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Royal Fruit Cake.—Take five cups of flour, five eggs, one and one-half cups of brown sugar, the same amount of butter, two pounds of currants, two pounds of raisins, half a pound of citron, one cup of molasses, a small teaspoonful of soda, one-half a cup of milk, one tablespoonful each of cinnamon, cloves, allspice, and one whole nutmeg. This should be baked for two hours in loaves. Line the pans with thick brown paper.

Breakfast Dish.—A savory breakfast dish is made from ripe tomatoes and a little cold boiled or broiled ham. Chop the ham fine, and use from a half-cup to a cupful, and put it in a saucepan with three firm tomatoes peeled and cut in slices. Add a half table-spoonful of butter, and cook a few minutes, then add two raw eggs. Mix thoroughly, and cook until the eggs are set; season with white pepper, and serve on well-browned toast, sprinkled with chopped parsley.

An Excellent Pickle.—An excellent pickle mixture is made from green tomatoes, cauliflower, celery and small cucumbers. For every peck of tomatoes use four heads of cauliflower and four bunches of celery. Slice the tomatoes, break the cauliflower into pieces and chop the celery. Put the whole in brine for a day and a night, then drain and cover with hot vinegar. In a quarter of an hour take out of the vinegar and drain. Add to the vinegar two ounces of grated horseradish and an ounce of ground cloves, cinnamon, tumeric, a quarter of a pound of black pepper, eight ounces of mustard, and take same quantity of brown sugar. Turn over the pickles, and add enough cold vinegar to cover.

Orange Pies.—Two cupfuls of sugar, two of flour, five eggs, one teaspoonful of cream of tartar, half a teaspoonful of soda, the juice and rind of one orange. These are for the cake. Beat the eggs very light, then add the sugar, and beat until frothy. Now add the orange. Mix the soda and cream of tartar with the flour, and rub through a sieve on to the beaten eggs and sugar. Stir well, and bake in deep tin plates. There will be enough for six plates. When baked, put a thin layer of the icing between the cakes, and cover the pie with icing. There should be three cakes in a pie. Icing: The whites of four eggs, one teacup of powdered sugar, the juice and rind of two oranges. After beating the whites to a stiff froth, beat in the sugar and then the rind and juice of the oranges. When the pies are iced, dry them in the heater.

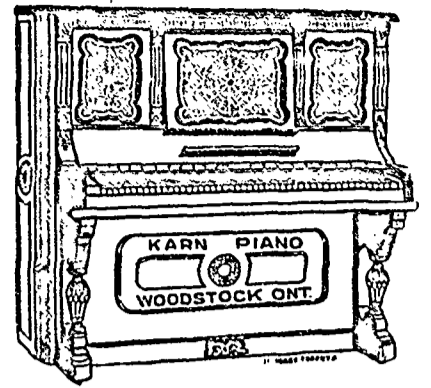
A Perfect Oyster Omelette.—An oyster omelette is very appetizing, but few succeed with it. Allow a dozen large oysters to half as many eggs. Beat yolks and whites separately and to the yolks add a teaspoonful of minced parsley, four tablespoonfuls of milk and one of flour, with pepper and salt to taste; beat into them also one tablespoonful of melted butter. Have your pan—a large one for such an omelette—very hot, and put into it two tablespoonfuls of butter to heat, but not too hot. To insure success the oysters should be first drained and dried and then fried a light brown in a little very hot butter, then set aside in a hot place until the eggs are ready. When the pan is just right, beat the whites into the yolks vigorously, pour the eggs into the pan and keep it over an even but not fierce heat. Detach the edges constantly, and when the omelette is set, put the hot oysters in the centre and fold over; dish and serve just as soon as possible. Plates for omelettes should always be heated.

To clean house easily, one room at a time is enough to undertake. In this room the day before cleaning it, let the tacks be removed from the carpet, but push the furniture back into its old places and only the house-maid and her mistress will guess that house cleaning has begun.

Clean the closets belonging to the room and also the bureau. Leave orders for the carpet cleaners to come the first thing in the morning, and arrange that the carpet shall be brought back at one o'clock. In the morning, remove all draperies and take down the pictures, and set as much of the furniture as possible to move into a second room. Now wipe down first the walls and ceilings, and wash the bedstead inside with strong ammonia and water, next the woodwork and windows. A few drops of ammonia in the water will add not a little to the brilliancy of the windows, mirrors and glass in pictures. Lastly, wash up the floor. This is a good forenoon's work for a woman, if assisted in all the lighter parts, such as the washing of the pictures, and mirrors, by the mistress.

After dinner the carpet should be put down, the pictures re-hung, and the furniture re-arranged. While the carpet is being put down, the maid can wash toilet covers and short window curtains, or if these have been done up and are in readiness, the carpet tacks may be taken up in a second room, and the closets and bureaus cleaned as in the first. In this way a room may be perfectly cleaned in an afternoon, a forenoon, and two hours of the second afternoon.

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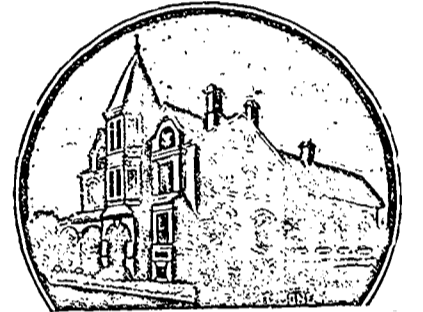


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No. 43.

Notes of the Week.

This piece of news from the *Indian Standard*, published at Rutlam, is very suggestive. It says, "This year for the first time on record, the Jaganath car at Serampore failed to find devotees enough to drag it over the usual route. On three successive days attempts were made which ended in failure. The persuasions and threats of the Brahmins were in vain. As fast as men were sent to the ropes they quietly slipped away, and the great car could not be moved."

A late Montreal *Witness* notices the large attendance of between two and three hundred at a Sunday afternoon class taught by Rev. Principal MacVicar, and his able handling of the important subject of the Relation of the Fourth Gospel to the Old Testament and Jewish Institutions. Its Johannine authorship was vindicated by the Doctor against those who assailed it, on the ground of its being hostile to the Jewish people and religion, that it betrays ignorance of the topography and religious customs of Palestine, and that the Galilean fisherman John could not have written the pure Greek which it contains. These assertions were met by an appeal to the record, and the citation of many passages and facts which established the very reverse.

The death lately of Oliver Wendell Holmes leads the *Chicago Standard* to make these somewhat sad, but we suspect very true reflections. "The death of Oliver Wendell Holmes, leaving scarcely one alive of the group of literary men among whom he held a place entirely his own, makes one realize the loneliness, in some sense, of the man who outlives his generation. The historian Froude, who just died, we find spoken of in a like way. Born in 1818, it is said of him that all the great men of the century who were his friends, are dead. Tennyson, Carlyle, Newman, Dickens, Arnold, Kingsley, Maurice. It is added that Ruskin and Gladstone are the only great men left in England "who shared the intellectual triumphs of the middle of the century."

The following is worth mentioning as an illustration of the manner in which Synods are attended, in some parts of the world at least, and as an example may stimulate some whose conscience may be smiting them for remissness in this matter. At the Synod of Columbia, U. S., which met last month with over six hundred miles to travel, only two of the active ministers of the Synod were absent. It is only when it is remembered that railroads there charge on an average five cents a mile, and what such attendance means to Home Missionaries, that the importance of this fact can be fully appreciated. The eldership however was not so well represented. Our missionaries in our far west especially, will be able to understand fully the expense and toil and time which attendance at Synods in such circumstances means.

At the opening of the Allegheny Theological Seminary, Pittsburg, the Rev. John A. Wilson, D.D., was installed as Professor of Ecclesiastical History and Church Government, and delivered the Inaugural lecture, taking for his subject, "John Calvin." It is fully reported in the *United Presbyterian* of Pittsburg. After a long and very interesting historical sketch of the great Reformer's life, he mentions the following things as specially marking what Calvin did, and what Calvinism stands for: (1) The Supreme Authority of Holy Scripture. (2) The Church's Independence of the State. (3) Liberty. (4) Law. (5) Courage. (6) Education. (7) Charity. No wonder that the church and the men whose character is built upon these foundation stones, Christ, which is implied in the first, being the bed-rock of all, and into whose spirit these things have been infused, should be strong and powerful for good in the world.

A most important Presbyterian Conference has just been held in Belfast, Ireland. It was inaugurated by a most successful social meeting in Ulster Hall, which was richly decorated and adorned for the occasion. We shall have again to refer to the conference. In the meantime we may mention the names of Drs. Donald McLeod, Wells, Heron, Marcus Dods, Orr, Lindsay, Denney and Professor McAllister, of Cambridge, who all took part. Among some of the subjects discussed were Miracles, Christian Public Spirit, the Influence of the University on Modern Thought; Presbyterian Church Government, Presbyterianism, its Catholicity, and others of a like important nature.

The *Christian Leader*, speaking of the work of the Rev. John McNeill, in Melbourne, Australia, says: "It is apparent from the Melbourne papers to hand that Rev. John McNeill has been moving that city mightily. Not to speak of the enormous gatherings in the Exhibition hall, his mid-day services in the Town hall for business men have been the wonder of the religious and irreligious alike. In the galleries reserved for women, seats were occupied hours before the proceedings opened. And the attendance of great numbers of ministers has been a striking feature, the younger men of all the churches being specially noticeable. It is probable that through them, says the *Southern Cross*, echoes of Mr. McNeill's teaching and reflections of his intense earnestness will survive long after he himself has left Australia."

A Royal Commission which has had under its consideration the conditions under which the city and county of London could be amalgamated, has just issued its report. The subject is one bristling with difficulties, but its report commends itself to many as wise and statesmanlike. It is full, as one would expect, of elaborate details, but its main lines are easily grasped. The outstanding feature of it is a Central Corporation with a Lord Mayor at the head to administer the whole metropolitan area, with local corporations presided over by local mayors to undertake the details of their several districts. London, the report contends, cannot be adequately dealt with as a county. It must have a machinery which can lift it to the dignity and completeness of the highest form of municipal life. The great difficulty in the way of unification lies in the privileges and immunities attached to the City proper, as distinguished from outer London, but it is pointed out that a precisely similar difficulty has been dealt with in the case of other municipalities, such as Liverpool and Bristol, with perfect success, and may also in that of London.

It is likely, we are glad to learn, that a memorial volume will be published in connection with the Jubilee of Knox College. This is a step in the right direction. Very much might be incorporated in such a volume that all the alumni and friends of the college could not but feel much interest in. Besides a record of the proceedings which took place at the Jubilee celebration, there are not a few items of interest which might be well gathered together and possessed in such a volume for future use. The needs of the college, what is still desirable for it that it may be put in such a position to do its work as the altered circumstances and higher demands of the time require, could be briefly and pointedly set before the church and its sympathy enlisted in securing for it these additional aids. Such a statement also of the services which Knox College has rendered the church during the fifty years of its existence could be presented, as would deepen greatly in the minds of the generation growing up and not familiar with its story, the sense of obligation and gratitude for its past services, and the claims which it has for generous support in the future. We may just add, the more promptly, consistently with doing the work well, that the work can be got ready and issued, the greater is the likelihood of its being a success.

Queen's University, Kingston, is a thoroughly live and wide-awake institution. This was made very apparent in the addresses and other statements made on University day in connection with the opening of the university last week for the winter's work. Professor Shortt during the summer had been in the far west delivering lectures on popular subjects in connection with a university extension movement, thus bringing Kingston University into touch with the people, and helping doubtless by this means to add to the number of its students. Professor Dupuis, who has been in Europe specially with a view to the subject, detailed the steps taken to establish a course of training in practical science, and indicated in a way which intimated that he expected the means needed would be ready when required, that soon they would need more room and that the university would undertake to do all the work needed if \$100,000 were spent upon suitable buildings and other things. Principal Grant also, with a confidence which is prophetic of success, referred to the "fund which was slowly rolling up" to endow a Sir John A. Macdonald chair of political science. To very many there is sufficient attractive force in the name to draw money out of their pockets. He had himself become personally responsible for \$1,000, "to provide additional apparatus for microscopical research;" but, he added, "he could depend on them;" and how could a university suffer a Principal so devoted to its interests as to do this, to be disappointed in his confidence. And finally the Registrar, Rev. Dr. Bell, announced just what might be expected, that the freshman class is larger this year than ever. Queen's is doing a good work, and our wish, which we fully expect to be realized, is that it may go on and prosper.

One of the most notable events of the week in this city has been the unveiling of a statue erected in the Queen's Park to the memory of the late Sir John A. Macdonald. For the season of the year the weather was as auspicious as could fairly be expected. There was the assemblage of dignitaries, especially of those belonging to the State, natural and appropriate to such an occasion, the usual parade, bands playing, speechifying and eulogizing. The crowd that gathered was large and enthusiastic. The likeness, in the opinion of those best able to pronounce a judgment, is said to be good and worthy of the artist and of those who have carried out the undertaking. The place given to it in the park is the best that could possibly have been chosen by the most admiring friends of the deceased. It stands guard at the very entrance to the park, on the way to the University and Parliament buildings, and in full view of the latter, so that the thousands whom business or pleasure calls every year to these public places cannot fail to see the statue to Sir John. Whatever differences of opinion there may be as to the public policy of Sir John Macdonald, no one will deny that he was a devotedly loyal Canadian. Canada first, and British connection for Canada were the keystones of his public policy. Whatever changes the lapse of time and the unfolding of events may call for in our relations amongst ourselves, or to the Mother Country, these for the present are the fixed policy of all our public men and are likely to remain so for a good while to come. The unveiling and setting up of this statue and of similar ones in other cities, is another one of the thousand things that go to make up a distinctly Canadian national spirit and life. As long as these monuments shall stand and be looked upon by our youth, the story will be told of him who, born in humble life, rose step by step in the service of his country until he became her first citizen, imprinted his name indelibly upon her annals, and, after a life of devotion, dying in her service, these monuments were erected to commemorate his name and fame, and it may be hoped that they will act as an inspiration to coming generations of Canadians to serve their country, to earn a place in its history and the grateful remembrance of long succeeding ages.

Our Contributors.

OUR COMMON CARRIER.

BY KNOXONIAN.

Dr. Patton had a most suggestive illustration in his Jubilee sermon. Some people, he said, treat the church as a common carrier. They pay their fare, take their tickets, and, if they get to the end of their journey in safety, care not a straw what becomes of the carrier. Here is the simile as reported in the *Globe*:

A class of people who are not interested in the answer, he likened to passengers in a railway train bound for Chicago, who, having paid their fares and bought their tickets, care nothing about the solvency of the railway company, whether it is paying interest upon its bonds or dividends upon its stock, nor whether it will go into the hands of the receiver the day following. By these people the church was made a common carrier, and, as they have paid their fares and taken their tickets in it, they care not whether it is solvent or not.

The only unhappy thing about this most suggestive figure is that it makes Chicago represent the place to which the church carries people. Many have been in the habit of thinking that Chicago represents the terminus of the opposition road. Dr. Patton, however, was a citizen of Chicago for years, and, therefore, must be presumed to know. Chicago, like every other place, has its good and its bad. The good are very good, and the bad are very bad. The fence is so high over there that nobody can sit on it.

The church considered as a common carrier is a most fruitful topic. The different denominations may be supposed to represent different trains running on the same line and in the same direction. According to Superintendent Carman, the Methodist train carries the largest number of passengers. Some of the trains make a tremendous noise. They keep their bell ringing and their whistle blowing all the time. The Presbyterian train is a quiet, modest kind of a train, never runs very fast, but keeps on at a fair rate of speed, and always "gets there." If it does not blow as loud as some of the other trains, its passengers do not fall off the cars so often.

The trouble on all the trains is that so many people get aboard who take no interest in the welfare of the road. Dr. Patton says they pay their money, get their ticket, and care not whether the road is solvent or not. Some of them do very much worse than that. They get their ticket and forget to pay any money. They expect the common carrier to carry them right up to the gates of the celestial city without receiving a cent of fare. They never ask how the engineer is paid, or how the conductor's salary is raised, or what pay the brakemen get, or any question of that kind. They seem to think that the cars can be cushioned and lighted and heated for nothing.

The Presbyterian train has a good deal of business on hand just now, and it is highly desirable that all the passengers should wake up and make themselves useful. Our Home and Foreign Mission work is in very good shape, but we might and ought to do more. The Committee on Augmentation passed grants for \$12,000 the other day, when they had just one thousand in the treasury. They had to do it or take bread out of the mouths of the pastors of assisted congregations. The difficulty with this scheme all along has been that so many congregations refuse to contribute a cent towards its support. They pay their own minister—a small enough salary some of them—and care not whether other congregations have a minister or not. A determined and well-planned effort is now being made by an able committee to give the fund a fresh start, and failure this time will likely mean failure for all time.

The funds of at least three of our theological seminaries are not in a good condition. The ever-increasing demand for young ministers is accompanied by weak support of the colleges, as many thoughtful men expected it would be.

Now, why is there scarcity of money in the church treasury? Simply because there

are so many passengers on the church train who care little or nothing about the interests of the line. They use the church as a common carrier, but forget the carrier cannot carry without funds. Some pay liberally; many pay fairly; but not a few don't pay anything. Hence the trouble with the schemes.

The average amount contributed towards the schemes of the church is so small that one hates to discuss it before the Philistines. It is small compared with what many, not by any means wealthy, spend on the unnecessary of life. So many do not pay anything that they bring the average away down in spite of the efforts of the liberal contributors.

Are you, readers, using the church as a common carrier without taking any concern about her welfare?

FRAGMENTARY NOTES.

BY K.

People have returned from their holidays much refreshed and invigorated. The hard-worked parson seems to have got a new lease of life. The sermons will be better, the hearing will be better and many will be saying that the minister never preached as well as he did to-day. The congregations seem as if they were glad to get back to their accustomed places in the church of their affections. It is likely while they were away they heard the best and the worst and come back with the opinion that they did not hear any one whom "they would prefer to their own man after all."

This is an age of conventions, they are rushing after one another at almost railway speed. In Moncton the convention of Christian Endeavor Societies of the Maritime Provinces has been in session, and the attendance of delegates was up to expectation, in numbers, whilst the enthusiasm and earnestness with which the business was conducted was beyond any estimate that was formed of the meeting. Moncton is a good place for conventions and the infant city might be properly termed the city of brotherly love. The superintendent of the Maritime Provinces, Mr. J. S. Smith, is a host in himself. Mr. Smith is an esteemed elder in Fort Massey Church, Halifax, and is no stranger to evangelistic work. The new president is a respected minister of the English Church in Charlottetown, P. E. I., and discharged the duties to the satisfaction of all present. The basement of the Presbyterian Church in the town which was burned down a year ago, was opened for public worship the Sabbath previous to our visit with appropriate services, which were largely attended; the other and main portion of the building is expected to be finished and dedicated in November.

AMHERST.

The Provincial Convention of the Sabbath Schools of Nova Scotia was held here. The attendance of delegates, I understand, was smaller than was expected. The meetings were held in the Methodist Church, and although generally interesting, yet, as the late John B. Gough would say, "failed to enthuse." Mr. Reynolds, of Chicago, spoke and spoke well; he made many good points, and whilst some objection might be taken to the manner of putting things, he was the life of the meetings.

The Presbyterian Church is well represented here. Rev. Dr. MacGregor is the pastor, who has built up a strong congregation in the town. When the writer first visited this place, worship was held in a hall, and a very plain one at that. The first sermon I heard here was from my friend Rev. Samuel Houston, now of Cooke's Church, Kingston, who is still strong and vigorous in that old typical congregation where the late Rev. Andrew Wilson labored for so many years and where there are to be found among the worshippers so many of my Ulster Presbyterian friends. Communion services were being held at the time of my visit which were well attended.

A PASTOR'S BENEDICTION.

The town of Amherst is not without its celebrities. A remarkable man is the Rev. Canon Townshend; he is now in his 86th year, with a mind as clear and vigorous as it ever

was; hearing and sight have failed, but the Rev. Mr. Townshend is as eloquent and impressive as he was in his best days. He came from England in 1834 to do missionary work in Canada, was located in Nova Scotia and in this section commenced his missionary labors. As a result there are to-day a flourishing congregation with several missionary stations, all in working order. For several years Canon Townshend has lived in England, but he has a good representative in Rev. Mr. Harris, who has most successfully carried on the work. On last Sabbath Rev. Canon Townshend conducted the service. As stated, the venerable preacher labors under the difficulty of defective sight, but this is compensated for by the fact that the prayer-book is written out in a very large hand, and his sermons also are copied in a similar way by a beloved niece. But it was when the patriarch lifted his hands and asked the blessing of the Father, Son and Holy Ghost, on his congregation for the last time, that the congregation was deeply impressed and many of them in tears. To be the pastor of a congregation for 60 years is a privilege given to few. Rev. Canon Townshend has been a prominent figure in Cumberland County for sixty years. He leaves a family who have all attained to distinction. One is Hon. Mr. Justice Townshend, of Halifax, a judge of the Supreme Court; another is Mr. Medley Townshend, Q.C., of this town; a third is D. A. S. Townshend, of Parrsboro, N. S.; and a daughter is the wife of the eminent city engineer of Montreal, Mr. St. George.

Amherst, 18th Sept., 1894.

REV. PRINCIPAL KING IN THE MISSION FIELD.

I am returning from a brief holiday which has been spent in Alberta. It may be of interest to your readers that I should say something regarding the work of our church in the parts visited. The first portion of the time was spent at Banff, where our church has in Mr. and Mrs. Jaffary worthy successors of Mr. McLeod and Mr. Gordon. Banff is still an ideal resting place, and the C. P. R. Hotel furnishes at moderate cost every comfort which the most fastidious taste could desire, but the number of visitors has this year been smaller than formerly, and the village itself has been steadily declining. The attendance was about thirty on the two occasions on which it was my privilege to preach and at least the half of them were strangers. The services, however, are regularly maintained, and the few permanent residents contribute with praiseworthy liberality. Mr. Jaffary's charge embraces also Anthracite and Canmore, two mining villages along the line, the latter being also a divisional point, and having a population of several hundred people. From the removal, during the stoppage of the mines, of some of the most active church members, and from the general complexion of the mining population which has come in since their operation was resumed, the working of this field is attended with increasing difficulty and discouragement. But while the field as a whole is less encouraging than it was some years ago, it is even more necessitous. It is not unlikely that at one or all of these points Mr. Jaffary may be the only Protestant minister during the long winter months. No Christian could contemplate the surrender of the field for that period to irreligion and its attendant vices.

In Calgary, as your readers know, our church is worthily represented by the Rev. H. Herdman. I was able to spend only one day here, but it was happily that of the week-day service, so that I had the opportunity of meeting with a fair representation of the congregation at their evening assembly for prayer. The congregation which Mr. Herdman has gathered around him here is one of the strongest, if not the strongest, in the town. Like all others in the districts, however, its members have suffered from the effects of the successive dry seasons, and I think it likely that Mr. Herdman, in common with others of his brethren, has had to share the misfortunes of his people. It needs, however, but a return of seasons with a moderate rainfall, or the successful operation of a scheme of irri-

gation in the district, to bring back prosperity and to make the congregation a power for good in the whole Province of Alberta.

The only other point visited was Edmonton. Here it was pleasant to find, as at Banff, a minister in charge who had been a member of St. James Square during his student course. Mr. McQueen had a difficult place to fill in being called to succeed Professor Baird. He has, however, the full and appreciative confidence of the community, now a much larger one than in those early days, and is in a position to do much, not only for his own congregation, but for the growing district of which it is the centre. The congregation, as I saw it at the morning, and especially at the evening service, is a fairly large and an intelligent one, embracing a good proportion of what is termed old-timers and of later arrivals. It still receives a small supplement, but may be expected to dispense with external aid very soon. In the afternoon, we drove out to Belmont, one of Mr. McQueen's country appointments. It ought to be said that the site of Edmonton on the northern and wooded banks of the Saskatchewan is one of great beauty. The view from the bank up and down the broad valley of this river, especially at this season of the year, when the woods have put on their autumn hues, is one which is not easily forgotten. There is a second congregation at South Edmonton, not large but very spirited. A neat church was being built for it at the time of my visit.

The whole country up the river to Fort Saskatchewan, and down the line of railway within thirty or forty miles of Calgary, is very rich in soil, and with its alternating wood and prairie, it is very beautiful. It is filling up rapidly with population, and bids fair to be at no distant period one of the most prosperous districts of the North-West. Its religious wants are not being overlooked by our own church and other churches. At least, five or six ordained ministers, with about the same number of students, represent the Presbyterian Church's contribution to the spiritual care of the district. And if here hopeful, earnest work is at the same time most necessary, the population, with a considerable element from Washington and other Western States, being, at some points, at least, very different from that of Manitoba. Very lax notions in regard to Sabbath observance obtain among some of those immigrants from south of the line. Hunting, shooting and field and other work are not uncommon. Unless men of strong convictions and earnest purpose are sent and sustained, there will very soon be a harvest of irreligion which whole decades of effort will not efface.

One cannot visit a few of these newer districts embraced in our wide field of missions without being impressed with the magnitude and importance of the work and of the necessity to its accomplishment of men of strong faith, of resolute will, and of earnest and self-denying spirit. The homes of our people must furnish such men and the colleges must at once stimulate their devotion and their intelligence, if we are not to prove false to the interests of our church and our country.

Professor Baird arrived at Edmonton, the scene of his early, self-denying labours, the night before I left, as Mr. Laurier and his party had arrived three days before. Cordial as was the welcome given to the leader of the Opposition and his friends by the people of Edmonton, it is safe to say that it was very far short of that which awaited the former missionary at the reception to be given him by the Presbyterians of Edmonton and indeed by the old-timers of all denominations.

JOHN M. KING.

On the cars, Sep. 26th, 1894.

The Cornwall Auxiliary of the Woman's Foreign Missionary Society held their annual thanksgiving service in Knox Church last week. The president, Mrs. John D. McLennan, presided. The singing was led by Misses Brown, Cline, and Bella McLennan, with Miss Newman at the organ. The special feature of the meeting was the presence of Miss L. M. Baker, a returned missionary, who has labored for 15 years among the Indians and half breeds of the North West as a teacher. By request the Rev. James Hastie gave a short address of welcome to Miss Baker on behalf of the auxiliary. Miss Baker spoke for nearly an hour, giving a most interesting sketch of her work from the time she went out in 1879 to the present year. The thankoffering of the members amounted to the handsome sum of \$109.

A CRITICISM OF THE CANADA
PRESBYTERIAN—MORE ELA-
BORATE CHURCH SER-
VICES WANTED.

MR. EDITOR,—I am sorry to seem to utter disapproval of any of the sentiments expressed in your editorials which are generally excellent, and I have often praised, and recommended THE CANADA PRESBYTERIAN for its broad catholicity of spirit, yet I have often been grieved during the last year or two to notice a narrow sectarianism creeping in. Especially has this been the case when anything regarding the mother church has come up; your reports were generally one-sided, and you seldom have had a good word to say for her. In a late issue you rail against some of the reformations being made in the churches and services in Scotland. I grant that much being done there is going beyond Presbyterianism proper, but then there never has been a reformation yet but has had many extremists. So in this. You are wrong, I think, in ascribing all this desire and endeavor after a fuller and more churchly form of worship to be due to episcopacy. On the Continent, where episcopacy has no place outside Romanism, we see this same seeking after improvement, and our churches there, if Dr. Matthews' report be true, are awfully ahead of the Church of Scotland in the use of forms. While this need has not been so much felt in America, owing to the tendency to run the services into concerts and sensational lectures, yet it is felt, and the time is coming when the church will awake and seek more worship.

The Scottish churches are simply getting back to the old days of the Reformation before the church services were degraded and stripped by English Independency and Anabaptists. The evil started then grows apace. In our day we hear even ministers speak of the sanctuary than auditorium. Too true it is, alas! the Presbyterian pulpit and minister have disappeared; now we have only a platform, a desk, and a preacher. I don't think I've seen over a couple of pulpits in our church in America. The congregation which should meet to worship and call upon the great name of the Lord our God has gone; now we have an audience gathered to listen to a sensational address, and have their ears tickled by solos, quartettes, and other things. Perhaps it is as well churches have also passed away to make room for auditoriums; everything fitted for hearing, little for worship. In prayer we are no longer permitted to take the old scriptural historic and Presbyterian posture of standing, and to kneel we are ashamed, or our auditoriums won't permit it; so as we come to God bawling our sins and seeking forgiveness we loll in our seats and take our comfort. Befitting posture, truly! In church interiors there are worse things right amongst us than in St. Cuthbert's.

You sneer at the gown, which you are pleased to call clerical millinery (though why it more than a white tie, I don't know). I think it ill becomes the editor of our leading church paper to revile that official dress which is dear to all churchmen with historic feeling. The Geneva gown is a grave and seemly dress; it adds dignity to the service, and is one of the connecting links with the old church. I hope to see the day when every minister of the church shall, in the performance of his public duties, be becomingly attired in the pulpit robe. Every minister who thinks anything of the history and historic continuity of our church, and who has any reverence for the old ways of our forefathers, should honor, preserve, and walk in the old ways, when these detract nothing from the true spiritual worship of the sanctuary, but add much to the service. I have no great love of clerical dress outside the church and wear very little of it, but in the public service of the church I am a minister of the historic church of Columbia, of Knox, and of the Fathers, and I will earnestly seek to maintain the dignified yet simple service of that church, with all that pertains to that service. I hope that in the near future the Assembly will give a deliverance on this subject, instructing or advising all its ministers while conducting public worship to wear this his-

toric, dignified, becoming and comfortable insignia. In the meantime Presbyteries might take the matter up. As regards hoods I have nothing to say, that is a matter of individual preference. I see no objection to divinity hoods. I would like to see our Moderator of Assembly wear his hood in Assembly, as do the Moderators of both the Scottish Assemblies; and surely no one can say a word against the Presbyterianism of either Blaikie, or Smith.

In regard to conducting services this matter has been discussed in your columns lately. I think our ministers would be benefited by reading the directory of worship and form of government bound up in the Confession. Knox's Book of Common Order would open the eyes of some who rail against high churchism. I think a church service society would benefit our church. Ministers can get a great deal of valuable assistance from the Book of Common Order of the Church of Scotland, of course using their own common sense in the using of it. In closing I may say I have no sympathy with this ultramontane liturgicalism which is creeping into the Church of Scotland, nor where churchmen go aping Episcopalians or any other denomination. I am strongly opposed to the ordinary use of a liturgy, but I do desire to see the services of the church raised to a higher plane and the churchly views of the Reformers readopted.

AN OLD-FASHIONED CHURCHMAN.

TORONTO EXPERIENCES.

Having spent a few weeks in your beautiful city lately, I have thought that a brief account of some of my experiences there might be of interest to your readers. I will not go into raptures over the beauty of Ontario's capital; you have perhaps had enough of that lately. I may be allowed to express the hope, however, that Toronto may long remain, as now, a shining example among American cities for the quiet, orderly Sabbath observance which it enforces and enjoys—and this for the sake of all classes, the working-man especially. The argument that it is a pity to deprive the working-man of the chance to get a breath of fresh air seems to me to have little force in your city where green grass and fresh air are within easy reach of any part of it. Besides, what about the six or seven months of winter? I suppose the working-man then longs for the opportunity to have his nose nipped by a blizzard and to wade through snow-drifts! Those in favor of a Sunday-car service seem to have altogether overlooked the months of winter in their arguments.

On two or three Sunday afternoons I paid a visit to the Queen's Park, still apparently a favorite resort of all classes. It seems to me a pity that public speaking there on Sunday afternoons had to be forbidden; or rather, it is a pity that the privilege, when enjoyed, was so abused as to render the prohibition necessary. For I think that those discussions, if properly conducted, might have been beneficial in many ways. It is well to know what is uppermost in the minds of the masses. It is well to have one's ignorance corrected or supplemented by the knowledge of others. I don't think much of the Christian who takes no interest in what is seething in the minds and hearts of others, who are perhaps not so highly favored socially and religiously as himself. Our pious elders and deacons (whom I would not disparage as a class) might, by an occasional visit to the Park on Sunday afternoons, learn something more practically useful than what books of devotion are fitted to teach. If the minds of the masses are in danger of becoming infected with extreme and erroneous views, how can we effectually apply the remedy, unless we can properly diagnose the case?

Conversational discussions, however, are still carried on among groups of people here and there; the favorite subjects being the prevailing hard times, the recent strike in the States, single tax, socialism and religion; the pros and cons being generally sufficiently numerous to keep up the interest; an occasional voice even being raised in behalf of anarchy and the anarchists. The agnostic and the infidel can be heard there airing their views; and it is well to listen to what they have to say. The training is worth something to the individual, that enables him to hear or to reply to the arguments of an opponent with patience and perfect good nature. To think and to express its thought freely is necessary to a healthy mind. Utter stagnation of thought and feeling breeds all moral corruption, as we see in those countries—fortunately gradually disappearing from the map of the world—where the priest (if not too besotted to think at all) does all the thinking for the people. I once stood beside a gentleman in the Park listening to a lively discussion of some social or religious topic, when he turned to me

and remarked that these questions gave him no concern—that they were all settled for him here (tapping his forehead) long ago. I knew at once what he meant—viz., that the church had settled them for him, and that all he had to do was simply to acquiesce. I, of course, could not acquiesce in such a view, holding as I do that God never intended the church to come between Himself and the individual conscience, or that the church's teaching and explanation of Divine truth should at all supersede the necessity of the individual mind thinking them out for itself and making them its own. The church is not the teacher of divine truth except as subsidiary to the Bible—God's own word. The church that dethrones the Bible and usurps the place which it alone should occupy in men's hearts and consciences, is well described by the Apostle John in the Book of Revelation, chap. ii. v. 20, as "that woman Jezebel, which calleth herself a prophetess to teach and to seduce my servants." Far better for an honest mind to think freely, even though erroneously, than to stagnate under the deadly blight of an authority which demands unthinking and unquestioning obedience; for the honest mind, accustomed to do its own thinking, will be likely soon to work itself free from error, and to value all the more and be influenced all the more by truth thus made its own.

But I see, Mr. Editor, that my letter is already growing long, and I have not yet touched upon the subject which prompted me to take up my pen, and to touch upon it now and do it justice would make this letter far too long; therefore, with your permission, I will reserve it for a future issue of THE PRESBYTERIAN; and will close now by an earnest plea for a more intimate study of the Bible by our ministers and people. I believe that the church has been so much engrossed with the spiritual aspects of Christianity, i.e., with the salvation of the souls of men—which is, of course, confessedly its first and most important office—that the social aspect of Christianity, the church's obligation to care for the temporal welfare of its members, has been comparatively neglected. Any one who frequents the Queen's Park on Sunday afternoons or who carefully reads the daily papers, cannot help observing how this conviction is gaining ground in the minds of the masses. There is a peculiar form of infidelity fast spreading, especially in our large commercial centres; not in respect of the Deity, or of Christ, but of the church. Hence the "lapsed masses," hence the tendency of the working-classes, while taking increased interest in their unions and guilds, to drift away from the church, or rather the churches, which by their never-ceasing, ever-increasing demands for money create the impression, quite naturally, that the poor man is not wanted in them. And yet if the wealth of the church were consecrated to Christ, as it should be, there would be plenty for all purposes. Without dwelling upon this topic now, which is aside from my purpose, let me close by expressing the belief that the church's greatest need at present is to be impressed with the conviction that being bought with such a price, we and all we possess are not our own but Christ's, i.e., the church's, for the church is His visible representative upon earth. Christ says, "Fear not, little flock;" but how many of the little flock live on the verge of extreme poverty all the time and in constant dread of it! I could mention facts in connection with some of the luxurious churches of Toronto that ought to bring the blush to the cheek of every elder and manager. And I am afraid there are even ministers in your city who would not care to touch with a ten-foot pole such a text, e.g., as this: "But who so hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" What a searching text that is! How can the millionaire stand up before it? I plead for a more honest and thorough study of the Bible in its application to the social and temporal needs of mankind. Our pastors are in danger of making us sanctified, spiritual Epicureans. Let not our motto be, "Look out for number one;" but "Look out for number one another," in accordance with that text, "Bear ye one another's burdens, and so fulfil the law of Christ." What I am pleading for, in fact, is that the fundamental law of Christ's kingdom should be more extensively studied and observed in the church. The practice of it is the richest sanctifying influence the church can make use of—far superior to prayer meetings even. May the time soon come, at all events, when it will be impossible for a wealthy brother to rise in his luxurious pew and hypocritically sing that beautiful hymn:—

"Jesus, I my cross have taken,
All to leave and follow Thee,"

while his poor brother in the next pew cannot sing it on account of the lump in his throat!

Hoping you will forgive the incoherency of my closing remarks on a subject concerning which I should like to have the opportunity of explaining myself more fully, I remain, yours,

COUNTRY COUSIN.

Windsor, October, 1894.

Christian Endeavor.

WHAT CHRIST HEALS AND HOW.

REV. W. S. MCTAVISH, B.D., ST. GEORGE.

Oct. 28.—Matt. 8: 5-17.

This is a broader subject than, at first sight, it appears to be. It is probable that when Christ was here in person, many of the Jews regarded Him as One Who possessed great power over bodily diseases, but they did not so clearly recognize His ability in dealing with maladies of the soul. True, a number did consult Him with reference to their spiritual condition but a very much larger number sought His help on behalf of friends who were suffering from physical diseases or infirmities. It would seem as if we were now in danger of running to the other extreme. When we suffer distress of soul we fly to Him and we realize that His word can give a kind relief to every pang we feel, but we are apt to overlook the fact that He is interested in our bodies as well as in our souls. When we are ill, we consult our family physician and if our health is restored we feel grateful to him for his skilful services, but we should not forget that between the earthly physician and us, there stood Another Who had power to wound or to bind up, to save life or to destroy it. If the remedies employed were efficacious, it was Christ the Great Creator who put medicinal qualities into the barks, the roots, the leaves, the minerals; and if the medical man handled the case with skill it was Christ the Great Physician who endowed him for his task.

When Christ was here in person the physical troubles and disorders of mankind were, in a very certain and definite sense, laid upon Him; He made them His own, and He showed that He did so by applying His Almighty power to remove them. When our diseases are cured now, it is Christ's almighty power which accomplishes the happy result.

But this topic may be viewed in another aspect. George Horne says, "The body experienceth the melancholy consequences of Adam's offence, and is subject to many infirmities; but the soul is subject to as many. What is pride but lunacy; what is anger, but a fever; what is avarice, but a dropsy; what is lust, but a leprosy; what is sloth, but a dead palsy? Perhaps there are spiritual maladies similar to all corporeal ones."

Thomas Fuller says, "Our understandings are so bad that they understand not their own badness; our wills, which are the queens of our souls, become the vassals of sin; our memory, like jet, good only to draw straws and treasure up trifles of no moment; our consciences, through errors in our own understanding, sometimes accusing us when we are innocent, sometimes acquitting us when we are guilty; our affections all disaffected and out of order. . . . We love what we should hate and hate where we should love; we fear where no fear is, and fear not where we ought to fear; and all our affections either mistake their object or exceed their due measure."

But these diseases of the soul Christ, the Great Physician, can heal. The understanding He can enlighten so that things are seen in their proper relations and in their true proportions. The will He can renew and bring into conformity with His own holy and righteous will. The affections He can turn into a new and better channel so that they are no longer averse to that which should be loved, nor are they set upon that which should be hated and despised. When the soul is diseased with pride, He humbles its haughtiness; when it is inflamed with anger, He checks the inflammation; when it is swollen with avarice, He reduces the swelling; and when it is palsied with sloth, He stimulates its sluggishness. He, the Great Physician, removes the cause of the disease, and when sin, the cause of spiritual suffering, is eradicated, the disease must take its flight. No malady ever baffled His skill, for all power is given unto Him in heaven and in earth.

A deceitful peace is more hurtful than open war.

Pastor and People.

Written for THE CANADA PRESBYTERIAN

"HE BECAME POOR."

BY REV. WM. JOHNSON, M.A.

A humble scribe unto the Master came,
The first convert who bore that honoured name,
And said: my "Master, I will follow Thee
Where'er Thou goest." Loyally spake he,
And meant the same in all sincerity.

The Master kindly looked at him and said:
"Foxes have holes, and birds of air have nests."
Each creature hath its home wherein it rests—
"But I, I have not where to lay my head;"
Or in the sacred language let it be:
*Ouk ekei pow teen kephaleen klince.**

How strange! The Christ of God to own no land,
Nor home, nor chamber, wherein He could stand;
Nor bed, nor pillow, whereon he could lie
Betimes and calmly close His tear-dimmed eye,
When each day's enervating work was by.

Within another's house He slept, He ate;
Within another's boat He crossed the sea,
When He had hushed the storms of Galilee.
Upon another's colt He rode in state;
Upon a sailor's squab He slept, for He
Ouk ekei pow teen kephaleen klince.

For others' weel He spent His latest breath;
Within another's tomb He lay in death.
'Twas for our sakes that He was humbled thus
That all the wealth of heaven might come to us.
Take courage, brother, in this wilderness:
Go on, the clearing soon will come in view.
Repine not at the plainness of your fare,
Or at the bareness of the garb you wear:
A few short years will level all for you.
In poverty, you have good company:
Ouk ekei pow teen kephaleen klince.

Fort Macleod, N.W.T.

* "He hath not where to lay his head."—Matt. viii. 20.

THE VISITOR'S BOOK OF TEXTS.

REV. J. A. R. DICKSON, B.D., PH.D., GALT, ONT.

We have lately been deeply touched by "The Diary and Letters" of the late Andrew A. Bonar. They are a perfect spiritual Leyden jar, touch them and you get a shock—an uplift, an inspiration, a quickening. This book has awakened a new interest in everything pertaining to Rev. Dr. Bonar. The man is always more than what he does. And coming into living contact with the man interprets for us his works, throws a flood of light on what before was dark, and enables us to appreciate it more fully. In the diary on the 20th of March, 1855, we have this record: "Thursday, 20th—Memorable day to me, the anniversary of my ordination. The Lord so ordered it that this was the day of our minister's prayer meeting, and eight brethren of us were met at Rait. During this year I completed the 'Text Book for Visitors,' the first proofs of it arriving to-day, which is remarkable. O that it may be blessed to many ministers and elders!" This is about the only reference to a book which is simply invaluable to a Christian worker. No better contribution of help is given in dealing with the various classes of men, through the word, than is given here to those who would save some. It is altogether a remarkable book. Modest but mighty, unpretentious, but carrying in its bosom much more than many so-called great books we hear of to-day. One, from the title, would expect it to be somewhat of a book of Bible readings; texts being grouped under leading titles; subjects being proven or illustrated by lists of texts. But it is very different from this, let me say, totally different. It brings to the front and keeps to the front much that is apt to slip into the background and become lost to view. It is a reviving cordial for the awakening of a living and large consciousness of what we should do, and how we should do it. In all this it discovers to us the true nature of Dr. Bonar. It shows us the instinctive workings of his heart; his hungry longing to be helpful to seeking and sorrowing souls; his determination not to know anything among men save Jesus Christ and Him crucified. It is not a collection of bare texts. Many of them have notes of explanations appended, which are like dashes of light thrown on them, or like the hard flint smitten with the steel, emitting sparks that kindle the explosive powder of mighty forces. Take these as samples just to whet the appetite for more. Roman v. 10, "Much more, being reconciled, we shall be

saved by his life." Christ is now living above, to apply His finished work, and attend to every wound, want, wish, of His redeemed ones. It is He that shall meet us when we land on yonder foreign shore.

2 Tim. iv. 22, "The Lord Jesus Christ be with thy spirit." Christ personally as well as officially; Christ with all He is and has—Luke xiii. 16, "Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?"

1. Christ speaks in the tone of authority, as the woman's seed who bruises the serpent's head. 2. He intimates his determination to take what prey He pleases from Satan. 3. He does it on the Sabbath; giving rest on the day of rest in His character of giver of rest. Psalm lxxi. 18, 19, "Now also, when I am old and greyheaded, O God forsake me not, until I have shewed thy strength to this generation, and thy power to everyone that is to come. Thy righteousness also, O God, is very high."

1. Here is a saint seeking grace to use his last days in the way of giving testimony to the Lord's power, telling what he knows of the Lord's acts of might to the sons of men. 2. God's righteousness is another favorite theme, God's righteousness in his providence, righteousness in his judgments, righteousness in receiving sinners through His beloved Son.

Isai. xxxviii. 1, "In those days was Hezekiah sick unto death; and Isaiah the prophet, the son of Amos, came unto him and said, set thine house in order; for thou shalt die and not live."

1. Friends must speak truthfully to sick friends, and tell the sick the real danger of their case. 2. They must remind them of what is preparation for death. 3. Isaiah did this to a king. 4. Preparation is having a part in Christ.

2 John i. 8, "The elder unto the elect lady . . . Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward."

Here is an aged saint admonishing another to persevere to the end in lively faith, and to join with him in seeking a full reward for a life-time service.

These are just picked at random. One reading the book receives a real stimulus and a strengthening of the moral fibre much needed in the free and easy times that are passing over us. It is a spiritual tonic. It helps to intensify real earnestness in endeavoring to do difficult duty. It is a directory much needed to-day. Part first deals with the sick. The sick believer troubled by temptation; in connection with his sickness; through bodily pain. The sick believer dying. The sick believer whose spiritual state is unknown to you, ignorant, self-righteous, anxious, a backslider, hardened because skeptical, indifferent. Part second has special words to seven classes that may be found in the sick room. The believer, the nominal Christian and unbeliever, the aged who are sick, the young who are sick, children who are sick, the attendants on the sick, the friends of the sick.

Part third treats in seven chapters of the sorrowful. It is therefore an exceedingly rich book. Each chapter has an introduction that is specially fine, giving such wise suggestions, directions and counsels, that they form a very valuable addition to our pastoral theology. Here is the introduction to the first chapter entire, "A believer is sick." It may be taken as a sample of the other introductions prefacing the various subjects. 1. Let me call to mind, it is the Lord's will that I should visit the sick. Think of Heb. xiii. 3; Jas. v. 14; Matt. xxv. 36. Jesus used to do so. John xi. 1-3. Let me then go saying, "Lord, send me," for it is as if Thou wert asking, Whom shall I send? (Isaiah vi. 8.)

2. I need His presence with me, Exod. xxxiii. 14, 15. And so my prayer ascends for "the Comforter, the Spirit of truth, that he may testify of Christ." (Jno. xiv.) Lord Jesus give me the tongue of the learned, that I may know to speak a word in season to him that is weary. (Isaiah l. 4.) Lord, open thou my lips.

3. Let me remember the awful sin of "healing slightly" the hurt of any, for this is marked as the greatest of all sins of those who teach. See Jer. vi. 14; viii. 11; Ezek. xiii. 10-16; Lam. ii. 14.

Armed with such thoughts, I seek to ascertain on solid ground (not taking it for granted, not even though most others think so), that the person is a believer. If he is so, then perhaps I take up such a text as Psalm xl. 17, "I am poor and needy, yet the Lord thinketh upon me." I repeat it to the sick. Perhaps, I exhibit it as holding up before his eyes a picture of himself, 'poor and needy' in soul and in bodily frame, full of weakness, the body's state a type of the soul's. Then, I hold up to view the Lord full of might and mercy; "The Lord thinketh upon me," as Stephen under the shower of stones was thought upon by "the Son of man at the right hand of God." I try to leave very specially this impression, that the thoughts of our God to us in Christ are thoughts of peace and not of evil—a flow of mercy to us the guilty. And then I pray, not in many words, but holding up fully the case of the believer, and seeking to do so cordially and fervently, like the friends, Mark i. 30, "telling of the sick, and inviting the Mighty One's aid."

These will show how rare a book this is, and how much its stirring words are needed. It is a perfect treasury of gospel truth. How close to the line it hews! How wisely he brings out the distinctive features of the grace of God! How carefully he keeps before the mind the absolute need of the Holy Spirit! How rich and precious and refreshing it is! It is quick with considerations for every one who visits among the people with the intention of doing them good. No book could be more suitable for the study table of a young minister. It will save him from many mistakes and give him the best counsel, and alas! too often much-needed counsel. How many have to blunder their way into some knowledge of what this book imparts!

What it takes a life-time to learn by toilsome experience, may be got here in one golden day. We give this little book first rank in the list of books on pastoral theology. Let any one use it diligently and prayerfully and it will keep him out of the rut of formality and freshen his delight in true gospel work.

THE GENTEEL DOOR TO HELL.

The great majority of those who are enslaved by strong drink did not begin their career of self-destruction in the dram shop. While the lower classes of drunkards are victims of saloons, the most respectable sort began with the social glass. It was at the social party, or in the billiard room, or the club, or at the wedding that the fatal habit was formed. Not many begin to drink alone, or from sheer appetite for stimulants. The glass was offered to them by somebody, and from want of moral courage or from a desire to appear "gentlemanly," they consented to drink. I was once at a wedding in a "genteel" circle of society where the popping of champagne corks was like the rattle of musketry. Within a few years I met the oldest son in that family a confirmed drunkard. His parents had tempted other people's sons and had ruined their own! The man who sets a decanter on his table sets a trap for his boys that may land them into perdition. The young lady who offers any intoxicant to her young gentlemen friends deserves to become that wretched object, a drunkard's wife. The drinking usages are sadly on the increase in this country—in social life, at restaurants, at clubs, and even in the fashionable shopping resorts for ladies! While the chief discussion is about prohibiting saloons, Satan is stealing a march on us by tempting young men to be tipplers. The only safeguard for any young man—even though he be a professing Christian—is entire abstinence. He never knows what latent appetite he may have within until the spark touches the gunpowder. A young man of my acquaintance—a church member—found, before he was aware, that he was becoming a slave to the bottle. He said to me—"My young associates invite me to drink with them and they are ruining me. After this when they ask

me to drink I shall knock them down!" He was terribly in earnest, and no wonder; he had been playing with vipers at the mouth of hell! For two reasons every conscientious young man ought to pledge himself to total abstinence. First, for his own sake, for he doesn't know how soon he may become a tippler. Secondly, for the sake of others whom he may tempt to ruin by his example. Let Dr. Keeley or any other man who is making money by "cures for drunkenness" say what they will, the reform of inebriates is difficult and rare. The one time to stop drinking treacherous intoxicants is to stop before you begin—Rev. Theo. L. Cuyler, D.D.

THE POPE'S ADVICE TO PREACHERS: "STUDY THE BIBLE."

The Pope in his recent "At Home" uttered some sound advice to his Italian bishops, which it would be well if all Christians of every denomination should follow. "The preachers," he said, "are henceforth to be chosen with full regard to their obedience to instructions from supreme authority; they are to introduce nothing of pedantry or worldliness into their homilies; they are to draw their subject matter from the decalogue, the precepts of the church, and the duties of the various classes of the community." They are further admonished against the tendencies of the day—that of courting the popular ear by substituting for sermons, addresses which appeal to the intellect and to the imagination, and never move the will or modify the character. They are admonished to banish from the pulpit the pompous palaver so much in vogue on themes more speculative than practical, more civil than religious—a style well enough fitted for the political journal or the university class-room, but quite out of keeping with the house of God. Finally, the Pope exhorts preachers to repair to the fountain-head of all sacred eloquence, the Bible; to adopt the original and true form of discourse—to wit, the apostolic; to shun the theatrical mouthing, the sonorous commonplaces about "Fatherland," "modern science," and "evolution," which tickle the ears of an audience, but send them out of church as wise as when they came into it. On the whole, the Pope's advice is just as suitable in the columns of a Protestant journal as in a Papal encyclical.

We need to let "evolution" take its swing, and go back to the "fundamentals," as our forefathers called them, or else "the hungry sheep" shall assuredly look up, because they are not fed, as Milton said they would.

THE SUNDAY-SCHOOL.

What is the aim of Sunday-school teaching? Communication of religious instruction? Partially so, but only partially. Rather the great aim is this—the conversion, the salvation of our scholars, the bringing to their hearts and minds the Gospel of the life and death of Christ. That is what Sunday-schools are for, and if they fail in that, I believe that whatever subordinate success they may have, they fail all around, and the work given and the time spent by thousands of teachers on Sunday schools is all vain unless this is the result: the bringing of the young minds into contact with Christ's death as will change the child's heart and sway its nature. If I did nothing to-night, save the burning into your conscience of that one thought, that the aim in our work is to make Christians of our scholars, I should have done more for them than by anything else I could say.—Dr. Alexander McClaren.

Luther's ten qualifications for the ministry will afford food for thought. They are:—1. He should be able to teach plainly and in order. 2. He should have a good head. 3. Good power of language. 4. A good voice. 5. A good memory. 6. He should know when to stop. 7. He should be sure of what he means to say. 8. And be ready to stake body and soul, goods and reputation, on its truth. 9. He should study diligently. 10. And suffer himself to be vexed and criticised by everyone.

Be you ever so high, the law is above you.

Missionary World.

A LETTER FROM FORMOSA.

This letter from Mr. Gauld, although long, is so very interesting an account of the condition of the work amongst the Pepohoans in the East Coast of Formosa, that we give it in full:

DEAR MR. MCKAY: I do not know how frequently I am expected to write the Committee. If I am too dilatory you will have to bring me to time. We feel very grateful to the Committee for their clear, and, to us, most satisfactory ruling as to the tenure of mission property in North Formosa.

The San-Kiat-a-koe chapel case is not settled yet, but H.B.M. Acting Consul is pushing it as fast as he can. The last offer from the Gi-lan magistrate was more satisfactory than the one previous, but we think he still offers much too little in compensation for the chapel materials destroyed by a mob. We asked \$135.50, he offers \$15.80. Still he offers in exchange for the disputed chapel site, one which pastor Giam says is more desirable, and which would have been purchased in the first place, had it not been for the greater cost. I shall not burden this letter with his arguments and our reply. He has trumped up a number of objections peculiarly Chinese. We hope for a settlement by and by. In the meantime that the work in this the largest and capital city of the East Coast may not be further delayed, and that the magistrate may see more clearly the futility of trying to keep us out, we have rented a house to serve as a chapel for one year. In the Master's kind directing providence we have had to trouble H.B.M. consul very seldom. I have heard indirectly that our present consul has been speaking with others to this effect. Since Dr. MacKay's departure, the only two cases we have asked him to take charge of were:

(1) That he endeavor to secure the release of the former owner of the chapel property in San-Kiat-a-koe. This man is detained in prison for daring to sell us the property. The consul refused to interfere on the ground that he has no right to interfere between Chinese rulers and their subjects. While admitting the general principle urged, we thought that circumstances made this case an exception. However, the consul decided he could not undertake to help this prisoner; and we accepted the situation, though reluctantly.

(2) Shortly after our failure to obtain the assistance asked for, as stated above, we were informed that in the Southern part of our field a certain small official, together with a number of the district magistrate's constables, were making frequent threats against the Christians, so that many were afraid to attend chapel service. Having good evidence that such was the case, we requested H.B.M. Acting Consul to bring this misconduct to the attention of the district magistrate, and ask him to take measures to prevent recurrence of the same. The consul at once graciously complied, and I believe his assistance has had effect.

In so many respects our Heavenly Father has blessed the feeble efforts of His children here, including native and foreign, all one in Him. Also in so much has He made our lot comfortable and happy, permitting us only a minimum of trouble.

In company with pastor Giam, I started, May 31st, on a trip to the East Coast of the Island. We went round to Kelung by steam launch, there we remained till early next morning. In the evening we had worship, which was attended by between fifty and sixty. Then on the morning of June 1st we left Kelung for our overland trip. Including Kelung we visited twenty-eight chapels, two of which are not yet fully established. I need not follow the trip throughout. It will be better to give a few particulars, together with a few general features, that impressed one visiting this district for the first time.

The Christians on the East Coast are mostly Pepohoans, savages of the plain. These have submitted to Chinese rule, have adopted Chinese customs; but in some re-

spects they are very unlike their conquerors. They are more indolent and improvident than the Chinese. They are also passionately fond of alcoholic drink, while the Chinese are not (the immoderate use of alcohol not being a national vice in China, the use of opium decidedly is). The indolence and improvidence of the Pepohoans, united with their love for strong drink, have made them easy victims of their avaricious, unscrupulous and shrewd neighbors, the Chinese, to whom they have bartered their farms for a glass of wine. As described to me, this was the mode of procedure:—A Chinaman would, pretending friendship, give a company of Pepohoans strong drink in sufficient quantity to make them all drunk and hilarious. When everybody was in high spirits and praising the good heart of the one who stood treat, he seized the opportunity to offer those who had farms an additional quantity of wine, far short of the value of the coveted farm, if they would only hand these farms over to him. The inflamed appetites and stupefied brains invariably acquiesced, a transfer deed was drawn up by the Chinaman, the then unlettered Pepohoans made their marks, received, as told to me, a dollar's worth of "samshoo" for a hundred dollar's worth of land, and thus in the clutches of strong drink lapsed into poverty.

From the beginning of his work among them, Dr. MacKay vigorously preached and enforced temperance, his aim being chiefly to protect the young and rising generation. The result has been very encouraging; while the use of strong drink has not been entirely stamped out, it has been greatly diminished. The Pepohoan, though poor, fishermen and coolies are much more diligent and sober. Christ has also been preached; whole villages have renounced idolatry; and a substantial number have been formally received as members of the church of Christ. The foreigner, going among them for the first time, is delighted with the large number of women to be found in the chapels on occasions of public worship. When the mission and audiences are Chinese, the women are generally few; as the women, I suppose, with the idea of protecting their virtue, are not encouraged to move in public. But in Pepohoan audiences male and female are both well represented. Then again the stranger is impressed with the open countenances and erect figures of the women. But before he is among them long he is both amused and slightly repelled to see them, young and old, smoking cigars, amused at the old ladies, who seem thoroughly to enjoy their smoke. Formerly all smoked, now a number of the girls and young ladies do not. Their cigars are home-made from home-grown and home-dried tobacco, so that the expense is no consideration. I was frequently pressed to take a smoke, good old matrons offering me the cigars from their own mouths, but as it was too much like "taking the bite out of the mouth" of the aged, I invariably declined, with thanks, often adding that it would be better and cheaper if their daughters did not learn to smoke. My argument did not always go unquestioned. Some of these good-natured dames thought the indulgence so harmless that it would be best to allow everyone to please herself. One Sabbath afternoon a kind-hearted old lady (we'll agree that she wasn't among the wisest) offered me a drink of "samshoo." I declined, stating that I did not drink alcoholic liquors and thought it better not. Then, in the evening, I added a short, hastily-prepared temperance address. Pastor Giam followed with another. The people freely admit that strong drink has been their curse.

The Pepohoans live in hamlets; the land on which these are built belongs to themselves, and fortunately for them a decree has been issued prohibiting the Chinese from purchasing these small properties, or in any way taking them from the Pepohoans. However, most of these hamlets are now much weaker numerically than when our missionary first went among them. Many of the people have moved to new districts to open up new country, hoping to gain own farms of their own. The mission has endeavored to follow

(Continued on page 687.)

PULPIT, PRESS AND PLATFORM.

Rev. J. R. Millar: Let young men make themselves ready for positions of trust, and they will be called to the positions at the right time. God's clock is never too slow.

Young Men's Era: The dark things of life are helpful or hurtful according to the use we make of them. A bottle of ink does not brighten the complexion, but it has furnished sunshine to many a soul.

The Outlook: The English-speaking race has the law-abiding instinct in its blood and bone. It will go far under pressure of excitement, but the English-speaking men are few who are ready to become anarchists.

Presbyterian Witness: To be content without God when He is near and may be found is the worst state into which we can fall. It is practical atheism. We ought to dread it as a foretaste of perdition. The soul loses itself that loses God. Seek ye the Lord while He may be found!

The United Presbyterian: The sermon of Jesus in the synagogue of Nazareth was a model. It was so scriptural, and practical, and pointed in its application and illustrations that it produced immediate effects; it moved His hearers to anger. No preaching or teaching is in vain if it arouses men from their indifference.

Philadelphia Presbyterian: Christian feeling should find expression. It should not remain a pent-up force. God has provided for its suitable manifestation in "psalms and hymns and spiritual songs," in prayer, in testimony and in service. Religious sentiment, rightly and truly expressed, has power. It adds greatly to the richness, variety and life of a meeting, but it should be free, spontaneous, sincere and responsive.

Tennessee Methodist: A sudden return to primitive honesty and cleanness and uprightness by the professing Christians of this country would create a shock far more terrific than that of wars or panics or earthquakes, and a commotion or revolution in the social and economic and commercial and financial world would ensue such as the world never witnessed. But what a reign of gospel power and triumph would ensue! Would God the revolution might come!

N.Y. Evangelist: Very many of our churches suffer from the indifferent way those appointed to lead the prayers of the congregation perform this most important office. There can be no question of this, and we suggest to vacant churches to apply a new and closer test to all candidates. Let them secure a faithful report of their prayers during an entire morning service. As a test of fitness to go in and out before a congregation, nothing could be truer and better. And when a people are first helped by the prayers of their pastor, they are sure to be edified by his preaching. No extemporary devotional gift can possibly take the place of due arrangement and devout meditation in advance.

Dr. A. J. Gordon: Is there a God possessed of infinite resources, and are these resources as immediately available for His church as is the invisible electricity for our modern mechanics? One certainly has an ocular demonstration of the reality of the latter force when the street car, by touching the trolley wire with its long iron finger, is seen instantly to move [as though caught in the grip of an unseen giant. God is invisible; how can His power be made distinctly visible? God is a spirit; how can His presence be translated into material form? Man, who conduct great religious enterprises, costing large sums and demanding vast resources, prove His presence by pointing to the strong, steady and unhindered movement of their missionary and philanthropic work; avowing that they have sought aid of no man, but from God alone, and touching Him only with the finger of faith.

Teacher and Scholar.

Nov. 4th] JESUS, LORD OF THE SABBATH. { Mark ii. 1894. } 23-28; III 1-5.

GOLDEN TEXT.—Mark ii. 28.

Time. Early summer of A.D. 28; about the middle of the second year of Christ's ministry.

Place.—Capernaum, and the fields near by

I. V. 23, 4. A Charge of Sabbath Breaking.—Jesus and His disciples were going to or returning from the synagogue on a Sabbath day, and along with them were some Pharisees who were ever on the watch to find fault if possible. His disciples, Matthew says, were "an hungred." Corn here means grain, so corn-fields means grain-fields. No fences enclosed these fields in Palestine. The disciples began to pluck the ears of corn, (Luke vi. 1) to rub them and to eat. It was allowable (Deut. xxiii. 25) to pluck the ears of grain by hand, but not to use a sickle. It was doing it on the Sabbath which was found fault with. This, according to their interpretation of the Sabbath law, was Sabbath-breaking. On the Sabbath were forbidden reaping; plucking the ears was, they said, a kind of reaping; threshing, rubbing the ears was a kind of threshing; carrying burdens, wearing shoes with nails, was bearing a burden; this should not be done, nor for the same reason should a tailor carry his needle on his person on Sabbath. Such was the spirit and law of the Pharisees' Sabbath-keeping.

II. V. 23-28. Christ's Answer.—I. From the Old Testament. Have ye never read what David did, etc. David's example was one they all respected and would think it right to follow. When he and his men were suffering from hunger, and could get no other supply, they went unto the temple on a Sabbath and got from the priest, to satisfy their hunger, the shew-bread, which it was only lawful for the priests to eat (Lev. xxiv. 9), and, therefore, wrong for David and those with him. If this in the circumstances was right, much more was the conduct of His disciples; or more generally, "if David, to satisfy his intense hunger in a manner contrary to the ceremonial law, ate the shew-bread, and was guiltless, it must be right for us to do so much work on the Sabbath as is necessary to supply our bodily wants."

In Matthew xii. 5, it is added: "Have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath and are blameless." The Pharisees made the most minute, arbitrary and oppressive rules as to what might or might not be done on Sabbath, under the name of work. The Saviour shows by this instance, which they admitted to be right, that the Sabbath was subordinate to man's good in a spiritual sense, in the worship of God. Ordinary work is forbidden, but when work on the Sabbath is necessary for man's higher good, then it is lawful, and men have no right to forbid it.

The Sabbath was made for man and not man for the Sabbath. The Sabbath was given for the good and blessing of all men, therefore, no class of men has a right to deprive any other of its benefits, and it is for the whole nature of man—physical, mental, moral, spiritual. Man is more important than the Sabbath, and it is only to be kept in such a way as to be subordinate to his good. "Man is not to be injured, and his true interests sacrificed for the sake of any law or any duty."

The Son of Man is the Lord also of the Sabbath. He Himself had the right to say what constituted right Sabbath-keeping, and to what uses it should be put; to interpret and illustrate by his conduct the true law of the Sabbath, and in this case it allowed that it was lawful to use on the Sabbath such means as were necessary to relieve hunger, to preserve life.

2. Christ's answer, second, by His own example. Healing on the Sabbath, chap. iii. 1-5. It is again Sabbath, again He is in the synagogue, and there also is a man with a withered hand. This case has the appearance of being planned by the Pharisees to entrap Jesus, and so establish against Him the charge of being a Sabbath-breaker. V. 2. They watched Him, whether He would heal him, that they might accuse Him. Jesus boldly meets their attack, and saith to the man with the withered hand, Stand forth. It is a moment of great interest, a bold defiance on Jesus' part of the Pharisees and their doctrine. V. 4. He saith unto them, Is it lawful to do good on the Sabbath days or to do evil? to save life or to kill? But they held their peace. Only one answer was possible and that would condemn their own teaching. So they held their peace. Compare Matt. xii. 11, 12. He looked round about on them with anger, that is, with a righteous indignation, being grieved for the hardness of their hearts, which made them sullen, cowardly, morally perverse, slaves of a blind literalism in teaching the Scriptures, enslaving and degrading man for whose use and good God made the Sabbath and all things. He saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other. "The cure is wrought by a word, hence the Pharisees have no ground of accusation, for there has been no infraction of the letter, even of their own regulations." The first case regards what we may rightly do for ourselves on the Sabbath; the second what we may rightly do for the good of others.

The Pharisees by harsh, arbitrary rules, founded upon a complete misunderstanding and misinterpretation of Scripture, made man on the Sabbath the victim of cruel oppressive restrictions. Christ by His teaching swept all this away, and set in a strong clear light, the spirit and intention of the Sabbath, of the Scriptures, and all Divine arrangements, which is, the good of man. This is first, the others must be subordinate. We should respect the Sabbath for our own good, and for the good of others by observing it as a day of rest from bodily toil, from worldly cares, duties and pleasure-seeking; as a day of worship after the example of Christ, of doing good, of spiritual culture and growth.

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C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, OCTOBER 24TH, 1894.

THERE should be no difficulty in putting an end to the barbarous practice of hazing in institutions that are under the control of the government. Just shut off the supplies.

"ANYBODY can write a paragraph." Almost anybody can spread an idea or two over a page; but anybody cannot express the same idea with more force in a single sentence.

THE fundamental question in regard to hazing is whether students at college are to be allowed to break the law of the land while men on the street are hustled off to the cells for breaches of the peace not nearly so serious as those committed in some colleges. There ought to be no difficulty in settling that question.

WE clip the following from the "funny" column of the *Globe* :—

The pastor of a church near Boston makes the following announcement :—"He would be very glad if every one on whom he calls will bear in mind his previous suggestion as to the great value of time in the effort to reach near 400 homes, and subordinate decoration to despatch."

Will some one please translate this last clause?

No working pastor will find the slightest difficulty in translating that clause. It means that the pastor did not wish to wait until all the female members of the family dressed themselves for company. There is an immense amount of precious time lost in that way. The Boston pastor knew his business.

WE do wish that the municipal electors of Ontario, especially those who dwell in cities, could see a report of the proceedings that are now taking place in New York, Chicago, Sioux City and other places in the United States. The amount of municipal corruption that is being unearthed is simply appalling. Gambling, hells, saloons of the worst kind, houses of ill repute, and every kind of disreputable establishments, have flourished under the eyes of the police and have been encouraged as sources of illicit revenue for the administrators of the law. Prevention is easier and better than cure; and the only sure way to prevent municipal disgrace is to put good men into the municipal councils. Good men will never be put there if good citizens do not take an interest in municipal elections.

ONE scarcely ever opens a newspaper now without seeing a case of suicide reported. Whatever else may be there is very likely to be an account of the death of somebody who rushed unbidden into the presence of his Judge. Sometimes we see a report of two or three cases in one paper. Various theories are given to account for the epidemic. One theory is the existence of financial de-

pression. This may account for some cases, but certainly not for many others. Two cases that occurred in Canada last week were marked exceptions. The increase of mental disease may, and very likely does, account for a corresponding increase of suicide. Probably the principal cause is growing unbelief in God. The moment a man begins to doubt the existence of a personal God he becomes more or less likely to extricate himself from real or imaginary difficulties by taking his own life.

WHILE the committee on supplying vacancies is getting to work it might be well for somebody to refresh the mind of the church with the scripture argument in favor of the right of the people to elect their pastor. Not long ago we asked a couple of well read ministers for the strong points of Scripture in favor of the system. One of them replied that the Scriptures say nothing on the question, and the other that there is "something in Cunningham about it." The subject has not been much discussed for a long time. Every body—that is, every Presbyterian body—takes for granted the system is scriptural. It might do good to have the Scripture texts in favor of the system set before the people. Our columns are open for that purpose to anybody who can give the argument in a condensed form. But we want to hear from Paul or James or Peter or their Master—not from Cunningham, excellent and able though he was.

CHIEF JUSTICE MEREDITH takes his seat on the Bench in his fifty-fifth year. Everybody wishes him a long and useful judicial career. Were the learned chief a minister of the gospel a good many people would think that his career is about closed and his usefulness about gone at fifty-five. Being a judge people think his career is only beginning at that age. Most village congregations would hesitate to call a pastor at fifty-five. Some of them would scarcely give him a hearing. The country calls Mr. Meredith to one of the highest judicial positions in the Province at fifty-five and nobody says he is too old. The craze for youthful preaching is bringing the church and the pulpit into contempt. People who do not believe much in either church or pulpit say the work cannot be very important if a boy can do it better than a man. The country would be shocked at the sight of a boy on the Bench dealing with men's property. But then, too, many people think more of their property than they think of their souls.

IF all conventions were like the one held in Toronto last week thoughtful people would take much more interest in them. The subject was an important and intensely practical one—the saving of children. The members of the convention were practical men who come in contact every day with the strays and waifs of society. The discussions could not fail to be of interest to every patriotic Canadian. As was pointed out again and again during the convention, the only sure way to prevent the increase of crime is to stop raising criminals. As long as municipalities use their gaols for training schools in crime they must pay the bill for the administration of criminal justice. It costs far more to punish criminals than it would cost to build a suitable house of correction in each county. The money for the house of correction or industrial school would have to be voted at once and the sum might seem large to some eyes. The amount needed to care for and try criminals is paid out gradually and is not so much missed. Hence, the work of training criminals in gaols goes on in many places, and people seldom think very seriously about the matter except when some unfortunate neighbor's boy goes to the gallows. Then they moralize for a few days quite seriously.

IN this vigorous way does the *Interior* "show up" a practice that will stand, and should have more discussion of the same kind:

There is a kind of talk in our newspapers, both secular and religious, that wears us. We read in the speeches and addresses of our temperance advocates, and now and then it creeps into a deliverance of the General Assembly, that "Christian America sends five missionaries and five thousand gallons of rum annually to the west coast of Africa." Hamlet says that some things are "as easy as lying," but that is not true of many forms of speech. The fact is that Christian America sends its missionaries, and pagan America sends its rum; and the churches of Boston are no more responsible for New England rum sent to the Congo than is the Mosque of Omar at Jerusalem. We never knew a man so idiotic as to blame the wheat for the cockles that grow in the heart of its field. And yet a platform orator will "bring

down the house" by telling how he "counted five churches on the avenue and fifty saloons under their shadows," as if the sowing of churches produced saloons. It is but the flimsiest logic and the cheapest rhetoric that holds Christianity responsible for all the evils sown by an alien hand in her home field. And yet there is probably not a day in the year when somebody is not preparing for the platform or the press a rehash of this worn-out and absurd declamation.

Temperance orators of the anti-church class are not by any means the only people who indulge in this kind of rubbish. The stock in trade of some evangelists is cheap abuse of churches and ministers. Demagogues, who profess to have much interest in the poor, often expatiate on the splendour of city churches and the sufferings of the poor under the shadow of their steeples. Do these mothers not know that ninety-nine out of every hundred cents given to help the poor is given by church-going people. We often hear it said that the white man brought the Indian the gospel, and whiskey, and taught him to swear. Was it the same white man? It is more than time that church people had thoroughly exposed the declamatory rubbish that tries to bring out a vulgar cheer by fathering every kind of iniquity on the church.

AN OLD-FASHIONED CHURCHMAN.

WE quite willingly publish in another column the letter of "An Old-Fashioned Churchman," which he rather expected would find its way to the waste-basket, because it advocates opinions and practices which he considers find little favor in the eyes of THE CANADA PRESBYTERIAN. We may say here, once for all, that nothing can be further from our wish or intention than that everything should be refused a place in our columns which is not an echo of our own opinions. This would be to court failure and deserve it. We claim in the most absolute manner the right to think our own thoughts, and say respectfully our own say; and we should despise ourselves, and be worthy of being despised by others, if we restricted them in the exercise of a right which we claim for ourselves. The columns of THE CANADA PRESBYTERIAN will always be open to all fair criticism of our own or any other person's opinions, and for the discussion within reasonable bounds of every subject suitable to such a paper. Let this be fully understood.

We turn now to "Old-Fashioned Churchman's" criticisms. With much that he says we are in full and hearty accord; at the same time, we feel some difficulty in knowing just exactly what his real position is, for, while he apologizes for some things that we have but little sympathy with, and generally appears to be in favour of a more elaborate service than is now common in Presbyterian Churches, he, at the same time, assures us that he has "no sympathy with the ultramontane liturgicalism which is creeping into the Church of Scotland." But let that pass.

"A narrow sectarianism," he says, "has for the last year or two been creeping into THE CANADA PRESBYTERIAN in the place of that broad catholicity of spirit for which he has often praised and recommended it." He instances, in proof of this charge, our treatment of the Mother Church, meaning by that, we understand, the Established Church of Scotland. Our reports respecting her have "generally been one-sided, and we have seldom a good word to say for her." We admit, it may be, that, having spent over fifty years from early boyhood wholly in Canada, in close connection not only with a non-established church, but with churches which have broken off from the Church of Scotland, although not consciously under the influence of any prejudice whatever against her, we may unwittingly wound the susceptibilities, which we would not willingly wound, of those who have early, long-cherished and dear associations in connection with that historic branch of the Presbyterian church. We willingly grant that she has done much to give Scotland and Scotchmen that, in some respects, unique character which they bear and that powerful influence which they exert the world over.

But worse! "In a late issue we rail against some of the reformations being made in the churches and services in Scotland." Further on reference is made to St. Cuthberts, as if something in connection with it were specially alluded to. Some time ago we gave from British exchange accounts of the opening services at St. Cuthberts, of their stately pomp and ceremonial, and quoted some opinions not favorable to so much ceremony, and charging them with being an aping of Episcopacy. We gave these simply as found in our exchanges. If doing this is to rail at these things we may be blamed with it. No one, however,

who understands the work of a journalist would for a moment consider this as railing. That we have ever uttered a sentiment, or written a line expressive of our own feeling towards or opinion of the Established Church of Scotland, which even approaches to railing we most emphatically deny. We should be untire to ourselves did we do so, for we have not, we have never had, any such opinion of or feeling toward that church as would lead us to rail at her or her doings. We have too much respect and even affection for many fathers and brethren of our happily united Canadian Church, whose antecedents connect them with the Church of Scotland, to indulge in so cruel and wanton a thing as railing at what is dear to them.

What constitutes "reforms in churches and church services" is a matter upon which there is room for a wide difference of opinion. Frankly, we would not consider the opening services at St. Cuthberts, as reported in the newspapers, to be reforms, but our feeling with respect to them is one of such pained sadness and sorrow at so great a departure from simplicity in our forms of service and worship as to leave no room in our heart for railing.

Much may be said, we admit, in behalf of some addition to our form of church service, of the permissive use of set forms of prayer, or of some simple liturgy. These would not necessarily, however, in the nature of things, promote personal piety, more godly living, active zeal in Christian work, or entire consecration to Christ. We do not fear comparison, in these respects, of the mass of Presbyterians, whose forms of worship are so few and simple, with the members of churches who have a much greater amount of the form and ritual which many wish to see introduced into the Presbyterian church. The forms we now have are so often and so completely robbed of all devoutness, impressiveness and expressiveness by an indifferent, slipshod, perfunctory, slovenly observance of them that we would dread giving any more scope than there is at present for such neglect to be exercised upon. Before adding more we could wish to see every minister making the most and very best, and they are capable of much, of the few and simple forms which have long marked our Presbyterian service.

We have also "sneered at the gown, which we are pleased to call clerical millinery." If we remember rightly "clerical millinery" was also an expression used in some old country exchange; if not, many will regard it as not far from the truth. We have no wish to sneer at the gown. We do not feel like it. It is purely a matter of personal taste and preference. We do not object to anyone who wishes to wear a gown. For ourselves we prefer that everything should be avoided that appears to make of the ministry a caste. We do not share with Old-Fashioned Churchmen the hope that in the near, or even in the distant, future the Assembly will give a deliverance on this subject, instructing or advising all its ministers while conducting public worship to wear this historic, dignified, becoming and comfortable insignia. On the contrary we hope that, for a very long time to come, our Assembly will have its hands full of matters so much more important that it will have neither time nor inclination to trouble itself with gowns or hoods.

As for the matter of dignity, we humbly think this must be found in the man himself rather than in the man plus the gown. When a minister enters upon the performance of his public duties with the decorum, the reverence and devoutness born of a due sense of the responsibility, sacredness and solemnity of his office, as leading his people into the audience chamber of the great God, there will be no lack of dignity. If this be wanting, while a gown may make his solemn trifling more pitiable and unbearable, neither the Geneva gown, nor any other kind of a gown, will give dignity to him, to his work or his office.

One word in closing about being "sectarian." If this is how others see us, it is not as we see ourselves. We distinguish between being sectarian and having an honest and intelligent belief in and advocating the claims of Presbyterian doctrine and polity. We believe Presbyterianism has something in it distinctive which is worth standing up for, and this we mean to do. If this is being sectarian, then so be it. It is not what we understand as such. While we love all who love the Lord Jesus Christ by whatever name they may be known, this is a Presbyterian paper. It is our aim and most earnest desire to bring it, and keep it, in close and sympathetic contact with the branch of the Church which it lives to serve—to spread her doctrines, to defend her interests, to advocate the claims of all her benevolent

schemes; and, at the same time, to work hand in hand with all bodies of Christians who are willing to work with us in building up and extending to the remotest ends of the earth the Redeemer's Kingdom. This is what we aim to be and do; if we have failed we sincerely regret it, and now ask an Old-Fashioned Churchman—Presbyterian, we should have preferred to say—to help us to do better.

OUR MISSION FUNDS.

ALREADY, only four months from the meeting of the General Assembly, a note of warning is beginning to be sounded with regard to the state of our mission funds. We trust that this will be listened to by the church. According to the statement of our Foreign Mission Secretary, in our last issue, the church is now carrying, and paying interest on, a debt of \$27,235. The executive of our Home Mission Committee at its last meeting made grants to the amount of \$35,000. In connection with these grants we are told that, "after lengthened consideration of the state of the funds, and the prospect of the grants made exceeding the revenue, the following was agreed to:—The committee earnestly press upon the Synods of the Northwest and British Columbia, and the Presbyteries within their bounds, the absolute necessity of reducing their claims upon the fund, either by the grouping of stations or otherwise, as they see fit, in view of the fact that the revenue of the committee is altogether inadequate to meet the demands of the present year, the expenditure of the past six months being nearly \$6,000 in excess of the corresponding six months of last year."

There is food for much serious reflection on the part of Sessions and Presbyteries, and of all thoroughly interested in the mission work of our church, in the above statements. It was only by the most persistent efforts of many earnest men that the funds of our church last year, when the General Assembly met, did not show very considerable deficiencies in the case of several of our schemes. In the nature of things such special efforts cannot be repeated every year, and they ought not to be necessary. Every minister and session of the church which gives any thought to the subject must see that, in order to hold our own, to make ends meet this year, and have our work vigorously prosecuted, a steady and determined effort to this end will be needed over the whole church. Our officials are giving timely warning so that no one will be able to plead ignorance of the state of the funds as an excuse for not doing all that it is possible to do, to secure whatever is necessary for the carrying on of our work. The Foreign Mission Secretary makes a practical suggestion which, if it were only carried out, would, of itself, give some relief, and save for our work much money which is now if not lost at least sunk in interest. There are considerable sums of money in the hands of many congregations now lying idle, or drawing the smallest interest, intended expressly and solely for our church's work. If that were sent on promptly, it would, as Mr. Mackay says, give much relief, and that immediately. Besides, if this were done regularly and generally all over the church, it would enable our committees, instead of going on blindly for the greater part of the year, to have a somewhat clear understanding from month to month how they stood financially, and accordingly to conduct the work much more intelligently than they can now do. It is for every minister and elder and session, especially, to cherish a sense of personal and individual responsibility in this matter, and, if that is felt to the extent in which it ought to be in these quarters, it will through them reach and be felt throughout the whole church; and, when this is done, we shall not need to fear for the result at the close of our financial year.

The spectacle of two great Pashas—one the president of the Legislative Council—sitting in the dock with Bedouins, on a common charge of being the buyers and sellers of Soudanese slave girls, has dumbfounded the people of Egypt. They cannot realize the idea that the law strikes at the great as well as the little.

The principal articles in the *Sanitarian*, for this month, are "Yellow-Fever, the American Plague—Thorough Drainage and Municipal Cleanliness the only Means of Insuring its Extinction," by J. C. Le Hardy, M.D.; "Proceedings of the American Climatological Association" (concluded); "Sanitary Topography"; "Climate and Mineral Springs of New York"; "Medical Men and Preventive Medicine," and "Oxygen." To these are to be added, "Medical Excerpt"; "New Books and Book Reviews." The *Sanitarian*, The American News Company, New York.

Books and Magazines.

JOHN BROWN AND HIS MEN, WITH SOME ACCOUNT OF THE ROADS THEY TRAVELLED TO REACH HARPER'S FERRY. By Col. Richard J. Hinton (Contemporary and Co-worker of John Brown). Illustrated with 22 authentic portraits. Cloth, 12mo 752 pp [Vol. XII. American Reformer's Series] \$1.50. Funk & Wagnalls Company, 11 Richmond Street, West, Toronto.

The story of "John Brown and His Men" possesses a sort of sad fascinating interest. If we mistake not, it is an interest which will increase as time goes on, and he will take his place amongst those of whom the world was not worthy. The author, himself their contemporary and fellow laborer, was in Kansas, correspondent of the *Boston Traveller* and *Chicago Tribune*, at the same time when John Brown there began his career as an active abolitionist. In addition, for thirty years the author has been collecting the material for this 752 page book in which he contributes the best account of the birth, ancestry, training, national life, and death of John Brown, together with entirely fresh and exhaustive monographs on his men, all given in a spirit of earnest patriotism, in which these ardent abolitionists are held as heroic exemplars of a true reformer's courage. The volume contains considerable matter never before published; is full of fascinating reading, and is of inestimable historic value. It is supplemented by a good index.

THE BOOK OF NUMBERS. By the Rev. Robert A. Watson, M.A., D.D., author of "Gospels of Yesterday," etc. Hodder and Stoughton, London. Fleming H. Revel Company, Toronto.

This is one of the well-known series being published under the title of the "Expositor's Bible," and to which Dr. Watson also contributes the volume on the "Book of Job." This series has employed the pens of so many able and distinguished divines that it is almost superfluous to draw attention to the different volumes composing it. In its treatment of Numbers, it necessarily follows the order of events there narrated, and, in its interpretation and application of them to the circumstances of our own time, the book will be found helpful and suggestive. The author in the introduction sets forth the point of view from which he treats the book, and it is one of spiritual helpfulness rather than one rigidly critical. The style of the book is simple, popular and readable, not only by the scholar, but by the common people, a merit not always found in commentaries and expositions, intended for them. An index adds much to the convenience of the book for consultation on the subjects treated.

REGINALD HEBER, BISHOP OF CALCUTTA. By A. Montefiore. Fleming H. Revel Company, Toronto.

Every one would like to know something of the writer of the best known and most inspiring missionary hymn in the English language, "From Greenland's Icy Mountains." This can be well done in a very interesting biography of him by Arthur Montefiore, author of "David Livingston: His Labours and His Legacy," etc. The publishers are the well-known Fleming H. Revel Company. The book is written in an interesting and graphic style, plentifully and beautifully illustrated, in good paper, type and binding, and at a price, fifty cents, which brings it easily within the reach of all readers.

The October *Presbyterian Quarterly* discusses several important subjects. W. M. McPheeters, D.D., takes up "Dr. Driver" on Isaiah xiii and xiv. "The Theology of Hosea and Amos as a Witness to the Age of the Pentateuch" is dealt with by Edward Mack, M.A. Thos. C. Johnson, D.D., founds upon Acts i. 8 an article on "The New Testament Law for the Church's Effort at Propagandism." The *Lambeth Ultimatum* discusses in a trenchant style the "Historic Episcopate," as conceived by Anglicans, and insisted upon as an indispensable requisite to the unity of Christendom, for which they affect a great anxiety. The writer is Jas. A. Waddell, D.D., LL.D. "Conditions of Success in the Gospel Ministry" and "The Determination of Value in Morals" are two other leading articles. These are as usual followed by "Notes," "Criticisms and Reviews" and "Notices of Recent Publications." Anson D. F. Randolph & Co., New York.

The valuable monthly, *The Biblical World*, for October, comes to hand full of varied and useful matter for the biblical student. An interesting likeness of Dr. Augustus Dillman is followed by a sketch of his life and work. Isaiah and the inexhaustible book of Genesis form the subjects of two articles by Prof. Geo. W. Davies, D.D., and Dr. Harper, of the University of Chicago. Prof. J. S. Riggs, of Auburn Theological Seminary, contributes "Studies in Palestinian Geography," and the important subject of "The English Bible in Theological Seminaries" is dealt with by Rev. Geo. W. Gilmore, Bangor Theological Seminary. "Comparative-Religion Notes," "Synopsis of Important Articles," and "Book Reviews" make up and complete the number. The University of Chicago Press, Chicago.

The *Canada Educational Monthly and School Magazine* for October, edited by Archibald MacMurchy, M.A., Toronto University, contains articles on a number of subjects important to the teaching profession. Among them may be noted: "Some Errors in Text Books on English Grammar," by A. Stevenson, B.A., Priu. H. J., Arthur; "Post-Graduate Courses in the University of Toronto," by Prof. J. Squar, B.A., University College; "Restful Teaching," by Annie Payson Call; "Composition," by Catherine H. Shute, N. S., Boston; "The Fuller Study of Geography," by Arthur Montepore. To these contributed articles are added selections from different magazines and brief discussions of subjects interesting to teachers. The Canada Educational Monthly Publishing Co., Ltd., Toronto.

The Rev. C. H. Parkhurst, D.D., is a man who just now attracts a good deal of attention. A fine likeness of him forms the frontispiece to the *Altruist* for this month. "Mary Clement Leavitt," a character sketch; "The Monthly Round Up"; "Winnings"; "Among the Weeklies"; and some short sketches, chief amongst which is "Fishin' Jimmy," make up a newsy, gossipy, readable melange. The *Altruist*, Chicago, Ill.

The Family Circle.

CURFEW-TIDE.

"The long day closes.
The thrushes sing in every tree;
The shadows long and longer grow;
Broad sunbeams lie athwart the sea;
The oxen low;
Round roof and tower the swallows slide;
And slowly, slowly sinks the sun,
At curfew-tide,
When day is done.
Sweet Sleep, the night-time's fairest child,
O'er all the world her pinions spreads,
Each flower, beneath her influence mild,
Fresh fragrance sheds;
The owls, on silent wings and wide,
Steal from the woodlands one by one,
At curfew-tide,
When day is done.
No more clanging the rookery rings
With voice of many a noisy bird;
The startled wood-dove's clattering wings
No more are heard;
With sound like whispers faintly sighed,
Soft breezes through the tree-tops run,
At curfew-tide,
When day is done.
So may it be when life is spent,
When ne'er another sun can rise
Nor light one other joy present
To dying eyes;
Then softly may the spirit glide
To realms of rest, disturbed by none,
At curfew-time,
When day is done.

—S. Cornish Watkins, in Chambers's Journal.

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MARJORIE'S CANADIAN WINTER.

BY AGNES MAULE MACHAR.

CHAPTER XI.

PERE LE JEUNE'S CHRISTMAS.

When Professor Duncan arrived at Dr. Ramsay's on Sunday afternoon, he found an expectant little audience awaiting him there. Gerald had especially requested that the professor should not be asked to tell the story until Sunday, in order that he might be there to hear it; and Ada, who was always glad to avail herself of any opportunity of being with Marjorie, had willingly accepted the invitation to come to hear it, too. Millie was delighted at the prospect of a "quite new" story, and Norman and Effie were rejoicing in the hope of bears and other wild beasts being in a story that was "all out in the woods." So the professor did not get any peace to talk, even about General Gordon and the slow progress of that relief expedition, on which the eyes of the civilized world were just then earnestly fixed; so many reminders did he get about the tale he had promised to tell.

"Well," he said, "my heart seems full of Gordon, and I think a good many of our hearts are heavy enough about him just now! But it oughtn't to be a long step from Gordon to Pere Le Jeune; for the cause was the same and the two men were actuated by the same spirit: the spirit that makes East and West, Frenchmen and Englishmen, Protestant and Jesuit one in serving the same Master and doing His work!"

"Yes, indeed," said Dr. Ramsay; "the longer I live the more I am persuaded that this is the only centre of unity, the only true uniting force."

"But we mustn't keep these young folks waiting for the story. I know, when I was their age, I wasn't so fond of morals as I am now, and it's rather hard to have it put at the very beginning instead of coming orthodoxically at the end," said the professor, with a smile at the expectant faces about him. And then he stretched himself out in his easy-chair, with one arm about Effie, who had perched herself on the side of it, and began his story, looking into the fire in a dreamy way, as if he were looking at the shadows of the things he had to tell.

"I told you then," he went on, "how this Pere Le Jeune and the brethren who were with him, had established themselves at their rude little mission-house of *Notre Dame des Anges*, where in winter the intense cold so penetrated the crevices of their log built walls, that even the great blazing fires they kept up in their wide fireplaces would not keep their ink from freezing unless it was kept close to the fire! It was well for Pere Le Jeune that he had this preparatory training for his next winter.

"He and his comrades were working away trying to get some knowledge of the Indian language from a rascally Indian who had been taken over to France, where he had been baptized and had got a little surface scratching of Christian instruction, with probably a good deal more inoculation of civilized vices an awful misnomer that, by the way! This Indian's name was Pierre, and you may as well remember it, as he is a prominent figure in the story.

"Besides learning all he could from Pierre, whom he used to bribe with tobacco when he began to get tired of his task of instructor, Pere Le Jeune got two little children to teach, and was so happy in teaching them the catechism and the *Pater Noster* in Latin, that he declared he would not exchange them for the most cultivated audience in France. And when the wandering Indians would come to encamp in the neighbourhood, he would stand at his doorway, ringing a bell, as his brother St. Francis Xavier did at Goa, till he had gathered about him a little assembly whom he would teach as best he could, giving them a porringer full of peas when they had said their lessons well, to make them want to come again. As soon as he was able, he translated the Catechism and the Lord's Prayer into Indian rhymes, for you know he had no hymns for them, and it used to give him the greatest pleasure to hear the little redskins singing through the woods, these rhymes that he had taught them.

"But he got on so slowly, in spite of all his efforts, that he thought he must try another plan to get nearer to these Indians whom he wanted so much to persuade to become servants of Christ. And for this end he determined to cast in his lot for a whole winter with one of the wandering band of Algonquins who used to roam about in search of prey on the shores of the Lower St. Lawrence and through the rocky wilderness around the sources of the St. John. Another Jesuit Father—a good man named Pere De Noue, of whom I may tell you another time a very touching story—had gone to stay for a few weeks with such a hunting party, some distance below Quebec, and had come back half-dead with cold and semi-starvation, which was not encouraging for Pere Le Jeune; but he was a stronger man, and thought he could stand it.

"So one lovely day in October when the soft Indian summer sun was lighting up the glowing woods, Pere Le Jeune embarked in one of the Indian canoes and bade farewell to his anxious comrades and to his friend Champlain. He took with him a little store of biscuits, beans and other things of the same kind; and his friends, being of St. Paul's mind, made him take a little keg of wine, in case of need. This wine, however, proved rather a troublesome gift at the very outset: for at their first camping-place on a beautiful island in the St. Lawrence, Pierre managed to get hold of it, and drink enough to make him a raving madman. That night poor Pere Le Jeune had to spend, hidden from this wretch, in the woods, on a few leaves spread on the ground—a bed, he quaintly remarks, "which had not been made up since the creation of the world."

"I think that would be jolly," broke in Norman, with sparkling eyes.

"Wait till you try it, my boy!" said his father. "It's well Pere Le Jeune doesn't seem to have been a rheumatic subject. I hope he had a blanket!"

"He had his cassock," replied the professor; "and a kind squaw covered him with a sheet of birch bark."

"Well, that was the beginning, and things went on in much the same way. Pierre was the only interpreter that the poor Father had, and as yet he knew but little Algonquin. Pierre's brother, who was called Mestigon, was chief of the party, and very friendly to Pere Le Jeune. There was a third brother who was an Indian sorcerer, and who, being jealous lest his own influence should suffer, did all he could to oppose and annoy the Jesuit, while Pierre, as might have been expected, was but a broken reed.

"The party travelled in their canoes from one point to another, so long as the weather

continued mild, seeking fish, birds and other game. Sometimes a storm threatened their frail barks, and sometimes they would be half-starved while weather-bound on an island. At last they had to lay up their canoes, and take to tramping on foot through the savage wilderness, over swamps, through streams, across rocks and morasses and fallen trees, encamping for a time where game could be found, and then marching on to a fresh hunting ground. As the cold grew keener and the snow began to make the footing more treacherous, the good Father's experiences became harder still. When they stopped at night, after a long day's tramp, he was fain to keep himself warm by helping the squaws to cut their poles and set up their wigwams, as you saw in the picture, while the hunters went off to try to find a supper.

"The wigwam was made by digging out a circular space in the snow, making an embankment round it, in which the poles were planted. These were covered with sheets of birch bark, while a curtain of bearskin hung over the doorway. An opening was left in the roof above the central fireplace, to let the smoke out, and for bedding, the ground was covered with hemlock boughs. As you may suppose, the smoke did not all escape by the hole in the roof, and the birch bark walls did not keep out much cold; so they had to light great hot fires in the centre, and Pere Le Jeune did not know which was the worst, the fire that half-roasted his feet, the keen, piercing cold that penetrated the crevices in the bark walls, or the smoke that often made his eyes smart so much that, when he tried to read his breviary, it seemed written in letters of blood.

"One other annoyance he tells us about very naively, that was the Indian dogs that followed the party, and would seek to share his bed at night or wake him up by careering over his body in search of a stray morsel or a bone. The first he did not so much mind, as the animal heat helped to keep him warm, and as we know he had no warm coverings for his couch of hemlock. But the worst of all was, that sometimes for days together, the hunters could find no game, and as Pere Le Jeune had long since divided his own little store with his famishing companions, they were left at such times with nothing to stay their hunger. At this Christmas time we are speaking of, the smaller game was very scarce and there was not yet snow enough to enable them to hunt the moose on their snow-shoes—their chief dependence in winter. On that particular Christmas Eve, as I told you, they had started without breakfast, and for supper they had to divide among twenty, only a small porcupine and a hare. But as I said, the good Father thought, not as he might have done, of Christmas feasts and wassail bowls in France, but of the two poor wayfarers in the stable at Bethlehem, who, perhaps, he said, were not so well treated as he!"

"I like to picture the good man to myself, that evening, leaving the noisy chatter of the smoky wigwam, where the Indians added to the smoke of the fire that of the long pipes, which at such times were their only solace. I like to picture him going out to meditate in the dark, silent forest, under the light of the Christmas stars, where the only sound that broke the stillness was the cracking of a bough in the keen frost, or the dropping of a twig on the hard crust of the snow. I like to think of the diamond points of the stars, and the soft quivering streamers of the Northern Lights gleaming through the giant arms of the forest-trees, lighting the darkness, and drawing his thoughts from perhaps dreaming of gorgeous Christmas services in great cathedrals, to that simpler but more solemn scene under the open Syrian sky, when the "glory of the Lord" shone round the shepherds keeping their watch by night. Was he not himself like a shepherd watching over his wandering sheep, or better, Marjorie, a ray of the Northern Lights shining in the darkness and waiting to see it dispelled by the full light of the "Star in the East," and the "good tidings of great joy which should be to all people?"

"And then I can imagine him, cheered and refreshed by such thoughts as these, making his way back to the little camp,

where the two wigwams that sheltered the party were visible by the light that streamed through the crevices of the birch bark, from the fire within. Lifting the bearskin curtain, he would enter the smoky atmosphere that made his eyes smart with pain. Then he would make his way by the light of the red glowing pine knots, among the prostrate forms about him, of men and women, children and dogs, till he found a couch on the bed of hemlock boughs, where, lying down, he could still see the stars through the opening overhead. By and by, as he was dozing off to sleep, he would feel a weight laid on his body, or a cold nose close to his face; telling him that one of the rough, shaggy dogs was thus trying to find a warmer corner, nor was the additional warmth it afforded him unwelcome. And then he no doubt thought again of the stable at Bethlehem, where dumb creatures shared the first shelter of Him whom the wise men from the East came to worship as a King.

"Christmas Eve passed into Christmas morning, and the half-numbed sleeper arose but not to Christmas comfort or Christmas cheer. They could make up the fire and keep themselves warm, but breakfast there was none, nor any hope of it, for even the bones of last night's feasts had been devoured by the hungry dogs. The hunters took up again their bows and arrows and set out on a fruitless quest. The emaciated squaws sat silent and depressed, or soothed the hungry babes, while the older children tried to forget their hunger or bear it with a grave endurance worthy of little "braves." When the good Father repeated his *Pater Noster*, he dwelt with greater fervor than usual on the petition, "Give us this day our daily bread," and he would fain have directed the famishing creatures to Him who hears the young ravens when they cry. But he knew too little of their language yet, and the wretched Pierre would give him no help; indeed seemed, as he says, "possessed by a dumb spirit." So he could but pray for them as he wandered through the forest, trying to appease with what he could find there, the cravings of hunger, which, as he says, makes the wolf come out of the forest, but which drove him farther in, seeking the buds of trees, which he ate "with relish." And then he found some strips of deerskin, such as you have for straps to your snow-shoes, which the dogs would not touch, but which made his Christmas dinner, and which he gratefully called "good."

(To be continued.)

VANISHED OCCUPANTS OF THE EARTH.

What strikes us most markedly in reading the book of the rocks is, not so much the strange forms which are portrayed in its pages, as the fact that so many of them are extinct. Indeed, except in the very newest of formations, it is extremely rare to come upon any forms which can even approximately be considered identical with any now living on the face of the earth. All are vanished species. What is more, when we once get clear of any formation, it is the rarest possible occurrence ever again to see any of the species of fossils characteristic of it. Each period of the world's history had its own fauna and flora—that is, its own assemblage of animals and plants—and once they disappear they are gone forever. Yet, within the historic period, we know of the extermination of only a few animals and of no species of plants at all. Even then the extinct animals have, in every instance, met their fate at the hand of man. The dodo, a curious bird of Mauritius, and the solitaires, of the Islands of Reunion and Rodriguez, were exterminated by ruthless seamen within the last two centuries. The moa of New Zealand lived long after the Maoris reached these islands. The great auk and the Labrador duck have ceased to exist, from an identical cause, within the memory of man. The Philip Island parrot is a still more recent loss, while the only mammal which can be said for certain to have been utterly destroyed from off the face of the earth is the gigantic sea-cow (*Rhytina*), of Behring Strait, though, when it was first discovered, and took the taste of the seamen who liked oily beef, its numbers were small, and seemed on the wane. These, and a few other species of less interest, form the total extinctions of which history preserves any record. But in the rocks composing the earth's crust there are the remains of thousands which disappeared ages and ages before man came upon earth.—*Our Earth and its Story.*

Our Young Folks.

FATHER AT PLAY.

Such fun as we had one rainy day,
When father was home and helped us play!

We made a ship and hoisted sail,
And crossed the sea in a fearful gale—
But we hadn't sailed into London town
When captain and crew and vessel went down.

Down, down in a jolly wreck,
With the captain rolling under the deck.
But he broke out again with a lion's roar,
And we on two legs, he on four,

Ran out of the parlor and up the stair,
And frightened mamma and the baby there.
So mamma said she'd be p'liceman now,
And to 'rest us. She didn't know how!

Then the lion laughed and forgot to roar,
Till we chased him out of the nursery door,
And then he turned to a pony gay,
And carried us all on his back away.

Whippity, lickity, hickity ho!
If we hadn't fun then I don't know!

Till we tumbled off and he cantered on,
Never stopping to see if his load was gone.

And I couldn't tell any more than he
Which was Charlie and which was me.
Or which was Towzer, for all in a mix
You'd think three people had turned to six.

Till Towzer's tail was caught in the door;
He wouldn't hurrah with us any more.

And mamma came out the rumpus to quiet,
And told us a story to break up the riot.

TEACH GIRLS HOW TO USE MONEY.

A practical result or illustration of such teaching is more telling than a volume of mere theory.

It has just been my pleasure to entertain a living proof that young girls can be early taught to spend money to the very best advantage.

My guest was twelve years of age, the daughter of refined parents; the father, a judge of great reputation in his own state; the mother, thoroughly domestic, but a wise ruler in her own home, as I learned before seeing the daughter.

On the day of her arrival, my young friend showed me a long list of purchases her mamma had given her to make. I sighed inwardly as I glanced over it, thinking: "That means a day's shopping for me—and such a responsibility." The next morning, as cares were pressing, I handed "Timothy's Quest," to my womanly little guest, saying: "The paperhangers need so much looking after, you must excuse me." She looked thoughtful an instant, then said: "I think I will do my shopping this morning, and get it off my mind."

"I thought she had more sense," I mentally ejaculated, but said aloud: "Really dear, you see how I am situated, I cannot accompany you, wait patiently until to-morrow." As I proceeded, the honest brown eyes opened wide, and with womanly grace the child in a tone of surprise said: "There is not the slightest need of your going, indeed, I do not want you to, you are so busy."

"But your mother surely expected me to select what she sent for."

"Why, no, she never thought of imposing such a task upon you. I do nearly all of the buying at home, the babies keep mamma so closely confined. Then she says I never can learn any younger."

Still I hesitated, saying: "What does a girl of your age know of 'corduroy'?" I noticed that on your list."

Very modestly she replied: "Why, I know the price and quality mamma uses for brother's clothes. She thought I might do better here."

Slow to yield the point, I said: "Where are the samples of the silks you want to buy?"

"I haven't any. I know what mamma wants to pay, and the colors she wants, and I must do the best I can, just as she would."

Half convinced, I gave her the name of a reliable firm, and awaited the result with bated breath. In an amazingly short time my young guest reappeared, and I was forced to admit that the purchases were really more

judiciously made than they would have been had I aided her. She laughed heartily, saying: "It seems so strange to be treated like a little girl; at first they would hardly show me anything, thinking I only wanted samples. At home they treat me just as they do mamma, show me what they have and wait for me to decide."

"No wonder," I replied, looking into the face of the speaker. "Truly, there are girls and girls, and mothers and mothers." Then I questioned her as to her accomplishments. She said:

"I commenced to buy when I was just a little girl, and now I buy all of my own clothes. Papa gives me an allowance, and I am trying to save all I can out of it to put in the savings bank."

Such a daughter is indeed a treasure. Is not the example worthy of imitation?—*N. Y. Observer.*

MONEY MAKING FOR BOYS.

If I were a farmer boy I should either cultivate some particular fruit or vegetable, go into the poultry business on shares, or form a partnership with my mother in the preparation of fruit and vegetables for market. I would be more independent to know that what I had I had earned; and I am sure that later in life I would have cause to rejoice in those early days of business training.

The boy on the farm can usually have a piece of ground, rent free, on which to try his skill. He can set out a strawberry bed, borrowing the money for the plants—if need be—of his father, and giving his note in a business-like way. From this he cannot hope to make anything this year—there may be a few berries for table use—but the second there will be returns, and so on.

The most prominent small-fruit grower in Wisconsin says: "I can raise ten bushels of ripe, luscious berries with no more labor than the farmer puts on ten bushels of wheat. The wheat sells for seventy or eighty cents per bushel, my strawberries for \$3 per bushel. The average cost per box of my berries is two cents; I never sell them for less than ten."

Now, if I were a farmer boy I would deliberately settle in my own mind what business I wanted to engage in, remembering that there are losses as well as gains in every thing. I would read up on the culture and marketableness of different fruits, of celery, of asparagus, of many different things, and then try to choose intelligently. I have a theory (based upon the experience of successful men) that most people do best by making a specialty of some one thing.

Some of our boys may think they have not time to run a little industry of their own, but in the case of the majority, "where there's a will there's a way."—*American Agriculturist.*

ORIGIN OF NAMES.

Many of the names in the Province of Nova Scotia were supposed to be thoroughly accidental, but when the majority of them were analyzed this idea was proved to be an erroneous one. There are three distinct and separate classes of names in the Province, viz: the Indian, French and Loyalist. The names of nearly all the rivers in the Province were of an Indian origin. The St. John was the only French river in the Province. The following is a number of well known Indian names with the English meaning.

Petitcodiac—place where river or tide turns.

Shediac—place of shells.

Manawagonish—place of clams.

Nashwaak and Nauwidgewauk—River that runs among the hills.

Washademoak—place where there is a channel.

Jemseg—place for gathering things.

Mulkish—a curing or preserving ground.

Oinabog—a breeze coming up.

Pokiok—a river that runs through rocks.

Medoctic—a landing place.

Penobscis—river of big stones.

Plumwestep—Salmon river.

Quaco—place of seals.

Nerepis—narrow place.

Magaguadavic—river of big eels.

A LETTER FROM FORMOSA.

(Continued from page 683.)

these pioneers. In one plain, but recently opened up, there are five mission stations, one of which is not yet fully established. Formerly the Chinese endeavored to open up this plain, but were again and again driven out by the savages, and finally offered the Pepohoans half the land if they should bring it under cultivation. Many accepted this offer. This plain is lined on both sides by mountains, the abode of tribes of aboriginal savages, who have not submitted to Chinese rule, but are still their bitter enemies. A few months ago the Governor of Formosa withdrew most of his soldiers from this neighborhood, so that now the savages are a source of constant fear to their more peaceful neighbors. A short time ago a band of savages approached one of the Pepohoan hamlets during the night. This hamlet is built in the form of a square, into the centre of which the buffaloes are driven for the night. At one corner, separated a little from the square, stands the mission chapel. The whole is thatched with dried grass. The name of the hamlet is Aug-chha-na. On the night referred to the band of savages tried to set fire to this rude collection of houses. They touched the torch to the grass roof at one corner, but just then a heavy rain began to fall, and quenched the fire, traces of which still remain. The Pepohoan, a number of them, told me, "Truly, God greatly helped us that night." Now the preacher is afraid to live in the chapel, as it stands apart from the other houses, lest some night a similar attempt might be made on the chapel, with the view of murdering himself and family while endeavoring to escape to their neighbors for safety. The day before our arrival at this plain a man was murdered by the savages; and his head, hands and feet carried off to the mountains. It was deemed wise that we, in going from one end of the plain to the other on our visit to the chapels, should travel under an armed escort. At Aug-chha-na, where we passed the night, a dark rainy night, we held worship in the evening, lest we might be surprised by a skulking band of savages from the neighboring woods, the worshippers came to the chapel armed with guns, spears and knives. Our position reminded us of the Covenanters of whom we have read. It was a somewhat novel and inspiring position; and as no savage had dared to appear, we felt inclined to smile, when all was over. Needless to say, we did not indulge in lonely moonlight rambling, the night we spent at Aug-chha-na. In safer days, when the Emperor's soldiers were more numerous on the plain, Dr. McKay ordered the chapel to be built where it is, that it might have a drier situation than the houses of the square, and also stand apart from the unhealthy odors of the water-buffalo's midnight retreat,—by no means unnecessary precautions, especially if a foreigner be passing the night there. Recent experience proves that one who dwells in the chapel is unsafe under its thatch covered roof. Therefore, we have ordered that it be roofed with tiles.

Now our mail ship will soon be leaving and I must hasten to close. It would be neglect on my part if I should forget to say that with the exception of one or two, we found the chapels clean, and everywhere marked signs of life and interest in the Gospel of Jesus. We found the preachers interested in their work and working in a way deserving of praise, with perhaps the exception of two students, whom we had to severely rebuke for beating their wives, and one of whom we thought it necessary to discipline, i. e., to suspend for a season, till we should have good evidence of reform. I think you will agree with me, especially when we take into consideration the position of these converts from heathenism, that this statement concerning nearly thirteen preachers and students, is by no means discouraging.

On Sabbath, June 10th, we observed the Sacrament of the Lord's Supper (baptism was administered to one infant). At Tang-ning-thau. All the preachers, elders and deacons of the East Coast were urged to attend, and the people were encouraged to make an effort

in the same direction, though not strongly urged as most would have a long distance to travel. There sat at the Lord's table 116, of whom 26 were preachers, 12 elders and 12 deacons, besides these about 55 others were present. There were two diets of worship in the forenoon, at one of which the ordinance of baptism was administered, and two in the afternoon, at one of which the sacrament of the Lord's Supper was observed. Pastor Giam and myself took part in dispensing this ordinance. Here side by side at the Lord's table sat Pepohoan, Chinese, and a Canadian, truly a privilege. For all Christ died. Before coming to China, I sometimes wondered if I should ever be able really to love those of another and heathen nation. Now I have no doubt—all *one* in Him—a precious thought. The order, interest and attention manifested is not surpassed in our Canadian congregations. Praise God for His goodness.

My wife and myself have good health. Our little boy has had fever for over a week, I think mostly due to teething. His teeth seem to cut slowly and with difficulty. Last Sabbath morning we were a little alarmed to find his temperature at 104 degrees and a little later at about 104½. However, after that it gradually decreased, and he has been better since, though not well. The doctor thinks that his teeth may trouble him a good deal this summer, but babies in Canada have to cut teeth as well as in Formosa; and like others, ours will no doubt, in God's good providence, be able to survive this sore experience.

My wife sends kindest regards. Though now happy and comfortable, we shall not be sorry when Dr. Mackay returns. The native workers continue faithful and efficient; and intercourse with them is a source of strength and happiness.

I remain, yours very sincerely,
W. GAULD.

The increase in the number of medical missionaries in all lands is significant. In 1849 they numbered 39; in 1894 there were 400, of whom 80 are lady doctors. The Students' Volunteer Convention of 1891 reckoned 25 students preparing for foreign medical service, that of 1894 counted 72, a threefold increase in three years. One hundred still in their college course expressed the intention to enter medical service abroad. During 1893 not less than 160 applied to the International Medical Missionary Institute, New York, to be received to prepare for the same service.

Missionaries of the English Church, engaged in itinerating in Southern India, find numerous instances of educated men and Brahmins who are convinced of the truth of Christianity. In one place a whole Brahmin street was found to be in a state of dissatisfaction with Hinduism, the leader confessing, "The more I read of it, the less I believe it."

An appeal comes from the Island of Hainan to the Presbyterian Board. An interior village had heard the Gospel but once from a travelling missionary, and ten of the leading men signed a petition, asking for a preacher to visit them again, and one of them walked 130 miles in order to carry it to the missionary headquarters.

Probably the most discouraging mission station in the world is that of the Moravian mission in Tibet. There are three stations and the work has been in progress forty years, yet only sixty-three have been won. Still the Moravians stick to their post.

The King of Korea is suffering from a disease of the throat. Unhappily for him, he is looked upon as a divine being, whom no metal instrument may touch. In consequence of this, the operation which is necessary to save his life cannot be performed.

May 2nd, 1894.

My Dear Sirs, I may say that I have used your Acetocura with great results in my family. It has given great relief, especially in Nervous Affections and Rheumatism, and I can confidently recommend it to any troubled with these complaints.

I am yours truly,
J. A. HENDERSON, M.A.,
Principal of Collegiate Institute,
St. Catharines,
Countts & Sons, 72 Victoria st., Toronto.

PIERCE ^{Guar-} ^{antees a} CURE

OR MONEY RETURNED.

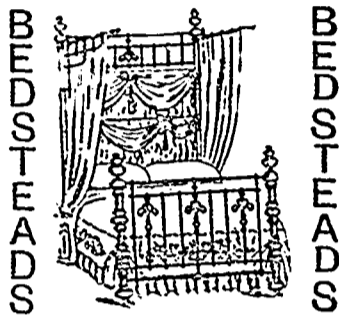
For all chronic, or lingering, Pulmonary or Chest Diseases, as Bronchitis, Laryngitis, Severe Coughs, Spitting of Blood, Pains in Chest and Sides, Dr. Pierce's Golden Medical Discovery is a sovereign remedy.

In Asthma it is specific. To build up both flesh and strength, when reduced below the standard of health by pneumonia, or "lung fever," grip, or exhausting fevers, it is the best restorative tonic known.

E. B. NORMAN, Esq., of Anon, Ga. says: "I think the Golden Medical Discovery is the best medicine for pain in the chest that I have ever known. I am sound and well, and I owe it all to the 'Discovery'."

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THE REV. WALTER RUSSELL, B. A.

MR. EDITOR, Under your heading "Ministers and Churches" recently I find a clipping from the *Brackville Recorder* to the effect that the Rev. Walter Russell, B.A., Evangelist, refuses to abide by the decision of the church that he should not labor as an evangelist on any charge without the consent of the pastor, and that the case is similar to that of the Rev. R. C. Horner of the Methodist Church. Such statements in regard to Mr. Russell are entirely misleading, and calculated to prejudice the minds of your readers against him. The case of Mr. Russell presents no similarity to that of Mr. Horner whatever. Mr. Horner was appointed by the Methodist conference to a field in which he refused to labor. This could not occur in the case of Mr. Russell, being a Presbyterian licentiate. And, in the next place, if Mr. Horner has laboured in the congregations of his fellow ministers without invitation, this Mr. Russell has not done, neither does he ask the liberty to do so. What he asks is this: that he may be allowed to labor in the congregations of other denominations at the request of their pastors, or other Christians workers, without being obliged, in every case, to obtain the consent of the Presbyterian pastor or session contiguous thereto so to do. The reasonableness of this request your readers can judge of for themselves, and it is of this liberty the Presbytery of Glengarry wishes to deprive Mr. Russell.

A MEMBER OF GLENGARRY PRESBYTERY.

The Presbytery of Rock Lake held its regular meeting at Pilot Mound, in Knox Church, on the 17th and 18th ult. A large amount of important business was transacted. Mr. Robertson, late of the Presbytery of Quebec, and now laboring in the Belmont Mission field as ordained missionary, presented a Presbyterian certificate and his name was ordered to be placed on the Presbytery roll. Mr. White, of Melita, reported having ordained elders in the Antler's Mission field. A presbyterial conference was held in the church in the evening and there was a good attendance of the Christian public. The subject discussed was, Sabbath observance. Mr. Hodgson, of Amherst, presented the legal aspect of the question, Mr. Balle of Midic, spoke on the church's need of the Sabbath; and Mr. Rumball, of Morden, on the Divine Authority for the Sabbath. Other members took part in the discussion. Mr. D. A. Stewart, son of Mr. Stewart, missionary in the Ravenswood Mission field, made application for work as a catechist and was recommended for work to the Home Mission Committee. A considerable time was given to the consideration of Home Mission work within the bounds and supply arranged for the coming six months. The mission station of Altamont made application for a grant from the Church and Manse Building Fund to help to build a church.

Ministers and Churches.

Rev. W. Cooper, B.A., of London, preached in Knox Church, Aylmer, last Sunday.

Rev. J. Allister Murray, of St. Andrew's Presbyterian Church, London, is dead.

Rev. Mr. Cooper, B.A., occupied the pulpit of Knox Church, Aylmer, on a recent Sunday.

Rev. R. Pyke addressed the Y.P.S.C.E. in the Presbyterian church, Tavistock, on Sabbath evening last.

Rev. J. F. McLaren, B.D., of Temple Hill, preached in the Presbyterian Church, Markdale, last Sabbath.

The Rev. Dr. Campbell, Ottawa, is appointed to act as interim clerk of Ottawa Presbytery till next meeting.

Rev. D. A. Moir, S.T.L., of Georgetown, preached an able sermon in Knox Church, Acton, on Sunday evening.

Rev. Prof. Campbell and family have returned to Montreal for the autumn from their summer retreat at Muskoka.

Mr. Menzies, Presbyterian student, left Holland Centre for Toronto last week to resume his studies at the University.

Rev. D. Guthrie, B.A., commenced his pastorate of Knox Church, Walkerton, on Sunday week, preaching very able sermons.

A very enjoyable reception was given by the Christian Endeavour Society of St. Andrew's Church, Lindsay, last week.

A song service was given by the choir of the Presbyterian Church at Brighton on Sunday, Mr. Murray, a fine tenor, assisting.

The induction of Rev. James H. Beatt took place at Rockburn on the 18th inst. His address will be the Manse, Rockburn, Que.

Rev. R. E. Knowles, of Stewarton Presbyterian Church, Ottawa, last Sunday week, began a course of sermons on the "Pilgrim's Progress."

Rev. Mr. Hamilton, of Brantford, preached the anniversary sermon in the Presbyterian Church at Mount Pleasant very acceptably a week ago Sunday.

Mr. Duncan McNab, who for many years acted as preceptor in Erskine Church, Claremont, has been forced to retire owing to sickness in his family.

Rev. Dr. Wardrop, preached two excellent sermons to appreciative congregations in the First Presbyterian church, Brantford, a week ago Sunday.

Mr. Robert Laird, M.A., of Queen's University, Kingston, preached on "Individual Influence," in the Mill Street Presbyterian Church, Port Hope, recently.

The Rev. T. V. Richmond, who is being called to the Point Douglas Presbyterian Church, Winnipeg, has also received a call to Forest River, North Dakota.

Rev. J. C. Tolmie, the popular pastor of St. Andrew's Presbyterian Church, Windsor, is to be married to-day (Oct. 24) to Miss Ferguson, of Fergus, Ont.

Rev. Archibald Gunn, B.A., of St. Andrew's, N.B., preached in Knox Church, Stratford, recently. While in Stratford he was the guest of Mr. Hugh Nichol.

The Presbyterian Church at Ellisboro was dedicated a week ago Sunday. The Rev. J. Carmichael took morning service and Rev. Alex. Robson the afternoon.

The sum of \$1,554 has been paid to Kingston Presbytery for mission claims for six months. Rev. John Hunter was appointed to do mission work in the Presbytery.

At the unanimous request of the Presbytery and congregation, Rev. Thomas Scouler has withdrawn his resignation of St. Andrew's Church, New Westminister, B. C.

Rev. Mr. McPherson, of Hamilton, preached in Knox Church, Acton, a week ago Sunday. Rev. J. W. Rae, of that town, spoke at a Sunday School anniversary in Hamilton.

The members of the Knox Church choir, Galt, presented Mrs. W. W. Wilkinson with a handsome clock as a slight recompense for the services rendered by that estimable lady.

Rev. I. C. Smith, B.D., of Guelph, preached anniversary sermons in the Presbyterian Church at Georgetown last Sunday. Rev. L. Perrin, of the latter place, exchanged with him.

The Rev. J. H. Hazelwood, and Rev. E. R. Hunt, pastors of the King St. Methodist and St. Louis Presbyterian churches, Ingersoll, exchanged pulpits on a recent Sunday evening.

Rev. Peter Fisher, Presbyterian minister at Bois-Sevan, has gone to Edinburgh, where he will take a post-graduate course in theology at the university. He was accompanied by Mrs. Fisher.

The Woman's thank-offering service of Melville Church, Fergus, held recently, was a very good meeting. Mrs. McCrae, of Guelph, gave an excellent address; so did Miss Walker. Nearly \$150 of collection was taken up. The same service in St. Andrew's Church, held concurrently, was well attended and much enjoyed.

Miss Chute, the new organist of Knox Church, Ottawa, is getting together a fine choir. Under her direction the musical part of the services in that church are sure to be well conducted.

Rev. Mr. and Mrs. Hosie, of the Shanks Presbyterian Church near Rapid City, were the guests of Mr. Wm. Kirkland, Winnipeg, recently. Mrs. Hosie has now gone to the old country.

A very successful "At Home" was given by the Y. P. S. C. E. in the lecture hall of Knox Church, St. Thomas, one night last week. During the evening a short programme was well rendered.

Rev. W. J. Jamieson, a missionary in connection with the Presbyterian Church at Neemuch, Central India, preached on Foreign Mission work at Mas sawippi and Hillhurst (Quebec) recently.

Rev. A. Munroe, Presbyterian minister at South Edmonton, has left for the old country. During Mr. Munroe's term of service in the North-west, he has been instrumental in building five churches.

Rev. Mr. Hossack, of Parkdale, occupied the Central Presbyterian Church pulpit, Galt, at both services Sunday, and preached earnest and eloquent sermons. Rev. Dr. Dickson preached in Parkdale.

Rev. Dr. Mackay, of Woodstock, has been visiting Mrs. Alister Mackay, Chatham. While there he preached two excellent sermons at the anniversary of the First Presbyterian Church in that town.

During the absence of the Rev. Chas. Stephen in Scotland, for three months, all communications for the Presbytery of Calgary should be addressed to the Rev. James C. Herdman, B.D., interim clerk.

Rev. R. W. Ross, B.D., of Glencoe, occupied the pulpit and addressed the Sabbath school in Kilmartin a week ago Sunday morning. Rev. A. Millar did similar duty in the Presbyterian Church at Glencoe.

At a convention of the Christian Endeavor Society of Huron county, held at Clinton last week, Rev. J. A. Anderson, of Goderich, dealt, in an admirable address, with the subject of "Systematic Beneficence."

Mr. J. J. Brown, who has spent the summer in charge of the Presbyterian Mission at Saskatoon, left recently to resume his studies in Knox College, Toronto. He took with him the best wishes of a host of friends.

A very enjoyable concert was given in the school room of Knox Church, Hamilton, last week under the auspices of the Young Ladies' Mission Band of the church. Rev. Dr. Fraser occupied the chair.

The only daughter of Mr. Robert Shannon, Brantford, was married last Thursday to Mr. Richard Box, of St. Mary's. Rev. Dr. Cochrane performed the ceremony. Miss Cochrane was one of the maids of honor.

The following are the officers who were elected recently at a meeting of the Avondale Y.P.S.C.E.: President, W. D. Robertson; vice-president, Miss Ireland; secretary, Miss Kelly; treasurer, G. Allan Brown.

There was an exchange in pulpits last Sunday between Rev. D. Currie, of Perth, and Rev. W. A. Mackenzie, First Presbyterian Church, Brockville. Mr. Currie preached to large congregations and his sermons were greatly enjoyed.

A special meeting of Hamilton Presbytery was held at Smithville a week ago to induct Rev. A. G. Mann to the ministry there. Rev. D. McIntyre presided, Rev. Mr. Muir preached, Rev. W. P. Walker addressed the pastor and Mr. D. B. Marsh the people.

Rev. R. J. Craig, wife and family, have left Deseronto for Germany, where they will reside for the next three years. They will be located at Wurtemberg. The Presbyterians of Deseronto presented Mr. Craig with a handsome gold watch on his retirement.

Rev. Mr. McDonald, who has had charge of the Presbyterian mission at Mecunoma for the last four months, preached his farewell sermon on Sunday evening to a large congregation. While on this field he made some very warm friends. He has gone to Burk's Falls.

Rev. R. J. M. Glasford, of Chalmers Church, Guelph, preached recently in Erskine Church, Hamilton, the occasion being the anniversary of the Christian Endeavor Society of the church. Rev. J. G. Shearer, pastor of Erskine Church, preached in the royal city.

A meeting of Knox Church congregation, South London, will be held on Oct. 30 to select a successor to Rev. James Ballantyne, recently removed to Ottawa. A number of clergymen have been heard since the last congregational meeting, including Rev. Mr. Crow, of Thorndale.

Mr. H. A. McPherson of Galt, nephew of Mr. W. Hall of Sundridge, and a student of Knox College, Toronto, occupied the pulpit of the Presbyterian Church at Sundridge on Sunday morning with very great acceptance. Mr. McPherson was located at Hamilton during the summer.

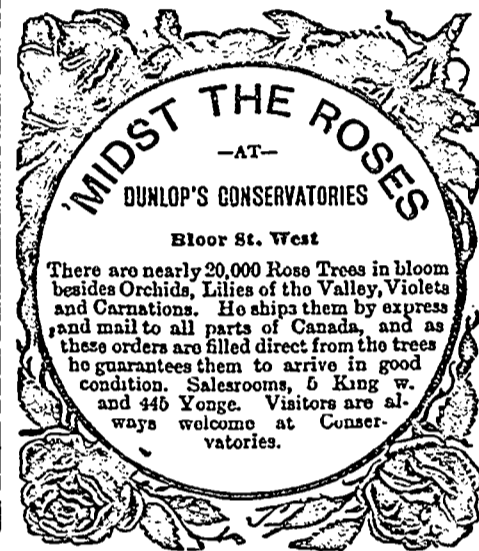
A successful peach social was held in the Presbyterian Manse, Point Edward, on a recent evening, under the auspices of the Ladies' Aid. The attendance was large, and, in addition to the refreshments served, a good musical and literary programme was presented to the audience.

The church bell purchased by the Christian Endeavor Society in connection with the Presbyterian Church, Keene, was presented to the Rev. F. Andrews, pastor of the church, on Friday evening last. Ad-

14 Kt. Gold Buckles

Our new goods include some very chaste designs in SOLID GOLD BELT, GARTER and CZARINA BUCKLES—Plain, Enamelled and Set with Pearls. These are finer goods than have ever been shown in Canada hitherto. Whilst the requirements of our trade demand such goods, our stock includes a most exceptional line of similar goods in STERLING SILVER, most artistic in design and most reasonable in price.

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dresses were delivered by the Rev. Mr. Cattnach, of Centreville, Rev. Mr. Howard, of Keene, and others.

Mr. Peck, in charge of the Presbyterian Church, Tweed, will spend his final year in divinity at Queen's. During Mr. Peck's stay, says the *Tweed News*, extending over a period of several months, he has made a host of friends, who much regret his removal, but who will always rejoice to learn of his prosperity.

The managers of Knox Church, Winnipeg, have let the contract for the building of two new furnaces in the church, also the placing in position and repairing of two old ones. Two new chimneys are in course of erection, and when the work is completed, the auditorium will be the most comfortably heated one in the city.

A Tonic

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate is without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Eston, Philadelphia Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

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The PROBLEM is SOLVED
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which makes
light, crisp, health-
ful, wholesome pastry.
Mrs. McBride, Marion
Harland, and other expert
Cooking authorities endorse
COTTOLENE. YOU
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We direct special attention to the following remarkable statement:

For many years I suffered from Catarrh, which destroyed my hearing, and for twenty five years I was so deaf that I could not hear a clock strike by holding my ear against it. I had tried every known remedy, and nothing gave me the slightest relief. I obtained Dr. Moore's treatment, and in three weeks my hearing began to improve and now I can hear common conversation across a room, can hear a clock strike in an adjoining room, 30 feet away. I think I am entirely cured, and my hearing permanently restored.
EDWIN COLEMAN, Malzo, Kas.

Medicines for 3 Months' Treatment Free.
To introduce this treatment and prove beyond doubt that it will cure Deafness, Catarrh Throat and Lung Diseases, I will for a short time, send Medicines for three months' treatment free.
Address, J. H. MOORE, M.D., Cincinnati, O.

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This wine is used in hundreds of Anglican and Presbyterian churches in Canada, and satisfaction in every case guaranteed.

Cases of 1 dozen bottles, \$4 50
Cases of 2 dozen half bottles, 5 50

P. O. B. Brantford, Ontario.

J. S. Hamilton & Co., Brantford, Ont.
SOLE GENERAL AND EXPORT AGENTS.
Mention this paper when ordering.

A distinguished French specialist is now claiming that a hypodermic injection of nitrate of strychnine will cure alcoholism.

Mrs. B. M. Hall, Fernwood, Ill., U.S.A., August 15th, 1894, writes: "I am 61 years old. For two years I have been afflicted with partial paralysis of the lower limbs rendering me unable to walk a block without complete exhaustion. After using Acetocura for five days the pain had entirely disappeared, permitting me to enjoy a good night's rest, and after ten days treatment I was able to walk two miles without fatigue."

To Coutts & Sons, 72 Victoria st., Toronto.

The largest bronze statue in the world is that of St. Peter the Great at St. Petersburg in Russia.

British and Foreign.

The Queen of Denmark some time ago celebrated her 77th birthday.

The charge of telegraphing from Yokohama to London is 10s 8d per word.

Rev. Dr. Aird, of Creich, who was Moderator in 1888, is writing a volume of reminiscences.

Boston last year planted 3,000 rose trees in her public gardens, and has already added 10,000 this year.

A railway is now completed, 180 miles in length, from Teinsin, the seaport of Pekin, to Shan-hai-kuan, at the eastern end of the Great Wall in China.

Rev. W. P. Paterson, B.D., who will shortly be inducted to the Chair of Divinity in Aberdeen University, took farewell lately of his congregation at Creiff.

Sir Henry Parkes, K.C.M.G., ex-Premier of N.S.W., has just entered his eightieth year, and received numerous testimonials from a great number of admirers.

The Eastern Hemisphere, on which dwell 92 per cent. of the population of the world, has 170,792 miles of railroad, or 46 per cent. of the railroads of the world.

A memorial window is to be placed in St. Michael's Church, Creiff, to the memory of the late Principal Cunningham, who was minister of the parish for forty-two years.

A gentleman in Glasgow, who has dined for twenty years in restaurants in that city, visiting all the principal ones, says that during that long period he has not seen grace said half a dozen times.

The mansion and estate of about 6,300 acres, which was the scene of the massacre at Glencoe, and for centuries has been held by the descendants of the murdered Macdonalds, was sold for £15,900.

A letter has been issued by the convener of the U. P. Synods Committee on Disestablishment and Disendowment, recommending renewed and increased activity on the part of Disestablishment Committees.

Australian Methodists have accumulated a fund for their superannuated ministers, so large that they are able to pay them from \$500 to \$1,000 per annum, according to length of service and physical needs.

Edinburgh Presbytery Free Church met in Barclay Church on Sunday evening, and ordained Rev. W. E. Wilkie Brown, who will shortly proceed to Bombay as the missionary of the New College to the Marathi people.

In Great Britain there are 450 different branches of the Sons of Temperance, with something like 28,000 members, and a central fund of £105,000. In Scotland there are 1,600 paying members, with a fund of £5,000.

The plans for a Jura-Simplon railway tunnel through the Simplon have been approved by the Swiss Federal Council and will now be submitted to the Italian Government. The cost of the work is estimated at 55,000,000 francs.

Ritualism appears to be rampant in Canterbury. It is stated that many parents have removed their children from some local church schools on the ground that they object to their children being taught to bow and cross themselves.

At Dr. Hall's services in St. Enoch's, Belfast, a handsome amount was realized towards the extinction of the church debt, which stood at £3,000. It is forty-five years since Dr. Hall was licensed to preach by the Presbytery of Belfast.

At a representative meeting held in the Religious Institution Rooms, Glasgow, Professor Joseph Coats, M.D., presiding, a resolution was adopted, to the effect that 'the time

has come for the establishment of a Baptist Theological College in Scotland on an independent basis.'

The beneficent work at the Pastors' College, founded by the late Rev. C. H. Spurgeon, is to be modified so as to be in keeping with the requirements of altered surroundings. The number of students, which two years ago was 80, is henceforth to be restricted to 50, and the term of study is to be somewhat lengthened.

The area of tillable land in south eastern Alaska is 1,500 square miles, a tract larger than the State of Rhode Island. It is estimated that along the shores of Cook Inlet, the peninsula and adjacent islands, including the Aleutian Isles, there are 5,000 additional square miles capable of successful cultivation.

Mrs. Cleveland has been quite devout in her attendance at the little Methodist Church, at Bourne, whither she drives from Gray Gables, attended by her maid. The congregation hastens out of church and forms a respectful but curious line each side of the path down which Mrs. Cleveland walks to her carriage after the service is done.

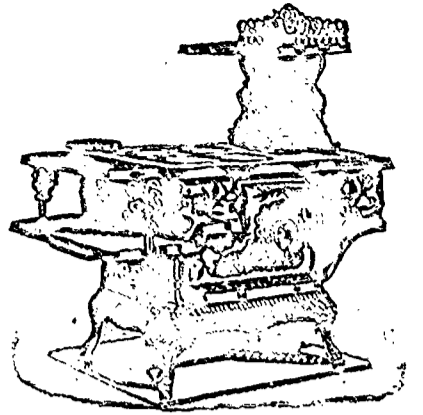
Rev. J. Guinness Rogers, in the Merchant's Lecture, discoursed on 'The Modern Sadducee,' selecting as his text Matthew xvi. 6. Answering those who say that the only religious truth they acknowledge is the Sermon on the Mount, and that because it was not 'supernatural,' he replied that to his own mind there was nothing more supernatural in the whole New Testament. The ideal of the Sermon on the Mount from beginning to end was pure unselfishness.

Since Queen Victoria was crowned, fifty-seven years ago, the ruling heads of the world have changed often. She has, in that time, seen every throne vacated at least once, and some of them several times. The post of Premier in her own country has been held by ten men, all of whom are now dead, with the exception of Gladstone, the Marquis of Salisbury and the Earl of Rosebery. Beginning with Martin Van Buren, sixteen men have in turn filled the office of President of the United States during her reign, and of those only two remain, Mr. Cleveland and Mr. Harrison.

A GRAND FEATURE

Of Hood's Sarsaparilla is that while it purifies the blood and sends it coursing through the veins full of richness and health, it also imparts new life and vigor to every function of the body. Hence the expression so often heard: "Hood's Sarsaparilla made a new person of me." It overcomes that tired feeling so common now.

Hood's Pills are purely vegetable, perfectly harmless, always reliable and beneficial.



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This beautiful Stove is expressly suitable for the wants of Canadian users and you will find it in your interests to see it before purchasing. It is made in all styles and varieties and possesses the most modern improvements of the day.

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Good laws often proceed from bad manners.—Ital.

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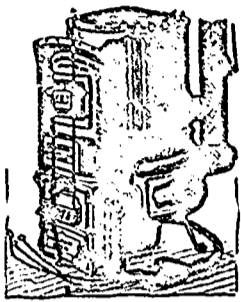
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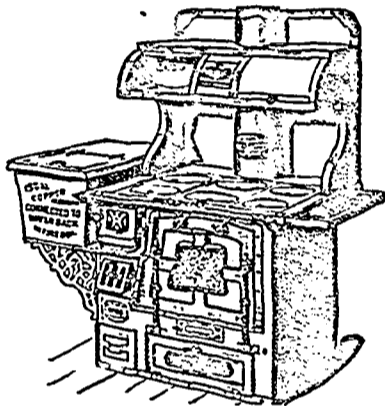
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ALABAMA STATE AGRICULTURAL SOCIETY,
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- AWARD
Chattahoochee Valley Exposition,
Columbus, Ga., 1888.
- HIGHEST AWARDS
25th ANNUAL FAIR
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- SIX
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CHICAGO, 1893.
- HIGHEST AWARDS
WESTERN FAIR ASSOCIATION,
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MID-WINTER FAIR,
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STEEL and will LAST A LIFETIME
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And sold by all Medicine Vendors throughout the World.

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The upper third of the face is altered in
expression, say physiognomists and doctors,
in affections of the brain, the middle third
in diseases of the chest, and the lower third
in diseases of the organs contained in the
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When from overwork, possibly assisted
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and rest or medical treatment must be re-
sorted to, then no medicine can be employed
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According to a German authority the
total length of lines in the world is about
1,006,000 miles, of which 540,000 are in
America and 380,000 in Europe; in the
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miles, which is the greatest in any one
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"My Optician," of 159 Yonge st.,
says that many so called nervous diseases
are caused entirely by defective vision. Go
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charge, at the above address.

MISCELLANEOUS.

Hospitality to the exile, and broken
bones to the oppressor.—*Gaelic.*

The earlier symptoms of dyspepsia,
heartburn and occasional headaches, should
not be neglected. Take Hood's Sarsaparilla
to be cured.

Sentiment in the world is like salt in
food, it makes no show, but its absence
causes a deal of difference.

For Cholera Morbus, Cholera Infantum,
Cramps, Colic, Diarrhoea, Dysentery, and
Summer Complaint, Dr. Fowler's Extract of
Wild Strawberry is a prompt, safe and sure
cure that has been a popular favorite for
over 40 years.

Some recently published statistics of
the United States Army show that no less
than 150 women disguised as men served as
soldiers in the Army of the Potomac during
the civil war.

Dyspepsia causes Dizziness, Headache,
Constipation, Variable Appetite, Rising and
Souring of Food, Palpitation of the Heart,
Distress after Eating. Burdock Blood
Bitters is guaranteed to cure Dyspepsia if
faithfully used according to directions.

An authority on hypnotism says that
hysterical persons are very difficult to in-
fluence. They are so wedded to their own
fancies—mental and physical—that they
prove very obstinate hypnotic patients.
Even if an influence is gained it passes off
very quickly.

Burdock Blood Bitters cures Dyspepsia.
Burdock Blood Bitters cures Constipation.
Burdock Blood Bitters cures Biliousness.
Burdock Blood Bitters cures Headache.
Burdock Blood Bitters unlocks all the
clogged secretions of the Bowels, thus curing
Headaches and similar complaints.

A cotton-picker which may revolution-
ize the whole process of gathering cotton
has been invented by Eli Whitney, of New
Haven, the grandson of the famous Eli
Whitney who invented the cotton-gin. By
means of this machine, which is called the
Whitney harvester, the work of one hun-
dred men can be done by two men and
two horses.

Chicago, Sept. 20th, 1894.

Gentlemen,—I wish to certify for the
benefit of rheumatic sufferers of the great
relief and cure I have experienced through
your wonderful remedy. Three weeks after
exhausting every known remedy, and feeling
completely discouraged, I commenced using
your Acetocura and now I am another man
and I have no pain whatever.

Very truly,

G. H. REEVES,

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in its infancy, it is marvelous the progress
it has made in the last 20 years. We have
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companies making use of electricity for light
and power, and fully one-third of all the cop-
per refined in this country is treated by the
electrolytic process."

IT SHARPENS

the appetite, improves digestion, and re-
stores health and vigor; all the organs of
the body are aroused to healthy action by
Dr. Pierce's Golden Medical Discovery.
More than all, the liver—and that's the key
to the whole system. You have pure blood
or poisonous blood, just as your liver chooses.
The blood controls the health, the liver
controls the blood, the "Discovery" con-
trols the liver.

You can escape just about half the ills
that flesh is heir to, by being ready for
them. Brace the system up with this
medicine, which prevents as well as cures.
For all diseases caused by a disordered liver
or impure blood—dyspepsia, biliousness,
the most stubborn skin, scalp and scrofulous
affections, the "Discovery" is the only
remedy so certain and effective that it can
be guaranteed. If it doesn't benefit or cure,
you have your money back.

You pay only for the good you get.

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From Early Morn Till
Late at Night.

Work, Worry and Bustle

Results: Nervousness! Sleepless-
ness! Headache! Dyspepsia and
Run-down Constitution!

Paine's Celery Compound the
Wife and Mother's Salvation.

It Gives Health and Strength and a
New Lease of Life.

The home slaves of our country—the thousands
of wives and mothers who toil from early morn till
late at night—deserve comfort, cheering and encour-
agement.

The daily toil, worry and bustle in the manage-
ment of home and children is so severe on the vast
majority of mothers, that they become prematurely
aged and broken down in body. Thousands are
nervous, sleepless, dyspeptic, despondent and
melancholic.

Unless some effort, some means of rescue, be
devised for saving these devotees and slaves of home
life, the dark grave will greedily engulf many wear-
ied and worn-out mothers, leaving mourning
husbands and helpless little ones behind. 'Tis a
fearful picture, but nevertheless true as heaven's
sun shines on earth. It is well to know the truth.
It is our duty to utter warnings in tones that cannot
be misunderstood.

Our weary, nervous, faint, weak and broken-down
wives and mothers must follow the example of a
multitude of their sisters who have renewed and
changed their lives, by the use of Paine's Celery
Compound, nature's true and infallible invigorator
and strengthener.

Oh! ye overworked, burdened mothers, your
duty is clear. Your husband and dear ones need
your presence in the home for years to come. Lay
hold of that great health builder, Paine's Celery
Compound, at once; it will give you new life, vigor,
strength and lengthened years. Husbands, you
have a duty to perform; a true devotion to wife
and children will compel its performance. See that
your devoted wives are supplied with the medicine
that is so well adapted for their condition. Nothing
but Paine's Celery Compound can bring back the
glow of health to the fading and pallid cheeks;
nothing else can make your weak and despondent
wives bright, vigorous and happy.

Saved and cured women in all parts of Canada
have sent in telling testimony regarding the life-
giving effects of Paine's Celery Compound; the fol-
lowing from Mrs. Joseph Lloyd, Gananoque, Ont.,
will be interesting to all women:—

"I feel it my duty to tell you what Paine's
Celery Compound has done for me. I was always
a sufferer from nervous debility and very bad head-
ache, and found it impossible to obtain regular
sleep and rest.

Two years ago I read of your Paine's Celery
Compound, and bought a bottle of it. After I had
used it I found I could get rest and quiet. I have
used altogether seven bottles and find myself com-
pletely cured.

Your medicine purifies the blood and regulates
the system; and I would not be without it in my
house if it took my last dollar.

Before using Paine's Celery Compound my
weight was only 100 pounds; now I weigh 141
pounds. Is this not sufficient reason for me to
praise the Compound highly?

Before I knew of your wonderful medicine I was
treated by the doctors, but never received any good.
Five of my friends are now using your valuable
medicine since they have seen what it has done for
me.

I wish you to use my statements as they may be
of encouragement to others."

The Punjabi woman is worthy of her
sire. We read of two Punjabi women who,
while travelling on a camel, were attacked
by two robbers. The camel driver was
struck senseless, but one of the women seized
his stick, stunned one of the robbers, and
made the other take to his heels.

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MEETINGS OF PRESBYTERY.

ALGOMA.—At Bruce Mines, on March 13th, 1895.
BARRIE.—At Barrie, on November 27th, at 10.30 a.m.
BRACKVILLE.—At Morrisburg, on December 11th.
BRUCE.—At Paisley, on December 11th, at 1.30 p.m.
CHATHAM.—In St. Andrew's Church, Chatham, on
 December 10th, at 7.30 p.m.
GUELPH.—In Chalmers Church, Guelph, on November
 20th, at 10.30 a.m.
HURON.—At Clinton, on November 13th, at 10.30 a.m.
KAMLOOP.—At Rivestoke, on December 11th, at 10.30
 a.m.
KINGSTON.—In John Street Church, Belleville, on
 December 18th, at 2 p.m.
LONDON.—In First Church, London, on November
 13th, at 1 p.m.
MAITLAND.—At Wingham, on November 20th, at 11.30
 a.m.
MONTREAL.—In the Presbyterian College, on January
 7th, 1895, at 2 p.m.
OTTAWA.—In Bank St. Church, on November 6th, at
 10 a.m.
OWEN SOUND.—In Division Street Hall, Owen Sound,
 on Oct. 30th, at 10 a.m.
ORANGEVILLE.—At Orangeville, on November 13th, at
 10.30 a.m.
PARIS.—In Chalmers Church, Woodstock, on January
 15th, at 10.30 a.m.
PORTAGE LA PRAIRIE.—At Portage la Prairie, on Nov.
 5th, at 8 p.m.
PETERBOROUGH.—In St. Paul's Church, Peterborough,
 on December 18th, at 9 a.m.
QUEBEC.—In Richmond, on Nov. 13th, at 4.30 p.m.
ROCK LAKE.—At Morden, on first Tuesday of March,
 1895.
REGINA.—At Wolsley, on second Wednesday of March,
 1895.
SAUGEEN.—At Palmerston, on December 11th, at 10 a.m.
SARNIA.—In St. Andrew's Church, Sarnia, on Decem-
 ber 11th, at 11 a.m.
STRATFORD.—In Knox Church, Stratford, on Novem-
 ber 11th, at 7.30 p.m.
TORONTO.—In St. Andrew's on first Tuesday of every
 month.
WESTMINSTER.—In St. Andrew's Church, Vancouver,
 on December 4th.



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