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The Presbyterian Review

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Toronto, Oct. 1, 1896.

Sabbath Observance by our Great Railways.

Events in Montreal as well as in Toronto show that the friends of Sabbath observance need to be everywhere on the alert at the present time against systematic encroachments on the day of rest by the great carrying companies. Since the recent change in the management of the Grand Trunk Railway, it has been observed that the number of Sunday trains both for freight and passengers was being steadily increased. As the summer advanced too it was noticed that special Sunday excursion trains were being advertised for points within reach of the large cities, especially Montreal. Owing to this a much larger number than formerly of the employees of the railway have been deprived of the regular day of rest, and of the religious privileges associated with it. Now we have all sympathy with the management of the road and sincerely desire that they may be able to conduct it in such a way as to pay reasonable dividends to the shareholders. But it is a matter for the deepest regret that in seeking to do this they should break down one of the most valuable institutions of our country, and violate the spirit as well as the letter of our Sabbath laws. We are satisfied that such a policy will in the end only defeat itself and ultimately sink the company into deeper difficulties than now surround it. The laws of nature, which are the laws of God, are not to be violated with impunity, and the penalty will somehow have to be paid. Mr. Hayes is no doubt conforming to American practice in this new policy, but the experience of the American railways is not encouraging or we should not see so many of them in the hands of Receivers today. If he will frankly adopt a policy in harmony with the principles of the majority of the substantial people of the country and honorably carry it out he will find that they will stand by him as they are not prepared to do now. He professes to be solicitous about the moral and spiritual welfare of the employees of the road and desirous of encouraging Christian work among them. It will avail but little that Christian Associations be formed among them if their church privileges are taken away from them, and they are systematically robbed of their Sunday rest. As is mentioned in our Montreal notes special attention has been called to the matter by the action of the session of St. Mathew's

Church in sending a protest to General Manager Hayes on behalf of their members in the employ of the railway. It is to be hoped that this will not fail of its effect, but that a wiser and more considerate policy will be hereafter adopted. All the legitimate business of the country can be done in six days of the week. There is no need to encroach on the Sabbath. Due respect for it will be better for the railway as well as for the country.

Knox College.

The regular opening of this College which takes place on the first Wednesday of October, the 7th at 3 p. m. promises to be of unusual interest.

In order to meet the possibly large number attending, it has been resolved to hold the services in Bloor Street Presbyterian Church. This will render the exercises more enjoyable than usually experienced from the defective acoustic properties of Knox College Convocation Hall.

First there will be the Presbyterial Induction of the new professors Rev. Dr. J. L. Robinson and Rev. Jas. Ballantyne, M. A. It is now some years since Knox had a new professor, the last induction was that of the late Prof. R. Y. Thomson whose removal was so much regretted.

The introduction of two new professors at this time should give, and we have no doubt will give a fresh impetus to Old Knox College which will be felt by the whole Church, and be productive of a very marked increase in the income of the College. The church should give Knox a liberal support, and we believe will give it, now that the Board has faced the question of an increased staff. Then the inaugural address of Dr. Robinson will be an attractive feature in the opening exercise. We all like to hear what a new man has to say, and from the genial character of Dr. Robinson, apart from his educational and theological record we believe what he says, will be well said.

Rev. Mr. Ballentyne will also speak at the opening, but his formal inaugural will be reserved for a future occasion. We bespeak for the College opening a full house, and the beginning of a *New Era*. We could almost wish they had enough of the Methodist spirit to *take up a collection*.

It is also intended to inaugurate the new movement for an Endowment and Sustentation Association on the evening of the same day, Wednesday 7th of October, at 8 p. m. in the College Hall. Let every one send in his dollar to the Sec-Treasurer and become a member. Further notice will be given of this meeting.

The American Board.

The fear expressed some weeks ago as to the financial outlook of the American Board of Foreign Missions has happily not been realized. The books were closed on the 1st September with a balance in hand of \$205. Considering that this is one of the dullest years commercially which the United States has experienced in the last decade and that the Board began

the year with a debt of over \$100,000 this result is most satisfactory. It is all the more so that during the course of this year the Board has received and forwarded something above \$130,000 of special contributions for the relief of the suffering Armenians. Most of this has come from the same constituency. The only thing to be regretted is that the financial balance has been restored almost as much by retrenchment in the expenditure as by increase in the contributions. Economy is a good thing everywhere, but retrenchment in mission work too often means the suspension of operations at points where they can ill be spared.

Sunday Cars.

Step by step the question of Sunday Cars is advancing. Last week the proposed agreement between the City of Toronto and the Street Railway Company was brought down and this week is being devoted to a discussion of the terms. It is probable a working agreement will be arrived at and carried in the City Council.

Until the terms of the agreement shall have been finally decided upon it will of course be premature to judge of the business value of the terms, but there is a phase of the question which no conditions, however favourable, can satisfy and that is that the whole thing is a clear violation of God's law. The observance of the Lord's Day is beyond the scope of any document that may be agreed upon by Aldermen and railway magnates and this fact must be emphasized. We must not think because an agreement may be arrived at, that the case has been decided it is far the other way. The first and main thing is to forbid the Company to run Sunday Cars, by giving a heavy vote against such a privilege. It is only by the consent of the people that the company secures a right. That right does not exist now, nor will it by virtue of the agreement now in hand, it will be, if at all, by the votes of the citizens.

The advocates of Sunday Cars have taken some pains to create an impression in the minds of the people that the Agreement now under consideration tantamount to permission to run the Cars on Sunday, and that the vote will have to do with the terms only. It is therefore all the more necessary to keep at it, day in and day out, placing the clear issue before the people. When the vote shall be taken it will not be on the Agreement, but on the question of whether the voter is in favour of a service of cars on Sunday or against it.

It is high time the friends of the Sabbath were a stirring. No effort must be spared, and if organization, on an adequate scale, is to be undertaken definite steps for mapping out the city cannot be taken too soon.

Knox College Endowment and Sustentation Association.

In connection with the meeting of the Knox College Endowment and Sustentation Association. The Secretary-Treasurer has the promise from one gentleman of a subscription of two life memberships—one for the gentleman himself—the other for his wife and to be supplemented by a subscription of \$500. towards the Endowment this means in all \$600. There are not a few in Toronto who might do likewise and some who could do a good thing by donating some of their wealth to the College and enjoy the comfort of seeing present fruits.

In an able article in *Knox College Monthly* for the current month the Rev. Principal, Rev. Dr. Caven, thus winds up:

"But, if Knox College shall do its work efficiently, some increase of revenue is indispensable. For some years, as we all know, the revenue has been insufficient to maintain things as they were. There is, at present, \$6,576

of debt on the ordinary fund—mostly accounted for by the diminution of the interest from investments; a very serious fact which has to be reckoned with in all cases of endowment. The increase of the faculty (rather its restoration) will necessarily increase the expenditure beyond that of the last two sessions. Will not the friends of the college—will not its alumni—lay this matter to heart and provide, as can easily be done, the funds required to carry on the work without embarrassment? May we not, at this important juncture, ask the alumni—ask *them* especially—to manifest their sense of the value of the college's work during these fifty years, and their desire to secure for it a future enhanced usefulness, by putting its finances on a satisfactory basis? We cannot doubt that by their united exertions it can be done. Those entrusted with the responsibility of teaching will do their utmost to serve the church, but the continuance of an incubus of debt would have a very depressing effect, not merely as preventing the more complete equipment of the college, but as suggesting doubt regarding the sympathy with which its work is viewed.

"No unnecessary increase of revenue is asked or desired. A reasonable improvement in the contributions for theological education over the entire area of the church would, in the meantime, suffice for Knox College and all the colleges. Should all, or even a majority, of our congregations do as well as some congregations, it would suffice. Perhaps it cannot be expected that all our people should see how essential to the church the colleges are, but many understand this; and to these we must look for commending the matter to their brethren, and for lifting our schools of divinity to the position which the highest welfare of the church demands. To Him whom this work seeks to honor would we humbly commend it."

These words shall not go unheeded, and to the liberality of the church we heartily commend them.

Augmentation Committees.

The General Assembly's Augmentation Committee will meet in the Board Room, Presbyterian Offices, Confederation Life Bldg., Toronto, on Wednesday, the 21st., Oct., at 9 o'clock A.M. The Synodical Augmentation Committees will meet as follows:—Synod of Montreal and Ottawa, in the Presbyterian Offices, Dominion Square, Montreal, on Friday, the 16th., Oct., at 10 o'clock a.m. Synod of Toronto and Kingston, in the Presbyterian Board Room, Toronto, on Monday, 19th., Oct., at 3 o'clock p.m. Synod of Hamilton and London, in Central Church Hamilton on Tuesday 20th., Oct., at 3 o'clock p.m. The Conveners of Presbyteries, Augmentation Committees, are requested to forward a few days in advance of the meeting, their claims for the past six months, and applications for the ensuing year, to the Convener of their Synod's Committee, and the Conveners of Synodical Committees, are requested to forward to Dr. Warden these claims and applications, with the judgment of the Synod's Committee regarding them.

A Word in Season. At this time of good resolutions and planning for the winter's work, the value of "spare moments" ought to be impressed on all. Our contemporary, *The Presbyterian* gives the following good advice, which will find wide application: "There should be no waste in God's house. There must be a wise adjustment of means to the end—a husbanding of resources—an economic use of time and privilege. We have plenty of agencies and of opportunities, but we must not let them go to waste. We must faithfully use our talents. Spiritual prodigals are worse than temporal spendthrifts. They squander more valuable treasures. They preserve not nor utilize God's choicest boons. They treat them as if they could not be lost. They read the Bible, and hear sermons, and frequent ordinances, but make no proportionate spiritual improvement. Their progress in the Christian life is far behind what their advantages demand. It becomes all to guard against every tendency to religious thriftlessness, and to cultivate their entire nature and allow nothing to lie unused, or to be squandered, which will add to their perfecting.

The Queen.

God save our gracious Queen,
 Long live our noble Queen,
 God save the Queen.
 Send her victorious,
 Happy and glorious,
 Long to reign over us,
 God save the Queen.

There is an outburst of genuine loyalty throughout the Queen's dominions, because not only has her valuable life been spared beyond the usual limits of human existence, but she has reigned longer than any other British sovereign. The universality of loyal demonstrations to-day will show that in her age, as in her youth, the greatest Empire the world ever knew throbs from its centre to its outskirts with profound veneration and regard for her person, for her character, and for her throne. Long live the Queen!

Of all her Majesty's relatives who surrounded her at her coronation, in 1838, only her cousins, the Duke of Cambridge, then known as Prince George of Cambridge, and the Grand Duchess of Mecklenburg, who was then Princess Augusta of Cambridge, now survive. The Princess Mary of Cambridge, now Duchess of Teck, was a child of a little more than four years; now her grandson, child of the Duke and Duchess of York, is the third heir in direct succession to the throne.

Of the Members of the House of Lords who constituted that assembly in 1837, not one single peer now sits in that House: few, very few, of their sons do, Lord Salisbury being one of the number. Of the Queen's original Privy Council not a single member remains.

The comparison of things as they are now with what they were at the date of her accession, June 20th, 1837, shows changes that are astounding in their scope.

The population of the United Kingdom has increased from about 25,600,000 in 1837 to about 45,000,000. The aggregate property of the people, calculated by Sir R. Giffen on the basis of the income tax figures, has been augmented from about £4,000,000,000 to more than £10,000,000,000.

In 1837 the colonial population was under 4,000,000, but it now stands over 18,000,000, of course excluding India, which has well-nigh double its native census. The total area of the British Empire, previously colossal, has grown to 10,000,000 square miles; and the subjects of her Majesty, all directly looking to her as their sovereign, and ruled by her benignant hand, may be estimated en bloc to-day at more than 320,000,000 of human beings.

The wars that have engaged the British troops during the Victorian era have been almost exclusively in defence of British rights or for the protection of defenceless peoples from oppression. Wars of this kind are always justifiable, and they have always brought to the crown added glory and honor.

At the beginning of the Queen's reign the present Dominion of Canada consisted of several provinces, each with a separate Legislature. From Halifax to Toronto our cities, such as they were, were garrisoned by Imperial troops, as we had no military forces worth mentioning of our own. In Toronto we had one Anglican, one Roman Catholic, one Presbyterian, and two Methodist places of worship, and not sufficient clergy to supply them efficiently.

There is something in the position of Queen Victoria, as she approaches the confines of late old age, which deeply moves the world's imagination. In all history there has been no such reign, so long, so little marked by collisions between Sovereign and subjects, so little broken by public calamity or failure of any description.

There is no corner of earth within her dominion, or one in which the English language is spoken, where the Queen would not be as safe as within the walls of Windsor.

At the root of her greatness has surely been her gentleness. The half-forgotten Court gossip of the past is full of little tales of the tenderness which underlies the well-known force and firmness of her Majesty.

The Queen's high esteem of the sacred scriptures is evinced by an anecdote that many of our readers may be already familiar with. It was a noble and beautiful answer, says the *British Workman*, that our Queen gave

to an African Prince, who sent an embassy with costly presents and asked her to tell him the secret of England's greatness and England's glory; and our beloved Queen told him not of her fleet, of her armies, of her boundless merchandise, or of her inexhaustible wealth. She did not, like Hezekiah in an evil hour, show the ambassador her diamonds and her rich ornaments, but handing him a beautifully-bound copy of the Bible, she said "Tell the Prince this is the secret of England's greatness."

In the Queen's diary are some passages about preachers. In October, 1854, she writes: "We went to kirk as usual at twelve o'clock. The service was performed by the Rev. Norman McLeod, of Glasgow, and anything finer I never heard. The sermon, entirely extempore, was quite admirable; so simple, and yet so eloquent, and so beautifully argued and put. The text was from the account of the coming of Nicodemus to Christ by night (St. John chapter iii). Mr. McLeod showed in the sermon how we all try to please *self*, and to live for *that*, and in so doing found no rest. Christ had come not only to die for us, but to show us how to live. The second prayer was very touching, his allusions to us were so simple, saying after his mention of us, 'Bless her children.' It gave me a lump in my throat, and also when he prayed for 'the dying, the wounded, the widows, and the orphans.'"

In the following year the Queen heard the Rev. J. Caird, who, she says, "electrified all present by a most admirable and beautiful sermon, which lasted nearly an hour, but kept one's attention riveted." The text was Rom. xii. 11, "Not slothful in business; fervent in spirit; serving the Lord." The Queen adds: "He explained in the most beautiful and simple manner what real religion is; how it ought to pervade every action of our lives; not a thing only for Sundays or for our closet; not to drive us from the world; not 'a perpetual moping over good books'; but 'being and doing good,' letting everything be done in a Christian spirit. It was as fine as Mr. McLeod's sermon last year, and sent us home much edified."

There are many passages in the Queen's journal showing her anxiety to be faithful in the government and training of her little ones. She kept them as much as possible under her own care, till the increasing demands upon her time and attention of State duties and loyal hospitality forced her to leave to others much that, as a loving mother, she would have preferred to do herself. Speaking of the Princess Royal when a child, she says: "It is a hard case for me that my occupations prevent me from being with her when she says her prayers."

Her Majesty, however, exercised extreme care in the choice of those to whom she committed the training of her children, as the instructions to the governess of the Princess Royal show:—"I am quite clear that she should have great reverence for God and for religion; but that she should have the feeling of devotion and love which our Heavenly Father encourages His earthly children to have for Him, and not one of fear and trembling; and that thoughts of death and an after life should not be represented in an alarming and forbidding view; and that she should be made to know as yet no difference of creeds, and not think that she can only pray on her knees, or that those who do not kneel are less fervent or devout in their prayers."

Home love and home joys, nay, indeed, home sorrows also—have fed the Queen's heart with the forces and the faith necessary to enable her to bear her majestic load of care and toil for England. In all her words and deeds and thoughts the sacredness of these sentiments and of simple human love shines within the precincts of her sovereignty like a golden lamp in a palace of marble.

How great, experienced, and statesmanlike she has showed herself during her long reign every competent British Minister has testified. She has been in fact the highest living authority upon the practical politics of Europe, and has evinced an understanding of constitutional problems which has never been relaxed. Her Imperial charge has involved for her subjects immense blessings, and to-day prayers will ascend from many lands that she may long be permitted to reign over a united, a free, and a righteous Empire.

Consequences.

BY M. S. MERCER.

Written for the Review.

The music of the stars was heard no more upon the earth when sin fell sore upon the land, and bitterness of heart became the lot of man condemned to grief and deep unrest.

No longer did the Father smile upon the children of His love, nor angels joy in Edenland. And perfect peace was gone and happiness was clouded with the pall of wrath. As pilgrims turned to foreign lands the dwellers of the sacred vale became, and tears their eyes bedewed and deep regret and sorrow fell. Then soon the gates of Paradise were closed and fiery flame return denied, and from the earth where fruit and flowers grew sprang noxious growth and noisome pestilence prevailed. Alone they wandering turned their faces to the chilling winds and hunger drove them, toil oppressed, to bear the heavy weight of human woe. Thus fell the heritage of sin upon the lives of men and thus was heaven lost and holiness, and portion taken in the realms of night for all mankind and lifelong burdens for the hand and heart.

Yet love was stronger in the heart of God than wrath and pity turned Him to consider fallen man and the estate that he had lost obedient to the voice of sin. And hope grew in the heart of man through promise given, and age to age endured till faith had ripened in the prophet mind that man should be redeemed obedient to the voice of love.

It happened on the Plains of Bethlehem that shepherds watched their flocks by night, the glory of the Heavenly King around them shone and angel voices said:—"Behold the tidings of great joy—a Saviour unto man is born, let all the earth break forth in song." And glad voice rose upon the air and rested on the heart of man and glory filled the earth, and sea, and sky, and hope that long had led through sacrifice with faltering light was charmed unto the Star of Bethlehem with confidence and deeper joy—and from the hallowed mount the promise of redeeming love was heard—"The poor in spirit shall rejoice and they that mourn shall sing; the meek shall find a resting place, the hungry shall be filled—and mercy unto mercy turns, the pure shall speak with God and they that peace on earth shall make and bear the rod for righteous sake shall be the children of the king when heaven their welcome home shall ring."

Now may the sons of men rejoice that fatal stain of sin is cast upon the choice of loving less the darkness of the world than light, for love hath conquered consequence of sin when life shall fade and turn again unto its parent heart.

Notes on the Glasgow Council.

BY REV. PRINCIPAL DYKES, LONDON.

Had not the Editor imposed the task upon me, I should have shrunk from venturing to lay before the readers of this "Register" any impressions of mine on the good and bad points of the Glasgow Council, "and especially how future Councils may be improved." But such an invitation deserves a candid response.

I ask myself—What uses may the General Council of our Alliance be expected to serve? And I answer my question by saying: Three services at least it may conceivably render.

First and most easily, such a convention of representative men from all parts of the Presbyterian world may promote mutual acquaintance and friendly feeling between widely sundered brethren. This is in itself no mean end of the gathering; and this it attains as much by the social functions which incidentally attend it as by the assembling of the members in Session. From this point of view I think the impression at Glasgow was that the Sixth Council had proved as successful as any of its predecessors. Glasgow hospitality was unstinted. The brotherliness of the meetings was unbroken. New friendships were formed, old ones revived; and the delegates had not only ample opportunity to fraternize, but seemed to avail themselves of it, with good will.

More difficult to secure, yet still more important, is the second end of a Council—to further the exchange of ideas, and to mature opinion through fraternal dis-

cussion of points of practical interest. I say, of "practical interest," for I do not think so much is to be gained by *viva voce* discussion of academic questions in theological science, like the Higher Criticism, as by exchanging ideas and experiences on matters like discipline, worship, methods of Christian effort, and the general working of our common system.

From this point of view I am bound to say that, in my judgment, a good deal more might be made of the opportunity. The same old complaint uttered at previous Councils was again to be heard: Too many Papers and too little time for discussing them. Indeed, almost no time at all. It looked as if the Programme Committee had been afraid of open discussion. What they were really afraid of was probably this—that open discussion would flag or wander from the point, and be a waste of time. It is, I think, a vain fear. You bring together three hundred picked men accustomed to speak, many of them to lead, in their own church courts at home; and they may be trusted to fill up a couple of hours with ten minute speeches on any fitting topic of real concern, and to do it profitably.

Suppose that, next time, we get only *one* set paper at each morning and afternoon sitting; and devote all the rest of the time to free speech, not above one or two of the speakers to be "arranged for" or bespoke before hand. And is it so necessary that the Papers be by members of the Council? If it were allowed to invite a Paper from the most competent man in all our churches, to be read for him, if needful, in his absence, what a text for discussion would such a supremely good twenty minutes' statement furnish for a two hours' talk! Only the topics might need to be fewer and more carefully selected: such topics as lend themselves not to oratory, but to practical exchange of suggestion and of opinion. I think we need not be quite so timid on the ventilation of matters where some difference both of opinion and of practice obtains among us? Why should we? We are well trained by our free system to discuss differences amicably, and to learn from one another. I am speaking here, of course, of day meetings only, when the Council is almost in private, and when, indeed, it might with advantage assemble in some smaller room better adapted than St. Andrew's Hall, Glasgow, for deliberative purposes. As to the evening meetings, designed more for popular effect and telling oratory, these could hardly be improved.

A third aim it is to be hoped the Alliance will more and more set before itself—to initiate, or to facilitate, joint action on the part of the allied Churches. It is the most difficult, but, if obtainable, is the most valuable of all the ends which such a league can contemplate. I am afraid not a great deal was done at Glasgow to advance co-operation. One suggestion only do I recall, but that is one well worth doing a good deal to realize. It was proposed to the American and British Presbyterians to do more, and to do it with more concert, in the way of planting chaplaincies at Continental centres where such English-speaking agents would be a support to our Continental brethren. Along this line, perhaps the Eastern and Western Sections may find it practicable to advance a little way during the next three years. And while referring to this, may I say that I do not see why our friends from Continental lands might not be permitted to make more use of their own languages, of French and German especially. If in open Council it is inexpedient to have addresses which for most of the audience would need to be translated: at all events, other more retired meetings could be held where those foreign friends could utter all that is in their hearts in their own tongue to as many as could understand. Above all, why should not much more retired and sectional meetings have a devotional character? Did we pray enough together when we met last June?

The Power of the Glorified Christ.*

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

CHRIST'S POWER SECURED BY HIS DEATH.

At the close of Christ's public ministry, when depressed at the attitude of the Jews towards him, a company of the Greeks sought to see him. Their visit brought to him a

*An Exposition based on (John xii. 20-50); in the Bible Study Union Course on "The Teachings of Christ."

moment of spiritual exaltation. His mind leaped the narrow boundaries of Palestine where He was rejected, and swept over a world of Gentile peoples, who in time were destined to be gathered to Him "as clouds and doves to their window." Stricken and afflicted to-day, in accordance with prophecy, yet was this humiliation to Him the path of triumph; through this suffering should come glory. Christ was subject to the universal law that through sacrifice is power. Nothing is more deceptive than a judgment based on temporary reverses. God's plans cover an immense sweep of time. With Him a thousand years are as one day. With Him a seeming reverse is like the backward movement of a spoke in a wheel,—simply a part in the great onward movement of the whole. There is no gain without the sacrifice of inferior advantages. This is the universal and inevitable law. The wheat gathered at harvest is good for food and is designed for food. Yet it must not all be used for food. Some of it must be buried in the earth, seemingly to perish, in order that a fresh supply and a great increase be secured for future use. In the same manner must man spend his time and strength. Not all of it can be used for present advantage. He must be ready for present sacrifice to obtain greater future gain. Christ would die upon the cross to live forever in men's hearts. We, His followers, must refuse no temporary self-denial if we would gain the largest influence for good. It takes resolution to make this sacrifice. Even Christ shrank from it; His soul was troubled and He prayed to escape it, for "He was in all points tempted like as we are, yet without sin". But He speedily rallied, and with sublime courage pushed on to the crucial hour. Death was essential to His triumph. It should do for Him what life could not do.

Christ here indicates very briefly some of the things which would be accomplished by His death. One was that by it God would be glorified,—not only God the Son, but God the Father. Such a sacrifice showed boundless love; it brought divinity into a new and tender relation to humanity, it threw a resplendent light on the character of the Son and thus on Him who sent Him, for "he who hath seen the Son, hath seen the Father also". From that black noon on Calvary when Christ died in agony on the cross, Christ was understood by men as never before. His character was made clear. His superabounding love, His intimate relation to men as their Father, His desire for their happiness, His tender and self-sacrificing care, His abhorrence of sin, His anxiety to save the sinner, all was illumined so that the whole world might see it and rejoice in it. We know God through nature, through revelation and through Christ. In nature God appears inexorable and to a certain extent impersonal. The ocean with its tides and storms, the tornado, the earthquake, the thunder-bolt, the volcanic eruption, all bespeak an irresistible and pitiless force, uninfluenced by individual considerations. The Bible before Christ's time made God known as personal. This was the great triumph of Judaism. There were occasional glimpses of God's love, but for the most part His sovereignty, majesty, righteousness, justice and awfulness, stood forth. This was quite as much as weak man could learn in one lesson. Then came Christ as the express image of the divine person, but clad in the garb of humanity and thus bringing God down to human comprehension. Christ was love incarnate, and coming in accordance with God's plan and as the manifestation of God, He gave mankind an entirely new idea of God. His death was the consummation of His revelation of character, the seal and conclusive proof of all that His life had shown Him to be. In His death, then, was He glorified and God's name forever glorified. Such a revelation of God in Christ naturally wins men. The death of Christ had peculiar power in drawing men to Christ. By this new view of God's character as seen in Christ, they were persuaded to be reconciled to God and to become His loyal subjects. Through the crucified Christ is man's rebellion ended and the kingdom of God established.

CHRIST'S POWER AVAILABLE THROUGH FAITH.

But Christ's power failed in the case of many of the Jews. They did not receive Him; they obtained no benefit from His coming. Why was this? Because, powerful as Christ is through His death, His power is efficacious only through our exercise of faith. There is a mysterious electricity in the air, but it must be gathered and sent along a wire to be of service. Christ is a mysterious and mighty force to bring men a blessing, but only as they accept His power and utilize it by faith.

Through faith in Christ *we see God*. There is no other

way to have this heavenly vision. We must put ourselves in touch with Christ, commit ourselves to Him, follow Him. Thus only shall we know Him and, knowing Him, know the Father also. Through faith in Christ *we find light*. "Whosoever believeth on me may not abide in the darkness". A comprehension of God's way among men and the gracious meaning of His darkest providences comes to us. We follow Christ through the gloom and out into the day. Once more; through faith in Christ *we gain eternal life*. Rejecting Christ we come into judgment. Accepting Him we pass this dread ordeal and are ushered into the unending peace of harmonious relations to a Heavenly Father.

Dean Farrar and the Boys.

We heartily wish that all our Canadian boys could have heard the fine speech of Dean Farrar on Speech Day at Dover College. The Mayor of Dover called it a "marvellous address." Anyway it was most inspiring and greatly interested and effected the boys who heard it. We regret that we have only space for the closing remarks. There was something related in connection with the late President Garfield, who was himself at one time a teacher, which was worth repeating. "Boys," said the master, "the roof of this schoolhouse forms a watershed for the whole continent, so that a mere breath of air, a flutter of a bird's wing, decides whether a drop of water shall make its way to the torrid gulf of Mexico, or the frozen gulf of the Saint Lawrence. Your actions are like that." The slightest thing might forever afterwards decide the current of their lives (applause). De Quincey, one of the greatest writers of whom any country could boast, had fallen when a youth into the fatal habit of opium-taking. "Oh, Spirit of Merciful Interpretation," he cried, "Angels of Forgiveness,"—writing of a period of total eclipse, for the habit followed him through life and made of him at times an utter imbecile—"I attribute it to my own unpardonable folly." To that folly he traced his ruin. The evil phantom pursued him. Remorse gathered round him, overshadowing every step he took. Oh the bitterness of his words,—that he, a boy, not 17 years old, by blindness, by listening to one false voice, to the impulse of his own bewildered heart, by one erring step, should have laid the foundation of a life-long repentance! To each one of them there came such moments for Decision. In one form or another the questions of life presented themselves to all of them. He hoped that each one of the boys of Dover College intended to be a distinguished man (applause.) Good! At a very large school in London those boys who intended to be distinguished were invited to hold up their hands. Every hand went up (cheers). Every single boy meant to be a Field-Marshal at least, or perhaps an Archbishop, and very glad indeed was he to feel that they were so determined to get on in life. It was perfectly right. Dean Smith once addressing the boys at a prize-giving quoted the phrase of Lord Beaconsfield, "I bid you aspire" (cheers). They must remember that at any rate there was one failure which none need have. Everyone could be a good man if not a "great" one as the world sometimes rated "greatness." Sir Walter Raleigh wrote with a diamond on a window pane,

"Fain would I climb, but that I fear to fall,"

and Queen Elizabeth wrote beneath it,

"If thy heart fail thee, do not climb at all."

For success they must indeed have thoroughness and doggedness, will and resolution, but that diamond-writing on the glass reminded him of another diamond-writing by one of the English Royal family, "Oh, keep me innocent." There were earlier words, "Keep innocence and do the thing that is right, for that shall bring a man peace at the last," a secret of life which none could know too well (applause) But he must conclude. He would do so with one short anecdote and one short piece of advice. As for the anecdote: There was a saintly hermit in old days who was exceedingly anxious to save his soul by giving gifts to God. Satan, disguising himself as an

angel of light, sought to perplex and ensnare him by telling him that if he would give acceptable gifts they must be these three,—the crescent moon, the orb of the sun, and the head of a rose. The last did not trouble him much. He would give all the roses in the land. But how could he give the crescent moon, how could he give the orb of the sun? In his distress an angel came to him. "This spirit is trying to deceive you. The crescent moon is the letter C, the orb of the sun is the letter O, and the head of a rose is the letter R,—C-O-R, Heart—give your heart to God and you need have no fear about the rest" (cheers). And from a living poet he would quote his one short piece of advice:

"Take thou no thought of aught but truth and right
And deem it thus thy prize to die secure.
Wealth, gold, and honour, Fame may not endure,
And noblest souls soon weary of the light.
Keep innocence, the orb of true man's life.
Let neither pleasure tempt nor pain appal.
He who hath this
Hath all things, having nought.
He who hath not
Hath nothing, having all."

Babylonish History.

A London special says: The American expedition to the ancient mound at Nippur has made wonderful discoveries, throwing a flood of light upon the history of Babylon. The most astonishing of all is the unearthing of ancient inscriptions and other records which carry back written human history no less than 2,250 years further than anything before known. Professor Hilprecht, who has charge of the excavations in behalf of the University of Pennsylvania, has just deciphered cuneiform records upon tablets of Babylonian history dating back at least seven thousand years before Christ. This is 2,250 years earlier than any other record. He is confident that some tablets upon which he is now working date back still another thousand years, or about ten thousand years earlier than the present day. He is not ready fully to commit himself yet on this point. These latest discoveries came about in an interesting way. His predecessor, Dr. Peter, worked down to a certain floor or platform, which he and others had taken to be the ground floor of the ancient city. One of the party suggested that this level should be penetrated and the digging continued until rock or virgin soil should be reached. The suggestion was adopted, and to the delight of all concerned it was found that what was supposed to be the level of the ancient city was only the level of a comparatively modern city built over the ruins of an older one, or a succession of older ones. The excavations above the level had gone through thirty-six feet of debris. They were now continued to a depth of thirty-feet below. The excavation above the platform discovered remains which covered a period of four thousand years of Babylonian history. Below the platform, to the virgin soil, was an accumulation of drains, preserved and broken pottery and various other objects of interest. Twenty-three feet below the platform Prof. Haines found the most ancient keystone arch known, an arch which Prof. Hilprecht thinks cannot be later than 5,000 B.C. Prof. Haines excavated the lower part of the marvellous wall of the city. Its foundations were found to be sixteen feet below the level of the wall itself. It is seventeen feet high and forty-five feet wide upon the top. This wall stands upon another of unknown height. These walls were built of bricks twenty inches square, probably the largest bricks ever used. The most valuable finds were the inscriptions upon the broken vases, bricks and tablets. From these it is confidently predicted by Prof. Hilprecht that a continuous history of Babylonism will be written.

We do not sing enough, either in our homes or in the House of God. The tongue that is singing will not be scolding or slandering, or complaining or uttering nonsense. And in the House of God it is sheer robbery to seal the mouths of Christ's redeemed followers and to relegate the sacred joy of praise to the voices of half a dozen hired performers. Choirs have their use; it is their abuse that works spiritual mischief.—*Dr. T. L. Cuyler.*

Letters from Palestine.

BY REV. D. MCKENZIE, ORANGEVILLE.

Written for the Review

FROM HAIFA TO NAZARETH.

Continued.

The road between Haifa and Nazareth is called a carriage road. And carriages do indeed drive over it but at a serious disadvantage for much of it resembles a trail across the prairie rather than a roadway intended for wheeled vehicles. The only portion that is at all worth the name is that over the elevated lands beyond the Kishon. Here the road is good except where torn by the winter torrents. It is reasonably good also where it crosses the arm of Esdraelon, referred to, having there been turnpiked and gravelled. Its condition at the present illustrates the methods of the Turkish government. Two or three years ago a contract was let to repair the road. In carrying out the contract a large number of cross cuttings were made, over which were to be built stone bridges beneath which the freshets might find a free flow. At this stage the government expressed inability to pay the contractors with the result that all work ceased. From that time until the present these cuttings have remained open, and traffic has been forced to find its way along the neighbouring fields. Over the plain of Acre and the Kishon the road is in a deplorable condition much of it never having been even turnpiked. Here, during the wet season, all classes of passengers prefer to choose their own course, taking the road only as a guide directing towards the objective point. Over the hills of Nazareth there is nothing but a rude bridle path, the so called carriage road skirting along the foot of the hills and approaching Nazareth from the south. The dragomen speak of the road along this route as Roman, and it is quite possible that that energetic people did build one of their permanent roadways across this territory, through Nazareth and on to the sea of Galilee. Towards the hills of Nazareth there are unmistakable traces that at that point, at any rate, there was such a road. It would seem that these splendid workmen in constructing their roadways made the foundation of large boulders closely packed, and completed the work by covering this substructure with a depth of broken stone. Such being the case an underlying layer of boulders stripped of it, covering and stretching across the country might be taken as the remains of one of these roads. Such a closely packed layer is found at this point, on the way between Haifa and Nazareth, and the inference is that here at one time was a Roman road.

The road between these towns being of such a character the journey can be taken most comfortably on horseback. This is indeed the usual mode of travel throughout Palestine and, except in a few localities, the only possible one. There is a good carriage road between Jerusalem and Hebron, another between Jerusalem and Jaffa, another between Jerusalem and the Jordan but no where else in the country is such a convenience to be had. The result is, that riding is one of the institutions of the country and one with which the visitor, who sees much of what is worth seeing, will form an acquaintance, that will not soon be forgotten. Days spent riding over the hills and valleys of Palestine on an ordinary Arab horse, leave behind memories that are sure to linger in the remote future.

When the writer, therefore, with some others made the journey the mode of travel was riding not driving. The party left Haifa at 9 o'clock a.m. and, spending the morning at Mount Carmel, arrived at Nazareth at 7.20 o'clock p.m. The day was bright and warm but the air and everything else was saturated with moisture causing a deluge of perspiration at every pore. For the preceding two weeks heavy rains had fallen almost every day with the result that every stream was a torrent and every depression on the surface of the ground a land-locked body of water. The roads were mud, the fields were mud and before the day was spent rider and horse might be taken for an equestrian mud statue.

The first duty of the morning was to learn how to manage an Arab bridle and to commit to memory the vocabulary of the Arab horseman by which he urges forward his steed and brings him to a stand. In this latter task we found that half our labour was wasted effort. For it is with the Arab horse as it is with his master, all that is necessary to bring him to a stand is to cease urging him on. Long before the first day came to a close the Arabic for "got up" was indelibly impressed upon the memory, and it was seen that the effort to remember the equivalent for "woa" was energy quite wasted.

(To be Continued.)

Some day He will tell you why He has tried you, and let you look back upon your life story, and see the golden thread of His fatherly love and care shining over it all.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON I.—SOLOMON ANOINTED KING.—OCT. 4.

(1 Kings i. 28-39.)

GOLDEN TEXT.—"The fear of the Lord is the beginning of wisdom."—Psalm cxi. 10.

ANALYSIS.—Solomon's dream (v. 5).
Solomon's prayer (v. 6-9).
poedy answer (vs. 10-16).

TIME AND PLACE.—B.C. 1015, Gibson.

VERSE BY VERSE.—V. 5. "Gibson."—An ancient city five miles northwest of Jerusalem. It was a sacred place, and the ancient tabernacle was there. "The Lord appeared."—On the night after Solomon had offered sacrifices.

V. 6. "Thy great kindness."—David himself regarded this as his crowning mercy. (1 Kings i. 48.)

V. 7. "I am but a little child."—That is, in experience. His age was about twenty years. "To go out or come in."—An expression signifying participation in public affairs.

V. 8. "That cannot be numbered."—The Jewish people probably numbered six millions at that time, but the conquests of David had brought into subjection many neighboring tribes and nations, so that the subjects of his kingdom must have been in number far beyond this.

V. 9. "An understanding heart."—A clear judgment in the administration of his duties as king. "To judge thy people."—The functions of the judge, were included in those of the King, but the expression *judge* here doubtless includes all the work of administering the government.

V. 10. "The speech pleased the Lord."—It looked to no selfish end, but solely to the good of his people and the responsible duties the Lord had laid upon him.

V. 11. "Has not asked for thyself long life."—There was no thought of self in Solomon's prayer.

V. 12. "Have done according to Thy Word."—That is, have granted thy petition. "So that there was none like Thee."—The Lord not only granted his petition, but made him the wisest of all the kings of Israel.

V. 13. "And I have also given thee that which thou hast not asked." If he had asked for riches and honor he might not have secured them, but the Lord gave them also, and he became the richest of kings.

V. 14. "If thou wilt walk in my ways."—In obedience to my commands. "Will lengthen thy days."—The condition upon which this promise was given was not observed, and so the promise was not fulfilled, and Solomon did not live and reign even so long as his father David, but died when he was not more than sixty years of age.

V. 15. "A dream."—Yet it was more than an ordinary dream. "Came to Jerusalem."—From Gibson. "Before the ark of the covenant."—This had been carried by David to Jerusalem and placed in a new tabernacle. "Burnt offerings."—Expressing entire consecration to God. "Peace offerings."—Expressing fellowship with God and assurance of His favor. "And made a feast." In connection with the sacrifices.

THOUGHTS.—Like Solomon we are commanded to ask. It is our duty to ask. Asking is an important part of our religion. "Prayer is the Christian's vital breath." Like Solomon, we have but to ask, and God will give. "Every one that asketh, receiveth." "If any of you lack wisdom, let him ask of God, who giveth to all men liberally." Jas. i. 5. If we have not wisdom, blessing, pardon, peace, it is all for want of asking, but the disposition of the heart and the desire must be for God's glory, or else our words are vain. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts," Jas. iv. 3. Like Solomon, let us ask the best gifts. We are left to choose, and when the question is pressed, it is an important time in life. "Covet earnestly the best gifts." Wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Jas. iii. 17. And such was the kind Solomon needed in his great work as king. Only such does God give. Choosing the best, the greatest, we obtain the lesser gifts. God gives "exceeding, abundantly, above all we ask or think," when we desire good from Him. Solomon was prepared to hear from God. He had gone with his people to worship God. This day was spent in serving God. His prayer was acceptable to God, and he received the assurance at night that it was answered. His heart was prepared for the answer. He was alone with God when it came. Prayer and devotion alone before God prepares us to receive his gifts.

ILLUSTRATION.—It was a beautiful autumn when Miss T— entered college. Her hopes and ambitions were high, and she

expected to have smooth sailing. Some months before, she had been induced to read a weekly paper which contained continued stories, of rather an exciting character. It was quite a new thing for Miss T—for she had never allowed herself time from her studies, and home duties, to read such literature. But because she appeared to be so "out of date," as they told her, she took up the story paper, in order to "keep up with the rest." She entered college. Her new studies charmed her, yet she found that taste for light reading was spoiling her memory, and calling her thoughts away from good things. She did not tell her teacher one word about her trial, but he was a noble Christian man, and had for many years taught among young people, and well knew the temptations that come into their lives. Very soon his pupils began to respect him as a father, and take his counsel. Among his lectures, which were like fatherly talks, he touched upon the subject of novel reading. What an unfolding of startling facts he presented! What terrible wrecks had been made, of many, through the habit of novel reading. He urged upon his class, as sons and daughters to settle the question, if it were not already settled, that none of them would ever be caught in the awful snare, which Satan laid by choosing cheap literature. That lecture took hold on Miss T—. She saw her own picture. Her case was surely fast becoming like many others, whom her teacher described. Without telling any one her emotions, she went home that night thinking deeply. Sleep would not release her from the agony of her mind. She concluded the question by declaring she would take her teacher's advice. From that day she climbed upward, and her life developed into one of peace and delight, and her influence and example ever tended to lead the young to follow her footsteps.

CHRISTIAN ENDEAVOR.

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

DAILY READINGS.

Our Best.

First Day—The Lookout Committee—2 Cor. v. 20.

Second Day—The Prayer-meeting Committee—2 Chron. vii. 14.

Third Day—The Social Committee—Neb. viii. 10.

Fourth Day—The Flower Committee—1 Chron. xvi. 29.

Fifth Day—The Sunshine Committee—Rom. xii. 10.

Sixth Day—The Birthday Committee—Psalm xc. 12.

PRAYER MEETING TOPIC, Oct. 18.—How can we improve our COMMITTEE WORK? Matt. xxv. 14-30. (A meeting to consider the work of all the Committees.)

Every redeemed man is called to be a witness for his Lord. Not only by a godly walk, but by personal effort must I serve and make known my Lord. My tongue, my speech, is one of the principal means of intercourse with others and influence upon them. It is but a half dedication, when I do not also bring the offering of the lips, to speak for the Lord.

Such work must be the work of love. Let souls feel that you love them tenderly. Let the humility and gentleness of love, as this was to be seen in Jesus, be seen also in you. At every turn surrender yourself to Jesus to be filled with His love: not by feeling but by faith in this love, can you do your work.

Such work must be the work of faith, of faith working by love: faith that the Lord desires to use you and will use you. Be not afraid on account of your weakness: learn in the Scriptures what glorious promises God from time to time gave to those who had to speak for Him. Surrender yourself continually to God to be used for the rescue of souls, and take your stand on the fact that He who has redeemed you for this end, will for this end bless you. Although your work is in weakness and fear, although no blessing appears to come, be of good courage: at His time, we shall reap. Be filled with faith in the power of God, in His blessing upon you, and in the certainty of the hearing of prayer.

But above all,—for this is the principal point,—carry out this work in fellowship with Jesus. Live closely with Him—live entirely for Him—let Jesus be in all your own life and He will speak and work in you. Be full of the blessing of the Lord, full of His Spirit and His love, and it cannot be otherwise than that you should be a blessing. You shall be able to tell what He is continually for you. You shall have the love and the courage, with all humility, to put to souls the question, "Is it well with you? Have you indeed the Lord Jesus as your Saviour?" And the Lord will make you experience the rich blessing which is promised to those who live to bless others.

Young Christian, be a witness for Jesus. Live as one who is wholly given away to Him to watch and to work for His honor.

THE LITTLE FOLK.

Eventide.

Evening's shadows gather o'er us,
Once again we bend the knee;
Asking that the hours before us,
From all danger may be free.

Spent with labour, worn and weary,
Now we lay us down to rest;
Grant, Lord, thro' the night-time dreary,
We with slumber may be blest.

Many are our sins, O Father!
Yet, let not Thy judgment fall,
But for Jesus' Cross do rather
Pity and forgive them all.

Loved ones, we to Thee commend them,
Grant them blessed sleep to-night,
In all need do thou befriend them,
Send them every blessing bright.

All the sick and all the suffering
Father comfort, soothe, and bless;
All the sinful, all the erring
Win them back to righteousness.

Guard all sailors on the billows,
Make for them the storm a calm
Stand beside the dying pillow
Breathing there Thy holy balm.

Father, grant our poor petitions;
Seal them with Thine answer bright;
Till we reach the Lamb-lit mansions,
Where there shall be "no more night!"

ETTY LOVELL.

The Death of Rags.

BY IZORA CHANDLER.

Rags belonged to a sawyer who one day got caught in the machinery of the sawmill, and met his death before any one could reach him. Rags saw the cruel teeth coming nearer and nearer, but could not drag his master away, though he tried with all his loving might.

These two had lived their simple lives together, and when the sawyer was laid under the churchyard daisies, Rags was left alone to wander back and forth between the low, quiet mound and the noisy old mill.

The next man at the mill did not care for dogs, but he never drove the gentle creature away, and if anything was left at lunch time, he seldom forgot to toss it to Rags. But he never thought to toss a pleasant word or a gay whistle along with it to cheer the dog's heart, as well as his stomach, and the hours often came to poor Rags when his heart was even hungrier than his stomach.

He tried to make friends with truant boys who lounged about the old pond. He guarded their clothes while they were swimming, fetched the sticks they tossed upon the water, and almost every time brought back the marked stones they had thrown as far as they could.

And this is the way they repaid such gentle behaviour.

One autumn day, when it was so cold that one could be comfortable only in the sunshine, the boys began throwing sticks into the water and sending Rags out after them. He plunged in once, twice, and came out shivering, but glad to be of interest to anyone. A nobody dog is quite conscious of the fact that he is nobody's dog. He may appear very gay sometimes, but it is only because his loving heart is trying to coax some one to come into it and make it happy. A third stick and a fourth were thrown. The chilled, reluctant creature brought them back. But at the fifth he whined and wagged his tail, and did his very dog's best to make them understand how hard a thing this was that they were asking of him.

But the sun shone warmly upon their own shoulders. They must have sport. The biggest bully of them all threw a stone with such perfect aim that poor Rags gave a sharp yelp of pain, and plunged again into the chilling water. He was long in reaching the floating stick. Even then he passed it once—for he appeared to be a little dazed—and when at last he was ready to swim ashore he seemed not to know in which direction it lay.

One of the loungers gave a careless laugh. Rags heard him, turned slowly, and swam towards them for a moment, then sank out of sight. "He is drowning!" cried a distressed voice; and the little daughter of the new mill-owner came springing from log to log until she reached the one nearest the shore. Then she leaned far forward to look for poor Rags.

The loungers scrambled to their feet. The head of Rags appeared again. The little girl cried out encouragement. One of

the aroused idlers gave a whistle to cheer him onward. But after a faint struggle he went down again with the cruel stick between his faithful teeth.

Then Turner Robbins throw off his coat and boots, and before the others realized what he was doing, he had brought the dog ashore, and was kneeling beside him upon the yellow sawdust, squeezing the water from his long, thick fur.

The little girl knelt too. She smoothed the poor, wet head and cried over a bruise that the heavy stone had made.

The words she murmured were so kind that Rags opened his eyes as wide as he could. He tried to prick up his ears that had grown so heavy; and when he saw the gentle face bending over him, he seem really to know that the tears were for him, and lifting one of his paws a little he tried to reach it toward her in a friendly greeting. One fluttering sigh escaped him, and the troubles of poor, gentle-hearted Rags were over.

Then the little daughter of the new mill-owner sprang to her feet.

"You are murderers?" she cried; every one of you!" And, as she turned her shining eyes upon them, they fell backward, one by one, and tried to get behind each other.

"Nothin' but a dog," said one of them surlily. "Th' ain't no sense in making such a fuss."

"God made dogs just as well as he made men," said the little accuser. "And I'd rather be a dog than to be such a man as you are going to be."

Turner Robbins looked up into her face. He was still kneeling beside poor Rags, and he was drenched and cold. He said something, he hardly knew what, but it meant that he was ashamed of his share in the bad business, and that he meant to be a different boy from that moment.

After that, one of them slipped away and found a broken shovel, and a grave was made on the sunny slope behind the old mill. But before the last bit of turf had been relaid, each boy, in his rough, honest fashion, had given the mill-owner's little daughter to understand that he was sorry and ashamed; and that, with the going out of the innocent life of poor Rags, there had entered into his own heart a new feeling of mercy and kindness for every creature that can suffer and die.—*Our Animal Friends.*

Praying for Papa.

A few night ago a well-known citizen, who has been walking for some time in the downward path, came out of his home and started down town for a night of carousal with some old companions he had promised to meet. His young wife had besought him with imploring eyes to spend the evening with her, and had reminded him of the past when evenings passed in her company were all too short. His little daughter had clung about his knees and coaxed in her pretty, willful way for "papa" to tell her some bed-time stories, but habit was stronger than love for wife and child, and he eluded their tender questioning, by the special sophistries, the father of evil advances at such times for his credit fund, and went his way. But when he was blocks distant from his home he found that in changing his coat he had forgotten to remove his wallet, and he could not go out on a drinking bout without money, even though he knew that his family needed it, and his wife was economizing every day more and more in order to make up his deficits, and he hurried back and crept softly past the windows of the little home, in order that he might steal in and obtain it without running the gauntlet of either questions or caresses. But something stayed his feet; there was a fire in the grate within—for the night was chill—and it lit up the little parlor and brought out in startling effects the pictures on the wall. But these were nothing to the pictures on the hearth. There, in the soft glow of the fire-light, knelt his little child at her mother's feet, her small hands clasped in prayer, her fair head bowed, and as her rosy lips whispered each word with childish distinctness, the father listened, spellbound to the spot.

Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take.

Sweet petition! The man himself, who stood there with bearded lips shut tightly together, had said that prayer once at his mother's knee. Where was that mother now? The sunset gates had long ago unbarred to let her pass through. But the child had not finished; he heard her "God bless mamma, papa, and my own self," then there was a pause, and she lifted troubled blue eyes to her mother's face.

"God bless papa," prompted the mother, softly.

"God bless papa, hipped the little one."

"And—please send him home sober,"—he could not hear the mother as she said this, but the child followed in a clear, inspired tone.

"God—bless papa—and please—send him—home—sober, Amen." Mother and child sprang to their feet in alarm when the door opened so suddenly, but they were not afraid when they saw who it was, returned so soon; but that night, when little Mamie was being tucked up in bed, after such a romp with papa, she said in the sleepest and most contented of voices:

"Mamma, God answers most as quickly as the telephone, doesn't he?"

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 regular quarterly meeting of the Presbytery of Montreal was held on Tuesday last in Knox Church. There was a good attendance both from the city and from the country. There were some whose absence, however, for various reasons was keenly felt. Since the last meeting the Rev. O. M. MacKeracher had been removed by death and a suitable minute was recorded. The Rev. Dr. Smyth of Calvin church, being still dangerously ill a motion of sympathy was passed and provision made for the work of his church. Dr. Warden's absence through his removal to Toronto depriving the Presbytery of his experience and counsel was also noted by an appreciative minute to accompany his Presbyterial certificate. The business was of course largely routine, but it occupied the court all day and evening until nearly eleven o'clock. Among matters of general interest was the report of an exploring committee presented by Mr. Scott. From this it was made evident that the time was at hand when a further effort would require to be made in the way of suburban church extension, and the Home Mission Committee of the year was struck with a special view to this point. The growth of several of the suburbs makes this course imperative. Some discussion took place regarding the Chinese work. There is evidently little sympathy among Presbyterians with the attitude of the Pacific Coast towards the Chinaman, but there can be no doubt that a certain element in our population is hostile and disposed to drive him out altogether if it can. Resolutions were put repudiating Mr. Maxwell's attack on them in Parliament, protesting against the oppressive water tax imposed on laundries by the City Council, and specially commending the authorities for protecting them when assaulted on the streets. Leave of absence was given to the Rev. Dr. Amaron in order that he might visit Britain to solicit contributions for the building fund of St. John's French church. The appeal was endorsed by the Presbytery and commended to the liberality of the churches in the old country. Following action taken by the French Board the Italian Mission in the city was put upon a new basis which it is hoped may prove much more economical than hitherto. Dr. Internascia who has had charge of it for the past eighteen years retires, probably to take up similar work in the United States, and the Mission is attached to one of the French Missions under the care of the Rev. Mr. Buffa who speaks both languages with fluency.

Last Sunday might be characterized as Railway Sunday in the city owing to the presence of the Railway Men's Christian Association Convention at Point St. Charles. Delegates to this convention filled a number of the pulpits and the sermons in others were specially directed to their interests. Considerable impetus is being given to this work at the present time by the interest and encouragement of Mr. Hayes, the new General Manager of the Grand Trunk Railway. He is wise enough to see that anything which is likely to improve the moral tone of the employees will be to the advantage of the Company and is willing to place some facilities for organization along religious lines within their reach. In this he is certainly to be commended and good can hardly fail to result. It is much to be regretted, however, that under his administration the number of Sunday trains has considerably increased, thus on the other hand depriving a large number of employees of the religious privileges which they have hitherto enjoyed. In view of this fact the Session of St. Matthews' church, Point St. Charles, which is largely made up of railway employees recently sent a respectful protest to Mr. Hayes urging him to limit the amount of Sunday work in future as far as possible. His answer has not yet been made public but will be awaited with interest by the religious public.

Special union Evangelistic services are at the present time being conducted in Taylor church by Mr. H. L. Gale along with the

Rev. T. Bennett and the other local pastors. The meetings are being well attended and it is hoped good results will follow.

North-West Notes.

The Presbytery of Regina at its last meeting gave leave to the Rev. Hugh McKay to erect a session at Round Lake. The elders will be Indians.

Mr. T. Hunter Boyd who completed his course in Manitoba College a few weeks ago is to be ordained over the Lumsden mission field near Regina.

A handsome church is being erected at Deloraine, Man.

Mr. Guthrie Perry, B.A., a licentiate, has taken charge of the congregation at Wellington Mines, B.C.

The Rev. D. Munro, formerly at Deloraine, was inducted into the charge of the Point Douglas congregation, Winnipeg, on the 18th of September.

The Rev. D. Robertson, of Emerson, who has been laid aside by ill-health for two months, is to resume work next Sabbath.

A handsome church is being erected at Whitewood, Assa, under the pastorate of the Rev. J. W. Muirhead. Whitewood was one of the places where in the early days a combined building was erected with the help of the Church and Manse Board, to serve as both church and manse. It served a good purpose but the place has now outgrown it, and the new building will be a relief to both the congregation and the occupants of the manse.

The Rev. John Hogg, of St. Giles' church, Winnipeg, has withdrawn his resignation, and the Presbytery has arranged a six months leave of absence which Mr. Hogg will spend in the Southern States for the benefit of his health.

General.

Rev. John Maxwell was inducted into the pastoral charge of North Kinloss, Riversdale and Enniskillen, Presbytery of Maitland on September 1st.

Rev. A. Y. Hartly demitted his charge, of Bluevale and Eadies Congregations, Sep 15th.

Rev. John Ross B. A. of Brussels is interim moderator of the Sessions of Bluevale and Eadies.

Messrs. Finlay MacInnes and Hector MacKay were certified to the Senate of the Presbyterian College Montreal with a view to the Ministry.

The Rev. Prof. Campbell L. L. D. of Montreal Presb. College dispensed the sacrament of the Lord's supper at Port Sydney and Utterson on Sept 16th. Notwithstanding the rain there was a large attendance at both appointments and all enjoyed the treat they received from the Revd. gentleman. His sermons were impressive and instructive and the congregations are looking forward to having him back again next summer. There were twenty four new members received, eleven at Port Sydney and thirteen at Utterson. The number who sat down at the Lord's Table was the largest in the history of the church at Port Sydney and the session past a unanimous resolution expressing their appreciation of the work done by their student (Mr J. Loith of the Montreal Presb. College) and of the success which attended it. Utterson is only a new station but is promising to be a strong one. The attendance for the summer has been good and all seem to take a deep interest in the work. They bought and paid for a new organ and now the managers are arranging to build a church as the services have been held in the town hall.

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

The foundation of the new Presbyterian church at Farewell has been completed and the material is on the ground for the completion of the edifice.

On Sabbath Sept, 18th the pulpit of Calvin church Pembroke was occupied by Rev. Isaac Campbell, of Erskine church, Ottawa, Rev. Dr. Bayne preaching the anniversary

sermons of his church. Dr. Campbell preached morning and evening the church was crowded. The discourses were clear expositions of evangelical truths.

The Presbyterian congregations of Bond Head and Monkman's have unanimously agreed to extend a call to Rev. Mr. Hall, of Kelvin, Ont. The congregations have been hearing a number of good men since May last. Rev. Mr. Smith, of Bradford has been acting as Moderator, during the vacancy.

Rev. Mr. Munro, the new pastor of Point Douglas Presbyterian church, was given a hearty farewell on leaving Deloraine, Man., Sept 15th Tuesday evening. An address was presented by the elders of the Deloraine church, and also one by the congregation, the latter being accompanied by a well filled purse.

On Monday Sept. 21st a large number of people gathered together to witness the laying of the cornerstone of the new Presbyterian church Millbrook which is in the course of erection. The stone was laid by Mrs. H. Waddell, of Peterboro. There was \$32 of a collection and some subscriptions received and it is expected that when the church is completed that all the necessities will be forthcoming and the friends will be able to worship the Lord without a load of debt on the church.

Rev. Dr. Buchanan, of India, missionary on furlough conducted the service Sabbath morning, Sept 20th at the Presbyterian Church, Paris. His earnest address was attentively listened to by the large congregation.

Rev. Walter M. Rogers of North Pelham has tendered his resignation which has been duly accepted by the Presbytery of Hamilton. It is Mr. Rogers intention to devote his time entirely to evangelistic work and he will after the end of October be free to undertake duty in any congregation where such services may be required. Mr. Rogers enters upon his new field of labor from a strong conviction that he can do the Master's work more acceptably and profitably in that way.

The Rev. J. Carswell, of Burks Falls, preached at Huntville and at Allansville on Sabbath Sept. 18th, and declared the charge vacant. He also held a meeting with the Session and congregation, at which it was decided to try and secure a suitable party to supply the pulpit for six months. A meeting was also held in Snyder's Hall on Monday, Sept. 21st at which a deputation of Presbytery, consisting of Messrs. Findlay, Barnett and Carswell was present and representatives from all the surrounding mission fields, the object being to see if arrangements could not be effected by which an ordained missionary could be secured for Allansville, Utterson and Port Sydney. After discussion it was agreed to defer the matter of re-arrangement for six months.

The re-opening services of the New Edinburgh Presbyterian church, Ottawa, since the new \$5,000 additions have been made, took place Sept. 20th, and were largely attended. In the morning the service was conducted by the pastor, Rev. J. A. Macfarlane, who preached a sermon very suitable to the occasion, his subject being based upon the first seven verses in the third chapter of Acts. He dealt largely with the difficulties that the early Christian Church had to deal with and turned his attention to the difficulties and petty jealousies that arise among the church members of the present day. Dissensions, he said, are never caused by the most earnest workers or generous givers in a church. At the close of the sermon communion service was conducted by Rev. Dr. Clarke, a former pastor of the church. The afternoon service was conducted by Dr's. Armstrong and Moore, the latter giving a thoughtful and instructive sermon from 2 Thessalonians, i. 2, 3, 4 and 5 verses, upon the origin of the Christian Church, her sources of strength and growth and her glorious destiny. The Rev. Mr. Herridge conducted the evening service his text being taken from Acts xxiv. 16. The sermon was listened to with rapt attention. He closed with a touchingly earnest appeal particularly to the numbers of young men present to exercise themselves in the Christian struggle, and for the sake of the friends which reared them, the mothers who loved them, and the Saviour who suffered for them to be men.

At the adjourned meeting of Orangeville Presbytery held on the 22nd Sept., it was agreed to secure the services of an ordained missionary for two years for Maple Valley and Singshampton. Application should be made to Rev. J. R. Bell, Laurel, P.O., Moderator of Presbytery.

Rev. Dr. Waits, of Owen Sound, preached Sept. 20th, in St. Andrews church, Orangeville, to large and appreciative audiences. Dr. Waits is an attractive and capable public speaker and will always be able to gather about him a large body of hearers.

Rev. John S. Barnett, for twenty-eight years pastor of the Presbyterian church at Martintown, having resigned his charge with a view of going to Scotland, at a farewell meeting held on Sept. 23rd a large number of friends assembled with his congregation, and presented Rev. Mr. Barnett with a purse, and Mrs. Barnett and Miss Niess with valuable testimonials.

The opening of Calvin Church, Bathurst Township, took place on Sept. 13th. At all the services the church was packed to its utmost capacity. The Rev. Prof. J. Ross preached in the morning and afternoon. In the morning his text was Gen. xxviii. 17, "And Jacob was afraid, and said, How dreadful is this place! this is none other than the House of God, this is the gate of Heaven"; and in the afternoon he preached from the words of 1 Tim. i. 11, "The glorious gospel of the Blessed God, which was committed to my trust." The Rev. A. H. Scott preached in the evening from the very appropriate text in Psalm cxxvii. 1, "Except the Lord build the house, they labor in vain that build it. Calvin church is a veneered brick building, with a shapely tower in the south corner, and stands on a slight eminence; which is one of the prettiest sites in the country. It is finished with circular seats, the wall being arch, and the ceiling basswood. From the latter were pendant three chandeliers, presented by Knox church. The Ladies Aid have lately carpeted the platform, and furnished flowers in abundance to grace the dedication services. The lot is neatly fenced and a site reserved for a manse, to come sometime in the future. The cost of building was \$1,400, of which \$1,100 is subscribed in the settlement. The collection on Sabbath 13th amounted to \$52.45, and it is expected the remaining \$200 will soon be forthcoming.

Death of a Knox College Student.

A melancholy double fatality took place Friday last, when Rev. J. B. Torrance, Presbyterian student at Kilworthy, and his wife were drowned in Sparrow Lake near Gravenhurst. The fatality has caused a general feeling of grief and regret. About noon on Friday the unfortunate pair put out in a sailing canoe to visit friends across the lake. A squall suddenly sprang up, and capsized the canoe when about half way over. No assistance being at hand both were drowned. The canoe drifted in towards the shore, where it was found, and the body of Mr. Torrance was also found early on Saturday morning by a search party. The body of Mrs. Torrance was found at 10 o'clock on Sunday evening. The face wore a calm expression, the mouth and eyes closed, as if in sleep. Kind hands tenderly carried the remains to the house of Mr. John Franklin, where the body of her husband lay. He, too, wore the same quiet, peaceful expression. Rev. J. B. Torrance was a son of the late Prof. Torrance, Principal of Woodstock Baptist College, who died about fifteen years ago. Mr. Torrance entered Knox College as a divinity student six years ago, and would have graduated next March. He was exceedingly brilliant in his course, having secured a scholarship last spring. He was universally respected by the students and faculty alike. He was just 25 years old, and in the dawn of usefulness in the profession he had chosen for his life's work. Four years ago he married Miss Helen Douglas, a schoolteacher of Woodstock, and sister of ex-Mayor Douglas of that town. Mrs. Torrance was one of Woodstock's most respected young ladies, and much regret is experienced by her many friends at her untimely fate.

Presbytery of Hamilton.

Met in St. Catharines on the 16th of September. A call from St. Paul's Hamilton to Rev. H. S. Beavis D.D., was not sustained as it was not signed by one half of the communicants. Mr. Rogers' resignation of Pelham and Perth was accepted to take effect on November 1st. Mr. Rogers' petition to the General Assembly remitted for consideration of the Presbytery was laid over till next meeting. Reports were heard regarding the supplemented congregations and it was resolved to apply for grants for eight congregations. Messrs. Mason, Gaudin, J. O. Wilson, Bell and Sharp students were certified to their respective colleges. A certificate of transference to the care of the Presbytery of London England was granted to Hon. R. Moreton, formerly pastor of St. John's Church Hamilton.—JOHN LAING, Clerk.

Presbytery of Edmonton.

On the first, second and third of this month the new organized Presbytery of Edmonton held its first regular half-yearly meeting in the Presbyterian Church at Edmonton. The following members were present, Rev. D. G. McQueen, Moderator, Rev. Dr. Robertson, Superintendent of Missions, Rev. D. Spear, Innisfail, Rev. John Fernie, Lacombe, Rev. A. Forbes, Fort Saskatchewan, Clerk-Ministers. And Messrs. W. Johnstone Walker, Edmonton, J. J. Ferguson, South Edmonton and Geo. A. Reid, Lacombe, elders.

By the formation of this new Presbytery an important era is marked in the progress of missions in the North West. Since the formation of the Presbytery of Calgary on 17th July, 1887, there have been two divisions of that Presbytery by the process of fission, the new Presbytery being the first offshoot in an independent sense. In the first case, the stations of Donald, Revelstoke etc., were added to the Presbytery of Kamloops.

The Presbytery of Edmonton is divided on the south from the Presbytery of Calgary by a line running about three miles north of Didsbury riding on the Calgary and Edmonton Railway and stretching westward from the boundary of the Presbytery of Regina, to the eastern boundary of the Presbytery of Kamloops in British Columbia. Northwards, at present, it virtually extends to the north pole. The Presbytery, has one self-sustaining charge at Edmonton, of which Rev. D. G. McQueen is the energetic and highly esteemed pastor. There are five stations with ordained missionaries; Fort Saskatchewan; South Edmonton; Lacombe; Innisfail; and Alda. Also at the German settlement of Josephburg there is an ordained missionary. At Netaskiniv, Red Deer, Leduc, Belmont, Beaver Lake and Riveiro Qui Barre service is supplied by student missionaries. New fields, owing to the continued influx of settlers are being opened up, and much encouragement is given by the willingness of and invitations from new settlers to have regular service supplied to them.

The work of the session was full of interest; and thanks to the presence of Dr. Robertson, what might in some cases have proved difficult, was by his experienced guidance found to be delightful and easy.

The Reports submitted by the Conveners of the various committees showed the earnestness and care with which the work of the Presbytery is managed. The Rev. John Fernie of Lacombe, as Conventer, gave in the Report of the committee on Church Life and Work, on the Recommendations sent out by the authority of the Presbytery of Calgary at its last regular half-yearly meeting in March. Rev. D. Spear, Innisfail reported on the supply of ordinances to those stations where there was no ordained missionary. Rev. D. G. McQueen on Home Missions.

This last report is of the utmost importance to the Presbytery as it embraces the opening up of new fields, appointment of missionaries, support of ordinances, and the general supervision of the executive work within the bounds of the Presbytery.

On the report of Rev. D. Spear, special attention was directed to the work of the congregation at Innisfail. He reported that the money advanced from the Mortov

Fund for building the church there had been paid till date. The Presbytery expressed its great gratification at Mr. Spears report and instructed the clerk to convey its thanks to the congregation in general and to the Ladies Society in particular for their exertions in this matter.

The clerk having reported that the committee on the examination of Mr. Peter Naismith, catechist, Alda, for license and ordination, and Rev. N. J. Janssen of South Edmonton for ordination after examination in Hebrew, Greek, Church History, Philosophy and Theology and preaching a popular discourse before the court, found their qualifications satisfactory, and recommended that Mr. Naismith be licensed and he and Mr. Janssen be ordained.

A Committee was appointed to strike Standing Committees and on its recommendation at a later sederunt, the following gentlemen were appointed Conveners. The Presbytery being, as yet, small, was considered the Committee in each case. Rev. D. G. McQueen, Home Missions and Augmentation; Rev. John Fernie, Church Life and Work; Rev. A. Forbes, Statistics and Finance; Rev. A. Forbes, Examination of Students; Geo. A. Reid (elder) Sabbath Schools; W. Johnstone Walker (elder) Church Property; J. J. Ferguson, (elder) Colleges.

Near the close of the session the court warmly received Rev. G. Vetter from a sister church in the United States as a member of the Presbytery in full standing, and to act as ordained missionary at the German settlement of Josephburg.

At its last sederunt the Presbytery had under consideration the Remits from Assembly. Nos. 1 and 2 were approved, while committees were appointed to consider Nos. 3, 4, 5 and 6 and report to next regular meeting in March prox.

In order to keep a regular account of the progress of the work of Presbyterianism in this district, the Rev. John Fernie of Lacombe was appointed Historiographer to the Presbytery.

On the evening of Tuesday, 1st inst., a public meeting of the Presbytery was held in the Presbyterian Church at which the Moderator presided. At the commencement, Dr. Robertson baptized six children all boys, and one of them a son of the manse. Afterwards, the Moderator having put the usual questions to Messrs. Janssen and Naismith they were duly ordained to preach the Gospel as ministers of the Presbyterian Church of Christ in Canada. Dr. Robertson addressed some words of encouragement to the newly ordained men, after which the Presbytery met in private to dispose of some routine business.

On Wednesday 2nd inst., some members of Presbytery attended a meeting in South Edmonton at which addresses were given by Rev. Dr. Robertson; Rev. D. Spear; and Rev. Peter Naismith.

On Thursday 3rd, a public meeting was held in the Presbyterian Church Edmonton presided over by Rev. D. G. McQueen. The meeting was addressed by the Rev. John Fernie on the Bearing of Home Missions on Church Life and Work; and by the Rev. Dr. Robertson on the progress of Home Missions in the West.

The next meeting of Presbytery will be held in the Presbyterian Church, Edmonton on Tuesday, March 2nd 1897.

Presbytery of Victoria.

Met in St. Andrews Church Victoria on Tuesday the 1st Sept. A letter was read from Mr. T. W. Rogers tendering the resignation of his pastoral charge of the congregation of Wellington. Messrs. Anderson and Munro appeared in the interests of the congregation the resignation was accepted to take effect the next Sabbath, Mr. Alex Young appointed to declare the pulpit vacant and to act as Moderator of session during the vacancy.

It was agreed to certify to their Senates of their respective colleges Messrs. J. Barkholder, W. G. Russell and J. S. Brundon student of the third.

Home Mission and Augmentation reports were carefully considered and the necessary recommendations to the Synod's Committees on these subjects, adopted.

The following are Conveners of standing

Committees, viz., Home Mission and Augmentation Mr. W. L. Clay. Foreign Missions and Sabbath Schools, Dr. J. Campbell. Church Life and Work, Mr. J. A. Logan. Examination of students, Mr. A. Young, Young People's Societies, Mr. J. C. Forster, Finance and Statistics, D. MacRae. A suitable minute in reference to the removal of Mr. D. A. MacRae from St. Andrews church, Nazaimo to the third church Los Angeles California, was adopted.

An adjourned meeting for the Presbyterial visitation of the congregation of Wellington was appointed for Tuesday evening 8th inst.

The next ordinary meeting was appointed to be held in St. Georges church Union Ont., the first Wednesday of December.—D. MACRAE, Clerk.

PRESBYTERY OF HURON.

The Presbytery met in Clinton on the 6th Sept. The estimate of expenditure was submitted and agreed upon for the year. Mr. James Hamilton, B. A., was appointed to attend to the claims of Manitoba College on terms of resolution of Assembly. The holding of missionary meetings was left in the hands of Sessions. Ministers were requested to have missionary sermons preached either by exchange of pulpits or otherwise, and to report at the January meeting. The reports on Sabbath Schools and Christian Endeavor expected at this meeting were delayed till next meeting. The Remits on Representation in the Assembly and on a permanent place of meeting were disapproved of. The remit on Sabbath School Board of Publication was handed over for consideration to the Sabbath School Committee; that, on the Reception of Ministers, to the Committee on Superintendence of Students; that, on Uniformity of Worship, to the Committee on Church Life and Work; and that, on Mission Board, to the Committee on Home Missions, to be reported at next meeting of Presbytery. The Clerk was instructed to sign a memorial to the Ministers of Justice of the Dominion, "Re Dominion Reformatory for Young Men." Mr. E. Laurence Hunt was transferred at his own request to the Presbytery of Toronto for license. The next meeting of Presbytery of Clinton is to be held on the 10th Nov. at 10 1-2 a.m.—A. McLean, Clerk.

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A French scientist, Mons. Lumiere, invented this wonderful instrument, which is at present attracting our Toronto citizens in crowds. The idea of it is the exact photoing of any scene whatever, at the rate of 1,000 photos a minute, producing a continuous or connected picture of the minutes happenings before the camera, just in the same time it really occurred in real life. Just imagine gazing at the waves of the Brighton Beach breaking on the shore for the length of a minute and see them acting as they really did. 18 scenes of the minute length are given in the hour. In the scene of the Spanish Artillery preparing the canons and firing them off was so exciting and engrossing that the audience fully expected to hear them when they went off. Another scene was what a London, Eng., street was like for a minute during business hours. The manager of the Toronto Industrial Exhibition, H. J.

Hill, is in charge, and though there is an endless rush to it in Toronto he intends to take it shortly to Hamilton, London, etc. to satisfy the strong wishes of the people outside of Toronto. It is now at 96 Yonge St. and starts at 11 a.m. The admission is 25 and 10 for children.

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