

Pages Missing

The Presbyterian Review.

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OVER LAND AND SEA.

In Norway a law has recently been passed which makes girls ineligible for matrimony until they are proficient in knitting, baking, and spinning. Certificates of proficiency have to be earned, and without these no girl may marry.

There were 3,108 regular students in attendance at the seven Swiss Universities last summer, 247 of them women. Of 348 Russian students, 199 were women, as were 7 of the 32 from the United States. Women form one-fifth of the total number of the two largest universities—Zurich and Geneva.

The dome of St. Peter's, Rome, has been damaged slightly by the earthquake which took place at the beginning of November. The necessary repairs have been ordered and ascents into the cupola and the ball surmounting it are prohibited. A monk of the Convent of St. Francico Ripa, who was thrown down by the shock as he was preparing to celebrate mass, was so badly injured that his life was despaired of.

Up to November 1st the Treasurer of the Anniversary Reunion Fund in the U.S., Presbyterian Church had been able to pay to the Treasurers of the different Boards the following sums; Home Missions, \$63,849; Foreign Missions, \$30,585; Board of Education, 619; Board of Ministerial Relief, \$346; Board of Freedmen, \$3,911; making a total of \$99,310. The officers of the Boards are much encouraged by the fact that the regular contributions have shown a marked increase, in addition to the sums given for this fund.

How about your pastor's salary? Is it all paid? When next you greet him, let it be with the consciousness that you have not withheld from him his due. And do what you can to get delinquents to settle their church accounts. The minister has to lay in his winter supplies as well as other people, and cash goes farther than credit in making good bargains. Be honest with God's servant. Do not pay everybody else before you pay your church stipends. Enter God's house with a clear conscience. Pay sanctuary money promptly and without fail.

A writer in the current issue of *Biblia* shows that the Greek alphabet was in use at the time of the Exodus of Israel, and still further that the Greeks are mentioned twenty-five hundred years before the commencement of the present era. We believe it is now generally admitted that not the distinctively Greek but the Chaldaic alphabet, which supplied both the Greeks and Hebrews with their earliest letters—the square characters of the Hebrew being a later device—was in use at the time of the Exodus, and long before. A contemporary finds in this fact a cutting away of the ground for describing the contents of Genesis as mainly of mythical origin and character, because "Myths are not the growth of an inlightened age." The fact also foreshadows the antiquity of the race beyond the period

described by the Bible record. The discoveries of the monuments and the fact of the antiquity of the alphabet—both go back over 3000 years before Christ—do not leave sufficient time for the formulating of a language its grammar and alphabet, in the few centuries following the creation of man. Max Muller has shown how complex were the conditions requisite to produce an alphabet and grammar: and here Mr. Muller speaks with authority. The facts alluded to in no way conflict with the authority of the Bible, however, if they show the chronological era to be more extended than has been supposed.

The Azhar at Cairo is the great university of the Mohammedan faith. It was founded A.D. 1000, and from 10,000 to 12,000 students are always in attendance, gathered from all parts of Africa. There are 321 sheiks or instructors. The instruction is very superficial, and largely consists of committing to memory and reciting, the subject being the Koran and the traditions founded on it. When their education is finished, some of the students return home, while others, who are to be missionaries, join a caravan, and soon disappear into the heart of Africa.

The pastor who would succeed should make himself solid with his people by entering into all their joys as well as their sorrows. He should be bright, cheerful, sympathetic and responsive. He should make them feel that he is their friend and helper. His presence should carry sunshine wherever he goes. He should magnify the good side more than the bad side of his congregation, and see more to praise than to blame. He should treat rich and poor, old and young, in such a way that they shall confide in him and co-operate with him. A minister thus in touch with all classes in his charge will not only win favor, but find increasing opportunities for usefulness both in and out of the pulpit.

A mental prodigy is now astonishing France. Her attainments are certainly extraordinary. Her name is Mlle. Jeanne Benaben. Two years ago, at the early age of sixteen, she received the college degree of Bachelor of Arts. Though so young, she became Professor of Philosophy in the Woman's College at Lyons. Here she made still greater Philosophical reseaches, and this year applied at the Torbonne for the high degree of Licentiate in Philosophy. This was something unheard of in a girl of eighteen, but when she appeared before the Board of Examiners she astounded the learned men with the extent of erudition and with the readiness and fulness with which she handled the vexed problems of Descartes, Kant and Comte. Some idea of her proficiency and learning may be had when it is known that she stood "third on the list of two hundred candidates, all of them older than herself." The College of Rouen recognized her remarkable gifts by appointing her a lecturer on the science of the mind. Philosophical genius can no longer be claimed as the sole gifts of man.

The Presbyterian Review.

ISSUED EVERY THURSDAY, from the office of the Publishers, Rooms No. 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

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Toronto, December 5, 1895.

From Far Formosa.*

A BOOK, regarding which it may be safely predicted that it will rank among the greatest of the books which contain the record of missionary experiences, whether in India, with its Duffs, Wilsons, and Careys; in Africa, with its Livingstone, MacKay and Macdonald; or the new Hebrides, with its venerable Paton, was given to the public last week, with the above title the fitness of which depends not on its euphony only but also on account of its truth. For Formosa is a far country in almost every respect, though it will be brought near to many minds by the perusal of Dr G.L. Mackay's much expected volume, now in the hands of our readers. It will bear not only perusal but study and careful study at that ere its varied and valuable contents can be assimilated and adequately digested. Dr Mackay has given a book to the world which will command readers wherever the English language is known and wherever students of science extend their studies beyond books published in their own language. France and Germany as well as Britain and the United States will read it, for its chapters dealing with the ethnology, history, geology, botany and Zoology of the Beautiful Isle, and for the fund of information it contains with respect to the government, industrial, social and religious life and customs of the people. It is not merely a record of missionary work, or rather, we should say, of the work of evangelizing, for Dr Mackay has shown that alongside the dissemination of Gospel truth in the dark places of the earth, the missionary has the important duty to perform to mankind, of chronicling the facts of the country and people he may be labouring in and among, in their pre-Christian condition. But when due testimony has been borne to Dr. MacKay's learning in many fields of science as indicated,—and that learning is not shallow, but thorough to an extent which considering his scanty opportunities is simply amazing and puts many ministers in Ontario to the blush,—we feel that the great interest of the book lies in the record of Gospel power among the heathen, in which the renowned missionary has been the honoured agent. With what thankfulness and pride should the Church regard Dr Mackay's work! Canada has given a great man to the heathen, a man greatly owned by God, a man who links her in the record of the illustrious with Scotland's great men of the second quarter of this century.

What he has suffered, what accomplished will not be found in his book, but there glimpses, vivid and enduring of the man and his work may be had. Not

*FROM FAR FORMOSA. The Island, its People and Mission. By George Leslie MacKay. D.D. For twenty-three years a Missionary in Formosa. Edited by Rev. J. A. Macdonald. Maps and illustrations. 8vo, cloth, \$2.00. Published by Fleming H. Revell Company, New York, Chicago, Toronto.

the least interesting chapter is the introductory one describing the early years and ancestry of the author. His father was a Sutherlandshire Highlander who with his wife left Scotland in the memorable days of 1830. The "Fathers," the "Men" of Sutherlandshire were famous for their piety and their love of evangelical truth and there will be found the soil from which sprang to life the holy zeal of Formosa's great missionary. When the MacKay's the MacKenzies, the Sages, the Gunns, and the Cooks were sowing Gospel seed in tears on the rocky shores and fertile valleys of the Scottish North, they saw, in their life-time, many a glorious harvest, but far beyond the circle of their ken went their holy influence and from many lands (from the emigration of the people) come now and then a striking example that the Word returneth not void.

Dr. MacKay's early aspirations were for the foreign field and in pathetic sentences he tells his hopes and fears and the trembling yet persistent steps taken to that great goal. He lovingly remembers the kindness and Christian sympathy of the then Convener of the Committee, Rev. Dr. MacLaren, now of Knox College; and the account of his journey to Formosa and settlement at Tamsin read like a page from a romance. His "first views of Formosa" show the graphic style of the narrative—which is characteristic—and the ease with which Dr. MacKay could grasp the salient features of his subject. Much of the book, as has been said, deals with the Island itself and its people from a scientific standpoint, but he is clear as to the main object of his mission and he thus puts it: "My commission is clear . . . 'Go ye into all the world and preach the Gospel to every creature.' Whatever else may be done, must have a real and positive bearing on the fulfilment of that commission, whatever of history, geology, ethnology, sociology, or of any other subject may engage the missionary's attention must be regarded in its relation to the Gospel. To get the Gospel of the Grace of God into the minds and hearts of the heathen, and when converted to build them up in their faith—that was my purpose in going to Formosa. I had it clearly before me at the beginning, and nothing has been allowed to obscure it or make it less supreme." No one can read the book without feeling the fidelity with which the author held to his plan thus set forth. That he has gathered much scientific lore and has given some of it in his pages does not obscure the singleness of his every effort in making known the Gospel, and as has been remarked the evangelizing efforts and experiences are what shows the great man as well as the great missionary. But he is great because as his work shows he is a wise man and a many-sided one. To enter into these experiences as related is not at present contemplated, nor to enlarge upon the interesting information of the popular customs prevailing in Formosa. These will form subjects of subsequent notices, for the present what has been said must suffice.

But a sentence must be devoted to the editor's work. In the selection of Rev. J. A. Macdonald of St. Thomas, Dr. MacKay was most truly advised. The arduous and difficult work could not have been placed in better hands. To a literary facility and power, Mr. Macdonald adds high critical ability, and a sense of proportion absolutely necessary where varied, detached, and technical material has to be handled, every scrap of which has a living interest. It was Mr. Macdonald's first attempt on so large a scale in this field and it is but scant justice to him to say that the impress of his hand marks every chapter and that he

has succeeded in placing his author adequately before the public, and his own name high in the ranks of Canada's foremost literary men. The collecting, arranging, and apportioning space are all of them testimonies to the editorial skill bestowed upon the work and we have to congratulate the Church on the fact that one of the few Canadian books that will live has been from the pen of her greatest missionary and from the editorial workshop of one of her most brilliant young ministers.

Dykes on Public Worship.

RECENT Dundee papers give reports of the meeting in that city, on the 14th Nov, of the Presbyterian Federal Council representing the Presbyterian Church of England, the United Presbyterian Church and the Free Church of Scotland. After a short business meeting in which measures were taken to follow more closely members and adherents of the Scottish Churches removing to England or Wales, in order to prevent them from being lost to Presbyterianism. The remainder of the time was devoted to Conference on such subjects as co-operation in Home Work to prevent unnecessary duplication of Agencies, the maintenance of suburban churches and of city churches in districts growing poorer, the relation of Foreign Missions to commerce, and on the improvement of public worship. At a large evening meeting in Kinnaird Hall addresses were delivered by Dr. Monro Gibson of London on "Christianity and Commerce"; by Rev. J. B. Hastings of Edinburgh on the problem of retaining young men in the Church, and by Prof. George Adam Smith of Glasgow on "Christianity and Industrial Questions." This last was an earnest appeal for further action to ameliorate the condition of the working classes which he regarded as still very far from satisfactory, and capable of much improvement by intelligent civic action.

Perhaps the most notable paper of the Conference was one from Principle Dykes of London on Public Worship in the Presbyterian Church. There was, he said, a fairly widespread conviction that in spite of the changes which the Presbyterian services had recently undergone they still stood in need of further improvement. The service of 50 years ago was one which would not suit many of their congregations of to-day. A swift and great change had taken place in the conduct of congregational praise, but he dared say some of them were of opinion that praise reform, in advanced churches at least, had already gone as far as it needed to go. In the other portions of Divine service they had made much less striking progress. There was in operation a persistent, widespread, and vague craving for the enrichment of Presbyterian worship. The rapid and almost unopposed acceptance by the worshipping people of many novelties in few years was proof conclusive that their was need for reform. But changes brought about in this irresponsible and haphazard fashion might not always be the best that could be made. They might not even be in every case improvements. Individual caprice or modern taste or the imitation of other Churches might conceivably dictate innovations which were out of harmony with the traditions of their Church, or even with the supreme canons by which they held. They all agreed that reform in Presbyterian worship ought in order to be safe and healthy, to follow the lines laid down by the principles and past practice of the Reformed Churches. Their guide was not Catholic antiquity, but the primitive Apostolic Church as represented in the New Testa-

ment. In a period of rapid change, when change was not dictated by any central authority, there was a risk lest these guiding principles were overlooked—lest, in particular, the near example of a ritual so imposing as the Anglican should betray some of them into imitative forms which would sit ill upon their Presbyterian worship, like "purple patches on a hodden cloak." Reform should not be imitation, but development—the working out into more perfect and expressive shape of what the Reformed Churches had attained in the past. All changes in matters so sacred as forms of worship must be left to spread gradually and by a slow, insensible revolution in public sentiment. They could not, without grave peril, innovate in advance of their people, or force change upon them by Act of Parliament, or compel uniformity in worship where the population was by no means homogeneous. He suggested that the Service Association of the three Scottish Churches should combine to prepare a revised order which would commend itself to all these Churches as taking the place of the Westminster Directory, now common to them all. Congregations must bestow upon the conduct of Divine service a great deal more intelligent study than had heretofore been given to the subject. What was wanted was that the true principles regulating Christian *cultus* be discussed; that the characteristic notes of Presbyterian worship ever since the Reformation be studied; that the actual practice of their own Church in earlier days and of sister Churches of their order become better known; that a well-informed public sentiment be created among ministers and leading members, which of itself would appreciate the valuable in devotional forms, applying to every novelty as it arose a sound standard of estimation. The writer went on to suggest improvements upon the details of worship, and in reference to public praise said they had need to see that the use of Psalms was not displaced in favour of modern hymns, which could be best secured by encouraging the chanting of the Psalms in prose. He further advocated a monthly observance of the Communion, and held that the sacrament of baptism should be made more impressive. The next meeting of the Council is to be held in Liverpool in 1898.

Rev. Dr. Chiniquy.

In our issue of next week we hope to be able to dwell at more length on the object of this aged and honoured christian ministers present visit to Toronto. Briefly stated, he is putting forth an effort to raise the sum of four thousand dollars for the work of French Evangelization as it radiates from the French Canadian congregation in Montreal as a centre of activity. A new and large church has been built there at a cost of \$13,000 where the usual congregational agencies are actively at work. The first pastor was Dr. Chiniquy's son-in-law, Rev. J.S. Morin M.A., who has been succeeded by Rev. C.E. Ameron B.D, the present pastor, a man of earnestness and energy. Many of the people are in limited circumstances and the work makes large demands upon the beneficence of christian friends. It is to relieve to some extent the necessities of the case that Dr. Chiniquy, in his old age, has undertaken a Western tour. He attracted a large audience to Bloor street church last sabbath and next sabbath he will preach in St James square church, when no doubt his worthy cause will be liberally remembered. We bespeak the utmost consideration for the work he represents and which, as stated, will be more fully described in our columns next week.

Christian Workers
of the United States and Canada in Convention.
Written for the Review.

The ninth Annual Convention of Christian Workers in the United States and Canada has been in session for eight days, November 7-14, in the City of New Haven, Connecticut. The Convention was held under the auspices of the International Christian Workers Association.

This organization of Christian Workers is one of the youngest of our times, but is already one of the most honored. The first Convention, under its auspices, was conducted in Chicago for seven days in June 1886. This was followed in 1887 by the important gathering in Broadway Tabernacle, New York, at the time of which the late Ex-Mayor Howland of Toronto was chosen Canadian representative on the managing Committee of the Association. The third Convention was held in Detroit, the fourth in Buffalo, the fifth in Hartford, Connecticut, the Sixth in Washington, the seventh in Tremont Temple, Boston, the eighth in the Capital City of Georgia, and the ninth in New Haven, the educational centre of Western New England.

The benefits of these Conventions have not been confined to the cities in which they have been held, and to the thousands who have been within touch of the members who conducted them, but they have gone out through the printed reports and have been doing good in every land. Professor Graham Taylor speaking of one of the recent published reports calls it "one of the most invaluable treasures of methods of Christian work that our times have produced." It represents, according to another authority, every branch of Christian work being carried on in the world and gives unquestionably the most reliable and helpful information in regard to the various forms of Christian work of any thing ever published. The last published report of a Conventions proceedings has appeared under the title of "The Kings Business," and has been in use in a number of the Theological Institutions of this Continent as the text book on applied Christianity.

The preparations for the New Haven Convention were laid in prayer, and carried out with zeal and effectiveness. It is stated that there has not been as many pastors of all churches in New Haven present at one time in any one place for ten years as there were at the place in which the plans were carried out for the wondrously honored Convention which has just closed. All denominations were represented through pastors and laymen. A carefully written editorial in a paper not given to extravagant presentations of things religious states that no body of visitors that has visited New Haven has made so great an impression for good as the members of the Christian Workers Association, that no body of man has so stirred that Conservative City for many a year, and that no movement has been so manifestly successful in infusing new life into the existing religious agencies of the city as that which is carried on by the Christian Workers.

An unusually warm reception was given to the visitors at the opening session of the Convention. The governor of Connecticut in a delightful speech presented greetings in the name of the State, and thereafter states that the hope he has long entertained was now in views that recognition should be made of the sympathy which bound in a heavenly union the hearts of all who love God. The ministry of New Haven extended a welcome. The Mayor of the City welcomed the visitors to "the most beautiful City in the State, if not in America," a city noted for its churches, its schools, its historic University. The first sermon preached to the pilgrims after landing in America was delivered under a tree which stood not far from the spot on which now stands this building in which the Convention was held, and the Mayor made pertinent allusion to that fact. Among the many Conventions held in New Haven the Mayor said none would surpass the International Christian Workers Convention in its substance and importance. Yale University has a representative to extend greetings which were added to by the Chairman if the strong local Committee numbering with the ladies over sixty, and by the pastor of the Calvary Church in which the meetings of the Convention were held.

After these salutations the Association took hold of a seven days programme which was handled in a remarkably satisfactory manner. The Word of God had a large place in the sessions. Praise and prayer were conspicuous factors in the Convention. Christian evidences and testimonies formed one of the early themes. Dr. Gregg of the Lafayette Avenue Presbyterian Church Brooklyn preached the Convention sermon, taking for his subject the testimony of the Law to the Book. Open air work, aid to the injured, class training for workers were the principal subjects at the Friday morning session of the first week. New phases of work in the Sunday-school union, Foreign Missionary work, work in Africa and in Japan took up an afternoon, while the evening was given to the consideration of work in Armenia, and to the delivery and reception of facts and figures through representatives from South Africa, Japan and Turkey.

Christian work among prisoners, and fallen women was considered on Saturday forenoon when Mrs Clarke of the Pacific Gardan Mission and Mrs. E. M. Whittemore spoke. The study of the Word of God, and God's work among boys were the chief subjects for the remaining portion of the first week. Religious services conducted by the visitors were held on Sunday in churches, in theatres, in jails, on the New Haven green, in almshouses, in the open air. Many a testimony came from the different audiences of conversions, and inspirations through these services

After half an hour's Bible Study on Monday morning the Convention dealt with social settlements, and Christian Industrial Homes. In the afternoon the work going on in Philadelphia and Chicago in connection with the Bible Institute was examined, followed in the closing part of the day by a consideration of the Loan and Relief Bureau, the Christian Industrial League Christian Citizenship and Temperance. Thereafter came the treatment of Rescue work, work among soldiers, sailors, lumbermen, miners and railroadmen. Colportage and Tract work and work in Orphanages, the progress of the Gospel among the Jews, the student volunteer movement, the work by Mr. Cainy, Men's Christian Association, the National Evangelization Society, the progress of Evangelization among the negroes in the South were taken up one by one. The pastor and revivals was an important topic, and the place of the Holy Spirit in all Christian work was emphasized.

Mr. Henry O'Brien, and Miss. W. J. MacDonald, both of Toronto, dealt with work among hospital patients, and the police, Miss MacDonald being the Canadian representative of the International Christian Police Association. Rev. Mr. Bone of the Welland Canal Mission gave inspiring presentations of the progress of the Lord's Work among the fresh water sailors of Canada. The Rev. A. H. Scott of Perth was invited by the Association to address the Convention upon "Special phases of Christian work in Canada." One of the chief phases he termed *prevention*, the keeping out of the young promising Dominion things that have cursed older nations. The endeavor to cope religiously with the incoming population from other lands, the attention that is given to the aboriginal races that are passing off the scene, and the Christian work engaged in in the French Canadian Province of the Dominion, were the other three phases presented. After the address Mr. Scott was honored with a Vice-Presidency of the International Christian Workers Association.

The press of the University City of Connecticut gave unusual space to the proceedings of the Convention. The building in which the Sessions were held was quite unequal to the requirements of the occasion. Day after day overflow audiences were addressed by members of the Association. There are many who will accord with Rev. Russell H. Conwell who has succeeded the Rev. R. A. Terry in the Presidency of the Christian Workers Association, when he says, "I feel that to attend one of these Conventions for five days would be better than two years in a seminary, and for quickening of the Christian life and infusing people with spiritual power and activity and a knowledge of the very best methods, I feel that there are no Conventions on the face of the earth to compare with the Christian Workers Convention."

Presbyterianism in England.*

BY THE REV. PRINCIPAL DYKES, D.D., LONDON.

"Two features, he would notice, in the half-century of reconstruction. The first was, that their revival was due mainly to the immigrant Presbyterians of Scotland and of Ulster. In respect of their membership, of their ministry, most of all of their zealous, generous, and devoted eldership, they owed their present position to those who had brought with them from other parts of the United Kingdom the principles and traditions of a non-English Presbyterianism. The other feature was that, in spite of this, their policy had during the last half-century been an English policy. They would readily understand what difficulties must arise when it was attempted to adjust a Church, formed so largely out of alien elements, to English conditions. Yet this had been the wise and far-sighted policy impressed on the resuscitated Church by its founders, and on the whole pursued by it all along.

"In pursuit of this policy it had abstained, though sometimes amid misconception, from interference with purely Scottish and ecclesiastical questions. It had desired to combine into one all Presbyterians dwelling on English soil, and to cultivate the friendliest ties with those of Wales. It had simplified the form of its working creed, in order to facilitate its acceptance by office-bearers of English training. It had encouraged a style of worship which brought it into closer harmony with English usages. In the spirit of the same policy, it had just decided to place its Theological College at the seat of one of the ancient Universities, that it might be more in touch with English scholarship and life. But the question forced itself upon them, and deserved an answer on such an occasion: Was it worth while thus to labor at the rebuilding from its very foundations of the demolished fabric of English Presbyterianism? Overshadowed as they were by the vast national Church, and by the great bodies which preserved the vital forces of English dissent, why could they not fall into line with one or other of these powerful Communions which shared between them the religious life of the country? Were they justified in keeping a Presbyterian banner flying over the remnants of a beaten host? In reply, he asked himself: Could he go back to the bosom of the ancient and venerable Church of England, which all Christians admired for its divines and for its saints, the Church from which his ecclesiastical ancestors were driven by the Act of Uniformity two hundred and fifty years ago? He supposed none of them now believed in the divine and exclusive claim of Presbyterian polity; suppose they sunk that old debate of *Presbyter versus Bishop*, and, since they could not get in the national Communion the more democratic and better fashion of managing Church affairs, suppose they accepted, *faute de mieux*, the ancient order of Prelates? But what, he asked, of the unreformed rubrics beneath which Sacerdotalism found shelter? What of the decisions of the Privy Council which gave a legal foothold to Sacramentalism? What of the tolerated cult of the "Blessed Virgin Mary," of the reintroduced Mass, of the Confessional, of Apostolically descended authority of Priests, of the unchurching of other Communions, of all the Catholic teaching of the fifth century to which a powerful and perhaps a dominant section of the Anglican Church adheres? To go back to-day in face of all that, and be merged in a dumb and helpless Low Churchism, which clings as for life to State connection,

and for sake of that dares no sacrifice to roll off the incubus of Anglo-Catholicism? Impossible. It was too heavy a price to pay. And for what? For an Erastian rule in Christ's House, for the control of Queen in Council, for the *conge d'elire* in the choice of Christ's ministers, for a Convocation in which the free voice of Christ's people had no effective place. He said it was impossible. If by some miracle they were to be put back to-night into the Church of England as it was, to-morrow they would be compelled to leave her, as their fathers did. What then of the great Wesleyan body, to which in some points they bore pretty close analogy? They had still a Calvinistic Creed; but suppose they agreed, for sake of union, to leave that old feud over Divine grace and man's free will an open question, how should they be able to surrender their popular system, whereby the rights of individuals and of the people were safe-guarded, for a bureaucratic administration which had only of late began to admit in guarded form that representation of the people which had been the ancestral birthright of every Presbyterian? There remained the Congregationalists. Moments had occurred in the past, and might occur again, when it seemed a possible thing that the differences between an advisory Union of Congregations and a Presbyterian Synod could be bridged over. But till that came, he rather thought their Congregational brethren themselves would bid them hold their own ground. To desert that inherited position in order to become just 300 more isolated congregations in England would be to gain nothing tangible; it might be to lose a good deal. As they were, they gave at least an object lesson in the ways of a wide spread system of Church administration, which had proved itself strong and efficient in those days and in other lands; some features of which, at all events, he thought there were many of their brethren who missed and some who coveted. The valuable cohesion and mutual support which their system afforded were not to be lightly thrown away just when others were feeling the need of them."

Exploded a Hundred Times.

More than twenty centuries ago (B.C. 168), Antiochus Epiphanes, King of Syria, slaughtered the Jews by tens of thousands, and destroyed and burned their sacred books. Sixteen centuries ago (A.D. 303), Diocletian, the Roman emperor, issued his decree to tear down the churches, and burn up the Scriptures. And through all these ages men have been fighting the Bible. Kings, princes, emperors, potentates ecclesiastics, and infidels, all have been fighting this book. Men have been banished for reading it, burned for translating, tortured for believing it, imprisoned for obeying it, it has been assailed, ridiculed, and exploded a hundred times from the days of Celsus and Porphyry down to the present hour. The men that have assailed it are dead, but the Book still lives. The governments which tried to crush it have perished, but the book still endures. And after passing through the ordeal of the ages we have a hundred times as many copies of this book as of any other book that was ever written; it is printed in every language for which the founder has ever cast a type; it is read in between three and four hundred different tongues; and is studied to-day more widely than ever before. And the nations that have this book and love this book and teach this book, are to-day the most intelligent, prosperous, progressive, and influential nations on earth. Outside the light of this book is poverty, ignorance, superstition, darkness, and degradation. There is not a scientific book under heaven worth reading, but was written under the blazing light of the Bible; and infidelity itself, when it seeks for leaders and orators, has to take them, not from heathenish realms or infidel homes, but from the families of ministers and from classes in Sunday-schools,

Portion of an Address delivered in London, and now revised by the speaker

The Influence of Alcohol on Man.

Dr. Crothers, of Hartford, who has had long experience in the management of institutions for the inebriate and insane, says that "inebriety is the active cause of from 15 to 50 per cent of all insanity; from 30 to 80 per cent of all idiocy; from 60 to 90 per cent of all pauperism, and from 50 to 85 per cent of all crime," then asks the question, "Who can estimate the relief of the taxpayers by the removal of the perils to both property and life from drunkenness?"

Dr. Day, of Boston, in his late annual report of the Washington Home for the Treatment of Inebriates, says: "On the individual the effect of vicious alcoholic indulgence is disease of the body. Sooner or later it must succumb. Disease of the mind is not far off. It may be delirium or insanity."

Dr. Formad found in the dead house autopsies of the Philadelphia Hospital that in 250 chronic alcoholists nearly 90 per cent had fatty degeneration of the liver, 60 per cent had congestion or a dropsical state of the brain; the same number an inflamed or degenerated stomach, while not quite one per cent had normal kidneys.

To be convinced of the cause of so much pauperism in the country, we have only to examine the statistics of the liquor traffic in the United States. "According to the report of Internal Revenue Commissioner Mills, for the year 1892, the patrons of the saloons paid \$809,000,000 for whisky and \$617,258,460 for beer, a total of \$1,216,258,460, the interest of which for one minute at 6 per cent per annum is \$4,515.03." This would more than pay off the national debt, and would feed and clothe all the poor of the country.

When we look abroad over the world and take a bird's eye view of the evil effects of intemperance in its various aspects, its production of disease and death, the destruction of happiness and home, pauperism and crimes innumerable, with general demoralization, we are astonished that any thinking man, much less a physician, should come to the conclusion that drinking men and drunkards enjoy greater longevity than total abstainers.

"True Belief."

The following letter, written some time ago by the Rev. Lyman Abbott, D.D., and published in *The Church Union*, will prove to be most admirable reading.

"Belief in Jesus Christ is not an easy method of gaining happiness and life eternal. Salvation is not a crown, a robe, a harp and a palace. Character is salvation, and there is no short and easy way to do it.

The heresy of heresies—worst of all heresies—labelled and unlabelled, that have corrupted mankind—is the notion that there is "some way by which a man may get admission into heaven without purity, truth and love."

Heaven is purity, truth and love.

No man can get into heaven unless heaven gets into him.

The blessedness of heaven is to be poor in spirit, meek, merciful, pure, in heart. The Kingdom of God is not meat and drink, nor song and golden streets, but righteousness and peace and joy in the Holy Ghost—that is—in the fellowship of Him who is Himself Righteousness, Peace and Joy.

Believing in the Lord Jesus Christ is not a substitute for obedience, but a method and a standard of obedience. We believe in Him when we obey Him.

Why do not large numbers of persons avail themselves of His offer? For the simple reason that it has no attraction for them. They do not believe that to be poor in heart, is to be blessed. Their beatitudes—the beatitudes they really believe in—are of a different order; they read as follows:

"Blessed are the high-spirited: for theirs is the Kingdom of the earth."

"Blessed are the grasping: for they shall get possession of the earth."

"Blessed are they which do hunger and thirst after riches; for they shall be filled."

"Blessed are the proud: for they shall have their own way."

"Blessed are the pleasure-seekers: for they shall have a good time."

To believe in Jesus Christ is to revolutionize these ideals; to care very little for conditions and a great deal for character; to count it more blessed to give than to receive, to serve than to be served, to bestow than to have, to see God than to acquire the earth.

Believing in Christ means thinking as Christ thought, estimating life as Christ estimated it, obeying Christ, following Christ, doing as Christ did, becoming Christ-like.

This is very simple, but it is not easy.

Large numbers of people do not avail themselves of Christ's offer because they do not really care for what Christ offers.

They want to be happy, but they are not particularly desirous to be good. And it is goodness which Christ offers to those that believe in Him, obey Him, follow Him.

Now, this is all true; it is the very essence of our Lord's teaching. There is a tremendous difference between happiness and blessedness. The one may be purely animal, the other *must* be spiritual. The one may come from moral deadness; the other can come only from moral life; and moral life is goodness, real worth of character.

It is for this we strive, to be as Christ was and to do as Christ did.

Whatever a man soweth that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap eternal life."

Let no man be deceived; he cannot mock or cheat God. He wants real worth, true goodness, and will have nothing else.

Caves of Tasmania.

At a meeting of the Royal Society of Tasmania, an account of some fine caves that have been discovered near Southport, Tasmania, was given by a Mr. Morton, who had visited them. They are situated about four miles from Ida Bay, and a fairly good road leads to them. The entrance is through a limestone formation. A strong stream flows along the floor of the chambers. The first chamber reached by Mr. Morton and those who accompanied him showed some fine stalactites, and along the floor some fine stalagmites were seen. On the lights carried by the party being extinguished, the ceiling and sides of the caves seemed studded with diamonds—an effort due to millions of glow worms hanging to the sides of the walls and from the ceilings. Further on several chambers were explored, each revealing grander sights. The time at disposal being limited, the party had to return after traversing a distance of about three-quarters of a mile, but from what was observed the caves evidently extended a distance of three or four miles. The only living creatures seen were the glow worms.

Daily Thoughts for December.

When we are alone we have our thoughts to watch; in family, our tempers; and in society, our tongues.—*Hannah Moore*.

Keep your conduct abreast of your conscience, and very soon your conscience will be illumined by the radiance of God.—*W. M. Taylor, D.D.*

It is not by turning over libraries, but by repeatedly perusing and intently contemplating a few great models, that the mind is best disciplined.—*Macaulay*.

Not until you make men self-reliant, intelligent, and fond of struggle—fonder of struggle than of help—not till then have you relieved poverty.—*Philips Brooks*.

There is no sweeter repose than that which is brought with labor.—*Chamfort*.

This sorrow, which has cut down to the root, has come, not as a spoiling of your life, but as a preparation for it.—*George Eliot*.

It is only by labor that thought can be made healthy, and only by thought that labor can be made happy; and the two cannot be separated with impunity.—*Ruskin*.

When home is ruled according to God's Word, angels might be asked to stay at night with us, and they would not find themselves out of their element.—*Spurgeon*.

It may be truly said that no man does any work perfectly who does not enjoy his work. Joy in one's work is the consummate tool without which the work may be done indeed, but without its finest perfection.—*Philips Brooks*.

If you want to be miserable think about yourself, about what you want, what you like, what respect people ought to pay to you and what people think of you.—*Charles Kingsley*.

No quality will ever get a man more friends than a sincere admiration of the qualities of others. It indicates generosity of nature, frankness, cordiality, and cheerful recognition of merits.—*Dr. Johnson*.

Self-will is so ardent and active that it will break a world to pieces to make a stool to sit on.—*Cecil*.

True goodness is like the glow-worm in this, that it shines most when no eyes except those of Heaven are upon it.—*Hare*.

He who is determined to make no mistakes will probably make the one greatest mistake of fruitlessness. Better fail in half the efforts made than to fail to do anything.—*Zion's Herald*.

The Judge of all the earth will do right. No human being will suffer more than he deserves, or more than his own conscience will recognize as just.—*Charles Hodge*.

The best way for a man to get out of a lowly position is to be conspicuously effective in it.—*Dr. John Hall*

It is a firm belief in the Bible, the fruit of deep meditation, which has served as the guide of my moral and literary life.—*Goethe*.

Men must judge of their religion by examining its foundation; if that fall, the superstructure is perishable and worthless.—*Flavel*.

Life is too short to nurse one's misery. Hurry across the lowlands, that you may spend more time on the mountain tops.—*Phillips Brooks*.

Where Christ brings His cross He brings His presence, and where He is none are desolate, and there is no room for despair.—*Mrs. Browning*

No troubles are so great that they cannot be built into the steps of the staircase by which souls mount up to heaven.—*Canon Liddon*.

I love that tranquillity of soul in which we feel the blessing of existence, and which in itself is a prayer and a thanksgiving.—*Longfellow*.

It seems to me that five minutes of real thankfulness for the love of our dear Saviour is worth a year of hard reasoning on the hidden parts of our redemption.—*Dean Alford*.

Nearness of life to the Saviour will necessarily involve greatness of love to Him. As nearness to the sun increases the temperature of the various planets, so near and intimate communion with Jesus raises the heat of the soul's affections towards Him.—*Spurgeon*.

Jesus is the great capitalist, for is He not King of kings and Lord of lords, and is not all wealth His? And is He not the carpenter of Nazareth, and did not He labour in the sweat of His brow? Who, then, better than He can settle the problem of capital and labour?—*Archbishop Ryan*.

Devotion inspires men with sentiments of religious gratitude and swells their hearts with inward transports of joy and exultation.—*Addison*.

The man who tries to do his best will not always succeed; but he will succeed far oftener than the one who doesn't try.—*H. H. Wheeler*.

We should set God always before us, and ourselves always before Him.—*Henry Church*.

Pray for no particular blessings, but for that state of mind which will make His will ours.—*Heylin*.

Who would stand trifling, as most men do, at the gate of eternity, that verily believed his immortal soul must shortly be there?—*Baxter*.

God never allowed any man to do nothing. How miserable is the condition of those men who spend their time as if it were given them, and not lent.—*Bishop Hall*.

CHRISTIAN ENDEAVOR.

ORILLIA, ONT.—Every Sunday afternoon after Sunday school the Presbyterian Society holds one or two cottage prayer meetings at the homes of persons unable to attend public worship.—*F.S.K.*

True Friendship.

First Day—The best friend—Prov. xviii. 24; John xv. 12-17.

Second Day—Some poor friends—Job xvi. 1-10.

Third Day—Some earnest friends—Mark ii. 1-12.

Fourth Day—Are we Judas friends?—Matt. xxvi. 21-25, 47-50.

Fifth Day—Cowardly friends.—John iii. 1-5; xix. 38-42.

Sixth Day—Tell your friends of Christ.—Mark v. 1-20.

PRAYER MEETING TOPIC, Dec. 15.—"WHAT IS TRUE FRIENDSHIP?"—Prov. xxvii. 9, 10, 17, 19.

"To constitute a man a true friend it is necessary that he be one of genuine character. It matters not what his reputation may be if his character be not genuine. There can be no true friendship without confidence, and no confidence without integrity. Now, look up the meaning of those two words—confidence, integrity. Confidence—to put trust in. Not simply to believe in, but to trust in. I believe in the security of many of the banks of our land, but I have really trusted one only. When I deposit my money in that bank I not only believe in it—I also trust it. A true friend must be one whom I can trust. Now, look at the word integrity—the state or quality of being entire or complete. Think of it! No true friendship without confidence, no confidence without integrity, no integrity without entirety. Can we find a perfect man on earth? Till we do there can be no absolutely true friendship. This brings us to where we would ever be led. That is to Christ. He is the only absolutely entire man. Integrity is

stamped upon His person and His work. There is not the slightest flaw to be found in anything belonging to Him. In His person He is absolutely pure. In His work He is truly perfect. In His word He is inviolable. Therefore He is the only one of whom we can safely make a confidant. He can be trusted with all and at all times. Jesus, therefore, is the embodiment of all comprised in the title, a true friend. Having Him we have all to which we referred in the opening of this topic. In Him we have an acquaintance worth knowing. He is a companion in whose society we may delight. He is a relative closer and dearer than all earthly ties. He is our Brother. Do you know aught of the True Friend?"—*ALF. SANDHAM IN "FAITHFUL WITNESS."*

Toronto Endeavorers Annual Rally.

Let every City Endeavorer make note of the time and place. Thursday, Dec. 12th at 8 p.m., in Westminster church, Bloor St. An excellent and inspiring programme has been prepared. The speakers will be the Rev. C. O. Johnston of Bathurst street Methodist, and Mrs. Rutherford, President of the W.C.T.U. Two banners will be presented; one to the society having made the greatest proportionate increase during the year, and the other to the society having the largest representation at the meeting in proportion to its membership. Come and crowd Westminster to the doors.

PARRSBORO, N.S.—The recent "Christian patriotism" meeting of the St. John's Presbyterian Society was converted into a helpful missionary service to which the public was invited.—*J.W.D.*

The Church of the Covenant Society, Toronto, has said farewell to its first missionary member, who has gone to China. Four of those remaining have signified their willingness to serve in foreign lands if God calls them forth.

Looks into Books.

THE TRIUMPHS OF THE CROSS by E. P. Tenney A.M. large octavo cloth—702 pp—325 illustrations from recent photographs—Boston: Balch Bros. Price \$325.

In this work Prof. Tenney has undertaken to prove from facts the uplifting power of Christianity in both nation, home, and individual. The volume is profusely illustrated with original photographs of the works of art by famous masters. In the long list of collaborators we note many familiar names among the missionaries of our Church. The author's object has been to make such a book as every Christian worker would like to own, and to a large degree he has succeeded. He has produced a sort of symposium, or World's Parliament of Christian Workers, differing from the Chicago Parliament in the fact that all its members are Christian, and that the subject under discussion is not the theoretical, but the practical, side of religion. It is impossible to go into detail in describing so large a work, which is in itself much condensed, but we will give the main headings to indicate the plan of the author: 1. The Founding of Christendom; 2. The Debt of Popular Liberty to Christianity; 3. The Christian Idea of Home Life; 4. Christianity in its Relation to Education; 5. The Relation of Christianity to Art, Literature, and the World of Ideas; 6. Christian Philanthropy; 7. Christianity in its Self-Propagating Force as the Kingdom of God; 8. The Twentieth Century. The last section is prophetic, and in it the author puts more of his individuality. As a book of reference, a storehouse of information, we do not doubt its great usefulness.

"ARNOLD'S PRACTICAL SABBATH SCHOOL COMMENTARY," on the International Lessons, 1896. Mrs. T. B. Arnold, editor; Mrs. Abbie C. Morrow, Mrs. S. B. Titterton and Rev. E. C. Best, associate editors. Cloth, 8mo; 237 pages. Fleming H. Revell Company, Chicago, New York, Toronto.

In the line of Christian work nothing is of greater importance than the Sabbath school. Therefore it is most essential that all teachers engaged in this work should take advantage of every possible means which may be of help or assistance to them in their Sabbath day duties. The lessons for 1896 have been wisely selected by the International Committee. The first half of the year is given up to lessons in the Gospel by Luke, which appropriately follow the work of 1865. The second half of the year takes up the study of the most illustrious characters among men, David and his son Solomon. In preparing the Practical Commentary no pains or earnest effort were spared to make it of great assistance to all who use it. The Daily Readings were arranged by the International Bible Reading Association. The blackboard exercises illustrated in the work were prepared by Rev. E. C. Best, and are an exceedingly valuable feature.

MISSION FIELD.

Home Missions.

At the recent session of the Synod of Manitoba and the Northwest Territories, Presbyterian Church, Rev. Prof. Hart, Convener of the Foreign Mission Committee, presented the following report on the present condition of the various Indian schools and reserves, which was adopted.

To the Reverend the Moderator of the Synod of Manitoba and the Northwest Territories.

In presenting the following report of the present condition of the various schools and reserves under the care of our Church in Manitoba and the Territories, your Committee will dwell chiefly upon the changes that have taken place in them since the last report was made to the General Assembly in June last, and, with a briefer reference, pass by those at which the changes have been less marked.

In preparing this report, we have had the benefit of the personal observation of the Conveners of this Committee, one or the other having, during the past summer, visited every one of our missions and examined our schools, Prof. Baird taking that part of the country tributary to the Manitoba & Northwestern railway, and Prof. Hart that tributary to the Canadian Pacific and the Regina & Prince Albert railways.

There are marked signs of improvement in almost every one of our missions. Some of the reserves, when contrasted with their condition several years ago, when last visited, show proofs of very decided improvement, and among the children attending our schools the change for the better is still greater.

MISTAWASIS.

The mission sustained a severe loss in the death of Chief Mistawasis, on the 21st of July last. The influence and example of this good man were powerful factors in the life and growth of the mission from its commencement. Though dead he yet speaketh, and his memory will long remain an inspiration to his people to follow him as he followed Christ. One of his sons in law is the worthy superintendent of the Sunday school of the congregation. The congregation on this reserve is the largest Indian congregation in our Church, with a communicant roll of 53. The Rev. W. S. Moore was transferred to this reserve last May, and is earnestly and hopefully carrying on his work in the new field.

There is a good day school on this reserve, taught by Miss L. M. McIntosh, with twenty pupils in attendance.

MAKOCHA WASHITA.

This is the new reserve lately assigned to the Sioux band under Chief Swift Bear, on the left bank of the Saskatchewan, about nine miles above Prince Albert. The chief and a considerable number of his people have removed from their old encampment where they were mere squatters, and the rest are expected to follow ere long. The Indian department is erecting a substantial school for the reserve, and, Miss Cameron has an interesting little school of twelve children. The number will increase as the members of the band settle on their new location.

A comfortable mission house has just been erected on this reserve by your committee under the superintendence of the Rev. W. M. Rochester, which will be occupied in a few days.

REGINA.

The Regina school, under the Rev. A. J. McLeod and his efficient staff, is maintaining its high reputation as one of the best institutions of its kind in the country. During the past summer twenty of the larger boys were out working in the harvest fields of the farms in the surrounding districts, and in every instance gave great satisfaction to their employers. The number in attendance is 125.

LAKENEA.

The mission here, since early last May, been under the care of the Rev. George Arthur, as successor to the Rev. W. S. Moore. He is assisted in the work on the reserve by Mr. Thos. Stevenson, who acts as interpreter. There is a small congregation among them, and though the mass of the people are still in heathen darkness, yet the attitude, even of the heathen towards Christianity, has undergone a great change for the better since our missionaries first went among them. There is also a school in this mission, carried on until the end of last quarter by Mr. and Mrs. Arthur. It is now under the care of Miss McWilliams, who was for some time a missionary of our Church in India, but was compelled to resign on account of ill-health. Her health is now happily restored, and it is hoped that she may have a long career of usefulness in our more congenial climate.

PILE HILLS.

Our work on these reserves is at present confined almost exclusively to the boarding school under the care of Mr. and Mrs.

Skene. In this school we have an excellent illustration of what Indian children may become. There are fourteen pupils in attendance, and it is a most gratifying sight to see how familiar they are with our language, the elements of an English education, and the great truths of our religion. And their influence is beginning to tell upon their pagan homes on the reserves.

HURRICANE HILLS.

This reserve is situated about twenty miles southeast of Indian Head. The people are Assiniboines and almost all heathen. We are glad to report that the services of Mr. Neill Gilmour have been secured for this important field. Mr. Gilmour has already a good record in our service, both at Regina and Birtle, and we hope that better days are at hand for this interesting people.

ROUND LAKE.

No change has taken place in our staff on this mission since our last report. The two great departments of our work—the evangelistic and the educational—are here carried on side by side. And they are both bearing good fruit. On this mission two extremes are to be found—on the one hand the filth, poverty, ignorance, and the despair of a dying paganism, on the other the cleanliness, comfort, intelligence and hope of a living Christianity.

PIPESTONE.

This mission sustained a severe loss at the end of last May in the sudden death of its missionary, Mr. P. C. Hunter. He was cut off in the beginning of his days, and when entering on what it was hoped would be a career of usefulness among his people. His death is deeply regretted by your committee, and our sympathy goes out to his father and mother in their sad bereavement. Your committee has been successful in securing as Mr. Hunter's successor, Mr. John Thunder, another Sioux, from the Bird Tail congregation also. Mr. Thunder's entrance on his work has been delayed by the illness and death of his wife. He will, however, be at his post in a few days. The small building erected last year as church, school and manse, has lately been plastered and made more comfortable, and the new missionary begins his labors with hopeful prospects. Our sincere thanks are due to the Rev. W. Beattie for the attention which, at the cost of much time and effort, he continues to give to this mission.

CROW STAND.

There has lately been several changes in this mission staff, Miss Carson has taken the place of Miss Henderson, and Mr. D. H. McVicar, has been appointed interpreter. On this mission, also, both evangelistic and educational work are carried on. At the request of your committee, Mr. McVicar is at present engaged at work on a translation of the Gospel according to Luke into the Cree tongue.

OKANASE.

As already reported, Mr. Flett, under the burden of old age, and its attendant infirmities, resigned his charge a few months ago, after spending twenty one years of active missionary life, chiefly at Okanase. From this centre, however, for a number of years, he made frequent visits to Crow Stand, Lizard Point and Rolling River. He took also an active part in founding and assisting most of our Indian missions. The Church is deeply indebted to Mr. Flett for the good work which, under God, he has been enabled to accomplish. And it is earnestly hoped that he and Mrs. Flett, the earnest and faithful partner of his many labors, may be long spared to help, with their influence and example, the good work to which they have given so much of their lives. At the request of the committee, Mr. Flett continued his labors until a suitable successor could be found. About the time of Mr. Flett's resignation, Miss M. S. MacIntosh, the devoted and successful teacher of the Okanase school, also resigned to return to Ontario. Advantage has been taken of the opportunity thus afforded to re-arrange and concentrate our work in the reserve, by appointing a man to this field to carry on the work of missionary to the reserve, and also that of teacher in the school. The gentleman appointed to this position is Mr. R. C. McPherson, for a number of years favorably known in connection with Christian and educational work in this country.

BIRTLE.

Mr. Gilmour, for the past year principal of the Birtle school, has, as we have just reported, been appointed missionary to carry on evangelistic work among the Assiniboine Indians. Mr. W. J. Small, B.A., a student of Manitoba College, and honor graduate of our university, has been appointed Mr. Gilmour's successor. Mr. Small has an excellent record as a successful missionary on the home mission field. He has also Normal school training as a teacher.



JACOB'S WELL. Going northward to Judea of Galilee Jesus "must needs go through Samaria." On this journey He came to Sychar, near the parcel of ground that Jacob gave to his son Joseph, where Jacob's Well is still found. Here we are upon unimproved ground. According to Dean Stanley it is, perhaps, the only place the identity of which is beyond all question. On the 31st of May, 1894, the artist and one of the editors reached this place about three o'clock in the afternoon. We came, doubtless, over the very road on horseback that our Saviour traveled with His disciples in December, A. D. 27. Here the writer read the fourth chapter of St. John's Gospel. Here the conversation took place between Jesus and the woman of Samaria. We could look to Mount Gerizim on our

left and remember the temple to which the woman pointed when she said, "Our fathers worshipped in this mountain." Jacob's Well now belongs to the Greek Church. The keeper of the church wanted us to write our names in a book and make a contribution to the building of a new church over the well. We told him that we did not think a church ought to be built there at all. He seemed to think that this was a cheap argument to avoid giving him money. The well is now seventy-five feet deep and seven feet six inches in breadth. The diameter of the opening is seventeen and a half feet. A cuneid vault stands above the well twenty feet long, ten feet broad and six feet high. The pieces of broken marble you see in front is long to some ancient church. It was here by this lonely well that Jesus told to a woman and to all the world the story of the true relationship between God and man.

From Bishop Vincent's Book "Earthly Footsteps of Our Man of Galilee," which represents the many places made sacred in the lives of Christ and His Apostles, as they now appear.

BIRD TAIL.

This reserve is under the care of Rev. John McArthur. In response to a reference from this mission, your committee was instructed last year to enquire into the subject of Indian marriages in order that it might be made less easy for an Indian to discard at will a wife whom he may have had perhaps for years, and to marry another woman. This matter has been a very real grievance especially on this reserve. It is a pleasure to report that, chiefly through the assistance of Mr. J. A. Markle, the Indian agent at Birtle, a marriage according to the Indian custom is declared to be legally binding, and machinery is now put within the reach of Indian agents, so that if an unprincipled Indian deserts his wife, he is liable to prosecution under the criminal code. This declaration will have a good effect throughout our whole Indian population.

ROLLING RIVER.

For nearly two years Mr. Wright has had charge of this reserve. Though the people are still heathen, their attitude towards the missionary and his message is becoming more encouraging. Mr. John Black assisted Mr. Wright as interpreter during the past summer, but lately he has been transferred to the Lizard Point reserve.

LIZARD POINT.

This is one of the reserves until lately under the care of the Rev. Mr. Fielt, and his resignation has rendered a new arrangement necessary here also. Mr. John Black, as has just been reported, has been placed in charge of this mission.

PORTAGE LA PRAIRIE.

The new building mentioned in the last report as being required for this school, is now in progress of erection, and in a few days it will be finished. The attendance at this school is now larger than ever, being at present thirty-three. During the past summer six of the larger girls were, for part of their time, out at service among families in the town, and they have given great satisfaction. The new building will be a great help to the school. The little Indian congregation, so closely connected with this, is still faithfully tended, and is giving evidence of God's blessing.

SUMMARY.

This work extends over twenty-two reserves, with fifteen mission centres. There are six ordained missionaries, and some thirty-five lay workers of different classes. Services are held at thirty places, and in four different languages. There are seven boarding and industrial schools, and three day schools, with a total enrollment of 304. This work is carried on at an estimated cost for the current year of \$19,667.

As this report shows, there is life and growth over the whole field. From the nature of the work the progress is necessarily slow, but it is nevertheless real and substantial, and we have abundant reason for thanking God for what He has done in the past and taking courage for the future.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON XI.—DAVID AND JONATHAN.—DEC. 15.

(1 Sam. xx. 32-42.)

GOLDEN TEXT.—"There is a friend that sticketh closer than a brother."—Prov. xviii. 24.

CENTRAL TEXT.—True Friendship.

ANALYSIS.—THE **T**est, v. 32-34.
oken, v. 35-40.
ears, v. 41, 42.

TIME AND PLACE.—About B.C. 1062. (1) The royal palace at Gibeah, four miles north of Jerusalem. (2) A field near Gibeah.

INTRODUCTORY.—After David's victory over Goliath, He was brought before Saul. Then it was that Jonathan's soul "was knit with the soul of David." Jonathan bestowed his military dress and arms upon David, as a public mark of honor. David's popularity, however, made Saul envious, and he tried to destroy him. Finally, David fled to Samuel's home. Saul pursued David, but the Lord's Spirit prevented him from harming him. Returning to Jerusalem, David consulted with Jonathan, who promised again to intercede with Saul. They renewed their covenant, and David went into hiding to await word from Jonathan as to the result of his intercession.

THE TEXT, v. 32-34.—To gain a real conception of the character and causes of the friendship existing between David and Jonathan the chapters intermediate to last lesson and this should be carefully read. It was to David as the boy deliverer of Israel that the son of Saul first felt his warmly affectionate nature crown. He saw in the shepherd lad, so far beneath him in rank, though more

than his equal in genius and versatility, not only courage but a true heart, a humble spirit, and wonderful common sense. In Jonathan David also found all the qualities of a brave soldier, as well as a merciful, unselfish and strongly affectionate nature. There was a feature of Jonathan's friendship unparalleled in classic history,—it was the friendship of the heir to a throne for his strongest and most formidable rival.

The picture shown us in the first part of our lesson has about it all the elements of tragedy. Jonathan was seated at the table with his father the king, and no doubt many of the courtiers. Saul was enquiring concerning the whereabouts of David, and was roused to anger at the unconcealed friendship of his son for this dangerous outlaw. He felt that so long as David lived his throne was insecure and the succession of his heir uncertain; and thus he gave vent to his rage and fear in a declaration that this Bethlehemite must die. But Jonathan's love for David was greater than his desire to reign, and in anxiety for his friend's safety he forgot that in him was the greatest obstacle to his succession; hence his simple minded question, "Wherefore shall he be slain?" This blind indifferent to self-interest irritated Saul beyond measure, and for answer he hurled his javelin at the heart of his own son; but blind rage is less mighty than blind love, and the weapon missed its mark. It was answer enough for Jonathan, and he rose and left his father's table with fierce anger, because he was grieved for David. It was the choice between royal favor and a fugitive's friendship. He chose the latter, and lives to-day as the noblest example of unselfish fidelity.

THE TOKEN, v. 35-40.—David and Jonathan had a tryst in the morning out in the fields around Gibeah at the stone Ezel. So faithful to his word the king's son made his way to the meeting place taking with him a little lad. David was in hiding, awaiting the signal agreed upon to tell him his fate. Might he return or must he flee? So the question ran through his mind. If the arrows shot by Jonathan fell short of him, it meant that the royal palace was still open to his presence, if they fell beyond it meant that he must part from his friend and take his refuge in the surrounding hills. How anxiously he waited for the sign. With a sad heart Jonathan drew back his bow string, and let fly the arrow; it hurled through the air and fell far beyond the hiding place of David, another flew, and still a third, and as the archer shouted to his lad who had run for the darts, "Is not the arrow beyond thee? Make speed, haste, stay not!" the hidden one knew that the warning was to him, and henceforth the life of a fugitive must be his until God chose to still the hand of the enemy.

THE TEARS, v. 41, 42.—Jonathan sent the boy back to the city with his bow and arrows, so that he might say farewell to David alone. He was not satisfied to part from him with but a signaled message; love overcame prudence, and in a moment they were clasped in each others embrace. It was a demonstrative expression of friendship, somewhat warmer than our western conventionality approves, but it came from great hearts such that the conventions of no age or hemisphere could restrict. If our own friendships were more fully expressed sometimes, there would be less heart starvation than there is in this modern money making age of ours. Many a nature has been chilled and ultimately frozen for lack of a little of that demonstrativeness so beautifully pictured here. Let us take time and trouble to be friendly. One smile, one tender caress in life is worth a river of tears shed over the breathless clay.

Application and Illustration.

GLEANINGS.

THE DUTY OF WARNING.—One of friendship's highest duties is to warn. This is also the sternest test of friendship. If my friend dare tell me wherein I am wrong, and how I can make myself right, I shall press him to my heart as a friend indeed. But if he fear my frown, or shrink from hurting me, or hesitate to take the trouble and the risk, he is no friend to me, nor deserves to have me for a friend.

A LESSON FROM THE LAD.—We do not know the full measure of all we are doing. Had the lad been asked, "What are you doing?" He would have replied, "I am picking up arrows for the king's son." That is the end of his tale so far as he knows. He did not know that through him was telegraphed to a breaking heart that the king was determined against him. It is so with us. We see part of our work. There is a side of it we know nothing about. What a mysterious life is this! We are observed we are set in order, we are made instruments.

CHRIST OUR FRIEND.—"David . . . fell on his face to the ground, and bowed himself three times," v. 41. David was the real king, yet he humbled himself. How this reminds us of our Lord in the manger, in the garden, and on the cross. Beloved, let us appreciate what our Lord suffered for us and believe in Him as "a lover that sticketh closer than a brother."—Pr. xviii. 24.

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.

THE Committee appointed by the last General Assembly to consider the whole question of the improvement and uniformity of public worship, met in the session room of Erskine church on Tuesday, Nov. 26th, the Rev. Dr. Laing, convener, in the chair. Mr. Sandford Fleming, of Ottawa, who was present by invitation of the convener, was asked to sit as a corresponding member and rendered valuable assistance. As the members of the committee are widely scattered, and no provision had been made for the payment of travelling expenses, the attendance was not large, but the views of many of the members on the points to be considered had been forwarded to the convener in writing and were fully presented to the meeting. After a careful collation of these it was decided to draw up for presentation to the Assembly, an order of public worship suitable for general use, that would provide, at the same time, for the audible repetition of the Lord's Prayer by the congregation, responsive readings of selected passages, the recitation of the apostles' creed and of the ten commandments, in cases where these features of the service were desired. It was agreed, also, to prepare a revision of the Westminster Directory of Public Worship so as to furnish fuller suggestions than it now contains, for the administration of the sacraments for marriage and burial services; likewise to draw up a complete form of public worship that might be used by laymen in conducting services where no minister is available, such as remote mission stations, seaside resorts, camping parties, lumber shanties, etc. Sub-committees were appointed to prepare drafts on all these subjects. These are to be sent to the convener by the first of March for distribution to all the members of the Committee, in order that they may consider them fully before another meeting, to be held immediately preceding the Assembly. Some other matters under consideration were held over for this future meeting.

ST. GABRIEL church was crowded on Tuesday evening, the 26th ult., with an eager assembly of guests and others to witness the marriage of the Rev. C. E. Amaron, pastor-elect of St. John's French church, to Miss Lynch, daughter of the late George E. Lynch. The bride had been an active worker in the Christian Endeavour movement, and the church was handsomely draped and decorated for the occasion by the enthusiastic members of the society who had a few days before also presented her with a beautiful silver tea service. The ceremony was performed by the Rev. Dr. Campbell, pastor of the church, assisted by the Rev. D. G. Cameron, of Strabane, brother-in-law of the bride, and by the Rev. J. L. Morin. What would otherwise have been one of the happiest occasions was saddened by a fatality of a most distressing character during the performance of the ceremony. The bride was given away by her uncle and guardian, Mr. Thomas Patton. He had hardly done so when he fell back into the arms of one of the guests in what seemed to be a fainting fit. Without interrupting the service he was immediately carried to the vestry, only to find that he was dead. Mr. Patton had been suffering from heart disease for some time, and was known to be in a precarious condition, but his devotion to his niece made him unwilling to absent himself from her marriage. Though the sad news quickly circulated among the guests, all knowledge of the real facts was kept from the bride until after she had left with her husband on the wedding journey to Toronto. Mr. Patton was one of the most prominent and active members of Douglas Methodist church, and was held in the highest esteem by all who knew him.

THE annual social of St. Paul's church was held on Friday evening, 22nd ult., and was attended by about 500 of the congregation. Invitations had also been sent to the professors and students of the Presbyterian College both of whom were well represented. The lecture hall was adorned with plants and flowers. Dr. Barclay presided, and a most pleasant evening was spent in listening to an

excellent programme of vocal and instrumental music under the direction of Mr. Robinson, the organist and choirmaster of the church. Refreshments were afterwards served by the ladies, and an opportunity afforded for free conversation. Among those present were a Chinaman, a Syrian and an Armenian.

A WELL attended Scotch concert was given in the hall of St. Mark's church, on November 25th, and an Irish concert in the lecture room of Knox church on the following evening.

General.

REV. J. K. McCLURE was inducted at Harcourt, N. B., on the 18th.

A NEAT little sum was added to the funds of the Rosseau Presbyterian church as the result of a parlor social.

REV. A. MACDONALD, B. A., has been appointed by Presbytery to conduct the services at Sand Hill Presbyterian church, Hay Bay, N.S.

REV. ALEXANDER GRANT, who has faithfully served for many years in the pastoral charge of Lake Ainslie, has removed to Whycomoh.

SERVICE was held in the Presbyterian church, Princeton, on Thanksgiving day. The pastor, Rev. W. K. Shearer, preached an excellent sermon from part of the 136th Psalm.

At the Presbyterian church, Napanee, the attendance was small, but the thanksgiving collection amounted to nearly \$91. When all the envelopes are sent in, it will likely reach \$150.

REV. DR. DUCAL, lately opened the new Presbyterian church at Glensboro' Man., the structure recently built to replace the one destroyed last spring. The doctor preached both morning and evening.

THE Presbytery of London will meet on the second Tuesday of December, at Glenoe, for conference, at 10.30 a.m. The Presbytery will meet for conference, in First Presbyterian church, London, second Tuesday of January, 1896, at 10.30 a.m. and for business at 3.30 p.m.

THE Rev. W. J. Ellison, who for some time past has been filling the charge of Mono Centre, was prior to his departure presented with a very complimentary address by the young people of the congregation, who expressed their regret at so soon parting with Mr. Ellison and his estimable wife.

ANNIVERSARY services were observed in Knox church, Carberry, on the 17th November. The Rev. E. A. Henry, of Brandon, preached most acceptably both morning and evening, and the people look forward with anticipation to some future opportunity of hearing him. Contributions of day amounted to \$155.20.

THE thank-offering meeting which was held in the Presbyterian church, Alma, on the evening of Thanksgiving Day, under the auspices of Women's Foreign Missionary Society Auxiliary, was in every respect a success. The attendance was good; the address by Mrs. Goldie, of Guelph, was interesting and profitable. The thank-offering amounted to about \$20.

THE Centreville congregation met together in the church on Nov. 12th, for the purpose of making a presentation to their pastor, Rev. Jas. Cattanaeh, and his bride. They were presented with two easy chairs, a foot rest and a table. Mr. D. Armstrong occupied the chair. Mr. Wm. Smithson read an appropriate address. Rev. Mr. Cattanaeh made a suitable reply.

A VERY successful missionary meeting was held on the evening of Thanksgiving Day in the basement of the Presbyterian church, Warkworth, under the auspices of the Woman's Foreign Mission Society. The speaker of the evening was Mrs. Graham, of Lakesfield, secretary of the Presbyterian Society, who presented the claims of Foreign Missions and the work done by the women of the Church in a very pleasing and very sympathetic manner. Interesting addresses were also given by Mrs. Sutherland, president of the Warkworth Auxiliary, by Rev. Messrs. Sutherland and MacFarlane, and by Mr. D. Robertson, principal of the public school and chairman of the meeting. The choir rendered choice music, and refreshments were served in a complete set of new dishes which the ladies of the congregation had recently added to the furniture of the church.

THE Rev. J. A. Garinichal, of Regina, has declined the call from Mount Pleasant congregation, Vancouver.

THE members of the Presbyterian Young People Societies, Ottawa, are to meet together in quarterly rallies for the discussion and interchange of methods of work by which they hope to be mutually benefited. The committee that will make arrangements for the quarterly rallies consists of Rev. Dr. Armstrong, F. C. Gilbert, A. Millor, L. Alexander, Miss Cowan, Miss M. Carruthers and Miss Keir. Mr. F. C. Gilbert, being president of Bank street Y. P. A., will be convener of the committee, as the first rally will be held in Bank street church.

THE Presbyterian church, Princeton, was filled on Thanksgiving evening at a concert given by the united choirs, in aid of Woodstock Hospital. The programme was well rendered throughout. Short addresses were given by Rev. Messrs. Shearer and Lee. Dr. Welford gave a very interesting account of the building and workings of the new hospital. James Sutherland, M. P., presided as chairman, and gave a short address which was well received. The proceeds of the concert, amounted to a little over \$15.

THERE will be an important gathering of the Presbyterian Young People from the different churches of the Toronto Presbytery in Old St. Andrew's church, corner of Jarvis and Carlton streets, Toronto, on Monday evening, December 9th, at 8 o'clock. The young people of this Presbytery recognizing the value of united efforts in doing work for Christ and the church have organized themselves into a Young People's Union of the Presbytery of Toronto; and as this is the first mass meeting under the new organization it is expected there will be a large and enthusiastic gathering from both the city and country congregations. The meeting will be addressed by Rev. Wm. Patterson, of Cooke's church, and Mr. G. Towers Ferguson.

THE thank-offering meeting of the auxiliary of the W. F. M. S., Cobourg Presbyterian church, was held in the lecture room on Thursday evening, November 14th. There was good attendance and deep interest taken in the proceedings. The Rev. J. K. Smith, D.D., of First church, Port Hope, gave an excellent address on the W. F. M. S. as a training in more thorough knowledge of God's Word, in deeper spirituality and in true sympathy with the needy. The pastor, Rev. J. Hay, spoke briefly of the growth and power of this organization. The church choir rendered very effective service during the evening. Mrs. N. F. McNachtan, president of the Peterboro' Presbyterian Society, read the texts and offered the dedicatory prayer. The offering was liberal, amounting to \$73.61.

THE new church at Whitechurch, which was built during the summer, was opened for public worship on Sabbath, the 10th inst. The opening services were conducted by the Rev. J. A. Anderson, B. A., Godeitch, a former pastor of the congregation, and the Rev. James Melcolm, Teawater. At the three services, the building was filled to its utmost capacity. A tea meeting was held on the Monday evening, which was in every way a decided success. The chair was occupied by the Rev. Andrew MacNab, M. A., very interesting and instructive addresses were given by the Revs. Anderson, Hall, Burton, Henderson, and Messrs. Dr. P. Macdonald, Dawson, Kennedy, Oliver and Martin. The choir, under the leadership of Mr. Robert Simpson, interspersed the addresses and readings with music.

THE new Presbyterian church, Oil Springs, was opened last Sabbath, under most auspicious circumstances. The new building is a handsome modern structure of red brick with grey limestone coping. The pulpit platform stands in a corner of the auditorium, with the choir platform before it, with the seats in under. Handsome stained glass windows add much to the beauty of the building. The Sabbath school is immediately behind the church and is splendidly adapted for the purpose. Rev. J. A. Macdonald, of St. Thomas, conducted the opening services. Large congregations listened to his eloquent and earnest addresses; collection \$140. At the entertainment on the following evening \$85 was cleared in spite of the inclemency of the weather. Cost of the building, \$3,400, covered by subscription.

Presbytery of Maitland.

This Presbytery met at Wingham, in the Presbyterian church there, on Nov. 19th, 1895, and was constituted. Rev. John Ross, moderator, Rev. F. A. MacLennan, clerk *pro tem*. Elders' commissions were received from the following kirk sessions:—Teeswater, in favour of Mr. John Gordon; Wroxeter, Mr. James Wylio; Pine River, Mr. John Ballantyne; Dugannon and Port Albert, Mr. John Bennett; and their names were placed on the Presbytery roll. A request for leave of absence till New Year's from Mr. Anderson, of Wroxeter, owing to ill health, was granted. Statistical and financial returns, and minutes of the General Assembly were distributed. Session records of Pine River, Belgrave and St Helens were examined and attested as carefully and correctly kept. Mr. MacLennan presented an unanimous call from Huron congregation in favour of Rev. Alexander MacLeod, of Kenyon, G'ongarry, accompanied with a guarantee of stipend \$1000 per annum, to be paid in quarterly payments in advance, and free use of manse or rental house. Mr. MacLennan spoke briefly in support of the call. Messrs. John S. McDonald, M.P.P., Francis McDonald and John McRitchie, commissioners from the session and congregation, were also heard in support of the call, which is subscribed by 101 communicants and 178 adherents. The moderator's conduct in the matter was approved and the call sustained as a regular Gospel call. Reasons for translation of Mr. MacLeod from Kenyon congregation to Huron congregation were read and approved. Rev. D. B. McRae, of Cranbrook, was appointed by Huron congregation and this Presbytery to prosecute the call before the Presbytery of G'ongarry. The clerk was instructed to forward the call and relative documents to G'ongarry Presbytery. Provisional arrangement was made for the induction of Mr. MacLeod, the moderator to preside, Mr. Whaley, of St. Helens, to preach, Mr. A. MacKay to address the minister, and Mr. MacLennan to address the congregation. A committee consisting of Rev. D. B. McRae and Mr. A. M. McKay, of Brussels, were appointed to visit the congregation of Walton to see if it is possible for them to increase the minister's stipend, and find out the financial strength of the congregation. Mr. Ross called the attention of the Presbytery to the fact that next March will be the jubilee of the Rev. Mr. Sutherland of Ripley. A committee consisting of Messrs. Murray, Mac'colm and MacLennan, were appointed to consider Mr. Sutherland's jubilee and report at the next ordinary meeting of Presbytery. Communications from the Home and Foreign Mission Committees of the General Assembly were read, intimating that the former requires \$1400, and the latter \$1100 from this Presbytery this year. The estimates from those committees were entrusted to the Financial Committee of Presbytery. Mr. Hall asked permission to have some members of the session of Calvin church, East Wawanosh, as assessors at Belgrave until new elders are ordained. The request was granted. The names of pastoral charges entitled to send commissioners to the General Assembly to meet in Toronto next June were announced as follows:—To send ministers Dugannon and Port Albert; Belgrave and Calvin, East Wawanosh; Wroxeter; Huron; Chalmers' church, Kincardine Township and Hervis; and to send elders:—Blenar's and Eades; Luskow; Knox church, Kincardine, Pine River; Whitechurch and Langside. The next ordinary meeting will be held at Wingham, on Tuesday, January 21st, 1896.—JOHN MACLENNAN, Clerk.

Presbytery of Hamilton.

This Presbytery met in Hamilton on the 19th of November. Dr. Fletcher reported that Muir's Settlement hoped to increase their contributions and that the church property was now secured by deed. A call from Knox church, St. Catharines, was accepted by Mr. Murray, of Wentworth church, Hamilton. The induction takes place on December 5th. A call from Thamesford was put into the hands of Mr. Graeb, of Port Dalhousie, and he asked time for consideration. The death of Dr. Laidlaw was reported, and a committee was appointed to prepare a suitable minute. The pulpit is to be declared vacant on December 1st. Rev. H. O. Beavis, at the request of the session, will continue his services in the congregation. It was ascertained that the congregation of Delhi may be transferred to the Presbytery of Paris, provided (1) That a grant of \$100 is procured for Lyndoch and Silverhill; and (2) That Delhi shall be united with Wyndham Centre and no without Waterford. At the request of three elders a committee was appointed to visit Carleton to try to re establish harmony in the congregation. The nomination of professors in Knox College is postponed till the January meeting. It was resolved that a convention of the Young People's Societies be held for the purpose of Presbyterial organization on the Monday before the meeting in January.—JOHN LAING, Clerk.

Presbytery of Quebec.

The Presbytery of Quebec met at Richmond on Nov. 12th Rev. Wm. Shearer, moderator. The attendance was smaller than usual. An elder's commission in favor of Mr. Chas. Richardson for Chalmers, Quebec, was accepted. The session record for Kingsbury and Flodden was attested. The mission of Grande Mere having applied for an ordination missionary it was resolved to apply for a

St. Paul's Church, Simcoe.

The evening of Thanksgiving Day, Thursday, Nov. 21st, 1895, marked an event in the history of St. Paul's Presbyterian church of Simcoe, being the formal opening of the magnificent new pipe organ that had just been placed therein.

In connection therewith the Simcoe Reformer took the opportunity of presenting to its readers a brief sketch of St. Paul's church, together with a history of Presbyterianism in Simcoe. We are indebted to that enterprising journal for the cut of St. Paul's church given herewith.

The first Presbyterian congregation was organized in Simcoe about the year 1820. For twenty-three years they continued as one body conducting the services as best they could under the primitive religious conditions of the times. They grew and flourished, but in 1843 the trouble in the Church in Scotland spread to Canada and a division took place, one portion being known as the Free Church and the other as the Church of Scotland. It is unnecessary to go into the details of this trouble, suffice it to say that it was not until 1875 that the breach was healed over and a reunion occurred and since that time the Presbyterian Church has been a united body working well within itself on the lines laid down and presenting a solid unbroken front to her enemy.

Of course the two congregations required two places of worship and each had a small brick church, the Kirk church building standing on the gore in front of Mr. Alex. McCall's residence and the Free church being situated on Norfolk street.

In 1854 the united congregation built the present edifice which, with the recent renovation given it, will be good for many years yet. It is a handsome brick structure with a basement and a gallery and a seating capacity of 500.

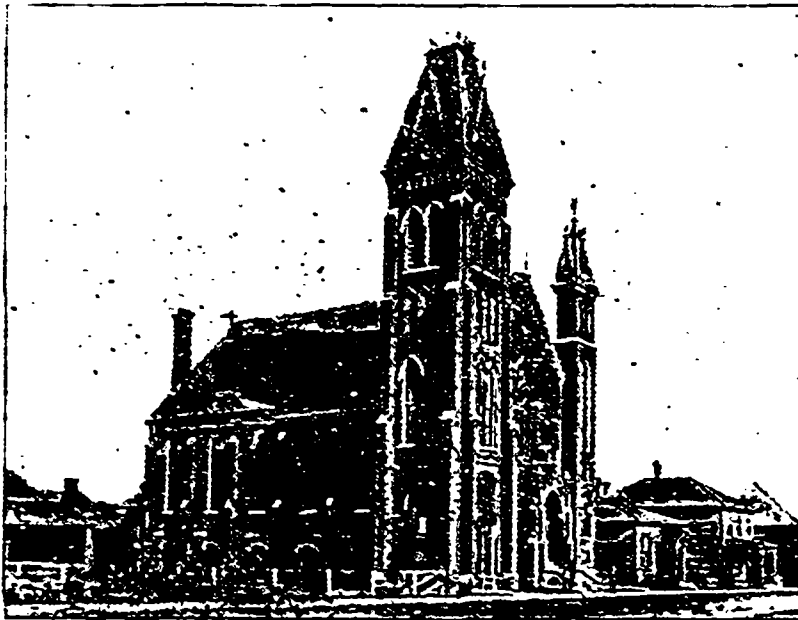
The first person to conduct services here was Jabez Culver, a missionary who made his first visit some time prior to 1820. After the organization of a congregation Rev. John Bryning, of Mount Pleasant, carried on the work. In 1844 Rev. Thomas Scott was ordained and inducted, but remained a very short time, being succeeded by Mr. John Dyer, a man of remarkable eloquence. He went on a missionary tour and was never heard from, having gone down with a boat that foundered on the upper lakes.

The first regular pastor who continued in the work was Rev. George Bell, now librarian of Queen's College, Kingston. He was succeeded by Rev. Martin W. Livingstone in 1858. These were pastors of the Church of Scotland branch.

The free Church people were ministered to by Rev. Andrew Wilson, M. A., Rev. Jas. Craigie, and afterwards by Rev. W. M. Macneill, who became the pastor of the united congregation. He was succeeded by Rev. R. M. Croll, who continued in charge until 1889, being followed in January, 1890, a few months after his departure, by the present incumbent, Rev. W. J. Dey, M. A.

Under Mr. Dey's care the church has prospered, spiritually and financially.

The growth in membership has not been remarkably rapid, but it has steadily increased from 92 to 155. The financial results have been almost phenomenal. In 1891 there was a debt of \$1500 on the church and this amount was placed on the plate on one Sabbath. In addition, over \$750 have been spent in improvements, etc., and \$1200 for the new organ and from the estimate furnished by Mr. Jackson, chairman of the Board of Management, it is expected that all indebtedness will be wiped out within a few months.



ST. PAUL'S PRESBYTERIAN CHURCH, SIMCOE.

grant of \$4 per week to that field. The supply of Lake Megantic, etc., was referred to the Presbytery's Home and French Mission Committee. A communication from the Synod treasurer having been read ament the need of increased contributions to the Synod Fund. It was resolved to bring the matter to the notice of the Synod; also to call the Synod's attention to the slight remuneration allowed the clerk-treasurer. Arrangements were made for the induction of the Rev. N. MacKay to Marshboro in the event of his accepting the call addressed to him some time ago. Circular letters were read from the Home and Foreign Mission Committees ament the requirements of the respective funds. Windsor Mills was granted leave to moderate in a call when prepared to do so. The clerk and moderator were appointed a committee to consider and report upon the advisability of changing the dates of the Presbytery's regular meetings. The next meeting was appointed to be held in Morris College, Quebec, on the 25th Feb., 1896.—J. R. MACLENNAN, Clerk.

The new organ cost \$1200. It was built by the R. S. Williams & Sons Co. Limited, Oshawa.

The case is of solid, polished oak, surrounded by 31 speaking front pipes, handsomely illuminated in gold and colors.

Mr. Doy has the happy faculty of making all his people work together for the good of the church and under his ministration the congregation is united and happy. He has been ably assisted and upheld by splendid church organizations and societies.

The Presbyterian Ladies College, Toronto.

On Friday evening, Nov. 29th, a very pleasant time was spent by the pupils and friends. It was the first of the seven Shakespearean readings comprising this, the 7th series, and was much enjoyed by the pupils especially, as a break in the college studies. The first part of the evening was taken up by vocal and piano solos by the pupils, and a reading and lecture by Dr. MacIntyre on

the drama "King Lear." All present then entered the spacious and comfortable parlours to allow the pupils to meet their friends in a conversation. The musical programme was provided by the following young ladies, adding much to the pleasure of the evening—Piano solos by Miss E. Wood and Miss Frances J. Gibson, and vocal numbers by Miss Mabel Thomson and Miss Bertha Tucker.

Clayton F. Summy, 174-6 Wabash Ave., Chicago.

We have received sample copies of Summy's Octavo Editions, which are divided into a variety of series, for male and ladies voices, sacred and secular. These have been sent to us.—Hark, What Mean Those Holy Voices, J. A. West; While Shepherds Watch Their Flocks by Night, J. A. West; Gently Evening Bendeth, C. H. Scott; But One Sweet Face, C. H. Scott; Polly, my Sweetheart, R. C. Cole; and "Molly," a song by Jessie L. Gaynor. These pieces contain solos

and choruses which are moderately difficult and of pleasing style.

My Wife is Nervous

Says many a man, and too often he is inclined to blame the poor, tired woman who cannot eat or sleep, whose whole life is filled with misery because her blood has become impoverished and her nervous system exhausted. She needs a building up medicine like Hood's Sarsaparilla. A few bottles will enrich and vitalize her blood, tone and strengthen her digestive organs, give her a good appetite, enable her to sleep soundly, banish her nervousness and bring back her smiles. Mr. J. W. Robertson, of Greenfield, Tenn., says: "My wife began taking Hood's Sarsaparilla about three months ago and she is now taking her third bottle. She has been in poor health for fifteen years. Hood's Sarsaparilla is doing her more good than any other medicine she has ever taken. Her appetite is better, she looks better and there has been improvement in every way."

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SIXTH	THE	COMMAND-	IS	KILL.	MY	TO	O	EAR	GOD
	SHALT	MENT	THOU		THE	PRAYER	HEAR	GIVE	WORDS
		NOT				MY	MOUTH	OF	

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The Evangelist and Christian Work, OF NEW YORK, AND The Watchman, OF BOSTON.
Will Publish Weekly Editorial Notes on These Lessons, beginning Jan. 1, 1896.

In January, 1896, The International Lessons begin a six months' study of the Gospel of Luke. During that time the older classes in schools using that system will find it greatly to their advantage to take this new Course on The Teachings of Christ, instead of going through the usual routine of miscellaneous topics from a single Gospel. **THIS IS AN OPPORTUNITY NEVER BEFORE OFFERED.** For FREE specimen copies, etc., address

THE BIBLE STUDY PUBLISHING CO., 21 Bromfield St., BOSTON, MASS.
(Mention this advertisement.)

At a meeting in Central Presbyterian church, Toronto, last Monday night, to bid farewell to a party of four missionaries for the China Inland Mission, the Church of the Covenant Y. P. S. O. E., took the opportunity to present Mr. Lock, one of the outgoing party, and a member of their society, with a gold C. E. monogram, as a mark of their affectionate regard. He is the first to leave their ranks for foreign service, but four of those remaining are pledged to the work if the Lord should call them forth.

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Any wide-awake man or woman can earn \$100.00 a month (and more) canvassing for the famous new book **OUR JOURNEY AROUND THE WORLD**
By Rev. Francis E. Clark,
First United Soc. Christian Endeavor, his best and most popular book. 220 costly engravings, a perfect library of art and entertainment, and the story of all subscription books. The Agent has sold 300, another 232, and others from 25 to 100 copies a month; all are making money. 3000 more Agents wanted. Now is the time to work for the holidays. Distance no hindrance, for we pay freight, give credit, Premium Copies, Free Quits, Extra Terms, and Exclusive Territory. We also pay all dates for our Canadian agents. Write for terms and specimen engravings free to A. D. WORTHINGTON & CO., Hartford, Conn.

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Up-to-date Styles and every pair made of leather—not paper.
Our stock is Complete, all rusty goods are fired out.
Our Styles and Prices are too numerous to quote.

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This Coupon entitles the holder to 10 per cent. off all purchases. Refund made in CASH immediately AFTER purchase.
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216 YONGE STREET, TORONTO.

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See Snow Scene in Our Window.

THE CHURCH ABROAD.

Rev. Charles Robertson, translated from the parish of Assynt, in Sutherland, to the parish of Fram in Ross-shire, was inducted on the 5th November.

Greenock presbytery has sustained the call of Rev. Dr. Cullon, Darlington, to be colleague successor to Rev. J. B. Smith, Greenock, and of Mr. Stirling M.A., probationer, to Inveraray.

A Christian Endeavour Convention has been held at Auckland. About 1,500 delegates were present. Addresses were given by the president, Rev. G. B. Munro, Revs. Robert Ferguson, F. Warner, R. F. Mac-Nichol, and J. Abel.

A week of special services, which grew in numbers and interest night by night, has just been concluded in the South Church, Banquhar. The preachers were the Revs. John Paterson, Airdrie; John Young, Greenock; David Mackee, Dumfries, and James S. Rao, Edinburgh.

Rev. Alex. Barr, who labored for about four years at Winton, North West Queensland, and returned home again on account of the severe drought, which lasted for nearly two years, has received a unanimous invitation to undertake the charge of the Free Church Mission at Elderslie.

Anniversary services were held in Woodlands church, on Sabbath Nov. 17. Rev. D. H. Lawrence, M.A., Broughty Ferry, preached both morning and evening, and Rev. D. Woodside B.D., pastor in the afternoon. There were large attendances at all the diets. The collection for the day amounted to £165 15s.

The Synod evangelists for 1895 began their work in the Presbytery of Darlington. Rev. Dr. Thornton, of London, conducted evangelistic services and Bible readings during the whole week in Rev. A. Allan's church, Newington, Hull; the Rev. James Fraser, M.A., of Birkenhead, held daily meeting in Spring Bank Church, Hull.

In the Presbyterian Churches of London on Sabbath, 3rd, more Lady Missionaries were announced as wanted for China. Miss Eliza Reid, a member of Regent Square Church, has gone out, at her own expense, to carry on mission work in Oude. Miss Graham, another member of Regent Square, is laboring at her own expense in China.

Sunday Nov. 17 was observed throughout the Church as "College Sunday." In anticipation of it the Rev. John Watson ("Ian MacLaren"), as convener of the College Committee, addressed a letter to the various congregations intimating that the decision to remove the college from London to Cambridge had been loyally accepted, but it would entail a largely increased income, for which he appealed.

The foundation stone of new halls in connection with the Free West Church, Perth, was laid on Nov. 7th by Mrs. Turnbull, Atholl-crescent, in presence of a large attendance of ladies and gentlemen, under the presidency of the Earl of Moray. When the church was erected twenty-four years ago at a cost of £12,000 it was intended that a presbytery hall and other accommodation should then have been provided, but in their circumstances the congregation did not see its way to carry out the original proposals until now.

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SHE SAYS: "I THANK GOD FOR THE WONDERS WHICH PAINE'S CELERY COMPOUND ACCOMPLISHED FOR ME."

General Booth and his vast army of Salvationists are now a mighty power in every quarter of the globe. Their drums, music, soul-inspiring songs and prayers are stirring up the cold, callous, indifferent and wicked in every country under Heaven, and they are accomplishing a work that puts to shame the united efforts of all our Christian Churches.

The members of the Salvation Army endure trials, hardships and persecutions as did the valiant apostle Paul in his time. Many of these faithful Salvationists labor on from day to day, suffering from thorns in the flesh, no doubt of a like character to that endured by the great preacher to the Gentiles, but, a merciful and wise Ruler has, through science, provided for His afflicted and diseased servants.

Mrs. H. Harbour, of Winnipeg, Man., a faithful veteran of the great Salvation Army, was for a time obliged to give up active work, owing to the agonies and sufferings of heart disease, kidney trouble and heart weakness.

Knowing well that her great work demanded a strong and vigorous body, she wisely determined to use Paine's Celery Compound, after hearing what it had done for the tens of thousands in Canada. The results were surprising to herself as well as to her brother

and sister soldiers. Mrs. Harbour's experiences with Paine's Celery Compound induced hundreds of other Salvationists to seek a new physical life from the same great medicine.

Reader, this same wonderful Paine's Celery Compound will do a like work for you, if you are ailing and suffering. Your friends and neighbors have tested it, and it has made them well and strong, after they had failed with the common medicines of the day.

Mrs. Harbour writes as follows, with the view of benefiting all sick people:

"It is with great pleasure that I write to thank you for your wonderful medicine, Paine's Celery Compound. Some time ago I was very sick and happened to see one of your publications, in which I read of others being cured, I concluded to try Paine's Celery Compound myself, and I now thank God for the wonders it accomplished for me. I was suffering from heart disease, kidney trouble and general weakness; and some days was not able to stand without experiencing great pain; my appetite was also very poor. Since I used the Compound I am able to get about the house and work, and can now eat anything put before me.

"I trust my testimony may lead many to try your valuable remedy."

DECEMBER—31 Days.	
1	100
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28	127
29	128
30	129
31	130

The Highland Fling.

BY JOHN IMRIE, TORONTO, CANADA.

Gae 'wa' wi' a' your fancy trash,
The piper to me bring!
The dances noo are wis'hy-wash,
Gie me the Hielan' fling!
It mak's my blood loup, like a luy's
To hear the bagpipes skirl,
Baith young an' auld may weel rejoice
To see the kilties birl.

Bring oot yer lads an' lassies fair
Upon the village green,
An' let me see them dance aince mair,—
A sight for auld Scotch e'en!
I feel as licht's a feather noo—
Ma feet 'll no' bide still;
I think I'll jine the lassies too,
An' dance wi' richt guidwill!

Hech! Geordie, man! that sounds fu' weel,
Whan ye blaw up yer chanter!
I feel I maist could fetch the deil,
An' mak' him tak' a canter!
Noo, in their place, they a' advance,
An' beck an' bow thegither,
An' lauch to see us jine the dance—
Their father an' their mither!

An' what for no! I'd like to ken,
Should we no feel sae jolly?
A turn like this ta'en noo an' then
Is cure for melancholy!
Then blaw awa', guid Geordie, man,
An' geist in "double time!"
A'm sure we'll dae the best we can,
Hech! this is unco prime!

JOHN IMRIE'S POEMS, containing about 400 pieces, neatly bound in cloth and gold, will be sent, post free, on receipt of one dollar. IMRIE, GRAHAM & Co., 30 Church St., Toronto, Canada. Only a few copies left.

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takes away the pale, haggard look that comes with General Debility. It enriches the blood, stimulates the appetite, creates healthy flesh and brings back strength and vitality. For Coughs, Colds, Sore Throat, Bronchitis, Weak Lungs, Consumption and Wasting Diseases of Children. Send for our pamphlet. Mailed FREE. Scott & Borne, Belleville. All Druggists. 50c. & \$1.

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Boys' Ulsters
Durable Cornwall Frieze from \$4.

Boys' Suits
Double-Breasted, extra quality, from \$2.50.

Men's Suits
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