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The best way to keep the various herbs with which every careful housewife's store-room should be supplied, is in paper bags, suspended from the wall. This keeps them dry and free from dust or insects. As the leaves or blossoms rattle off, they are ready for dressings, while the stems can be used in soups.

Cabbage Pudding.—Boil a firm, white cabbage fifteen minutes, changing the water, then putting more on from the boiling tea-kettle. When tender, drain and set aside until perfectly cold. Chop fine, add two beaten eggs, a tablespoonful of butter, three of very rich milk or cream, pepper, and salt. Stir all well together and bake in buttered pudding dish until brown; serve hot. This dish is digestible and very relishable.

Mutton Soup.—Two pounds of coarse, lean, chopped mutton (the scrag makes good soup, and costs little); half an onion, sliced; one cupful of milk, half a cupful of raw rice, two quarts of cold water, one teaspoonful of salt. Put the meat into cold water with the onion, and simmer four hours; when nearly done add the salt, set away until cold, then skim and strain; return to the pot with the rice, which has been soaked for three hours, simmer half an hour, turn in the milk, which has been heated, stir and serve.

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Little Meat Pies.—For lunch make little meat pies to use up the scraps. Take all the nice scraps of veal, beefsteak or roast, ham, fried or boiled, and then the left over cooked eggs and mince them in the chopping bowl, salt and pepper to taste. Put in a dash of nutmeg, a tablespoonful of butter to a cupful of the meat, and two tablespoonfuls of dry fine bread crumbs. Beat one egg, stir it into three or four tablespoonfuls of soup stock, then stir all into the minced meat. Line patty-pans with thinly rolled biscuit dough, fill each shell with the mince and adjust a pastry cover with fork holes in it. Bake twenty minutes.

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THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, OCTOBER 14th, 1896.

No. 12.

Notes of the Week.

The centre of the continent of Africa which used to be set down in the maps of our school-boy days as a great unexplored desert, has wonderfully changed in late years. In addition to the discoveries of Livingstone, Speke, Grant, and others, Dr. Snyder of the American Southern Presbyterian Mission, who arrived lately from the Congo region, reports that he had penetrated into the interior for over a thousand miles, and had discovered a new lake, which was many miles long, and so broad that his eye could not trace its width.

The rapid and ever increasing advance being made in foreign mission operations is indicated in every organization for that end as well as by those in our own Church. As an instance of this it is worthy of note that the China Inland has just sent from this country seven young ladies and in a few weeks there will follow them seven young men. Out of the fourteen new workers nine are from Ontario, and five of these are from Toronto. The names of these are Messrs. Walker, Wilcox and Ed. Bevis and Misses L. M. Pasmore, Ella E. Hall and Mary Waterman. The interdenominational character of the mission is illustrated by the fact that the outgoing missionaries represent six different denominations.

It has been recently stated, and to Presbyterians it is an encouraging statement, that in proportion to the number of its white population, South Carolina has more Presbyterians than any other State of the South. According to the Church statistics of 1890, Presbyterians reported to the General Assembly a communing membership of 16,112, which is an average of one to every twenty-eight of the white population. North Carolina is relatively the next strongest State in Presbyterianism; the membership of the churches that year was reported as 26,189, an average of one Presbyterian communicant to every forty white inhabitants. And in Virginia, there is an average of one to every forty-one white people of the State.

A most interesting glimpse of the kindly feeling of Queen Victoria and of how her example in this respect has influenced her family, is seen in the fact stated by an English paper, the *Christian World*, that "the Queen has been lamenting the death of Mrs. Thurston, who was nurse to most of Her Majesty's children and afterwards housekeeper at Windsor Castle. Since her retirement she had resided in Kensington Palace, where she was frequently visited by members of the Royal family. She had attained her eighty-sixth year. The Queen and several princes and princesses were represented at the funeral and sent wreaths. Princess Louise personally attended a preliminary service in Kensington Church, walking up the aisle behind the coffin as chief mourner."

Few things at the present time are more significant or more hopeful for the interests of society than the amount of attention being paid by statesmen and Governments in the most enlightened countries to questions bearing upon the well-being of the masses. In this respect the following remarks made lately by Lord Salisbury at a meeting held in St. James' Hall London, are most suggestive. "At the present time," he said, "we were surrounded, crowded in, and embarrassed by the number of social questions that beset us. Many remedies were suggested," he

went on to remark, "but the sole hope we really had of solving these problems was in the action of religion. Parliamentary devices might do much to remove obstacles and encourage men in right paths, but, after all, self-help, which was one of the most remarkable fruits of the growing power of the Christian religion, was the real way to secure happiness." These are interesting and significant references to the social problem.

What may yet be done by way of putting an effectual stop to Armenian outrages of the Turks is still uncertain, while the outlook, it may be said, is growing more hopeful. As to what Britain might do alone, the opinion of Mr. Bryce, M.P., whose name is well known in this country, is worthy of notice. Speaking at a Manchester town's meeting recently, he dealt with the Armenian question, and expressed his conviction that the European powers would not by force oppose action taken by this country where it was plainly prompted by motives of conscience and humanity. There were, he said, ways in which action could be taken by this country which would not give a pretext for war, even if we believed the powers desired it.

In its bearing upon the Sunday street-car question, which will soon be voted upon in this city and the great impetus certain to be given to all railway traffic should the vote carry to run street-cars on the Lord's day, the following paragraph, taken from an English contemporary, is well worthy of attention: "Upon two occasions in successive years shareholders have petitioned the chairman and directors of the Midland Railway for the cessation of that company's extensive Sunday goods traffic. This year a memorial with similar ends in view, and signed by 1,069 stock and shareholders, will be presented in August, and a like document against the same traffic and special Sunday passenger trains will also be in the hands of a deputation for presentation to the directors of the Great Western Railway. The associated shareholders who have these matters in hand are proceeding to canvass some of their fellow-proprietors of the London and North-Western Railway against crying evils of a like character, and are already in possession of more than one hundred signatures."

The Venezuela boundary business, although at present very much under eclipse, is not yet altogether forgotten. There is not the least likelihood now of anything but a peaceful result, and one which ought to be satisfactory to all concerned because based upon justice and right as the result of full investigation. If anything could convince the Venezuelans especially, and their self-constituted advocates and sponsors in the United States, of the perfect confidence of Britain in the justice of her claims and the singleness of her desire only to do right, it is the full opportunity, and even the valuable help which has been given by everybody who could lend any to the agents sent over to England and Europe to examine everything bearing upon the whole matter in dispute, with a view to an amicable settlement. When it is arrived at, we venture to say it will be such as will raise Britain in the estimation of the world, and it will be accepted and acted upon with a promptitude which may teach a much-needed lesson to the Government and people which displayed such unseemly haste to interfere in a matter with which they had little or no business, and for which they were willing, apparently with a light heart, to run such tremendous risks.

There is hope, and we believe ultimate deliverance for a nation, when, in the face of any great struggle, its people, or any great section of them, become really serious and thoughtful, and more especially when there is a general recognition of God in national affairs. The gravity with which very many regard the present crisis of affairs in the United States is indicated by the fact that there has gone forth from Chicago a call for general prayer throughout the country on the 8th of this month by the "Christian citizens of the United States," for a spirit of peace, of "faith," of "wisdom" and for "forgiveness" of our national sins. The call is addressed to "fellow-citizens of every religious and political creed" throughout the entire length and breadth of the land "irrespective of denominational or political affiliations." The *Presbyterian Messenger* of Pittsburg in reference to this thus appeals to its readers: "With a common zeal for our country's welfare and a perfect trust in the great Ruler of events, let us, as Christian men and women, 'cease not to cry day and night' for the triumph of what is right, and just, and true, and will exalt us as a nation in the sight of earth and heaven."

In a brief but interesting article in the *Canadian Magazine* for this month, by Sir Charles Topper, on the "Fast Atlantic Steamship Service," he says: "The Fast Atlantic Service contemplates a line of ships to beat the boats of any other American line, and to connect Quebec in summer and Halifax in winter with a British port. A five days' service from Halifax to England will revolutionize the world's travel." He quotes a comparative table of three routes between Sydney, N.S.W., and Liverpool, and shows the distance by each, and time taken. I. Canadian route via Quebec, distance 12,519 miles, time twenty-five days. II. Canadian route via Halifax, distance 12,784 miles, time twenty-five days. III. Steamship route via Suez Canal, distance 12,082 miles, time twenty-nine days. "Now we have perfected a railway system second to none. Our canals rapidly approach a condition when we may boast fourteen feet depth of water, straight into the heart of America. We have conquered distances over land. The sea is ours as well, when we shall have rounded up the transportation schemes now nearing the end."

Sir William Dawson being interviewed on his return to Montreal after visiting Britain, where he has spent most of the summer, testified to the intense feeling in the public mind over the Armenian outrages. But as to action by England alone, he could only say, "Ah, that is another question. It is one thing to feel indignation at wrong, and quite another to be able to abate or suppress that wrong." He has high hopes of a large representation of British scientific men at the meeting to be held in Toronto next year of the British Association for the Advancement of Science, as its members "have already experienced the hospitality of our people." Speaking of the meeting held in Exeter Hall to commemorate the fiftieth year of the Evangelical Alliance, Sir William said: "It was representative of Christendom and was quite undenominational. Eminent men were there from Germany, France and the United States, while Canada also had her representatives. The papers read were of a highly interesting and valuable character. I met there many persons of distinction. The meetings were notable alike for their size and the character of the papers and discussions."

PULPIT, PRESS AND PLATFORM.

Tennessee Methodist: That is a black hour in the life of a man when gold becomes the idol of his soul.

Cumberland Presbyterian: The man who feels terribly the "woe is me, if I preach not the gospel," is not likely to complain if his church urges him to use all possible diligence in preparing himself to preach the gospel most effectively.

R. S. MacArthur, D.D.: One of the greatest blessings that could come to our churches would be the introduction of the rule of giving one-tenth to the cause of God. The tithe would add vastly to the income of all churches and of all denominational societies.

Geo. Macdonald, LL.D.: A man must not choose his neighbor; he must take the neighbor that God sends him. In him, whoever he be, lies hidden or revealed a beautiful brother. The neighbor is just the man who is next you at this moment. This love of our neighbor is the only door out of the dungeon of self.

Alexander Maclaren, D.D.: We may bewilder our brains with speculations about the relation between God's sovereignty and man's freedom, but, when it comes to practical work, we have to put out the best and most that is in us to prevent God's will from being thwarted by rebellious men, and to ensure its being carried into effect through our efforts.

New York Observer: Ridicule is a sharp and cruel weapon. He who fears laughter is not wise, but he who laughs scornfully at a plain man doing his duty is to that degree a servant of Satan. Some one has said: "Our idea of a Christian is a man who doesn't laugh when it rains on a picnic party to which he was not invited." Another, though but partial, definition of a Christian might be a man who doesn't laugh cruelly and unkindly at anybody for any cause.

Principal Millar, D.D.: Christ saved no man as a dead log, nor yet as a mere bundle of emotions and experiences. One of the most pestilent of practical heresies is the tendency to trust to a faith that is no faith—a faith "that hath no works." Every being, every society, every institution, had work to do. It is in the finding of that work and in the doing of it that the welfare of the man or of the institution lies. This is the universal principle of the whole creation alike on its material, its moral and spiritual sides.

J. R. Miller, D.D.: Think of living, even here on earth, in a company, a community, composed of the one thousand best, noblest, most lovely, most refined people to be gathered from all lands—every life a song, every face bearing the beauty of Christ, every character rich with the fruits of the Spirit—love, joy, peace, long-suffering, gentleness, meekness, goodness; every spirit full of the best human life sweetened by grace. It would be supreme happiness to be one of such a company. Heaven will be far better, for it will have in it the best of all ages—not as they are here, with earthly limitations, only fragments of beauty appearing in them, marred too by sinful things and human frailties—but made perfect in love, in holiness, in all Christ-like life.

Our Contributors.

AN OFFENSIVE DISEASE.

BY KNOXONIAN.

The disease we refer to is popularly known as swelled-head. Some people call it big head.

Physically considered, the head of a man who has this disease is not usually large. Indeed it is generally beneath the average size. His egotism, self-conceit, self-consciousness, self-assertiveness, however, are abnormally large. The brain is often small, but the Ego is colossal.

The symptoms of swelled head are well marked. You never need to make a scientific diagnosis to find them. They are on the surface. In fact, the symptoms generally thrust themselves upon you and you cannot help seeing them even when you don't want to see them. In bad cases they are as palpable as a mountain.

The superintendent of one of our insane asylums was once badgered in the witness-box by a lawyer who insisted on making the great specialist give one symptom that was present in all cases of insanity. The superintendent showed that there are many symptoms and that they differ in different persons. The lawyer persisted in demanding one symptom. Well, said the superintendent, if there is one symptom more prevalent than any other I should say it is the *habit of asking foolish questions*.

If we were put in the witness-box and asked to give one symptom of swelled head, present in almost every case, we should say EGOTISM.

If a man talks continually about what "I" did—heavy emphasis on "I"—what "I" said, what "I" am doing, what "I" intend to do, you may safely conclude that his head is badly swelled. In fact, there is no surer symptom of swelled head than continually talking about oneself.

Self-assertion, self-conceit, self-consciousness, arrogance, assurance, are all symptoms of swelled head.

The pride that apes humility is a symptom.

Swelled head is not confined to any class of humanity. It is found among all men, though it may prevail more in some classes than in others and more in youth than in advanced years.

The percentage of swelled head is said to be larger among schoolmasters and clergymen than among any other class. Quite likely that is true. If men are placed in a position in which they can talk by the hour without being contradicted or even questioned; their heads are very likely to swell.

Students are often said to be sorely afflicted with head swelling. We doubt very much if the disease prevails to any considerable extent among real students. A young man attending college is not necessarily a student. We happen to know a considerable number of young men who really did study and who won high honours in arts, in law and in medicine and there is not a single case of swelled head among them. We have the pleasure of knowing several young ladies who took brilliant university courses and they are as far as possible removed from swelled head.

The brilliant students of our college days—such men as Munro Gibson, John Campbell Thomas Moss and others—had no symptoms of head swelling. Perhaps Tom Moss, as we used to call him, was the brightest man ever raised in Ontario, and he was as modest and kindly as he was bright. Real students are seldom afflicted with head swelling.

The men at college who do not study are as a rule the men whose heads are badly swelled. Get a fellow at the Divinity Hall who dodges his examinations or falls in them, who clips his sessions and tries to shorten his course, but who is

POPULAR ON THE FIELD,

and you may possibly find an aggravated case of swelled head.

Perhaps no class of men are so sorely afflicted with swelled head as travelling evangelists. Given the delusion that you alone can preach the gospel, that you have a monopoly of converting power, and add to these delusions the intoxication that comes to such people from addressing crowds, and you have nine times out of ten a most odious and offensive case of swelled head.

It is saddening to think that swelled heads are so often associated with loud professions to superior piety. One of the most aggravated, one of the most offensive cases of swelled head ever seen in Canada was that of a man who posed as a specialist in "holiness" and foreign missions. So odious was that man's egotism that it was painful for a modest man to associate with him in such ordinary matters as arranging the programme for a public meeting.

Clerical swelled head is far too common. If there was less of it perhaps it would not be so difficult to raise money for augmentations and other useful schemes.

Success at the beginning of any course in life is likely to cause more or less swelling in the upper story. The first successful speech, the first success in the pulpit, the first article that was not put in the waste basket, the first success at the polls, first success in any line should be closely watched.

In a great majority of cases swelled head may be cured or at least mitigated. Increased knowledge, increased experience, increased grace, sanctified affliction and hard knocks from rivals are among the best remedies for big head.

Some cases are absolutely incurable. If a man has big head at fifty you may write incurable after his name.

A youth who "writes for the weekly papers" is very likely to have big head.

We have known some violent cases of swelled head among farmers.

We had a few more things to say about big head, but time is up.

THANKSGIVING, OR THE JOY OF HARVEST.

BY W. G. JORDAN, B.A.

In the olden time people used to make more of the Harvest Season than we do now, both in the way of social festivity and religious celebration. This does not prove that they were in the whole range of life more intelligent and devout, but that they clearly recognized the blessing of a good harvest. It is not needful to dance and sing amid the standing corn, or to turn our church service into a gorgeous carnival, but we may in simple and beautiful ways acknowledge the God of Harvest. We all admit theoretically our constant dependence upon God and the need of gratitude for those common mercies which crown the year with gladness. It may not be amiss then to note some influences, which while they ought to work the other way, seem to hinder our gratitude from being perfectly spontaneous and richly exuberant.

The very commonness of our blessings. In recent years we have had drawbacks, disappointment and low prices, but never anything wide-spread or utter failure. In the flat fen country of Lincolnshire (England) for three or four successive seasons I have seen the rain pour down from the dark, distressful skies. What a terrible time that was for farmers, and others who suffered with them! and what sadness came over one when thinking of those who through destroying floods lost a great part of their living! Here, whatever other difficulties we may have had, our harvests have come round regularly and have been safely gathered in. We are in danger of undervaluing that which is common and making it commonplace. It is well, however, to remember that this is the sign of a dry, commonplace soul. The devout spirit regards this regularity of blessing as a perpetual miracle, a wonder of God's mercy, a token of His love. Thus we see that gratitude is not simply a demand which God makes upon us, it is a need of our own highest life.

We do not know the privations which were so real to our forefathers. In the old days when the world was so big and movement around it so slow, the failure of a crop in a particular place was much more serious than now. It might mean not only the loss of part of one's income, but immediate danger of hunger to both rich and poor. Now men can whisper their wants round the globe in a few minutes and food can come from the most distant parts in a few weeks. Those who lived in dark, unsettled times were not sure they would reap the harvest they had sown; in a very literal and cruel sense, "one sowed and another reaped." The wild Arab (or Indian) came by night to make havoc and plunder, or the husbandmen were compelled to flee before an army, glad to save themselves behind the walls of a "fenced city," while they left their crops at the mercy of the foe. In such times people were prepared to be grateful and glad when they saw a good harvest safely housed without let or hindrance. From thankful hearts and lusty throats they raised "the song of harvest home."

The harvest does not bring us all that we want. Our lives are not so simple as the life of our fathers: there are so many things that we desire and we are prone to grumble if we cannot get. Some would be glad if they could see their way through all the practical problems of another winter. Some would like more clothing, more furniture, more books or pictures. Or perhaps it is more money that we crave because we think that it contains "the promise and potency" of all earthly needs. In our perversity of nature we prize what we cannot get, more than what we have, and this mars our gratitude.

Some murmur when the sky is clear
And wholly bright to view,
If but one spot of dark appear
In their great heaven of blue,
And some with thankful joy are filled
If but one streak of light,
One ray of God's good mercy gild
The darkness of their night.

In these modern days of scientific chemistry and agricultural colleges we are in danger of moving God back. Let us not say a word against science or the study of laws which rule the seeds and the soils. This patient study is part of the work which God will bless and reward. But we ought not to think that because we know more of natural processes we know less of God. The fact is the reverse for nature also is a revelation of God. In Him we live and move and have our being and He is not far from any one of us. We think that it is a mere matter of our machinery, our fertilizers, our cleverness, our work. We may have pride in the harvest but not the deepest joy, for that can only come from the recognition of God.

These reasons may perhaps account for our comparative coldness and lack of true, honest enthusiasm, but they do not excuse us; they rather call us, in loud, clear tones, to cultivate a childlike, thankful joy.

Man as a rule does not do any work unless he expects some return, some real fruit. This is not selfishness, it is simply sanity; it is a law of our being to expect to reap where we have sown. Even when men undertake some task merely to give themselves healthy occupation, they have the sufficient motive of delivering themselves from tormenting emptiness and weariness. To do work which is no use to ourselves or others may be convict labor, but it is not a true man's toil. Prisoners are at times doomed to useless labour, to carry stones up hill and then roll them back again, to turn a wheel which pumps no water and grinds no grain; what can be more painful than such toil with no interest and no hope in it?

We may make our life such prison-work, we may spend our money for that which is not bread and our labour for that which does not satisfy, but there is no need that we should condemn ourselves to a life of drudgery and disappointment.

The joy of harvest is the joy of work well done, not the pleasure from a smart clever stroke, or glee over an unexpected piece of "luck," but the joy of one that has had to work some space of time in silence

and prayer. The joy of the husbandman, when winter's storms and summer's drought, when destructive plague or devouring blight have all past, and the golden grain stands safe before his eyes. The joy of the teacher who has given much patient thought and gentle help to a promising pupil, and now beholds a capable, honorable, well-equipped man. The joy of the mother when after long years of patient suffering and prayerful toil she is rewarded by the sight of a noble son playing well his part in the battle of life. The joy of the preacher when he knows that the seeds of truth have been watered by the refreshing showers from heaven and have brought forth fruit to the good of men and the glory of God. Of those who trust in God it is thus fulfilled, "they joy before the harvest according to the joy of harvest."

The highest harvest joy is self-sacrifice which achieves its worthy purpose. "He shall see of the travail of his soul and shall be satisfied." "He for the joy that was set before him endured the cross despising the shame." The Christian religion does not call to vain sacrifice, to useless mutilation of any part of our life. We are called to sacrifice the low to the high, the base to the noble, the animal to the angel, self to God. The great suffering that our Lord endured was for the holiest purpose, to reveal God and save men, to atone for sin and bring new life to faithful souls. When we bow before Him in penitence and find the way to God, He tastes the joy of harvest. If we spend our youth in a giddy round of pleasure seeking, what harvest can we expect? If our first thought is to get through life as easily as possible, what kind of men and women can we expect to be? How can the man who grasps all greedily for himself joy before God with the joy of harvest. The deepest joy comes from service rendered to men in the love of God.

The central principle of our religion is that such service cannot fail either in the case of the Christ or of the lowliest of His followers. True faith leads us to look beyond the weakness and confusion of the present, unto the time when the people that sit in darkness shall see a great light. There are only these two ways of looking at human life, with all its toils, cares, bereavement and disappointments. One says that it is a thing of fate, dark and desolate, doomed to end in vain efforts and unfulfilled plans, so that we are fortunate if we can catch a little comfort of any kind before it is too late. That is a way that crawls upon the earth, ending in dust and darkness. There is the way of faith which climbs the mountain and looks out towards the promised land seeing the "sacramental host of God's elect," and cries "they joy before Thee according to the joy of harvest." If you ask how do we know that this is not a delusive dream, a deceptive mirage, the reply is, because God is what He is this must come to pass. His eager love, His jealous care will see that the true spiritual seed is not lost. Prayers unanswered, service seemingly in vain, noble lives cut short and good enterprises defeated these shall rise again. The true vision of God's people is not of a hopeless, defeated, despairing host, but of a glorious company who joy before Him according to the joy of harvest. "The zeal of the Lord of hosts hath performed this."

PRINCETON'S 150th ANNIVERSARY.

As Princeton College has so many alumni in Canada who may not have the means of knowing, but who will be deeply interested in the exercises which are to mark the celebration of the important anniversary to be held on the 20th, 21st and 22nd days of this month, we gladly, at the suggestion of an alumnus, give a place to the following notice of them in an American exchange.—[ED.]

On the first day, Tuesday, October 20th, the celebration will begin with a commemorative religious service in the Marquand Chapel at 11 o'clock in the morning. President Patton will deliver the discourse, which is expected to set forth the religious attitude of Princeton during the one hundred and fifty years of its existence. This service will

be followed by a reception and introduction of delegates, immediately after luncheon, in Alexander Hall, at which the prominent visitors will be presented to the President, the members of the Board of Trustees and of the Faculty, and to each other. The evening of the first day will probably be occupied by the rendition of some historically famous masterpiece in music.

Wednesday, October 21st, the second day of the celebration, will be alumni day. The exercises will begin with the delivery of the sesqui-centennial oration and the sesqui-centennial poem. Professor Woodrow Wilson of the Department of Jurisprudence in Princeton, has been elected to deliver the oration. Professor Wilson is an alumnus of Princeton, having been graduated in 1879. The poem will be by the Rev. Dr. Henry Van Dyke, pastor of the Brick Church, New York, an alumnus of Princeton in the class of 1873. The two historical literary societies of Princeton have been recognized in the appointment of the orator and poet, the former being a member of Whig Hall and the latter of Clivo Hall.

The third day of the celebration is the actual one hundred-and-fiftieth anniversary day of the founding of the college, and the sesqui-centennial celebration proper will take place on this day, beginning at 11 a.m., with an academic procession to Alexander Hall. There addresses will be delivered by President Cleveland and President Patton. The formal assumption of the University title will be announced, when the old college of New Jersey will become in name, as it has actually been for some years, Princeton University. The list of givers to the Endowment Fund, now being completed, will be announced, and those upon whom the University will confer honorary degrees will be presented and receive their degrees. All this will probably occupy nearly two hours, and with the close of this meeting the public exercises of the sesqui-centennial celebration will come to an end. In the evening, however, a farewell dinner will be given for the visiting delegates from sister institutions, when several toasts will be responded to by prominent delegates.

IAN MACLAREN'S THEOLOGY CRITICISED.

MR. EDITOR,—Your excellent paper came last week. A visit to Drumtochty was made, the issue of increasing interest to those of your many readers who have read "Beside the Bonnie Briar Bush."

Barrie, Crockett and Maclaren have contributed largely toward increasing the interest in Scottish life by their sweet and homely stories, characterizing in so charming a way the historic Scot, filling their readable pages with pathos and humor, the former sublime, the other often ridiculous.

Ordinary readers would simply note and apply the literary test, but a discriminating Bible reader could not pass unnoticed the low trend in some of these productions, while another jealous for God could not fail to observe the disposition to magnify the good in man at the expense of the truth. Neither can the most casual Christian reader fail to note the entire lack of loyalty to God in the basis which Ian Maclaren establishes the poor sinner, as he leaves the presence of man for the presence of God.

Ian Maclaren is found in this article of yours to be a "Meenister of the Free Kirk" which at once accounts for his looseness along the lines of the substitutionary suffering of Christ.

Paul says by the Holy Ghost that "For whatever foundation can no man lay than that is laid, which is Jesus Christ," 1st Cor. iii: 11.

While "Beside the Bonnie Briar Bush" is charming in its sweet simplicity as it portrays the inner life of the Scot on his native heath, it does discredit to the Scotch people, unbiased by the teaching of the destructive critic. No "doot" Maclaren is a disciple of Dr. Dods, if his disposition to set aside the righteousness of Jesus Christ

as a basis of salvation is taken into account. Faith in Jesus Christ is the only basis upon which to build Christian character; apart from this there is no ground for the poor sinner, and any man who preaches another gospel is God-dishonoring and unsafe as a teacher.

I am not aware that Barrie and Crockett lay any claim to the dignity attaching to the ministerial relation, hence there is not so much to be expected of them, but I am persuaded that both of them betray more loyalty to God and His word than does the author of "Beside the Bonnie Briar Bush," though they may do it unconsciously.

But we have a right to demand that Maclaren shall clothe his so-called Christian character with true Christian grace, the grace that saves and keeps. No surer way does a man demonstrate his disloyalty to God and His Word than when he essays to give them an entrance into the presence of God without Christ, clothed simply in the rags of their own righteousness.

Ian Maclaren, no doubt, holds Jesus to be compassed with a weakness which caused Him to mistake compilation for inspiration, and all the demoralizing train of evil teaching that follows in the wake of such blasphemy.

In Drumsheugh's prayer for Weellum Macclure, this God-dishonoring thought is fully exemplified, no Christ; the creature making a plea to the infinite God on the ground of goodness, magnifying the creature at the expense of the Creator. "Dinna be hard on Weellum Macclure for he has nae been hard on anybody in Drumtochty." No Christ. "Be kind to him as he has been tae us a' for forty years." No Christ. Thus Maclaren sends this kind-hearted doctor into the presence of God without Christ; the only ground for standing in His presence, says the Book.

Tender, pathetic, eloquent, popular, able to delineate his fellow-Scot to perfection, but as a "Meenister of the Free Kirk" disloyal to God and His word.

How different the pen of the newest Scotch writer. How sweet the recognition of God as the Father, and of His Word, as supreme, is brought to us in "The Heather from the Brae," transcending any of his contemporaries in his loyalty to his people, whom he portrays in a charming, tender way, so real, so life like, but honoring and true to God, not robbing Him that he may make the creature first, but tracing the lovely, the noble, the beautiful to Him. Not seeking favor with men rise above that which is written, David Lyall writes to uplift the man to the true God, but only and alone through the Christ of God, not catching his inspiration from the God-rejecting set who insist upon the post-exilian origin of the Pentateuch or a deuterio-Isalah.

"Do" is the language of Ian Maclaren. "Done" tells out the gospel idea of Lyall. David Lyall shows his faith by introducing his men and women into life safety and security through Christ, unifying the merit of man while he magnifies the grace of God.

Doctor Gourley, the peer of Weellum Macclure, has hope only in Christ, and assured of his salvation leaves a message to his child which tells her the strength of his hope—"I fear not, for I know in whom I have believed."

Jean Fleming's son, born out of wedlock, is made to magnify God's grace in recognizing the closing words of Rom. iii. 22. "For there is no difference."

Lizbeth Gray, helpful, trustful and tried, honors God in accepting Rom. viii. 28, and shows how wonderfully the mistress of the mount—cruel Ann Laidlaw—is made to yield to the sweet life and teaching of her sister-in-law, and becomes a simple, unostentatious Christian.

David Lyall's stories are sweeter, as life-like, as impressive, destined to be more popular, and yet he does not rob God in order that he may delly man.

EDWIN A. WILSON.

Springfield, Illinois, Sept. 18, '96.

CHINESE IMMIGRATION.

MR. EDITOR,—I have read the letter of "Presbyterian" on the above question, and would advocate with him a more just and liberal policy than that which has obtained in the States. As "Presbyterian" says he he does not know practically how the problem works on the Pacific Coast, where the Chinese are so numerous, I may be permitted a few words on that point.

In San Francisco there are about 25,000 Chinese, huddled together in a district called Chinatown. It is a dirty place certainly, even on the outside, and gets worse as you explore the interior. It is a busy place, containing many Chinese shops, and many of the people work at tailoring, shoemaking, cigar-making, and other trades. Among these Chinese there are different factions that break out into open violence and hostility at times. A few years ago there was a serious outbreak, which was renewed from time to time, and a few people were shot in open day. That, however, is quite an exceptional state of things. There will be months and months in which you will hear of no violence whatever. From all I have observed I doubt if the same number of white people in that city, taken at random, are at all more peaceable and orderly. And the Chinaman, when isolated—say as cook or man-of-all-work in a family—is usually punctilious in his cleanliness, and very efficient in his work. I know there are exceptions, but I think this is the rule. An elder in my church, after having one of these men in his family for seven years, said he was "perfect;" I remember that was the very word.

Why, then, is there so much popular opposition to the Chinaman on the Coast? There are several causes. One is, that his work is so cheap. I think that is an advantage, but there is a strong prejudice the other way. Another elder of my congregation and Principal of the High School, would not admit and could not see, that he was a gainer by having laundry done at fifty cents by a Chinaman instead of a dollar by a white man. I know a town where a Chinese laundry was started, and the editor of the local paper vehemently opposed the new enterprise, and warned the people against patronizing it, but on what ground? On the sole ground that it was too cheap. That was a new lesson in political economy to me. The great and glorious American citizen cannot endure anything that is cheap; hence the Chinaman, to use the slang term, "must go."

But then there is a good deal of opposition to the Chinese that is not sincere. I am credibly informed that a great deal of the goods made so cheaply in Chinatown are made expressly for the white merchants of San Francisco. Some of these merchants make a specialty of advertising their goods as white labor goods, and so cater to the popular prejudice, all the while that the goods are made by Chinese labor in their own city. And these hypocrites in trade will advertise in large letters the fact that their "factory" is located in some eastern city, usually New York. But the "factory" is in Chinatown all the same. So Chinatown is not cleaned out, as we might expect it would be, hearing as we do so much about the un-American habits of the despised race.

More than all, I presume politics is at the bottom of the opposition. The Chinaman lowers the price of labor, and the politician must oppose him at all hazards, to secure the vote of the working white man. Meanwhile the Chinaman has no vote, and no citizenship in the country. Then, forsooth, he does not "assimilate." I should think not. But treat a man fairly, and he will assimilate; more, he will be patriotic. I agree with Lord Macaulay, that when men are not loyal, the fault is usually with the rulers. I hope the narrow, short-sighted policy of the States in regard to the Chinese will not be followed here. Our record so far has been far better than that of the States in this matter. Let us not go back, but go forward.

JOSEPH HAMILTON.

Mimico.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

Oct. 21st, 1896. THE PROVERBS OF SOLOMON. { Pr. v. i. 1-9.

GOLDEN TEXT.—Prov. i: 10.

MEMORY VERSES.—7-10.

CATECHISM.—Q. 45-48

HOME READINGS.—Mt. Prov. i: 1-19. T. Prov. i 20-33. W. Prov. viii: 1-11. Th. Prov. ix: 1-12. F. Ps. xxv: 1-14. S. Ep. vi: 1-9. Sab. Prov. xi: 1-31.

We recall Solomon's choice of wisdom as the blessing above all others he desired from God, also God's pledge to give him more abundant blessings than he asked for, seeing that his choice pleased God. Our lesson for this week is intended to introduce us to those thousands of proverbs, the result of Solomon's God-given wisdom. The task is a most formidable one to undertake, yet we shall try to gather up what God designed these proverbs to be to man under the headings: "The Object of the Book of Proverbs," and "The Gist of the Book of Proverbs."

I. The Object of the Book of Proverbs.—Of course we must not think that Solomon himself collected the matter which constitutes the Book of Proverbs in its present form. The book itself speaks of several sources from which proverbs were selected, and of several compilers who wrought at making the collection of wise sayings here gathered together. But Solomon's words with which he set forth the object of his proverbial utterances, has been aptly selected as a preface to the whole book. This object is set forth under three heads: To Know Wisdom; To Receive Instruction; To Give Subtily. To know wisdom seems to be a phrase meaning to gather up "the philosophy of practical life," which, summed up briefly, is that goodness is wisdom and that evil is folly. Thus to know wisdom is to set forth facts from life in such a way as to mark the distinctions between good and bad, and to make application of these distinctions for the direction of men. To receive, that is to lay hold of, and carry into daily life the treasures of wisdom and justice and equity; that through the practice of these, subtily may be given to the simple, and knowledge and discernment to the young man. The object is one of so practical a character that we cannot wonder at the assurance with which Solomon asserts that wise men and men of understanding will make use of these proverbs, and increase their wisdom thereby.

II The Gist of the Book of Proverbs.—Here in the opening statements we find summed up the substance of the whole book, the principles of which each proverb and dark saying is a particular illustration. Remember what has been said under the first head about the book showing that goodness and wisdom are in a large measure identical, and it will help understand what is here said. It will give unity to the separate statements. Wisdom—true wisdom—has its beginning in the fear of the Lord. Fear, which it is hardly necessary to point out, has not in it a single element of terror, but is chiefly tender, loving regard, filial fear, awe of God's majesty tempered by love to Him as our Father. But God has appointed means for the further development of this wisdom. He does not wish His people to rest content with the beginning of things, but that they shall go on unto perfection; for the young especially, therefore, is the next word of counsel. This wisdom which has its root in the fear of God, grows and develops through obedience to parents. Parental instruction regarded will prove an ornament of grace to any life, and will issue in dignity and rank being attained and marked by the chains of office being borne upon the neck. When we remember the full analysis of the fifth commandment given in our Shorter Catechism, we see the application to be much broader than to the relation between parents and children. Then another God-appointed means for developing a man in wisdom is through his peremptory refusal to have aught to do with evil. If every enticement to wrong were met with a resolute No, there would be fewer going astray from God. While the specified temptation is one truly oriental, viz., the efforts of banditti to entice a young man to join them, their promises of enrichment, yet the closing verse of our lesson shows that there are modern examples of the same principle in any inordinate desire for gain.

In St. Andrew's Church, Carleton Place (Rev. A. H. Scott, pastor) Mr. Robert Moodie and Miss Mary McLenaghan were given a hearty farewell prior to their departure for the mission field under the auspices of the China Inland Mission.

Pastor and People.

THE COMING HARVEST.

We are *praying* for the harvest,
For the gleam of reaping time,
When the fruit of all our sowing
Shall appear in every clime.
We are *praying* for the dawning
Of the bright and golden day,
When the Gospel of the Saviour
Shall from pole to pole hold sway.

We are *working* for the harvest,
Oft in gladness, oft in tears;
Oftentimes with hearts a-glowing,
Oftentimes with doubts and fears;
All the labour and the sorrow
Point us to the future years,
When the love of Christ doth conquer,
And the Golden Age appears.

We are *waiting* for the harvest—
Waiting calmly day by day—
For we too must rest in quietness,
While we work and while we pray.
On the hill-tops of our silence,
With the eyes of faith and love,
We can see the coming glory
Streaming earthward from above.

Hail! thou glorious harvest morning,
Quickly come the day and hour
When the weeping earth shall blossom
'Neath the Prince of Peace's power.
When o'er every tribe and nation
He, the King of Kings, shall reign,
And the long-departed Eden
Shall return to us again.

There's no time for idle brooding,
No need for despairing words.
Let us all be up and doing,
For the earth shall be the Lord's.
By our praying and our working,
By our faithful waiting, too,
We shall herald in the morning,
When the harvest comes to view.

—G. F.

THE GOSPEL IN LARGE CAPITALS.—VI.

DR. PATON'S STORY OF A CHRISTIAN ADVENTURE.

BY FIDELIS.

(Concluded.)

From this day Namakei Christianity became, so to speak, the established religion of Aniwa; the idols were brought out and piled up in heaps in front of Dr. Paton's house, though some, as might be expected in such a case, wanted to sell them to the missionary. Even the hidden idols were sought out and the hidens exposed by the authorities, and a sort of assembly was convened to condemn and put down the prevailing sin of dishonesty by imposing fines and punishments on the offenders. The Sabbath was kept sacred, and daily family prayer to God and grace before meals became the general practice, and "every house in which these did not exist was known thereby to be heathen."

The picture of the Christian death of the old chief Namakei, the first convert to Christianity, is as touching, as full of simple pathos, as any of the Scottish scenes of Ian Maclaren. Side by side with Namakei's eloquent speech already given, may be set the equally striking specimen of native preaching from another Christian chief, Narwai, the friend and companion of Namakei, who not only preached himself, but delighted in acting as "Missi's" beadle, carrying his pulpit Bible into the church, and seeing everything in order before the service began. He was also an elder and a Sunday school teacher, and here is a specimen of his power as a preacher, Dr. Paton being translator: "Men of Fotuna, you come to see what the Gospel has done for Aniwa. It is Jehovah, the living God, that has made all this change. As heathens we quarrelled, killed and ate each other. We had no peace and no joy in heart or house, in villages or in lands, but we now live as brethren and have happiness in all these things. When you go back to Fotuna they will ask you, 'What is Christianity?' and you will have to reply, 'It is that which has changed the people of Aniwa.' But they will still say, 'What is it?' and you will answer, 'It is that which has given them clothing and blankets, knives and axes, fish-hooks and many other useful

things; it is that which has led them to give up fighting, and to live together as friends.' But they will ask you, 'What is it like?' and you will have to tell them, alas! that you cannot explain it, and that you have only seen its workings, not itself, and that no one can tell what Christianity is but the man that loves Jesus, the invisible Master, and walks with Him and tries to please Him. Now, you people of Fotuna, you think that if you don't dance and sing and pray to your gods, you will have no crops. We once did so, too, sacrificing and doing much abomination to our gods for weeks before our planting season every year. But we saw our 'Missi' only praying to the Invisible Jehovah, and planting his yams, and they grew fairer than ours. You are weak every year before your hard work begins in the fields, with your wild and bad conduct to please your gods. But we are strong for our work, for we pray to Jehovah, and He gives quiet rest instead of wild dancing, and makes us happy in our toils. Since we followed 'Missi's' example, Jehovah has given us large and beautiful crops, and we now know that He has given us all our blessings. When you go back to Fotuna, and they ask you, 'What is Christianity?' you will be like an inland chief of Erromanga who once came down and saw a great feast on the shore. When he saw so much food and so many different kinds of it he asked, 'What is this made of?' and was answered, 'Cocoanuts and yams.' 'And this?' 'Cocoanuts and bananas.' 'And this?' 'Cocoanuts and taro.'

"The chief was immensely astonished at the host of dishes that could be prepared from the cocoanut and carried home a great load of them to his people. One day, all being assembled, he told them the wonders of that feast, and having roasted the cocoanuts he took out the kernels, all charred and spoiled, and distributed them among his people. They tasted the cocoanut, they began to chew it, and then spat it out, crying, 'Our own food is better than that.' The chief was confused and only got laughed at for all his trouble. Was the fault in the cocoanuts? No; but they were spoiled in the cooking. So your attempts to explain Christianity will only spoil it. Tell them that a man must live as a Christian before he can show others what Christianity is."

In striking contrast is a speech by a heathen agnostic named Nerva, which, *mutatis mutandis*, is very like the European type of agnostic declamation. He ended thus: "You never saw God; you never heard Him speak; don't come here with any of your white lies, or I'll send my spear through you!" Yet this very man, with all his boisterous opposition, was in a short time subdued by the unseen power of the Gospel of Christ as he saw it translated into Christian lives, and soon became not only an earnest and intelligent Christian, but also an elder and an energetic missionary helper, taking the place of the departed Narwai in the duties he had fulfilled. The story of his dying hours is as touching as that of old Namakei; and we cannot refrain from giving some of his simple, parting words, whispered to his beloved "Missi" when too weak to speak aloud:

"Missi, my Missi, I am glad to see you. You see that group of young men? They came to sympathise with me; but they have never once spoken the name of Jesus, though they have spoken about everything else! They could not have weakened me so if they had spoken about Jesus! Read me the story of Jesus, pray for me to Jesus. No, stop, let us call them, and let me speak with them before I go. After I am gone, let there be no bad talk, no heathen ways, sing Jehovah's songs, and pray to Jesus, and bury me as a Christian. Take good care of my Missi and help him all you can. I am dying happy and going to be with Jesus, and it was Missi that showed me the way. And who among you will take my place in the village school and in the church? Who among you will stand up for Jesus?"

"Now let my last work on earth be this. We will read a chapter of the Book, verse

about, and then I will pray for you all, and the Missi will pray for me, and God will let me go while the song is still sounding in my heart."

There are other touching stories in this South Sea prose epic, as we might well call it, but we can only mention in passing the suggestive narrative of Wai-Wai's conflicts with his conscience about his wives, and the way in which his difficulties were at last settled; the interesting and tragic story of the island Queen, Litsi, the daughter of Namakei, and her unfortunate husband Mungaw; and also of Litsi's own self-sacrificing mission to the heathen tribe in Tanna from whence had come her husband's murderer! The story of this same murderer's conversion into a penitent, humble Christian, and that of Nelwang and the wife he had to run away with in order to escape the jealous violence of a troop of other suitors have each its own interest; while that of Latence, the young women whose admission to the Lord's table was at first disputed by the "Session" because of what they considered an irregularity in her marriage, recalls an episode in the Session at "Drumtochy," and is scarcely inferior to it in simple pathos. Human hearts are the same all the world over, and the same gospel everywhere meets the same needs, while the Divine saying is also universally true: "By their fruits ye shall know them." Perhaps this, after all, is the lesson this striking narrative most strongly suggests, and Dr. Paton is himself, to use his own words, "A copy of the Gospel in Large Capitals."

THE RESTRICTIONS OF LIFE AND THEIR COMPENSATIONS.

There are those whose bonds are poverty, social inferiority, and the grinding necessity of hard work. The son of poverty has not the pleasures and luxuries of the rich man's son, but far oftener he has rugged health, and the habits of industry, frugality, perseverance and self-reliance that are learned in the school of daily tasks and toils. You are not invited to the houses of society people, and you would cut a sorry figure at a social function with the "four hundred." It hurts, sometimes, it wounds your vanity, to be reminded that you do not count for much in the world's eye. But your social obscurity has its advantage. If you do not stand on the hill-top of social prominence you escape the tempests that rage and the lightnings that strike in those altitudes. Do not grieve overmuch if you are not invited to the fashionable social affair. You will have a chance for an evening's reading and a night's rest and sleep at home, and next morning you will have a clearer head, a steadier step, a calmer conscience, and a sounder heart. The giddy whirl from which your bonds keep you back is sweeping many whose moral strength and stamina were once equal to yours out into the dangerous eddies where it is only a question of time with them, for in a year or two this world's whirlpool will have swallowed them up, and if ever they reappear it will be as bits of wreck thrown up by the remorseless waves on the barren shore. Thank God if you cannot dance, or play cards, or drink wine, for a current of unusual sweep and strength has set in, in what is called "society" in this city, that before the season is over will have brushed the bloom from many a cheek, the innocent freshness from many a heart, stolen the delicate grace from many a maiden, the manly integrity from many a youth, robbed some lives of what can never be regained, and set the feet of some who once were pure on the slippery downgrade at the foot of which is the chamber of death. And if you are not in "the set," if your country accent or old-fashioned clothes, if your social obscurity, or your religious principles count you out of the invitation list be thankful to God. If you are not in "the swim" you may escape the sunken rocks and the cataract over which too many of society's swimmers are doomed to go. This social obscurity, this poverty, this bondage of yours is the inner chamber in which your God would hide your soul until this danger is overpast.—*Rev. John A. Macdonald.*

GOD'S LOVE AND GOODNESS.

Whatsoever is good in the creature is first in God as a fountain; and it is in God in a more eminent manner and fuller measure. All grace and holiness, all sweetness of affection, all power and wisdom, as it is in Him, so it is from Him; and we come to conceive these properties to be in God, by the beams of those which we see in His creature, with adding in our thoughts fulness peculiar to God, and abstracting imperfections incident to the creature. For that is in God in the highest degree, the sparkle whereof is but in us. Therefore it is fit that unto all other eminences of God, we should strengthen our faith by considering these glorious singularities, which are altogether incommunicable to the creature, and which gives strength to His other properties, as that God is not only gracious and loving, powerful and wise, but that He is infinitely, eternally, and unchangeably so.—*Sibbes.*

ANWOTH.

Speaking of Anwoth, a place inseparably associated with the memory of the sainted Samuel Rutherford, a cyclist, the Rev. James Christie, who lately made a pilgrimage to it on his wheel, thus writes in the *Presbyterian*, published in London, England:—Anwoth is, of course, a place of pilgrimage to many, and that it was to me also. Here it was that Samuel Rutherford, who was born in Roxburghshire about 1600, was ordained in 1627, and laboured for nine years till, giving offence to the Bishop of Galloway, he was removed from the parish, and was confined as a sort of prisoner at large in the city of Aberdeen for two years. There it was that he wrote his famous letters. Returning to Anwoth, he was appointed by the General Assembly of the Church of Scotland Professor of Theology in St. Andrews, was sent a Commissioner to the General Assembly at Westminster in 1643, and when, finally, he died, was buried at St. Andrews. In many respects Rutherford was a beautiful character. He dearly loved Anwoth and its people, and on his deathbed often alluded to it and them. The late Mrs. Cousins, of Melrose—a sweet singer—put most of Rutherford's deathbed sayings into verse, and from among them all there are probably no two verses more touching or beautiful than these:—

Fair Anwoth by the Solway,
To me thou art still dear,
E'en from the verge of heaven
I drop for thee a tear.

Oh! if one soul from Anwoth
Meet me at God's right hand,
My heaven shall be two heavens
In Immanuel's Land.

Deep down in the dell I entered the old kirkyard of Anwoth, and surveyed Rutherford's church, now roofless and ivy-covered. It is a romantic spot, and the visit roused many memories.

Existence comes to feel to many of us like a great river, which is always flowing with unbroken force downward to the sea. It never stops. It is always pushing its waters outward. It gives the sea no chance to flow up into it. So is the ever energetic life of one whose sole idea is to exert influence, to make himself felt in some result. How often the river must long to pause! How often it must become aware that its impetuous rush is losing for it the richness of the great, deep salt sea! How often the busy life of man becomes aware that somewhere round it there is richness which it does not get because it opens outward only, and not inward! How often it desires to pause and grow receptive, and take into itself the richness which it now is keeping out!—*Phillips Brooks.*

China's aristocracy, the Rev. Marcus L. Taft writes from Peking, are rapidly turning to Christian teaching, once so bitterly opposed by them.

Missionary World.

Written for THE CANADA PRESBYTERIAN.

THE MARATHI MISSION OF THE AMERICAN BOARD OF COMMISSIONERS.

BY REV. J. SMITH

This is the oldest Protestant mission in Western India, having been founded in 1813. For the first twenty years little was done but pioneer work; the losses by death to the mission staff were greater than the gain in converts. Progress may be said to date from 1833 when the mission occupied the station of Ahmednagar, which has ever since been the central station, and there are now within forty miles of that city no less than 6,000 communicants and 20,000 adherents, organized into upwards of seventy churches with their own pastors. There are also in this district 250 mission schools taught by about 400 Christian teachers.

At Ahmednagar itself are located the central training institutions of the mission. These are a Theological Seminary, a Bible Women's Training School, a Girls' High (Boarding) School, a Boys' High School. The two latter are recognized by Government and receive large grants in aid and have also a considerable income from tuition and boarding fees. The two former receive neither fee nor Government grants.

Attached to the High School for boys is a Manual Training Department where instruction is given in carpentry, drawing and wood carving. This department has become most popular and is in such favour with Government that a grant of half the total cost has been made by Government for enlargement and a wealthy native of India has given the other half. The staff numbers nineteen natives, one of whom is in charge of the whole school in the absence of the Principal in this country.

The influence of this educational work may be gathered from the record of our school at Wadale under the care of the Rev. H. Fairbank, who states that since the year 1890, ninety-six boys and eighty-five girls from his boarding school have joined the church at Wadale on profession of faith. Of these more than half were from heathen homes, all of whom but for this school would have been heathen yet.

One of these boys has had an interesting experience this year. This boy, seven years ago, came to us with his father from a native state thirty miles away. They were cultivators and after a short time the father died, giving us the little boy. To keep him out of the way of his Hindu relatives (who are always on hand at a death or a wedding, however negligent they may be on other occasions), we sent him to a distant city, where he was kindly cared for for several years; then, thinking the danger over, we brought him back. Last February his uncle and mother appeared, and after a week or more of persuasion and threats and untruths so worked upon him that he left with them one night, and though we sent several times to search him out we could not even get a letter to him. He was as unused to Hindu ways as any boy of Christian parents could be, and we were most anxious about him, knowing that he was a true Christian boy and would be most unhappy with his relatives. Early in June he suddenly reappeared. Finding that watch over him was relaxed, he first went to a near village, then kept on swiftly and after several days' travelling reached us tired, hungry, and hardly to be recognized as the well-clothed and well-fed boy we had lost. He had been by force taken back into caste at considerable expense and all but married to a little Hindu girl. He has inherited the Patelship of his village from his father, and his people much fear that one day he will claim his rights and they will have a Christian Patel. All this has done both us and the boy much good; he appreciates his privileges as he never

could have done otherwise, and we better understand the strong feeling of the Hindu community, now that we know that many here who are seemingly most friendly to us had advised him to go away.

Despite the positive Christian tone of our schools and the invariable results of such an education, the demand for new schools is far greater than we can supply, as the following incidents will show. Mr. Harding reports having opened two new schools in large towns this year and as having urgent calls from three or four other large towns for years, but he cannot enlarge his work although a village school costs only \$40 a year!

Mr. E. Fairbank corroborates the above by an illustration from another district.

"The call for schools, even in places where there are Government schools, surprises me. I feel more and more that a school, manned by a good Christian teacher, is a real power for Christ's kingdom in any village. In a recent tour, as I entered a village, I was met by twenty-five or thirty children. One of their number spoke up and said, 'Sahib, why don't you send us a teacher? We'll all go to school,' and the head-shakes and interjections all about assured me that their object in meeting me was nothing else than to ask me for a school. Soon I was met by a delegation from the men, and they wanted to know why they could not have a school. I could not tell those men of insufficient appropriations, reductions, etc. The preacher told me that these people fairly besieged him whenever he went to the town to preach, begging that they be given a school. Formerly they had no means of accommodating a teacher. But they have solved this difficulty by building a neat house for his accommodation. After all this I could but promise them a teacher after January. Faith and works must go together. There is a teacher now in that town. Other places are calling almost as loudly. Shall I give them schools or not? The news of the reductions for 1896 has just reached me, and it makes me sick at heart to think of all these places opening up and no money for work in them. But it is, 'Not by might, nor by power, but by My Spirit, saith the Lord of Hosts.'"

NOTES.

There are 913 cities in China without a single missionary.

During the past year, 1,775 new Sunday-schools were started in India, and 66,000 new scholars brought in.

For every two Christians in Japan there, are five Buddhist temples; in all about 263,000 houses for idolatrous worship.

It is said that one hundred and twenty-five wealthy men and women have gone out from Great Britain as missionaries at their own charges.

In the Province of Bulamezi, Uganda, where work has been in progress for less than a year, the Sunday congregations some time since numbered 3,131, and the baptized converts 438, though great care is taken to keep back those unfitted.

The Rev. Dr. Paton, the well-known missionary to the New Hebrides, has transferred to the General Assembly of the Presbyterian Church of Victoria the control of the fund of \$60,000 recently raised by him in England for mission work.

What children are to the home, and the Sabbath schools are to the individual church, so are Sabbath school missions to the Church at large. They are the source of growth, extension and development and the hope and promise of the future.

At a recent meeting two historic Bibles were shown by Rev. F. M. Gilchrist, who said that from the reading of these Spanish Bibles had grown four Presbyterian Churches and one Methodist Church among the Mexicans of Southern Colorado. One of these was published in 1826. Forty years later, a Mexican gave \$10 in cash, a fat ox, and travelled 350 miles to make purchase of the prized volume. The second was also obtained at much cost by a Mexican who read it diligently, and lived and died with faith in Jesus. He never saw a Presbyterian minister except on one occasion.

Young People's Societies.

CONDUCTED BY A MEMBER OF THE GENERAL ASSEMBLY'S COMMITTEE.

HINTS FOR PRAYER-MEETING COMMITTEE.

Ask often for sentence prayers. Place the committee as a guard upon the tittering back seats, and as a vacancy-filler upon the front. Ask for volunteers at the monthly business meeting to sit in the empty front seats for a whole month. Limit the speeches to two minutes. Have a pause committee, to fill in the time by reciting verses or offering remarks or prayers, as occasion arises. Impress upon the members, by practice and exhortation, the advantage of their standing as they recite a verse; of their saying something out of their own heart, if in the habit of reciting verses; and of their praying, if they are too much given to expounding. Besides all these things, the committee should try to make the tone of the meeting cheerful, to supply every person with a hymn-book, to extend a warm hand and a pleasant, "Glad to see you," to all the strangers, and the members, too.—*Golden Rule.*

PEW FILLERS.

Is it true that the pews of Presbyterian churches are apt to be empty of a Sabbath evening? So, at any rate, it is often said. Whether it is that the easy fashion of once-a-day at church is gaining ground among our people, or that, having come to their own church in the morning, they feel at liberty to desert it for the rest of the day, the fact presses sorely on many a minister's heart, that his evening attendance is slim. A meagre audience, where there ought to be a full one, not only depletes the minister of his fervor, but acts like a wet blanket on every form of Christian work undertaken by the congregation. A thin Sabbath attendance means feebleness at every other point. Every absentee abstracts from the common enthusiasm and force.

Here is a field for earnest young people. Dr. Robertson Nicoll—he who was the discoverer of Barrie and Ian MacLaren, and a very keen observer of the churches—declares of Christian Endeavorers, that, "if they will fill the empty pews in the churches, it will be owned by all that the movement is pre-eminently of God. If they do not, the movement will be condemned and must utterly perish!" Is the test too severe? In any case it is a challenge which the young people should not be slow to accept. The Endeavorer's pledge binds him to attend all the regular services of his church. If there are empty pews, it ought not, surely, be through absentee Endeavorers. Nor should he rest until his companions come too. About the outskirts of every congregation, town or country, and in every community, there are many young people whose church-going habits are of the most slipshod sort, but who are ready to respond to the example and solicitations of their more earnest friends. Pew-filling is a definite work of urgent importance in almost every locality, and Endeavorers should take the lead in seeing that it is done.

FAR SEEING PLANS.

Committees and workers should observe the general principle of having some work on hand whose results are expected months hence, as well as work from which immediate results are expected. Nature keeps grand and far-reaching processes in action as well as momentary activities. A minister can let some subjects revolve slowly in his mind, to be finally wrought out by-and-by, while he prepares his ordinary two or three sermons a week. Social committees may plan somewhat elaborately for events to take place at a distant date, and thus make them complete and effective, while they carry out many informal and intermediate plans. Our work should be like the machinery of a clock—some wheels should move slowly, and others fast; but the fast moving wheels should impart motion to those which move slowly.—*Christian Endeavorer.*

MY FAVORITE PROVERB, AND WHY.

REV. W. S. M'TAVISH, B.D., DESERONTO.

(A memory meeting suggested.)

Oct. 25.—Prov. ii. 1-9

It is scarcely necessary to write any notes upon such a topic as this. At the meeting when this topic is under consideration, each member of the society is expected to quote his favorite proverb, and then to explain why it is dear to him. It is next to impossible for any one to anticipate which of the many wise and sententious sayings in the Book of Proverbs will be repeated and commented upon. The probability is that no two members will choose the same proverb, and when such a variety of quotations is touched upon, the time of the meeting will be fully and profitably occupied.

At the meeting of the General Assembly's Committee on Young People's Societies recently held in Toronto, it was felt that more time and attention should be devoted to the study of Presbyterian history, doctrine and polity. Various suggestions were offered as to the best method of bringing these matters before the young people. It was thought that supplementary and substitutionary topics should be discussed at the regular meetings, and although no scheme has yet been formulated, we take the liberty of making a few observations upon

SOME FEATURES OF PRESBYTERIANISM.

As Presbyterians we must admire the happy combinations of order and liberty in our system—the order in our Church government, and the liberty enjoyed by the people under it. This order is so perfect as to challenge the admiration of all; and the liberty is so great that the members of the Church may well rejoice in it.

In some churches where good order is maintained, some things which the people would like to control for themselves are in the hands of superior officers; in other churches where great liberty is enjoyed there is apt to be disorder. Our Church courts are arranged in systematic fashion—sessions, Presbyteries, Synods, and a General Assembly, and by any of these courts a case is conducted carefully, and, after mature deliberation, is impartially decided. The rights of the most humble member are conserved, and if he thinks himself wronged, he can appeal from the lowest court to a higher, and even to the highest. On the other hand, each congregation is independent in the management of its own affairs, so long as it does nothing contrary to the general principles of Presbyterianism, or to the welfare of the whole body. For example, a congregation may elect its own pastor, but he must be duly qualified according to the laws of the Church; and it may elect its other office-bearers, but then they must accept the principles and polity of the Church.

Not only is this combination of order and liberty a most happy one, but it is also a most scriptural one. It may not be, indeed, that all the details of Presbyterian polity are found in the New Testament, but certainly the most salient features of it are there. Our officers claim no authority save what is derived from the Scripture. As in the days of the apostles, we have ministers, or teaching elders whose special duty it is to preach the Word—"to labor in word and doctrine." There is no bishop over them (1 Peter v. 1), because they themselves are bishops, or overseers (compare Acts xx. 17 with Acts xx. 28, where the two words are used interchangeably; they designate the same persons). Then we have ruling elders or presbyters (1 Tim. v. 17), and in addition to these we have deacons, whose business it is to look after the poor and to provide for the outward comfort of the congregation (Acts vi. 1-6).

Again the simple and scriptural form of worship must commend itself to us. The prayers offered up in our pulpits are free prayers, and they should express much better than any set forms of prayer could possibly express, the new wants or desires or thanksgivings suggested to us by ever-changing circumstances. Then, too, much is made of the Bible. Our Church has always insisted upon having an educated ministry, and Presbyterians love to hear the Word ably and impressively expounded. Nothing short of that will satisfy them. Further, the sacrament of the Lord's Supper is administered in a simple and scriptural fashion. There are no altars in our churches, because we do not regard the sacrament as a sacrifice, but as an ordinance to commemorate the sacrifice of Christ.

There are many other things in our doctrine and polity which call forth our admiration, but space will not permit of our dealing with them here.

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TORONTO, WEDNESDAY, OCTOBER 14TH, 1896.

HAD the reverend gentleman and wholesale merchant who made such a nice sum by selling stamps in the Toronto post-office been a Presbyterian, there would not have been so much said about giving the position to one who really needed a living. But the former occupant of the place belonged to *the Church*, the only Church, in fact, and of course he should have had anything and everything in sight. Had he been a Presbyterian, some of those who are now shouting the loudest would be as dumb as Julius Cæsar.

Lord Rosebery's resignation illustrates once more the difficulty of leading the Liberal party of England. The head of a Liberal party anywhere has much to endure, but owing to the different elements which compose English Liberalism the position of an English Liberal leader is extremely difficult. The difficulty is increased and intensified at the present time by the fact that Gladstone has immense power in the party without any responsibility. It is not at all probable that any other man will have a much easier task than Rosebery had, or that a new man will succeed much better. The difficulties are mainly within the party as they nearly always are.

Now that the new professors in Knox College have been inducted and given a good start, the next thing is to give them a fair chance to do their work. They should not be deluged with pressing invitations to preach anniversary sermons, open churches and do other work of that kind. Their special work is to teach and to that work their time, labour and strength should be given for years to come. Both are young men, and we think we speak what is in the mind of all who know them best when we say that, both are capable of doing splendid work for the Church if they are given fair play. We have any number of pastors who can do all the special work that is needed in the pulpit. The new professors can be heard during summer. Let them have a fair chance in the lecture room during winter.

Among the many interested spectators of the induction services in the Bloor Street Church there was probably none more interested than the Hon. Thomas Ballantyne. Perhaps we might say there was none more anxious. Knowing something of the difficulties and uncertainties of public life himself, he could scarcely fail to feel more or less anxious when he saw one of his younger sons, at an early age, placed in the high position of a professor of theology. We do not think there is any special reason for anxiety. The Ballantynes, of the Stratford neighbourhood, are not people much given to failure. The Hon. Thomas himself has made a pretty good thing out of this life,

and he richly deserves his success. Other members of the connection have been equally successful in their own lines. We venture to predict that the Ballantyne at Knox will hold his own, and a good deal more.

Professor Ballantyne's brief address at the opening exercises made a fine impression. The youthful professor has the rare faculty of saying the right thing at the right time and of saying it in a spirit that commends him to every one. He is modest, candid, almost diffident, and still you always feel that there is a cultivated man there who can take care of himself in any company. In these days when cheek, pure cheek, is the sole stock-in-trade of so many men, and of too many ministers, it is positively refreshing to see a modest young man like James Ballantyne called to one of the highest positions in the Presbyterian Church. May many students imbibe his spirit!

Professor Robinson's manner as he delivered the inaugural lecture at Knox, reminded one a little of President Patton. He has more action than Dr. Patton, and is perhaps not quite so incisive nor so cool; but he resembles the President of Princeton enough in style to make old Knox men think of their classmate of thirty years ago. Like Dr. Patton he speaks without a manuscript which is a decidedly new feature in the opening exercises of Theological colleges. Apart altogether from the merits of the inaugural address, there was a something about Dr. Robinson's style and manner which would lead almost any unprejudiced observer to say, "That new professor knows his business." A Presbyterian lady described the situation pretty well when she said, coming out of the church, "He'll do."

The *Interior* has this to say about the sacred duty of telling the truth in regard to converts:

The most fatal error of evangelists is exaggeration. "He is an honest man," our friends said to us the other day, "and I would believe him upon any subject of which he may speak, except upon the number of his converts." In one of our suburban communities a tent revival has lately been brought to a close. In the last services the leader announced 900 positive conversions. The principal churches engaged in the conduct of these services show to date about seventy five additions. For our own part we made up our minds years ago to have as little as possible to do with any man who "talks big." There are so many virtues that have truthfulness for a basis that a defect in veracity is likely to prove in the end a defect in all foundations of character.

Avoiding men who "talk big" may have been one of the factors that happened to make the *Interior* so successful. We should like very much to see our contemporary's recipe. The men who "talk big" usually want to talk through a newspaper.

The Halifax *Witness* ends a strong and sensible article on the Chinese problem with this definition of its position:—

We are not able to contemplate with patience the fact that in the House of Commons there is a man, once a pastor of the Presbyterian Church, whose "mission" is the exclusion of the Chinese. We feel doubly bound to stand in defence of the sound British, Canadian, Christian principle of kindness and fairplay.

If we are not mistaken, the rev. M.P., whose "mission" is the exclusion of the Chinese, is a Nova Scotian. Being a Bluenose, the *Witness* can no doubt take greater liberties with him than it would be proper for any other journal to take. Before losing its "patience" we respectfully suggest that the *Witness* take a long-distance telephone and ask the ex-Presbyterian pastor the following leading questions:—

Are there any men on the Pacific Coast opposing Chinese immigration on moral grounds whose morals are not quite up to the morals of an average Chinaman?

Are there any railway or other contractors there who made money by cheap Chinese labor, and then with the money jingling in their pockets denounced the Chinamen because they work for low wages?

Are there any so-called "working men" over there who violently oppose Chinese immigration, but who have never done an honest day's work themselves within the memory of any middle-aged British Columbian?

When these questions are answered we can supply the *Witness* with a few more should our contemporary care to have them. One more question might be asked now. Have any of the ministers on the Pacific Coast been very glad to employ Chinamen as domestic servants because their limited incomes made it impossible for them to pay a servant-girl fifteen or twenty dollars a month?

COLLEGE OPENINGS.

Last week was the one usually marked by the formal opening for the winter of the many arts and other colleges which have their seat in Toronto, the heart of the intellectual life of Ontario, and in other cities of the Dominion as well as Toronto. It is an occasion suggestive of very much to any thoughtful mind. Within a few days hundreds of young men and women arrive in the college centres from all parts of the respective provinces of the Dominion, and this leads naturally to the thought of the homes they come from and the parents and relatives left behind. How very different are these homes in almost every particular, from the plain, simple farm-house, to the abodes of wealth and luxury. Their religious, moral and intellectual atmosphere differs as widely, but all of them have in common, hopes and fears, and grave anxieties for the youth who have gone out from them. With such different antecedent environment these hundreds of young people are thrown together to pursue a common object, with the freshness and dew of youth upon them all, with hopes and aspirations and an outlook and destiny for each, wholly in the future. Who can think of this and of all its possible results without being sobered? In view of the anxieties of the friends of which these young people are the centre, it is obvious to remark that a grave responsibility rests upon the clergy especially, and professing Christians of our cities, and, indeed, more or less upon the citizens as a whole, for the welfare in every sense of this annual large addition, for the meantime, to our city population. Wherever they may have come from and from whatever homes and surroundings, college life is a great leveller. It brings into exercise at once a new standard of classification, and perhaps the most democratic of any. It is not wealth or social position that gives rank here, but brains and application and character.

Seeing these hundreds of young men and women thronging the halls of our colleges, one who has been there himself cannot but give a passing thought, at least, to the different aims and motives which have brought them together, and of their widely divergent ideas as to the objects to be gained by a college course. Some come because they are sent. Their parents and friends have fond, if often delusive hopes respecting them, or that to go through a college is a respectable thing, is a passport to certain respectable callings; they wish them to have that, and that is all they wish. Some, the most we believe, go to college because they are in earnest, and in some cases even enthusiastic in their desire to obtain knowledge, if they are not as yet so anxious to get the mental discipline, the mastery of their own intellectual powers, which is a much more valuable possession than merely so much knowledge. Some get little of this last, less mental discipline, and no taste whatever or love of knowledge for its own sake, no culture of almost any kind, and their time, the money spent on them, and the toil and effort of professors have been in a great measure thrown away, or it may be worse than thrown away. Some work with noble ends in view, ends that become nobler as their view widens; some work for no higher object than honors and scholarships, and, if their motive is no higher, the empty, passing fame which these bring; and some work only to get through, and are thankful when they do, and their distasteful task is at an end. Some fall out by the way for lack of perseverance; some, but very few we believe, for lack of means; more because they break down in health, and some because of a breakdown, at times complete, fatal and final of reputation and character, who leave behind them only the memory and name of wrecks of the saddest kind—a heartbreak, if not the death of fond parents and a warning to all.

When they come to the end of this preliminary course, this which is merely the preparation for life's work, what will they do? where will they go? what will be their history? All cannot make for themselves a name and wide reputation. It is gratifying to know, what is we believe the simple truth, that the great majority of young Canadians who take a college course go forth to fill, and in many cases, if it be but in a humble way, to adorn walks of useful and honourable life. This we believe to be the record of the great majority of our colleges and college graduates. So that in this respect, and as a means whereby earnest and honourably aspiring youth may render our country and fellow-men the best service, a college course is a desirable thing. It is not merely gratifying, but a

good reason for honest pride that, for the length of our national history and for the educational means at our disposal, so many graduates of Canadian colleges have risen to positions both in our own and in other lands of commanding influence and of high and honourable usefulness in every walk of life.

A GREAT OPPORTUNITY APPROACHING.

THE fight in the cause of temperance from its first feeble and despised beginnings up to the present time, when a decisive battle is approaching, is full of instruction and encouragement to all workers in this cause on behalf of humanity. Patience has been long and sorely tried, but let us hope the goal is now within sight. The deputation of leading temperance workers who a short time ago interviewed the Government to ask it to arrange for a plebiscite on the question of prohibition, could not have been more frankly, squarely, and encouragingly met than they were by the Premier, Mr. Fisher, and Sir Oliver Mowat. There could be no mistaking where the personal sympathies of these gentlemen lay. Mr. Laurier bore the most cordial testimony to the great progress which the cause of temperance has made within thirty, or even fifteen years. Sir Oliver, though with more caution, bore the same testimony. If we ask, how this great change for the better has been brought about? we answer in the words of Mr. Mowat, "a large part of it is due to the agitation and literature of the temperance organizations." In other words, it is due to patient, persevering work, sustained, we must add, by many prayers of Christian men and women who have been leaders in it. From this fact, all interested in this great cause, may well see a call and encouragement to labour on. If work and prayer have brought the cause to this point, it is to be carried to its final triumph by the same means.

The way is now cleared for a last great battle over this question. It has been settled where the power of prohibition lies, and it now only remains, after plebiscites being taken with the most favourable results in the different provinces, to have one taken over the whole Dominion. It is most important that the result should be unmistakable, that there should not only be a majority, but that it should be as large as it possibly can be made by the use of all fair means, so that the Government may know what strength and weight of public opinion it may rely upon to sustain it in prohibitory legislation. The words of Sir Oliver Mowat regarding temperance organizations and their duty in this regard should be given good heed to by all.

"He was sure that they all felt it to be absolutely necessary that whatever could be done to make the prohibition sentiment a general one, shared in by the greater portion of the community, should be done. That was essential to the success of what they desired."

This is all-important, and can only be secured by the same means that have been used with such good effect in the past, work and prayer. The battle is the Lord's; let us not faint, nor fail, nor be discouraged. The history of the past in this great undertaking, as we have said, should strengthen faith and confidence in work for God, and is both a call and mighty encouragement to keep at the work. What should be done is obvious. If this has not been done, it should be at once: plans laid and well matured for work and organization over the whole country, so as still further to lay before the public mind all that can be said in favour of prohibition, to arouse and educate, so that many now indifferent or hostile may be awakened to interest and a favourable decision.

Very large practical questions are bound up with this one, which call for the most wise and careful consideration, so that difficulties may, as far as possible, be removed out of the way. The question of revenue is one of the greatest and most difficult. It will be no easy task to find ways and means whereby the large amount derived from the liquor traffic may be replaced in a less objectionable form. We can but hope that when the necessity arises, and when the minds of the many able men who are in favour of prohibition shall be directed to this matter, some satisfactory solution shall be found. Sir Oliver referred to this when he said:

"They (the Government) wanted to know the opinion of the people, and also to know whether the people are willing to bear the burdens implied by the adoption of prohibition. The object was well worth the burden, but did our people feel that way? Was the sentiment strong enough to enable them to bear the burdens and privations, if there were privations, attending such a law?"

Every true friend of temperance and of prohibition will agree that, "the object is well worth the bur-

den," and also willingly undertake to bear his share of it. In any case nothing but a moral sense long and shockingly perverted and debased, could sanction or tolerate continuing to raise the money needed to carry on the government by a means which the most competent judges agree is the most fruitful source of crimes of every kind, and poverty, of domestic misery and ruin, the chief of all the obstacles to the spread and beneficent influence of religion, and which would, if it were but left alone, and no counteracting influence continually used, issue in utter and irretrievable ruin, individual, domestic, and national. Why should a Christian people continue to raise revenue by such means? There can be no justification of it; let us shake ourselves free from the guilt and crime of it, and cheerfully bear any burden rather than bear complicity in any way with the shame and guilt, the danger and disgrace, of drawing revenue from a source that is a constant menace to our national well-being and a moral outrage.

FAST ATLANTIC STEAMSHIP SERVICE.

IN addition to the facts and figures mentioned elsewhere in our columns on this subject from the article upon it in the *Canadian Magazine* by Sir Charles Tupper, there are suggested thoughts of a much larger kind, worthy of at least a passing notice. The object of the Fast Atlantic Steamship Service is to enable Canada to compete successfully with Boston and New York for the carrying trade of the great West, both of our own Dominion and the United States, and so make this trade and all that must come along with it, a perennial source of wealth to the Dominion, and of that kind of power and greatness of which wealth is the necessary means. But this Fast Atlantic Steamship Service is only, as we all see, but one part of a great line of communication, a great world's highway of commerce, of which Canada is the directest route. It is inseparably connected with, and the necessity for it arises from the possession of a continental means of railway conveyance, the Pacific Railway, extending from ocean to ocean, and a line of steamers connecting the Dominion with the vast continent of Asia, with its teeming millions, and the immense trade, yet only in its feeble infancy, which must grow up with its varied people and states, to the enrichment of Canada and many lands, and to be a bond of brotherhood, of peace and goodwill among men.

"What ideas," asks Sir Charles, "induced a handful of British subjects in Canada to grapple with the difficulties of our inland navigation? Sir John Rose wrote to the Duke of Newcastle in 1859, 'that it was to develop the trade of the St. Lawrence, and to attract the commerce of the Western States of America to Europe through our territory.' But as the years have passed by, the views and aspirations of Canadian public men have grown much larger and more ambitious. We allude to this now simply to point out in a few sentences two or three things in this connection that are worth not only the attention of Canadians, but which form a just ground for national pride and satisfaction.

The first is, that the man or men whose minds first conceived, or in whose minds first gradually grew up the conception of this great line of communication, not merely as a means of making money, and who foresaw but dimly, for we believe it could only be dimly foreseen by the brightest minds, the vast possibilities of wealth, and growth, and power that lie before Canada by means of it, had minds capable of rising to a very high, if not the very highest ideas of statesmanship.

The next is, that the men who not only thought out this great idea, but in the actual execution of it fought it out by devising ways and means to carry through the great enterprise, not merely for the money that they saw in it, but for what they saw in it as well for the advancement of Canada and the Empire, were patriots of a very high order.

And, lastly, that for a Confederation so young as Canada is, with resources as yet so undeveloped as ours are, to have shown such faith in itself and to have been able to command such faith in the minds of others in us and in our country, that they would trust us with the money needed to construct such a great highway of communication as we have in our steamship lines on the Atlantic and Pacific, and in the Canadian Pacific Railway, has just reason for an honourable national pride, and if we are only true to ourselves, laid the foundation, and shown the possibility of a great future.

Books and Magazines.

HEAVEN EVERY DAY; OR, COMMON-SENSE CHRISTIANITY. By Theodore F. Seward, author of "The School of Life." 16mo, cloth, price 50 cts. Thomas Whittaker, Publisher, 2 and 3 Bible House, New York.

The message of this handsome little volume is clearly indicated by its title. It is suggestive, but will require care and thought on the part of the reader as to some of his teachings and conclusions. The author's purpose is, evidently, to bring his readers into such vital relations with God that they will also be brought into sympathetic relations with one another. His style is simple and direct, and not without a touch of humor. The variety of subjects treated is remarkable for so small a volume. It is not saying too much to add that they are all presented in a fresh, original and helpful way.

THE PROHIBITION HANDBOOK, with numerous tables and diagrams. By George B. Waldron, A.M., statistical editor of the *Voice*, and author of "A Handbook on Currency and Wealth." Funk & Wagnalls Company, London and Toronto, 1896.

Although this compilation is for use in the United States it will be found timely and serviceable in our own Dominion, and especially at this juncture. It extends to one hundred and fifty-eight pages, and is of a most convenient size for the pocket or the hand, is packed full from cover to cover of the most valuable and recent reliable information upon the drink question in almost every phase of it needed for popular purposes, and is accompanied by a very full index, making reference to any point treated easy and speedy.

"Handbook for Presbyterian People." By Rev. James Todd, D.D., Escanaba, Michigan, U.S. 1896. From the examination which we have made of this booklet we think most favorably of it and consider it such as hundreds of our ministers would be glad to put into Presbyterian families. It is brief, containing forty-four pages, so that it can be read and gone over easily without wearying even a young reader. It contains a brief account of the history, constitution, doctrines and polity of the Presbyterian Church. This is done in eight chapters of which we give the headings, omitting the sub-headings: I. History of Presbyterianism; II. Its Constitution; III. Its Courts; IV, V. Its Doctrines; VI. Its Discipline; VII. Questions for Candidates Seeking Admission to the Church as Members in Full Communion; VIII. Formulæ. We cordially commend to all our ministers an examination at least of this booklet, believing that in many cases the introduction of it into the homes of their people would be productive of much good.

The Westminster for October shows improvement on previous numbers. Its type, illustrations, broad margin, and make-up generally are pleasing to the eye. Its cover gives a favorable likeness of Principal Caven and a view of Knox College. In the first and main departments the article which will, by our ministers at least, be read with the most critical interest is the inaugural lecture of Professor Dr. Robinson at the opening of Knox College on "The Place of Deuteronomy." Other interesting and leading articles are: "The Making of a Bible," "The Life of James McCosh," by Rev. John Burton, B.D.; "George John Romanes," by Rev. W. G. Jordan, B.D.; "Through the Algonquin Park." Not a few other papers of interest will be found besides these. In the departments of the Sunday Afternoon "The Home World," "The Boys and Girls," "The Religious World," and others of minor importance will be found much attractive and profitable reading brightened in many of them by suitable illustrations. [The Westminster Company, Confederation Life Building, Toronto, Ontario.]

Queen's Quarterly for October is attractive and pleasing to the eye in appearance and interesting and valuable in its matter. The endless Public School question is discussed by A. McLeod in an article "Ecclesiasticism in the Public School;" Professor Watson's fourth article on "Balfour's Foundations of Belief," appears in this number and will be concluded in next. Principal Grant writes in a characteristically hopeful, genial and hearty spirit of "The Condition of the United Kingdom," the results of his observations during his late visit. Mr. E. H. Smythe contributes "Early Law Courts." "Our Atlantic Steamship Service," a subject at the present moment of great interest and importance, is treated by the able pen of Sandford Fleming. Brief articles are by Richard Lees and John MacNaughton on "Plant Locomotion," and "The Main Line of Tendency in Greek and Hebrew Religion," and "Current Events" by G., complete an excellent number. [The News Printing Company, Kingston, Canada.]

Lovers of the late Rev. Dr. Talbot W. Chambers will thank the publishers of the *Presbyterian and Reformed Review* for October for the fine likeness of him which it contains and the sketch of his life and work which follows it. The number as a whole is one of much interest. Its other leading articles are "The Jerusalem Chamber," "The Effect of the Fall of Man upon Nature," "Wanted: a Definition of Conscience," "The Early Bermuda Church," "Christian Endeavor and the General Assembly." "Ecclesiastical Notes" contain sketches by reliable pens of "The Scotch Assemblies," "The One Hundred and Eighth General Assembly," "The General Synod of the Reformed Church in America," "The General Assembly of the Presbyterian Church in Canada and of the Glasgow Council." William M. Paxton contributes an "Obituary Note" of the late A. D. F. Randolph, whose publications are so well known. One excellence of this magazine is its careful reviews of late works in all departments of theology together with some in general literature. These occupy in this number sixty-four pages and will be found a valuable part of it. [MacCalla & Company 237-9 Dock Street, Philadelphia.]

The Family Circle.

ON THE OTHER SIDE.

We go our ways in life too much alone,
We hold ourselves too far from all our kind:
Too often we are dead to sigh and moan,
Too often to the weak and helpless blind;
Too often where distress and want abide
We turn and pass upon the other side.

The other side is trodden smooth and worn
By footsteps passing idly all the day;
Where lie the bruised ones that faint and mourn
Is seldom more than an untrodden way.
Our selfish hearts are for our feet the guide—
They lead us by upon the other side.

It should be ours, the oil and wine to pour
Into the bleeding wounds of stricken ones;
To take the smitten and the sick and sore
And bear them where a stream of blessing runs.
Instead we look about—the way is wide—
And so we pass upon the other side.

O friends and brothers, gliding down the years,
Humanity is calling each and all
In tender accents, born of grief and tears!
I pray you, listen to the thrilling call!
You cannot, in your cold and selfish pride,
Pass guiltlessly upon the other side.

—Buffalo News.

"IT IS THE HAND OF CHRIST;" OR A CONTRIBUTION BOX TRANSFORMED.

It was the Sabbath for the semi-annual contribution to the Missionary Society, of which announcement had been made a week previous. According to her usual custom, Mrs. Whitcomb expected to put 50 cents into the box. If the amount seemed small to others, her conscience was quieted by a thought of \$2.00 paid annually to the Ladies' Missionary Society, which was auxiliary to the other.

"There are so many objects for benevolence, so many calls nowadays, one must plan justly for all, and not rob Peter to pay Paul," was a favorite saying of Mrs. Whitcomb. One habit of this lady was to overlook a collector's book before pledging a first subscription to any cause. If the amount credited to most subscribers was 50 cents or \$1.00, she accepted this as the limit of payment for herself, without any comparison of her ability with the majority of supporters. No special pleas, no suggestions to "double contributions," or presentations of present needs, moved her to increased and occasional large-hearted giving. "One must never be governed by impulse in these matters," was often urged in explanation; "in charity, as in everything else, I am controlled by judgment and experience."

It was most fortunate that the "regular fee" paid by his wife was not infrequently supplemented by Judge Whitcomb with substantial donations. These were always signed "from a friend," to escape the imputation of prodigality and unsound judgment from his better half. To prevent unwarrantable liberality, the judge's wife often took the precaution to sound her husband upon his intentions shortly before a stated collection, and advised as to the amount to be given. Knowing his special leaning toward missions, the prudent lady felt some misgivings upon the Sabbath in question; so, as they were about starting for church, she casually reminded her husband of the collection—as if there were any need—adding, "I have some change in my purse if you have none."

The judge had on the previous evening taken special care to empty his pockets of all coin, in anticipation of the coming collection, for how could he drop change into the box if he hadn't any? The good man had been reprimanded upon several occasions for depositing a bill. "It is as

well to give dollars where your name is signed, and there is some accountability, but small coin will do for the box," had been the instruction.

In deep chagrin the would-be-generous man turned to his wife, unequal to the emergency. She guessed the secret, but purposely misinterpreted his silence, and bantered him upon forgetting his favorite collection, adding, "Never mind; I have enough for us both. How much do you want?"

"Oh, I have money enough with me, but you can let me have a half dollar if you like," was the reply, made with such apparent sincerity that the schemer was puzzled. The silver piece was handed over with much self-querying. "Does anybody suppose he'll really give only a half dollar? There is hope of reformation in the most stubborn if John is at last become prudent."

The choir usually rendered some incomprehensible "voluntary," but the opening of service that day was very unusual. A simple gospel hymn was sung. From a sweet voice the words directly fell upon Mrs. Whitcomb's ear:

"I gave, I gave my life for thee,
My precious blood I shed;
I gave, I gave my life for thee,
What hast thou given for me?"

The prayers which followed were embodiments of two petitions: that the people might be able and ready to make large and grateful return for the blessing of salvation, and be enabled to regard the Lord's work with a spirit purified from selfishness and avarice. After the reading of the notice the pastor said:

"The collection to-day will be taken after the sermon. Let us, my dear people, consider together our duty and privilege in the matter of giving to the Lord. Let us look at the urgent need for increased liberality in every part of the vineyard, and then make unto the Master a free will offering, both sweet and acceptable."

Thinking of her husband's unaccountable conduct, of the opening hymn, with its refrain still echoing through her mind and of the unusual postponement of the collection till the close of the service, Mrs. Whitcomb did not pay much heed to the discourse. Meditation during the sermon is ever a potent soporific; and such it proved.

It was most natural that her waking thoughts should follow Mrs. Whitcomb in sleep, and that she should, in dreams, see good old Deacon Beman come down the aisle to gather the tithes into the storehouse. The dreamer very vividly went through the form of taking a half dollar from her pocket and lifting it to the extended box—when, lo! it was a box no longer! With chilled heart the lady saw the hard, lifeless wood assume the appearance of living flesh. It was a hand now, and from its pierced veins flowed drops of blood. Looking up, she beheld a form like unto the Son of God, with a face which betokened a knowledge of grief and acquaintance with sorrows. Almost paralyzed with remorse, the sleeper cried: "Have mercy upon me, oh, Lord! I am not worthy to put aught into my Saviour's hand."

With pained and pleading look these words were spoken:

"I gave my life for thee;
What hast thou given for me?"

Quickly the half dollar was thrown away by the trembling listener and a coin of gold was laid instead upon the bleeding palm. As the shining bit touched

the wound the flow of blood was lessened. In the attitude of divine benediction the Lord Christ thus spoke: "Disciple, thou hast wrought a good work upon me. The tears of my people must be wiped away; the nations must be purged from sin; the gospel of good tidings must sound in every ear before this bleeding wound can be healed. Blessed be those who hasten on the day."

Deep organ tones awakened the sleeper when the collection was about to be taken. Clutching at her husband's arm, Mrs. Whitcomb whispered eagerly: "John, you won't put in that fifty cents, will you? Why, dear, it is the hand of the Lord!"

In bewilderment the judge looked at his bewildered wife, who pleaded again:

"I mean the contribution box, John; it is the hand of Christ, our Lord! Could you lay a few cents upon it?"

"No, wife," was the joyous reply. "I will give \$15."

"Very well; and I'll give as much more."

Was it his wife who thus spoke—the same who had outwitted him in the morning? Yes, the very same woman, renewed. She had seen the Lord and heard His words. She had learned the deep meaning of the Saviour's "inasmuch." Never again would "good judgment" keep her from ministering to her crucified Redeemer through the poor, the sorrowing and the benighted. The contribution box had been transformed; but still more wonderful and blessed was the transformation that had taken place in one of the King's daughters.—*Exchange.*

THE BANANA.

Something over twenty years ago a New England skipper used to make several trips a year from Boston to the northern ports of Jamaica, and would return to Cape Cod Bay, his fleet schooner laden with bananas, for which he found ready and remunerative sale. Other vessels were added to the business, which grew and prospered, and soon became too important longer to depend upon the uncertain winds, and steamers replaced the schooners. Bananas were offered in quantities greater than our Yankee mariner, with his limited means, could handle, and a company was formed in 1877 with a capital of \$200,000 and two steamers, and the business of systematically growing the banana for export to the United States commenced. From such small beginnings sprang the American company which now practically controls the fruit export trade of Jamaica. Its present capital is \$500,000, and it has a surplus of \$1,000,000, and employs twelve steamers. It ships to the United States every year about 4,000,000 bunches of bananas, besides upwards of 6,000,000 coconuts, and quantities of pimento (allspice), coffee, cocoa, and early vegetables. It employs nearly two thousand men. More than six hundred mules are daily in harness engaged in drawing to ports of shipment its varied products. It owns and controls more than twenty estates, comprising nearly 50,000 acres. Free schools are provided for the children of its employees. It has brought great prosperity to a languishing country and practically created an industry; and its president, the man whose foresight began all this great work and whose energy is now pushing it onward, is commonly known among the Jamaicans as the Banana King.—*Harper's Weekly.*

PRINCETON UNIVERSITY'S 150TH ANNIVERSARY.

Princeton College is so well known and so highly honored in every part of the Dominion, especially by Presbyterians, and so many of our ministers have received their education within its walls that the following sketch from the *Presbyterian Banner*, Pittsburg, of the hundred and fiftieth anniversary of the College about to be held, will be welcome to the great majority of our readers.

Princeton College, honored as has been the name, is no more. It has been superseded by the title, Princeton University, because of its growth and the increased numbers of studies and students. The town of Princeton, N.J., was settled by five Quaker families, which went to that point in 1696. The land of which they took possession had been purchased from William Penn. The settlement was first called Stony Brook. The name Princeton was given to the high land on which the town now stands in 1724. Previous to the Revolution the ability and patriotism of its people made the place prominent in the colony. The battle of Princeton, fought in January, 1777, was one of the most brilliant and decisive victories achieved by Washington and his army. Before this the cause of the American patriots had evidently been declining, but henceforth it was in the ascendancy. The first provincial congress assembled at the request of Princeton.

The early Scotch, Scotch-Irish and other nationalities of Eastern Pennsylvania and New Jersey soon began to feel the need of an institution of learning whose primary aim would be the education of young men for the Gospel ministry. Several neighborhood schools were established; however, their existence was short. But there was one noted exception. That was, says the "Princeton Handbook":

"Log College, which, though not a lineal ancestor, was yet the significant precursor of Princeton. This institution was opened in the year 1726 by Rev. William Tennent. Mr. Tennent had been a resident, and was probably a native of the north of Ireland, where he was ordained a clergyman of the established Church. Some time after his immigration to this country, he became a minister of the Presbyterian Church. He was a man of liberal education, and reputed to have especial proficiency and eloquence in the use of Latin. He was educated probably at Trinity College, Dublin. In 1726 he was settled as pastor of the little Presbyterian Church of Neshaminy, on the Neshaminy river, a small and beautiful stream flowing into the Delaware some twenty miles above Philadelphia. In the very year of his coming to Neshaminy, where he was to spend the rest of his life, he built with his own hands, probably with the help of his sons, a small house of logs hewn from the forest which fringed the stream. This house was soon called in contempt the 'Log College.' The Rev. George Whitfield, the English evangelist, who visited Tennent in 1739, writes of this school: 'It is a log house about twenty foot long and near as many broad; and to me it seemed to resemble the school of the old prophets, for their habitations were mean; and that they sought not great things for themselves is plain from those passages of Scripture, wherein we are told that each of them took him a beam to build them a house. . . . All that we can say of most of our universities is they are glorious without.'"

After the death of Mr. Tennent "Log College" ceased to exist, and difficulties lay in the way of establishing such an institution as seemed to be demanded. The Synod of Philadelphia set up an

academy of its own, and the Synod of New York did nothing. But the treatment received by the celebrated David Brainerd from Yale College did much to lead to the establishment of the College of New Jersey, afterwards generally known as Princeton College. In this movement four Presbyterian ministers, Jonathan Dickinson, John Pierson, Ebenezer Pemberton and Aaron Burr were the leaders. The first charter was obtained from John Hamilton, "President of his Majesty's Council and Commander-in-chief of the Province of New Jersey," and is dated October 22, 1746. The second charter, from Governor Belcher, was obtained Sept. 14, 1748, and after the achievement of American independence it was confirmed and renewed by the legislature of New Jersey. The college was opened in May, 1747, at Elizabethtown, now Elizabeth, under President Dickinson, who died August 7 in that year. It was then removed to Newark, N.J., and placed under the care of Rev. Aaron Burr. But at a meeting of the trustees May 15, 1751, it was offered to New Brunswick on certain conditions, but the people of that place failed to comply with the proposed terms. An offer proposed by Princeton was accepted, and the trustees Jan. 24, 1753, resolved to fix the college at what they called "the promised land at Princeton." The presidents of the college have been as follows: Jonathan Dickinson, 1747; Aaron Burr, 1748-1757; Jonathan Edwards, 1758; Samuel Davies, 1759-1761; Samuel Finley, 1761-1766; John Witherspoon, 1768-1794; Samuel Stanhope Smith, 1795-1812; Ashbr' Green, 1812-1822; James Carnahan, 1820-1854; John Maclean, 1854-1868; James McCosh, 1868-1888; Francis Landey Patton, 1888.

The Handbook, from which we have already quoted, says:

"The administration of the first five presidents, Dickinson, Burr, Edwards, Davies and Finley, accordingly belongs to the colonial period. The sixth president, Witherspoon, ends the colonial period, and carries Princeton through the trying times of the Revolution, and the founding of our national life. The next four presidents, Smith, Green, Carnahan and Maclean, carry the history of the college down through what may be called the first great period of our national history, that is to the close of the civil war. The period since the civil war, or contemporary Princeton, is represented by the administrations of Presidents McCosh and Patton. Princeton is thus identified with the three periods of American history—the colonial, the revolutionary and the national."

Arrangements have been in progress for some time for celebrating the 150th anniversary of the first charter, Oct. 20, 21 and 22, which will no doubt be largely attended by graduates from all parts of the United States and by many invited guests. The institution made great advances in endowments, new buildings, the extension of studies, and increase in the numbers of students during the twenty years of the presidency of Dr. McCosh. No less than three millions of dollars were given to the college in that time, and Dr. Patton, the present president, has demonstrated his competency for the high position he holds.

The sure way to kill religion is to live it only in the eyes of men. Humanity, gentleness, love, joy, peace, patience, all require the quiet shade.—*London Christian*.

HOW THE CZAR TRAVELS.

The Czar's train is a very complete affair. It is painted brown, and consists of twelve huge saloon cars. There are two carriages for luggage and servants, one furnished as a perfect kitchen with complete cooking ranges, ice-cellar and wine-cellar, etc. Another carriage is fitted out as a kitchen, but on a smaller scale and less elaborate. The Czar and Czarina have each of them a complete carriage for bedroom, there is also a drawing-room car, and another fitted out as a cabinet for the Czar. The Ministers and higher officials who accompany the monarch are provided with two carriages, one as a bedroom the other as a sitting-room. These carriages are all most elaborately fitted out. The upholstery is of a most luxurious description. A simpler carriage is placed at the disposal of the minor officials—the secretaries, subalterns, imperial messengers and others. The heating arrangements are perfect, either steam or hot water can be used, and in summer, when the weather is more than usually warm, there are tanks of water on top of the Imperial carriages which can be used for cooling purposes. Ten smiths and carpenters accompany the train, and in addition to the ordinary engine-drivers and stokers, there are two master engineers who are always Russians, whose duty it is to watch the action of the machinery and keep an eye on the engine-drivers.

ORIGIN OF FAMILIAR SAYINGS.

Every man who has read Shakespeare knows that it was this immortal dramatist who enriched our everyday language with such trite sayings as "This is the short and long of it," "The head and front of my offending," "All is not gold that glitters," "As merry as the day is long," "They laugh that win," "A Daniel come to judgment," "The near in blood, the nearer bloody," "More honored in the breach than in the observance," "Costly thy habit as thy purse can buy," "There are more things in heaven and earth than are dreamt of in our philosophy," "Brevity is the soul of wit," "Murder will out," "Use every man after his desert," "An old man is twice a child," "The observed of all observers," and innumerable others of a similar nature.

The true saying, "Knowledge is power," we owe to Lord Bacon, while it was the poet Cowper who told us that "variety is the very spice of life." "Not much the worse for wear," we owe to the same writer.

To the Laureate Poet Dryden we owe not a few of our best sayings, among which might be mentioned "None but the brave deserve the fair," "Through thick and thin," and "Men are but children of a larger growth."

A not very well known author of the sixteenth century, Thomas Cassere, was the originator of the sayings, "A rolling stone gathers no moss," "Look ere you leap," and "Better late than never."

"Ask me no questions and I'll tell you no fibs" was first used by our countryman, Oliver Goldsmith, perhaps in reply to the question of his predecessor, Thomas Murgan, who asked: "What will Mrs. Grundy say?"

"When Greek meets Greek then comes the tug of war," came from the pen of Nathaniel Lee.

Our Young Folks.

HER GRANDPA.

My gran'pa is a funny man,
He's Scotch as he can be;
I tries to teach him all I can,
But he can't talk like me;
I've told him forty thousand times,
But tain't a bit of use,
He always says a man's a "mon."
An' calls a house a "hoose."

He plays with me 'most every day,
And rides me on his knee;
He took me to a picnic once,
And dressed up just like me.
He says I am a "bonnie bairn,"
And kisses me, and when,
I asks him why he can't talk right,
He says, "I dinna ken."

But me an' him has lots of fun.
He's such a funny man;
I dance for him and brush his hair,
And loves him all I can.
I calls him Anjrew (that's his name).
And he says I can't talk,
And then he puts my plaidie on
And takes me for a walk.
I tells him forty thousand times,
But tain't a bit of use,
He always says a man's a "mon."
An' calls a house a "hoose."

—Charles D. Stewart.

JACK THE SOLDIER.

"Can't do it. It's against orders. I'm a soldier now," said one newsboy to another.

"Yes, you look like a soldier!" was the mocking reply.

"I am, though, all the same," and Jack straightened himself and looked steadily into Jim's eyes. "Jesus is my Captain, and I'm going to do everything on the square after this, 'cause He says so."

"That won't last long," said Jim. "Just wait till you're in bad luck and awful hungry, and you'll hook something fast enough."

"No; my Captain says, 'Don't steal,' and I won't. What I can't earn I'll go without, and if I'm likely to steal any time, I'll just call to Him. He's always watchin' to see if any of His soldiers need help, and He's ready with it as soon as they ask for it. He'll help me to do anything He's told me to do."

Wise Jack! He had learned the secret of a happy, useful Christian life.

SPONGES.

When you use your sponge, do you ever ask yourself where it came from, whether it grew or was made? The sponge is a collection of animals, really, which lay eggs that hatch and increase the size of the sponges. The best sponges are found in the Mediterranean. They used to be caught by naked divers, and even with harpoons; but they have grown scarcer, and are now caught in deep waters that require expert divers in divers' suits. Sponges are found in the Pacific Ocean, the Atlantic and the Indian Ocean.

The Greeks are said to be the best divers in the world. A glass is placed at the end of a large tube. The boat engaged in sponge-fishing passes slowly over the ground while an expert watches the bottom through the large tube, the glass of which is beneath the surface. The water is so clear that the bottom can be seen at a great depth. When the sponges are discovered, the divers put on their suits and go to the bottom, and the sponges are brought to the surface.

In the waters of the West Indies the sponges are secured in comparatively shallow water. A box or bucket is used, with a pane of glass inserted in the bottom. The sponge-fisher puts his face into this, and when he discovers sponges brings

them to the surface with a hook. The large woolly sponge, as you would imagine, is called a sheep sponge.

All sponges have to be prepared for market. As taken from the water they are unfit for use, and must be cleaned, and bleached to some extent. The very white, hard sponges are over-treated, and not as good as those cleaned without so free a use of acid. The best sponges are found in the deepest waters.

KATIE'S BUTTERFLIES.

When Katie saw Ben's rare collection of insects, she wanted to have some of her own, says an exchange.

"There's lots of butterflies in our garden," she said. "Great yellow ones, with spotted wings; golden-brown ones, with scarlet stripes; and pretty white ones, which shine like silver."

The next day Katie ran into mamma's room, her little fingers tightly closed over the brown head of a splendid specimen. Her blue eyes were full of horror.

"Oh-h-h! I can never do it, mamma, I never can. See it squirm and kick. It don't want to die, dear little thing. God gave it its life, same's He gave me mine. I don't want any frame of insects—never!" she cried, sobbing in mamma's arms. That was the first and last butterfly that our Katie caught, and she thinks that only cruel folks can kill them.

What do you think about it?

A KIND HEART.

It was a bright morning early in summer. Ex-Mayor Sichel descended the brown-stone steps of his mansion, on an up-town square, and started down the street toward his office. As he walked slowly along he noticed in front of him a very pretty young lady. She was dressed according to the latest fashion, and went tripping along with her head held high in the air, in a manner befitting a young queen. As the venerable ex-mayor looked at her fine array and watched her top-lofty manner, he could not but wonder if she took as much pains with the inward adornment of her heart as she did with the outward decoration of her body.

Presently an old man came up the street, pushing a wheelbarrow. Just before he reached the young lady he made two attempts to get into the yard of a small house, but each time he failed; the gate would swing back before he could get through with the wheelbarrow.

"Wait a moment," said our stylish miss: "I'll hold the gate open." And reaching out a hand incased in a pearl-colored glove, she held the gate until the old man and his wheelbarrow had passed in. Then she nodded and smiled in response to his thanks, while our ex-mayor thought that her handsome clothes were not a bit too fine for a body that carried such a beautiful spirit.

BOYS IN GREENLAND.

Greenland boys are great egg collectors. As soon as the gulls and other birds that nest in the far north appear in the spring, the work begins. No boy who has not practised a great deal at climbing the rough mountain-sides and creeping over the glaciers is allowed to venture on the perilous task. But at fifteen, and even before, a Greenland boy is as strong of limb, as fearless of heart, and as cool of head as any steeple-climber. —*Ex.*

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June 12, 1896. JAMES GUNN, Supt.

Ministers and Churches.

A lawn social recently at Melrose, netted the church about \$30.

Rev. M. P. Talling, of London, has been elected Secretary of the Ministerial Association in that city.

Rev. H. Scott, M.A., of Hull, preached anniversary services at Kemptonville and Oxford Mills on Sunday.

Rev. Dr. Buchanan, the returned missionary, preached in St. George recently. He was born and raised in this vicinity.

Rev. David Perrie, of Wingham, preached the anniversary sermons of the church at Alwood. The discourses were much enjoyed.

The Presbyterian College, Montreal, was opened for the season on the same day as Knox College, 7th inst. A fuller account of the opening services will appear next week.

OMISSION.—In the Reminiscences of the Rev. Mr. Wallace, published in our columns last week, omission was made of the fact that during his pastorate he received no fewer than three thousand into the membership of the Church, and of these two thousand five hundred were upon profession of faith.

A recent issue of the Carleton Place Herald says: "Rev. A. A. Scott conducted services in St. Andrew's Church, Almonte, on Sunday. His pulpit in Zion was occupied by Rev. D. R. Drummond, one of the Church's brightest young ministers, who preached two able sermons to large congregations."

Rev. D. C. Hossack, of this city, preached very effectively at the reopening services of Chalmers Church, Guelph. In the afternoon a children's service was held, presided over by Mr. W. J. Dobbie, superintendent of the Sabbath school. Dr. Mills and Messrs. E. L. Hill and J. A. McCrea spoke to the young people. Miss Macdonald, of Kincardine, sang very sweetly.

The many friends of Rev. Dr. Grant, Oullia, who were in attendance at the recent opening of Knox College, were pleased to see him looking so well after his transatlantic trip. Dr. Milligan, the esteemed pastor of Old St. Andrew's in this city, is also the picture of good health as the result of his holiday rest and wanderings in the old land.

The people of Woodland have fittingly celebrated the sixteenth anniversary of their present church building. The Sunday service was conducted by Rev. John Little, of Dornoch. On Monday evening a reception was held. Refreshments were served. Rev. Mr. McKellar presided. Rev. Messrs. Little, McVicar, of Bromoie, Ramsay, of Mount Forest, and Mr. Thomas Martin, of Woodland, gave excellent addresses. The receipts of the affair were \$61.

The monthly meeting of the Toronto Auxiliary of the Canadian McAll Association was held in the parlor of the Y.M.C.A. on Thursday October 1st. The president, Mrs. Hewitt, in the chair. Interesting articles were read by Mrs. Joseph Henderson and Miss Hillock. Miss Copp explained some new method of work in bringing the gospel to the "people of Paris." Miss Caven read a letter from the Rev. S. R. Brown, who is connected with the mission in Paris, giving a cheering testimony to the faith and zeal of both workers and converts. The report submitted by the treasurer was most encouraging.

At the last meeting of Montreal Presbytery a letter was read from Dr. Warden, formerly of that city, now agent of the Church, which office requires him to reside in Toronto. Under these circumstances he requested permission to resign his position as convener of the Home Mission Committee of the Presbytery, etc. He further requested that the court furnish him with his Presbyterian certificate. These requests were agreed to, and a committee was appointed to draw up a suitable minute, recognizing the valuable services which Dr. Warden had rendered to this Presbytery.

The Aged and Infirm Ministers' Committee of the Church met at the Church offices last week. The annuity on the list now number 82, and the amount of about \$7,000 was ordered for payment on the 1st of December. Dr. Warden, the treasurer of the Church fund, presented a detailed statement showing the investments credited to the Aged and Infirm Ministers' Fund. Mr. J. K. Macdonald presided, there being present Drs. Parsons and Fletcher; Rev. F. McCaig, Welland; Rev. D. D. McLeod, Barrie; Rev. J. B. Gilchrist, Baltimore; Rev. A. H. Scott, Perth; Rev. Wm. Burns, Secretary; and Messrs. J. A. Patterson, Alex. Nairn and Wm. Adamson.

In the church at Sparrow Lake, a week ago Sabbath, there was held a service in memory of the late Mr. and Mrs. J. B. Torrance. The auditorium was draped for the occasion, and could contain no more than were present. Rev. John Burton, B.D., of Gravenhurst, officiated. His sermon from the words "The last enemy that shall be destroyed is Death" was kindly, appropriate and impressive. The hymns sung were those that Mr. Torrance had selected for his farewell service, which was to have been held on the preceding Sunday, and which, by a strange coincidence, were found to be peculiarly suitable for the memorial service. "Forever with the Lord" was the concluding hymn.

In the course of a recent sermon, Rev. Dr. Battisby, of Chatham, took occasion to discuss the press and the stage as moral agencies. Next to the pulpit, he said, the press was the greatest

ever in the world's progress. While there was much in the modern newspaper to deprecate and deplore, yet he believed the tendency of the times was towards honesty, cleaner, and healthier journalism. The stage had degenerated—had descended from its originally exalted place, and abandoned its high purpose, a fact that was not due to the institution itself, but to its managers. He thought it, too, would improve, and its influence become more elevating. Dr. Battisby had a good word to say for grand opera, which he regarded as not merely agreeable to the senses, but stimulating to the spiritual aspirations and nobler instincts of one's being.

Rev. C. J. Cameron, pastor of St. John's Church, Brockville, recently received a call from the Fourth Presbyterian Church, Boston, Mass., which, it is now announced, he has decided to accept. Mr. Cameron, who is a graduate of Queen's University, has occupied his present charge for the past five years, his previous field of labour having been at Cannington. He is a young man of scholarly attainments, a finished and brilliant speaker, and his work in the ministry has been attended by most encouraging results. In the departure of Mr. Cameron to the neighboring republic, the Canadian Church loses a minister of tried worth and his congregation in Brockville, by whom he was greatly beloved, one whom it will be difficult to replace. May equal success attend his efforts in the new sphere.

Miss Jean Leyden has been designated for work as a missionary in Central India. The event recently took place at St. John's Church, Almonte. Dr. Moore, of Ottawa, officiated. Mrs. Cooke, of Smith's Falls, presented Miss Leyden with a handsomely bound copy of the Scriptures. Rev. A. H. Scott, of Perth, gave an address. The ladies of St. John's Church, through the pastor's wife, presented Miss Leyden with a purse containing forty-five dollars, after which the young lady spoke a few touching words of farewell. In the course of her remarks she intimated that it was a missionary address delivered in the same church by Dr. Macdonald, late of St. Andrew's Church, Carleton Place, that was the means of first inducing her to be interested in religious things. Miss Leyden sailed for England on the 10th inst.

Rev. J. D. Morrison, B.A., Billing's Bridge, Ottawa, received a most hearty welcome on his return from the West with his bride. The reception was held at Mr. McNicol's home, which was tastefully decorated, and arranged for the occasion. The congregation was well represented, indicating good feeling and a hearty welcome to the happy couple. A beautifully illuminated address, expressing the good wishes and regard in which Mr. Morrison is held, was presented on behalf of the congregation, accompanied by an elegant parlor suite and a handsome oak hat rack. In reply, Mr. Morrison said he felt very much like the Irishman, who, when the doctor asked him to put out his tongue said, "No tongue could tell how he felt." However, on behalf of himself and Mrs. Morrison he returned most hearty thanks.

The corner-stone of the new church at Millbrook has been laid by Mrs. Hugh Waddell, of Peterborough, formerly a very warm friend of the congregation. Rev. W. Johnston, the pastor, presented her with a silver trowel for this purpose. After the act had been satisfactorily performed, Rev. Dr. J. K. Smith, of Port Hope, Ven. Archdeacon Allen, Rev. James G. Potter, of Peterborough, Rev. Mr. Phelps, Mr. W. A. Fallis, M.P.P., Rev. Mr. Cattenach, Rev. Mr. Thompson, of Hastings, Rev. Rural Dean Allen, Rev. Mr. Day, Rev. Mr. Dickson gave interesting speeches. The history of this congregation dates back to 1820. The first pastor was settled in 1832. The first church was built a few years later. Following are the members of the present building committee:—R. J. Doak, Wm. Archer, David Chambers A. T. Armstrong, Mathew Gardiner, Alex. E. Hunter, Samuel Hunter, Thos. Gillout, Wm. Turner, Alex. Kelly, James Cochrane, Thomas Hunter, John M. McKnight.

At the morning service of St. John's Church Montreal, on Sabbath the 6th inst., six new members were admitted to the Church, of whom one was a convert from Romanism. At the evening service Dr. Amaron alluded to his departure for Great Britain and Ireland. The prosperity of St. John's Church, he said, had made it necessary for the congregation to erect a new edifice. The church, not being strong financially, was obliged to seek help from outside. Friends in Montreal and outside had done a great deal to help, but there were needs that must be met at once and it was thought best to go across the sea to ask assistance from those English, Scotch and Irish churches, which have taken such an interest in the past in the French Protestant missions of this British colony. Dr. Amaron said that during his absence, through the help of willing workers provision had been made for the Sunday school, the Christian Endeavor work, both junior and senior. The pulpit under the care of Revs. Mr. Morris, Mr. Bass, Dr. Couratland others would be well supplied. On Thursday evening the meeting partook of the nature of a prayer meeting and social gathering, to bid farewell to Dr. and Mrs. Amaron, who sailed next day.

Knox Church, Warwick, in Sarais Presbytery, has suffered heavily of late years, through removals by death and otherwise, especially in the deaths of three of its four elders, Hugh McKenzie, M.P., and Messrs. Wm. Auld and Robt. McLea. But this little congregation is full of courage. Extensive repairs were carried out upon the building and grounds this summer, requiring the closing of the church for six weeks. It was re-entered September 6th, when the Rev. Mr. W.

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G. W. Fortune, B.A., of Alvington, preached morning and evening to large and appreciative audiences. In the evening the church was crowded to the doors. On the evening following a tea meeting was held, when the ladies served a most sumptuous tea, after which the pastor, Rev. J. H. Graham, B.A., took charge of a pleasing and profitable programme of music, speeches and recitations. Mr. Fortune's address was upon "Some Modern Tendencies," which he opened up most clearly, and interspersed with side hits which convulsed the audience. The building presents a handsome appearance, and of the cost, \$270, about \$200 has already been raised. This church, in connection with Watford, now vacant by the transference of Mr. Graham to Alvington is a most desirable and promising charge to the minister who shall be called to succeed him.

Chalmers Church, Guelph, after having undergone extensive alterations, has been reopened. At the beginning of the present year the congregation found themselves in the peculiar position—unique we believe, in the history of the Presbyterian Church in Canada—of having practically a member for every available seat. At the annual congregational meeting the subject of necessary enlargement was taken up, and, in consequence, a feasible mode of procedure was soon adopted. Since the latter part of May the work has been in progress. As completed it is quite satisfactory. So far as the exterior of the church is concerned, the only change is in the roof. Slate has been substituted for shingles, and in addition, on each side have been erected six corner windows of elegant design in keeping with the Gothic architecture of the building. In the interior, the auditorium is greatly changed and immensely improved in beauty and capacity. The new gallery which now surrounds the auditorium is the most striking feature. By this means seating accommodation for almost 400 has been obtained. The whole building will now afford sittings for 1,000 persons. The choir platform has been extended and raised, while the pulpit platform has also been considerably enlarged. The auditorium is lighted with electricity, with gas fixtures for an emergency. The floor has been carpeted afresh. The universal verdict of those who have seen the church since the improvements have been completed is one of delight and admiration. The congregation have good reason to be proud of their beautiful and comfortable church, and to look forward to the future with expectations of still greater prosperity and success.

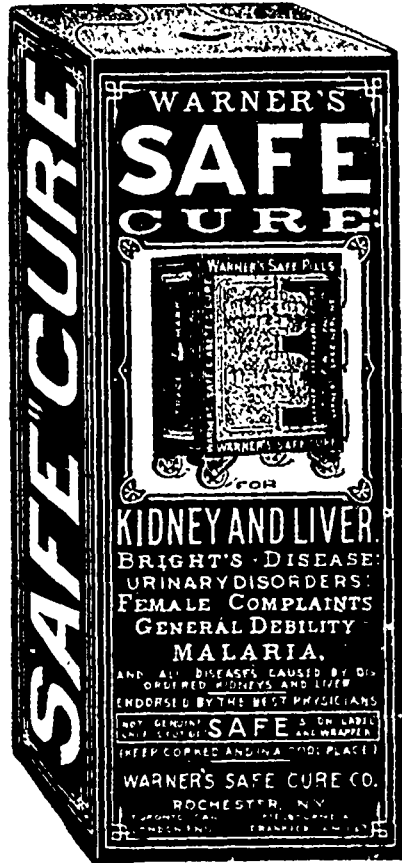
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THE ADVANCE AGENT OF HEALTH



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KNOX COLLEGE OPENING.

Last Wednesday was a busy day in connection with Knox College. In the forenoon a meeting of alumni was held to take into consideration the financial position of the Monthly published in connection with the Alumni Association...

At three o'clock p.m., the Presbytery of Toronto met to carry out the arrangements already made for the induction into their chairs of the two new professors whose names are now familiar to the whole church...

Dr. Caven then called upon Dr. Robinson to deliver the usual lecture given at the opening of the college. The new professor, after a few introductory remarks, entered upon his subject and with considerable fulness discussed it, namely, "The Place of Deuteronomy in Hebrew Literature."

Some announcements and having been made by Dr. Caven, the Rev. Chancellor Burwash, of Victoria College, closed the meeting with the benediction.

In the evening a meeting was held of ministers and other friends of the College to consider the formation of a Sustentation and Endowment Association for the purpose of increasing the fund for the ordinary expenses and as far as possible the Endowment Fund of the College.

prevading the meeting was hearty and earnest. A permanent organization was formed for the object and launched under favorable auspices. A constitution was agreed upon and officers appointed...

MINISTERS' WIDOWS' AND ORPHANS' FUND.

The General Assembly has ordered a special collection for the Widows' and Orphans' Fund to be made on the fourth Sabbath of October. In view of the great importance of this Fund, the Committee would respectfully and earnestly ask the careful and prayerful consideration by congregations of the following facts:

- 1. Last year the income was \$3,600 short of the expenditure.
2. The Fund has suffered from depreciation in the value of property on which investments have been made...
3. Of recent years the number of annuitants has largely increased.
4. The contributions from congregations last year were \$1,224 less than in the preceding year...

The Committee feel sure that the smallness of contributions received from congregations is owing to a misapprehension that this Fund is in a flourishing condition. The foregoing facts will disperse their minds of the illusion, and greatly increased contributions will, it is hoped, be the result.

In August last a circular was sent to ministers, in which were stated the conditions on which widows and orphans were entitled to benefit from the Fund, and accompanying the circular was a slip containing questions to be answered and returned to Rev. Dr. Warden as soon as convenient.

Ministers' personal rates fall due on November 1st. These, as well as all congregational contributions, should be forwarded to Dr. Warden, the Treasurer, as early as possible, as the annuities to widows, etc., are payable on November 1st.

THOMAS KIRKLAND, Convener. Toronto, 8th October, 1896.

CENTRAL PARK CHURCH, VANCOUVER.

Mr. EDITOR.—I desire to acknowledge with thanks the receipt of the following sums for the rebuilding of the Central Park Church—

Table with 2 columns: Donor Name and Amount. Includes C. E. Society, Gananogue, St. Andrew's, Melville Church, Bridgeport, Elder's Mills, Cobourg, St. Stephen, etc.

Total \$167 79. E. D. McLAREN. Vancouver, B.C., Oct. 2nd, 1896.

In the French Army, when the men are in a trying or unhealthy climate, or when they are invalided, tea is served out to them in liberal quantities, it being a well known fact among physicians that the gentle stimulant contained in tea is highly beneficial to people with weak nerves, or invalids; whereas Coffee the most robust person finds hard sometimes to digest...

PRESBYTERY MEETINGS.

TORONTO: The regular monthly meeting of this Presbytery was held on the 6th inst., the Moderator, Rev. Wm. Patterson, presiding. Rev. Dr. Parsons was appointed to preside at the induction of professors in Knox College, owing to the necessary absence of the Moderator. The Presbytery sustained the call of the Southside Church to the Rev. Wm. McKinley, of Kildonan, to fill the place of Rev. Mr. Potter. The congregation guarantees \$800 stipend. After some discussion it was decided by the Presbytery to discontinue the grant of \$200 from the Augmentation Fund until it is found to be absolutely necessary. Rev. Dr. Warden was made a member of Presbytery, and in connection therewith a commendatory resolution was read from the Presbytery of Montreal. In connection with the finances of St. Mark's Church, which has been in receipt of a yearly grant of \$350 from St. Andrew's Church, Jarvis Street, as the latter church cannot continue this grant, St. Mark's asked that they be allowed to put a mortgage of \$7,000 on their church, and pay the interest out of a deduction from the minister's stipend. The congregation also ask that a grant of \$250 be given from the Augmentation Fund. After considerable discussion the matter was left in the hands of the Augmentation Committee. Rev. Dr. McLaren was appointed to represent Manitoba College in the Presbytery. The Presbytery confirmed the report of the Augmentation Committee, which recommended the following sums:—For Dovercourt, \$200; Queensville, \$225; Mimico, \$250; Luskey, \$125; Omagh, etc., \$100; Sutton, \$100. After some discussion the Presbytery decided to endorse a memorial from the Prisoners' Aid Association to Sir Oliver Mowat, Minister of Justice, re Dominion Reformatory for Young Men at Alexandria, in Glengarry County. The memorial, among other things, states that under the circumstances of the case it would be wise policy to suspend further action with regard to the proposed reformatory until a commission of competent gentlemen formulates a well-considered scheme, both for the organization and for the subsequent management of said reformatory for young men. Rev. R. Douglas Fraser, M.A., convener of the General Assembly's Committee on Young People's Societies, was invited to address the Presbytery in reference to the plan of special study about to be issued by that committee. The speaker concluded by saying that the plan had already been well received, and that much was expected of it in the direction of increased spirituality and more abundant efforts. The plan was heartily endorsed by those present. It was reported to Presbytery that the congregation at Fern avenue and Swansea were agreeable to a reunion of both churches, and a committee was appointed to look after the matter.

OTTAWA: This Presbytery met in the parlors of the Bank Street Church. Rev. Mr. Loughhead, of North Gower, acted as Moderator. Rev. Mr. Knowles introduced a motion that reporters be admitted in future, which was carried after very little discussion. Reports were presented from Plantagenet, Bearbrook, Casselman, Stittsville, Baltimore, East Templeton, Chelsea, Lochaber, and Portland, all of which showed the missions to be doing well. The following grants were made: L'Orignal, \$150; Hull, \$300; East Gloucester, \$250; Hintonburgh, \$200; Aylmer, \$250; and Richmond, \$150. Rev. J. A. Macfarlane reported as to the arrangement of the mission fields in Pontiac County, explaining the various distances between the churches and the condition of each. It was decided to divide into two congregations. One will comprise the churches at Bryson, Campbell's Bay and Lower Leachfield, and the other Portage du Fort, Barks and Shawville. It was stated that the church at Hawkesbury has extended a call to the Rev. Orr Bennett, of Russell. Rev. Messrs. Herridge and McLaren were appointed to look after the Fitzroy Harbor congregation, which recently lost their pastor.

MONTREAL: At the meeting of this Presbytery on September 23rd there was a discussion of the Chinese problem. The report of the Foreign Mission Committee stated that the work among the Chinese in the city had been kept up during the summer months in union Sunday schools, Chinese services and week-night schools, with a good attendance. Progress in a general way had been apparent, but there were certain things which greatly handicapped the work. The growing prejudice all over Canada against the Chinese had also manifested itself here in this city in the

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discrediting of the work by some and open attacks upon it by others. The committee recommended that some action be taken in the direction of entering a protest against the brutal treatment of the Chinese in this city by some of the rougher element of the population, and also against the imposition of a special water tax upon the Chinese laundymen. The report was adopted, whereupon Rev. F. M. Dewey moved: "That the Presbytery express its satisfaction with the conduct of the authorities in punishing those guilty of assaulting Chinamen in the streets of our city. The Presbytery also expresses its dissatisfaction with the imposition of a special tax of \$50 upon laundries as being an unwarranted severity upon the Chinamen who are engaged in that work in Montreal." The motion was seconded by Rev. J. Fleck, and adopted. Further discussion followed, after which Rev. Dr. Campbell proposed the following, seconded by Rev. Prof. Scrimger: "That the Presbytery desires to take cognizance of certain views promulgated in Parliament affecting the character of the Chinese immigrants in Canada, which have been regarded by a portion of the press as voicing the sentiments of the Presbyterians of the Dominion, and to repudiate them as in no sense expressing the estimate which has been formed of the Chinamen who have taken up their abode in this city, and have proved themselves peaceable, industrious and law abiding, when brought under good influences." Carried.

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If you have never read or heard of the Compound Investment Plan of Life Insurance it will be to your advantage to either write for pamphlets explanatory of the same, to Wm. McCabe, North American Life Assurance Company, Toronto, Ont., or to secure an interview with any of the Company's agents.

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TORONTO.

British and Foreign.

An International Congress on the Protection of Infancy has been held in Geneva.

A German professor has succeeded in photographing objects by the X rays through thick iron plates.

Instrumental music has been introduced into Kilmaurs Parish Church, in the form of a large American organ.

It is pointed out that the cost of food to-day is about half what it was when the Queen commenced her reign.

Dr. Monro Gibson preached in Liverpool on a recent Sunday in connection with the jubilee of Canning Street Church.

The restoration of Canterbury Cathedral since the appointment of Dean Farrar has gone on apace. The sum of £12,000 has already been expended.

During the sojourn in Italy of Dr. McGaw, Moderator of the Presbyterian Church in England, he attended the Waldensian Synod at Torre Pellice.

Dr. Parker, of the City Temple, on a recent Sunday night preached to a crowded congregation at Grange Church, Sunderland, to which town he was on a visit.

The Hood Memorial Evangelical Union Church, Glasgow, has rescinded the resolution passed about eighteen months ago against union with Congregationalists.

The Manchester C. E. District Union has added two new Associations and 1,000 members to its roll during the past year. It now includes 188 societies and 7,800 members.

From the Times correspondence on the state of the Anglican Church, it appears that there are upwards of 400 parishes in England where the clergyman's income is under £50 a year.

The Rev. Dr. John Watson and Mrs. Watson received quite an ovation from their Liverpool friends as they left by the steamer *Germanic*, en route for New York, on Wednesday, 16th ult.

A committee has been appointed by the senatus of Aberdeen University to consider what arrangements should be made for carrying on the work of Professor Johnston's class during the coming session.

Rev. D. McAdam Muir, of Glasgow Cathedral (formerly of Morningside Church, Edinburgh), preached in Crathie Church recently, when the Queen and other members of the Royal Family were present.

The forty-second anniversary of the battle of the Alma has just been celebrated. At dinner the Queen proposed the usual toast, "To the glorious, immortal memory of the blessed dead who fell fighting for me."

The bi-centenary of Fuller Church, Kettering, is to be commemorated by a series of services. The church was formed by Rev. J. Maxwell, rector of Kettering, who was ejected from his living under the Act of Uniformity.

Mr. W. Evans, of Western Congregational College, has been accepted for foreign service by the directors of the London Missionary Society. Dr. T. Cochran, of the Evangelical Union, Greenock, has been appointed to Mongolia.

The Pastoral Letter on "The Need of a Revived Spiritual Life," in the English Presbyterian Church, about to be read from the pulpits, has been written by Rev. A. N. Mackray, of Croydon. Conferences on the subject will be held early next month by Presbyteries and congregations.

The hundredth anniversary of the departure of the first missionary ship from England for foreign parts has been celebrated. The first party of missionaries, under the auspices of the London Missionary Society, then but a year old, sailed from the Channel on September 23rd, 1796, in the ship *Duff*.

A LIFE OF MARTYRDOM.

ENDURED BY THOSE WHO SUFFER FROM CONSTANT HEADACHE

One Who Suffered Thus for Over Twenty Years Relates Her Experience, Which Will Prove Valuable to Others.

From the Tribune, Mattawa, Ont.

Among the residents in the vicinity of Mattawa there is none better known or more highly esteemed than Mr. and Mrs. R. Ranson, who have been residents of this section for the past fifteen years. Mrs. Ranson has been a great sufferer for years, her affliction taking the form of dizziness and violent headaches, and the attacks would come upon her so suddenly that she could scarcely reach her bed unaided, and would be forced to remain for three or four days unable to take any nourishment and suffering more than tongue can express. She was but seventeen years of age when these attacks first came upon her, and the doctor who then attended her, said that in his opinion her life would not extend over a few years at most. But more than a score of years have since passed during the greater part of which, it is true, Mrs. Ranson was a great sufferer. But that is happily now past, and she is enjoying better health than ever she did. To a reporter of the Tribune Mrs. Ranson told her story, adding earnestly that she hoped her experience might prove of benefit to some other sufferer. She said:

"The spells of dizziness and intense headaches would attack me every three or four weeks, and would last from two to four days at each attack, and with each attack my suffering appeared to grow more intense. I had good medical advice, and tried many remedies, but with no beneficial results. In the spring of 1895 my appetite began to fail, my hands and feet would swell, and my heart palpitate violently. I was utterly discouraged and felt that I would not live much longer. One day my daughter urged me to give Dr. Williams' Pink Pills a trial, but I had taken so much medicine with no benefit that I refused. However, she went to town and got four boxes, and to please her more than for any hope of benefit I agreed to take them. I did not find the first box do me any good, but by the time I had taken the second my appetite began to improve and I could sleep better. I then began to have faith in them and as I continued their use found myself constantly getting better. When I had finished the fourth box both myself and friends were surprised to find that I had not had a headache for more than six weeks, the action of my heart had become regular, and I could sleep soundly all night. I was still weak, however, and decided to continue the use of the pills, which I did until three more boxes were used. Since then I have been stronger than at any time for years before and have not had an ache or pain. I can do my work, have a new interest in life and feel ten years younger. I feel that Dr. Williams' Pink Pills will do for others what they have done for me, and believing this I am glad to make my story public in the hope that it will be of value to some sufferer."

Mrs. Ranson's husband and mother were both present and say that they look upon her recovery as miraculous. They further said that many and many a night they had sat up keeping hot cloths on her head, that being the only treatment that had helped her, before she began the use of Dr. Williams' Pink Pills.

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O' a' nick-names just tak' your fill—
I'm quite content wi' "Scotty!"

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Through thick an' thin he'll bear his load,
His trust is aye in richt an' God,—
The perseverin' "Scotty!"

He's tentive both to kirk an' mart,
To friends he's true an' hard to part,
In life's great race he needs nae start,—
"I'll win or dee," says "Scotty!"

Though aft he travels far frae hame,
He's aye a Scotchman a' the same,
An' proud to crack o' Scotlan's fame,—
A loyal son is "Scotty!"

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Of the twenty-one Moderators of the English Presbyterian Church since the union in 1876, eleven have died, three have retired from active service, and seven are still discharging the duties of the ministry. These seven are—Revs. Dr. Dykes, Dr. MacEwan, Dr. Muoro Gibson, Dr. Johnstone, Dr. James Muir, Rev. Richard Leitch, and Rev. Dr. J. Thoburn McGaw.



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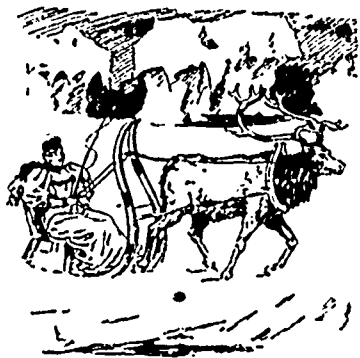
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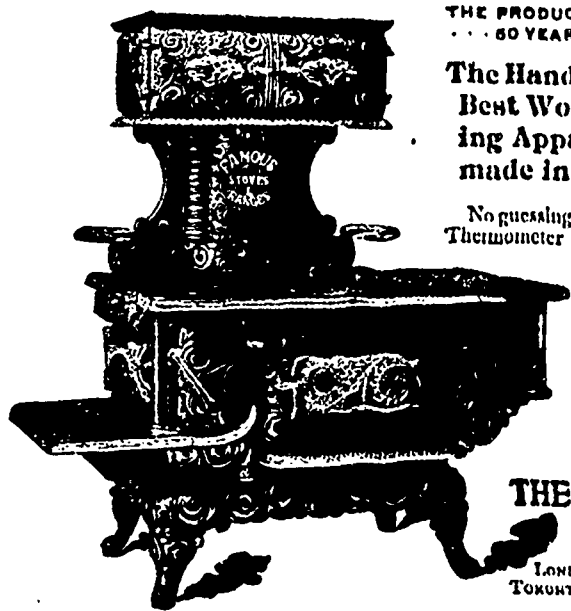
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Hamilton, Jan. 7th, 1895.

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Yours truly,
NETTIE CUTTRISS.

Messrs. A. HINDLELL & SON, AGENTS, ST. CATHARINES.

Gentlemen, The "Souvenir" Range purchased from you has given us satisfaction where others have failed. In fact, it is the only really good cook stove I have ever seen.

J. T. GROVER, Security Loan and Savings Society.

Toronto, April 2nd, 1891.

Messrs. GURNEY-TILDEN CO., LTD.

Gentlemen,—I have much pleasure in saying that the "Souvenir" Range you put in at Hamilton for the use of the Cooking Class recently held there gave me every satisfaction. It is certainly the very best stove I have ever used, being cleanly, reliable and most economical, consuming an astonishingly small quantity of fuel.

I have the honor to remain yours sincerely,
FLORENCE HURKIDGE,
Principal Toronto Cooking School.



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MISCELLANEOUS.

The Intelligent Domestic—"Cook, how long did you boil these eggs?" "Noine minutes, mum." "But I told you that I wanted my eggs boiled three minutes." "That's thrae, mum; but there was t'ree eggs, mum, an' t'ree times t'ree is noine."

STARVED TO DEATH

in midst of plenty. Unfortunate, yet we hear of it. The Gail Borden Eagle Brand Condensed Milk is undoubtedly the safest and best infant food. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

The French papers relate that Abdul Hamid, Sultan of Turkey, has French blood in him and is distantly connected with the Bonaparte family. A Mlle. de Rivery, cousin and playmate of Josephine Tascher de la Pagerie, who afterward became Empress of France, was wrecked off the coast of Algiers while returning from Marseilles to Martinique. A passing ship saved her, but this vessel fell into the hands of the Algerine pirates, and the lady was sold as slave. The Bey of Algiers presented her to Abdul Hamid I., to whom she bore a son, Mahmoud II., grandfather of the present Sultan.

FADS IN MEDICINE.

There are fads in medicine as in every thing else and a "new thing" frequently sells for a short time simply because it is new. But in medicine, as in nothing else, the people demand and will be satisfied only with positive, absolute merit. The fact that Hood's Sarsaparilla has stood its ground against all competition, and its sales have never wavered but have remained steadily at the top, demonstrates, beyond any doubt, the intrinsic virtues of this medicine. The new things have come and gone, but Hood's Sarsaparilla rests upon the solid foundation of absolute merit and its power to cure, and its sales continue to be the largest in the world.

The French are altogether like themselves in the wild delight they are showing at being visited by the Czar of all the Russias and Czarina. They illustrate what has already been seen from time immemorial, man's tendency not to hero-worship, for the Czar is not a hero, but to worship rank, and great name even though it be only hereditary. How or why is it? Except this, the young man who finds himself at the head of one of the vastest empires in the world, and the object of all this adulation and extravagant display, has no claim to distinction beyond that he is the son of his father and has married a Princess who appears to be amiable and attractive in a more than ordinary degree. The poor Czar himself seems rather to be pitied than anything else; not strong in health or physique, wearied with a round of exciting and exhausting public functions, weighed down with the cares and responsibilities of his high station and public affairs of great moment, it appears as if he would soon be crushed beneath the load he is carrying, unless some relief comes to him before very long. We can fancy him and his royal wife, amid the splendors and deafening huzzas of Paris, looking back with longing and wistful desire to the quiet domestic life of Balmoral, praying for that love which at this time they have seen springing forth spontaneously towards our Queen from the hearts of a loyal, loving people.

Reliable estimates show, it is said, that during the present century four millions of people have been baptized from among the heathen, but during that time the heathen peoples have increased two hundred millions. There are eight hundred millions on earth to-day who have never heard of Christ.

Dread, or at least dislike and suspicion of Russia, and perhaps not a little envy at the push and adventure of Russia and Russians wherever they come into close contact and competition with ourselves in Asia or Europe, have become almost a tradition, if not a second nature with many Englishmen in every part of their great empire. It is pleasant, therefore, and well for us to hear or read anything in a different strain, especially when this is founded upon full knowledge. In his most interesting book of travels entitled, "The Heart of a Continent," Captain Younghusband, writing of a Russian merchant he met in Manchuria, says: "It is always a pleasure to meet a Russian. He is invariably so frank and hearty. No one would ever accuse a Russian of not being warm-hearted, and to a stranger in a strange land this merchant was particularly so."

I like to record these little acts of kindness and consideration which I have received from Russians individually, because I believe there are no two nations that would take to each other more than the Russians and ourselves, if the opportunity were forthcoming, and the more the members of each nation know each other the better it would be for us both."

OLD WAR HORSE.

A Grand Army Man Crosses Swords with Heart Disease and Wins a Glorious Victory With the Aid of Dr. Agnew's Cure for the Heart.

Dr. Agnew's Cure for the Heart can not be over estimated, says H. M. Musselman, a well-known G.A.R. man of Weissport, Pa., and he continues: "My ailments were palpitation and fluttering of the heart. I used two bottles of your valuable cure and feel like a new man. I have taken bottles and bottles of other medicines without help. I introduce it to my friends at every opportunity possible. It is a great medicine. Inside of 30 minutes after the first dose I had relief."

In these days when Webster's speeches and his ideas about the country are so much quoted, this extract from a letter of Motley, the historian, written from Dresden to a friend in Boston, in 1852, is interesting as showing his estimate of the great statesman:—"I have the greatest sympathy for you and the country for the loss of Daniel Webster. It is one which can never be made good to us. He was not only the greatest living statesman, but the greatest whom we ever produced in America, so much beyond all of them past and present in intellectual force, that it is hardly a compliment to speak of him as first among the political men of the country. Yet very little is known of him in Europe. On the continent few have ever heard his name. One literary old maid, who has written and published books, asked me if he was not one of our principal poets, and then when I laughed, confessed she had never heard of him. Yet she had lived fifteen years in England. The English had of course heard of him, and he was known to the statesmen; but nobody imagines that he was a personage to be compared to their great men, and probably not 100 men on the continent of Europe have ever read a line of his speeches, if indeed there be as many who knew that he ever made any. The fact is, no interest is felt in America or American institutions among the European public. America is as isolated as China. Nobody knows or cares anything about its men, or its politics or its conditions. . . . As for thinking of America without Webster, it seems like thinking of her without Niagara, or the Mississippi, or any other of the magnificent natural features which had belonged to her since I grew up, and seemed likely to endure forever."

Lasting Effects.

REV. HY. CARTER, Maddock, Springfield, P.E.I., wrote the following under date June, 1895.—"It is impossible for my wife to find words to praise your K.D.C. for what it has done for her. She suffered with water brash and awful distress, in fact, she was in misery all last winter, so much so, that she could not bear to have her clothes on, so I thought I would get her some K.D.C. Each dose seemed to tell, and long before she took two bottles she was cured, and can now eat anything."
This letter shows the great merit of K.D.C. and the following shows that its effects are lasting. Mr. Carter writes us July 31st, 1896, more than a year later. "Some time ago I sent you a letter testifying to the value of your wonderful K.D.C. to my wife. She is still enjoying good health, with no signs of her old trouble." Try it sufferers, K.D.C. PILLS are splendid for the liver and bowels.

McLAREN'S CELEBRATED
COOK'S FRIEND
BAKING POWDER

Has given Universal Satisfaction for over thirty years. It is made of the purest and most healthful ingredients, and is the Safest Baking Powder in existence.

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OPEN TO BOTH SEXES The new buildings, Massey Hall and the "Gym" are grandly adorned. Highest facilities in Sen. Matriculation, Sen. Training, Music, Elocution, Fine Arts, and Com. Science. Will Re-open September 21st, 1896. For special illustrated circular address PRINCIPAL, DYER.

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Durability Undoubted,
Handsome Cases,
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An Old, Reliable House.

PRESBYTERY MEETINGS.

PETERBOROUGH: This Presbytery met in Millbrook on September 22nd. The Rev. J. W. Tanner, of Omamee, was chosen Moderator for the next six months. Interesting and gratifying reports were received from the several mission fields under the care of the Presbytery. The claims for Home Mission purposes were considered, and the amount expected from the Presbytery allocated among the different congregations. Havelock was granted leave to moderate in a call so soon as prepared for the step. Rev. Dr. Torrance was appointed to attend to the interest of Manitoba College in the Presbytery. The following are the standing committees for the current year, and conveners of each, viz.: Home Missions, Rev. E. F. Torrance, D.D.; Augmentation, Rev. John Hay, B.D.; Church Life and Work, Rev. J. K. Smith, D.D.; Sabbath Schools, Rev. R. Hyde; Y. P. Societies, C. S. Lord; Superintendent of Students, D. A. Thomson; Statistics, W. Bennett. A meeting of the Young People's Presbyterian Society was appointed to be held in St. Paul's Church, Peterborough, on the evening previous to the next meeting of Presbytery. The communication from the Prisoners' Aid Society was handed to a committee, consisting of Messrs. Potter, Torrance and Bennett, for their consideration, with instruction to give such reply as they may deem best. The Presbytery approved of the Assembly's remit for reduction of the representation to the Assembly. Mr. Thomson gave notice that he would move at next meeting that the Assembly should have a central place of meeting, that the billeting system should cease, that commissioners be paid out of a common fund at the rate of three cents per mile one way, and \$2 per diem. A motion of sympathy with the congregation of Millbrook was adopted, in connection with the recent loss of their church by fire, and of congratulation at the spirit and energy which they have shown in at once beginning the erection of a new, handsome, and commodious structure.—WM. BENNETT, Clerk.

FREE! We direct special attention to the following remarkable statements

Restored His Hearing in 6 Minutes

My age is 63. I suffered from Catarrh 10 years. Had intense headache, continual roaring and ringing in ears, took cold easily. My hearing began to fail, and for three years was almost entirely deaf, and continually grew worse. Everything I had tried failed. In despair I commenced to use Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored, and has been perfect ever since, and in a few months was entirely cured of Catarrh.

ELI BROWN, Jacksboro, Tenn.



I became very hot from over-exertion which was followed by chronic catarrh of the ears, nose, throat and lungs. I lost weight, became short of breath, had severe cough, continual roaring, buzzing and ringing in ears, my hearing failed, and in a short time could not understand any conversation. I used Aerial Medication in '94, in three months could hear common conversation across a room and a clock tick 30 ft. Can say honestly and candidly I am cured and have remained well over a year, and my hearing is still perfect.

THOS. J. GLASS, Estill, Mo.



Am satisfied I had Consumption; had a distressing cough, profuse expectoration, was reduced in flesh and strength. Used Aerial Medication four years ago. It cured me, and I have been well and able to preach ever since.

REV. I. H. HOSKINS, Reed, Tex.

Medicine for 3 Months' Treatment Free.

To introduce this treatment and prove beyond doubt that Aerial Medication will cure Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send Medicines for three months' treatment free. Address,

J. H. Moore, M.D., Dept. B.1., Cincinnati, O.

Agricultural College,
GUELPH.

The Ontario Agricultural College will re-open October 1st. Full courses of lectures, with practical instruction, at very small cost, for young men who intend to be farmers. Send for circular giving information as to course of study, terms of admission, cost, etc.

Guelph, July, 1896

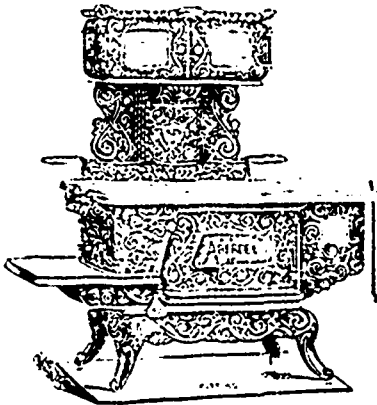
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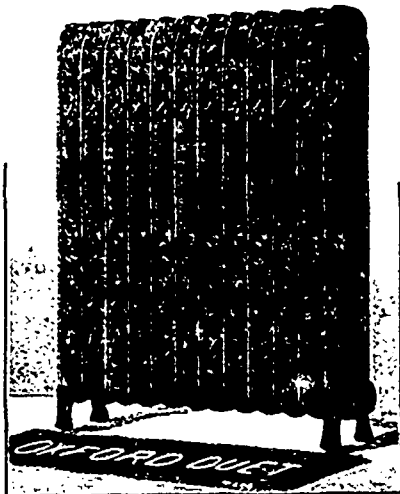
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AUGMENTATION COMMITTEES.

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

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In English, Classics, and Mathematics the Curriculum is in line with Toronto University. In Piano-forte, Organ, Violin, Voice Culture, Harmony, etc., the Course is identical with the large Conservatories with fees decidedly moderate. Last Session eight of the students received the degree of A.V.C.M. of the Victoria College of Music, London, (Eng.) The Art, Elocution and Business Departments are under popular and experienced teachers.

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