eager listening for that which satisfieth not?"

An Ideal Life.

A correspondent sends the following clipping from an exchange and well worthy it is of the space sought for it. In the race for riches of the present day the reflections of our contemporary may not be headed, yet every sentence contains rich advice.

"The fact is that even mature men and women are only children, after all, and we need to be learning, over and over again, the practical lessons that are the very alphabet of life. The most of us are not to attract any very great attention as we go through the world, nor acquire any great measure of wealth, or exert any large power. We are to go on in a plain and humble way. We may have friends and usefulness and happiness. We may have a pleasant home and a busy life, with much to brighten and gladden our lives. But there are more people who are privates in the ranks than those who are generals in command. There are some very wealthy people, but there are far more who will work for wages all through life, and who will even be glad to be able to find the work.

"It is very evident that most people must live, and will live, in a plain, quiet way, in getting through this life, and it is just as well to settle down on the old-fashioned facts, and live in accordance with the old-fashioned truth, and let the feverishness and the fussiness die out of the heart and brain. This does not mean that we shall stagnate, nor lose ambition, nor be content to be nobodies. It does mean that we shall give up false ideas, empty desires, and useless strivings, and go to doing, with all our might, in sweet and glad content, just what God made us for and wants us to be and to do."

The Bible in Schools and Colleges.

Report of the Second College Faculty Conference held in Asheville, N. C., August, 1896.

In the second annual Conference held in Asheville, N. C., during the sessions of the Southern Biblical Assembly, to consider the Bible in liberal education, sixty institutions were represented either by members of their faculties or by written reports of work done in Bible study. Two hundred and fifty circulars had been sent to as many institutions, setting forth the action of the Conference in 1895, and inviting them to take part in the Conference this year. The schools represented and reported embrace universities, colleges, institutes, academies and high schools for males and females in ten States.

It appears from the reports that decided progress has been made since the Conference of last year. Several chairs for Bible study have been added to leading institutions, and a number of others are enlarging their courses according to suggestions made by this Conference last year. Much private work has been undertaken by professors and the Y. M. C. A., classes seem to be specially active in voluntary work. Nearly every institution reported has some official work done in their classes in addition to private and voluntary work.

The following recommendations were adopted by the Conference. They are substantially the same as those adopted last year. They set forth what is already attempted and accomplished in the various classes of institutions reported, and the scheme set forth is no longer to be regarded as an experiment. The widespread and increasing interest in this subject encourages to renewed effort. These recommendations were ordered to be disseminated as widely as possible.

RECOMMENDATIONS.

I. For all institutions of every class.

1. Maintain daily reading of the Scriptures and prayers, attended by Faculty and students.
2. Maintain Sunday Bible classes of a doctrinal and devotional character, taught by pious professors and others. Attendance required wherever practicable.
3. Encourage Y. M. C. A. Bible training classes and private co-operative effort in Bible study, all under judicious supervision.
4. Study the Bible rather than books about the Bible, with a minimum of helps, such as a sacred geography and a Bible dictionary, and follow the plan of constant drill, as in other studies.

II. For State colleges and Universities for males and females:

1. Introduce old Testament history as a section of ancient history and along with Oriental history.
2. Teach the evidences of Christianity, emphasizing its leading facts and the internal evidences.
3. Teach moral philosophy and practical morals from the standpoint of the Bible.
4. Emphasize the study of the literature of the Bible in the English literary courses.

III. For denominational and private religious colleges and universities for males and females:

1. Introduce a four years' course of Bible study into the curriculum, with two recitations a week, and make the first two years, at least, compulsory.
2. In universities organized on the plan of co-ordinate schools and elective courses, put the Bible in the rank of the severe studies, with at least two years and three recitations a week, and make at least one year compulsory.

IV. For secondary schools, academies, etc., for males and females.

1. Introduce two recitations a week in the simple parts of Old and New Testament history, adapting the work to the grade of the classes from year to year, as in other departments of study, preparatory to more careful and exhaustive study in the college.
2. Some may find a brief daily exercise and drill for the entire school more practicable, giving prominence to memoriter work.

Dorcas and Her Usefulness.

Dorcas has been the most conspicuous example of the activity of her sex in Christian benevolence and service throughout the history of the Church. Humble although she may have been and brief as is the account

of her, she is and always will be honorably famous. Moreover, we seem to know just what sort of a woman she was, so suggestive is the mention of her in the sacred record.

Woman's work in the Church has its own individuality, the outgrowth in part of external conditions and in part of her feminine powers and tastes. In spite of an exceptional instance now and then, she is not likely to enter the pulpit often as its regular occupant, although her occasional power of eloquent public speech is readily conceded. But in the administration of charities, in the organization and promotion of relief and rescue work, she is easily leader. Patience, perseverance, cheerfulness, sympathy and fertility in resources are her characteristics as a Christian worker, and in sagacity she is not second to the other sex, especially when experience has trained her.

The field of work in the church for women is likely to broaden. The making of garments for the poor apparently was its chief feature in the case of Dorcas, but were she living now this item would be to her but one among many. Yet the modern Dorcas is the same as the ancient. She can be found in almost every church. We all know and love her. Her sweet self-forgetfulness, her quick response to every appeal of grief or need, her appreciative and helpful, yet discriminating sympathy, her persuasive influence—succeeding often when every other appeal has failed to save—her unshaken faith in human nature, and above all her calm, sure trust in God as she busies her hands and feet in His service—these are her qualities, and as they are mentioned certain faces come to mind at once. Thank God for them!

Dorcas need not and will not disregard the obligations of home or friends. She need not neglect self-culture or the legitimate claims of society. But in all and through all her first and ruling thought is how to serve God by serving her fellowmen and women, especially those whose lives have been overcast.—*Congregationalist*.

Christian Giving in the Sanctuary Service.*

(Continued from last week.)

A study of this subject in the Scriptures will disclose wonderful relations between worship and the collection. But for the arbitrary division into chapters, we should see how Paul, moved by the Holy Spirit, wrote to the Corinthians, in the same message, about the things ordinarily esteemed to be spiritual and also about the collection for the saints, without separation of subject from subject, as to quality and importance. Note his clear words: "They are of resurrection, of glory, of victory over the grave, of heaven and immortality, of encouragement to steadfastness, of abounding in the work of the Lord, and last, but not least, of the collection for the saints." The whole message to his mind is equally the message of the Holy Spirit; all equally the Word of God; and the time of the gift is the first day of the week, the Sabbath-day, the day of worship, the day of the gathering in the sanctuary. And these things being so, then the act of giving our money ought to be an act of worship, and an offering which becometh the courts of the Lord's house.

Giving is a natural act of worship. True, sincere worship always implies love. We cannot agree that placation of an evil spirit, which arouses apprehension or fear, is properly called worship. But our God is love, and if we love God we shall be found doing those things which the human heart prompts, and the human had does, not only consciously as a testimony of that love, but also spontaneously. Though the act be intended, yet it will unconsciously come out of the desire of the heart. We all have about us those whom we love. They are in our homes. We are not content with words to assure of affection, but we anticipate desire. Knowledge, not of a real want only, but of the slightest desire, materializes into a gift which is tangible testimony of love, a gift that fills and ends the desire, and changes thought from the thing wanted to the person of the giver. Words are very cheap. Assurance of

*A paper read by Ruling Elder Ralph E. Prime at the Glasgow General Council of the Presbyterial Alliance, June, 1896

affection by the testimony of uttered words costs very little, and words often are as ephemeral as their sound. But not so with the gift. It lasts; it reminds of the giver. Apply these thoughts to the gifts in the sanctuary. God does not need these things, but He has made us as we are, and He graciously permits and encourages the gifts we bring. Our natures are such as He has given, and our love for Him is His own creation. That He takes delight in the gifts, the free-will offerings of those who profess their love of Him, the whole Scripture testifies. We may, indeed, worship God with gifts, and by them fix our own thoughts upon Him, the giver of all good.

Giving to God, to be an act of worship and to have place in the divine service of the sanctuary, should be a thanksgiving. To praise the Lord with a song which is thanksgiving, the Psalmist says, shall please the Lord better than an ox or bullock that hath horns and hoofs. Paul wrote that the gifts of the Corinthians not only supplied the wants of the saints, but were abundant also by many thanksgivings.

To be a gift to God, and to have a place in our divine service as worship, it should be also a cheerful free-will offering. Listen to these inspired words: "He which soweth sparingly, shall reap also sparingly, and he that soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver." It is certainly out of harmony with the idea that giving can and ought to be a part of the exercises of public divine worship, to hear from the preacher words of pressure upon the people to give, so prevalent in some places, when the commendation of the Scripture is of the cheerful giver only.

In 1874 the General Assembly of the Presbyterian Church in the United States of America said, "All giving to our Lord's objects should be from spiritual motives and as an act of worship to Almighty God, a grateful gift to our divine Redeemer and a means of grace to our souls." He who begs from men for the Lord's cause always appeals to the meanest of motives. He must not in his appeal prefer the cause before Him whose the cause is. He surely who is shamed into giving is not doing honor to God and is not in his act offering worship. He who gives grudgingly makes no gift at all. In the sum of the commandments we are taught to love the Lord our God with the mind as well as the heart. All needful intelligence to fill the mind with the facts of the need of the Lord's cause, and to convince that it is the Lord's cause, and to show how God will be honored by the gift, is, of course, reasonable, for we can never love a cause we know little about, and our hearts do not respond intelligently or usefully or safely to any cause which does not appeal to our minds so as to move our hearts. So far only may we appeal for gifts in the sanctuary. The worship of God by offerings can only be by the free-will offering. We must not beg. The ambassador of the King of kings cannot be a beggar. He stands before the people the representative of Him who says, "Every beast of the forest is mine and the cattle upon a thousand hills. I know all the fowls of the mountains, and the wild beasts of the field are mine. If I were hungry, I would not tell thee, for the world is mine and the fulness thereof. Will I eat the flesh of bulls or drink the blood of goats? Offer unto God thanksgiving, and pay thy vows unto the most High. And call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me." Such a king needs nothing. To beg for Him is to make little of His character and His relation to His stewards, whom we are.

Christian giving, further, must not be measured by its quantity, nor the gift of one be compared with the gift of another; but in each case the gift should be the best we have. It will never do to bring to God that which we have no need of ourselves. The gifts of the early Christians to the poor were not, as is often the case with us in these times, gifts of cast-off things, which we are ashamed to use ourselves. David refused to offer to God the gifts from others, and declares "neither will I offer to the Lord burnt offerings of that which costs me nothing." In the old Levitical law the burnt offering, the peace offering, the trespass offering, the sin offering, was in each case required to be of that

which was perfect, and without blemish, a type of the perfect sacrifice of the Christ. But not so the free-will offering, which, when not in payment of a vow, might even be a dismembered, deformed, blind, maimed, or broken animal, in fact, whatever the willing, thankful, worshipful heart had to give. So, also, the mite of the widow cast into the treasury, being her all, was more to God than all the gifts of the rich. In each case the gift testified love and thanks, and that is worship.

And as to the form of giving. It will be quite difficult to satisfy the tastes and consciences of all. Human tastes differ, and taste has its place in testing the things that ought to be in the church services. Our church happily clings to the simplicity which cannot offend for what it has, and can only be criticized for what it has not. A happy position.

There is no model in the Scripture for the order of church services. Was it not so left that changing circumstances and the suggestions of the new conditions of church work and life, and the sense of fitness of the Christian people of each suggestive period of church life, should be allowed to influence what shall be acknowledged as proper and helpful to us in the worship of God's house? We shall ever be conservative and plain, and perhaps, to some, over plain and over cold in this matter. We have, however, the Scripture on our side. There was no Biblical authority for the change from the simple garb of the fisherman's coat to the royal purple of the empire. No doubt, it was copied from the empire when the simple presbyter became a bishop and put on the purple of the throne. We shall not make the mistake of providing regalia for ministers, or any other such extreme of formal worship. But we may make the mistake of not coming up to our privilege and not dignifying as we may the free-will thank offerings in the house of God as an act of worship having a proper place in the divine service. Can this service of thanksgiving, this act of making a free-will offering, commended in the Scripture, be so treated and arranged and given its place in the sanctuary service, as to lead the people to the true appreciation of it as their privilege?

One is most familiar with the ways of his own church, because there he stately worships. In the church which has honored me by naming me one of its delegates to this Council, the subject of the place in the Christian church of services of such matters as free-will offerings of money, has had most serious and discriminating attention, as a result whereof its General Assembly in 1885 proposed an overture, which was adopted by the Presbyteries in 1886, and which added to the *Directory for Worship* a complete chapter on the subject, called, "Of the Worship of God by Offerings." It provides that the service of bringing such offerings shall be performed as a solemn act of worship to Almighty God, that the order as to the particular service, and its place in the service, is left with the session; that it should be made a separate and specific act of worship, to be preceded or followed by public prayer, invoking God's blessing upon the service and devoting the offerings to Him.

The details of such a service must differ with every people and perhaps with the different occasions. In the church where I stately worship, the offerings of the people are gathered in the usual way, but by the young men of the church, from whom they are received by two of the elders, and while the young men and elders all stand before the people, the solemn act of devoting the gifts to God's work is done by public prayer. Such an order may be too much for some and too little for others. Each church congregation should so arrange for itself that the object shall be best attained of teaching that the gift is to God, that the same belongs to worship to the divine service of the sanctuary, and of receiving from the exercise the grace which ought to come from every act of worship of our God.

New York.

RALPH E. PRIME.

The devil is against all forms of human progress unless they lead men deeper into his power. The persecution fires that have enraptured pioneers, prophets, believers and benefactors, Galileo and Savonarola, were all kindled by the same satanic hand.

CHRISTIAN ENDEAVOR.

First Canadian Convention.

The Canadian Convention of Christian Endeavor Societies which met in Ottawa, October, 7, 8, and 9th, was a most successful grand rally of the Young Soldiers of the Cross. The opening



Rev. R. E. Knowles, B.A., Ottawa.

Vice-President of the Ontario C. E.

of the Ontario C. E. Union, chairman; His Worship Mayor Bothwick, Rev. A. F. McGregor, Woodstock, president of the Ontario C. E. Union; Rev. Mr. Reid, of Montreal, president of the Quebec C. E. Union; Rev. Mr. Campbell, Charlottetown, P. E. I., one of the officers of the Maritime Union; Mr. A. E. Scott, of Winnipeg, ex-president Manitoba C. E. Union; Rev. Dr. Saunders, Ottawa; Mr. J. B. Eagleson, president of the Ottawa Y. M. C. A.; Mr. T. W. Quayle, chairman of the local committee of convention arrangements.

At 2 o'clock a song service was led by the choir under the conductorship of Mr. Fred H. Byrns, chairman of the music committee of the convention. The song service lasted a quarter of an hour, the delegates joining heartily in the singing. Devotional exercises followed led by Rev. N. Waddell, of Lachute.

The chairman, Rev. Mr. Knowles, made a pleasing address referring to the importance of the gathering and the good results that might flow out of it.

Addresses of welcome were delivered by representatives of the local committee, of the pastors and churches of Ottawa, of the Y. M. C. A., and on behalf of the City of Ottawa by His Worship the Mayor. These were preceded by devotional exercises led by Rev. N. Waddell of Lachute. Rev. R. E. Knowles, of Ottawa, occupied the chair, and suitable responses were made by the President of the Quebec Union, Rev. Dr. Reid; the President of the Ontario Union, Rev. A. F. McGregor; the president of the Manitoba Union, Rev. G. M. Cameron. An inspiring address by the Rev. Salom Bland, of Smith's Falls, on "A Model Church" was attentively listened to and terminated the programme for the afternoon.

THE EVENING MEETING.

In the evening the Dominion Methodist church was crowded to its utmost capacity, in fact many were turned away. The pastor, Rev. Dr. Saunders, occupied the chair. There was a capital musical service and impressive devotional exercises. The first address of the evening was delivered by Mr. J. R. Dougall, of Montreal, and was listened to with wrapt attention. Mr. Dougall expressed his delight at being present at such an enthusiastic gathering for the common cause. His subject was "Temperance Reform." Strong drink he denominated the arch-enemy of our country. Though Canada was the most temperate country in the world, there were very few who could not recall the victims of this curse. He took it for granted that the Christian Endeavorers, whom he styled the fighting members of the churches, were all prohibitionists. It was for them to show that by rolling up a big majority at the coming plebiscite, which came at an opportune time to enlist the sympathy of the Christian Endeavorers and all young people.

Hon. Geo. W. Ross delivered an eloquent and patriotic address on "Christian Citizenship," which was loudly cheered.

Mr. J. H. Carson, of Montreal, conducted an "open Parliament," prohibition being the chief subject.

The second day of the C. E. Convention opened with a sunrise prayer meeting at half-past six in the morning in Knox Church. While it was not yet clear daylight the Endeavorers were astir and walking briskly along the streets in the drizzling rain to attend this meeting. About five hundred were gathered in Knox Church when the service began. Mr. Walter Tucker, of Ottawa, led the meeting. The forenoon was spent in Provincial business sessions. The Ontario Endeavorers met in the Sunday School hall of Dominion Church, and the Quebec Endeavorers in Knox Church.

Rev. A. F. McGregor presided at the meeting of the Ontario Union. About five hundred delegates attended. The devotional exercises were led by Rev. William Johnson, of Wardsville, after which the annual business reports were received from local, county and district representatives, all of which showed that good work was being accomplished for mission and other objects of the societies.

ANNUAL REPORTS.

The annual report of the General Secretary, Mr. Thomas Morris, jr., of Hamilton, showed that in numbers of societies, Ontario held fourth place among the States and Provinces of the American continent. There were now 1,853 Christian Endeavor Societies in the Province, a gain of 201 since last year. It was expected that an enrolment of 3,000 societies would be recorded by next year. The representation of these societies by denominations was:—Methodist, 757; Presbyterian, 577; Union, 183; Baptist, 92; Congregational, 77; Church of England, 40; Disciple of Christ, 29; Christians, 19, etc.

The annual reports of the Treasurer, Mr. W. J. Doherty, of London; the editor, Rev. J. A. R. Dickson, B. D., Ph. D., Galt, and the Junior Superintendent, Miss Lottie Wiggins, of Toronto, were also presented.

The President, Rev. A. F. McGregor, B. A., also gave his annual address.

Plodged farewell offerings were received from societies. Mr. C. J. Atkinson, of Toronto, gave an address on the Washington Convention.

At the opening of the afternoon's session of the convention in Knox Church a message of greeting was read from Rev. Dr. Clark, founder of the Christian Endeavor movement, who is now in Europe visiting the Christian Endeavor Societies of that continent. Rev. Dr. Clark was to have attended this convention, but as he could not postpone the trip to Europe he had to cancel the engagement. The message read:—

"London, Eng., Sept. 24th, 1896. Dear Christian Endeavorers of Canada.—Allow me to send this note of greeting to the first Dominion Convention of Christian Endeavorers. It is a real sorrow to me that I cannot be with you at this convention in response to your most hearty invitation, but my duty took me to



Rev. A. F. McGregor, Woodstock,
President Christian Endeavor Union.

the old world this year, and while you are enjoying your convention I shall be attending similar meetings in the mother country.

Here I find that Christian Endeavor has developed the same spiritual enthusiasm and deep devotion as in our new world, and you will be glad to know that not only is our cause flourishing in all parts of Great Britain but that a most promising beginning has been made on the continent of Europe, especially in Sweden, where I have just been



Thos. Morris, Jr., HAMILTON,
Sec'y Ontario Christian Endeavor Union

The memory of my birthplace and of the dear and honored mother whose dust for me hallows the soil so near your place of meeting increases my great desire to enjoy this convention. Her gentle and devoted spirit would, I am sure, rejoice in your meetings, and the thought of her approval of Christian Endeavor is a constant inspiration to me. May your convention be full of spiritual power. May I also express the hope and assurance that the cementing of the ties that bind the Provinces together in a Dominion union will in no way weaken the bonds of international fellowship that unite in a common brotherhood all Christian Endeavorers of North America.

Most heartily yours in work for the Master. Francis E. Clark."

Another message of greeting was read from the Christian Endeavor of Washington, who entertained the Canadian delegates at the International C. E. convention in Washington last July. The message read:—"The Y. P. S. C. E. of Central Presbyterian Church, Washington, D. C., send kindest greetings to the Christian Endeavorers of Canada in convention assembled. We will long remember the sincere pleasure it gave us to welcome and entertain their delegates during the late International convention in Washington. May we all exert our power and capabilities as Christians to draw our countries closer together and join hands in furthering the cause of Christ."

ADDRESSES.

"Addresses on "Missions," by Mr. A. E. Scott, of Winnipeg; "Christian Endeavor as an Evangelizing Force," by Rev. R. Johnson, London; by Rev. George J. Bishop, Toronto, on "Deepening of Spiritual Life," were features of the afternoon programme. Ten minute speeches by representatives of different Provinces were also made, and open discussions were led by Rev. W. R. Cruickshanks, of Montreal, and Mr. G. A. Archibald, of Montreal.

The evening was devoted to denominational rallies in five of the city churches and in the Y. M. C. A. hall.

The Christian Endeavor convention closed on the morning of October 8th. The sunrise prayer meeting at half-past six o'clock in the morning in Knox Church was attended by about 800 people. It was led by Rev. W. T. Gunn, of Cowansville. The topic was "Sunlight Christians," and the happy and ready participation in the service by many in the audience showed something of the sunlight and sunshine of the Christian life in the hearts of those who took part. The seasons of prayers were very impressive. The prayers were for deeper consecration to Christian service, and were full of deep earnestness. After the sunrise meeting the breakfast for junior workers was held in the Sunday School hall of the Congre-



W. J. DONKERY, LONDON.

gational Church. This breakfast was provided by the Entertainment Committee of the convention, of which Miss Ella Curry is the head. The Nominating Committee of the Ontario C. E. Union have nominated the following officers for the ensuing year:—President, E. A. Hardy, B. A., Lindsay; Vice-Presidents, W. W. Colton, St. Thomas; Rev. J. F. Barker, Hamilton; Rev. W. Johnston, Wardsville; Rev. R. E. Knowles, B. A., Ottawa; Secretary, Thomas Morris, junior, Hamilton (re-elected); Treasurer, W. J. Doherty, London; Press Editor, Rev. J. A. R. Dickson, Ph. D., Galt; Editor *Endeavor Herald*, Rev. J. S. Conning, Caledonia; Junior Superintendent, Miss Lottie E. Wiggins, Toronto; Councillors, Miss Reeder, Ingersoll; Rev. Salem Bland, Smith's Falls; I. M. Moyer, Stratford. The committee have awarded the Provincial convention of 1898 to Hamilton. An afternoon junior rally at the opera house was crowded with young people, Master MacDavidson presiding.

The closing meeting at the Dominion Church in the evening was packed. Mr. John Willis Baer, Secretary of the United States C. E., was the leading attraction. There were devotional exercises and a consecration service conducted by Mr. Baer.

On Friday morning nearly all the Endeavorers who were at the convention went up to Aylmer to visit the cottage that was the birthplace of Rev. Francis Clark.

Cherry Cottage, the birthplace of the Rev. Francis Clark, is situated on the west side of the upper end of Broadstreet, Aylmer, and is so named on account of the cherry trees, both wild and cultivated, which formerly to a much greater extent than at present grew in the garden. Enough of them, however, still remain to indicate the name.

The house is built of wood and was erected by Mr. Clark's father nearly fifty years ago, and in consequence one of the oldest in Aylmer.

Viewed from the street, the cottage is partially concealed by a row of fine maples inside the garden fence, while a large elm screens the right hand gable to the west. The house is built facing the south with one gable fronting on Broad street, and is situated on the high ground to the north of the town. From its verandah a splendid view may be had of the surrounding country, especially so, of the broad and beautiful expanse of Lake Descheneau.

The main part of the house is divided in the centre by a hall running from front to back. Two doors at each end of this hall open on the right upon the drawing room, which is the whole width of the house, divided in the middle formerly by folding doors. Two similar doors on the opposite side of the hall open, the first upon the library, and the next upon the dining room, the two rooms being separated by folding doors. From the dining room a door leads to a large extension kitchen, from which an old-fashioned staircase leads to a couple of bedrooms above.

During Mr. Clark's boyhood, his mother kept a private school at Cherry Cottage.



MISS LOTTIE E. WIGGINS, TORONTO.
Superintendent Junior Work, Ontario Christian Endeavor Union.



REV. DR. DICKSON, GALT.
Provincial Editor of the *Herald*, Ontario Christian Endeavor Union.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON IV.—THE PROVERBS OF SOLOMON.—OCT. 25.
(Prov. i. 1-19.)

GOLDEN TEXT.—“My son, if sinners entice thee, consent thou not.”—Prov. i. 10.

TIME AND PLACE.—About B. C., 1000. Jerusalem.

ANALYSIS.—

The search for wisdom (v. 1-9).
The beginning of wisdom (v. 7-9).
The enticements of sin (v. 10-19).

CONNECTION.—In our last lesson our attention was directed to the fact that Solomon was not only a wise and prosperous king, but that he was a learned man, and that he was the author of many proverbs and songs, some of which have been preserved to us and are found in the Old Testament Scriptures. The Book of Proverbs contains, as is distinctly stated, some proverbs other than Solomon's, but there can be little question that the larger portion of them was written by him. Our present lesson is taken from the first chapter of the book, and the first verse should be regarded simply as the title of the whole book. The five verses that follow may be regarded as a preface, setting forth the chief purpose or scope of the book, viz., to convey to the young and immature, and to the wise also, the instruction of wisdom, justice and equity.

VERSE BY VERSE.—V. 1. “Proverbs.”—A proverb is a short, pithy statement of some important practical truth. Of Solomon.—Not all the proverbs were written by him, but so nearly all that the book bears his name.

V. 2. “To know.”—The purpose of the book is to enable such as are ignorant to gain the wisdom spoken of. Wisdom.—Piety, which is the truest wisdom. Instruction.—Or chastisement.

V. 3. “To receive.”—Into the mind and heart. Justice.—In this place means right conduct in relation to God. Equity.—That which is right and just toward man.

V. 4. “Subtily.”—Shrewdness and keenness of intellect. The simple.—The open-hearted and unsuspecting.

V. 5. “Will hear.”—He who is wise will give attention to these things, and so increase in wisdom.

V. 7. “The fear of the Lord.”—A reverential fear is meant. The beginning.—The foundation. Fools.—The opposite of the wise. They who despise wisdom and instruction are fools.

V. 8. “Hear the instruction of thy father.”—This stands next in the way of wisdom to the fear of the Lord.

V. 9. “An ornament of grace.”—Like jewels upon the person. Chains about thy neck.—Like the golden necklace, worn as an ornament.

V. 10. “Entice thee.”—Persuade to sin. Consent thou not.—Do not consent to any form of sin.

V. 11. “Lay wait.”—The proposal of a band of highway robbers.

V. 13. “Find all precious substance.”—As the result of a course of robbery and murder.

V. 15. “Walk not thou in the way with them.”—Not only do not consent to their enticements, but do not remain in their company. Keep away from them.

V. 17. “In vain the net, etc.”—Birds see the snare and fly away. Men often are blinder.

V. 18. “For their own blood, . . . for their own lives.”—The wicked injure themselves in the end more than they injure others.

V. 19. “Greedy of gain.”—This desire of wealth is the motive that prompts to crimes of robbery and violence.

The design of the Book of Proverbs is to inspire a deep reverence for God, fear of His judgments, and an ardent love for wisdom and virtue. It is pre-eminently an educational book. The author assumes the character of a preceptor. He is a professor of moral and religious philosophy. In reading the last Psalms of David, one might be ready to conclude that religion is all rapture, and consists in nothing but the ecstasies and transports of devotion; but Solomon brings us to remember that we have a life to live in the flesh, must have a conversation in the world, and would therefore teach us to carry our religion, which is our guide for our conduct in life, into every detail of experience. Religion tends as much to make us discreet as devout; to make the face shine before men in a prudent, honest, useful conversation, as to make the heart burn toward God in holy and pious affections. David, whose life was full of troubles, wrote a book of devotion. Solomon, the peaceable, who lived quietly, wrote a book of instruction. He had been blessed with a good education, and many a prayer, which appeared in a wisdom and usefulness. This he generously used to bless the world.

CHRISTIAN ENDEAVOR.

WORLD'S O. E. PRAYER CHAIN, SUBJECT FOR OCTOBER:—For Our Missionaries. Pray especially for those missionaries laboring in hard, discouraging, and perilous fields. Pray for the “volunteers,” who are making ready to go to the front.

DAILY READINGS.

My Favorite Proverb.

First Day—A wise son. Prov. x. 1.

Second Day—A false balance. Prov. xi. 1.

Third Day—A soft answer. Prov. xv. 1.

Fourth Day—A good name. Prov. xxii. 1.

Fifth Day—A conceited man. Prov. xxvi. 12.

Sixth Day—A prudent man. Prov. xxvii. 12.

PRAYER MEETING TOPIC.—WHAT IS YOUR FAVORITE BIBLE PROVERB, AND WHY? Prov. ii. 1-9. (A memory meeting suggested.)

A proverb is crystallized truth expressed in a form that is pithy and direct. As such it appeals to the soul, and finds ready lodgment in the mind. It is the common possession of man, and is of universal application. Poverty stricken, indeed, is the nation whose vocabulary is not enriched with proverbs, and whose national life is not fructified sufficiently to give to the world these maxims of its experience and varied wisdom. There are few more interesting subjects of study than the adages of different nations; for in them we find the racial peculiarities of the people, and the scintillations of their keen-wittedness. They bristle with brightness, and are suggestive of the practical bent of the human mind in embodying useful truths for the guidance of succeeding generations.

If this is true of the secular sayings of even the most uncivilized peoples, what ought to be said of that peerless collection of proverbs, ascribed to Solomon, in Holy Writ? Here we find a storehouse that is practically limitless, whence we may draw fitting phrases to apply to almost any subject that comes up for discussion. And Bible proverbs are not confined to the book of Solomon. We find throughout the Scriptures of the Old and New Testaments a vast supply of the same wisdom, couched in matchless phraseology.

To select one favorite from so many is rather difficult, and we are so situated that several are equally favored, as we look from different standpoints. Experiences vary, and so our peculiar circumstances forced upon us certain truths. But for a general proverb, what is more inspiring than: “A good name is rather to be chosen than riches, and loving favor rather than silver and gold?” To the temperance worker there is nothing more of a favorite than: “Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.” A gloomy man should ponder over this: “A merry heart doeth good like a medicine; but a broken spirit drieth the bones.” A garrulous man should remember this proverb: “Even a fool when he holdeth his peace, is counted wise; and he that shutteth his lips is esteemed a man of understanding.” The contentious person should have for a favorite: “Better is a dry morsel and quietness therewith, than an house full of sacrifices with strife.” Or the following: “He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.”

The politician should learn this: “Righteousness exalteth a nation; but sin is a reproach to any people.” The miser should remember: “The liberal soul shall be made fat; and he that withholdeth shall be watered also himself.” The one who disbelieves in missions and outside benevolences would do well to consider that: “There is that scattereth, and yet increaseth; and there is that withholdeth more than is to meet, but it tendeth to poverty.” All should bear in mind that, “A good man obtaineth favor of the Lord; but a man of wicked devices will be forsaken.”

There is no dearth of favorite proverbs, and there is no end to the variety. Each one must give his own reason why he thinks more of one than another.

Prov. 4:7, 23, 27; 6:6; 8:15; 10:1; 11:1, 2, 4, 24, 25; 12:2, 24; 13:12; 14:29, 34; 15:16, 17, 33; 16:18, 32; 17:1, 22, 28; 18:21; 20:1, 11, 13, 14; 21:9, 23; 22:1, 6, 29; 25:21, 22, 25, 28; 27:1, 2, 5, 6, 20, 21; 28:1; 30:5, 8.

Many of us have to lament, not so much a want of opportunities in life, as our unreadiness for them when they come. “It might have been” is the language of our hearts, oftener than words of complaint and murmuring. God sends us flax, but our spindle and distaff are out of repair or mislaid, so that we are not ready to use them.

A holy life is the very gate of heaven. But let us always remember that holiness does not consist in doing uncommon things, but in doing everything with purity of heart.

Preparation For Christ's Coming*

BY REV. ADDISON P. FOSTER, D.D.

Christ followed His prophesy of His second coming and the coincident end of the world with directions as to the preparation needed for these events.

WATCHFULNESS ENJOINED.

Not less than six times in close connection does our Lord give His command to watch and He enforces His command by a historical illustration from the times of Noah and by four parables,—that of the thief in the night, that of the householder departing for a season and leaving his servants in charge, that of the ten virgins and that of the talents. The historic incident and the four parables is each a fresh blow to drive into the minds of careless disciples a truth of the utmost importance.

Christ's argument for watchfulness consist of two considerations. The first is that His coming will be sudden and unexpected. No man can tell when Christ will come and that coming will evidently take men by surprise. People will be busy at their ordinary tasks when suddenly some of their number will disappear. The second consideration is that of the effects of such uncertainty on the mind. It is a peculiarity of human nature that we are tempted to slight an event which is uncertain. This was the case in the days of Noah, when the coming of the flood was foretold, but no man knew the day of its coming. This is the case whether the event is expected to take place immediately as in this parable of the ten virgins, or in an indefinite future, as in the parable of the unfaithful servants of the absent householder.

We see here our duty in regard to the unexpected throughout life,—it is to be always on the watch for it. Christ's coming and the approach of the flood are alike in this, that they are sudden and unexpected. The same quality pertains to death and to a variety of events that may meet us at any turn through life. Because men do not know when they must die, they are strangely unconcerned regarding it. But their duty regarding it is plain,—they must be watchful and ready for its coming. So of the thousand emergencies that may any hour spring upon us at the next bend of the road; we must be in as much readiness as possible for them all. There are certainly before us times of great trial, of weighty responsibility, of important decisions. They will come unexpectedly. We must not be caught by them unawares.

WATCHFULNESS DEFINED.

There is a danger that we think watchfulness consists in trying to find out the hour of Christ's coming. Christ, therefore, impresses on us the truth that a far greater duty is to watch ourselves. What is most needed and what watchfulness most implies is our own readiness for the unexpected coming. What we must have is a fit preparation. We are liable to grow cold and careless, to be absorbed with the world, turning our mind to the necessities and pleasures of life, as was done in the days of Noah, eating and drinking, marrying and giving in marriage. Prayer is an antidote to such worldliness and an indispensable help in securing readiness for the dread events of the future, delayed in coming and uncertain as to the time of their coming. To secure a readiness for such events Christ enjoins three duties, setting them forth in as many parables.

The first duty is *faithfulness*. The Master is absent from His house and when He will return we know not. In the meantime we His servants, have our appointed tasks. We must meet them faithfully, taking no advantage of His absence, as mere eye-servants, but always anxious to do our whole duty. This obligation increases with our responsibility. Ministers of the Gospel, standing as the teachers of others, and all in similar high trusts, are held to a peculiar watchfulness. Their lack of faithfulness brings to others, and consequently to themselves, peculiar woe.

A second duty is *spirituality*. In the parable of the ten virgins the five foolish had no-oil in their lamps when the bridegroom came. They had neglected to keep their lamps replenished. In the Scriptures, oil serves as a symbol of the gifts of the Holy Spirit. We need the divine anointing. We need as Zechariah, in his vision of the olive trees puts it, an oil that shall continually drop as an unending supply from the olive trees themselves. Those nominal Christians that are content with being once converted to Christ and who take no measures to supply

themselves with divine grace for daily needs will find themselves when Christ comes, or any other solemn emergency of life arrives, altogether unprepared. The opportunity for joy and greatness will arrive, they will be unable to enter and the door will close against them. Here is a universal law. No friendship, even the tenderest that can exist, that between husband and wife can exist merely on past manifestations of love. There must be daily renewals, new acts and feelings of tenderness, else in time the old feeling dies out and sweetness of the past is beyond recall. How sad it is when friends thus presume on each other and fail to watch over the love that is each other's life and to keep it freshly burning.

The third duty is *growth*. God gives us talents differing accordingly to our personality, but all are to be improved. We are not ready for Christ's coming unless we put those talents to use and develop them in His service. We must make more of ourselves for Christ's sake and let our love for Him be a stimulus to greatness and efficiency.

About Nagging.

Correction is a noble beast, but nagging is the meanest mare in the stable. The one is transformed into the other by the potent poison of selfishness. Nagging is admonition soured. Nagging is correction run to seed. Admonition is progressive, nagging is stationary. Admonition is sympathetic, nagging is egotistic. Admonition teaches, nagging judges. Admonition graciously leads, nagging spitefully pushes. Admonition is a sagacious St. Bernard, nagging is a snapping poodle. Admonition produces reformation, nagging produces only exasperation.

There is a righteous indignation, which is a teacher of righteousness; but nagging is born of unrighteous indignation. Its hidden source is offended self-esteem. It is often our duty to find fault, but it is more often our duty to stop finding fault. To cease speaking is as great an art as the art of speech. Better corrections many times too few that once too often. "Let your yea be yea, and your nay, nay," applies to fault-finding as well as to expletives. Here, as elsewhere, we are not heard for our much speaking. True, "constant dropping wears away the stone," but in the matter of hearts, on the contrary, constant dropping petrifies them. "Precept upon precept, line upon line"—but not the same precept, nor the same line, nor in the same place.

The best workman uses the fewest blows. If we are seeking our dear one's amendment rather than our own glory, we shall be anxious that as much of the amendment as possible shall come from him. Nagging fails largely because it does not give the culprit a chance to improve of his own motion. See how carefully God has preserved the free agency of mankind, refraining from forcing upon us either good or evil; and shall we not be as wise in dealing with each other? If you want a man to do the right, point it out, and leave him alone long enough for him to make willing choice of the right, and label his deed with his own name.

In fact, fault-finding always finds failure if it considers the fault rather than the man. We speak, and then look for results, for amendment, instead of looking for the will to amend. This proves the shallowness of our own desire, that it regards exteriors, and is not prompted by the Spirit, since it does not look to the spiritual for its success. Our correction will produce righteousness only when it produces love for righteousness; and if it seeks first to inspire this love, everything else will be added to it.

And not only will love be the object sought by admonition; it will also be the tool that is used. Diamonds are cut only by diamonds, and hearts are formed to beauty only by loving hearts. "Liking cures;" that is the law of spiritual homeopathy. Admonition, like charity, endures all things, because it hopes all things; nagging endures nothing, because it hopes nothing and has no love. The first requisite of a good corrector is that he be a good lover. If you want to find fault, first find hearts. Words do not reach your brother's will except along the telegraph wires of heart strings. If he won't do it for your heart, he won't do it for your tongue.

*An Exposition based on (Matt. xxiv. 37—xxv. 30); in the Bible Study Union Course on "The Teachings of Christ."

Church News

[All communications to this column ought to be sent to the Editor immediately after the occurrences to which they refer have taken place.]

Montreal Notes.

There is no doubt that the great event of the week so far as the religious public are concerned has been the Bazaar held in the Victoria Rink in aid of the Surgical Instrument Fund of the Montreal General Hospital. Whatever difference of opinion there may be as to the propriety of resorting to such methods for the purpose of raising money for religious and philanthropic objects there is no doubt about the enthusiasm which can be aroused in this way for any charity which appeals to the mind of the whole community. The amount aimed at is not an extravagant one, about ten thousand dollars, and it is altogether likely to be realized before the accounts are closed, and probably every one of the hundreds of ladies who have given their aid in this way will have a deeper interest in the institution for the rest of their lives because of the service they have rendered on its behalf. Happily the two features of raffling and exorbitant charges so frequently associated with bazaars seem to be entirely absent in this effort, and the small purse as well as the large one could find some pleasant way of contributing to the cause of relief for the suffering.

The week has also been markedly a variety of conventions of greater or less importance. The Woman's Christian Temperance Union held its annual meeting at Knowlton in the Eastern Townships. Encouraging reports were given in by the various Committees and earnest plans laid for future work especially in view of the plebiscite on the question of Prohibition that is likely to be taken during the coming year. On this point it was resolved (a) That each union at once start a plebiscite fund; (b) That when the proper time comes unions co-operate with other temperance organizations in arranging meetings, securing speakers, etc.; (c) That unions make a thorough canvass of the electorate; (d) That they furnish material for a plebiscite column in local papers; (e) That they secure suitable literature and distribute it; (f) That the W.C.T.U. petition the Dominion Government to use the municipal voters' list at the taking of the plebiscite; (g) That efforts be made to revive old unions and form new in view of the work connected with the plebiscite. Evidently the ladies propose to take some share in the contest whether allowed to vote or not.

The Dominion Christian Endeavor Convention in Ottawa drew many representatives from Montreal and vicinity prominent among whom was the Rev. W. D. Reid pastor of Victoria Church and President of the Quebec Provincial Union. The gathering seems to have made a good impression and to have proved helpful to those able to be present.

A smaller meeting than either of these was the Convention of the Brotherhood of St. Andrew held in the city. This organization which has an extensive membership in the United States is only beginning to make headway in this quarter, but the idea is a taking one and it is likely to make progress through the enthusiasm of its promoters. Among the most earnest of these is Mr. T. R. Clougher of Toronto who in addition to making various public addresses was active in the Committee work with good effect.

The opening of the Presbyterian College took place on Wednesday evening in the David Morrice Hall. Notwithstanding the unfavorable weather and the counter attraction of the General Hospital bazaar there was a good attendance of the friends of the College along with the students to hear Dr. Barclay's lecture on "Doctrine and Life." As no doubt a fuller account of the proceedings will be given in another column it need only be said here that the lecturer fully sustained his high reputation for eloquence and plainness of statement which left no excuse for some of the absurd and distorted reports of his address that appeared in the city dailies. Both in its

thought and tone it was all that the most ardent friend of the institution could have desired and gave most satisfactory promise of the success of the class which he is to teach this session during the Principal's absence. The theological classes this year are likely to be unusually large. Mr. Morrice, the Chairman of the Board was present among others on the platform looking exceedingly well after his recent trip to Britain.

The Congregational College opened a few days ago with sixteen students on its roll. Dr. Barbour the Principal has resigned owing to advancing years and will retire after the close of the present session.

The friends of the Sabbath will be glad to learn that a meeting of representatives from the various Protestant churches was held a few days ago to consider the advisability of forming a Lord's Day Alliance for the Province of Quebec along the same lines as that already existing in Ontario. It was decided to call a public meeting for that purpose in a few weeks, when a constitution will be presented for acceptance, and members will be invited to join under it with a view to restraining the growing disregard for the day, both in city and country, especially at the summer resorts.

General.

The Rev. Dr. Campbell of Renfrew Convener of the General Assembly's Argumentation Committee has been nominated by the Presbytery of Lanark and Renfrew for Moderator of the next General Assembly.

At a congregational meeting held in the Presbyterian Church Cannington on Oct. 5th it was decided to extend a call to Rev. J. A. Matheson B.D. formerly of Calgary Presbytery. Mr. Matheson has at present two other calls under consideration—one from Charleston and Alton in Orangeville Presbytery and one from Delhi and Windham Centre in the Presbytery of Paris.

The Rev. Alexander Miller of Moss received a unanimous call from the congregation of Ashfield in the Presbytery of Midland.

Rev. Mr. Burns, Secty. of the new association, formed in the interest of Knox College, reports 82 ordinary members, and 7 life members.

The Association starts with good prospects of success.

Intimation is made of a bequest of \$2,500 from the late Mr. Garson, Gananoque, in aid of the Presbyterian church extension in that portion of the Presbytery of Lanark and Renfrew which lies between Arnprior and Lake Temiscamingue.

Rev. Wm. Bromner preached his farewell sermon in the Presbyterian church, Stittsville, on Sunday. He will be succeeded by Rev. Mr. McCauley.

Knox church, Warwick in Saratoga Presbytery has suffered heavily during the last few years through deaths and removals, among other losses being that of the late Hugh McKenzie, M. P. P., who was one of its Elders. But the congregation though weakened, has not lost courage. Extensive repairs were resolved upon, and the church was closed during the month of August while they were being carried out. It was reopened Sept. 6th the Rev. Mr. Fortune preaching at two services. Mr. Fortune's sermons were greatly appreciated by crowded audiences. On Monday evening the 7th a tea meeting was held, a delightful and profitable programme of music speeches and recitations was carried out, the pastor Rev. Wm. Graham occupying the chair. Mr. Fortune spoke of some modern tendencies in religious and social life, in a manner equally lucid, interesting and humorous. The total cost has been about \$270, of which more than two thirds has already been raised. This church in conjunction with Watford, now vacant, is a most promising charge to the fortunate man who may receive a call to it.

Ian Maclaren.

The coming of Rev. John Watson, D.D., of Liverpool, better known as Ian Maclaren, author of "Beside the Bonnie Brier Bush" and other heart-searching stories, is exciting

more interest in Toronto than any other lecture event for many years. Perhaps no author since Dickens' time has given out books that so reach the inner heart of mankind as those of Ian Maclaren. Novels are not read by a certain large proportion of the people, but this very field is the one that the "Bonnie Brier Bush" has filled.



REV. JOHN WATSON (IAN MACLAREN.)

This book and its companion volumes have convinced multitudes that there is good in fiction if the fiction is good. In an interview, Manager Suckling the other day stated, that, never since he began the management of Massey Music Hall had he received so many letters from outside towns and cities enquiring prices and asking for reserved seats, as have already reached him about Ian Maclaren's lecture on Monday, October 19th. The prices will be 75 cents and \$1, with a number of admissions at 50 cents. At New York the sales were almost unprecedented (second only to Stanley's first lecture appearance). It is certain that a great crowd will greet Ian Maclaren, not only of our own citizens but people from a distance.

India—Honan Presbytery.

A regular meeting of the Honan Presbytery took place at Ch'u Wang, July 25-27; the moderator, Wm. Malcolm, in the chair. Interim reports were presented from our three stations, Ch'u Wang, Hsin Chen and Chang te fu. At Ch'u Wang, work in all branches has gone on without interruption, the work at the station has been larger than ever before. The number of patients treated being unprecedented in the history of our Mission, and quite phenomenal in a mission which is so new. Since January 1 there have been 15,528 treatments, the largest number on any one day having been 216. Preaching to both men and women, in the hospital and chapel has been carried on steadily each day, being heard with manifest signs of interest by many. The out-stations have been visited regularly. At Hsin Chen evangelistic services were carried on each evening in the new hospital compound, which were attended by large numbers of natives, until the busy harvest season kept them away, when the meetings were discontinued. The medical work grew rapidly for a time, but latterly diminished through the extortion and rascality of the first medical assistant, who has since been dismissed from our employ. The pastors toured for three months continuously. At Chang te fu the summer heat has lessened the numbers attending the chapel. Mr. Gelforth has passed safely through a serious illness. The Roman Catholics have induced some of our probationers to join them. Fourteen new probationers have been enrolled.

Measures were taken for the erection of chapels in out-stations where most needed. The treasurer reported having had the Agency charges at Tientsin reduced by \$50. A scheme for the establishment of a small school at Chang te fu, for the sons of Christian parents was discussed and transmitted for approval to the Foreign Mission Committee. The request for a lady physician for Chang te fu was renewed.

In view of the recent aggressiveness of the Roman Catholics in all parts of our field, it was resolved,—(1) To appoint the first Sabbath in September as a day of prayer and fasting for the Church native and foreign. (2) That visitation of out-stations be more frequent. (3) That more frequent station-classes for church-members and inquirers be held. Considerable routine business was also disposed of.

At 11 a.m. Monday, July 27, Presbytery adjourned *sine die* to meet at the call of the moderator.

WILL H. GRANT, Clerk.

Sarnia Presbytery.

The Presbytery of Sarnia met in Strathroy on the 14th inst., and was constituted. Rev. Mr. Eadie, Moderator, in the chair.

Mr. McPherson, of Petrolia, was appointed Moderator for the next six months.

Mr. Daly, on behalf of the deputation appointed to visit Marthaville, Brooke and Inwood, reported that their mission had been successful and that they had succeeded in uniting these three stations under one charge, Marthaville, to give \$238, Inwood, \$300 and Brooke, \$250. It was agreed to direct the Home Mission Committee to provide suitable supply.

Mr. McPherson, Convener of the Y. P. S. Committee reported that they had made arrangements for a united meeting in Sarnia in December next.

The next ordinary meeting was appointed to be held in St. Andrew's Church, Sarnia, on the second Tuesday in December, and the Young Peoples' meeting on the previous day.

Rev. Mr. Fortune was appointed the Presbytery's representative on Manitoba College.

Presbytery took up for consideration a call from Avonton and Carlingford, to Mr. Graham, of Watford.

It was agreed with regret to grant the translation, the same to take effect, on the 5th of October, and Mr. Jordan was appointed to preach and declare the pulpit vacant on the 11th of October and act as Interim Moderator of the Session thereafter.

Rev. Mr. McRobie laid on the table a petition asking to allow him to retire from the active duties of the Ministry, and share in the benefit of the Aged and Infirm Minister's Fund. The Presbytery agreed to take the usual steps in the matter and bring it before the General Assembly in June next.

Rev. McKee was appointed member of the Home Mission Committee in the room of Mr. Graham.

The half yearly report, of the Home Mission Committee, was presented by Mr. Currie, Convener, six missionary fields from the first of May to 30th of Sept., with claims from the Home Mission Committee for said labors also. In connection with the report, it was agreed that the Home Mission Committee be instructed at an early date, subject to the call of Mr. Currie, Convener, to meet at Sarnia or Bridgen, and to listen to any suggestions that may be given on the various mission fields and to re-arrange the same in the best and most harmonious manner possible. Meantime it was suggested that Plum Creek be detached from Black Creek and Guthrie and united with Bridgen, that Duthel be detached from Sombra and attached to Guthrie and Black Creek and that Court-right and Sombra be united. In the event of satisfactory arrangement, Presbyterial powers were granted the Committee to take immediate action on the same.

It was agreed to call for Session records at next ordinary meeting in December.

The meeting was closed with the benediction. GEO. C. CHAMBERS, Clerk.

Presbytery of Guelph.

The Presbytery of Guelph met in Chalmers Church, Guelph, on the 15th September, the Rev. W. Robertson, M. A. Moderator. The attendance of members was large, only three ministers being absent of those in charge.

Dr. Dickson presented a report from the Finance Committee containing estimates for next year.

Mr. Mollan reported from the Committee on Missionary Meetings and Sermons, recommending an exchange of pulpits on

the last Sabbath of October, or as near that date as possible. Thereport, with the exchange of pulpits as proposed, was approved.

He also reported from the Committee on Evangelistic Services, suggesting that the whole matter be left this year in the hands of Sessions, and that reports of what they have done be given in at the meeting in March. The suggestion was approved.

Dr. Dickson reported from the committee appointed to arrange for Dr. Torrance's jubilee, giving an order of services for the occasion and recommending that as the date of the jubilee falls on Wednesday the 11th November, the next regular meeting of Presbytery be on that day instead of on the third Tuesday of that month, and that the place of meeting be Chalmers church. To this the Presbytery agreed.

Mr. Smith read a report from the Committee on Superintendence of Students to the effect that those residing in the bounds had sent in the exercises required of them, with the exception of Mr. Macklin, who was lying ill of typhoid fever. The Clerk was authorized to furnish them certificates. A Committee was appointed to meet with Mr. Macklin upon his recovery, and the Clerk was instructed to certify him to the College Faculty.

The motion that the hour of meetings be changed from half past ten to ten o'clock, passed.

The Committee to Dracon and Meiz reported that an effort had been made to ascertain how much could be raised by the people towards the support of ordinands. Mr. John L. Small, B. A., a Licentiate of the Presbytery of Winnipeg, was willing to take charge of the congregation as an Ordained Missionary. It was agreed to apply to the Committee for a grant, and it was left to the Clerk to make arrangements towards his ordination and induction, if the application to the Committee be granted.

A report by Mr. David Strachan, convener of the Committee on Societies, showing that the convention had been held, and containing a number of resolutions. The committee, with the addition of the ministers residing in Guelph, was instructed to carry out the suggestions of these resolutions.

Mr. McNair, of Waterloo, was appointed to bring the claims of Manitoba College before the congregations in the bounds.

Dr. Torrance, convener, Mr. Smith, and Mr. J. A. McCrae, were appointed a committee to consider the remits from the General Assembly, requiring the attention of the Presbyteries, and report.

A memorial to the Minister of Justice on the Dominion Reformatory for Young Men, was considered, and approved.

Mr. W. B. Hutton Catechist, recommended to the Home Mission Committee for work.

An application from Baden, to be taken under the charge of this Presbytery.

At three o'clock the Presbytery proceeded, constituted to Knox church, for the induction of Mr. W. A. J. Martin. Rev. J. O. Smith preached. An address was then delivered by Mr. Robertson, then followed the induction prayer by Mr. McInnes and an address to the newly inducted minister by Dr. Wardrope, and to the people by Dr. Torrance.

Kamloops Presbytery.

This Presbytery met in Kamloops on Sept. 22nd, according to adjournment for the purpose of ordaining and inducing Mr. J. C. Stewart, B. A., over the pastoral charge of Kamloops. The morning session was occupied in the examination of the candidate for ordination. After a rigid examination in the prescribed subjects it was agreed that taking a conjunct view of the whole, the trials be sustained, and the Presbytery meet in the evening for his ordination. The afternoon session was spent in thoroughly discussing the remits sent down to Presbyteries by the last General Assembly. After a most careful consideration of the facts bearing on each case the finding of the Presbytery was as follows: Re-reduced representation to the General Assembly, the remit was approved. In the remit re-assembly meeting place, it was unanimously agreed that a central place of meeting should be decided upon—that Toronto be that place. The billing system to be

done away with, and the travelling expenses of commissioners to be borne by the General Assembly. The remit re-acceptation of ministers was approved, and the following recommendation to the General Assembly unanimously agreed to: "That in view of the extreme difficulty experienced by the large Missionary Presbyteries of the Church of securing adequate supply for the mission fields, especially during the winter months, it was agreed to approve of the remit, and, in addition, to recommend that the General Assembly enjoin from all students, one year continuous service in the mission field, either before or after graduation, and Presbyteries be instructed to refuse to ordain and induct graduates over self sustaining or augmented congregations until a certificate be presented from the Home Mission Committee that such service has been given, and that no graduate be eligible for a call until these conditions have been complied with."

The remit re Mission Board, was approved, and a committee consisting of Rev. Geo. Murray, J. C. Stewart and D. H. Campbell, Elder, was appointed to draft a resolution respecting the report of the committee on uniformity in Public Worship.

In the evening the Presbytery met for the ordination and induction of Mr. Stewart. Rev. Geo. Murray, M. A., presided, and public worship was conducted by Rev. T. G. McLeod, B. A., who preached an appropriate sermon. Mr. Stewart being called upon came forward, and satisfactorily answered the prescribed questions which were put by the moderator. Mr. Stewart was then ordained to the office and work of the ministry by the laying on of the hands of the Presbytery, the moderator engaging in the ordination prayer. He was then formally addressed by the moderator and inducted into the pastoral charge of Kamloops, the members of Presbytery giving him the right hand of fellowship. Very able and practical addresses were delivered by Revs. Dr. Robertson and D. E. McQueen, B. A., of Edmonton, who were present and sat with the Presbytery as corresponding members to the newly ordained minister and assembled congregation respectively. Mr. Stewart was then conducted to the door, where he was introduced to the congregation as they retired.

Upon his signifying his willingness to sign the formula, Mr. Stewart's name was ordered to be placed upon the Presbytery roll.

Mr. Stewart's settlement is an exceedingly harmonious one, and augurs well for the future success of the congregation, Geo. A. Wilson, Clerk.

Presbytery of Chatham.

Chatham Presbytery met in St. Andrew's Church on Tuesday, Sept. 8th. The minutes were read and confirmed. Elders commissions were called for, and the roll of Presbytery was made up. Dr. Battersby was elected moderator for the ensuing six months. Messrs McIntock, Manson and Haggart were appointed to examine student's exercises and at a later stage reported favorably. It was then agreed to instruct the Clerk to certify them to their Colleges. Standing Committees were then appointed as follows: Statistics, the Clerk and Messrs. Jamieson and McCoir; Home Mission Committee, Dr. Battersby, Convener, and Messrs Becket, McLaren, McCullough, McMillan and McArthur; Sabbath School, Mr. Larkin; Argomontation Fund, Messrs Tolmer and Davidson; Church Life and Work, Messrs Mustard, Nattress and McTaggart; Aged and Infirm Ministers Fund, Mr. Becket; Manitoba College, Mr. Hunter. It was agreed to petition His Honor the Minister of Justice to reconsider the resolution of the Government to locate the proposed Reformatory for Young Men at the Village of Alexandria. Birnbeim Session Records were examined by a committee and found to be carefully and correctly kept. It was agreed with the consent of the Assembly's Home Mission Committee to continue Mr. McLean Catechist in Bent Path till spring. The supply of Morpeth was left in the hands of Presby's Home Mission Committee and the session till spring.

It was agreed to hold the next regular meeting of Presbytery in First church, Chatham. Closed with the benediction.

W. M. FLEMING, Clerk.

SEIDL'S ORCHESTRA.

Mr. Anton Seidl is among the foremost musical conductors of the world, and has been for a year or two charming the people of the United States with high-class programs, and specially have we heard of his successful though immense enterprise in giving a season of grand opera last winter at New York. The music lovers of Toronto and surrounding country will now have offered to them a chance to hear the Seidl Orchestra at Massey Hall, Tuesday and Wednesday evenings, and Wednesday-Matinee, Oct. 20th and 21st. Mme. Mario Decca, prima-donna soprano, and Mme. Rive-King, Piano Virtuoso, will take part with their well known abilities, which of necessity, must be of as great a standing as the Orchestra to travel with it. Seats are reserving at 50c. 7c. \$1.00 \$1.50 and admission will be 50c.

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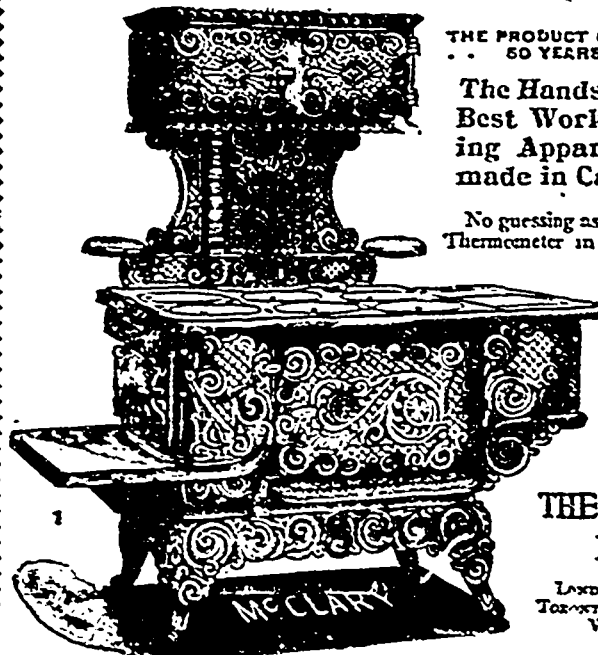
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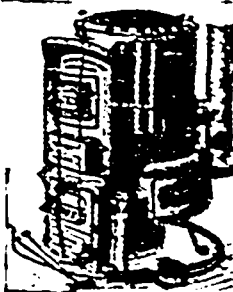
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