

Pages Missing

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"A lonely rock by the wayside,
All jagged, and seamed and rent;
Yet over its brow the Gaiacs
Their pure bright faces bent;
Gay columbines danced on slender stems,
And fairy trumpets blew;
From every crevice tufts of fern
And feathery grasses grow;
Till gone where the outlines sharp and bare,
That might have offended the eye,
And the wayside rock was a charming sight
To every passer by.

Dear heart, alone and lonely,
Though shattered life's hopes may be,
The Lord who cares for the wayside rock
Much more shall care for thee.
Thy deeds of tenderness, words of love,
Like flowers may spring and twine,
Till joy shall come into other's lives
From the very rents in thine."

OVER LAND AND SEA.

No more senseless cry is heard in the land. It is the shout of the anarchist and traitor. But we are told some Christians are like minded, under the plea that the observance of the Sabbath is a matter for individual freedom. And so it may be, but Sunday laws have to do with the *protection*, not the observance of the Sabbath. The Sabbath is assailed. It is in danger. It is a priceless possession. Will you appeal to conscience or moral sensibility in the apprehension of the murderer, or the criminal, in any other line of lawlessness? Surely not. You have a law. If you had not you would be powerless. Sunday laws are inadequate, The best we have is defective. Remove that and there would be nothing to stay the tide of Sabbath desecration, which is the precursor of a thousand other ills. The moral and law-abiding need no laws, but is the Sabbath breaker of that class? Since it is apparent he is not, it is as well to cry "Down with all law," as "Down with Sunday laws."

The street car company of Mansfield, O., advertised a concert to be given on a late Sabbath afternoon in a near-by resort. The concert was given as advertised. But the very day of this violation of public sentiment the Endeavorers in each society in the city passed stirring resolutions of condemnation, and declared themselves ready to push the matter further. One of the directors of the car company thereupon informed them that there would be no further attempt to hold such concerts. If there were no other work to be put to the credit of Christian Endeavor Societies this would vindicate their right to a place in the church.

The Roman Catholic Bishops have had another meeting to demand a college for themselves equal to Trinity College, Dublin. The "Maynooth Grant" was at the time regarded as a full recognition of the Roman Catholic claim; but Maynooth now sinks into the background as a local, provincial institution, and nothing but a metropolitan university lavishly endowed will now be looked at as commensurate with the claim. It remains to be seen whether the Government will hereby hand over to the priesthood the complete control of higher education in Ireland.

By recently collected statistics showing the relative voting strength of Roman Catholics and Protestants in the United States, one third of the population, or 20,613,307, are church communicants, of whom 14,000,000 are Protestants and 6,000,000 Roman Catholics. The number of qualified voters is 15,137,889. Of these actual voters 3,500,000 are counted as Protestant communicants, while more than 10,000,000 are nominally Protestants in belief. The total voting force of the Roman Catholics is a little more than 2,000,000.

The great missionary meeting held in St. Andrew's Hall under the auspices of the Glasgow Presbytery of the United Presbyterian Church was of a most enthusiastic character. The speaking attained and kept a high level of excellence. This is not to be wondered at, seeing that the speakers were men of reputation in their several denominations. The Rev. Mr. Jackson, of the Wesleyan Mission, a speaker new to a Glasgow Presbyterian audience, made a most profound impression by his address. Dr. Goodrich, of Manchester, whom many of his old Glasgow friends were present to welcome back to the city in which he spent twelve years of fruitful ministry, also spoke most impressively.

Dr. Barrows, the Chairman of the World's Parliament of Religions, is on his way to India to deliver in various cities a course of lectures on the relation of Christianity to other faiths. The lectureship has been founded by a lady, and its object is to discuss in a friendly way the truths of Christianity and their harmony with the truths in other religions. The doctor is promised a cordial welcome from many of the leading representatives of Hinduism. He is arranging for the holding of another parliament at Paris in 1900.

Mr. Moody attains his sixtieth year on the 5th of February next, and a committee has been formed to promote a birthday presentation fund. Lord Kinnaird is Treasurer, and the Secretaries are the Rev. H. W. Webb-Peploe and the Rev. F. B. Meyer. For some years it has been Mr. Moody's desire to erect at Mount Hermon (the site of the Young Men's Seminary) a place of worship to be used, not only for Divine service, but for great gatherings of the students. The idea of the promoters is to present Mr. Moody with the £5,000 needed for the erection of this building. The object is to raise £2,500 on each side of the Atlantic. Lord Kinnaird, Mr. John Cory, Mr. T. A. Denny, Messrs. Morgan and Scott, Lord Overtoun, and Sir George Williams have each subscribed £100.

Sir Wilfred Lawson, who is a prominent Total Abstinence tells this story about himself. The master of a school in the North of England gave his scholars a long disquisition upon the steam-engine; and when he thought they all understood it he asked, "What is it that does the work of forty horses and drinks nothing but water," They called out "Sir Wilfred Lawson."

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Helpless Armenia.

TURKEY'S promise of drastic reforms said to have been extracted from the Sultan by France is not regarded in Britain as genuine, yet it has aroused great interest indicating as it does that Russia and France have been active in the matter. Italy, also, has been insisting on the fulfilment of the undertaking given to the powers and has been demanding indemnity for outrages upon her subjects. These are surface indications of what may be a serious groundswell to the Turk.

Considerable light is thrown upon the situation by the Duke of Argyle who reviews the whole question in a letter of singular force, published in the *Times*. The root of the evil he finds in "the dangerous instability of the existing distribution of territorial power in Europe, and the universal sense of that instability which sits like a nightmare on all its governments." "With the exception of Spain," says his Grace, "it may be said with truth that there is not one of the greater continental nations that is really satisfied with its present territory—not one of them that would not like to get something that now belongs to others—or is not uneasy lest it should lose something that is not its own." Therefore, the huge armies of Europe, the jealousy, the intriguing and the fear of isolation and of a European war. Then follows this truly terrible and sadly true indictment. "This is the reason why governments which call themselves the 'Great Powers' of Europe have been exhibiting themselves as the most conspicuous impotencies in the world. This is the reason why they have cowered before a brutal despotism which they have set up and fortified in its dominion over millions of their fellow-Christians, both by their diplomacy and by their arms. This is the reason why, with an awful hypocrisy they pretend to talk of that despotism as an independent Power, when it is nothing but the creature of their hands, and can be made at any moment the submissive instrument of their will. This is why they talk of the danger of war, when they know perfectly well that if they were themselves united in any demands on Turkey there could be no danger of war at all. Turkey has now no frontier fortresses on the Danube—nor on the Balkan—not even another Plevna to stop for a moment an advance of European armies and navies on her capital. No; what the Continental Cabinets have been fearing is war among and between themselves—not war between themselves united and Turkey standing alone. It is to conceal this discreditable fact that they talk vaguely of fearing worse massacres if Turkey is coerced, and avow the shameless doctrine that the blood and tears of millions whom they have pretended to protect is—however deplorable—a necessary human holocaust in order to avoid any risk to their own callous and cowardly repose."

The Duke sees not reform but dissolution facing Turkey; "The dismemberment of her territories is now coming into sight," and he urges that the concert of Europe be kept up by letting it be seen and known what the solution

is to which it must look, and he sums up by putting his solution into broad yet definite terms, thus: "Austria has a vital interest in not allowing herself to be enveloped and outflanked by a Great Power to the East and South. Russia has a vital interest in getting free access for her fleets to the Mediterranean. All the Maritime powers are entitled to seek a similar free access to the Euxine, independent of the will of Russia. England has no separate or individual interest at all beyond the extension of peace and plenty and of her commerce over some of the richest regions of Europe and Asia. Surely, then the solution of the difficulty is easy if this principle be agreed upon. It hardly matters at all how the remainder of the Balkans be sub-divided among new or existing governments. They are all at least tolerable, while the status quo is not. Let the Bosphorous and Dardanelles be neutralized—declared open to all the world. Let no fortifications be allowed to close that highway of all the nations; and then the so called powers of Europe will be redeemed from the disgraceful condition to which they have been reduced—namely, that of protecting and maintaining a savage and brutal Government over millions of the human race, merely because they cannot agree among themselves as to a problem which really represents no difficulty at all, if they will but follow historical precedents and recognize the known interests and demands of Russia and of Austria and of all the maritime states

Home Missions.

Readers of the *Presbyterian Review* are well aware of the supreme importance this journal has always attached to the cause of Home Missions. The Home field is to the church as the family is to the community; as is the individual to the family; or as is the heart to the individual. Let the heart be right, and the circles which it influences will be leavened aright. We turn therefore with no little concern to the statement just issued by Rev. Dr. Cochrane, Convener of the Home Missions Committee. He shows the extensive field and its importance—and it is of vital importance; then he deals with the funds and here he becomes doleful. "If this rate is continued, during the present year," he says, "then the Committee must take further steps to keep their expenditure within the amount placed at their disposal. This can only be done by reducing grants, or abandoning important fields now occupied, and refusing rigidly all new applications. The Committee are slow to believe that the Church is prepared for such action. If Presbytery Clerks, members of the Home Mission Committee and Ministers will only state these facts to their several Presbyteries and congregations, the membership will respond. But unless individual Ministers do their part, and congregations endeavour conscientiously to reach the amount allocated to them by Presbyteries, the result will be disappointment and suffering to the hundreds of Missionaries and families under the care of the Committee, and disastrous to our cause in the vast North-West mission field." We appeal, we must appeal; it is our privilege to appeal for a liberal response to the committee's cry. Let the church come forward to the full extent of her privilege.

The Late Rev. George Smellie, D.D.

One of the fathers of the Church, who, in his day, wielded a wide influence, has passed away in the person of the late Rev. Dr. George Smellie, of Fergus. He was one of the oldest Presbyterian ministers in Canada and had an extensive circle of intimate friends in the Church. For more than fifty years he resided in Fergus, having been pastor of St. Andrew's Church from 1843 to 1844 and of Melville Church (Free) from 1844 until 1888 when he retired from the active ministry; and he still resided in the town until the death, two

years ago, of his daughter, Mrs. D. J. Macdonnell, when he moved to Toronto and took up his residence with his daughter's family at St. Andrew's Manse, where on Saturday last he died. He was consequently one of the pioneer ministers of the Church and he delighted in relating his pioneer experiences, which were often of a very thrilling character. From Fergus, northward, his territory extended and he performed parochial duty to the shores of the Georgian Bay. It is stated that during his pastorate more than 1,400 members had been received into the Church and more than 1,400 children baptized by him. He was a native of Orkney, his father having been for fifty years minister of St. Andrew's parish, there. He was ordained in 1836—sixty years ago, minister of the Church of Scotland in Lady parish, Orkney, and his jubilee was solemnized at Guelph, in 1886, by a most interesting and impressive celebration. In June, 1893, he and Mrs. Smellie—a daughter of the Manse—celebrated their golden wedding and she and five of their family of ten survive him.

French Evangelization.

An appeal which will reach the heart and conscience of the church has been issued by the Committee on French Evangelization. It urges special liberality in connection with the Thanksgiving Day collection. The committee finds signs of encouragement, and evidences of progress all over the field of its operations. Colporteurs and evangelists gain an easier than usual access to the people and a growing desire for truth. Mission day schools are well attended and the outlook generally is hopeful. One interesting extract is as follows:—"Recent and current movements in the Province of Quebec, so full of promise for the future, are largely, though not wholly, due to the missionary and educational work of humble and devoted representatives of evangelical churches during these years. 'What great things hath God wrought?' Surely what has been accomplished not only warrants but imperatively demands the continuance of energetic and consecrated efforts to give our Roman Catholic fellow Canadians of French origin the Gospel of the Son of God. As in former years the Executive of the Board appeals for a *special collection* on Thanksgiving Day, November 26th, in aid of the funds and also for the active sympathy and co-operation of pastors and people in carrying on this department of the Church's missionary work." It is further stated, and the statement ought to be prayerfully laid to heart; that "the Bible is still a prohibited book and the mass of the people ignorant of it. Less than two per cent of eleven hundred and eighty families and persons, recently visited had a copy of the Scriptures although the district has been visited often by agents of the Bible Society and others."

It is difficult to realize the fact that in this Canada there exists a church, professedly Christian, which holds the Bible as a sealed book from thousands of the Canadian people. The problem of French Evangelization is not to be set aside by a few platitudes about proselytism; it must be faced as it is being faced until it shall have become an accomplished fact.

Ministerial Jubilee.

No name is held in greater respect in the church than that of the genial and able statistician, Rev. Dr. Torrance, whose jubilee in the ministry was celebrated at Guelph last week. Years of arduous service have not left a deep impress on Dr. Torrance, whose reports, from year to year,

show marvellous industry, clearness of grasp, and lucidity of statement. Younger men might well envy his sustaining power and his untiring application. Personally he is one of the most loveable of men. Unostentatious, genial and true he at once attracts one's liking and inspires confidence. He is firm in his convictions and if need can be valiant in expressing them, although meekness is his characteristic trait. Therefore he is deeply beloved by his friends and he has won a hold on the affections of the church, second to that no other leader. He has rendered the church incalculable service in various capacities, and on the floor of the general Assembly his counsel, urged in his quiet tones, is always wise and generally effective. He was licensed by the Presbytery of Dunfermline, Scotland, and has laboured in Canada since 1845, first as a missionary and then since 1846 as pastor of the First Presbyterian Church Guelph, where his long ministry went on uninterruptedly until 1882 when he retired from the duties of the active ministry, but not from the work of the church. In addition to his services as statistician he has filled important positions one of them being the Convenership of the Committee on the Distribution of Probationers. Locally, he is a pillar of the church, and his personality has been during these years, a living power for the Master's cause. The celebration of his jubilee marks an interesting epoch in his life and the hope is sincere, on all hands, that he has many years of usefulness before him in which to continue this valuable work for which he is so eminently fitted.

Armenian Relief Fund. Dr. W. B. Geikie, Treasurer of the Armenian Relief Fund, acknowledges a donation of one dollar from a friend in Uxbridge, in response to the statement of the fund published recently in the PRESBYTERIAN REVIEW; and other subscriptions have been promised. The need continues to be urgent.

Some Startling Figures. John Gilmer Speed figures that the theatres in New York City only cost six million dollars a year, whereas the churches raise that much for their work. Charity amounts to nine million, while car fares count up three times as much. Diamonds and jewelry require twenty million a year, and European trips about thirty-two million. Wine and beer cost them one hundred and twenty millions. The metropolitan spend five times as much for intoxicants as the average throughout the country.

The Power of Love. Love is the mightiest influence that can be brought to bear upon any life for its moral and spiritual uplifting. It is the miracle-worker. It makes its power felt where the truth is never perceived. It is true for the great mass of mankind that they can only be reached through their affections. The kind word, the thoughtful act, the pressure of the hand, will often do more to save than the strongest arguments, even rightly understood. Sympathy is power, and a power which all may exercise. If we would do, therefore, all we ought to do for one whom we desire to help, we must love him—love him truly and deeply, love him for what he may become, love him for Jesus' sake.

Archaeological Discoveries. New discoveries are constantly making which bear on Bible history. The last is announced in *The Academy* by Professor Sayce, and comes from Dr. Scheil. It will be remembered that Mr. Pinches found, less than a year ago, the names of Chedorlaomer, King of Elam, and Tidal, king of nations, of Genesis 14, on a Babylonian tablet. Dr. Scheil has just found, among the early tablets now in Constantinople, some letters of Hammurabi (the Amraphel of Gen. 14) to a King of Larsa, which relate to the war of independence waged by Hammurabi, at the end of which the latter gave his ally of Larsa statues and other presents as a "reward for his valor on the day of the defeat of Chedorlaomer," the Elamite king.

Notes from the North.

BY W. M. C.

Written for the Review.

That part of Hull which lies between the Railway station and the docks is anything but inviting. Everywhere, however, are visible indications of a large amount of business and commercial activity. We embarked on the steamer *Romeo* about two hours before she warped out of dock, and had ample time to see somewhat of the waterside life of this busy port. The docks were full of steamers chiefly engaged in the continental trade, and varying in size, from 800 to 2,500 tons. Hull is a tidal harbor and as every boat sailing on that day had to get out of port about the same time the utmost activity prevailed among the crews and deck hands in shipping freight, which seemed to arrive up to the last moment. Steam cranes and winches were working as for dear life, and the grinding of their cog-wheels, the rattling of chains combined with the roar of steam and the ringing of bells made a deafening uproar. A number of sailing barges from the upper reaches of the Ouse drifted slowly among the steamers as they were casting off their lines, and as all were making for the dock gates at once, an interchange of marine pleasantries immediately ensued. The barges being the lighter and shorter craft reached the gates first and the various bargees in the struggle for priority hurled objurgations at each other. Their wives who issued from the tiny cabins took a fair share in the general marine debate and increased the clamour. Every barge had a dog and each dog thought it his duty to rush violently along the deck from stem to stern and bark his loudest. The captains and pilots of the steamers whose exit was delayed by his new obstruction exhausted their vocabularies of indignant denunciation on the heads of the bargees and their lazy looking craft. By the time that every one was hoarse the *Romeo* got out into the estuary of the Humber and steamed slowly along amid a crowd of all kind of trading craft. The trade between Britain and the Continent is carried on by numerous steamers, chiefly of the smaller class from London, Grimsby, Hull, Leith and Aberdeen. The North sea is full of them. Our steamer was one of 1750 tons burthen and along with another, the *Ariosto* of 2200 tons forms a weekly line to Gothenburg in Sweden. The cargo was large consisting of all kinds of British goods as also leather from America. The passenger accommodation for first class travellers is not extensive, but fairly good. The second class cabin is larger and it was completely filled by Swedes returning from the States to spend a few weeks of the summer with their friends. It is quite the habit of many young Swedish, men and women, in America to spend a large part of their winter's earnings in a visit to their native land. The first class passengers consisted chiefly of gentlemen interested in British companies carrying on operations in Sweden or Russia. The ship itself was kept in good order and in much the same style as an Atlantic liner but on a small scale. The crew was largely composed of Scandinavians, and fair-haired, blue-eyed stalwart looking fellows they were. The course of the steamer led her across the great Dogger Bank which extends for about 320 miles from North to South and has an average width from East to West of 40 miles. The water over the bank is shallow, not being more than 9 fathoms off Flamborough Head. The depth in other parts is from 15 to 20 fathoms. These shallow waters become the sport of the winds and tides, and heavy seas are quickly raised, which give the North sea an ill repute. These banks are the home of cod, and numerous steam trawlers and fishing smacks are constantly at work. The crews of these craft are splendid seamen. For the sake of our mercantile marine and navy it is to be regretted that the steamer is fast superseding the smacks with their crews of splendid seamen. In the early morning of the third day we sighted the great lighthouse situate on the Skaw of Jutland, the extreme northerly point of Denmark. The coast line is low and uninteresting. The *Romeo* now turned eastward and our course lay along the Skagerrack which forms the gate-way leading into the Baltic. Numerous steamers passed us on their way outwards from Baltic ports. By noon we were in the fiord at which is situate the city of Gothenburg. For about five miles we steamed along this rock bound estuary, which became narrower as we approached the town. Numerous wharves are built along the waters edge, at which steamers were loading or discharging cargo. Many manufacturing establishments were observed, and the signs of

not a few, bore the names of British firms. We were soon along the fine stone quay at the city, where the usual crowd of hotel busses, cabs, etc., waited our arrival. The military looking police kept back the mass of loafers everywhere congregating about steamers on their arrival. The uniformed customs officers immediately marched on board and took possession of the ship. Their examination of our impedimenta was not very rigid, and we soon found ourselves in our rooms in the Grand Hotel Hagelund.

The appearance of Gothenburg, or Goteburg as the Swedes themselves call it, is something of a revelation to one visiting the north for the first time. The buildings are solidly constructed, and elegant in style. The streets are all paved with stone, and are kept scrupulously clean. Electric lights and telephones abound, and Electric cars traverse the city in all directions. Many attractive shops, containing very fine goods of British and continental manufacture, are found in the principal streets. The intersection of the city by numerous canals give it a somewhat Dutch appearance. This is not surprising, as the city was founded by Gustavus Adolphus who imported a large number of settlers from Holland. The town still maintains traces of its origin. Many Scotchmen were also brought over, and the names on the shop signs indicate the national origin of the owners. The greatest brewery in the place is owned by a Carnegie, who has donated large sums for public purposes and one of the latest additions to the peerage of Sweden is a "Dickson," of Scottish ancestry. The villa residences outside the city, are charming, and some of the avenues of town houses are imposing, Brunn's Park is very picturesque and is well kept, and adorned with ponds and fountains. In the long summer evenings the equipages of the elite who dine at six o'clock turn out in numbers. Every evening in the Botanic Gardens the military bands play for some hours and it is very delightful to sit or stroll in those charming gardens, fragrant with roses, and as you listen to the music, watch the people as they wander among the shady walks. The ladies and gentlemen, so far as dress and appearance are concerned, differ in no respect from British people of the same class. In politeness and courtesy they have however the advantage over the Briton. Gentlemen in passing on the street, do not greet each other with a careless nod, but invariably the hat is raised off the head, and is not hurriedly thrust again on its place. In steamboat and railways manifestations of the same courtesy are every where noticeable. The people are apparently here, as in the country generally, well clothed and well fed. Extremes of wealth and poverty are not met with. Vivacity is more characteristic of the Swedes than the Norwegians, and in the larger cities at least, something of Parisian sprightliness prevails. Gothenburg is well known to all interested in temperance reform from its famous license system. Under this a company was formed which acquired all the licenses in the city. All the establishments for the sale of spirits are now under their control, and are conducted by paid officials whose salaries are not dependent on the amount of liquor sold. The liquor supplied is said to be of the best quality. The company pay five per cent of the profits to the municipality. The drinking places seemed numerous, but the result of the system is said to be very satisfactory.

Stockholm can be reached either by rail or canal. We chose the latter route. The famous Gotha Canal crosses Sweden from Gothenburg to Stockholm. It is about 300 miles in length, and vessels are raised to, and lowered from, the watershed between the North Sea and the Baltic by seventy eight locks. The canal connects Lake Wenner, Wetter Roxen, Malar and several smaller sheets of water. Lake Wenner covers an area of about 100x50 miles, and rather ugly seas rise on it. Lake Wetter is considerably smaller, being eighty miles in length by twelve in breadth. The water of this lake is remarkably clear, and it is alleged that objects can be discerned at a depth of 100 feet. The idea of the canal and part of its construction dates back some 250 years, but it was not completed until 1832. A large amount of local trade is done by it, and upwards of 3000 vessels pass along it annually. The scenery is no where romantic but is very pleasing

Sometimes the route lies through stretches of rich farm or meadow land, while at other times the canal passes through leafy woodland. Now some mediæval schloss or castle, with quaint and curious history, arrests the attention, and again, the charming gardens of country residences reach down to the banks. An excellent road runs along the canal, and the banks are kept like lawns. The country folk could be seen at their various avocations and as the steamer came to the country towns and villages, the knots of villagers who gathered at the wharves were always interesting. Everywhere cleanness and tidiness were conspicuous. The long evenings on the canal were the realization of *dolce far niente*, as we glided softly along among those pleasant rural scenes and inhaled the fragrance of the woods and new mown hay fields. Sometimes when the boat had to pass a number of locks, the passengers disembarked and strolled along the banks where the bright and sunny children urged the purchase of flowers or little baskets of wild strawberries. Those stoppages of the boat permitted passengers to visit such interesting places as the church Wreta—Klosterkyrka which dates from the 12th century and is a sort of Swedish Walhalla. Here many old heroes repose, and not a few of the old Scottish soldiers are entombed in honor. We were able at a point on Lake Wenner to visit a hill of some 900 feet in height from which a magnificent view was obtained of lake, forest, and farm. This hill is called Kinnekulla and is composed of a series of terraces formed of granite, sandstone, alum-slate, limestone, clayslate and trap. We realized on the canal the length of the northern day, for the sun rose about one o'clock, and retired about eleven at night. The result of these long days was a warm and genial climate. The steamers for passengers are very comfortable and clean. The food supplied, good and abundance. Here we first met with the smorgasbord, or as Anglified, the sandwich table, an institution prevalent in Russia also. On the sideboard before every meal are found numerous little plates each containing some relish, such as iced and jellied salmon, slices of Bologna sausage, caviare, tongue, dried, smoked raw salmon, salt-beef etc., all tastily garnished with water-cress or lettuce. Everyone is expected to discuss the contents of one of these plates and take a tiny glass of white brandy before taking his seat at table for the duties of regular meal.

The Claims of Citizenship on Young Christians.

BY REV. DAVID JAMES BURRELL, D. D.

The follower of Christ has no alternative; he must discharge his political duty. This is the clear teaching of the Master: "Render unto Cæsar the things that are Cæsar's, as ye render unto God the things that are God's." An army of young citizens is pushing to the front. Many of these are Christians. Their attitude with respect to current questions of public morality will largely determine the character of our American Commonwealth for the next hundred years.

One problem demanding solution is *the vindication of the ballot*. The ballot is the visible expression of a principle which underlies our government; to wit, the equality of man. This has been dangerously tampered with during the last quarter of a century. The elections in some of our large cities are, so far as fairness goes, a screaming farce. Worse still, the franchise of eight millions of the American people has been practically wiped out,—openly, avowedly, in defiance of the Constitution, and with the passive connivance of the Congress whose express duty it is to secure a "republican form of government" in each commonwealth. This is a portentous evil. Nothing but Christian citizenship can grapple with it. If the problem is not solved by the calm processes of law, it will probably solve itself by some sterner method by and by.

A second principle, on which young Christians should plant themselves squarely, is *the right and duty of the State to educate its children*. In a republic every child is heir presumptive to the throne. He is destined to share the responsibility of government. The right of the state to educate is, therefore, in the nature of self-preservation.

Our blind Samson is an ignorant citizenship. The prince must be educated for his place. Our Dutch and Puritan forefathers ordained that every settlement of fifty must have

a schoolmaster. This was the beginning of our educational system. Its distinctive feature is civil control. There must be no interference from any quarter with the state's right of self-preservation. *Noli me tangere*. We join in the sentiment of Archbishop Ireland: "The free school of America—withered be the hand raised to destroy it!"

A third point at which all young Christians should stand in readiness to serve the commonwealth is *in respect to the dram-shop*. We may differ as to the best method of dealing with intemperance, but all right-minded people are agreed as to the saloon. It is an unmitigated nuisance and abomination: it has done evil and only evil all the days of its life. Nevertheless, the men who have controlled our American politics during the past twenty-five years have not dared to molest it. Let our new generation of Christian citizens take hold of this problem as if it were a thistle, and dispose of it with an heroic hand. There is no use of further talk about "the evils of intemperance." That debate is closed. The only question is, What shall be done with the dram-shop? And that should be disposed of without hesitation.

The dram-shop is responsible for three-fourths of all our crime and pauperism, and for an annual waste of twelve hundred millions of dollars! What shall we do with it? Strangle it. How? By law. There is no other way. License does not dispose of it. License is from *li* meaning, "It is permitted." Summon your conscience. O follower of Christ, and say "As for me I will not permit it!" What then? Prohibition. "Third-party prohibition?" That depends; not necessarily so. But "Prohibition doesn't prohibit." Yes it does. It doesn't prevent, nor does it annihilate; but it forbids. No law can do more. The enforcement of law is the function of magistrates. Magistrates are creatures of the people. There are enough Christian citizens to have their way in almost every community. Vote for legislators who will enact salutary laws; then vote for magistrates who will enforce them; and the thing is done. The key to the situation is in the hands of the young Christians who are now entering upon the responsibilities of political life.

One thing further: Let our young Christians be their own political bosses. "Let no man take thy crown." Blessed is the man who scratches his ticket when it ought to be scratched. Whatever the party "beeler" may do, let Christians obey the higher law. He best serves Cæsar who most faithfully and fearlessly serves God.

New York, N. Y.

Dr. Torrance's Jubilee.

Fifty years ago Rev. Dr. Torrance entered into the Christian ministry. Chalmers' Church, the afternoon and evening of Nov. 11th, was the scene of the jubilee. From the Doctor's long residence in Guelph, and his being connected with everything both secular and religious, all denominations met to celebrate the occasion.



REV. DR. TORRANCE.

During the time he has been in the ministry he has been very zealous in his work and has won the respect of all denominations.

The afternoon meeting opened at 4.30 and the church was filled to overflowing. The following was the program: Rev. W. Robertson, M. A., Moderator of the Presbytery, in the chair; devotional exercises by Rev. W. A. J. Martin; introductory remarks by Rev. J. C. Smith, B. D.; sermon by Rev. J. B. Mullen, addresses by Rev. Dr. Wardrop, Dr. Wallace, Alma, D. E. McWatt, Barrie, and David McCrae.

In the evening a standing room was at a premium. The following was the business of the evening meeting: Rev. Dr. Dixon, convener of committee, in the chair; devotional exercises by Rev. R. J. M. Glassford, address from Presbytery of Guelph, addresses by Rev. Dr. Caven, Principal Knox College, and Rev. Dr. Cochran, convener Home Mission Committee; greetings from Guelph Ministerial Association by Rev. B. B. Williams, reply of Rev. Dr. Torrance, Doxology and benediction.

The Rev. Doctor was much congratulated by his ministerial brethren for the active part he had taken in evangelical and educa-

tional work. In the latter he did a great deal to bring the educational system of Guelph to the standing it now holds. For many years he was inspector and until a few years ago was secretary of the Board of Education. For the last few years he has lived a quiet and retired life, but whenever his services were required he heartily acquiesced. During the time Knox Church was without a pastor the Doctor occupied the pulpit. His many friends wish that he may be spared for years to come.

The Work of the Holy Spirit.*

BY REV. ADDISON P. POSTER, D.D.

Christ's disciples were naturally distressed that He should be taken from them, but He assured them that their privileges under the dispensation of the Spirit would be far greater. Christ withdrew in physical presence that the Spirit might come. There is unavoidable limitation in a physical Christ. He cannot be omnipresent. As Christ's followers increase from the few that gathered around Him in Palestine to the millions that now accept Him, the necessity of something other than a physical revealing becomes imperative. To-day under the dispensation of the Spirit, Christ can be made known to every man and dwell with him; Christ's teaching can reach all; Christ's blessings can be dispensed to the ends of the earth.

There are three things which the Comforter will do in this new dispensation.

THE HOLY SPIRIT WITNESSES TO CHRIST.

There must be such evidence provided to substantiate Christ's claims that He shall be recognized and acknowledged more and more throughout the world. What provision has been made in this direction? The Holy Spirit diffusing Himself throughout the earth and entering the heart of every man, influences all men to perceive the worth of Christ. Even the man of the world, like Napoleon, is obliged to confess Christ to be more than man, and the infidel, like Rousseau, can but admire Him. This influence, of course, is especially strong upon the Christian. His heart is open to it; he is deeply moved by it. Loving Christ as he does, he feels through the Spirit's inward testimony that Christ is all He claims to be and he trusts Him absolutely. He knows that Christ is his Saviour and needs no further evidence to satisfy him. Thus encouraged and vivified by the Spirit, he becomes himself a witness to Christ. The apostles were in a peculiar sense Christ's witnesses. They were with Christ from the beginning and could tell of what they had themselves seen. They were also inspired; the Spirit entered them and gave them guidance as to how others in declaring the truth. The Christian to-day lacks both these qualifications and yet is a competent witness because of the Spirit's influence. The Spirit has filled him with confidence in Christ and power to proclaim Christ and thus he becomes a conductor of the divine electricity. His earnest, consecrated, consistent life is a constant proof of the power of Christ.

THE HOLY SPIRIT BRINGS CONVICTION TO THE WORLD.

There is every reason to believe that in the course of his life every human being is visited at some time by the Spirit and shown his needs. Men differ according to their temperament and surroundings and also at different times in their religious sensitiveness, but none seem to escape hours of conviction of sin, Christ says the Spirit will bring men to a spiritual perception of sin, righteousness and judgment. Conscience varies in its activity and undoubtedly grows dull from neglect, but even then at times the Spirit stirs its smouldering fires to unwonted activity. This is never more likely than when Christ is brought to their attention and they see that they are rejecting Him, their best friend, the only perfect character the world has ever seen.

It is a great thing to form a correct idea of righteousness. Such an idea is necessary as the standard of our conduct. The teachings of Confucius have set forth one idea of righteousness, of Buddhism another, of Christianity another. But the Spirit comes to men to give them a true idea of Christ and help them to see through Him what righteousness is. Christ goes to the Father to be seen no more, and men would forget Him but for the Spirit. The Spirit reveals Him and shows His excellence.

One thing more in this connection. The Spirit helps us to form right judgments and prepares for the judgment that is coming. We are necessarily forming judgments all the time. The affairs of this world, shaped on the false principles of worldly wisdom or in accordance with the directions of the evil one, are continually going astray. We study these events of life and form our opinion on them. Thus the prince of this world is judged and we steadily have to put a true valuation on principles and men. Thus too, we are reminded of a similar but far more important judgment going forward above, to which we ourselves are subject. This history of the world and the experiences of individual life are matters on which we are constantly called to form an opinion. In doing this our judgment is quickened and we see the inevitable necessity of submitting to a like judgment ourselves from a power that is above us.

*An Exposition based on (John xv. 26-xvi. 15); in the Bible Study Union Course on "The Teachings of Christ."

Augmentation of Stipends.

STATEMENT FROM THE CONVENER.

At its late meeting the Western Section of the Augmentation Committee carefully looked over the whole field, arranged grants and faced the work of another year. If the reputed treasures of Rossland had been at our command, we might have reported the work as good as done, but as it is we have to take pause and ask the Church to face the position along with us. I take leave, therefore, to furnish information on some points which may be interesting to our constituents, and help to an understanding and appreciation of what we are doing and of what they should help us to do.

The number of congregations on the list remains at about the average of the last five years, say 140. Let no one imagine, however, that these are just "the same old job lot." Last year over twenty congregations became self-sustaining and many others made advances in self-help. Thus the way was opened up for receiving an almost equal number, taken principally from the list of the Home Mission Committee. This illustrates the nature of our operations, and it may surely be hoped that our people will remember this donation of twenty self-sustaining congregations to the strength of the Church, when next they are arranging their donations to the Augmentation Fund.

Very gratifying reports and messages come to us from many quarters. Dr. Kollock said, "These are changed days with us in the Presbytery of Quebec, there is not a vacancy within our bounds, Augmentation has done great things for us." "Not a vacancy in all our weak charges," is the report from Montreal; "Augmentation did it." "The whole Province of Quebec is manned as never before, and our Presbyterian people are rejoicing in the assurance that even in small and dwindling communities, the means of Grace shall continue to be provided." "Without the Augmentation Fund, many church doors would have been closed."

Northern Ontario is opening up more and more to settlement, and sends messages which speak thankfully and hopefully of the condition of our work. North Bay, Parry Sound, Mattawa, and other far off fields have become self-sustaining, and help is being sought for the regions beyond. The honor of our Church is at stake, and the help has to be given. The Church will not fail to endorse such expenditure.

The Border and Western Presbyteries lessen their demands, and the relation between them and the Committee is becoming even more cordial. All along the line, it is believed, there is confidence in the Committee and approval of the careful methods of its operations.

Last of all comes the Great West. That gallant leader, Dr. Robertson says, "Augmentation is all right, but tell us how we can get men and solve the difficulty of bringing the men and the congregations together, so that happy settlements may result." This appeal for men is surely worthy of the consideration of our young ministers, and the Committee will certainly give its attention to the other difficulty which hampers our work. Meantime, let it be said that it is the policy of the Committee to deal generously with our Great Western field, and those far off Presbyteries may rest assured that it is our earnest desire to do the very best possible in their behalf.

Speaking of these matters, suggests such questions as these: Is not the true solution of the winter supply difficulty, likely to be founded in the line of providing means and seeking of men, so that some twenty to thirty of our stronger mission fields may be settled and transferred to the Augmentation list? Has not experience shown that permanence in the ministerial relationship gives the best results, and insures permanence and progress in the work? Does not the genius of Presbyterianism invite us to work in that direction? Would not the Church respond to an appeal on behalf of such a method of working? These questions are propounded for the purpose of drawing forth discussion, and it may be the result shall be action in the direction indicated.

What about funds? We need \$28,000 to get through the year comfortably and to make such advances as should be made. Almost everybody who knows the extent of our operations, believes that we should have that amount and some more. The difficulty is with those who do not know, and what is most needed is a "campaign of education," through which we shall awaken the intelligence, and touch the consciences and hearts of our people. Then we shall reach the pockets of those who are well able to give us all we need. We rely on Presbyteries to take the matter up, and we should find in our ministers about one thousand campaigners, who shall make it their business to let our people know.

Oh, but you forget that the times are hard! No man in the

Church is less likely to forget than the Convener of the Augmentation Committee, brethren. But there are prospects of improvement, and one may hope that the improvement shall touch, perhaps even begin with, our long depressed finances. "But don't you always make ends meet?" Yes; but remember how. Time and again it has been done by deducting a per centage from our promised grants. Promised, but not paid, sounds badly in Presbyterian ears, does it not? One hundred thousand laying the liability on the shoulders of one hundred and forty does not seem fair. Let any one of you look at the matter and I believe he will say: Hard times or no hard times, we must not let this happen again. So I have faith in our ministers and our people, and make my appeal, which is not mine after all, but the appeal of the Church itself. With much misgiving and reluctance I entered on the work to which the Assembly called me,—I did it because it came to me at length as the call of God, and always as I think of this call, there comes to me also the message to Joshua, "As I was with Moses so will I be with thee, I will not fail thee nor forsake thee, only be thou strong and over courageous."

So, trusting in God, I have confidence in the Church and people of God, that they will provide adequately, and I believe, even heartily, for the carrying on of the work.

Yours very truly,

R. CAMPBELL.

Renfrew, Nov. 6th, 1896.

Queen's University.

The formal opening of the theological department of Queen's University drew a much larger audience than usual to Convocation Hall on Monday, Nov. 2nd. Principal Grant presided, and with



him on the platform were Rev. Professors Ross, Mowat, Fowler and McNaughton, Prof. W. L. Godwin, Rev. J. MacMorino, J. Mackie, and D. A. J. Connery. Rev. Mr. Mackie, acting as chaplain, opened the proceedings with prayer.

The Principal called attention to the gratifying increase in the registered attendance of students. His comparative statement is as follows:—Matriculation scholarships and theology—In arts, Nov. 2nd, 1895, 322; November 2nd, 1896, 352; in medicine, Nov. 2nd, 1895, 93; November 2nd, 1896, 96; in practical science: November 2nd, 1895, 6; November 2nd, 1896, 11; in theology, November 2nd, 1895, 23; November 2nd, 1896, 28. Thus there are registered up to date 487 students, as against 449 at this time last year, and this without taking account of the affiliated colleges. It should be stated, moreover, that not all the students in attendance have registered.

REV. G. M. GRANT, M. A., D. D.

The inaugural address was delivered by Prof. T. R. Glover, who was recently installed in the chair of Latin at the University, and was entitled "A Chapter of English Church History." The chapter was the first one, being a sketch of the Church of Northumbria, the ancient English kingdom, which extended from York to Edinburgh. Founded by the Angles during and after the fifth century, it rapidly became the greatest kingdom of the heptarchy. After noting that the mission of Augustine was really directed to Northumbria, though it did not reach that kingdom, Prof. Glover remarked that Augustine "was essentially a small man, and his greatness is a borrowed greatness. All that he is he owes to Gregory. In himself he was small, narrow and hard." The real work at York was done by Paulinus, and Prof. Glover described the conversion of Edwin, King of Northumbria, and Bretwalda of England. Sketching the early struggles of Christianity, the lecturer dealt with the character and work of Aidan, the monk of Iona, who confirmed the work of Paulinus.

"The character of Aidan," Prof. Glover observed, "is one of the most beautiful in the records of the Christian Church. One regrets that he left no writings, and that all that we have of him is a few scattered stories in Bede's history, but few as they are they are enough to show the wonderful gentleness of his character, his tender, unassuming piety, his rigorous personal asceticism, and his unflinching sympathy for the weakness and needs of those about him. He was a friend of King Oswald's, but he was much more. His influence did not rest on the authority of the King, though Bede draws a beautiful picture of the King himself acting as interpreter to Aidan before he had fully acquired the tongue of the Angles. It is curious to note how Bede emphasizes that Aidan was essentially the Bishop of the poor. He could indeed mingle on terms of happy intimacy with Kings, yet his thoughts turned not to worldly splendor, but to the Kingdom of Heaven. His

ambition was not to stand well with Princes, but to be the salvation of the poor. He travelled throughout the country, generally on foot, preaching to a scattered, rough population, sharing their life, a poor man himself, stern in limiting his own necessities, lavish in meeting the wants of others with the gifts that Kings and nobles gave him for his own use.

After touching upon the founding by St. Hilda of the abbey of Whitby, Prof. Glover said: "What did the Church do for England in the seventh century? The answer is brief. It civilized England. Christianity found the Angles savages. It gave them arts, letters, and the material comforts of civilization. The landing of Augustine reunited England to Europe, from which for a century and a half it had been so separated that the shores of England were fabled to be the abode of the dead. The missionaries were great on church building, and architecture was the handmaid of religion.

Opening of Halifax College.

The services in connection with the opening of the Presbyterian Theological College were held Nov. 4th in St. Matthews' Church, Halifax, a good congregation being present. Besides the professors and resident clergymen of the city there were present: Rev. Dr. Morrison, Dartmouth; Rev. J. Carruthers and Rev. Dr. Patterson, New Glasgow; Rev. Dr. Sodgwick, Tatamagouche; Rev. Thomas Cumming, Truro; Rev. J. Layton, Elmsdale; Rev. Henry Dickie, Windsor, and Rev. J. A. McPhie, Hopewell. Rev. Principal Pollok presided, and after devotional exercises gave the opening lecture.

The subject of the opening lecture was the worship of the Presbyterian Church viewed historically.

The lecturer explained what the arrangements were at the Reformation and how long they continued. The liturgy was framed upon that of Geneva, upon which the liturgies of all the continental Reformed churches were modelled. This was used in the Scots Church for nearly a hundred years. A change was brought about by violence and not by the choice of the church courts, the civil authorities or the people. The proceedings of the courts roused the Scottish nation into a rebellion, in which bishops, the new liturgy and all the innovations of the two last reigns fell to the ground. It was pointed out how this opposition in Scotland was allied with a similar opposition and from a similar cause in England. The Scottish rebellion forced the king to call the Long Parliament which immediately took into consideration the religious grievances in England. Thus the king was opposed by two religious parties—the Presbyterians in Scotland and the Puritans in the larger kingdom. Both complained of unlawful and compulsory innovations the one upon the book of common order and the other upon the book of common prayer. When the Westminster Assembly had been called to reform the English church, the Scots were invited to take part in its deliberations. The Puritan leaders desired Scottish co-operation in the civil war and the Scots desired, as the price of it, religious uniformity. Hence the Solemn League and Covenant, the assistance given by the Scots at the Westminster Assembly and the production of a new formulary of worship, called a directory. The principle upon which it was composed was verbal directions instead of prayers prescribed in the exact words and intended simply to be read. At the same time, except where a liberty was expressly given, the order or succession of the parts was to be binding upon the ministers. Also the order and topics of the prayer-outlines were to be followed. In the administration of the sacrament the least possible latitude was given because of the importance of the doctrines involved and the engagements implied. It was shown that, though the new book was adopted by lords and commons and by the Scottish authorities, it was slowly and imperfectly introduced. Many were attached to the old worship, and it was a time of great commotion. The troubles of the Commonwealth came and then the restoration. After the restoration and down to the revolution in 1688 both Prelatists and Presbyterians prayed and preached without book and neither followed strictly any form. At the revolution only the Westminster Confession was adopted, but no catechism and no form of worship—no directory. But the General Assembly by repeated acts reaffirmed its authority. In the Canadian basis of union in 1875 it was incorporated. It was adopted by the United States in 1729, and amended and recommended in 1783, so that it is our only standard of public worship. It needs amendment, but still it deserves more attention than it gets, while all efforts in this direction should be encouraged.

The Rev. Principal then called for a collection for the library fund. He also intimated that during the past year some valuable additions had been made to the library.

Rev. Thos. Cumming then dismissed the meeting with the apostolic benediction.

CHRISTIAN ENDEAVOR.

WORLD'S O. E. PRAYER CHAIN, SUBJECT FOR NOVEMBER:—*For our Country.*—Pray for the nation of which you are a citizen, whichever that nation may be, that it may be a God-fearing, law-abiding, Christian land. Pray for every wise effort of the young people to advance true Christian citizenship.

Troubles.

DAILY READINGS.

First Day—Job's lesson—Job v. 17-19.

Second Day—Manassah's lesson—2 Chron. xxxiii. 11-13.

Third Day—David's lesson—Psalm cxix. 67, 71.

Fourth Day—Paul's lesson—Rom. viii. 18.

Fifth Day—Mosca's choice—Heb. xi. 24-26.

Sixth Day—Jeremiah's faith—Lam. iii. 31-33.

PRAYER MEETING TOPIC—"HOW CAN WE GET GOOD OUT OF OUR TROUBLES?" Psalm xxvii. 1-14.

Glimpses of Endeavorism.

Thirty-seven denominations are reported in Illinois' 2,824 Christian Endeavor societies.

Australia's delegate to the San Francisco Christian Endeavor Convention has already been appointed. He is Rev. Silas Mead, President of the United Society of Christian Endeavor of Australia.

An annual subscription to the denominational paper has been given to every member in the congregation of a Bangor, Penn., church by the Christian Endeavor societies of the church.

Eight prisoners in the Louisville, Ky., jail were baptized on a recent Sunday. The men, one of them a murderer, had been led to Christ through the services held by a Christian Endeavor society of the city.

Christian Endeavorers generally have been aroused over the subject of a special week of prayer for Armenia, and the second week of November was widely observed.

Christian Endeavorers in many places are campaigning for the Sunday closing of local post offices. One of the latest cities to take up this work was Williamsport, Penn.

Nearly all the persons present at a meeting of a Richmond, Ind., Friends Christian Endeavor society promised to give systematically to missions, and twenty-two persons became tithers.

A unique but melancholy service was done by some Christian Endeavor young men of Yarker, Ont., in digging the grave for the burial of a young man whose parents could not afford the expense.

The Christian Endeavor society in Aroostook County, Me., that reports the greatest amount given for missions will be allowed to name the delegate to the San Francisco Convention that the Union will send.

On the night of election day the Christian Endeavorers of Janesville, Wis., held a celebration to hear the election returns. The purpose of the meeting was to keep men and boys from visiting doubtful places for this same purpose.

Twelve girls comprise a Junior Christian Endeavor society in an Industrial School for girls in Toronto. Last year these children gave thirty dollars for missions, all raised by their own efforts.

Washington Endeavorers are circulating a mammoth petition asking for the abolition of the two saloons in the basement of the Capitol. This is the beginning of a systematic fight against these disgraceful iniquities.

Sometime ago a Mexican convict was converted through the efforts of the Zacatecas Christian Endeavor Society. Later, together with his wife, he travelled a long distance to attend the National Christian Endeavor Convention, and upon his return home organized a Christian congregation.

The Janitorship of the church in Whiting, Ind., has been assumed by the Christian Endeavor society, to lessen church expenses, with the same motive the young men of this same church chopped ten cords of oak wood for fuel.

A Boston Free Baptist Christian Endeavor society recently sent out several members by twos to visit the various city missions. Their report on returning made an interesting meeting, and inspired the society to undertake practical home mission work.

Two English merchantmen recently stopping in San Diego Harbor were visited systematically by the local Endeavorers, with the result that before the ships left port an officer on each, and nineteen men on one, and twelve on the other, had confessed Christ. A prayer circle was formed on each ship.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON IX.—THE FAME OF SOLOMON.—NOV. 20.

1 Kings x. 1-10.

GOLDEN TEXT.—"Behold a greater than Solomon is here."—Matt. xii. 42.

ANALYSIS.—The Queen's journey (v. 1, 2.)
Queen's wonder (v. 3-7.)
Queen's gifts (v. 8-10.)

TIME AND PLACE.—B. C. 902. Jerusalem.

VERSE BY VERSE.—1. "Queen of Sheba."—Sheba was probably that part of Southern Arabia now known as Yemen. "Came."—To Jerusalem, a distance of about twelve hundred miles, which, as then travelled, would take a period of nearly three months. "Prove him."—To test his wisdom. "Hard questions."—These were of the nature of riddles, the making and solving of which were popular with the Arabs.

V. 2. "A very great train."—Consisting not only of the camels that bore her treasures, but with numerous attendants, and an armed guard. "Spices."—Arabia was noted for all sorts of spices, in which its commerce largely consisted. "Communed with him."—Conversed with him.

V. 4. "All Solomon's wisdom."—As shown by his answers to her questions, and by his government of his kingdom. "The house that he had built." This probably refers to the royal palace.

V. 5. "The meat of his table."—We were told something about this in the Third Lesson. (1 Kings iv.) "Ministers."—The officers of his court. "Cupbearers."—Who had charge of the wine used at the royal table. "His ascent."—Some suppose this refers to the stairway by which the king passed from his palace to the House of the Lord. Others suppose that it refers to the inspiring ceremonies with which Solomon went up to the temple to worship. "No more spirit."—She was filled with wonder and astonishment.

V. 6. "A true report."—Not exaggerated, as most reports are.

V. 7. "I believed not."—While not exaggerated, these reports were so strange that she could not credit them.

V. 8. "Happy are thy men."—The reason is immediately given, because they were permitted to hear such wisdom.

V. 9. "Blessed be the Lord."—It does not follow necessarily from this that the queen believed in the God of Israel. She simply acknowledges that such wisdom and prosperity must be due to Divine power.

V. 10. "She gave."—These gifts were tokens of friendship, "A hundred and twenty talents of gold."—Not less than three millions of dollars.

PRACTICAL AND ILLUSTRATIVE.

V. 1. "Heard the fame of Solomon concerning the name of the Lord."—The fame of Solomon for wisdom, wealth and commercial enterprise, and for the greatness and splendor of his kingdom, had gone forth into all lands; but his highest fame was associated with "the name of the Lord." The queen of Sheba so understood it, and although, perhaps, before ignorant of the true God, now acknowledged His hand in it all. (V. 9.) Let us seek fame only in the Lord, and lay all honors at His feet, and give Him all the glory.

"Hard questions." Many of them were doubtless religious questions, as the king's name was religious, and she came "to hear his wisdom." "When we first attend seriously to religion, we shall meet with many 'hard questions,' which we cannot resolve, and which will often perplex and distress our minds, especially if at a distance from proper instructions. But 'then shall we know if we follow on to know the Lord.'"

V. 2. "She came to Jerusalem with a very great train." Our Lord contrasted her zeal in coming to hear the wisdom of Solomon with the indifference of men in seeking Himself. "The queen of the south shall rise up in judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here."

V. 4, 5. When the queen of Sheba had seen all . . . there was no more spirit in her. The magnificence was overpowering. He had all of the world that heart could desire.

V. 7. "The half was not told me." The awakened sinner, oppressed with perplexing difficulties, discovering objections, and distressing fears, hears the report of the Saviour's acts and wisdom, of His unsearchable riches and unfathomable love; but can scarcely believe the report . . .

V. 10. "She gave the king an hundred and twenty talents of gold, etc." Her gifts were royal; yet the wealthy king did not need them, and could not be enriched by them. The Greater than Solomon needs not our gifts, yet it is due Him that we give Him our hearts, our all.

V. 13. "Solomon gave unto the queen of Sheba, etc." She was not the loser, either by her long journey or her costly presents. A prince like Solomon could not permit her to make sacrifices. We see here a picture of the recompenses of our God. "According to his riches in glory." (Phil. iv. 19.) "Ask and it shall be given you." (Matt. vi. 7.) His gifts, too are "according to the hand of a king," and what a king!

THE LITTLE FOLK.

Mother's Work.

By MARY F. BUTTS.

If thy work be holding dimpled cheeks of babies to thy breast,
Fashioning small garments where the needle moves to inward tune,
Stitching dainty scolops for a little rounded wrist,
Or knitting a silk sheathing for feet as soft as rose-leaves,
Count thyself a sister of the gentle Judaea woman,
Mother of a Saviour. How knowest thou the outcome
Of this beautiful bud of home? With thee lies the unfolding.

Make thy garden fragrant with tender self-denying.
With love purged pure by prayer, woo the opening blossom.
Thine a holy business set thee by the Father.

The Children Who Saved Hamburg.

Hamburg was besieged. Wolff, the merchant, returned slowly to his home one morning. Along with the other merchants of the city, he had been helping to defend the walls against the enemy; and so constant was the fighting that for a whole week he had worn his armour day and night. And now he thought bitterly that all his fighting was useless, for on the morrow want of food would force them to open the gates.

As he passed through his garden, he noticed that his cherry-trees were covered with ripe fruit, so large and juicy that the very sight was refreshing. At that moment a thought struck him. He knew how much the enemy was suffering from thirst. What would they not give for the fruit that hung unheeded on the trees of his orchard? Might he not, by means of his cherries, secure safety for his city?

Without a moment's delay, he put his plan into practice; for he knew there was no time to be lost if the city was to be saved. He gathered together three hundred of the children of the city, all dressed in white, and loaded them with fruit from his orchard. Then the gates were thrown open, and they set out on their strange errand.

When the leader of the army saw the gates of the city open and the band of little white-robed children marching out, many of them nearly hidden by the branches which they carried, he at once thought it was some trick by which the townspeople were trying to deceive him while preparing for an attack on his camp. As the children came nearer, he remembered his cruel vow, and was on the point of giving orders that they should all be put to death.

But, when he saw the little ones so close at hand, so pale and thin from want of food, he thought of his own children at home; and he could hardly keep back his tears. Then, as his thirsty, wounded soldiers tasted the cool, refreshing fruit which the children had brought them, a cheer went up from the camp; and the general knew that he was conquered, not by force of arms, but by the power of kindness and pity.

When the children returned, the general sent along with them wagons laden with food for the starving people of the city, and the next day signed a treaty of peace with those whom he had vowed to destroy.

For many years afterward as the day came round on which this event took place, it was kept as a holiday, and called "The Feast of the Cherries." Large numbers of children in white robes marched through the streets, each one bearing a branch with bunches of cherries on it. But the old writer who tells the story is careful to say that the children kept the cherries for themselves.

Every age of the world's history has its tales of war and bloodshed and cruelty, of wild struggles and of great victories; but nowhere among them all do we find the story of a more beautiful victory than that which was won by the little children who saved Hamburg.

A Few Facts to Weave into a Story.

Mazie, a sweet-faced little child with blue eyes and flaxen hair, about ten years old.

Her mother, a delicate little woman, the wife of a shiftless husband, one of the Mountain Whites found in New Mexico. His vocation seems to be continually looking for work, but ever viewing it at a distance.

Their home, a little log cabin far up on the mountain, where forests of pine, spruce and fir, intermingled with oak and aspen, present an attractive view when contrasted with the scrubby pinyon and barren rocks below. Here there is no system or irrigation, but when there are plentiful showers in season, the nutritious grass affords rich pasturage for herds of cattle and horses; but should the season prove unfavourable, the herd must be driven to distant parts for water, or allowed to roam at will, and thus they often wander away and are entirely lost or destroyed by wild animals.

Here, in this isolation and loneliness, Mazie and her mother tend their little vegetable garden, care for their cows and chickens,

carrying butter and eggs to the nearest plaza store some twelve miles distant, exchanging these for the package of tea or coffee which is carefully hoarded for special occasions, or for the bit of calico or muslin to be fashioned without patterns into garments which must be worn with greatest care to make them last.

The husband may have harvested a little grain and hay and stored it for winter use, but when the long cold winter sets in he resumes his occupation of "looking for work" seeking a warmer portion of country, and the brave little woman is left alone with the little children, to care for the stock, and soon is so shut in by deep snows as to be completely lost to all outside the four walls of the cabin and the corral, where the family horse, the gentle cow, and the pet sheep and goats bear each other company. The family, through their loneliness, come to look upon these animals as dear friends, so that Mazie is very confusing sometimes when she speaks of Willie and Don and Molly and Jack for she may mean her little brothers or the horse, cow or dog. The howling, barking and growling of wild animals are familiar sounds in this home, and Mazie talks of lions and bears in the most commonplace manner. Not long ago a bear was discovered up a tree near the home. This plucky mother and daughter, with the aid of Don, the dog, kept old Bruin at bay, while Willie went more than a mile and a half away where a party of men were camping, to bring help. The men display a fine bear skin as a trophy of their prowess, and the little mother who thought only of the safety of family and property is not heard of.

But lonely as this mother is, do you suppose she is content to allow her children to grow up in ignorance? She heard of the Santa Fe mission school where girls were received for a very small amount and "were carefully cared for," and taught those things which enable a woman to be self-dependent. With many tears, the best clothing the house afforded was packed in a wooden box fastened with hasp and padlock, and sent on several days' journey to the mission school.

Mazie won the hearts of all the teachers by her quiet thoughtful ways and earnest desire to learn in every department. Her quaint and old-fashioned remarks are often quoted at the mission. Sometimes they were very pathetic, as: "I wonder if mother and Willie had enough to eat to-day; they had nothing in the house when I left."

At the close of her first year's stay in school her father brought the old horse for her to ride on the home-going journey of several days. She gathered the reins in her hand and the big raw-boned animal started off on a rough trot. The question went around, can that little "mite" stand the long, hard journey?

At the close of the second school year, a neighbour gave her a place in his wagon on her return home, saying the father was off "looking for work." This year the mother has sent the following letter, which forms an essential part of the story:

DEAR MISS A—:

"I think it awful kind in you to offer to take Mazie another year when I am yet owing you for her last year's board, but owing to our circumstances and hard times we have not been able to pay—we will have no school in reach of us again this year. I am very anxious for Mazie to continue her studdys but I can't bear to send her back unless her last year's schooling was paid. I have tried hard enough this year to save the money for you but have failed. I fear you think I don't want to pay you. I will pay you just as soon as I can save money enough to pay you. No, no, Miss A—, I can't send Mazie next year, but hope I may be able to send her the next year after. I thank you ever so much but I hope you won't think I don't want to pay for I do want to pay and will when I can, but I can not see any show to pay you now. Thanking you for your kindness—"

There will not be lacking those who will appreciate the struggles of this mother to educate her daughter, and the honest pride and self-respect which shrinks from allowing the child to return when she has no money to pay for the tuition of the coming year.

Those Astounding Adverbs.

One evening a gentleman came home with a budget of news. An acquaintance had failed in business. He spoke of the incident as "deliciously sad." He had ridden up town in a car with a wit whom he described as "horribly entertaining," and, to cap the climax, he spoke of the butter that had been set before him at a country hotel as "divinely rancid."

The young people stared, and the oldest daughter said: "Why papa, I should think that you wore out of your head."

"Not in the least, my dear," he said, pleasantly. "I'm merely trying to follow the fashion. I worked out 'divinely rancid' with a good deal of labour. It seems to me rather more effective than 'awfully sweet.' I mean to keep up with the rest of you hereafter. And now," he continued, "let me help you to a piece of this exquisitely tough beef."

Adverbs, he says, are not now so fashionable as they were in his family.—"Boston Post."

Church News

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

Montreal Notes.

Novelty and ingenuity do not always bring permanent success to any cause. They do not always deserve it. But fresh experiments in promoting interest in Christian enterprise are at least deserving of passing notice. For some weeks back the Young Men's Christian Association has been making an earnest effort to increase its membership and the method taken for securing this result has the merit of temporary success. The active membership has been practically enlisted in two rival companies of canvassers known as the Blues and the Reds and a trophy is offered to the company which will secure the largest number of recruits before a given date. Each has already secured several hundred names and as the contest draws to a close the interest in it grows almost as keen as in a hot political election. Probably the result will not be all gain either in quantity or quality, but fortunately the Association is in a position to offer sufficient in the way of substantial advantages to its membership to retain the bulk of those who join and at the same time do them some good of a higher kind. To our friends of the Methodist church we are indebted for a somewhat similar device. To increase the interest in missions a public debate was organized on the comparative merits of Home and Foreign Missions which took place a few evenings ago in one of their churches and drew a large audience. The interest in it may be judged from the fact that the chairman of the debate was a College Principal, while among the speakers were Mr. J. Macdonald Oxley, the popular Canadian literateur, and a University professor. A similar debate on Sunday-School work is arranged for an early date, the speakers to be students from the four theological colleges in the University. Time will soon test the value of such expedients which all feel ought not to be necessary to stimulate interest in religious work.

Reference has already been made in these notes to the resignation of the Rev. W. D. Reid as pastor of Victoria church and his approaching departure to spend a winter in Britain. His late congregation gave him a farewell social on Tuesday evening last when many appreciative speeches were made and he was presented with a handsome purse of over a hundred dollars. He carries with him their best wishes for his future welfare and success.

Indications are becoming clearer daily that in the near future the matter of education is likely to become a burning question in the Province of Quebec and that it is being forced to the front by the widespread discontent among the masses of the people with the results of the present system. In spite of the numerous prizes and diplomas secured by the convicts for their artistic products at World's Fairs and other similar points of comparison the people are becoming ashamed of the large percentage of illiterates disclosed by the census returns and somewhat angry that their children are all well grown up and badly equipped for the competition of life. The real strength of the movement is apparent from the fact that the political leaders on both sides are striving so to express themselves as to profit by it. It is by no means certain that anywhere in the near future any effective measures will be taken to improve the system. There is no doubt the religious leaders will exhaust all their ingenuity in devising some mode of quieting the popular demand which will still leave the effective control to their hands, and we are yet a long way off from an efficient public school system. Not once the people fall to tearing any system by practical results they will never be satisfied again until they have one which is effective, and no amount of pious exhortation in episcopal deliverances will suffice to keep them quiet. Some of the bishops are preparing to head off the dangers of the movement by warning the religious orders engaged in teaching that hereafter they must qualify themselves for their

duties by taking out diplomas. The Catholic laymen on the Council of Public Instruction have been agitating for this for years back but hitherto it has been strenuously resisted by the whole body of bishops. A few of them now see that some concession of that sort must be made or the whole existing system may be swept away by the force of public opinion.

The Anglican Synod of Eastern Canada has been holding a special session during the past week for the purpose of electing a successor to Dr. Sullivan as Bishop of Algoma. The choice has fallen upon Canon Thorneloe of Sherbrooke. The salary attached to the position has been reduced from \$4,000 to \$3,600 with an allowance of \$200 for expenses.

As a result of Dr. Barclay's Conference with the young people of his congregation they have undertaken the responsibility for conducting a Sunday-school and evening services in St. Gabriel Ward, Point St. Charles. The burden of this has hitherto been borne by St. Matthew's church, but was felt to be too severe a tax on their resources, both of money and workers. The change will, no doubt, prove beneficial to all concerned.

North-West Notes.

The Rev. John Wells M.A., late of Fiesherston, Ont., has been appointed to the charge of Meadow Lea and Poplar Point, Man.

The Rev. Wm. McKinley of Kildonan, Man., has accepted the call to the pastoral charge of the South Side congregation, Toronto. The congregation of Kildonan appeared at the meeting of Presbytery by six commissioners armed with a strongly worded and unanimous resolution expressing attachment to Mr. McKinley and deprecating his removal. But Mr. McKinley after explaining fully the public and personal reasons which influenced him, declared that he could not decline the call and accordingly the translation was granted. The Rev. Dr. King will declare the Kildonan pulpit vacant on the 22nd of November and will act as Moderator of Session during the vacancy.

In the school house, Moose Woods reserve, on Tuesday Oct. 20th, nearly every Indian on the reserve, young and old, besides several white persons congregated to witness the marriage of John Thunder, missionary, of Pipestone, Man., to Maggie Whitecap, a niece of the late Chief Whitecap. The ceremony was performed wholly in English, which both the contracting parties understand, by the Rev. Mr. Linton, of Saskatoon. Two of the young educated Indians acted as groomsmen and bridesmaid, Mr. Tucker, the instructor, being master of ceremonies. A grand tea was partaken of very heartily after the marriage, and "God save the Queen" was sung quite as heartily before dispersing.

The conferences of the mission workers among the Indians in the North West now being held in Winnipeg is a decided success both in point of numbers attending and in spirit and in truth.

British Columbia Notes.

Rev. Wm. Meikle has been inducted into the pastorate of the First Presbyterian Church, Vancouver, vacant since the resignation of the Rev. G. R. Maxwell in May last. Mr. Meikle's coming to the coast at this juncture is favorably regarded by many outside his own congregation. May his well-known evangelistic zeal be abundantly blessed in his new sphere of labor.

Another settlement which is likely to prove very happy will take place in Nanaimo on the 1st of December. Rev. W. B. Cumming, an alumnus of the University of Manitoba who has spent several years in the ministry of the Presbyterian Church of the United States, and is now settled in Santa Clara, California, has accepted a call to St. Andrew's Church, Nanaimo and arrangements for his induction upon the above date have been made. Mr. Cumming is married to a daughter of the Rev. James Douglas.

The Rev. D. MacRae clerk and father of the Presbytery of Victoria has been granted three month's leave of absence and will

spond that time in Ontario. Mr. MacRae's health has been in rather unsatisfactory state for some time and this vacation is taken in the hope of an improvement being effected.

The Rev. D. V. Lucas D. D., the well known Methodist minister and temperance lecturer has been visiting the Province for the past three or four weeks. He is at present in the City of Victoria where large crowds attend his lectures every night. He is working in connection with the temperance organizations and the League of Christian Citizenship.

Mr. Guthrie Perry, a recent graduate of Manitoba College, is at present supplying Wellington, Victoria Presbytery. With the arrival of Mr. S. Forsythe of Montreal College who has also been appointed to that presbytery all the mission fields of the Province will be manned for the winter.

General.

The new Presbyterian church recently opened at Whitney on the O., A. and P. S. Ry, has a seating capacity for 200, and costs about \$1,000.

The Presbyterian congregation of Havelock have extended a call to Rev. Mr. Nixon of Toronto, who has just completed his college course.

Rev. J. A. Matheson B.D., was inducted to the pastoral charge of the congregations of Charleston and Alton, Presbytery of Orangeville, on the 3rd inst.

Rev. J. L. Small has received an invitation to the pastorate of Keowatin Presbyterian church. Keowatin was Mr. Small's mission field for a year and a half. The salary is \$950 and manse.

The Rev. R. J. Hutcheon, M.A., a graduate of Queen's in arts and theology, was inducted into pastoral charge of St. Andrew's Church, Almonte, in the Presbytery of Renfrew and Lanark.

The induction of Rev. Mr. Bennett as pastor of the Hawkesbury Presbyterian church took place Nov. 12th. The sermon was preached by Rev. A. S. Ross. Rev. Dr. Armstrong addressed the pastor. Rev. Mr. Lochead acted as Moderator.

Two eloquent sermons were delivered by Rev. Dr. Jackson, of Galt, on the occasion of the anniversary of St. Andrew's church, Strathroy. The choir railing and pulpit had been tastefully decorated with house-plants and presented a pleasant sight.

The Foresters, Odd Fellows and Workmen, met in the Presbyterian Church, Valleyfield Que., last Sunday evening the Rev. J. E. Ducloux B.A., High Chaplain for the Province of Que., conducted the services and preached a sermon appropriate to the occasion.

At a *pro re nata* meeting of the Presbytery of Owen Sound Dr. Somerville was granted leave of absence for two months that he might proceed to London along with Rev. A. MacMillan to represent the Hymnal Committee in the publication of its Book of Praise for the Presbyterian Church in Canada.

The anniversary of the re-opening of Caven Presbyterian Church, Exeter, took place recently. On Sunday, Rev. Mr. Cosgrove, of St. Mary's, preached special sermons to large congregations. The discourses were eloquent and instructive, and gave evidence of deep research. On Monday the annual tea was served by the ladies.

The attendance at the Gaelic service in Knox church, Galt, on Sunday, Nov. 1st, was larger than usual. Dr. Mackay preached from John xvii. 21, a verse containing the last petition in Christ's intercessory prayer. Mr. John McCallum of Duke street led the singing. He sang some of the old Gaelic tunes very acceptably and correctly.

The anniversary services at the Presbyterian church, Lindsay, brought out three very large congregations. Rev. J. Mutch, of Toronto, delivered most impressive sermons morning and evening, and Rev. John Ewing was heard with a great deal of pleasure during the afternoon service. The offering for the reduction of the church debt was \$132.10.

Thanksgiving services were conducted in Guthrie Church, Alvinston, Sabbath Nov. 8th, by the Rev. T. H. Larkin of Chatham.

Both morning and evening the church was filled with congregations who listened with interest and profit to logical masterly and deeply spiritual sermons, delivered with Mr. Larkins usual fervour, Rev. Mr. Fortune occupied Mr. Larkin's pulpit in his absence.

A series of evangelistic services have been held in North Luther Church Presbytery of Saugeen with most encouraging results. The attendance was large. People of all denominations turned out from night to night to hear the Word of God. The Rev. J. W. Mitchell, M.A., conducted the services. At the communion on Sabbath Nov. 1st, thirty three new members sat down at the Lord's Table.

Communion services were held in the Egmondville Presbyterian Church on Sabbath Nov. 1st. Rev. J. A. McDonald, Varna, conducted the preparatory service on the Friday previous, and Rev. J. S. Henderson, Hensall conducted the thanksgiving service on Monday following. Seven united with the church on profession of their faith. This makes eighteen that have been added during the year.

The annual Thanksgiving service of the Murray Mitchell Auxiliaries, St. James Square Church, Toronto, was largely attended. The lecture hall was beautifully decorated with palms and flowers, Mrs. Cowan presided. An address was given by Mrs. Gray, Presbyterial President. A number of the members took part in an interesting programme. The offering amounted to one hundred and twenty dollars.

The Ladies Auxiliary to the Foreign Missions in connection with Queen St. East Presbyterian Church Toronto, held their annual thank-offering service recently, there was a good attendance. The addresses delivered were all by the members of the Auxiliary. Mission work in India was taken up by Mrs. Frizell; China by Mrs. Pasmore; Northwest Indians, Mrs. Waddell; Formosa, by Mrs. Yeomans; and the general work by Mrs. McClelland.

The Presbyterian Women's Foreign Missionary Society at Lanos held their annual thanksgiving meeting in Seaforth Oct. 30th. This auxiliary, with Mrs. Harrison, President, and Mrs. Kieckley, Secretary, is fairly prosperous and is much encouraged by evidences of increasing interest in its work. Mrs. McNabb, Lucknow, gave an interesting and helpful address, which was well received. A paper on missions by Miss McDonald, St. Helens, was much enjoyed.

The annual harvest home entertainment of St. Andrew's church Orangeville took place Nov. 2nd, and proved a most enjoyable affair. The church was well filled when Mr. McKenzie opened with prayer. Rev. John Young of Hamilton, gave a most interesting lecture on "The Mammoth Caves of Kentucky." The choir rendered "Dear Refuge of My Soul" and the programme concluded with the singing of the doxology.

The Rev. Dr. Grant, of Orillia, preached morning and evening, in the Central church, and in the afternoon in Guthrie church, on the occasion of the 7th anniversary. Large congregations assembled at all three services, and at the Central in the evening a considerable number of people were turned away for want of room. Dr. Grant preached powerful sermons, and was listened to with the closest attention. Mr. H. Cooke, of Orillia, assisted the Rev. Dr. Grant.

Rev. John MacGillivray of Melville Church Montreal is to the fore as a prize winner in the Guild of Bible Study in connection with the *Expository Times*. In the October issue of that magazine he is announced as the winner of a prize for an original paper on Malachi ii: 10-16 "The Sin of Malachi's Day. Its Exposure and Impediment." Mr. MacGillivray, has given a good deal of time to Old Testament studies and he is to be congratulated upon his success in this competition.

Knox Church Auxiliary, Elora, has held its annual thank-offering meeting. There was a large attendance of the members, and the meeting was a profitable and pleasant one. Mrs. K. McLean of Guelph gave a helpful missionary address, while Mrs. McVicar of Fergus spoke on mission

work in China. A most interesting paper on "Thanksgiving" was then read by Miss Annie Watt. This young lady has prepared a number of very fine papers, which have been read at meetings of this Society, and we think it a pity that other Societies should not have the benefit of hearing some of them. Mrs. Dr. Robertson sang a solo very sweetly, and the offering, amounting to \$40 was laid upon the plate.

Rev. R. P. McKay, Secretary of Home and Foreign Missions, lectured in the Presbyterian church Orangeville on Indian and Chinese missions as carried on in Western Canada. Last summer the Rev. gentleman, with Prof. MacLaron of Knox College, took a trip to British Columbia, and while there visited the mission fields where the Gospel is being preached to heathen. The lecture which was delivered in a most pleasing manner, was attentively listened to from beginning to end. Mr. McKay gave some graphic descriptions of Western scenery, his best being of the scenes witnessed while passing through the Rockies. He also told of the good work done among the Chinese in British Columbia, after which he turned his attention to the Indian missions, describing the red man's houses, his customs and how the missionaries are endeavoring to persuade him to adopt the ways of civilization. From what Mr. McKay says it would appear that the missionaries are a self-denying band of men who are compelled to endure many privations.

SPECIAL TO YOUNG PEOPLES SOCIETIES.—The circular containing the new plan of study for 1897 issued by the General Assemblys Committee, was sent out nearly a month ago to Presbytery Conveners for distribution to ministers and societies, and should now be on hand throughout the church. If the bundle has failed to reach any convener, or if ministers or societies have not received copies, the Assembly's Convener will gladly forward. Address, Rev. R. Douglas Fraser, Bowmanville, Ont.

McAll Auxiliary.

The annual thank-offering meeting of the "Toronto Auxiliary of the Canadian McAll Association" was held in room No. 9, Y.M.C.A., on Thursday Nov. 5th. In the absence of the president, Mrs. Howitt, Mrs. Duncan-Clark occupied the chair. After the usual devotional exercises, Mrs. Sutherland Steyner, in an informal address, gave some beautiful thoughts on Thankofferings, and touched on the subject of Individual Work. A letter read by Miss McCallum told of the good work accomplished by the McAll Mission boat "Lo Bow Messenger" during its recent summer campaign. Miss Jean Inglis gave a most interesting account of a personal visit to the mission halls in Paris, France. Owing to the extremely bad weather the attendance was smaller than usual and consequently the thank-offering was not as large as in former years. The meeting was closed with prayer by Mrs. Edward Blake.

Sarnia Presbytery.

This Presbytery held a pro re nata meeting at Watford on the 23rd of October, Mr. McPherson, Moderator, in the chair. Mr. Fortune, of Alvinston, laid on the table a call from Napier and Brooke, to Mr. T. A. Bell, probationer. The call was hearty and unanimous, promising \$600 with rented house and \$100 supplement from the Augmentation Fund. Messrs. Fisher, McGagan, McBain and Calvert were heard in support of the motion. It was agreed to sustain the call as a regular Gospel call, and to instruct the clerk to forward the same to Mr. Bell, and in the event of acceptance, appoint a Presbytery to be held at Napier on the 18th of November, at noon, to take Mr. Bell on trials and if satisfactory, proceed to the ordination and induction at 2 o'clock, the edict to be served in due time. Meeting closed with the benediction.—GEORGE CUMMINGS, Clerk.

Presbytery of Brockville.

Met at Brockville Nov. 2nd inst., Mr. Cameron, pastor of St. John's Church Brockville tendered his resignation of that charge. This was because of a call he had

received from the 4th Presbyterian Church Boston. The clerk in moving that Mr. Cameron's resignation be accepted spoke in feeling terms of his departure as also did all the members of the court. The resignation was then accepted and the clerk appointed to declare the pulpit vacant on the 16th inst. Mr. W. A. Mackenzie was appointed interim Moderator of Session. Mr. Cameron will preach his farewell sermon on the 5th inst.—GEORGE MACARTHUR, Clerk.

Presbytery of Wallace.

This Presbytery met at Wallace Tuesday, 27th October. There were present Mr. C. Munroe, Mod.; Dr. Sedgwick, Mr. P. K. McRae, Mr. J. H. Kirk, Mr. A. D. McIntosh, Mr. Geo. L. Gordon, Mr. D. MacGregor, ministers; and Mr. T. A. Fraser, Mr. Pines Mitchell, and Mr. Rupert, Angus, elders. Minutes of the last meeting were read and sustained. Mr. D. MacGregor reported for the committee appointed by Picton Presbytery on matters at West Branch River John. On motion the report was received, and the finding of that joint committee was ordered to be engrossed which is as follows: "That the Presbytery of Picton proceed with the call of Mr. Grant from the congregation of St. George, it being clearly understood that no effort be put forth to solicit subscription from the members of the congregation in connection with Earlton and West Branch River John, or interfere in any way with the obligations at present existing in that section." Further it was agreed "That in accepting this report the Presbytery is not to be regarded, in all the circumstances of the case, as desiring the termination of the connection at present existing between West Branch River John and Earlton, recommend the congregations of Earlton and West Branch River John to proceed meanwhile as they have been doing and promise them all due encouragement and support in the future as in the past.

Mr. Gordon reported for the committee on the union of St. Matthew's and Knox Wallace from which it appeared that St. Matthew's, while not anxious, are willing in the interests of the church to enter into said union, but that Knox, under present circumstances, are strongly opposed to it. The Presbytery therefore with regret came to the following finding: "That the union of St. Matthew's and Knox though very desirable is not at the present time practicable." A letter was read from Dr. Morrison, the agent of the Church, calling attention to congregations within the bounds not contributing to certain important schemes of the Church and asking the Presbytery to deal with the same. The clerk was ordered to notify said congregations.

Attention was called to the fact of Mr. H. B. McKay's severance from St. Matthew's Church, Wallace, and his retirement from the active duties of the ministry. Dr. Sedgwick was appointed to draw up a minute with regard to the same and submit it at the next meeting of Presbytery. Dr. Sedgwick was appointed Moderator of the Session of St. Matthew's Church, Wallace; and to preach the church vacant—the day to be fixed by the Moderator and Session. The report of Mr. A. L. Fraser, Catechist at Wentworth, was submitted. On motion the report was received and adopted, and ordered to be sent to the Home Mission Board, with the recommendation that the balance still due Mr. Fraser be paid by the Board. The Presbytery agreed to give monthly supply to all our mission stations during the winter months, and appointments were made accordingly. A letter was received from Mr. W. A. Cunningham, asking certification to the Home Mission Board for work in the mission field during the coming summer. It was agreed to give him such certification. A letter was read from Mr. E. Smith, Convener of Augmentation Committee, stating that \$500 would be expected from this Presbytery. The Presbytery suggests that the congregations pay as follows to this fund: Amherst and Spring Hill, \$70 each; Tatamagouche and River John, \$50 each; Oxford, Pigeon, St. Matthew's, Wallace, and Knox, Wallace, \$41 each; Earlton, \$35; Port Elgin and Shamogue, \$25; Linden, \$50; New Annan, \$10; Wentworth, \$5; Westchester, \$5. Presbytery also suggests that congre-

ations give as follows to the College Fund: Amherst and Spring Hill, \$30 each; Lata-magouche and River John, \$25 each; Oxford, Piquash, St. Matthew's, Walls, and Knox, Wallace, \$18 each; Earlton, \$15; Linden and Port Elgin, \$10 each; New Annon, \$5; Wentworth and Westchester, \$5. The next quarterly meeting was appointed to be held at Latamagouche on the first Tuesday of February, 1897, and at ten o'clock a.m., of which public intimation was made, closing with the Benediction.—D. MacGibbon, Clerk.

Correspondence.

Toronto November 14th 1896.

To the Editor.

DEAR SIR,—We are constantly hearing about the over crop of apples there is this year and it has occurred to the Shelter Committee of this Society that many people in the country thus over stocked would willingly make our Shelter a donation of part of the surplus if they new that it would be acceptable. This would be a good Thanksgiving gift. When such over supply is in the outskirts of the city and owners cannot send it, some of the boys in the Shelter would like no better fun than going on an apple gathering trip with horse and wagon to get them. To those who can send fruit we would say that the correct address is the Shelter, 135 Adelaide St. East. Letters should be addressed to the Secy, 32 Confederation Life Building.

Yours truly,

J. STUART COLEMAN, Secy.

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Life insurance, like a mighty river of beneficence, pours out its treasures annually to the amount of millions on millions. The prime worker of this is the agent. Have you given him a hearing?

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The compound investment policy secures the greatest number of advantages obtained in a life insurance contract. This is the contract specially issued by the North American Life.

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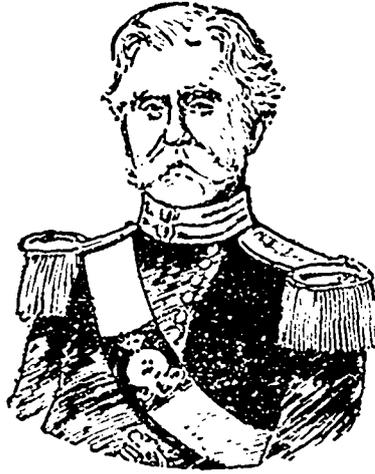
A General's Story.

He Relates the Narrow Escape Of His Daughter.

Weakened and Run Down by the Oppressive Climate of India She Returned to England When Her Father Followed. He Found Her in a Serious Condition. From the *Hampshire Independent*.

There is nothing more interesting than the talk of our brave defenders, who have served their Queen and country in far distant lands. To talk with an Indian officer, hearing his reminiscences and adventures, is what those who have enjoyed it always appreciate. Consequently (writes a special reporter of the *Hampshire Independent*) I was delighted to receive instructions to interview Lieutenant-General Shaw, who has won his spurs in India, and is now living, with his family, in honorable retirement, at St. Paul's Vicarage, Shanklin, Isle of Wight. I had grasped the bell pull and

given it one tug when the door opened and the general stood before me. You know he was a soldier at once. His manly, upright bearing, his smile, his pleasant voice—all



LIEUTENANT-GENERAL SHAW.

told you that you stood in the presence of one of Nature's gentlemen; but, alas! he held a time-table, and I felt that the interview must needs be short. However, he ushered me in and at once put me at my ease by his affable conversation.

"I am afraid," he said, "that you have come a long distance, but let me know the precise object of your visit."

I explained to the General that I was most anxious, with his consent, to obtain some personal explanation as to the narrow escape I had heard one of his daughters had recently experienced.

At that he brightened visibly. "You must know," he said, "I'm just a bit of an enthusiast on this point; but the tale is very short. My daughter came home from India, and when I joined her in London I found her ill in bed. She had rheumatic and neuralgic pains; she was perfectly bloodless, listless, and in a generally weak and prostrate condition. A doctor was seen, but she remained absolutely colorless, was in great wretchedness and suffering from anemia or bloodlessness. She had a kind of fever, nervous headache, and other pains. Well, I heard of Dr. Williams' Pink Pills for Pale People. My daughter took some, and the first box had a marvellous effect. She regained her color, lost her pains, and became altogether different. She had quite a glow upon her. She went on taking the pills, and I am glad to tell you that she recovered completely. I have recommended Dr. Williams' Pink Pills to all with whom I came in contact, and all who take them derive great benefit therefrom.

"I have a sister at Jersey, and she has taken them for a very long time, and has always recommended them to other people, and found them to do a great deal of good to all to whom she has recommended them; and I, myself, when I have heard of people being ill, have taken them or sent them some of these pills."

Dr. Williams' Pink Pills directly enrich and purify the blood, and thus it is that they are so famous for the cure of anemia, rheumatism, scrofula, chronic erysipelas, and restore pale and sallow complexions to the glow of health. They are also a splendid nerve and spinal tonic, and have cured many cases of paralysis, locomotor ataxia, neuralgia, St. Vitus' dance, and nervous headache. A specific for all the troubles of the female, and in men cure all cases arising from worry, overwork, or indiscretions of living.

Frederick T. Roberts, M. D., Professor of Clinical Medicine at University College Hospital, London, England, says: "Bright's disease has no symptoms of its own and may long exist without the knowledge of the patient or practitioner and no pain will be felt in the kidneys or their vicinity." Ordinary common kidney diseases, many times unrecognized as such, will become chronic and terminate in Bright's (organic) disease of the kidneys, unless taken in hand. Warner's Safe Cure, with a record of twenty years of success back of it is the only recognized specific for this disease.

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