

Pages Missing

The Presbyterian Review.

Vol. XIV.—No. 19

TORONTO, NOVEMBER 11, 1897.

\$1.50 per Annum.

The Presbyterian Review.

Issued EVERY THURSDAY, from the office of the Publishers, Rooms No 23, 21, 23, 25 Aberdeen Block, South-East corner Adelaide and Victoria Streets, Toronto.

TERMS, \$1.50 per annum.

All communications for either Business or Editorial Departments should be addressed PRESBYTERIAN REVIEW, Drawer 2161, Toronto, Ont.

Publishers and Proprietors:

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Toronto Nov. 11, 1897.

The report presented by President Schurman of Cornell University to the board of Trustees covering the work of the past year contains proof of the advance the institution over which he so ably presides is making from year to year. While the entrance requirements are higher than in the past the attendance is increasing, and the class work is keeping pace with modern ideas.

A blow at Lynch Law has been dealt by the Governor of Georgia, which all who are interested in the good name of the United States must wish will strike home. In his message to the Georgia Legislature the governor attacks the lawless practice of Lynching. In order to exterminate the crime, it must be made odious and shameful, and he advocates stringent legislation against mobs and insists that the legislature pass a law laying every county wherein Lynching takes place under a large indemnity to the relatives of the mob's victim. Other measures are advocated, and should the legislature move in the direction indicated, no doubt real good will result. The press has now an opportunity of helping on a good cause.

A petition will be presented to the forth coming session of the Ontario Legislature praying for amendments to the Sabbath Law Lord's Day Act, which will ensure the prohibition of business and work on the Sabbath, "by all classes of persons without limitation, and by corporations, with exceptions only in favour of carrying the mails, and passengers, by way of through traffic, selling drugs and medicine, and other works of necessity and works of charity." Now is the time to insist upon such amendments as may be necessary to secure adequate legislation.

The session will precede the General Election, and the people can take note of the action, in this matter, of their representatives. Friends of the Sabbath ought now to bestir themselves to activity.

Very appropriate is the frontispiece of the *Quarterly Record* published by St. James Square church. It is a picture of Rev. Principal King, D.D., who ended a ministry of twenty years in the congregation, about fourteen years ago, to assume the principalship of Manitoba College. That his interest in St. James has not diminished has often been shown and the kindly remembrance of him that still remains is a fragrant proof of the deep attachment between him and the people.

The Halifax *Presbyterian Witness* in its issue of the 30th ult., thus refers to the letter of Mr. Mortimer Preparatory Course Clark, recently published in our at Knox College. column;—Mr. Mortimer Clark, the excellent chairman of Knox College Board, publishes a letter in the Toronto papers, giving strong reasons for the abolition of the Preparatory Department of Knox College. We understood at the last Assembly that this department was about to be closed, or at least that its extinction was in contemplation. It was probably a *viva voce* statement to this effect that clings to memory. Should the Board of Knox College find itself in a position to dispense with the Preparatory Department it need not have the slightest anxiety as to the action of the General Assembly. The mind of the Church is that the existence of such a department is only justified by necessity and should be discontinued whenever practicable.

The good work that can be done in common by Protestant denominations when they agree to differ on nonessentials, and to co-operate was once again manifested at the Annual Convention of the Frontier Sabbath School Association, held at Valleyfield. The convention was held in the Methodist and Presbyterian Churches and brought out much interesting and profitable information as to the great work carried on in the Eastern Sabbath Schools. Never before were better programmes, nor better addresses and the workers will benefit by the decided stimulus given by the proceedings.

An admirable address was that by Rev. Principal Grant, to the students of Upper Canada College, on Sunday afternoon. His subject was "The Christian Gentleman." The ideal he set before them was never to be anything less than Christian gentlemen. So high did he place this ideal that though a man should climb upwards to it all through life, he should always have noble work before him, for one with the right stuff in him would never feel that the loftiest summit had been reached. His words on character building were apt and pointed. Young men will do well to peruse them. You will not, said he, learn the truth at once. You will have to be learning and unlearning all your life. This world was

not made in a few days of twenty-four hours each, though that is the form or parable in which the story of creation is so beautifully told in the Book of Genesis. It took millions and millions of years to make it the beautiful home for man that it is now. So, you must not be astonished that the work of making a character for eternity should be a long and laborious process. You have not only to make yourselves servants of God, to do good work for Him in all the positions in which He may place you, but you are responsible for the community of which you are a member, for your college now, and hereafter for your city and country and the great empire to which we belong. You are, as Amos says, to "establish justice in the gate," that is, to see that not only you yourself but that every one gets justice in the courts. The gate of the city, you know, was where the Judge in olden times had his seat. Boys as well as men have their courts, and the one thing, about the only indispensable thing, that every boy and man must have, is justice and fair play. Now, the characteristics of our race are its love of justice and its love of liberty, and these two may be said to be one, for what injustice can there be like that of depriving of his liberty a being made in the image of God. Even when we are not liked by other races they generally admit that we are just, and as long as we are that our empire shall last.

SERVICE TO MISSIONS.

THE report of a very pleasing ceremony comes with the British exchanges this week. It is of the presentation of a purse containing £1,300, to Rev. Professor T. M. Lindsay, D.D., of Glasgow Free Church College. We are delighted to publish the fact, for many of our readers will be interested in the recognition of Prof. Lindsay's services, which the presentation implies. The correspondent of the *British Weekly* refers to the incident in these terms, not one whit over-stated.

"Nominally, the presentation was made on the occasion of his having reached his quarter jubilee as a Professor, but really the compliment was paid to him in connection with his work as Convener of the Free Church Foreign Mission Committee. That work has been of the most splendid description. For its sake he has virtually sacrificed his reputation as a scholar. His University career was extraordinarily brilliant, and if he had gone on as he began, there cannot be a doubt that he would have taken a front-rank place in the world of letters. But he was led to interest himself in the work of the Church abroad, and that work has been absorbing."

The church has gained much by Professor Lindsay's choice of Foreign Missions instead of literature. Not only has he given of his best to missions abroad but his efforts at home have been fruit-bearing. When he looked out beyond his library for subjects, he saw the lapsed masses of Glasgow, and the condition of the toiling thousands, ground down by poverty and crime. Then he found his calling, and his views of life and of his duty as a minister of Christ expanded, and no more devoted laborer in the work can be found. He is greater than a great scholar. His message is direct to the millions; they hear and can understand.

THE ENGLISH BIBLE.

"THE coming man, in my opinion, is the one who knows his English Bible thoroughly, and keeps it at the front, whether he is in the pulpit or in the pew."—MOODY.

This sentence by Mr. Moody expresses a truism, but one too often forgotten by preachers and people. Signs are not wanting that its truth is asserting itself anew. Many devices have been tried to interest the people, young and old, with failure as an inevitable result. The Bible is the preacher's stock in trade and when it is

made proper use of in the pulpit congregations are prosperous. Biblical study; a knowledge of the Bible is surely an essential condition of the welfare of Church and Christian, and too much prominence cannot be given to it in the home and in the church.

Complaint is often made that no place for the systematic study of the English Bible as a whole, is given in the average college curriculum, and that consequently students and young ministers are not ready in the Word. No doubt the English version of the Bible should be studied in the Theological Seminaries, but it must not be for one moment conceded that students should be allowed to enter a theological college without giving proof of a competent knowledge of the Bible. The Sabbath school and the Bible class and Home study ought to furnish young men with an intimate acquaintance with Bible history and doctrines. But it is pointed out that in college and school the study of the Bible is not a religious, but a literary one. On this point the *Independent* well remarks that: the danger in the study of the Bible, whether in seminary, Sunday school or at home, is that it will be studied wholly as a science and not as a religion. We talk of the relations of science to religion; we need to remember that half, often much more than half, of what we call our religion—its history, its geography, its theology even—is science. The teacher fails who instructs in these things only, no matter how well, and fails to reach down below the intellect into the heart. The committing to memory of all Biblical facts gives no religion. Religion has to do with the purpose of love to God and love to man. That child has religion who has been taught not only that God is omniscient and that God sees him and that God has given the Bible and given His Son, but who also has learned to live as in the presence of God, to pray to Him, and to be grateful to the Saviour who has died for him, and to obey His will. The teacher's duty is not done when he has made his scholars learn the lesson, but only when he has persuaded their hearts to accept the Christian life. We want scholars intelligent in the Bible, instructed in knowledge about it; but we want first and chiefly the conversion of our children to the love and service of God. The teacher who fails of bringing his scholars into the life and work of the Church fails utterly.

A COLLEAGUE'S CRITICISM.

IN an able criticism of the "Expositor's Greek Testament" by Drs. Bruce and Dods, the first instalment of which has appeared, the Rev. Prof. James Denney, D. D., gives expression to an opinion which will be shared in by the majority of intelligent readers. With reference to the Sacraments he says:

"Dr. Bruce speaks of the 'epoch making significance' of the Passion, as proclaimed in the Supper; he calls the supper itself a 'beautifully simple, pathetic symbol of Christ's death,' but he does not give any hint of what its significance consists in. This is a pity, for true and positive teaching about the Sacraments is one of the crying needs of all the Churches, the Free and Nonconformist not less than the most sacramentarian. Christian people will not abolish nor suspend the sacred ordinances because 'some thoughtful minds' opine that symbolism has ended in fetish worship; the water of baptism, which means 'Christ is here in His power to cleanse and quicken'—the bread and the wine of the Supper which mean 'Christ is here, our peace with God, the meat and the drink of our souls'—speak too powerfully too movingly in the name of Jesus, for any such fate to befall them. But instruction about the Sacraments is wanted, and one cannot help regretting that neither of the authors of this volume has given any."

Rev. Prof. Denney is a Colleague of Dr. Bruce, but that fact does not restrain his pen when he writes of the

great work under his review, Courage and humility are leading traits in his character. When Prof. Drummond's book—"Natural Law in the Spiritual World," appeared, and one of the ablest of the adverse criticisms of it which were published was from Mr. Denney, at the time a student in the same college, of which Mr. Drummond was a professor. His opinion of the new Expositor's Greek Testament, notwithstanding the demur here quoted, is very high. He winds up his article in these terms:

"But when this is allowed for, the book as a whole stands without a rival as an interpretation of the teaching of our Lord. The minister who has it on his table has a new well of living water to draw from, and the minister who has not does not know what he is losing."

MR. MOODY'S OFFER.

MR. D. L. Moody sends for publication the following with reference to the Chicago Bible Institute, where most excellent work has been and is being done for the Lord:

I believe one of the greatest needs of the time is for centres where those who so feel that they have been put in touch with the gospel and are in debt to a lost world, may come aside for a longer or shorter time, as they are able, for the study of the word of God and contact with those of long experience in the work of winning and leading souls and go out again to be a blessing. Demands are coming to me all the time for pastors assistants, teachers, and workers in all kinds of Christian work. I doubt not there may be many who are efficient and able to meet these means, but where are they, and how are they to be found unless they let themselves be known, to some such centres as have been suggested?

There is a training school for Christian men and women in Chicago known as the Bible Institute, and should these lines fall under the eye of any who may be led to say with one of our mission leaders of to-day "If God will show me anything I am not doing for the salvation of the world, I will do it now," and would like to put themselves under training for effective service let me hear from them at once.

—D. L. MOODY.

EDUCATION IN QUEBEC.

Among the papers read at the Toronto Normal School Jubilee celebration was one by Mr. S. P. Robins, M.A., LL.D., principal of McGill Normal School, which reveals the condition of education in the Province of Quebec. In Quebec, he said, all nationalities were represented, but the great mass of French-Canadians were unaffected by the others. There were 1,500,000 of the former, of whom 1,300,000 were most devoted Roman Catholics. About 100,000 all told were Protestants. The question of schools in Quebec was the weightiest problem in Dominion affairs to-day. There were two problems, in relation thereto, before the people. The first was to give the country entirely over to the education of the priesthood. It would be hard just to say what would be the outcome of such a course of action. The public mind of Quebec was stagnant. Philosophy of the most rudimentary nature was not discussed. The people had no ambition for a change. Books and newspapers found no place in the homes of a great many. As the parents lived and died so lived and died the children. The second problem centred about the Protestant schools. With what degree of success could one-seventh of the population educate their children in dissentient schools? Could the schools become proficient? By the enactments of the Province the Protestants could establish schools at their own expense. The Province gave them no aid. The Protestant population was so sparse that it was

impossible to have proper schools. He did not think there was an intention on the part of the Catholics to do injustice to the Protestants. Any cases of it were local, but honesty was not a universal virtue. The Protestant schools, Dr. Robins said, were small and very poorly equipped, but their supporters were ambitious and progressive. They were fighting against fearful odds. A prominent member of Parliament had told him that in thirty years Protestant schools would be extinct. Perhaps this was going a little too far, but he was of the opinion that by the middle of the next century there would only be Protestant commercial colonies at Montreal, Quebec and Sherbrooke. Economic conditions were driving them from the farms. They had to pay a tax of twenty-five bushels of grain to the priesthood. Catholics could buy lands of Protestants, who in turn could not buy lands from their Catholic brethren. The schools and churches were being closed amidst their own ruins. Soon they would be a people of the past. One quarter of the population of Montreal was Protestant, owning half the property and paying half the taxes.

This picture is a dark one indeed, but no authority is higher than Dr. Robins. This question is one of the serious problems, difficult of solution, which have to be faced in a country like Canada, with forbearance, and great care as to the divergent interests involved.

TWO HUNDRED AND FIFTIETH ANNIVERSARY.

THE steps taken to celebrate the 250th anniversary of the completion of the Shorter Catechism, will issue in a world wide, and worthy tribute to the priceless value of that inestimable book. Canada will not lag behind in her recognition of the anniversary as an important date in the history of the Church. The recommendation of the General Assembly to Presbyteries and Sessions has been generally acted upon, with the result that suitable arrangements have been made throughout the bounds of the Church. The celebrations will be mostly in the form of public meetings, at which addresses on topics germane to the Westminster Assembly and the Shorter Catechism will be delivered, and the value of the book as a compendium of doctrine emphasized. What we hope for as a result of these meetings is a revival of interest in the Catechism, and more devoted study of it in Sabbath school and Bible class, and especially in the homes of the people.

The news of Rev. Dr. George Patterson's death will be received with much regret by the church. He reached his 74th year, having spent an arduous life in the ministry and church. At the outset of his career he engaged in newspaper work, and throughout his life he was an occasional contributor to the press. He wrote much about the early ministers of the Maritime provinces, and as editor of the *Christian Instructor*, and *Missionary Record* his pen was busy in the cause of knowledge. He published, also, several volumes, among them being *memoirs of Rev. John Keir, D.D.*, and *Rev. James McGregor D.D.*, of *Rev. S. F. Johnston, Rev. J. W. Matheson and Mrs. Matheson, Missionaries at Tanna, Life of Dr. Geddie, A History of the Country of Pictou and other works.* He was versed in church law and procedure and of great service in the church courts, while his ministry was fruitful of good results.

The full report of the British Columbia Endeavorers' Convention shows that on the fair Pacific the cause is making satisfactory progress. There was a large gathering and the civic welcome by the Mayor of Nanaimo was most cordial. The business, the addresses, and the discussions were all of a practical character, and a tone of hopefulness prevailed from beginning to end of the proceedings which lasted for three days.

YOUNG PEOPLE'S SOCIETIES. ORGANIZATION WORK.

In pursuance of the instructions of the Assembly's Committee on Young People's Societies, an effort has been made to set in motion machinery for the organization where they do not now exist. A letter has been sent to each of the Presbyterian Conveners in the Provinces of Ontario and Quebec. They will understand that the line of action set forth therein is merely suggestive. Results are the primary consideration; methods only secondary; therefore local circumstances must largely determine the course to be pursued.

My object in this communication is to appeal to the friends of Young People's Societies for their co-operation in the organization of Societies, especially in missionary territory. Presbyterian conveners are expected, of course, to take the initiative in this work, but in those Presbyteries where there are many mission fields they will require much assistance. I trust, therefore, that all the officers of Presbyterian unions, all the unions of Presbyterian Committees as well as all other friends of this forward movement will rally to the work and volunteer to assist Presbyterian Conveners. The aim of the Assembly's Committee is to have a good, live society in every congregation and mission station in our church. It is this most desirable end is to be attained, the young people and their friends must be up and doing. By well-directed individual effort the number of Young People's Societies must be greatly augmented within the next few months.

Deseronto, Nov. 2nd, 1897. W. S. McTAVISH.

MISSIONARY METHODS OF THE PAPACY.

At present, when critics of a certain type are disposed to extol Roman Catholic missions at the expense of Protestantism, it is important that the characteristic methods of Rome should be understood. Broadly speaking, the tactics of her agents are the same in all parts of the world. When a Protestant mission shows signs of success, Rome immediately enters the same field, pours her workers into the district, and shows no hesitation in taking every advantage she possibly can. An English mission had been settled at Uganda for more than two years before the first of the French priests appeared there, and it would not be too much to say that their presence not only stirred up internal strife among the natives, but seriously retarded the progress of Christianity. In China the experience has been the same. The Church Missionary Society states that the successful work in the Hok-Chiang district attracted the attention of Rome, and that the priests sent there are seeking out the new converts, and attempting to win them over before they have made any effort to approach the heathen. What is going on in Africa and in China is being repeated in India. The Romish emissaries are tampering with the native Christians, and by relax standards of discipline, and by open and unblushing bribery, are endeavoring to draw them away from the first teachers and their earlier faith. Such methods are perfectly consistent with the system and the principles of Rome, but too many people, who, because they are more ignorant assume that they are more liberal than those around them, fail to understand this. A little more knowledge would do much to correct illusory impressions and false judgments.

The following is one of the authorized curses published in the Romish Pontifical to be pronounced on heretics by Romish priests:

"May God Almighty and all his saints curse them with the curse with which the devil and his angles are cursed. Let them be destroyed out of the land of the living. Let the vilest of deaths come upon them, and let them descend alive into the pit. Let their seed be destroyed from the earth; by hunger and thirst, and nakedness, and all distress. Let them perish. May they have all misery and pestilence, and torment. Let all they have be cursed. Always and everywhere let them be cursed. Speaking and silent let them be cursed. Within and without let them be cursed. By land and by sea let them be be cursed. From the crown of their head to the sole of their foot let them be cursed. Let their eyes become blind, let their ears become deaf, let their mouth become dumb, let their tongue cleave to their jaws, let not their hands handle, let not their feet walk. Let all the members of the body be cursed. Cursed let them be standing, lying, from this time forth forever; and thus let their candle be extinguished in the presence of God at the day of

judgment. Let their burial be with dogs and asses. Let hungry wolves devour their corpses. Let the devil and his angels be their companions forever. Amen, amen; so be it; so let it be."—*Missionary Review of the World*.

SHOOTING STARS.

Few things are more common than shooting stars. One who places himself, on a clear, moonless night, so as to command a wide expanse of sky, is reasonably sure to see one of these bright wanderers every few minutes. From a faint flash, like the gleam of a "lightning bug" up to a brilliancy equal to that of the bomb from a "roman candle," they exhibit every degree of brightness.

Yet, if we except the more conspicuous, most of the shooting stars are unseen by people who are not watching for them. And of those who watch, it is the practiced observers who see the most stars.

Finding shooting stars is a good deal like finding four-leafed clovers—practice gives facility and success.

Most people are aware, however, that at certain times of the year shooting stars are unusually numerous. Such times are the middle and latter part of November and the evenings about August 10th. At those dates the stars may be seen by scores and even, in favorable years, by hundreds.

What are they? In general they may be said to be small—very small—bits of matter, the weight of a single shooting star averaging, according to the most reliable estimate, not more than one grain. It is thought that about one ton, or fourteen million stars, fall upon the earth every twenty-four hours. Such statements as this last must, however, be regarded as the conjectures of men whose guessing is based upon careful thought and observation. It is not pretended that the figures given are more than rough approximations. But the fact that our earth draws to itself so many of these small objects helps us to form a new idea of at least that portion of space now being traversed by the solar system.

In place of great empty vastnesses, tenanted only by the stars and planets, we see how the enormous regions are occupied by the unthinkable myriads of motes, like the specks sometimes seen dancing in a sunbeam.

Further reflection leads us to conclude that all are obedient to the law of gravitation, each tiny particle moving in its orbit subject to the same forces which control the path of planet, of moon and comet.

Therefore it comes to pass that when the earth, following its preordained journey through space, comes near one of these little wanderers, the two collide.

When the shooting star encounters the earth's atmosphere it is almost instantly set on fire by the friction due to its enormous velocity, and is quickly consumed, so that only the products of combustion reach the earth's surface. Thus, when we see the shooting star, it is at most not to exceed fifty or sixty miles above the ground.

Meteor showers, or the occurrence of great numbers of shooting stars within a few hours, have been observed at intervals ever since there were observers. The records of the monasteries of early Christian times as well as the annals of more ancient historians make frequent and sometimes awed and terrified mention of such events.

Of later showers the most famous is that of Nov. 12th 1833. It lasted five or six hours and has been described as looking like a fiery snow storm. Many who will perhaps read this article will remember the remarkable shower in November, 1868.

To the genius of the late Professor Newton of Yale University the scientific world owes the demonstration of the fact that star showers are due, first, to a cluster or swarm of these minute objects, moving like a dust-cloud in an elliptical orbit around the sun; and, second, to the intersection of this orbit by that of the earth. Evidently when the earth and the meteor-cloud reach this point of intersection at nearly the same time the sky must rain shooting stars. And this is what happens at somewhat regular intervals.

Interesting, too, is the fact that these groups of meteors for the most part follow in the path of comets, as small boys follow a fire engine. Yet the analogy is

not perfect, for the shooting stars are probably made up of the material of the comet itself, and there is at least one instance in which a respectable comet (Biela's) has entirely disintegrated into shooting stars, many of which the writer saw fall upon the earth in November, 1886.

Such are shooting stars. They fall noiselessly and there is no certainty that any portion of their remains has ever been distinguished from the rest of the earth.

But besides these swarming minnows of space are the larger fish. These are large fragments of matter, less numerous, of course, than the little ones. These also sometimes encounter the earth. Then the fortunate observer sees a brilliant light, as the outside of the aerolite is rendered incandescent by its friction with the air, a violent explosion commonly follows, and in many cases fragments of the visitor weighing from a few ounces to five hundred pounds bury themselves in the earth and are dug out by curiosity seekers or scientific students.

It is interesting to note that these bodies, while bringing no chemical element not previously known, yet are of such composition and structure as to be readily recognized by experts.

The principal metallic constituent is iron, the other portions being mostly of a stony character. Twenty-five of the seventy or more elements have been found in meteors. They greatly resemble certain stones of volcanic origin, but there are insuperable objections to the theory that they proceed either from terrestrial or lunar volcanoes.

They are simply dwarfed, misshapen worlds. When they fall upon the earth the result is much the same as if the earth were to fall upon a body many trillion times as large as itself. It is bad for the smaller body.

Large collections of meteoric fragments have been collected for museums, that at Harvard University being easily the most interesting in America.—F. S. LUTHER.

RELIGIOUS THOUGHT IN SCOTLAND.

DR. R. M. WENLEY

A most interesting article appears in the *New World*, by Dr. Wenley, on "The movement of Religious thought in Scotland 1843-96," which has attracted the attention of the Church papers. The following extract gives his summing up of the Presbyterians outside the Established Church:

"Concerning the last days, then, the first important change is the shifting of the centre of theological interest from the Church to the dissenting communions. It may turn out that certain fortuitous circumstances, which are too well known to need specification, have not been without effect here. The truth remains that Professors A. B. Bruce, Marcus Dods, A. B. Davidson, S. D. F. Salmond, George Adam Smith, J. Iverach, James Orr, and James Mackintosh, with Principal Fairbairn, Drs. James Denney, James Stalker, James Kidd, John Watson, and last, by no means least, Robertson Nicoll, as well as some few others less widely known, are outside the pale of the State Church. Within it new interests appear to have arisen, as we shall see in the sequel. In any case, younger men of the stamp of Drs. Denney and Kidd, or of Mr. D. M. Ross, or of Professors G. A. Smith and James Mackintosh, have not yet made their presence felt. At the same time, the contemporary theologians inhabit an atmosphere differing from that in which Service, the Scotch Sermonists, and the Glasgow Hegelians for the most part flourished. Their teaching can scarcely be termed reactionary; it is rather mediating. That is, it is not so much concerned with criticism of the past as with restatement of old doctrines along lines produced by modern inquiry; yet at the same time it is not unrestricted by a devotion, always sincere, occasionally pathetically so, to the central belief in the divinity of Christ. Professor Smith, for example, notwithstanding his acceptance of the higher criticism, is among Scotland's most evangelical preachers; Professor Orr, notwithstanding his vast knowledge of recent thought, especially in speculative philosophy, is among the doughtiest champions of the things that believing Christians deem unshakable, no matter how much he may differ from them in rejection of some antiquated superstitions; he even finds time to hold a Protestant lectureship, and from its vantage point to fulminate against Papacy. Orthodoxy, in short, is speaking with a fresh if not altogether strange voice.

Attention is being concentrated, not, it is true, upon creeds about Christ, but upon Christ Himself always with a completely pervading acceptance of His divinity in the most rigid sense of this term. The spiritual monism of Hegel which render all sons of God, and conceives of Christ as differing from other great men only in degree and not in kind, has been summarily rejected. On the other hand, the historical method and the doctrine of evolution, with all their characteristic implications, have found acceptance. In the persons of her leading theologians, Scotland does not now stand where she did fifty years ago, but she still witnesses for the supernatural nature of Christianity. It seems to me that this development is an important one constructively. It is a result of the growing perception that Darwin and Wallace, and modern thought generally, have no more swept away man's spiritual nature and life than Copernicus or Lyell was once supposed to have done."

THE INDIANS ON THE WEST COAST.

BY M. SWARTOUT.

Little is known of the Indians upon the west coast of Vancouver Island. Men have lived among them, have married their women, and yet have failed to ascertain whether they have a religion or not, what is the significance of their great festivals, called "Potlatches," and many of the rites performed by them.

Their past history is lost. We know not whence they came or whither they go. The west coast tribes bear some resemblance to the Japanese whilst many of their customs are distinctly Oriental, and furnish many illustrations of the customs mentioned in the Scriptures, but beyond this we know but little.

Speaking generally these Indians are honest, more so than a similar community of whites. Perhaps a salutary regard for the law and a dread of confinement has something to do with this characteristic, for beyond this excellent virtue, they do not seem to be possessed of many moral qualities.

And yet, when one considers their traditions, their religion—or superstitions—their manners of living, and the debasing influence of the worst elements of civilization, which have readily found their way amongst them, we may well wonder that there is so much that is good and lovable as there is.

They live in large houses, with no floor, and, at least in the older structures, with a flat or slightly sloping roof. These lodges, called *mah us* or *mah h-tee* have no partitions, but around them, inside, is a raised portion upon which the bed is made. Each corner, and possibly each side as well, if the house is large enough, is occupied by a family with its fire built upon the ground, the smoke finding exit through an aperture in the roof.

The younger generation is beginning to build modern houses, but—with rare exceptions—all houses are the scene of disorder and dirt, whilst the older ones are used as well for drying and smoking fish, the principal article of diet of the ancients.

Outside the houses the canoes, which they always use for travelling in this land of water stretches, are drawn up out of the reach of the surf and securely fastened at night to an unusually high tide carry them away.

When night falls all remain inside, except an occasional straggler, and the numerous curs that infest every village. A cheery fire is made, the supper is cooked and eaten and then they stretch themselves out upon their reed beds, cover themselves with blankets and go to sleep.

At the first peep of dawn they arise and, one by one, creep out side and squat down upon the beach, or grass, covered with a blanket, and wait for the sun to rise. This duty they never fail to observe and their belief is that if they fail in thus worshipping the sun they will not be blessed with long life, which is their chiefest hope.

They also worship the moon, and the devout among them at the beginning of each lunar month, leave their houses and hide themselves in the depths of the forest, or upon the sea shore, and spend the time in supplication.

Some do not know of any greater god than these luminaries; but some are aware of the existence of a Supreme Being, uncreated, who is the Creator of all things, and to whom even the sun and moon are but servants.

A favorite place of worship also is in the sea, bathing the body or swimming in the water, at the earliest dawn, or in the depth of night, shouting out incoherent prayers in a loud voice. There is also much virtue in rubbing the body with twigs or the rough branches of various trees, whilst their petitions are being made.

These prayers are almost, if not quite, invariably, offered for material benefits, such as health, long life, success in sealing, fishing, etc. In fact, in order to be a successful *whale* hunter, not

only must months be past in these devotion exercises, but the hunter must observe a long season of *continence* and purity.

To them everything has a spirit. The winds are the work of spirits. Spirits inhabit the trees and rocks, the mountains and sea. Many of the animals, such as the wolf, the owl, the crow and raven, are descendants of Indians who were, long ago, transformed into those animals by a mythologic personage, and though clothed outwardly with the garments of skins, and feathers, retain still their original nature, and are accorded a reverence earned by their ancestors by various benefits to the race in the mythologic past. Thus the crow is protected as a friend, not because he is the scavenger of the *rancherie*, but because in a time of great distress from drouth, in the dim past, a dropping from this bird's progenitor, filled the parched lake and river beds with fresh water, whilst the raven, which is also found in the vicinity in great numbers, is disliked as one whose ancestor caused the land to be plunged into darkness for a season.

But among these semi-deities the wolf stands pre-eminent. It is in honor of the wolf that the celebrated *Klo-kwan a dance* is observed. This festival lasts from six to ten days, and winds up with a *foliath*, or giving to the spectators, of money or blankets. During the dance young children are initiated into the mysteries of nature, are taught the sacred legends, and have impressed upon them by a series of vivid object lessons, that the wolf is not a wolf, but a human being in a wolf's skin, and other like sacred mysteries.

Other, less prized, potlatches have for their object the distribution of wealth among the tribesmen, or the people of another tribe, as the case may be, the development of harmony and good-will, the repayment of debts, incurred for the most part by receiving gifts at other previous potlatches, commemorating the arrival of daughters to a marriageable age.

At all such potlatches the virtues of the ancient heroes are proclaimed in song and the greatness of the host is extolled. Dances and spectacular exhibitions succeed each other, while betimes the gifts are presented, with such expressions as "See, I have shaken this out of my sleeves," etc.

Revelations are made through the medium of *dreams*. The expectant whale hunter continues his preparations until in a dream the spirit of a whale comes to him—recognized by the perfume—in human form, and then he is ready to proceed to the chase; songs the repetition of which, like the Buddhist's prayers, secure the desire of the heart—he it safety in time of peril, health in time of sickness, or such ordinary blessings as fair winds, etc, are received from some spirit in a dream; and the medical virtues of plants, or minerals, are revealed in the same way.

Through this medium the Indian doctor receives his imaginary powers.

Retiring to the forest, or to the mountain top, wandering out into the darkness of night, bathing in the sea, singing, praying, or using charms, making efforts to throw himself into a catyleptic state and submitting himself to the abode of demons, he seeks the aid of the spirits in his chosen vocation. Having succeeded in this he immediately becomes great, and secures an ascendancy over, not only his own tribe, but tribes far distant. In him lies the power of life and death. He can throw into any object of his late a stick or stone, or a bundle of feathers which, spirit like, require no avenue of entrance or exit, and which are supposed to be the cause of any unusual sickness, and which can only be extracted by a "doctor," whose services are in such cases immediately sought.

Some doctors are practised in the art of extracting a little worm from the body, invisible save when in the doctor's hand, called *mar-jaltee*, which is supposed to make its appearance upon a person becoming ill, thereby much aggravating the disease, while others are apparently able to suck, by the mouthful, blood and clotted matter from a bruised part of the body.

Others simply howl their revealed incantations over their patients and by pressing their hands into the abdomen of the sick one, by sheer force of will power persuade the patient into rest.

All classes of "*oo-osh-tuck-oo*" (doctor) practice these incantations and use their hands in an effort to extract the spirit causing the sickness, but only the first or "*min-ook-ik*" doctor is feared as having power to kill.

The violence of the method of treating disease, regardless of the pain and inconvenience caused the patient, often results in great harm. In fact many precious lives could doubtless be saved, especially of children, could there be a hospital established where the poor unfortunates could be taken away from the power of the ubiquitous doctor and treated by humane methods. Not only would lives be saved, but such an institution should be a means of training them in the art of nursing, an accomplishment they very much need, and would tend to break down their superstitious connections with diseases and the power of the medicine man or woman.

The Indians also live in dread of poison sometimes administered with their food, and sometimes simply placed upon some stolen article of clothing which thereupon transfers the poison to the part of the body it formerly covered, even though its owner never sees the missing garment again.

They also fear seeing a "*choh-hah*," or spirit, in which event they wano away and die.

Death is to them a fearful thing. They do not want to hear the word mentioned, and the name of the recently deceased is dropped from their vocabulary for a year or two, while for weeks or months after the decease the death lament can be heard.

The moment one dies—yes, even before death actually has taken place—the assembled friends and hired mourners become frantic and make a very bedlam with their cries and howls. The face of the dying is covered with a blanket and as soon as the breath leaves the body, the remains are wrapped in blankets, placed in a box and hurriedly carried out—not through the door, but through a window or part of the wall torn down for the purpose—and deposited, with the face to the rising sun, under a bush or in a tree.

The box in which the remains are placed has always a part broken off it, the blankets in which they are swathed have a piece cut off them, and all the personal belongings are carried out, broken and burned, the spirits of the various articles being thus released and proceed with the spirit of the dead to the other world, where they are used, the spirit of the box for a canoe, and the others for the various purposes to which their bodies were put in this world.

In their views of the future there is little that is to be desired. Spirits, while dreaded on account of their subtle powers, are really thought to be only shadows and very weak—some twenty of them struggling together not being able to overturn a small nut. Their food consists, so say their wise men, of spring salmon and certain unmentionable insects that find all too frequently a residence upon their bodies in this world.

The Indian knows nothing of the Resurrection and his ideas of the future are very vague. His mythology is debasing, his highest ideals being spoiled, as were those of the Greeks, by ascribing to them the passions of morale. He says the Son of the Highest came to this earth, but there the parallel ends. He says that two of earth's inhabitants went up to heaven without having passed the portals of death—but with the recital of this much the parallelism to the stories of Elijah and Enoch ends. His account of the flood is a localism, so is also his view of the "dispersion."

His religion is largely a secret, family affair, divulged only by father to son, and not shared by other families. The possession of this secret system brings blessing upon the family. In his private box he keeps charms and images and in some of his houses there are carved pillars which are subjects of veneration, while upon the persons of members of some tribes are tattooed symbolical representations of their household deities, all of those possessing a like symbol becoming brothers and sisters—a sort of spiritual relationship which forbids their intermarriage.

Woman has been considered, until recently, a part of the household chattels. She was, and is, bought and sold as a beast of burden, and her only remedy is to run away from her husband, if she does not like him, and sell herself to another. Even yet polygamy is practiced and wives and husbands are divorced at will. But an improvement is taking place in those things now, and the time is not far distant when such outrages will be known no more.

The Indians have no literature beyond their crude pictorial representations of ancient myths; their language is unwritten, but shows evidences of a goodly origin. This lack of a literature seriously hampers missionary work, and a system of education must necessarily accompany the preaching of the Gospel.

Besides this the vices of the whites, drinking and gambling, have been imported among them, and diseases, some of which are also caused by contact with immoral whites, are carrying them off. What is to be done for them must be done soon. Satan has many agencies at work. The Lord has apparently but few. But even with these few we are thankful to know that progress is being made. Our schools are giving an education and undermining the superstitions of the past. The language is being reduced to writing, hymns and portions of Scripture are being translated into the vernacular, the Gospel is becoming understood and, whilst some oppose, some believe and are converted, and are living epistles, witnessing for Jesus. Our medical work, poor and crippled as it is, is a very effective agency in breaking down the power of the Indian doctor, and we believe the time is coming when all of these people will be good citizens of our country and many of them will give their allegiance to the King of kings and become true servants of the Lord Jesus.

MISSION FIELD.

NEW DENVER, B.O.

Editor *Presbyterian Review*:

Perhaps a few items from the Western mission field may prove interesting to your readers.

The pioneer missionary in British Columbia like the pioneer prospector has many a rough trail to follow and difficulties to encounter, rocky bluffs to scale and mountains to face but despite the rough outlook and sometimes discouraging prospect.

"Hope's blest dominion never ends"
and the church may look forward to a bright future.

Thanks to the "Students of Knox" the mission field of the West has not been neglected and already the work is beginning to tell.

In New Denver a new church building is nearly completed and although not ready for formal opening. Mr. W. J. Booth missionary in charge took the first opportunity of holding services, so we had our first service in the new church on Sunday the 19th at 11 a.m. Mr. Booth's subject was "Christ before Pilate" and made the point that we all stand in the place of Pilate and have the opportunity of following the dictates of our conscience and accepting Christ, or of truckling to the mob, and shirking the responsibility. The choir gave us a very nice service of song.

The work of building a new church was initiated by Mr. Wm. Beattie lately stationed at Stocan City and on his transfer to that place the work fell on his successor, Mr. W. J. Booth, who has labored faithfully (and liberally) with head and hand to push along the work, and thanks to the noble few who contributed liberally and others who assisted by their work we have now a very creditable place of worship and just a step and a half ahead of the old fashioned long and narrow style. The church is 30x36 with good spacious platform for choir and speakers and the preacher has his audience close up around him. A small vestry has also been added where the "Student" may make himself at home and keep bachelors hall, emulating the hardy prospector who camps out in the mountains on the search for precious treasures.

We had a very pleasant visit and address a short time ago from Rev. Dr. Robertson, Superintendent of Western Missions, who gave us some choice reminiscences of his visit to the "Auld Country", and Ontario.

Mr. Wm. Beattie left for his home in Palmerston and then to resume his studies. Yours truly,
W. D. MITCHELL.

NEW HEBRIDES.

There are now twenty-four missionaries and three associates on the roll of the New Hebrides Synod. A fourth associate is on the way and "The John G. Paton Mission Fund" purposes sending out another missionary very shortly. The success of this fund has given a great impetus to the work in the New Hebrides. The Mission Synod has asked the Melanesian Mission, which at present has no missionary on the three northern islands, Aurora, Oba and Pentecost, to give them over to their charge. If this request be complied with the Synod will then have the whole group under its care. Of the twenty-four missionaries, eleven labor under the auspices of the Presbyterian Church of Victoria. The remaining thirteen represent seven other Presbyterian churches. Three of them are supported by the Canadian church (Eastern Division). "The John G. Paton Mission Fund" at present supports two missionaries and two lay assistants; it undertakes the salary of the assistant at the Native Teachers' Training Institution and maintains sixty native teachers, all at an annual cost of \$7000. In addition to this sum it undertook to furnish \$5000 per annum toward the maintenance of the lost Dayspring.

The reports read at last meeting of Synod indicated that great progress had been made during the year. A decisive step in advance was taken by the Synod itself in the ordination of Epeteneto of Anicityum as the first native pastor.

A Presbyterian missionary in China gives the following account of his boarding-school: The entire expenditure for from 20 to 30 pupils, including food, clothing, outfit, teachers' salaries, and everything else, is about \$1,000 per annum. In the course of 20 years there have been 144 scholars, an equal number having been dismissed after preliminary trial. Of this number 64 became Christians, 11 had been ordained to the ministry, 10 were candidates for the ministry, 5 were Christian school-teachers and other assistants. At the start almost all were from heathen families, and were indentured to keep them the full time in school, but 4 out of the 40 being Christians. At the time when the account was given, almost all were from Christian families, indentures were no longer necessary, about one half were professing Christians.

UNDER THE EVENING LAMP

THE "BURYIN" OF ZEB HOIT.

BY CAROLINE H. STANLEY.

(Continued.)

The old minister took a step nearer the grave.

"My friends," he said, "we have come to day to do the last kind offices for our departed brother. We have consigned his body to the grave, and it remains for me but to deliver to you his dying message."

There was a moment of absolute stillness. Then those on the outskirts pressed a little nearer.

"I was with him," he continued, "a few days before his death. He was fully conscious, and talked with me freely. He knew his end was near, and he was willing to go. I think life has been a hard struggle for him, and he was glad to give it up. It is a pitiful thing, brethren, that this should be so.

"He had no reproaches for anybody. He said, when he told me the story: 'Tell them all I don't blame anybody. They didn't know. If they had known they'd have felt different—I'm sure they would.' And he asked me to tell you to-day the story that he had never had a chance to tell."

They listened breathlessly. At last they would know what Zeb Holt had done!

"Zebadiah Holt," began the minister, "was born in Gasconade County thirty-seven years ago. His father died when he was a boy of sixteen, and left his mother to his care. They lived together on a farm near Franklin, and made a living by hard work. In course of time he was married. He didn't say much about his wife, but he talked freely of his mother, and I judge that they were more to each other than most mothers and sons. He said, 'I always knew I could count on mother—mother and me were kind of partners!'

"One day when his child was about a year old he went into town. He had some words on the street, he said, with a man who had traded a buggy to him. One thing led to another till their blood was hot, and a crowd had gathered around them. Then the man coupled the name of Holt's wife with that of a profligate man of the town. And Zeb struck him down. Brethren—he never rose again!"

The old minister paused. And the men looked at each other. This, then was Zeb Holt's crime! They had never supposed it was less than theft?

"I do not palliate this man's sin." The old minister's tone changed swiftly from that of a narrator to the stern accents of the preacher of righteousness. "To give life or to take it is the prerogative of Almighty God. 'Vengeance is mine, I will repay, saith the Lord.' 'Whoso sheddeth man's blood, by man shall his blood be shed.' We cannot escape God's law. This man sinned, and he paid the penalty—not the blood of his viens, but the blood of his manhood. But, I charge you, remember, brethren, that God looks upon the heart, not the result. And I call upon you this day—you who have ever in a moment of passion struck down a fellow man—to raise, if you can, clean hands to heaven and say, 'I am guiltless of Zeb Holt's sin!'"

He looked fearlessly around him as if expecting a reply. None came. This was not a long-suffering people. Many a man among them had been wont to boast that with him it was "a word and a blow, and the blow came first"—many a man among them thought of the time when he had "laid out his man." But his man always rose again. Zeb's didn't. That was all the difference.

"Well,"—the voice sank to its usual mild cadence—"he was arrested, tried, convicted of manslaughter, and sentenced to the penitentiary for ten years. He was taken to Jefferson immediately. He had little to say of his prison life, except that they were kind to him, and that he learned the shoemaker's trade."

The shoemaker and the man next to him exchanged significant glances—it was true, then, as they had thought.

"I saw the warden yesterday. He says a more faithful man he never had in the prison. He was discharged on three fourths time—making his term seven and a half years. During the first year he heard from his wife twice. Then the letters ceased. His mother could not write, and his wife did not. Just before his time expired there came to him a pair of cotton socks, home-knit. He knew the knitting. They were from his mother. He took them from

under his pillow and showed them to me. He wanted to be buried in them."

"He was," said Mr. Reno, with uncovered head. "We put them on him without knowin' anything about it."

(To be continued.)

THE HOME CIRCLE.

COMFORT.

They fly in the desolate heaven,
Nor know where their food may be;
Yet God who feedeth the raven,
He too shall care for thee.

They dwell in crevices narrow,
In nests built perilously;
Yet God who watcheth the sparrow,
He too shall watch for thee.

They shake in the winds on chilly,
Unvisited slopes by the sea;
Yet God who hath clothed the lily,
He too hath clothes for thee.

"Why, therefore, are ye fearful?"
The wonderful Master saith;
"For God doth pity the tearful,
O ye of little faith!"

SAMUEL WILLOUGHBY DUFFIELD

THE LOFTIER SPIRIT.

A young woman whose life was full of lofty ambitions found herself occupied day after day with disagreeable household tasks. As the future seemed to shut down hopelessly around these homely duties, the girl grew complaining and bitter. One day her father, who was the village doctor, said to her: "Do you see those vials? They are cheap, worthless things in themselves, but in one I put a deadly poison, in another a sweet perfume, in another a healing medicine. Nobody cares for the vials themselves, but for what they carry. So with our duties, insignificant and worthless in themselves; but the patience or anger or high thinking or bitterness which we put in them, that is the important thing, the immortal thing." A celebrated Frenchman said, "Perfection consists not in doing extraordinary things, but in doing ordinary things with an extraordinary spirit."

NO GOD.

The Nineteenth Century Club, of New York City, composed in too large a degree of "advanced thinkers," was lately electrified by the following address from Chauncey Depew. When called upon to speak he said:

"I never felt so absolutely out of place. I am a practical man, overwhelmed by the cares of business. It is exceedingly difficult for me to get on the plane of philosophic thought. I am a practical man. I believe in the Old Testament and the New Testament precisely as they are presented by Christianity. I am in antagonism to Mr. Wakeman, who dismisses the Bible as entirely a mass of legend, and with Prof. Fiske, who accepts it with an interpretation entirely his own. It was the atheism of France that taught license for liberty and led to the French Revolution. Where are those old philosophies and philosophers? They are dead, while Christianity survives. The school of Atheism led to despair. Materialism soon found that every violation of the moral law could go on consistently with its teachings. So Pantheism and Positivism have followed only to be destroyed, and now we have the school of Humanity and the cosmic philosophy coming close to the borders of Christianity as expounded by John Fiske. They tell us there is no more Creator, only a cosmic dust. Who made the dust? There is only protoplasm, indeed! Who made protoplasm? They tell us of evolution from dust to monkey and then to man; but all the scientists have never found the missing link. The simple gospel of the Son of God, preached by twelve fishermen, has survived the centuries, and outlives all other philosophies of 1800 years."

COMRADES.

A correspondent writes:—The following lines were found among the late Dr. Singleton's papers after his death. They were recited to him many years since by an old soldier whom he visited on his deathbed. This man explained how, before going into the Battle of Waterloo, he promised his comrade that, should either of them be present at roll-call after the battle, he (the survivor) would go and search for his comrade, and bring him help, if alive. This man, a

careless, unbelieving, but brave man, survived, and, although wounded, he kept his word, and returned, weary and worn-out as he was, to search for his friend. He found him, after long seeking, raised his head, and gave him a drink of brandy and water from his canteen bottle. The poor fellow opened his eyes, and said, "Ah, you have come, Jack. I feel I am going home to Jesus. Take my Bible out of my coat. Read it for my sake. When you get home, give it to my dear mother, and tell her I died happy, in full trust in my Captain, Jesus. He is near me now. Take her a piece of my hair, and tell her I will meet her in heaven. And you will come, too. Promise me. God bless you." George then repeated four of these lines, and his spirit went up to answer the roll-call in heaven:—

A soldier, Lord, thou hast me made,
Thou art my Captain, King and Head;
And under Thee I mean to fight,
The flight of faith, all in thy sight.

And when the general shall come,
With sound of trumpet, not of drum,
And all His well-dressed soldiers stand
In full review at God's right hand—

Then, when His foes have got the rout,
And, sent to the left, they turn about,
We will march up the heavenly street,
And ground our arms at Jesu's feet.

THE BIBLE CLASS.

PATIENCE IN SUFFERING.

(For Nov. 21st.—1 Peter ii. 18—iv. 19.)

BY PHILIP A. NORDELL, D.D.*

Hope, the keynote of Peter's first Epistle, was singularly appropriate in view of the situation in which his readers had found themselves. When the sun of prosperity shines in a cloudless sky, when hand and heart are full of enterprises that are being pushed to successful completion, when happiness and joy are the daily attendants of our steps, the temptation is strong to become absorbed in worldly things. Spiritual and heavenly objects of faith grow dim and distant. Adversity is then needed to dislodge the affections from earth, and to turn the eye of the soul toward abiding realities. In proportion as the Christian finds this world full of tribulation and suffering he is likely to fix his mind on that home of the soul which is the object of his hope, and which grows nearer and more real as he becomes weaned from earthly surroundings. Persecution, rather than prosperity, has strengthened the hope of the saints.

THE FIERY TRIAL.

Persecution for the sake of their religious belief was the fate impending over those to whom Peter wrote. To some extent they were already experiencing the hatred of the surrounding world. The very purity and uprightness of their lives irritated the heathen. It caused Christians to be maligned by those who could not comprehend why people should discontinue the customary life of the heathen world. Persecution of a more dangerous character than calumny was about to break over the Church, "Nero's torches" had been kindled in the Imperial gardens at Rome, and imprisonments and martyrdoms were about to be inflicted on Christians in the provinces. This fact stands on the face of the Epistle. Other New Testament writings allude to persecutions, but the distinctive peculiarity of Peter's Epistle is this, that it presents the form in which the Apostles addressed their exhortations and consolations to those whose faith was about to be so severely tried. It sets forth the attitude of mind which believers should maintain toward the hostile and persecuting heathen world. Such sufferings for righteousness' sake should be regarded as designed to strengthen and purify the faith, and to aid in the development of the Christian life. Instead, then, of shrinking from them they should be welcomed and borne with exultation, seeing that they really constitute a pledge of future glory.

SUFFERING FOR CONSCIENCE' SAKE.

In view of the large proportion of slaves, especially in the Græco-Roman provinces of the empire, it followed that a very considerable number of the converts to Christianity belonged to this class. Very few of these would have Christian owners. The question of the duty of Christian slaves to endure the indignities heaped upon them by heathen masters would naturally arise. This question Peter answers by exhorting those who were in bondage to such masters to endure patiently the evils to which their condition exposed them. He shows that there is no merit in enduring patiently sufferings that one's own evil doings entailed. But to endure undeserved

*An Exposition of Lesson 47 in *The Bible Study Union Sunday School Lessons on "The Three Great Apostles"*

evils without complaining, and to do it for the sake of conscience, is an attainment which is really Christlike, and which should be cultivated with the utmost effort. This thought is emphasized in the Epistle over and over again. The evils to which Christians are exposed in common with other men are not those against which they need especially to fortify themselves. Sickness, pain, poverty are the common lot, and grace will give strength to bear them with becoming patience. That which becomes a real trial to the Christian is the fact that he may expect to suffer for well-doing; to suffer, in truth, as if he were an evil-doer deserving of the severest condemnation; to have his enthusiasm for righteousness misconstrued as hypocritical censoriousness upon the conduct of others. The divine comfort of such trials lies in the fact that they are pre-ordained of God, that the fires of persecution are essentially purifying, that they cannot really harm a genuine faith, for the guardianship of God is ensured for the safety of His real followers. Those who sanctify Christ in their hearts as Lord, give Him the central place in their loyalty and affections, need have no fear of hostile threats or acts. The reflection that the sufferings which Christ Himself endured were precisely of the character here described, should strengthen all His followers to walk with patience in His footsteps.

THE END OF ALL THINGS.

Here again the dominant hope of the early Church comes to the front. Peter told all who bore afflictions for righteousness' sake that however severe these may be, they are only temporary. The Lord would soon come, and His appearing would be a signal for the glorious and eternal victory of His saints over all their enemies. Let slaves therefore abide a little longer in the state where they are, in the assurance that a glorious deliverance is quickly at hand; let those calumniated for well-doing be patient, for their vindication will speedily appear; let those who undergo fiery trials understand that these are disciplinary in character and preparatory for participation in Christ's heavenly glory. Let all cultivate brotherly love, for next to the comfort of communion with God is the joy and strength that flow from fellowship with those who love Him. Let them think too that if the hand of chastening love bears so heavily upon those whom it desires to educate and purify, what must its weight be when laid in judgment upon those who will not believe the Gospel.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON VIII.—THE CHRISTIAN ARMOR.—Nov. 21.

(Eph. vi. 10 20.)

GOLDEN TEXT—"Be strong in the Lord, and in the power of his might."—Eph. vi. 10.

TIME AND PLACE—About A.D. 63. Rome.

INTRODUCTION—Our last lesson told us of Paul's ministry in Rome, where, though kept as a prisoner, he was permitted for two whole years to preach the Gospel to all who came to him. During this time he also wrote four of his epistles, that to Philemon and those to the churches of Colosse, Philippi, and Ephesus. The last, by far the most important, was probably written near the close of his imprisonment, and was sent to Ephesus by the hand of Tychicus. It is probable that it was designed, not only for the church of Ephesus, but for several churches in the province of Asia, and was either passed from church to church, or a separate copy sent to each.

VERSE BY VERSE—10. "Finally."—Literally, *as for the rest*.

11. "The whole armor of God."—The Christian is regarded as a soldier of God, and must wear the armor He provides. "To stand."—To be unmoved under the assaults of Satan. "Wiles."—The crafty deceptions and stratagems employed by the devil.

12. "Against flesh and blood."—That is, against men like ourselves. "Principalities . . . powers."—These terms point to evil angels, who are the agents of the devil in his assault upon the kingdom of God.

13. "The evil day."—The day of trial and conflict.

14. "Loins girt about with truth."—The girdle, or belt, made of leather and covered with scales of metal, was an important part of the ancient armor, as it served to keep the other pieces in place and protected the most vulnerable parts of the body. "Truth."—The love and practice of truth. "Breastplate of righteousness."—Moral rectitude is here meant. The breastplate covered the shoulders and breast, and was made either of a metal plate or of small links joined together.

15. "Feet shod."—The shoe or sandal of the Roman soldier was thickly studded with nails. "Preparation of the gospel of peace."—The firmness which the peace of the gospel gives is referred to.

16. "Above all . . . shield."—In addition to all, the shield of the Roman soldier was oval in form, made of wood, covered with leather, and was borne upon the left arm. "Of faith."—A strong

rust, or confidence in God. "Fiery darts."—Referring to those used by the ancient warrior.

17. "Helmet of salvation."—The helmet was designed to protect the head. The experience of present salvation is the believer's helmet. "Sword of the Spirit."—The weapon which the Holy Spirit wields, which is the word of God.

18. "Praying always."—Not always in the act of prayer, but always being in the spirit of prayer. "All prayer."—All kinds of prayer, secret and public, etc. "Supplication."—This word refers to prayers for special blessings. "In the Spirit."—Under the guidance of the Spirit. "For all saints."—For all believers.

20. "Ambassador."—He was the ambassador of Jesus Christ, representing Him, though he was a prisoner in bonds.

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—The Christian Armor—Eph. vi. 1-25.

Second Day—"Put on the Armor of Light."—Rom. xiii. 8-14.

Third Day—"Thou hast Girded me with Strength."—Psalm xviii. 30 50.

Fourth Day—"The Breastplate of Faith and Love."—1 Thess. v. 1-28.

Fifth Day—"Continue in Prayer, and Watch."—Col. iv. 1-18.

Sixth Day—"Blessed be the Lord my Strength."—Ps. cxliv. 1-15.

PRAYER MEETING TOPIC, Nov. 21.—"GRATITUDE TO WHOM? FOR WHAT? HOW SHOWN?"—Luke xvii. 11-19. (A Thanksgiving topic.)

GRATITUDE.

Seed-time and harvest, cold and heat,
The promise of Thy word,
Thou hast fulfilled in its due time;
For this we praise Thee, Lord!
For peace and plenty o'er the land;
For firesides, homes and friends;
Accept the thanks we offer now
For all Thy goodness lends.

May we who share in heaven's best gifts
Remember those who bear
The weight of heavy-burdened hearts,
Of poverty and care.
And so in making glad some heart,
Afflicted, poor or lone,
We brighten other lives and bring
The blessing to our own.

—Christian at Work.

He who receives a good turn should never forget it. He who does one should never remember it.

Gratitude is a duty of both natural and revealed religion, and was very much recommended, pressed, and practised by all the good and wise heathens.

GRATITUDE TO GOD.

Do we live, and move, and have our being in God; and dare we refuse to be grateful to Him, and to move only in obedience to Him, shall we dare to deny the Lord who bought us, who redeemed us to God by His own blood; who died and rose again, that henceforth we should not live to ourselves, but to Him; that He might be our Lord both in life and in death.

Is it a small thing, that He offers Himself to us in all His fulness, without money and without price? Is it a small thing, that He in whom is all the fulness of God, having first offered Himself for us, now offers Himself to us; that He hath treated us hitherto with such indulgence; waited on us with such enduring patience, sustained us by such liberal bounty. Are we too inconsiderate to be His, or are His mercies too inconsiderable to constrain us to be so, the mercies that flow so freely from Him who is indeed the Father of mercies, the mercies that are so suitable to us, pardon to the guilty, light to them that dwell in darkness, life to the dead, a rich portion, and all sufficient fulness for the poor, indigent and necessitous. The mercies that we are encouraged to expect, as well as those which we enjoy. The great good laid up in store, the mercies of eternity, added to those of time, the mercies of both worlds meeting upon us. Have you heard this gracious invitation? and has your heart consented. Often reflect upon it, and bethink yourself what you have done, and whose you now are. I, who was once afar off, am brought nigh, alienated from the life of God, but now holiness to the Lord. Let us express our gratitude to the giver of all good by living holy and useful lives. Let us glorify God with our bodies and with our spirits, which are His, may we glorify Him here, and enjoy Him for ever in heaven.

HOW SHOWN.

The man whose soul is saturated with grateful affection to his crucified Lord will weep when the enemy seems to get an advan-

ago, he will water his couch with tears when he sees a declining church; he will lift up his voice like a trumpet to arouse the slumbering, and with his own hand will labor day and night to build up the breaches of Zion, and should his efforts be successful, with what joyous gratitude will he lift up his heart unto the King of Israel, extolling Him as much—yea, more—for mercies given to the church than for bounties conferred upon himself.

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.

Arrangements have been made by the French students of the Presbyterian College for conducting special evangelistic services at different points throughout the city during the present winter. The series were begun in St. John's Church on Sabbath evening, Oct. 31st, when several of them gave short effective addresses. The principal points, however, will be in the suburbs of St. Henri and St. Jean Baptiste. Prof. Cousirat is lending assistance to them in carrying on the work.

Recent information from the Rev. James Stewart, formerly ordained missionary in Harrington, now on a visit to Scotland with Mrs. Stewart, is to the effect that they are likely to remain there for the rest of their lives. Their many friends here will wish them much comfort and happiness in their retirement.

At the last meeting of the Protestant Ministerial Association, the Rev. John McCarter read an interesting paper on the Jews and Jewish Missions. He pleaded for more interest in the work being carried on among this interesting people in our own land where they are found in considerable numbers.

The congregation of Howick and Riverfield has just completed a commodious manse for their minister, the Rev. John W. McLeod at Riverfield. The occupation of it was signalized by the holding of a special service in the church adjoining on Wednesday evening, Nov. 3rd, and a sermon from Prin. MacVicar. This comparatively small congregation has taken on new life, and under the leadership of Mr. MacLeod, is making vigorous efforts to strengthen its organization.

A proposal is likely to be made shortly for the division of the Presbytery of Quebec into two. The ordinary meetings are held alternately at Quebec and Sberbrooke, and the attendance at the two points is so largely different as to interfere somewhat with the continuity of business. As there are only about twenty-five ministers in the Presbytery now the two would be necessarily somewhat small Presbyteries, but it is believed that the interests of the fields could be cared for more effectively by two than by the one. This step would probably have been taken several years ago, but was prevented by the fear that the English speak-

ing population was likely to diminish rather than increase. This fear has largely passed away. If things go on as they are at the present, the bulk of the population will soon be English speaking.

A prosperous English farmer recently desired to place his son for a short time in a French school in order that he might learn the language for practical use. He selected Three Rivers as the point where he would be most likely to find what he wanted, and was not a little surprised to discover on inquiry that in every school in the place all the advanced classes were being given instruction in all the subjects of the course through the medium of the English language, and he entirely failed to find what he wanted. Some of these schools were taught by Christian Brothers of French origin, but they found that the only way in which they could hold their pupils was by promising a thorough English education. As every body knows, Three Rivers is almost exclusively a French city with only a score or so of English Protestant families all told.

The educational question is becoming more and more a serious one with the government of the Province. The new ministry knows that it dare not meet the legislature without formulating its educational policy. At the present time it is busy in constant conference with educationists of different schools of thought to ascertain their views in the hope that it may be able to meet all views. Its course is probably the wisest one to take, but it has set itself no easy task and sooner or later it will have to break with the clerical party if it is to satisfy the people. Few of that party are really in earnest in seeking to promote the education of the masses.

GENERAL.

Rev. S. R. McClements of Pittston, Pa., has accepted the call to Chalmer's Church, Toronto.

Rev. Jas. E. Scott, of Knox College, has received a call to Hespeler Church. The salary is \$900 with free manse.

The Rev. J. W. Mitchell, of Thorold, has just completed a two weeks series of evangelistic meetings at Kirkfield.

The W.F.M.S. St. John's church, Almonte, held their thank-offering meeting on Oct. 22nd. The offering amounted to \$90.

On Oct. 25th, Mr. Simon, Cunningham was ordained, and inducted into the pastoral charge of Hawkeville and Linwood congregation.

A meeting of the Lord's Day Alliance was held at Guelph on Tuesday, Nov. 9th, when Mr. R. L. Whyte, of Hamilton, addressed the workmen.

Rev. Jor. McCoy, of St. Andrew's church Chatham, N. B. has resigned his charge and removed with his family to Toronto. His present address is 74 McKenz's Crescent.

The Session and Managers of Kirk Hill Presbyterian church, acknowledge the receipt of \$500 bequeathed to that church by the late John McCuaig, of Lochiel Township, Glengarry.

By the will of the late Mrs. M. Darling, of Esqueping (Ont.), \$200 are bequeathed to Presbyterian missions in India and a like amount to Presbyterian missions in the Northwest.

The Religious Benevolent Society of the First Presbyterian church, Truro, have taken \$50 from their funds and bought materials, which they are making up into garments for Windsor relief.

The congregation of St. Andrew's church, London, met on Nov. 3rd to consider the question of church extension. A committee was appointed to consider the matter and report at the annual meeting in January.

At the recent communion services held in Caledon and Alton congregations, of which Rev. J. A. Matheson is pastor, twelve new members were received, ten by profession of faith. During the year forty-nine members have been added to the roll.

Rev. T. L. Turnbull conducted the preparatory services at Bimbrook and Saltfleet, on Oct. 29th. Twenty-one new members were added to the roll, nine from Bimbrook, and twelve from Saltfleet. One hundred and fifty-four partook of the Lord's Supper on the Sabbath following.

The Rev. Wm. Barnes desires to acknowledge per Y.P.S.C.E.'s for Aged and Indigent Ministers:

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Taylor church, Montreal, Y.P.S.C.E. 5 00
Knox church, London, Y.P.S.C.E. 3 25

Rev. Prof. McLaren, of Knox College, conducted the anniversary services of Division street church, Owen Sound, an Oct. 31st. The large congregations in attendance at both services greatly appreciated his discourses. They were characterized by depth of thought expressed in language, beautiful, simple and clear. The good impression made will be lasting.

The Egmondville Auxiliary, W.F.M.S., held their annual thank-offering meeting, Tuesday afternoon, Oct. 12th. The attendance of ladies was good, and the offering amounted to \$54. Under the auspices of the same auxiliary on the evening of Oct. 25th, the Rev. W. J. Clark, of London, delivered a lecture, which was much appreciated by the large congregation present. The collection amounted to \$34.

Rev. Robert Martin was inducted Tuesday afternoon into the pastorate of St. Andrew's Presbyterian church, Markham, and Zion church, Cedar Grove. Rev. Wm. Barnes, Moderator of Toronto Presbytery, presided; Rev. A. E. Duncan of Unionville, preached the sermon; Rev. D. B. McDonald of St. Andrew's Scarborough, addressed the minister, and Rev. Dr. Milligan of Toronto, addressed the people. The services throughout were most impressive and interesting.

On Tuesday, Oct. 26th, at Harrow, Rev. A. McGregor, B.A., was ordained and inducted in the Presbyterian congregations of Harrow and Kingsville. Rev. W. Patterson presided over the services, and Rev. John Radford, Hlytheswood, preached, Rev. A. L. Manson, Valetta, addressed the minister, and Rev. J. C. Tolmie, Windsor, addressed the congregation. At the close of the induction services the ladies of the congregation tendered the newly ordained pastor a reception, at which all enjoyed themselves.

The annual meeting of the Barrie Presbytery Society was held at Bradford, Oct. 27th and 28th. Twenty-eight auxiliaries and twenty mission bands reported a membership of 951, \$1,411.49 contributed and 1,300 pounds of clothing valued at \$597.52 sent to the North West. Dr. Margaret McKellar of Indore addressed a public meeting, and gave some interesting information regarding mission work in India Miss Ross of Indore was also present. The next annual meeting will be held at Orillia.

The Presbytery of Ottawa at its meeting on 2nd inst., passed a resolution of sympathy with the congregations of Casselman and South Indian in the loss of their churches by fire and resolved to ask contributions from congregations and individuals to assist in erecting places of worship for these people who having lost nearly everything themselves are not able to raise much money either for salary or building purposes. Rev. Dr. Armstrong, Rev. Dr. Moore, Dr. D. M. Ramsey and Mr. Geo. Hay were appointed a committee to look after the matter. Rev. Dr. Armstrong, of Ottawa, will act as treasurer and will receive and acknowledge any sums forwarded for this purpose.

The recent anniversary services in the Presbyterian church, Hornings' Mills, were a decided success. Rev. A. Wilson, of Rosemont, preached very appropriate sermons morning and evening. Instead of having the usual fowl supper the congregation unananimously decided to do away with the old time custom and ask the members to the congregation to give as they felt they had been prospered during the year. The result was most gratifying, the total contributions amounting to over \$100. The congregation and Mr. Neilly their pastor are to be congratulated on the successful results of their first attempt to raise money by voluntary contribution.

The deepest sympathy is felt for Rev. Prof. F. R. Beattie, in his bereavement by the death of his wife, who was the eldest daughter of Mr. Wm. Galbraith, Toronto. Her health steadily declined during the last two years, and she died on Oct. 25th. She was in her fortieth year having been married about eighteen years. She lived successively at Baltimore and Brantford, Ont., and then in Columbia, S.C., and latterly at Louisville,

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Ky., where her husband holds the chair of systematic theology in the Presbyterian College. In all of these places she was held in the highest esteem, and her death will be lamented by many loving friends in all these places. Her remains were conveyed to Toronto for interment, and services were conducted by Rev. Dr. Parsons and Rev. R. P. MacKay, at her father's residence in Parkdale. A daughter and son survive.

On Tuesday, Nov. 16th, the Presbytery of Gu Iph will meet for the transaction of business and on the evening of the same day a meeting will be held to celebrate the 250th anniversary of the completion of the Confession of Faith and Catechisms by the Westminster Assembly of Divines. Addresses will be given as follows:

I. Events, civil and ecclesiastical, leading up to the calling and meeting of the Westminster Assembly, by the Rev. J. A. R. Dickson, Ph.D., Galt.

II. Sketches of some leading members of the Assembly, Rev. Dr. Torrance.

III. The work of the Assembly—Confession of Faith and Catechisms, Rev. Dr. Middlemiss, Elora.

IV. The influence of the work of the Assembly on the Doctrinal History of the Church, Rev. William Robertson, B.A., Morrison.

The semi-annual meeting of the Toronto Presbyterial Society of the W.F.M.S., was held in Victoria Presbyterian Church, Toronto Junction, Oct. 29th. The attendance was large, there being upwards of 500 delegates present. Mrs. Gray of Toronto, occupied the chair. Mrs. A. B. Rice gave a short address of welcome. Mrs. Robinson, wife of Prof. Robinson, Knox College, gave a very interesting address upon the customs, manners, and social life of the Egyptian people. Mrs. Jeffrey, Secretary of Indian missionary work in the Canadian North-

west, who, visited all the Northwest missionary stations, gave her hearers an epitome of her travels. Reports from delegates were listened to, also from the auxiliaries and mission bands in connection with city churches. In the evening the ladies of Toronto Junction entertained the visiting ladies to a tea which made a happy finale to the day's proceedings.

The fourteenth annual meeting of the Stratford Presbyterial of the W.F.M.S. was held in St. Andrew's Church, Stratford. Every auxiliary and most of the mission bands in the Presbytery were represented by one or more delegates, of whom 106 were present. The morning session was presided over by Mrs. Grant, of St. Mary's, who conducted the devotional exercises. A hearty welcome was given to the delegates by Mrs. Panton, which was gracefully acknowledged by Mrs. Graham, of Avonton. Reports were read showing 24 auxiliaries and 12 mission bands with a membership of 832 connected with the Presbyterial. Besides the regular contribution, which amounted to \$1,062 63, clothing was sent to Regina Industrial School, N. W. T., to the amount of 1,420 lbs. and worth \$600. The principal features of the afternoon session were the president's address and an address from Mrs. McCrae. Several items of business were taken up, among them the time and place of the next meeting. After some discussion it was decided to hold it at Lucan next October. The question drawer was ably answered by Mrs. Hoessack of Lucan. A few parting words were given by Mrs. Hielop, when the afternoon session closed. Lunch was served at one o'clock and also at 5.30 by the ladies of St. Andrew's. The evening meeting was presided over by Rev. Mr. Panton and an eloquent address was delivered on "China and the Chinese," by the Rev. K. McLennan Honan, China. Music was supplied by the choir and the soloist, Mrs. Dass. The collections of the afternoon and evening were about \$29.

ART EXHIBITION.

Mr. G. Bruenech, A.R.C.A., has opened an exhibition of fifty of his water colors, at H. J. Matthew's Art Gallery, 95 Yonge street. The collection comprises views in Canada, the United States, England, Scotland, France, Germany, Norway and Sweden, the foreign subjects having been taken during his recent two years' stay in Europe. Among the Norwegian views several represent the grand effects of the midnight sun, which are only to be seen in the Arctic regions. Mr. Bruenech's work has been exhibited in some of the leading galleries in England, France, Germany, Belgium, Sweden and Norway, and last year he held a very successful exhibition in one of the principal galleries in London. Some of his pictures are in the possession of H.R.H. Princess Louise, the Marquis of Lorne, the Khedive of Egypt, Sir Julian Pauncefote, British Ambassador to Washington, Oberlieutenant Lovenskold, Chamberlain to H.M. the King of Sweden and Norway, and other prominent people. The exhibition closed on the 20th November.

The attendance of young people in the different departments of the Central Business College, Yonge & Gerrard Sts., is the largest now enjoyed in the history of that reliable institution at this season of the year.

COLLEGE STREET PRESBYTERIAN CHURCH.

On Tuesday, 16th instant, Miss Jessie Alexander will give a recital at the College St. Presbyterian Church, Toronto. As this is only her second appearance this year, many of her latest pieces will be heard for the first time.

She will be assisted by Miss Jennie M. Forbes, solo soprano of the church, Miss Minnie F. Hestin, contralto, and Mr. Adam Dockary, tenor.

Mr. Dockary is now choir master of the Church of the Redeemer and Miss Hestin is soloist. She is possessed of a contralto voice of fine quality and great range and is fast becoming popular with Toronto audiences.

PRESBYTERY OF TORONTO.

This Presbytery held its regular monthly meeting in Knox church on Tuesday the 2nd inst., Rev. Wm. Burns presided as Moderator. After routine business the first item of importance was the resignation of Rev. R. C. Tibb of the charge of Morning-side and Fern Ave. congregations. Later in the day Rev. C. A. Campbell also tabled his resignation of the charge of St. Andrew's and St. Paul's, Vaughan. Both resignations will be considered at the December meeting of Presbytery. Rev. A.R. Linton's resignation of Port Credit and Dixie was accepted, but will not take effect till the 10th February next. The call to Rev. J. C. "Tr." was sustained, and his translation from Streetville to Eglinton and Bethesda was granted. Presbytery will meet at Bethesda for his induction on Tuesday the 16th inst., at 2 p.m. Rev. S. R. McClements has accepted the call addressed to him by Chalmers Church, Toronto, and Presbytery will meet the 2nd day of December next at 3 p.m., for his induction. The Presbytery presented an illuminated address to Rev. Dr. Gregg, congratulating him on having reached the fiftieth anniversary of his public ministry. He has passed twenty-five years in the pastorate and twenty five years in the Professors chair. Dr. Gregg made a suitable reply. St. Mark's congregation in the city is in financial difficulty, and a strong committee was appointed to advise with the Trustees and with others interested in the crisis of affairs now reached in the congregation. Dr. MacLaren submitted an almost complete programme of a celebration of the 250th anniversary of the adoption of the Confession of Faith. It is intended to hold an evening meeting in connection with the next regular meeting of Presbytery, and to continue the meeting on the following day. The complete programme will shortly be published.—R. C. Tinn, Clerk.

EXTREME NERVOUSNESS.

Frequently Brings its Victim to the Verge of Insanity.

The Case of a Young Lady in Smith's Falls Who Suffered Severely—Given up by Two Doctors—Dr. Williams' Pink Pills Have Restored Her Health. From the Smith's Falls News.

Many cases have been reported of how invalids who had suffered for years and whose case had been given up by the attending physician, have been restored to health and vigor through that now, world-famed medicine, Dr. Williams' Pink Pills, but we doubt if there is one more startling or more convincing than that of Miss Elizabeth Minshall, who resides with her brother, Mr. Theo. Minshall, of this town, an employee in Frost & Wood's Agricultural Works. The News heard of this remarkable case, and meeting Mr. Minshall asked him if the story was correct. He replied: "All I know is that my sister had been given up as incurable by two physicians. She is now well enough to do any kind of housework and can go and come as she pleases, and this change has, it is my honest conviction, been brought about by the use of Dr. Williams' Pink Pills. Mr. Minshall then related the following story to the News:—"My sister is twenty years of age. She came to Canada from England about ten years ago, and resided with a Baptist minister, Rev. Mr. Cody, at Sorel, Que. In April of 1896, she took ill and gradually grew worse. She was under a local physician's care for over five months. The doctor said that she was suffering from a complication of nervous diseases, and that he could do little for her. The minister with whom she lived then wrote me of my sister's state of health, and I had her come to Smith's Falls, in the hope that a change and rest would do her good. When she arrived here she was in a very weak state and a local physician was called

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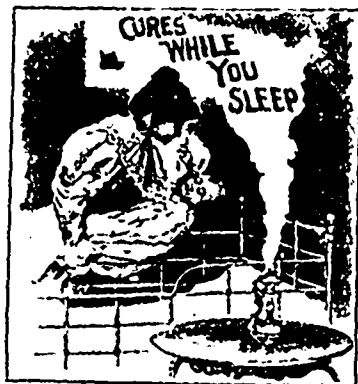
in to see her. He attended her for some time, but with poor results, and finally acknowledged that the case was one which he could do very little for. My sister had by this time become a pitiable object; the slightest noise would disturb her, and the slightest exertion would almost make her insane. It required some one to be with her at all times, and often after a fit of extreme nervousness she would become unconscious and remain in that state for hours. When I went home I had to take my boots off at the door-step so as not to disturb her. When the doctor told me he could do nothing for her, I consulted with my wife, who had great faith in Dr. Williams' Pink Pills, as she knew of several cases where they had worked wonderful cures, and I concluded it would be no harm to try them anyway, and mentioned the fact to the doctor. The doctor did not oppose their use, but said he thought they might do her good, as they were certainly a good medicine. In September of last year she began to use the Pills, and before two boxes had been used, she began to show signs of improvement. She has continued their use since and is to-day a living testimony of the curative power of Dr. Williams' Pink Pills." Mr. Minshall has no hesitation in sounding the praises of a remedy that has worked such a change in the health of his sister and cheerfully gave the *Nurses* the above particulars, and when asked to do so most willingly signed the following declaration:—

SMITH'S FALLS, Sept. 11th, 1897.

I hereby make declaration that the statements in above as to the condition of my sister, and the benefit she received from the use of Dr. Williams' Pink Pills are absolutely correct.

THOS. MINSHALL.

Witness, J. H. Ross.



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