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Vol. 25.—No. 41.
Whole No. 1287.

Toronto, Wednesday, October 7th, 1896.

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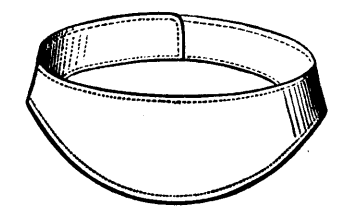
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To spice crab-apples.—Select good-sized apples; wash and core, but do not peel them. Weigh the apples and put them in a preserving kettle. To five pounds of fruit add four pounds of sugar and one pint of vinegar, two tablespoonfuls of whole cloves, the same of stick cinnamon, broken into pieces, and three or four pepper-corns. It is better to tie the spices in a muslin bag. Place the kettle over a moderate fire and let the contents cook slowly until tender.

Small apples that cannot be used for anything else may be made into delicious pickles. Peel the apples and core them; if the apples are of good size cut them into halves. Weigh the fruit, and for eight pounds of apples use two pounds of brown sugar, one quart of vinegar, one ounce of stick cinnamon, and half an ounce of whole cloves. Put the sugar, vinegar and spices in a preserving kettle and place it over the fire. When the vinegar is boiling put in the prepared fruit and cook until tender. Skim the apples out and put them in a large jar. Boil the syrup until it is reduced one-half or is as thick as desired, and pour over the cored fruit.



Occasionally your pet canary bird should be fed with a hard-boiled egg, chopped fine and mixed with cracker crumbs, giving it not more than a thimbleful of the mixture at a time.

For pickled red cabbage: Cut the cabbage into shreds and put it into a small stone crock. Season some vinegar with mace, cloves, peppercorns, salt and just enough sugar to take the edge off the vinegar. Heat the vinegar to boiling, but pour over the cabbage when it has become cold. Cover, and do not use for a month.

Apple sauce is a simple dish, yet is often an appetizing accompaniment to either a plain or an elaborate meal. The fruit is best to be tart, pared and prepared with great neatness and care, no speck allowed, cooked briskly in a saucepan, stirred often, till perfectly smooth and done, then sugar to the taste added, a pinch of salt, a bit of butter, stirred more and at once pour from the dish in which it was cooked. It takes but a few moments to make a good apple sauce.

To pickle onions: Peel small onions and boil them in equal parts of milk and water for ten minutes. Put one gallon of vinegar in a preserving kettle with half an ounce of whole mace, the same amount of alum, one-quarter of an ounce of whole cloves and five tablespoonfuls of salt. Place the kettle over the fire and let the contents come to the boiling point. Drain the onions in a colander and put them into jars, turn the boiling vinegar over the onions, cover the jars and put away.

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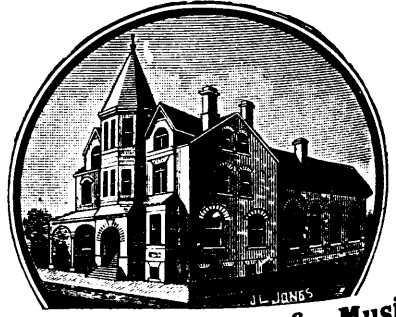
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THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, OCTOBER 7th, 1896.

No. 11.

Notes of the Week.

The Montreal *Daily Star*, of September 20th, publishes a map of terrible suggestiveness. It is called "a murder map." It was compiled from official sources and shows with a gruesome vividness to the eye, the cities, towns and villages in Asia Minor in which butcheries occurred between October and December 1895, and the total number in each case, except in that of Sasoon. The number given is of course only a mere fraction of the total number slain during the whole period of the persecutions.

A few months ago the Christian people of Britain were much exercised by the conduct of the French in asserting a protectorate over Madagascar, after picking a quarrel with the Queen of the Malagasy and her people. Recent accounts give a discouraging picture of the condition of the island since its occupation by the French, and strikingly illustrate the very different kind of methods and success of the French and English in dealing with conquered peoples. Immediately where the latter go there is security for life and property; religion and civilization begin their beneficent work. Recent visitors to Madagascar say that it is in a condition of anarchy from one end to the other. The French rule in the capital and in a few large towns; outside the range of their batteries their authority does not exist. Robber bands have it all their own way. The native administration has been destroyed, and the French have so far put nothing in its place.

While we are writing, the Foreign Mission Committee of our Church is in session for the transaction of a large amount of important business; the committee is also in session for settling finally the tunes to be used with the hymns in the contemplated new hymn-book for the Church, and on the evening of Monday, 12th inst., the Executive of the Home Mission Committee will hold their semi-annual meeting. The Augmentation Committee of the Church is also called to meet on Wednesday, the 21st inst. We shall endeavor to acquaint the Church with all the business of importance transacted; in the meantime it will be well for all our pastors and sessions to be reminded of the deficit last year in our foreign mission work, and in view both of wiping that out and meeting all requirements for the present year to do their utmost, that all our Church schemes may at the end of the year come out square. To accomplish this will need steady and persistent effort.

The spot in Europe to which during the last few days the greatest number of eyes has been turned with anxious expectation is Balmoral Castle. They turn thither from the Armenians, and again from there to the Armenians, and men are anxiously waiting and asking what will be done? It is to the Queen and the great influence which she is believed personally to possess, and her using that, supported by the influence of Lord Salisbury representing the feeling of the English people, with the young Czar, that men are everywhere looking to obtain some relief for the Armenians. It is almost too much to expect, and yet Russia appears so much in its power in this case, that it is among the possibilities that something thoroughly effective may result from the high state conferences of the Queen, Czar and Lord Salisbury. But so often has hope of effective steps being taken been raised, and so often has it been disappointed that now we can only wait till we see. With

such consummate deceivers and hardened butchers as are the Sultan and some who surround him, it is evident that nothing but the most heroic treatment will be of any avail. The measures taken must be thorough, otherwise the great criminal may only take encouragement to carry out to the bitter end his cruel, even ferocious and fanatical impulses.

The facility with which Rome becomes all things to all men is a well-known characteristic of the system. The following from the *Osservatore Cattolico*, as translated in the *Literary Digest*, is very significant: "It is well known that among other well-established formulas, the Pope commands the faithful to pray for peace and union among Christian princes. Of late, however, pious Catholics have more than once asked who the 'Christian' princes are whose peace and union might be regarded as worth praying for. For twenty-six years the Pope, the most legitimate of all secular princes, has been deprived of his possessions, not to mention that such princes as the ruler of Bulgaria, who has deserted the Church, do not deserve the prayers of the pious. In view of these facts His Holiness Leo XIII. has modified the above-mentioned formula. In future the prayer will be for the liberty of the Church and for peace and union among Christian nations rather than the princes."

Annual meetings are being held in many parts of the country of the W.C.T.U., at which are reported the work of the past year and preparations made for future work. If we have a Dominion plebiscite within 1897, the members of the W.C.T.U. in every part of the country may be fully depended upon to do their share of the work well and successfully. When the legislation comes which all temperance people are anxiously looking for, it will be in no small measure due to the faith and prayer and persevering labor of the women of this world-wide organization. Their reports show the large and beneficent field of their operations. They include almost everything by which individuals or society can be benefited. Here is a sample taken from the report of one society: Legislation, Fair work, that is at the fall fair; flower mission, distribution of literature at railway stations, cab-stands, fire-halls, among lumber shanties; work among the young in Bands of Hope, among newsboys; hygiene, scientific temperance instruction. This is very good for one society; in others it is varied by dropping some of these and adding on others according to locality and needs. Of the legion of organizations working for the welfare of man we doubt if there is any single one of them all doing more or better work than the W.C.T.U.

The appearance of Mr. Gladstone at the great meeting held lately in Liverpool on behalf of the Armenians, whatever the final result of it may be, is one that appeals strongly to the imagination. Withdrawn for some years now from active participation in public affairs, coming out of his retirement when near to ninety years of age, yet active in body, clear in mind, fired with a holy enthusiasm of humanity, pleading with all his old-time eloquence which once and again has carried all before it and changed the current of history, in behalf of an oppressed and down-trodden people, helpless under the heel of a crowned monster, and to rouse a whole nation, Europe we might say, to action and hurl the tyrant from his throne, is a spectacle unique and inspiring with a great moral sublimity. He is still the Grand Old Man,

and it is in its moral aspect that the grandeur of the spectacle lies both for him and for the nation, for in what man or nation could such a thing take place, but in one in which the principles of the gospel of the brotherhood of man and fatherhood of God very largely hold sway. It is a fit subject for a noble picture at the hands of a great painter. Unhappily the most varied and diverse opinions are expressed as to the probability of its leading to an arrest of the ghastly horrors which have for months filled the public mind with pity, and shame, and loathing.

Our neighbors to the South, we should suppose, will be glad when November comes and settles their Presidential business, allows the fever heat of excitement to subside and ordinary business to be attended to. State elections have been held in several States, in some with the result of a Republican majority and in others with a majority for the Democratic party. According as this result is viewed through Republican or Democratic spectacles prophecies are made as to who is to be the winning candidate for the Presidency. Maine and Arkansas have held elections and here is the conclusion drawn from the result by a Bryan Democrat paper, *The Citizen*, Brooklyn. It may serve as a specimen: "In Maine the Republicans appear to have increased their plurality some ten thousand over what it was two years ago, and in Arkansas the Democratic increase within the same period is about twenty thousand. In proportion to the population of the two States, this shows a net gain for the Democrats of close upon thirty per cent. Maine, to have done as well by the Republicans as Arkansas did for the Democrats, ought to have increased the plurality by not less than fifteen thousand. Here, then, we may say, are two waves destined to meet in the heart of the continent, and the question is, which is the more powerful? By answering that question the reader has the solution of the Presidential problem, in so far as it can be solved by any mere reckoning up of probabilities."

To whatever cause it may be owing, we have hitherto in Canada been to a very large degree free from those labour troubles from which the public both in the United States and Britain have suffered severely. It is therefore with regret, and to those who have not special sources of information, a surprise, to learn that we are threatened with what may be, although we hope the difficulty may be settled before it comes to that, a serious labor trouble in the case of a certain class of telegraph operators and train dispatchers of the Canadian Pacific Railway. It is by an incident of this kind that all classes are taught to what a great extent men are now and to an increasing degree dependent upon one another. The same lesson is impressed by the strike of the London cab-drivers now extending to 1,500 men, and which, it is said, is spreading fast. Those only who have been in London know how great a hardship will be involved in a general strike of the cab drivers of that city. As to the merits of the dispute in the case of the C.P.R. telegraph operators, the information at hand is too meagre to enable the public as yet to judge where the blame, if any, lies. It is most earnestly to be hoped that wise counsels may so far prevail with both the C.P.R. authorities and their employees, that at this season of the year especially, there may be no general derangement of business, and risks and loss of life and property incurred by the stoppage of telegraphic communication now wholly indispensable to the safety of both.

PULPIT, PRESS AND PLATFORM.

Samuel Smiles: Obedience, submission, discipline, courage—these are among the characteristics which make a man.

Ram's Horn: Men have been known to pray in church for something to do, when their wives had to saw nearly all the wood.

Lutheran Observer: Innocence based upon ignorance may endure when there is no temptation, but virtue based upon intelligence will prove a much surer safeguard in time of testing.

Golden Rule: For the first time, we heard, a few weeks ago, in a church service, public prayer offered for editors of newspapers. Surely, if anybody needs the strength and guidance that comes through prayer, an editor does.

United Presbyterian: "Is your pastor paid?" is a prominent question in the Methodist conferences. It would be well for many Presbyterian congregations and their ministers if Presbyteries would require an answer to the same question.

Cumberland Presbyterian: If you are yourself strenuously striving to "run the Presbytery," do not say ugly things about somebody else who really succeeds in running it. After all it is about time the Lord were allowed to run your Presbytery.

Rev. F. B. Meyer: Do live the life of faith. Begin to live it now, looking out for, and making use of, God's supplies, and learning day by day how rich and strong and glad that life is, which goes without scrip or change of coat, because it gathers up as it goes the things which God hath prepared for loyal and loving hearts that wait for him.

Sunday school Times: "Regeneration" and "conversion," as those terms are used in the Bible, are two entirely different words, yet they are often confounded with each other. "Regeneration" is God's work. We have no responsibility for it. "Conversion" is our work. We are responsible for it. "Regeneration" is the new birth of our spiritual nature. "Conversion" is our turning about at God's call.

Theodore L. Cuyler, D.D.: There is one style of preaching that is vastly more effective than any other, and that is the irresistible eloquence of a pure, manly, noble and unselfish life. "My pastor's discourses are not very brilliant," said an intelligent lady, "but his daily life is a sermon all the week." The "living epistle" of Paul was as sublime and convincing as any words that fell from his lips on the hill of Mars; for Jesus Christ lived in him.

Alexander McLaren, D.D.: This is always true—that the people who do not make worldly good their first object are the people who can be most safely trusted with it, and who get most enjoyment out of it. Whether in the precise form of the gift to Solomon or not, outward good does attend a life which postpones pleasure to duty, and desires most to be able to do it. All earthly good is exalted by being put second, and degraded as well as corrupted by being put first. The water lapped up in the palm, as the soldier marches, is sweeter than the abundant draughts swilled down by self-indulgence. "Seek ye first the kingdom of God . . . and all these things shall be added unto you."

Our Contributors.

THE SHOUTING OF THE CAPTAINS.

BY KNOXONIAN.

We consider the present the best time Canada ever saw. Business may be dull in spots and money scarce everywhere; the population is not increasing fast, and there are no public works of any account going on, and yet it is a good time for Canada. Why? Because a large number of the people have stopped shouting and have begun to think seriously.

There was an immense amount of shouting at the birth of this Dominion. Those excellent people called the Fathers of Confederation shouted themselves hoarse. Some future Macaulay may tell posterity that Confederation had only one father. His name was not John A. Macdonald, nor George Brown. His name was Mr. Deadlock. As a plain matter of fact, the feeling between Upper and Lower Canada had become so intense that government became an impossibility and Confederation was devised to relieve the situation. The future Macaulay may say that tying together these Provinces by an Act of Parliament without asking the consent of the people was one of the most arbitrary things ever done by men who professed to believe in government by the people. When the tie was formed the captains shouted. A good many of the people shouted too. The ministers did something a little like shouting on the following Sabbath and some of them shouted very loud on Thanksgiving Day. There is no shouting now except by a man here and there who wins an election or gets an office. We have found out that nation-building is a serious business. We might have known that before, but our heads were so swelled that we could not take in the idea. We have found out for ourselves that race problems are serious, that creed problems are dangerous, and that school questions are hard to settle in Canada as well as in all other parts of the civilized world. Now that shouting has given place to serious thinking, we may accomplish something.

The Americans shouted vociferously when they formed the Union and they kept up the shouting for about a hundred years. No one could blame them for shouting loud and long. Had England been governed as wisely as Sir John Macdonald, or Sir Oliver could have governed it, the United States might still be under the British flag. Our neighbors don't shout much at the present time, except on the fourth of July. They know that the ship of state is in some danger. The Republican form of government may be all right in theory, but it does not always work well in practice. The best form of government for Americans may not be the best for the Fenians, the Socialists, the Anarchists, and all the other foreign hordes that have crowded into Uncle Sam's dominions and taken possession of many polling booths. If demagogues get their hands on the currency of a country, sensible citizens are likely to have a bad time. Our neighbors know that very well, and they have stopped shouting—at least for the present.

There was a good deal of shouting among the captains, and even among privates and camp followers when the Presbyterian Churches were united in 1875. The Union was a good thing. Negatively it has done a world of good. We have been delivered from the wretched spectacle of two or three Presbyterian ministers representing as many Presbyterian Churches wrangling in small villages and at cross roads in the country. Still the fight against the world, the flesh and the devil remains essentially the same. The Union was a good thing, but the shouting did nobody any good. We now know that maintaining our educational institutions, carrying on our mission work, keeping up our revenue in the face of business depres-

sion, and our numbers in places where the population is stationary or decreasing—we know that doing all this is a serious business and means serious work. The work is being done though there is no shouting of the captains.

Even our Methodist friends do not shout now as much as they used to do. The captains were heard from when their great Union was formed and occasionally the commander-in-chief vociferates that well-known sentence about the Methodists being "the largest Protestant body in the Dominion," but the Methodist people, like all other sensible people so employed, are realizing that building a great church is a serious business and they don't shout now as much of them used to do.

The Baptists keep up a kind of shriek about "into" and "out of," but the shriek, though often loud and ill-natured, does not attract any attention, except perhaps a little on remote concessions of Awayback.

Shouting at the induction of a minister is very unseemly. No man of any sense or good taste will swagger about what the new man is going to do. He may not do anything in particular. He may not be there in a couple of years. He may do more harm than good. Give the new man a good start and a fair chance, but don't shout. The people who swagger about the way the new man is going to "draw from the other churches" ought to be sat upon heavily. They are the new man's worst enemies.

The first number of a new paper is too often accompanied with a loud shout about "filling a long felt want," about "distinguished contributors" and "trained writers," etc., etc. There is one future for a paper ushered into the world in that way unless it changes hands, and that is to die. Any man fit to conduct a paper knows that a successful paper is a growth and cannot be made in a year or in ten years. He knows that there is no training school for writers, and that the writer "with a style" is born not trained, and he knows, too, that journalism under the most favorable conditions is such a risky thing that no real journalist ever shouts about what he is going to do.

There would be no use in asking a certain kind of evangelist not to shout about his alleged revivals. If the shouting stopped the whole thing would stop.

REMINISCENCES OF SIXTY YEARS.

BY REV. ROBERT WALLACE.

[So few ministers now survive whose recollections of and labours in the Church extend to this long period that these personal reminiscences of Rev. Mr. Wallace, recalling a state of things so different from what they are now, and the happy results of a long and faithful ministry in the gospel, will by many be read with interest.—ED.]

These reminiscences date from the year 1838, when I began the work of preparation for the ministry under Dr. Rae, then Principal of the Hamilton High School. In this I was preceded by the Rev. Angus McColl, who was the first Canadian student for the Presbyterian Church. In 1841 I studied under the care of Rev. William Rintoul, of Streetsville, who remained ever after a constant and kind friend. In March, 1842, I entered Queen's College, Kingston, and there I spent three sessions in attendance on lectures until the organization of the Free Church in April, 1843. Mr. Thomas Wardrope, now so well known throughout the Church as the Rev. Dr. Wardrope, having been appointed Principal of the Grammar School in Byton, now Ottawa, I was invited by the Rev. Professor Campbell, of Kingston, to act as assistant to the late Rev. Dr. Bain in the preparatory department of Queen's College. The work of private tuition was also engaged in, and in November, 1844, when Knox College opened in Toronto, I entered it and took my last session in theology. During the session as was then, and has continued to be the custom, I preached almost every Sabbath in some place within

reach of the city, receiving as remuneration, but not always, only my expenses. Since then things have greatly changed in this respect.

In 1845, at the close of the college session, at the request of the Rev. Mr. Rintoul I engaged for over a year in mission work, preaching and organizing mission stations, and collecting for him statistics of all whom I found sympathizing with the Free Church. In this way I traversed the whole country from Kingston to Goderich, travelling on horseback over the roughest of roads, occasionally swimming my horse across a swollen stream, covering in all about 10,000 miles. In places the only road was a trail through the bush marked by a blaze on the trees. The homes then were the old log houses, now well-nigh unknown, often shanties unplastered, the chinks between the logs filled up with wood and moss, and when the snow was falling and the night stormy, letting in the snow upon the bed, with covering sometimes so scanty that sleep was impossible owing to the cold. I preached during this time, often from seven to ten times a week, sermons of the length, then common enough, of an hour or so, and the meeting places were rude schoolhouses, barns, or when both of these failed, in the open air, perhaps with a waggon for a pulpit. These journeys began often early in the morning and continued until late at night, with scanty fare also, many a time, even though it was the best the people could give, involved excessive toil with much exposure. Oaths came to me during this period, but feeling it a duty to finish this mission which I had undertaken, these I declined, until at length my kind friend, Mr. Rintoul, seeing that the work was proving too much for me, in the trying conditions of these days, advised my acceptance of the next call which I should receive. This I did and was ordained and inducted into the pastoral charge of Keene and Otonabee on July 15th, 1846.

At that time fever and ague was a very common form of disease, and for this kind of sickness Keene and Otonabee was a very unfavorable settlement. In my reduced state of health and strength I soon caught the fever, and became so ill with it and continued to be, that my doctor warned me that if I did not withdraw from that district, and from work for a time, death would be the result. The Presbytery accordingly accepted my resignation in 1847, and for five months I was entirely laid aside. My salary at this time was the handsome sum of \$400, with a horse to keep out of it as well as myself. And as illustrative of the income of country ministers at that time I may just here mention that for the first eleven years of my ministry this was the average salary, and for some twenty years it was not more than \$510. In spite of these hindrances to my work it was honored and blessed of God to the ingathering of souls, and from God's blessing given in this way, I became fully assured of my call to the ministry of the gospel, a condition of mind I had longed for. The promise had been made good, that His word should not return to Him void, and to this I have ever since in all my ministry clung. Fearing that my state of health would not allow of my returning to the ministry, I had inducements offered me at this time to enter into mercantile business, but having been assured of my call to God's work in the ministry, I felt it my duty to decline all such offers.

Having to some extent recovered my health, in 1848 Mr. Rintoul sent me to Niagara, as a place free from malaria, to take charge of the Free Church there which had then two stations. I was next sent to Ingersoll to preach, and called and settled there in January, 1849, as pastor of Knox Church. The church contained only twenty members, most of them but a short time out from Scotland and poor. Again, the salary was the usual \$400 with a church to seat, which was done largely at my own expense. Here on this extravagant salary I was married to Miss Mary Ann Barker, and two children were born, a son and daughter,

the former being now the Rev. Professor Wallace, M.A., of Victoria College, Toronto.

God was pleased to bless my ministry in Ingersoll. In 1858 the church was found to be too small and the people of their own accord set about the erection of a new and larger one. In 1859 the twenty members had grown into a hundred and twenty. About this time I began to suffer from trouble in my throat, and after ten weeks spent at Clifton Springs, I was advised to try a voyage to Britain and a complete change for some time. The way was providentially opened up for my doing this by my appointment to visit Britain as agent for the French-Canadian Missionary Society. After collecting about \$4,000 in Canada for this society, I left for the old country, and arrived in Glasgow in July 1860. Here I received great kindness at the hands of Mr. Bryce, the Glasgow member of the Toronto firm of Bryce & McMurrich. Seeing my weak state of health, and my throat trouble, he generously at his own expense sent me to the Malvern Water Cure, where, under Dr. Gully, I so far recovered strength, and returned to Edinburgh. But here my throat still troubling me, Sir J. Y. Simpson, the world-famed physician, ordered me to the hilly country about Braemar, where in six weeks I fully recovered.

My visit to Britain happened at a most unfortunate time for the object I had in view. Famine in India, a massacre by Kurds of Christians in Syria, and many thousand of unemployed weavers at home were making large and crying demands upon British Christians. I succeeded, however, in collecting some \$5,000. This work, both in Britain and Canada, I found to be exceedingly laborious, necessitating an immense correspondence and innumerable calls early and late. I again therefore looked to my chosen work, a pastorate and preaching the gospel, and in July 1862 I was settled in the pastoral charge of Drummondville and Thorold, where I remained until September, 1867, when I was called to and settled in West Church, Toronto. This charge, my last, when I entered upon it, was small and the people mostly in humble circumstances. The congregation grew in numbers and prospered in worldly circumstances, so that my salary which had been when I entered upon it but \$800 per annum, increased with its growth until in 1888 it became \$2,000.

From the time I first went to Kingston as a student, I had always taken a deep interest and an active part in Sabbath school, and West Toronto inviting this kind of work, the Sabbath school there grew until it became, it was said, the largest in connection with the Presbyterian body in Canada. To this and faithful pastoral visitation among my people I attribute, under the blessing of God, the continuous and steady growth of West Church. At the request of the session I expounded at the Wednesday evening prayer meeting the Scripture lesson for the school on the following Sabbath, and this practice I kept up for twenty years, while the teachers remained after the meeting to study the lesson by themselves. This labour was blessed with abundant fruitage. Up to October, 1887, one hundred and forty new members had been received into the fellowship of the Church. About this time, at the request of the session, a series of special religious services was held which was kept up for several weeks and these, followed by constant pastoral visitation and personal dealing, resulted in the addition in one year of two hundred and seventy-five to the fellowship of the Church. But this incessant work, accompanied by sleeplessness, brought on symptoms of disease which became ultimately so threatening that in obedience to medical advice my resignation was presented to the Presbytery of Toronto, and accepted in April, 1890. During the twenty-three years of this pastorate the membership had grown to seven hundred and sixty, while in wealth and material resources the congregation had advanced tenfold. To God be all the glory that I have not labored in vain.

This narrative is drawn up in the hope that it may prove an encouragement to many a minister who is now bearing the burden and heat of the day. It is still my delight from time to time, as God gives opportunity to preach His glorious gospel, and especially among those to whom in former years and in earlier pastorates it was my privilege to break the bread of life. The spread of the principles of Temperance has always been in my estimation of such help in the building up of the Church of Christ, that from the first it has been to me a duty and privilege to labour zealously on its behalf both by voice and pen, to which many letters printed in the newspapers and pamphlets published, which have had a large circulation, bear abundant evidence.

The jubilee of my entrance upon the ministry was celebrated in West Church, Toronto, on September 15th, by a public meeting which filled the church, and amid the warm congratulations of many friends, old and new, whom to me it was a very great pleasure to meet. The Rev. Dr. Gregg, an old and honoured friend, presided, and among those who took part on the occasion were the Rev. W. S. Ball, Rev. Professor Maclaren, Rev. Professor Wallace, of Victoria Methodist College; Rev. Dr. Parsons, Rev. Messrs. Wm. Patterson, J. A. Turnbull, W. G. Wallace, and Rev. Principal Caven D.D., the Rev. Drs. Blackstock and Parker of the Methodist Church, and Messrs. R. S. Gourlay, elder, and John Laidlaw. I would close these reminiscences in the language of the Psalmist, "Goodness and mercy have followed me all the days of my life."

A COLLEGE OF PRAYER.

Our Universities and College are about to throw open their doors. Already we hear the tramp of a marching host moving up to the halls of learning there to seek preparation for the serious business of life. Impressive! is it not, this activity? Worthy the ambition behind it and prophetic of noble achievement! Of young Canada's equipment for educational work generally no Canadian need feel ashamed and in no department of learning are better provisions made than in Theological training. The Presbyterian Church has five colleges fairly well manned and doing efficient service. Yet if it be possible for the Church to do more for the colleges or the colleges to do more for the Church, it is our business to assume responsibility for the accomplishment of both ends. Principal Caven's article in the September *Knox College Monthly* has strongly stated the former responsibility. We desire to draw attention to the latter.

One department of the theological course deserves, we think, a consideration not now accorded it—viz., the function of public prayer. Churches there are which glory in a ritualistic service. Some pay chief attention to the musical element in worship. Presbyterians aim to make the sermon the strong part of public service; nor in this do I think we are wrong. But if the sermon sows the seed, is it not important that the soil of the soul should be prepared for its reception? How often have we heard from the same lips a sermon that was orderly, clear, virile; and a prayer that was rambling, weak and indefinite, the former being a presentation of well considered, well arranged and important truth; the latter for some reason ill considered and poorly arranged thought born amidst apparent struggle.

Such disparity between power in preaching and in public prayer is as discreditable as it is unjustifiable. Where such is the case, the individual may be wholly responsible, but it is possible his college course was at fault. Preaching is deemed of such moment that in addition to arts training we provide professors in exegetics, apologetics, homiletics, rhetoric, etc., while but a few hours in the entire course are devoted specifically to public prayer. Some colleges give more, some less; but we hold prayer to be of primary importance in our services,

and training in it should not have a secondary place in college. Spurgeon, Beecher, Parker and many other illustrious preachers owed much of their influence to their marvellous power in public prayer. Whatever may be the consensus of opinion in our Church regarding the reading of sermons, the whole weight of the Church is against the reading of prayers. Since, then, prayer must be extempore, it is demanded of ministers by the vital importance of the office that their prayers shall be edifying, inspirational and powerful. The mere suggestion of rules or training in this connection is an offence to certain devout minds who hold that prayer should be the spontaneous expression of the heart's desire. Such a claim applies, however, more properly to private than to public prayer. The former is between the soul and God alone, but in the latter a prophet appointed expressly to be a teacher to his people is expected to lead their devotions.

In no conceivable place could the artificial and superficial be more abhorrent than in prayer. It is that the soul's inspiration may be poured forth intelligently and effectively that training is necessary. We do not expect rules of grammar, rhetoric and homiletics to make sermons artificial or inefficient. If training for preaching is necessary, no less is it so for public prayer. To quote from Principal Caven (*September Monthly*, p 136): "While no course of study, general or special, can compensate for the want of spiritual discernment and the teaching of the Holy Ghost, it is foolish to allege that the Spirit's teaching makes intellectual discipline and theological study unnecessary."

If this intrusion provokes a discussion, or leads to a single additional lecture on this momentous theme, our courage in making the suggestions above will be repaid. But we go further. Many laymen who lead in domestic and social prayer, and ministers likewise, now beyond the reach of college lectures would be grateful, we are sure, if some gifted pen would open "A College of Prayer" in the columns of THE CANADA PRESBYTERIAN, giving short and suggestive articles on such subjects as the following:—

- I. The Conditions of Effective Prayer. (a) Subjective. (b) Objective.
 - II. Different kinds of Prayer (Adoration, Confession, Thanksgiving, Petition, Intercession, Communion).
 - III. The Use of Scripture Language in Prayer.
 - IV. Common Defects in Public Prayer.
 - V. Characteristics of Effective Prayer.
 - VI. How to Avoid Sameness of Expression.
 - VII. The Philosophy of Prayer (Job xxi. 15).
 - VIII. Domestic Worship.
 - IX. The Prayer Meeting. etc., etc.
- The disciples of our Lord asked for teaching in prayer. We feel the same need. The same need exists to-day.

A SERVANT OF CHRIST.

London, September 28th, 1896.

A YOUNG ENDEAVORER.

Something seemed to draw Kathleen Hughes and Ruby Haldane together, although in manner and disposition they were quite unlike. The latter had been accustomed to a life of affluence, and was the youngest of a large, well-to-do worldly family. Ruby had grown to think too much of herself and too little of others. On the other hand, Kathleen had, in childhood's days, all that one could wish for, but, through unforeseen circumstances and misfortune, she now understood what adversity meant; but this did not make her fretful or rebellious. She had grown to be an earnest young Christian.

To-day, Ruby wanted Kathleen to forego her usual visitation and drive with her to a cousin's, some miles out of the city. She tried hard to show Ruby she would be doing wrong, as the folks whom she visited looked for her coming and told her all their troubles, which seemed to relieve them.

Then Kathleen, in her loving way, would

tell them that Christ would carry all their burdens if they would only lay them at His feet.

So this sultry Sabbath afternoon she yielded not to her friend's wish, but went on her mission of love, sorry she could not get Ruby to accompany her. Kathleen thought that by gentle words and kindly ways she might in the future get Ruby to view life as she did. She had made this a subject of definite prayer, and in due time knew she would get her answer.

Ruby went home and threw herself into the hammock in their beautiful grounds; there she reclined, with nature in all its loveliness as an open book before her, but she did not seem to be interested; she would not drive now, and felt a longing in spite of herself to see her friend. Just then her beautiful sister Mildred came forward and was relating some society gossip when Ruby said somewhat impatiently: "I don't want to hear any more about it." "Oh! in the sulks, eh?" said her haughty sister, moving away. This hurt Ruby, who was not really sulking, but felt depressed and ill at ease. She would go and see Kathleen at once.

Kathleen opened the door, her face radiant; she was sorry to see Ruby looking so dull.

She told Kathleen she did not drive after all, but that she felt really miserable. They walked arm in arm into the little cool drawing room, and Kathleen told her some of the very sad tales she had listened to that afternoon. Ruby agreed to accompany her to church and Kathleen was delighted, but before going out knelt in her own room and thanked God for victory gained thus far, and asked for showers of blessing to descend that evening.

On the way there she told Ruby all about their Endeavor Society, and told her they were a company of bright, joyous young people and not long faced, as Ruby supposed. Their active members are ever on the lookout for the home-sick stranger, and for the tired ones, whose lot it is to struggle on through earth's hard, busy days; and those dear ones are always glad to find a "home church" where they can get kind words and sympathy to help them onward and upward.

Ruby now felt a deep interest in Christian Endeavor that had hitherto been foreign to her, as she had been so engrossed with the frivolities of this life. If Ruby had only been taught to understand that—

"Not many lives, but only one have we,
Frail, fleeting man;
How sacred should that one life ever be—
That narrow span,
Day after day, filled up with blessed toil;
Hour after hour, still bringing in new spoil,"

things might have been very different, but she had followed in the footsteps of the other members of the family.

Ruby took notice of the magnificent bouquet of white and damask roses she saw on the table in front of the choir. "These," said Kathleen, "are taken to the sick."

The pastor preached the pure gospel of Christ, and closed with a loving, earnest pleading for any who were not of Christ's fold to come to Him now, as "now is the accepted time," and it might be the last they would ever hear the message. Who can tell? Ruby went into the Christian Endeavor meeting with the earnest invitation still ringing in her ears; and then was sung—

"A blessing for you, will you take it?
Choose ye to-day," etc.

and the last verse—

"The bondage of sin will you break it?
Choose ye to-day;
The Water of Life will you take it?
Choose ye to-day;
Come to the arms that are open for you,
Hide in the wound that by faith you may view:
Death ere the morrow your steps may pursue,
Choose ye to-day."

The hymn was sung very softly and it touched Ruby and impressed her as nothing had before, and the thought came to her "What have I been living for?"

Before leaving, the pastor gave her a hearty hand-shake, and spoke a few words asking Kathleen to come over to his home the following evening and to be sure and bring her young friend with her.

They talked all the way home, Kathleen giving her own experience. Summed up it was—"Seek ye first the Kingdom," etc.

Ruby promised she would pray earnestly for the Lord Jesus to take possession of her heart, and she awoke next morning with the knowledge that the new life had begun and with a determination to follow wherever He might lead. Ruby longed to tell her dear ones all about the change in her life, and she received the strength to do so.

Next consecration meeting, Kathleen had to thank God for very special blessing—a soul born into the Kingdom. So, through the instrumentality of one Endeavorer, not only Ruby, but all her loved ones, are now looking Zionward. M. B. M. Toronto.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

Oct. 18, } SOLOMON'S WEALTH AND WISDOM. { 1 Kings, 1896. } iv 25-34.

GOLDEN TEXT.—I Sam. ii 30.

MEMORY VERSES.—29, 30.

CATECHISM.—Q 4-18.

HOME READINGS.—M. 1 Kings iv: 20-34. T. 1 Kings x: 1-13. W. 1 Kings x: 14-29. Th. 1 Kings iii: 16-28. F. Isa. lx: 1-22. S. Eccl. ii: 1-17. Sab. Eccl. xii: 1-14.

In our last week's lesson we noted God's pleasure at Solomon's choice of wisdom that he might be qualified to rightly discharge his duties as king over Israel. It will be remembered that God promised Solomon riches and honor as well as wisdom and long life if he continued to walk in God's ways. This week's lesson tells us how God fulfilled His promise to His servant in the matters of wealth and honor and wisdom. The division is so natural that there is no need of doing anything other than to gather up the facts and suggestions under the two heads: "Solomon's Wealth" and "Solomon's Wisdom."

I. Solomon's Wealth.—The lesson text does not give any details as to Solomon's wealth, but indicates a state of magnificence and power compatible only with the possession of great wealth. He had such power from a military point of view that in all the land none dared to molest or hurt. Instead of dwelling together in walled villages from which they would go out to the cultivation of their vineyards and farms, "Judah and Israel dwelt safely, every man under his vine and under his fig-tree"; that is, each in his own cultivated plot. Probably Solomon's introduction of what was a new feature in the armies of Israel is the secret of the rest and peace which prevailed throughout the land. There would be no chance for a sudden raid to be successful when such an army of horsemen was available for service at any moment. Thus we see that Solomon began at least to make use of his great wealth in promoting the welfare and interests of his kingdom. But, alas, the great plenty of silver and gold soon became a snare to the king, and he pursued their acquisition as a means of self-gratification. Then he discovered that "all is vanity and vexation of spirit." Would that all men might be wise, and content to accept Solomon's experience in settling for all time the unsatisfying character of earthly riches. Here was one who had wealth and possessions beyond what any of us can hope to attain. He found them both ensnaring to his soul and unsatisfying and has so declared. Yet there are thousands who blindly follow earthly wealth as though in that there was soul satisfaction while they ignore the true riches which may be ours for the asking and which shall endure for ever and ever.

II. Solomon's Wisdom.—Wealth does not attract all men. There are some, like the great scientist Agassiz, who refused a very lucrative offer on the plea that he had not time to make money. To him knowledge was the one thing to be desired. Yet Solomon found his great wisdom unsatisfying—just as much so as his wealth. His wisdom was wide and varied. God gave him "largeness of heart," by which he was able to grasp and comprehend all subjects however difficult. He was wiser than the wisest sages of his day, though these seem to have been famous for their wisdom. He was a poet, a philosopher, an utterer of wise sayings. He was a skilful engineer, as witness the great aqueducts for supplying Jerusalem with water. He was a scientist of the most practical kind, having a knowledge of the healing virtues of plants of all kinds. He had an intimate knowledge of animals and their habits. He understood the art of navigation and commerce. He was, in short, possessed of most accurate knowledge and wisdom in every branch of human learning. Yet he could not find in all this anything to satisfy his soul. He recognized the worth of wisdom as a practical thing, yet he summed up as his heartfelt conclusion that the only true wisdom is to fear God and keep His commandments. There is nothing that can excel this even to-day. Let us then seek that wisdom which is from above, which shall never fail, but which shall give an ever increasing delight and satisfaction to our souls.

Mr P Scott, B.A., who has had charge of the Waterloo Street Mission (in connection with the First Church), London, preached his farewell sermon a week ago Sunday before returning to college. Mr Scott has gained a host of friends during his six months' service.

Pastor and People.

THE LADDER OF ST. AUGUSTINE.

All common things, each day's events
That with the hour begin and end,
Our pleasures and our discontents,
Are rounds by which we may ascend.

All thoughts of ill; all evil deeds
That have their root in thoughts of ill,
Whatever hinders or impedes
The action of the nobler will—

All these must first be trampled down
Beneath our feet, if we would gain
In the bright fields of fair renown
The right of eminent domain.

The heights by great men reached and kept
Were not attained by sudden flight,
But they while their companions slept
Were toiling upward in the night.

Standing on what too long we bore,
With shoulders bent and downcast eyes,
We may discern—unseen before—
A path to higher destinies.

Nor deem the irrevocable Past
As wholly wasted, wholly vain,
If, rising on its wrecks, at last
To something nobler we attain
—Henry Wadsworth Longfellow

THE GOSPEL IN LARGE CAPITALS.—V

DR. PATON'S STORY OF A CHRISTIAN ADVENTURE.

BY FIDELLIS.

Dr. Paton, however, lost little time in rest at Sydney, and we find him in the second volume proceeding from Anceyrum (where he had been landed by the *Blue Bells* at the request of the missionaries there) to Sydney in order to bring the needs of the mission before the Australian Church. *En route* he gives us a glimpse of the brutal conduct of the captain, one of those depraved and cruel sandal-wood traders, who disgrace the name of our Christian civilization among those poor heathen. He describes, most touchingly, the condition of some unhappy islanders who were being conveyed to Sydney as slaves for the infamous "labour traffic."

If Dr. Paton, after all his sufferings, expected a warm and brotherly sympathy from the representatives of the Australian Church he was painfully disappointed. Some were too busy fighting controversial battles with other Christians, and almost all showed extraordinary apathy to the missionary who had so long been risking his life in the Master's cause. Not even one pulpit was open to him on his first Sabbath, although he had duly presented a note of introduction from the missionaries on the islands. On the second Sabbath afternoon he was, no doubt, providentially guided into a church where the Sabbath school was assembled to be addressed by their pastor, and here he first obtained an opportunity to unfold his errand. From this time his difficulties were at an end, and he now began to put in practice his plan of interesting the children in a missionary ship. It will be remembered how the *Dayspring* was bought and supported by the children of the Scotch and Australian Sunday schools, aided by our own in Canada, as the *John Williams* was by other children under the auspices of the London Missionary Society. How useful she and her successor, the second *Dayspring*, have been to the New Hebrides Mission we all know, or should know very well.

Misunderstanding and calumny seem to have clung to Mr. Paton all his life, and he had much of both to encounter during his laborious rounds in Australia, an experience among nominal Christians probably little less hard to bear than the sufferings and perils he had been enduring among the heathen. Having, however, triumphed over these by faith and patience he left Australia for Scotland, after having added by his efforts about £5,000 to the mission funds. He was received with a grateful welcome by his Church in Scotland, and at once accorded the somewhat unwelcome

honour of being appointed Moderator, a position from which he shrank with characteristic modesty.

During this visit to Scotland he married his second wife who is still laboring faithfully and devotedly at his side. He returned with Mrs. Paton to Sydney in January, 1865. Arrived there he was at once confronted with financial difficulties in connection with the *Dayspring*, which, with his indefatigable zeal he at once set himself to meet, and secured the required amount—nearly £2,000—through collections in Tasmania and South Australia. At Sydney, on his return, he had another painful experience. Before leaving for the islands a gross slander had been published regarding Dr. Paton's action in going as interpreter with the *Curacoa*, which had visited Tanna and other islands in order to overawe the natives who had so violently ill-used the missionaries. No punishment had been inflicted on them beyond the destruction of some property necessary to reduce them to subjection, and Dr. Paton's presence was, undoubtedly, instrumental in preventing bloodshed. Yet he was represented as having been in some measure a party to a purely fictitious scene of carnage, in an island where he had been exposed, many times, to instant death without hurting one hair of a native's head. Having vindicated himself from this, he had next to meet a new slander as to the condition of the *Dayspring*, which had been falsely represented as useless. These damaging reports also having been proved groundless, he tried and dauntless missionary at length proceeded on his way, not to his beloved Tanna, as he longed to do, this being regarded as still unsafe, but to a smaller adjoining island called Aniwa. In passing by he paid his old home a short visit, and had to undergo the painful experience of refusing the touching entreaties of his old friend Nowar, who could not understand why "Missi" should refuse to settle among them once more. When he found that his pleadings were vain, he took from the Aniwan chief the white shells—the insignia of chieftainship—and by these pledged them to protect "his missionary, and his wife and child, while they remained on Aniwa."

On the little coral, reef-girt island, some ten miles by three in size, Mr. and Mrs. Paton received a kind welcome from the natives, and were conducted to a temporary home in a native hut, built of sugar-cane leaf and reeds with a snowy floor of broken coral. Here, on a pleasant slope, Mr. Paton built his cottage with coral foundation and verandah in front and rear. For assistance he had to depend on the kind Anceyumese helpers who had come with him. The Aniwans would scarcely work at all, even for payment, naively remarking: "The conduct of Aniwa is to stand by or sit and look on while their women do the work." The language being different from Tannese, had to be learned in the same manner as the former tongue, getting word after word from the natives. The house having been completed, and thatched with reeds, Mr. Paton with great labor procured blocks of coral from the sea, at a distance of three miles, and broke it up for plaster. It so happened that "Missi" had been allowed or encouraged to build his hut on a sacred spot, and the fact that he could live there and eat bananas off the sacred trees without harm, led the superstitious people to believe that the God of the missionaries was stronger than the gods of Aniwa, and the old chief Namakei led the people in a broken, heart-rending cry to the Christian's "Heavenly Father."

The adventures of Dr. Paton and his wife in Aniwa—the gradual winning of the natives to listen to the tale they had to tell, the translation of the Scriptures by Dr. Paton into the language of the island, and also, better still the translation of the "Gospel into LARGE CAPITALS which all can read," as Dr. Paton truly remarks of the changed lives of the people themselves, must be briefly noted, without entering into much detail. The printing of the first Aniwan

book, through Dr. Paton's unassisted labors, of course was a great event, and the delight of the old chief Namakei at getting a book which could "speak to him in his own language" is very touchingly described, and might well serve as a rebuke to those who treat their Bibles with careless indifference. These first books were an Aniwan hymn-book, a portion of Genesis in Aniwan, as well as a second book in Erromangan for the second ill-fated Gordon missionary. Namakei, however, had to receive spectacles before the book could "speak" to him, and very grateful he was to get these "glass eyes," sent to him by Jesus, which enabled him to learn to read. The power of music to "charm the savage breast" was also most effectively used by Mrs. Paton, who led the songs of praise in the Aniwan tongue, thus opening an avenue whereby the gospel could glide easily into their hearts. It is worthy of note, in passing, that these islanders, in their savage state, possessed traditions of the Creation, the Fall and the Deluge; traditions, grotesque, it is true, but unmistakably recording their belief in the reality of such events. The building of the neat and spacious church (sixty-two feet by twenty-four) and the hanging of the bell on a tall iron wood mast are events not less interesting, and most picturesquely told.

But perhaps the most striking event described, as well as the most important in its effects, was the sinking of the well, excavated by Dr. Paton's own hands. Previous to this achievement the islanders had had to depend on a water-hole filled from the scarce rains, and in drought, on the "milk" of the cocoa-nut, and on the juice of the sugar-cane. When Dr. Paton declared his intention of sinking a deep well, to seek "rain from below," the amazed people regarded him as going mad, and pitied his delusion, especially the old chief, who was really distressed at the danger to which he thought "Missi" was exposing himself, the danger of being buried alive, even if he did not "drop through the hole into the sea." But when the missionary's perseverance had secured its reward, the result to the simple people seemed miraculous, and when they found that the water was to be their very own, that they might come and drink and carry away as much as they liked, their delight and gratitude were irrepressible, and there was then no scarcity of volunteers to build up the well, in order to secure it against caving in. Nay, more, the success of the enterprise proved the turning point of their acceptance of the worship of Jehovah. We cannot refrain from giving, in Dr. Paton's translation, a portion of the old chief's vigorous and striking speech:—

"My people, the people of Aniwa, the world is turned upside down since the Word of Jehovah came to this land! Whoever expected to see rain coming up through the earth? It has always come from the clouds! Wonderful is the work of this Jehovah-God! No god of Aniwa ever answered prayers as the Missi's God has done. Friends of Namakei, all the powers of the world could not have forced us to believe that rain could be given from the depths of the earth, if we had not seen it with our eyes, felt it and tasted it as we here do. Now, by the help of Jehovah-God, the Missi brought that invisible rain to view, which we never before heard of or saw, and something here in my heart tells me that the Jehovah-God does exist, the invisible One, whom we never heard of nor saw till the Missi brought Him to our knowledge. The coral has been removed, the land has been cleared away, and lo! the water rises. Invisible to this day, yet all the same it was there, though our eyes were too weak. So I, your chief, do now firmly believe that, when I die, when the bits of coral and the heaps of dust are removed which now blind my old eyes, I shall then see the invisible Jehovah-God with my soul, as Missi tells me, not less surely than I have seen the rain from the earth below! From this day, my people, I must worship the God who has opened for us the well, and who fills us with rain from below. The gods of Aniwa cannot hear, cannot help us, like the God of Missi. Henceforth I am a follower of Jehovah-God. Let every man that thinks with me go now and fetch the idols of Aniwa, the gods which our fathers feared,

and cast them down at Missi's feet! Let us burn and bury and destroy these things of wood and stone, and let us be taught by the Missi how to serve the God who can hear, the Jehovah who gave us the well and who will give us every other blessing, for He sent His Son Jesus to die for us and bring us to heaven. This is what the Missi has been telling us every day since he landed in Aniwa. We laughed at him, but now we believe him. The Jehovah-God has sent us rain from the earth. Why should He not also send us His Son from heaven? Namakei stands up for Jehovah!"

THE CONSECRATION OF THE NATURAL.

What is the difference between the third day of creation on which the divine command was spoken, "Let the earth bring forth grass . . . whose seed is in itself upon the earth," and the previous days? It is that for the first time there is a consecration of self-help. Hitherto, all help had come from above—from the light and the firmament. Here the earth itself is to be the agent. Everything is to be "after its kind"; everything is to have "the seed in itself." What is meant is that for the future the natural shall be counted Divine. It is a lesson which we all need to learn. We often reject the providence of a thing because we say we can explain it. "Oh," we cry, "it all happened quite naturally." Why should a thing be un-Divine because I can explain it? The mystery is not how it comes, but what comes out of it. The marriage of Rebecca and Isaac was quite natural; it was, humanly speaking, accidental—the result of an act of passing courtesy; but the house of Israel came from it. The meeting of Ruth with Boaz was quite natural—it came in the way of business; but it was the human origin of Jesus.

My soul, believe in the consecration of the natural. Uncover your head in the temple of the commonplace. Bow down to the harmony God weaves out of trivial things. You meant to visit a house on Tuesday, but some impulse made you go on Monday. Reverence that impulse; you met one that day who became your life-friend. In a throb of human pity, you took in a blind man from a thunderstorm. Reverence that human pity; the man you preserved was Paul. You took the road to Emmaus from a motive you could not define. Reverence that undefined motive; you met on that road the man that made your heart burn—Jesus. It is with thee, my soul, as with the bee; it flies from flower to flower for its own ends, but all the time it is making a hive. Even such is thy work below. Thou art pursuing thy pleasures, sometimes without a thought of God. Thou art flying from flower to flower in search of idle vanities; thou art building for a day and for the dust. But thou art doing what thou knowest not. Thou art rearing a mansion for the skies. Thou art making a tabernacle for the mount. Thou art constructing a tower whose top shall reach to heaven; and one day, thou thyself shalt wonder at thine unconscious workmanship. Thou hast designed to plant a row of cottages, and there has emerged the city of God. Thou hast sown thine own seed; but it has issued in God's tree.—*Rev. George Matheson, M.A., D.D., in the Christian World*

In an interview on his return to England the Rev. E. H. Hubbard, of the Church Missionary Society, who has been engaged in Uganda for five years, stated that the progress made in the British Protectorate under the present administration was remarkable, the native chiefs and people showing an apparently united and sustained effort to repair the destruction caused by warfare and pillage in the past. There was a growing tendency among the people to adopt European methods, and the Prime Minister and other chiefs were constructing permanent stone houses in place of the huts they had previously been content with.

Missionary World.

MISSIONARY WORK IN BRITISH CENTRAL AFRICA.

Commissioner Sir Harry Johnston, in his report on the British Central Africa Protectorate, says:—The Church of Scotland Mission was founded in 1876, and in that year its main settlement at Blantyre was commenced. It has at present two main stations, one at Blantyre and one at Zomasi (on the slopes of Mount Zomba). There is a minor settlement at Mlanjo, where there is no longer a European in charge. The educational work connected with this mission is rather important. Besides strictly religious teaching, the ordinary educational course includes:—Instruction in reading, writing, and arithmetic in the vernacular (Chinyanja and Chiyao); in English; further instruction in the higher classes in reading, writing, geography, and mathematics, given in the English language. Rev. Alexander Heatherwick writes: Instruction in English is given to all scholars in the belief that English will be the "lingua franca" of British Central Africa. All higher instruction is given through this medium, and all our higher text-books are in English. The multiplication of translations of text-books, grammars, histories, geographies, etc., in various languages and dialects I believe to be wholly unnecessary, seeing that English can so readily be made the common medium of instruction in all the missions of the Protectorate. . . . In the junior school the higher class reaches the stage of Standard III. in the Code of Instruction for home (English) schools. To senior scholars and teachers instructions are given in higher subjects. . . . Industrial training I believe to be an essential part of all mission work in Africa. It should proceed side by side with every other branch of industrial training. In our mission there are various departments of industrial work, such as carpentry, printing, gardening, building, cattle keeping, and dairy farming and laundry work.—*The Presbyterian*.

ENGLISH PRESBYTERIAN MISSIONS.

The English Presbyterians have entered upon the jubilee year of their China Mission. Forty-nine years ago the work was begun by setting apart a solitary laborer, William Burns; while to-day the Church is represented in China by eighteen ordained missionaries, twenty lady missionaries, and ten medical missionaries, together with a staff of native pastors and evangelists. There are 130 mission stations and ten hospitals, besides institutions for the training of native workers. In addition, the Church has a mission in India, and one to the Jews in London and Syria. The total income last year was £20,606. In going to China they had tackled an empire which constituted nearly a third of the whole world. It was only by evangelizing and training the natives to carry on the work that heathen lands could be won for Christ. The heart of the Christian Church was not stirred as it should be for the cause of missions, or the needed funds would flow in much more freely. Rev. J. J. MacLagan, of Swatow, tells of the success which had attended their efforts to raise up a self-propagating Church in China. Miss Graham, one of the Church's band of lady missionaries, labours in China at her own expense. They worked amongst the native women, and had seen the lives of the most hostile transformed by the proclamation of the Gospel. Mr. Eugene Stock, of the Church Missionary, testifies that the Presbyterians had been to the front with medical missions, and his own Church was now following in their steps. The first of their consecrated medical men was given to them by Presbyterians of Scotland. They were also indebted to Scotland for Mackay, of Uganda, who, could he have lived to this day, would

have been gladdened by the sight of 20,000 natives meeting each Sunday for worship. The London Missionary Society at a meeting in the City Temple, expressed the hope that the present year would be the best in the history of the English Presbyterian Church. Mr. Donald Fraser, of Glasgow, who is going out to Livingstonia, the Free Church of Scotland Mission in Africa, has been telling how the wave of interest in foreign missions, which commenced eleven years ago at Mr. Moody's summer meetings, had spread to Scotland, the Continent, and Australia, in all no fewer than 1,100 students having consecrated themselves to the work, most of whom were already labouring in the foreign field.

CHRISTIANITY IN JAPAN.

In Japan the feeling in favour of Christianity is extending. Evidence of this is seen in the fact that the work of distributing the Scriptures has lately been made easier through the action of the authorities. Special permission has been given for the distribution of Christian literature among the patients in the hospitals of Osaka, Otsu, Hiroshima and Kure. Permission has also been given for missionaries to visit the patients in the hospitals, and to tell them of the workings of Christianity. Hitherto the opposition at Osaka had been very determined, and the same liberty was not allowed there as elsewhere. But there has been a change in the commanding officer, and in consequence, the removal of the objection to Christian work among the sick.

Pundita Ramabal and her home for Hindu widows, near Bombay, has just had a peculiar experience. While she herself is a pronounced Christian, in starting her institution she preferred to place it upon a foundation such as would not antagonize the Hindus. This aroused considerable criticism when she started her work. The result has been that while making no effort for direct Christian conversion, the general influence of her own life and of the home has been such that twelve of the child widows have announced their acceptance of Christianity. This aroused a great deal of opposition, and the student class is reported as particularly vehement in its denunciation. She resolved then to go straight to them and make her defence. In front of the hall a mob of these young men gathered, and there was fear of a disturbance. She addressed the audience with boldness and faithfulness, affirmed that the degradation of the community was due to Hinduism, and that Christianity alone was able to lift them out of moral degradation and helplessness. She declared that she had kept her promise; she had not sought to bring undue influence, but that the results were due to the power of the truth of God. There was much excitement, but no manifestation of disturbance. Apparently her firm, heroic bearing overpowered those who would have been glad to oppose her.—*Independent*.

Our Mission in Peking is benefiting from the new and wonderful system of teaching reading invented by the Rev. W. H. Murray. This missionary has for some years worked amongst the blind of the Chinese capital, although the war last year brought everything to a standstill. This system appears to be equally suited to blind and sighted Chinese. It is so simple that the most ignorant and dull men and women learn to read and write fluently in periods of from one to three months. Farm-women, who had gone into Peking for the winter, and who had joined our L.M.S. Mission there, have returned to their own homes, after two or three months, rejoicing in being able to write as fluently as their clever countrymen can do after years of hard study. The 408 sounds of Mandarin Chinese are represented by numerals, and the system is therefore called Numeral-type.—*Chronicle of the London Missionary Society*.

Young People's Societies.

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

A COMMITTEE OF ONE.

In one of the largest churches there is an original Christian Endeavor committee. It is composed of one person—a bright, pretty young lady. At the close of each service it is her duty to speak to the old ladies and old gentlemen of the congregation. By her cheery words and warm comfort she lightens many a weary heart. If any old lady or old gentleman is found overtired, she or he is invited into the pastor's study, which is in the church. Here there is always ready a cozy grate-fire and a comfort-giving lounge or arm-chair, where the weary one may rest. It is also her duty to keep in touch, as far as possible, with the old ladies' lives, so that she may give real comfort; and if any of them are in need she reports them to the society, who help them when possible. I would most willingly give the name of the church, but if the secret were exposed the charm would be gone. It is one of the chief beauties of it all that the old ladies never dream that they are objects of "committee work."—*Christian Endeavor*.

LIFE'S LITTLE DAYS.

One secret of sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life as a whole, running on for us. We cannot carry this load until we are three score and ten. We cannot fight this battle continually for half a century. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time. Even to-morrow is never ours till it becomes to-day, and we have nothing whatever to do with it but to pass down to it a fair and good inheritance in to-day's work well done and to-day's life well lived.

It is a blessed secret, this of living by the day. Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly and purely till the sun goes down. And this is all that life ever really means to us—just one little day. "Do to-day's duty; fight to-day's temptation, and do not weaken and distract yourself by looking forward to things you cannot see and could not understand if you saw them." God gives us nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living.—*Exchange*.

THE COST OF A BOY.

It would be a good thing for all boys, and girls, too, to get some idea—in real figures—of what their parents do for them. P. B. Fisk gives a lecture on the cost of a boy. He computes that at the age of fifteen a good boy, receiving the advantages of city life, will cost, counting compound interest on the sum invested, not less than \$5,000. At twenty-one he will not cost more unless he goes to college, when he will cost nearly twice as much. A bad boy costs about \$10,000 at twenty-one, provided he does not go to college. If he does go, he costs as much more.

And when a man has put ten or twenty thousand dollars into a boy, what has he a right to expect of him? What is fair? Is it fair for that boy to work himself to death, to run, jump, play ball or do anything in such a way as would disable him or break him down? Is it fair for him to despise his father and neglect his mother? Is it fair for him to ruin himself with drink, defile himself with tobacco, or stain himself with sin? Some of us have put about all our property into boys and girls; and if we lose them, we shall be poor indeed; while if they do well, we shall be repaid a hundred-fold. Boys, what do you think about the matter?—*Ex.*

ARE WE DOING OUR BEST?

Oct. 18.—Matt. v. 13-16; xxx. 14-16.

Merchants are in the habit of taking stock at least once a year. No doubt they find it advantageous to do so. Only thus can they ascertain whether their business will bear expansion, or whether it must be retrenched; only thus can they know what profits they are making, or what losses sustaining. When stock-taking time is over they are in a better position to state whether their methods of doing business are satisfactory or not; and they can also determine whether they ought to continue along the old lines, or introduce something new.

This is stock-taking day in the Christian Endeavor Society; and if we may judge from the daily readings connected with this topic, we would say that it is the intention of those who prepare the topics to have the work of the various committees brought under review. It would be well perhaps for the respective committees to meet beforehand, freely and frankly discuss their work, and then prepare reports for presentation at the meeting. If the members of committees find that they have not been doing their best, let them pray for additional strength from on high, that so they may do more efficient service in the future. If they propose any new lines of work, let them be prepared to give a reason for the change. The work will then be more likely to commend itself to others and so enlist their hearty cooperation.

The question of the topic sets in motion a whole train of questions. Are we doing our best—for whom? for what? for ourselves? for Christ? for the Church? for the Endeavor Society? for the community in which we live? for the heathen far away? Are we doing our best to help others? Are we doing our best to create a sentiment in favor of doing right? Are we doing our best to make it hard for other people to do wrong? Are we doing our best to set a good example? Are we doing our best to conquer our own temptations and to suppress evils in the community?

Are we, as members of committees, doing our best to further the work of those committees? If we are on the Lookout Committee, are we making quite sure that this committee is the eye of the society, looking out for strangers who may be seeking homes with us, and looking out for members who, through carelessness, are absenting themselves from the meetings? If we are on the Prayer-meeting Committee, are we doing our best to have the hour of the meeting fully and profitably occupied? If our place is on the Social Committee, are we doing our best to make the strangers and the bashful ones feel at home? If we are on the Flower Committee, are we doing our best to have bouquets adorning our meeting room, and afterwards adorning the rooms of sick members? Do we always see to it that a card with a suitable text accompanies the gift? Now is the time to take stock and if there has been any negligence in our work or inappropriateness in our methods of doing it, let us see that the error is rectified.

The text reminds us that we, as Christians, are the salt of the earth. We are therefore expected to preserve society from corruption. Are we doing our best to keep the community from being more and more steeped in sin? Is our example a standing rebuke to the sinner, and an encouragement to those who do well? Salt must come into contact with the substance which it is meant to preserve. Are we doing our best to come into contact with those who might be helped? This duty is often far from pleasant, but we cannot claim to be doing our best unless we undertake the disagreeable as well as the pleasing duty.

The text also represents Christians as the light of the world. Are we doing our best to shine with a clear steady flame? Is our lamp always trimmed and burning? Are we careful to ask for abundant supplies of the oil of grace?

The question at the head of this column is a very direct, pointed one. We are not asked, Are we doing as well as our neighbors? neither are we asked if we are doing enough to satisfy ourselves or others? but, Are we doing our best? It has been said that the good may become the enemy of the best. How? The moment we become satisfied with the good, and forget to press onward to the best, the good becomes the enemy of the best.

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TORONTO, WEDNESDAY, OCTOBER 7TH, 1896.

IAN MACLAREN is reported to have said in an interview that "Highlanders are very pessimistic about themselves." There is nothing in any of Ian's books half so heterodox as that.

THE Lord Chief Justice of England, like every other British lion, gave a great deal of his time to the United States and very little to Canada. Ian Maclaren and J. M. Barrie will no doubt do the same thing. Chamberlain did not visit us at all, though he spent a considerable time at the residence of his father-in-law near Boston. Treatment of this kind should teach us to stop sneaking after distinguished men and asking them hat in hand what they think of us.

WE often hear that Puritanism in England is dead, that the Scotch Sabbath is no more, and that Calvinism in Scotland is being toned down until it has lost, or is fast losing its distinctive features. There may be too much truth in these statements. Men with good Puritan blood in their veins and sound Calvinistic theology in their heads would scarcely stand idly by while Armenian Christians are being butchered by the hundred on the streets of Constantinople.

IN a social war between the masses and the classes, such as is now going on in the United States, a true minister of Christ will find no special difficulty to hinder him in his work. Chalmers would have found none. Guthrie would have found none. Norman McLeod would have found none. But the cleric who has always been pandering to the classes, who has been toadying to the rich, who has been bowing and scraping until his back took a kind of professional curve, who has smiled and smirked at the "first families" until his face took on the expression of an idiot—that fellow is having a hard time. May it be hard enough to drive him out of the ministry.

IT is no secret that many young men who enter college to study for the ministry find Theological colleges somewhat different from what they expected to find them. Brought up in godly homes and accustomed to see the best of ministers at their father's firesides they naturally thought that a large portion of the time in college is given to religious exercises. A few days of college life convince them that students of divinity have a good many things to do besides sing and pray. More or less disappointment is inevitable in some cases, but wise professors and students will make the disappointment of the freshman as small as possible. The faith brought from a pious home may be the best part of the young man's equipment for the ministry.

THERE is a lot of suggestive truth in the following statement recently made by a Presbyterian minister of Philadelphia:—

"If the Christian Church had endeavored to ignore social distinction, and to make the people believe that the church is the home of every one, we could smile at the efforts of demagogues to reach them."

But the Christian Church in too many instances did not make the people of the United States believe that the church "is the home of every one." It made them believe that the church is a place in which men are valued according to the money standard, not by their character. In the war now going on between the millionaires and the masses, demagogues find it easy to turn the masses against the Church.

A CATALOGUE which all our ministers would find a convenience to have beside them, and which can be had free upon application, has just been published by the Fleming H. Revell Co., of this city. It contains textual and subject indexes of two thousand five hundred sermons, with a catalogue of theological works suitable for preachers, teachers and others, by C. H. Spurgeon. No evidence is needed of the value of these sermons, but we may mention that considerably over one hundred millions of them have been issued in England alone; they are still as popular as ever, and have been translated into almost every known language. Through the above company any of them can be obtained, and in few ways could a minister better serve his people than by putting these sermons before them.

NINE months ago a number of people across the line seemed very willing to make war on Canada. Decent citizens here and in the United States were shocked at the coolness with which they discussed such neighbourly enterprises as destroying Canadian canals and burning Canadian cities. If these people really wanted war they have had ample opportunity to bring on a first class fight in the neighborhood of Turkey where their property has been destroyed and the lives of American citizens endangered if not taken. Did they show any disposition to fight the Turk. Not they. Fighting in the old-fashioned way was not what they were after. They wanted to pillage Canadian stores, rob Canadian banks and drink Canadian whiskey. And the good people on the other side of the line know that the people who shouted loudest for war last Christmas don't care for the Monroe or any other doctrine.

TWO of the candidates for Presidential honors in the United States read their speeches on a critical occasion that he seems to have abandoned the practice; the other keeps on reading. Reading speeches in England is almost unknown. The Americans are the most fluent and ready talkers in the world and yet reading in the pulpit and on the platform is almost universal. The English and Scotch are among the most reticent people in the world, and yet they scarcely ever read anything in public except in the pulpit. Nearly all the speeches in Congress are read; a manuscript is not allowed in the British House of Commons. Why a nation of talkers should nearly always read in public, and a nation that talks little in ordinary life should always talk freely on public occasions however great, is one of those things that does not seem easily explained. Nerve, we think, has something to do with it. The American orator may be afraid of getting rattled. The trend in Canada is unmistakably towards reading speeches and especially sermons. The example of such lively orators as Sir Charles Tupper and Mr. Laurier may prevent politicians from going fast in that direction, but we fear the manuscript in politics is coming. Then Canadian politics will have a new terror.

THE Augmentation Committee will have a hard problem on its hands at the next meeting. The lumber trade in the region north and north-west of Toronto is almost paralyzed. Hundreds of men who used to earn money every winter in the lumber camps will find themselves out of employment this winter. Owing to financial troubles on the other side of the line the production

of lumber on this side has got a long way in advance of the demand. Almost every congregation in Muskoka and Algoma is affected. We are not so well informed as to the state of matters in the Ottawa district, but we fear there will be a good many special cases in that portion of Ontario north of Toronto. Well, we must just do the best we can, and if grants are ever given where the people can quite easily go a few miles to church, they must be lessened or withdrawn and given to those who can have no church at all without a grant. Either that or materially increase our contributions to the fund.

THE COUNTRY PASTOR.

THIS is a time of year when many a pastor in rural districts and in quiet country towns and villages is likely to experience a sense of disappointment, a feeling of discouragement, because one or more of his young men have turned their faces city-wards to attend a college of some kind to fit themselves for future and wider usefulness, perhaps never again to be identified with the parent church. These are they who have grown up in his congregation, under his hand and eye, who were beginning to be active, or even take a lead in all good work among and for the young people of the church, in Sabbath school, Bible class, Christian Endeavor or prayer meeting, to whom as pastor he was looking and from whom he was hoping much. In such a case the country pastor is apt to feel that if he has not, so far as his own congregation is concerned, labored in vain, at least another reaps what he has sown. In the spiritual field this need not and should not discourage, for in it both sower and reaper rejoice together. It would be simply impossible to tell all the good which the sowers in this case are doing, all the help and stimulus and fresh life they are contributing to city congregations, and through them to the life and work of the whole Church. And on the other hand these young people from the country with great capacity, often largely latent, coming into contact with the quicker, more active, more diversified, and larger life of the city, receive also a great impulse and enlargement, and by all the training which only can be got in a city are made larger and better men. If it be their lot to stay in the city, they become the strong men, and the young women become the active women in city congregations. The most of the leading men and women in all our city churches began their life, and the foundation of all their future usefulness was laid, in the rural church or that of some town or village. If they don't stay in the city, and the most of them have to go from it, then they become again the active members of country churches, with the largest ideas and plans, and leaders in every good work. There again there are room and scope for individuality and the spur that comes from leadership. Says Dr. Watson:

"It is in secluded valleys, cut off from the attack of the railway, and often sheltered round by groups of hills, that men are able to stand apart from one another, each in his own individuality, and that men come to their full height and are most distinctly representative of their country. If they wished to understand a nation they must go to the man who again and again had to pay the debt of the nation, the man who vivified the worn-out frame of the great cities with his fresh blood, and who, if persecuted, would carry the nation with him—and that man was the country man."

In this view of things and regarding his influence on the life and work of the Church at large in its membership and in its ministry, for the great majority of ministers are drawn from outside the cities, the country minister has very much to encourage and gladden him. His may look more humble work than that of some city pastor, but it is simply indispensable. He may be compared, in such cases as we have referred to, to the man in the quarry getting out the stones which, when shaped and polished, occupy the most conspicuous places and lend grace, and ornament, and strength to the building; or he is the man in the mine, unnoticed, it may be, and laboriously digging out the rough, unshapely ore, which when crushed and put through all the necessary processes, and well refined, makes the precious shining gold and silver of the temple.

While the minister in the country may miss some of the amenities of society that are to be enjoyed in a city, the meeting with and hearing men whom it is pleasant or stimulating to meet with and to hear, the sharpening of the wits by frequent contact with congenial minds, he has much to set over against all this. The gain is not all on one side;

he is delivered from the waste of precious time required by the imperious demands of hollow conventionalities, the incessant round of meetings, the endless calls to talk at meetings, or be talked to, the constant interruptions to study, and social dissipations. The minister in the country, in the work he is doing, his preaching, teaching and pastoral visitation, his frequent and close contact with his people, is exerting a deeper personal influence, is making a deeper mark upon them and more powerfully moulding their life than it is possible for a minister in the city to do. This is admirably expressed in the address of the late Rev. Dr. Robertson, of Irvine, to his Presbytery when he declined a second call to Shamrock street congregation, Glasgow:

"Where is the household in that Irvine church into which, some time or other, during these seventeen years, into whose innermost heart of love the angel of joy, or the stronger angel of grief has not admitted me? . . . Do city brethren rightly apprehend the close relationship between a country pastor and his people? Child of their childless, father of their orphans, brother of them all; entering into all their household joys and griefs in the most homely and familiar way; interested in the father's work and wages, in the children's education, in the son's going to sea, in the daughters going out to service, in the grandfather's ailments, in the very baby's frolics, and in the mother's earnest prayers and keen heart-wrestlings for them all. He lives in them and he lets them live in him, and seeks to interpenetrate their common life with his own more sacred life; and their sorrows, and their troubles, and their triumphs are reproduced on Sabbath in the pulpit; and the moans of their suffering, and the music of their joy, and the questions of their inner life return upon them through his Sabbath prayers and sermons, idealized, corrected, sublimated in the light of the cross and of eternity. He is one with them and they with him identified. Was not this something different from preaching two discourses eloquently to a crowded city audience upon the Sabbath, and losing sight of them as one must do, in a great measure, amid the roar and bustle of the following week?"

The country minister whose work is done in this spirit and who lives among his people in this way must bring to them rich blessing, must reap it for himself, and find in it far more than will counterbalance what appear to many to be the superior attractions of a city pastor's life and work.

CHURCH FUNDS.

AT the present date the Foreign Mission Fund is overdrawn about \$10,000. During the present month the claims to missionaries laboring in the Home field during the past half year, as well as the grants to ministers of Augmented congregations have to be paid. These will amount to nearly \$50,000. By the end of the month the annuities to retired ministers, and to the widows and orphans of deceased ministers, are due, as also the salaries to the missionaries of the Board of French Evangelization. These will necessitate an additional \$25,000, making in all about \$115,000 needed prior to the end of October. This will entail a very heavy expenditure for interest, to obviate which it is earnestly requested that all congregations forward, without delay, whatever money they have on hand for the schemes of the Church, to the Rev. Dr. Warden, Toronto. The General Assembly has on more than one occasion strongly recommended this, and repeated the recommendation at its meeting in June last. Fewer legacies have been received thus far this year for the mission work of the Church than formerly, so that increased contributions are required from the congregations, Sabbath schools and Christian Endeavor Societies of the Church. It is more than ever felt that the success of all appeals rests under God with our ministers. It is believed that were they faithful in presenting the claims of the several schemes our people generally would respond liberally.

At the recent meeting of the General Assembly special attention was called by the committee upon the Widows' and Orphans' Fund to the fact that the revenue of last year was \$3,600 short of the expenditure. This was caused largely by the increased number of widows and orphans of recent years on the Fund, and also to some extent because of diminished income from investments. The committee are most anxious that it should not be necessary to recommend to the Assembly a reduction in the amount at present paid to annuitants. This is only \$150.00 per annum for widows, with a small sum for children under eighteen years of age. It is of the utmost importance that the revenue should be increased, and there ought to be little difficulty in attaining this end if the claims of the Scheme were presented by ministers to their congregations.

The total amount received last year from congregational contributions and bequests was \$5,300. A large number of congregations sent no contribu-

tion whatever. It is earnestly hoped that every congregation in the Church will regard it not only a duty but a privilege to contribute to this Fund. The annuities are payable on the 1st Nov., and we trust that during the present month large contributions will be received, not only from the congregations of the Church, but from individual friends, who are interested in the comfortable maintenance of the widows and orphans of the ministers who have been doing the Church's work in bygone years.

The above statement should be enough to impress upon all our ministers, and upon all the intelligent and active members of our Church how urgent the need is for active effort at the present time, and for sustained effort throughout the year, that all our work may be kept up with efficiency. Let us bring all the tithes into the Lord's storehouse that He may pour out a blessing upon us.

A UNIQUE VOLUME.

A MOST unique, goodly, and altogether most befitting volume for the occasion is that which came into our hands a few days ago, entitled "Professor William Henry Green's Semi-Centennial Celebration, 1846-1896," and bearing the imprint of Charles Scribner's Sons. On removing its covering, "Simplex munditiis" were the words which came instinctively, as it were, to mind. On opening it, the first thing to greet you is a portrait of the loved and honoured veteran professor. Then follows a table of contents, including an appendix and bibliography of the writings of Dr. Green, the latter compiled by the Rev. Joseph H. Dulles, Librarian of Princeton Theological Seminary, the whole book making one hundred and ninety-three pages, and costing, net, one dollar and a half. Besides the chaste elegance of the book itself as a specimen of the book-maker's art, that which strikes one after the promptness with which the volume has been got out, is the perfection to the last detail from the first with which the celebration, of which it is a memorial, was arranged for and carried out. Here all is set down with a minuteness, orderliness and good taste which are simply admirable, from the meeting of the directors a year ago until the pronouncing of the benediction at the close of all the proceedings.

It contains, besides the "Introductory Account" of the inception of the memorial celebration, all the addresses given, Dr. Green's reply, the "Alumni Dinner," the "Reminiscence Meeting," the toasts, and speeches of those who proposed them. In looking over and dipping into the book, and calling to remembrance what is well known to every biblical student of Dr. Green's long and distinguished services to the cause of sacred learning, the thought comes unbidden, that he is a great and good man in the best sense around whom all this centred, that he himself and his work deserve and that they will have long and grateful remembrance.

In the appendix are contained, first, "Testimonials and Letters of Regret from Institutions of Learning and Associations," next, "Letters of Regret from Individuals." It is only the most literal truth to say that, in looking over the former, one is struck with the great number of Institutions of Learning in existence, and that it would be difficult to name one of any note in the Protestant and more especially the Presbyterian world, though by no means confined to the latter, on this continent, in Great Britain, or in Europe, which is not here represented; and the letters of regret from individuals at inability to be present on such an occasion, include a galaxy of names of men, eminent for the service they have rendered in the cause of sacred learning in many lands. Such a consensus of high testimonials, such a chorus of congratulations on account of invaluable services rendered to biblical scholarship, and of worth and ability have rarely, if ever before, been heard and brought together in one volume.

Quotations from Press articles come last before the bibliography. Of these alone it would have been easy to collect a volume, necessarily therefore the compiler has here been limited to some selections from the oldest and best known Presbyterian or independent religious newspapers and reviews. The bibliography covers thirteen pages, and by many will be found, though not the most interesting, yet by no means the least useful part of what is, as we have styled it, a unique volume, goodly, and befitting the occasion and the man.

Books and Magazines.

THE PILGRIM CHILD. By Theodora C. Elmslie, author of "The Little Lady of Lavender," "Black Poppy," "Those Midsummer Fairies," etc. Philadelphia: The American Sunday School Union. 75 cts, post paid.

A beautiful book for children is a most durable thing. It is valuable as an object lesson. It should teach the child that it is not to be tossed about like an ordinary plaything, and thrown away when its novelty is gone, but something to be handled carefully and preserved as one of the treasures of childhood's days. It should teach, also, that respect for books so impressed on the young people of former times when books were scarce, but so forgotten now when books are, if possible, too plentiful and too easily procured. This little volume, with its strong cover, decorated in old gold, its clear type, its ornamental head-pieces and initial chapter letters, and its artistic illustrations is a model of its kind; and no prettier or more useful birthday or holiday present could be given to any child who is able to read a simple story. Perhaps, like Bunyan's "Pilgrim's Progress," it may be read without complete understanding; but the memory of it will remain, and, possibly, bring back a straying "pilgrim" to the path he had wandered away from.

Knox College Monthly for August-September is of more than usual interest. Professor W. D. Kerswill, B.A., B.D., contributes "The Illumination of the Spirit in Exegesis," a very important subject; "Conventions, their Use and Abuse," is by Rev. T. A. Watson, B.A. Rev. Principal Caven deals with a subject much needing the consideration of the whole Church, "The Duty of the Church to Her Theological Schools." "The Character of the Babylonian Exile," is the report of a lecture delivered by Rev. Henry Dickie, M.A., at the Summer School of Theology held at Halifax. Rev. Dr. Somerville pays a tender and well-deserved tribute to the memory of the late J. Herbert Brown, whose early death is felt by very many as a great loss. In Missionary Notes, Rev. Prof. MacLaren and Rev. A. J. McLeod, B.A., give "Notes on a Trip to British Columbia" and "Western Indian Work." [Mr. George Logie, Knox College, Toronto.]

The Biblical World is a joy always to look at for its manual execution and good taste in all respects. That for September opens with a portrait and brief sketch of Professor Bernhard Weiss, instructor in the Divinity School of Harvard University. "The Problem of Suffering," a difficult one indeed, is discussed at some length by Prof. Thos. C. Chamberlin, LL.D., of the University of Chicago. "The Faith of Jesus Christ" is treated with ample references to Scripture by Rev. Prescott F. Jernegan. "The Nature and Scope of the Science of Comparative Religion," is discussed by Merwin Marie Snell. The editor, Prof. Harper, deals with "Outline Topics in the History of Old Testament Prophecy." Other important articles are "The Ideal Element in Prophecy," "How should the Bible be Studied in Sunday Schools," "Recent Excavations in Corinth," "Notes and Opinions," "Synopsis of Important Articles" and Book Reviews complete an interesting number. [The University Press, Chicago, Ill., U.S.]

Review of Reviews for this month opens with a likeness of Sir Joseph Lister, the eminent English surgeon, and President of the British Association for the Advancement of Science. In the notes under the head of "Progress of the World," eighteen are devoted to various phases of the Presidential and money struggle now going on in the United States. "The Troubles of Spain in Cuba and the Philippine Islands," "The Death of Prince Lobanoff," "Armenia and the Armenians," "Troubles in Africa," "Li Hung Chang" and a few English subjects are commented upon. Leading articles are "The Three Strategic Chiefs of the Presidential Campaign," "The Rise of the National Democracy," "Princeton after One Hundred and Fifty Years," and "Jules Simon." Thirty-one pages are devoted to notices of leading articles of the month in the chief serials, books, periodicals and the "Contents of Reviews and Magazines" are all noted, making this Review a great omnium gatherum for busy men and women. [The Review of Reviews Co., 13 Astor Place, New York, N.Y., U.S.]

The Homiletic Review for October asks, "Is the Church ready for a great forward movement for the immediate conquest of the world for Christ?" Its Editorial Note, entitled "The Twentieth Century's Call to Christendom," is attracting wide attention. The October note embodies what is thought of this great proposed movement by the most eminent theologians and educators of the ministry. In all its ordinary features the Review is at its best in this number. Dr. Warfield, of Princeton, writes of "The Resurrection of Christ as a Fundamental Doctrine;" Mr. W. S. Lilly, the distinguished English writer on ethical and literary themes, on "The Danger to Modern Civilization from Popular Shibboleths;" Professor T. W. Hunt, of Princeton University, on "Lord Byron's Life and Teachings." Other able contributors in their various departments are: Dr. H. L. Wayland, the celebrated Baptist editor and lecturer; Professor McCurdy, of Toronto; Bishop John H. Vincent, Dr. E. H. Dewar, the well-known Canadian editor and divine; and Dr. W. S. Pryse. For representative sermons the United States, Great Britain, and the continent of Europe are drawn upon. The illustrative material in this number is abundant. In the "School of Bible Study" Dr. Gregory completes the treatment of the Old Testament, begun in January, bringing it to a close with a comprehensive "Outline View of the Old Testament." [Funk & Wagnalls Co., 30 Lafayette Place, New York, N.Y., U.S.]

The Family Circle.

THE LETTER SHE DID NOT WRITE.

It was never set down in black and white.
The loving letter she did not write;
She thought it out as she baked the bread,
As she mended the stockings and made the bed;
She wove its beautiful sentences through
The morning's work that was hers to do;
But it never was written with ink and pen,
For the boys came home from school, and then
She hadn't a chance in black and white
To scribble the letter she did not write.

It never was dropped in the corner box
Which the faithful postman's key unlocks;
It never was even begun you see.
Though it throbbled with a true heart's constancy;
The far-away mother, the friend beloved,
The kinsman dear, whom it must have moved,
Were touching her hand with tender clasp,
Were holding her heart in insistent grasp,
But it never was sent on its blessed flight,
The dream of the letter she did not write.

She gave up trying the thing at last,
When the busy day was almost past,
Filled with the measure from sun to sun
Of the woman's work which is never done;
The duties sacred which yet seem slight,
The little wrongs which must be set right.
She had found her paper and taken her seat,
When the baby wakened, "Hush, my sweet!"
And Freddy brought her a puzzling sum,
And Teddy deafened her with his drum;
No wonder it faded quite out of sight
The dear home letter she meant to write.

But yet, ah yet! were the waves of air
Not stirred by her tender, wordless prayer?
And did not her loving heart, full fain,
Send out its cry to her own and pain
Of longing bring in a subtle way
A pleasure deep in the waning day,
When somehow she felt that an answer bright
Had come to the letter she did not write?

—Margaret E. Sanster in *Christian Intel-
ligencer*.

DOROTHY'S MISSION.

"I have chosen my mission, mamma," said Dorothy, coming into her mother's room early one bright, beautiful morning, the pleasant home like room where Mrs. Lawrence had spent many weary days of painful invalidism, and where she now lay on a soft couch drawn up near the south window, so that the rays of the sun could fall across her pale face and slender hands.

"Have you, dear?" she asked, a smile preceding the usual morning kiss upon the rosy lips pressed to her white ones.

"Yes," replied Dorothy, excitedly, "you see one topic in young people's meeting lately was missions, and ever since I have been trying to decide what I would choose, where I could do the most good, you know."

"Yes," said her mother with an encouraging pat on the plump hand on the pillow near by.

"Well, mamma," continued her daughter, flushing slightly underneath the gaze of her mother's quiet, sympathetic eyes, "you know how sort of wild and reckless some of the boys and girls are in our school? Well, I have decided to talk to them about the way they are acting, and then I intend spending all the spare time I have from my music and studios visiting the sick." The last fell from her lips with a complacency that brought an amused smile to Mrs. Lawrence's lips, but she replied, quite soberly:—

"You have chosen a very wide field, my daughter, and one in which you will need great wisdom to guide you. Let me give you a text to carry with you, dear. 'So ye therefore wise as serpents and harmless as doves.' And now my girl must hasten away to school, else she will be late," and pressing a long kiss on Dorothy's fair forehead, as a blessing, Mrs. Lawrence watched her start away with a bright smile, which quickly gave place to a sigh as the door closed behind the pretty face and graceful form of the daughter

whose presence made both music and sunshine in her lonely room.

The days passed by, and Dorothy, absorbed in her new mission, found hardly a moment to give to the patient, suffering mother, longing so anxiously for her loving companionship.

Dorothy met with great success as a "missionary." A general favourite with her mates, they listened to her words of reproof or advice, and promised to mend their ways, and some even joined the Young People's Society through her influence. Many homes wherein sickness and sorrow dwelt were brightened by her presence. Altogether Dorothy's mission prospered, and she was beginning to feel quite like a little saint set apart from her less fortunate co-workers in the society when her zeal received a blow that was almost overwhelming.

It was in this wise. Coming home from meeting one evening she happened—yet, who can say it was a mere happening—to walk behind two of the older girls, who were deep in conversation and did not observe her. She did not mean to listen to what they were saying; the words fell on her ears uninvited, and in the crisp night air struck with a force that was almost startling. For both these older girls were young women whose good opinion Dorothy valued highly.

"Mabel," said one, "isn't it perfectly heartless and undaughterly the way Dorothy Lawrence neglects her poor sick mother?"

The little listener in the rear gasped, as she waited breathlessly for the reply to the—to her—terrible question.

"Yes, it is," replied Blanche emphatically. "I am so disappointed in Dorothy! I thought her Christianity was more real and unselfish and not to be seen of men. Some day when she loses her sainted, suffering mother, she will realize the awful mistake she is making now. Poor child! Her cross will be more than she can bear! Still, I cannot see how she can be so blind. No one in all the world needs her as her mother does, and I cannot understand why she does not give her love and attention to her instead of scattering it broadcast among the many who do not need her."

"You see it just as I do, Blanche," replied Mabel. "I even heard our pastor speak of it to mamma lately. I wish he would talk to Dorothy. I would myself, if I dared, but she is getting so puffed up in her 'mission work,' as she calls her gadding about, that I fear she'd not take any advice from me."

"Well, dear," said Blanche, softly, "we can pray for her, poor child, that her eyes may be opened, and surely the Lord will hear us."

"Oh, God!" sobbed the little figure stealing along in the shadow behind them. "My eyes are opened at last. I pray Thee to help me that they may never be closed again to what is my real mission work. How could I forget my poor, dear, suffering mother! And she so patient and unselfish that she would never say a word either!"

The two older girls passed swiftly on toward their homes, never dreaming of the seed their words had sown in the aching, tender little heart coming on alone in the darkness. But oh, what a joyful time to Dorothy and her mother! Always together, nothing or no one allowed to take from the one to whom belonged her loving devotion, the happy, willing little daughter who at last, and thank God, not too late, had found her real mission.

"IAN MACLAREN."

In view of the visit to be made to Toronto at an early date by Rev. John Watson, D.D. (Ian Maclaren), the following sketch of him by W. Robertson Nicoll, which appeared first in the *Bookman*, will be read with interest.—[Ed.]

Rev. John Watson, "Ian Maclaren," author of "Beside the Bonnie Brier Bush," "The Days of Auld Land Syne," etc., is a pure Scot, although he was born in Manningtree, Essex, where his father, who was engaged in the excise, and reached a very high position in that service, was stationed at the time. Very shortly after his birth the family removed to London, of which Ian Maclaren has a distinct recollection. The formative years of his childhood were spent, however, first at Perth and then at Stirling. He was an only child, and his father and mother were both remarkable personalities—the father strongly religious, profoundly interested in religion, and a devoted elder of the Free Church of Scotland. Ian Maclaren's mother, to whose memory his last book is dedicated, was in some respects different from her husband. She was Highland, and understood Gaelic, though she could not speak it. It was, she used to say, the best language for love and for anger. Though also firm in her religious convictions, she was not like her husband, an Evangelical, but leaned rather to the highest type of Moderatism, as it is called in Scotland. The name in England would perhaps be Broad Church.

Young Watson was accustomed for many years to spend the summers with his uncles, who were farmers in a large way, first about Blairgowrie, then about Meigle. They belonged to the Established Church in Scotland, so that his sympathies were well divided between the great Presbyterian Churches of that country. In due time he went to Edinburgh University, and although diligent and studious, was not specially impressed by any of the professors, with the single exception of Dr. Masson, who has just retired from the chair of English Literature. He liked classics, and was attracted by Sellar, the professor of Latin. In philosophical studies he was also interested, and was secretary, and afterwards president of the Philosophical Society connected with the University. When he had completed his studies, he decided to be a minister of the Free Church. This was the strong wish of his father, and he was willing, although he never felt the call to the ministry as some say they have felt it whose usefulness has certainly not been greater than his. He passed through the curriculum of the New College, Edinburgh.

He served as assistant for a short time to Dr. J. H. Wilson, of the Barclay Church in Edinburgh, and then became minister of the Free Church in Logiealmond, in Perthshire, now so well known as Drumtochty. There his uncle had been minister before the Disruption of 1843. The congregation was very small, but the work was pleasant, and the young minister made a close study of his people. It is noteworthy that while at Logiealmond he had literary plans very much in the line of those which were carried out twenty years later. He had, in fact, conceived a book which would have been very much on the lines of "Beside the Bonnie Brier Bush," but self-distrust prevented him from going on. Doubtless neither he nor the world has suffered from this delay. A brilliant popular preacher, he naturally

soon received invitations to leave his quiet parish, and he ultimately accepted one from St. Matthew's in Glasgow, to be colleague to Dr. Samuel Miller. But Mr. Watson found his true sphere when, three years later, he became minister of a new Presbyterian church built in Sefton Park, Liverpool. The building was a very handsome one, and the neighborhood was gradually rising. The young minister was now able to draw round him people of his own type, and he thinks he began to find himself shortly after he settled in Liverpool. Now the fine church is constantly crowded by one of the largest and most influential congregations in Liverpool, and there cannot be much hesitation in saying that among English preachers of the younger generation Mr. Watson holds a foremost, if not the first place. Although he writes his sermons, he does not read them, and he is a speaker of extraordinary force and clearness. Touches of pathos are not infrequent in his sermons, but, as a rule, he avoids humor. He has a strong sense of reverence, and the service in Sefton Park Church, which has been carefully arranged by himself, satisfies every requirement alike of culture and devotion.

Mr. Watson went on happily and busily in this service for seventeen years, making for himself a great reputation in Liverpool, where he was, and is, perhaps, the most influential minister, but not much known outside, save in Presbyterian circles. It is two years since, on the suggestion of a friend, he commenced writing the sketches which have given him a world-wide fame. His devotion, however, is still given to the pulpit, and his literary work he looks upon as quite secondary.

The following sketch is taken from the *Belfast Witness*, on the occasion of a lecture which Dr. Watson delivered there, on "Certain Traits in Scottish Character," under the auspices of the Central Presbyterian Association:

"The lecturer, who, on rising, was received with round after round of applause, said he would begin by reminding the audience that while national character must always be a most interesting study, certain circumstances favored at the present time that particular study. They were living throughout the whole Empire in a state of national renaissance, and the wave of nationalism that had passed over Ireland and over Wales had also touched the Scottish shore, and the Scottish people within recent years had been realizing themselves much more clearly and much more proudly than in a long period preceding. Scottish architecture had begun to revive, and soon there would not be a district of Scotland without some church or without some castle or, it might be, without some street in a provincial town that would exhibit in stone and lime the ideas of the national mind and the trend of national history. Thus the Scottish Church, which had always been the mother of the nation, an austere but faithful mother, had been returning to the first love of the days after the Reformation and before the Puritan influence—the days in which it was considered that the Scottish Church was most nearly representative of the Scottish mind both in her doctrine and in her worship. Step by step the worship of the Scottish Church was being restored to that state of primitive purity, and although he was not there directly or indirectly, to belittle the great Puritan movement of England, which did so much

for religious thought and for political liberty, yet they could all understand that every nation, and, still more, every Church, should be true to herself—(hear, hear) and between the trend of Puritan thought and the original trend of Scottish theological thought, between the particular form of Puritan worship and the characteristic form of Scottish reformed worship, there was, and, going to the bottom, there must always remain a considerable difference. Scottish literature was receiving fresh attention, and to-day Sir Walter Scott and Galt were being sent forth in new and enticing editions, and all who would devote themselves at the present time to the truthful and, so far as might be in their power, the artistic representation of Scottish life received a ready welcome not only in Scotland but also outside the Scottish border.

There was another reason why particular study and attention should be given to Scottish character, and that was because great changes were coming over that character. Whether it was owing to the spread of railway communication or to the masterful influence of the daily newspaper, or whatever it might be ascribed to, he was beginning to fear that there would soon be no difference between country and town, and that they would all be either levelled up or levelled down to a dead and uniform sameness of character. When that day came the city might have gained something, but the country would have lost almost everything—(hear, hear)—for it was in secluded valleys, cut off from the attack of the railway, and often sheltered round by groups of hills, that men were able to stand apart from one another, each in his own individuality, and that men could come to their full height and be most distinctly representative of their country. (Loud applause.) If they wished to understand a nation they must go to that man who had been the beginning of the nation, who was the strength of the nation, on whom really the nation for its prosperity rested—the man who earned in the first instance the means of the nation, the man who gave the army to the nation, the man who again and again had to pay the debt of the nation, the man who vivified the worn-out frame of the great cities with his fresh blood, and who, if he perished, would carry the nation with him—and that man was the country man. (Applause.) He began, and round him gathered other people, and by-and-by there was round this man, who ploughed and tilled and reaped the field, the smith, the carpenter, and other persons, and his house became ultimately the heart of a city. It would be an ill day for empire, either in England, Ireland, or Scotland, when the country districts were swept clear of people. It would be an ill day for those country districts, but it would be a worse day for the cities, and worst of all for the empire. Whatever could be done ought to be done to root the people in the soil—(applause)—and so far as the people were rooted in a just and honourable fashion upon the soil they would have a prosperous and also a God-fearing nation. Dr. Watson then proceeded to enter more in detail into the subject of his lecture, and alluded to several characteristics of the Scottish people, dealing in turn with their humour, their "canniness," their love of argument, their austerity, of their intelligence and business capacity, and of their profound sentiment. Wherever Scottish people went they never forgot

the northern land that nursed them so hardy and faithfully, and wherever a remembrance of that land came up, a Scotsman was always inwardly, and sometimes could not help being outwardly moved. (Loud applause.)

"To a vote of thanks and referring to the association which had invited him, he said: It was a great honour to be allowed to serve in any way so large and influential an organization of the common communion, and he was thankful to know that in the city of Belfast they had a society which embraced so many members, and which was strengthening them in the faith of their fathers. Certainly he was not there to reflect on other communions, from whom he had received much kindness in many places, and also in Ireland, but he was there to say that one's own home must ever be dearer to one than any other house—(applause)—and that it always filled him with great regret when anyone, except under great compulsion of conscience or force of circumstances over which he has no control, was unfaithful to the Church and faith of his fathers. (Applause.) None of them could ever understand, and none of them would ever be able to repay, the debt owed to past generations of their Presbyterian faith for all their struggles, for all their sufferings, for all their gifts. They who lived in the present were heirs of the past. They stood upon the shoulders of other men who were gone, and if they thought that they stood higher, if they imagined that they knew more or were better, let them remember the tiers that were under the water, and which had stood the tempest, and which alone kept their heads above the water, and had given them the place they occupied. Before their Church, there and everywhere, lay a great work in solid and strenuous religious thinking, in reverent, devout, but quite unsuperstitious worship, and also in the service which their Church had rendered in the past, and would render wherever she lived and flourished, to the cause of political and social liberty. (Applause.)"

A SCOTTISH FARM KITCHEN.

"Come away in," said my host, and in I went. It was a parlor he wanted to show me into, but brought up as I was amongst farmers and shepherds I always like the kitchen best, and into the farm kitchen I led the way. The farm kitchen was a sight. A well-scrubbed stone floor, a big blazing peat fire, a table as clean as a pin, some chairs and forms, horse collars and bridles hung in a corner, huge hams and dried legs of mutton suspended from the joists, a dresser with many colored plates and jugs, kindly, homely folk, a jug of milk and a welcome—and there you have it.

Harper's Round Table, speaking of the trade carried on by Germany in the rearing and exporting of canaries, says that the largest establishment in the world for the breeding of these creatures is situated within the domains of that empire, away up among the Hartz Mountains of Prussia. From this and the few surrounding but much smaller nurseries, no fewer than 130,000 birds are despatched every year to the United States and Canada; while in the same time at least 3,000 go to Great Britain and about 2,000 go to Russia.

Our Young Folks.

DO YOU S'POSE?

Do you s'pose little flies, with their thousands of eyes,
When their mamma is busy with tea,
Ever climb on the chairs, and get in her way,
And cry, "Lemme see, lem-me see!"

Do you s'pose little fish, when their mammas wish
To take a short nap—just a wink—
Ever pound on the door with their soft little fins,
And whimper, "P'ease gimme a d'ink!"

Do you s'pose little quails, as they creep through the rails
And into the weeds where they stay,
Even ask mamma dear, when head aches so hard,
"But why can't I whistle to-day?"

Do you s'pose little bees, as they hum in the trees,
And find where the honey-sweets lurk,
Ever ask of their papa who's busy near by,
"I know—but what for must I work?"

Do you s'pose, do you s'pose that any one knows
Of a small boy who might think awhile
Of all this and more? You do? So I thought—
And now let us see if he'll smile!

—Babyland.

STICK TO YOUR BUSH.

A rich man, in answer to the question how he became so successful, recited the following story:—

I will tell you how it was. One day when I was a lad a party of boys and girls were going to pick blackberries. I wanted to go with them, but was afraid father would not let me. When I told him what was going on, he at once gave me permission to go with them, and I could hardly contain myself. I rushed into the kitchen, got a big basket, and asked mother for a luncheon. I had the basket on my arm and was just going out at the gate, when my father called me back. He took my hand, and said in a very gentle voice:

"Joseph, what are you going to do?"

"To pick berries," I replied.

"Then, Joseph, I want to tell you one thing. It is this: When you find a pretty good bush, do not leave it to seek a better one. The other boys and girls will run about picking a little here and a little there, wasting a good deal of time and getting but few blackberries."

I went, and had a capital time. But it was just as my father had said. No sooner had one found a good bush than he called all the rest, and they left their several places, and all ran eagerly off to their new-found treasure. Not content with more than a minute or two in one place, they rambled over the whole pasture, got very tired, and at night had very few berries. My father's words kept ringing in my ears, and I "stuck to my bush." When I had done with one, I found another, and finished that; then I took another. When night came I had a basket full of berries, more than all the others put together, and was not half so tired as they were. I went home happy. But when I entered, I found my father had been taken ill. He looked at my basket full of ripe blackberries and said:

"Well done, Joseph. Was I not right when I told you to always stick to your bush?"

He died a few days after, and I had to make my way in the world as best I could. But my father's words sank deep into my mind, and I never forgot the experience of the blackberry party. "I stuck to my bush."

When I had a fair place and was doing tolerably well, I did not leave it and spend weeks and months seeking one I thought might be a little better. When other young men said, "Come with us,

and we will make a fortune in a few weeks," I shook my head and "stuck to my bush."

Presently my employers offered to take me into business with them. I stayed with the old house until the principals died, and then I had everything I wanted. The habit of sticking to my business led people to trust me, and gave me a character. I owe all I have and am to this motto: "Stick to your bush."

A MONKEY BRIDGE.

There is a funny story in one of C. H. Holder's books on natural history, in which he describes a little bridge across one of the little streams which empty into the river Amazon. He had fallen asleep in his chair on the vessel's deck, but was awakened by a violent blow on his face. Looking up he saw, in the dim light of early dawn, what appeared like a gigantic rope suspended from the trees and moving away into the gloom. He continues:

"As morning was approaching, I could soon observe their every motion. Their plan was to have three or four of the strongest and stoutest monkeys at the end, just as you have these firm granite pillars here. These fellows grasped the branches of the palm with feet, tails, and hands, then two others grasped them in the same way and lowered themselves down, receiving in a similar manner several more, and they in turn others, until finally a rope or swinging column of monkeys hung from the branch.

"Others now attached themselves here and there, until they were perhaps three or even four feet deep, and the column thirty feet long. It then hung against the trunk of the tree, but as it became complete, the last monkey, that was held by the others and had his arms free, began to push against the tree, and so moved the living rope a little. Another push was followed by others, until the column began to swing with a long sweep, and it was during one of these movements that I had been struck.

"But the monkeys apparently knew what they were doing, and seemed to rely entirely on the end one who did all the pushing; and every time they gained a little, the pendulum swinging farther and farther over the water, until finally it went so near a branch on the other side that the leader grasped it, and the bridge was completed.

"That this was eminently satisfactory was evident from the chattering that came all along the line; but there was no undue haste, and as soon as the end monkey had obtained a good hold, two others from the other side crossed very quickly, and then placed themselves by him to help secure the hold.

"Then the word was evidently given that the bridge was open, for over rushed a chattering, screaming troop—some on all fours, others standing upright, waving long tails, while the mothers carried the little ones—all in a hurry now to get over and relieve the bridge.

"A very ancient looking monkey was the last to cross, and he picked his way over in such a deliberate manner that I laughed aloud, whereupon ensued a curious scene. The old fellow nearly lost his balance, for the monkeys at the ends released their hold, and the entire bridge swung over. The moment it cleared the water, each monkey seemed to release his grasp, dropping here and there, and scampering off among the tree-tops, with loud chattering and cries of rage and fear. What they would have done if I had alarmed them before, I hardly know, but some probably would have gone overboard."—*St. Louis Press*.

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June 23, 1896. JAMES GUNN, Supt.

Ministers and Churches.

Rev. J. A. Anderson, of Goderich, preached in St. Andrew's Church, Sarnia, on Sunday week.

Rev. J. W. Mitchell has been holding evangelistic services at Camilla. He is now at Conn.

Rev. James Cattanach, of Centreville, recently addressed the Methodist Sabbath school at Millbrook.

Rev. D. A. Thompson has, by the Presbytery of Peterborough, been appointed its examiner of students for college.

Coligny College, at Ottawa, seems to be in a prosperous state. Fifty-seven lady students registered on the opening day.

The Rev. John Anderson, B.D., is supplying the pulpit of the Rev. Dr. Thomson, Sarnia, during the remainder of his vacation.

Classes were resumed at Queen's University on the 1st inst. It is expected that this year's freshman's class will be a large one.

Children's Day was celebrated appropriately in St. Andrew's Church, Lindsay. Rev. J. W. MacMillan, the pastor, conducted the service.

Mr. and Mrs. E. B. Eddy were given an enthusiastic welcome on returning to their home in Hull, Que., after a protracted visit to Europe.

The church at Roslin has been undergoing repairs. A lawn social at Thomas Gray's recently was very successful, the proceeds amounting to \$20.

The subject of the Rev. John Watson's (Ian MacLaren) lecture in Massey Hall on the 19th inst. will be "Certain Traits of Scottish Character."

The children's service in Knox Church, Guelph, was conducted by Rev. James Sieve-right, of Huntsville, and Rev. J. Edmison, of Rothsay.

The children's service in the Acton Church was led by the superintendent, Mr. W. McPhail. The offering made by the children amounted to \$10.

Rev. G. M. Clarke, of Halifax, former pastor of the New Edinburgh Presbyterian Church, Ottawa, conducted the services in his old church a week ago Sabbath.

Rev. A. Graham, of Lancaster, Ont., has been appointed Moderator of Session during the vacancy at Dalhousie Mills. Only Gaelic-speaking candidates need apply.

The opening lecture in the Lyman-Beecher course at Yale College was given lately by the Rev. Dr. Watson (Ian MacLaren), of Liverpool, to a very large audience.

A birthday social was held by the Christian Endeavor Society of the church at Westport at the home of Mr. D. G. Kipley. Sixteen dollars were thus added to the funds.

Rev. James Fitzpatrick, of Underwood, conducted the preparatory service at Port Egin, which was followed by a largely attended communion on the succeeding Sabbath.

Rev. A. S. Mowatt a week ago Sunday marked the second anniversary of the occupancy of the new Erskine Church, Montreal, by preaching a sermon appropriate to the occasion.

The Rev. Alex. Mackay, D.D., will conduct the monthly Gaelic service next Sabbath in Knox Church at 3 p.m. All who understand that language are cordially invited to attend.

At a recent meeting of the Presbyterian Council in London, presided over by Rev. M. P. Talling, both Rev. Robert Johnston and Rev. W. J. Clark gave descriptions of their summer tours in Europe.

Mr. J. J. Patterson recently delivered a farewell sermon to the people of Alberton, over whom he has been presiding for some time, preparatory to returning to Knox College to take up his final year's work.

Rev. Robert Campbell, D.Sc., of Renfrew, has been nominated by the Presbytery of Lanark and Renfrew for the position of Moderator of the General Assembly of the Presbyterian Church in Canada.

At the recent Sunday School convention of Northumberland County, Revs. A. K. McLeod, of Brighton; R. Laird, of Campbellford; J. Hay, of Cobourg, and P. Duncan, of Colbourne, contributed to the programme.

Rev. Mungo Fraser, D.D., has returned to Hamilton, after having travelled for six months in Europe. He is looking vigorous and healthy. His congregation gave him a formal welcome of a most enthusiastic character.

Mr. J. Parnell Morris, who has been the efficient choir-master and organist of St. Andrew's Church, Lindsay, for some time, has resigned to accept the position of musical instructor in the Ontario Institute for the Blind at Brantford.

Rev. T. A. Bell, of Avonbank, has received a unanimous call from the Presbyterian congregations of Napier and Brooke, in the Presbytery of Sarnia. Mr. Bell is a recent graduate of Knox College, and is one of the ablest young ministers in that district.

Miss Sinclair, a returned missionary from India, whose father has been so full of profit and interest in connection with mission work in India, left Toronto after a brief visit, and sailed for London on the 3rd inst., from whence after a short stay she will sail to her distant field.

The Harvest Home service of the Horning's Mills congregation was conducted by Rev. William J. West, of Woodstock, who, after graduating from Knox College, has just completed a year's study in Europe. Rev. A. E. Nelly, the pastor, is to be congratulated upon the success of his labors.

Sabbath, September 13th, was communion day in Bristol, Que. 254 communicants were present. 14 new members were added to the roll, making forty-six in all for the year, the largest increase in any one year of the present pastorate. This congregation intends celebrating its jubilee in November.

The Christian Endeavor Union of Ontario County, was held last week in Knox Church, Beaverton. There are now sixty societies connected with the Union, having 888 active, and 562 associate members. At one of the evening sessions, Rev. W. J. McMillan, of Lindsay, spoke instructively on "The Endowment of Youth for Service."

Those interested in the Sabbath school at Normanby, directed by Mrs. James Watson, gave a pleasant entertainment recently. Rev. Mr. McVicar was in the chair, and short addresses were delivered by Messrs Jno. Kerr and Wm. Allan. A feature of the evening was the showing of a number of stereopticon views which gave pleasure. The proceeds amounted to \$10.70, which will be spent in prizes.

Rev. G. C. Patterson, M.A., Knox Church, Embro, has resumed his pastoral duties after an absence of nearly three months in Europe, which was very greatly enjoyed by both himself and Mrs. Patterson. They received a most cordial welcome from the congregation on the Friday evening after their return. The lecture-room of the church was beautifully decorated for the occasion and a very enjoyable season was spent.

The First Presbyterian Church, Vancouver, has given a call to the well-known evangelist of our Church, the Rev. Mr. Meikle, and he with Mrs. Meikle and family have gone west to his new field of labor. This is the congregation of which Rev. G. N. Maxwell, M.P., was formerly pastor. There is in British Columbia a large field and pressing need for men like Mr. Meikle and we wish him abundant success in his new sphere of work.

At the last meeting of the Presbytery of Guelph Rev. Dr. Dickson reported from the committee appointed to arrange for Dr. Torrance's jubilee, giving an order of services for the occasion and recommending that as the date of the jubilee falls on Wednesday, the 11th November, the next regular meeting of Presbytery be on that day instead of on the third Tuesday of that month, and that the place of meeting be Chalmers Church. To this the Presbytery agreed.

At the inaugural meeting of a Young People's Home Missionary Society in the King Street Church, London, these officers were elected: Honorary president, Rev. Thos. Wilson (pastor); president, Miss McDermid; first vice-president, Mrs. Thos. Wilson; second vice-president, Mr. Thos. McHattie; recording secretary, James McKay; corresponding secretary, Arch. Black; treasurer, Miss M. Black; committee of six, Messrs. A. Seijohn, D. H. McKay, A. Marriot, and Misses L. Parkins, J. McHarg and J. Maxwell.

"Conscientious Doubt" is the subject of a series of eight lectures announced to be given in St. James Square Church, of this city, by the pastor the Rev. Louis H. Jordan, M.A., B.D. They will be delivered on eight consecutive Sabbath evenings beginning with next Sunday, 11th inst. In these lectures "Doubt" in several of its many phases will be somewhat fully discussed, and the careful treatment which this subject will receive at Mr. Jordan's hands will be sure to be helpful to all, and they are many, who may have been or are now troubled with religious doubt.

The Rev. John S. Burnet, who for the past twenty-eight years has been pastor of the St. Andrew's Church, Martintown, having resigned his charge, will sail in a few days from Montreal for Scotland, where he will spend the remainder of his life in the peace and quietness of his native hills. A large number of friends from a distance and the clergymen of the neighboring parishes joined the congregation at a farewell meeting held recently in the St. Andrew's Hall, Martintown. The Rev. Mr. Burnet was presented with a purse and valuable memorials were also presented to Mrs. Burnet and Miss Ness.

A farewell meeting, largely attended, was held in the Queen Street East Presbyterian Church, Toronto, on the evening of 2nd inst. Rev. Mr. Frizzell presided. Addresses were delivered by the two young ladies, Miss E. Hall and Miss Emma Passmore, who are about to leave for the China Inland Mission field; Rev. F. A. Stevens, secretary of the China Inland Mission; Rev. J. McP. Scott, and Miss Kay, of London, England, who is at present on her way to China. Miss Hall and Miss Passmore were each presented with a handsome dressing case. Miss Hall also received a purse of money from the congregation, and a fine silver watch from her Bible class.

The Rev. Walter M. Roger, M.A., of North Pelham, Ontario, whose aid in special evangelistic services has already been called for and enjoyed by many of our ministers, was at the last meeting of Hamilton Presbytery released from his pastoral charge that he might, as has long been his desire, devote himself wholly to the service of the Church in evangelistic work. He leaves an attached people to engage in this department of labour in the Church at what he feels to be the call of duty, and as affording him the largest sphere of

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usefulness. His pastorate closes on October 31st and from that date his services will be available for his chosen field of work.

At the residence of the Rev. J. A. Turnbull 316 Bathurst Street, Toronto, the officers and teachers of the West Toronto Church met to make a presentation to the faithful and beloved superintendent of the Sabbath School, Mr. Robert S. Goulay, who has held that position for many years and now for various reasons finds himself unable longer to discharge the duties of so responsible an office. Many expressions of love and appreciation of his valuable services were given in addition to the presentation made. Mr. Goulay replied in suitable terms, assuring the teachers of his continued interest in the school and wishing them Godspeed in their work of faith and love.

Sadly and tenderly, surrounded by a large assemblage of mourning friends, the mortal remains of Mr. and Mrs. J. B. Torrance were lowered to their last resting place in a single grave in the cemetery at Woodstock. At the old homestead, "Kyrle Glen," in the same room in which three years before the two were made husband and wife, a short service had previously been held. Rev. Dr. McMullen spoke sympathetically, and was followed by Mr. T. J. Reid, a fellow-student of Mr. Torrance's at Knox College, who paid a high tribute to the departed brother. The casket containing the remains of Mr. Torrance was then borne forth by Dr. Rice, Messrs. W. C. McLeod, J. G. Wallace, Andrew Pattullo, M.P.P., W. G. Clarke and Prof. McKeichine, followed by that of Mrs. Torrance, borne by Dr. A. M. Clarke, Messrs. James Canfield, W. T. McMullen, T. A. McCleneghan, W. S. McLay and E. W. Nesbitt.

The first meeting of the Presbyterian Society of Christian Endeavor in connection with Home Presbytery has been held. Rev. J. A. Ross, of Churchill, presided at the afternoon session during which Rev. W. R. McIntosh, Rev. D. D. McLeod and Mr. J. A. Mather made addresses. The evening meeting was presided over by Rev. J. Leishman, Angus, Rev. R. N. Grant, D.D., of Orillia, gave an admirable address, the subject treated being subsequently discussed by Rev. J. Ross, of Churchill, and Rev. Mr. McAdam, of North Bay, Rev. Dr. McCrae, of Collingwood, was unavoidably absent and his subject was taken on short notice by Rev. Dr. James, of Midland; Mr. C. J. Miller, of Orillia, and Rev. R. Pope, of Stayner, also spoke. The election of officers resulted as follows:—President, Rev. J. Skene, Hillisdale; vice-presidents, J. A. Mather, New Lowell; treasurer, Miss Anderson, Ken Church, Flos; corresponding secretary, Miss Wilson, Newton Robinson; recording secretary, Miss Thomas, Tottenham.

Exhaustion

Horsford's Acid Phosphate

Overworked men and women, the nervous, weak and debilitated, will find in the Acid Phosphate a most agreeable, grateful and harmless stimulant, giving renewed strength and vigor to the entire system.

Dr. Edwin F. Vose, Portland, Me., says: "I have used it in my own case when suffering from nervous exhaustion, with gratifying results. I have prescribed it for many of the various forms of nervous debility, and it has never failed to do good."

Descriptive pamphlet free on application to Rumford Chemical Works, Providence, R.I.

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is but advanced Kidney Disease. Either is Dangerous. Both can be Cured if treated in time with Warner's Safe Cure.

Accept no substitute. Write for free treatment blank to day. Warner's Safe Cure Co., Rochester, N. Y.

St. Andrew's Church, McMurchy's Settlement, held a Harvest Home celebration recently. The decorations for the occasion were tastefully effected by Mr. Charles Telfer. Mr. Wilson, the student in charge of the field, occupied the chair. Speeches, short, pithy and thoughtful, were by Rev. Messrs. McLean, Ferguson and Smith. Misses Neff, McQuade, Bluo and Messrs. Gorrie, Johnston, Perkins, and Dr. Large contributed to the musical part of the programme, and Miss Jardine performed the duties of accompanist with characteristic ability. The proceeds, amounting to about \$70, certainly a gratifying outcome of earnest effort, will be expended in repairing and beautifying St. Andrew's Church.

PRESBYTERY MEETINGS.

MAITLAND: This Presbytery met at Wingham on September 15th. A suitable and highly commendatory resolution was passed anent the resignation of Rev. A. Y. Hartley as pastor of Bluevale and Eadies, where he has faithfully labored for the past fourteen years. Mr. Ross, of Brussels, was appointed interim Moderator of the Sessions of Bluevale and Eadies and instructed to declare the charge vacant. It was agreed by Presbytery to join the Prisoners' Aid Association in a memorial to the Dominion Reformatory for Young Men to be presented to the Minister of Justice, Ottawa, and the Dominion Government, 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 the subsequent management of said Reformatory for Young Men. Rev. Mr. Maxwell was appointed to look after the claims of Manitoba College within the bounds. The financial strength of aid-receiving congregations was considered, and grants asked in their behalf.—**JOHN MACNABB, Clerk.**

Alex. Murray, M.A. (Honor), will resume private tuition in the second week of October. For full particulars apply to A. G. Murray, 61 Victoria Street or 67 Czar Street, Toronto.

MEETING OF FOREIGN MISSION COMMITTEE.

The F. M. Committee (W.D.) met on the 19th and 20th September. There were present Mr. Hamilton Castels (Convener), Principal Grant, Revs. Dr. MacLaren, Dr. Moore, Dr. A. D. McDonald, Dr. Fraser, Dr. Warden, Rev. Louis H. Jordan, Dr. McTavish, and Messrs. R. S. G. Anderson, D. Currie, J. G. Shearer, R. Johnston, D. K. McKenzie, A. Bartlet, A. Jeffrey, J. R. McNeillie, and R. P. Mackay.

A medical certificate was read from Dr. W. P. Caven favorable to Dr. J. Frazer Smith's appointment to India. It was accordingly agreed to appoint Dr. Smith as treasurer of the Central India Mission and in the meantime to take charge of the chaplaincy at Mhow whilst acquiring the language.

On account of the deficit the committee cut down the estimates for the work in India by twenty-five per cent. Several letters were read from missionaries describing the severe loss to the mission entailed by this action. Schools that were open for years are closed, native helpers dismissed and other work arrested. The committee, whilst feeling that no other course is possible in the present state of the funds, agree to acquaint the Church with the facts.

Dr. Buchanan, home on furlough from India, appeared before the committee and pleaded the cause of the Bheels. The committee authorized him to appeal to the Church for \$5,000 in order to erect necessary buildings for that work.

Mrs. F. H. Russell, at Dhar, has been seriously ill but is convalescent.

The heat in India has been exceptional this year, being 107 degrees in the shade, and nearly all our missionaries have suffered, but the health of the staff is again generally good.

The mission in Honan is greatly injured by the interference of Roman Catholic priests. It is said they have no success in Honan amongst the heathen, but they come amongst the enquirers of other missions who have begun to see the importance of Chiiian doctrine, and by misrepresentation and bribery win them over. The Chinese are so poor that few of them can resist a bribe at that stage. The missionaries are troubled but not in despair.

Rich Red Blood

Blood is absolutely essential to health. It is secured easily and naturally by taking Hood's Sarsaparilla, but is impossible to get it from so-called "nerve tonics," and opiate compounds, absurdly advertised as "blood purifiers." They have temporary, sleeping effect, but do not CURE. To have pure

Blood

And good health, take Hood's Sarsaparilla, which has first, last, and all the time, been advertised as just what it is the best medicine for the blood ever produced. Its success in curing Scrofula, Salt Rheum, Rheumatism, Catarrh, Dyspepsia, Nervous Prostration and That Tired Feeling, have made

Hood's Sarsaparilla

The One True Blood Purifier. All druggists \$1

are purely vegetable, reliable and beneficial. 25c

Mr. Goforth has been seriously ill but is better. The mission in Honan is saddened by the death of Margerie, Dr. McClure's child of seven months. She was greatly beloved by all. Dr. and Mrs. McClure will have the prayerful sympathy of the whole Church when this fact becomes known.

The mission in Formosa is still in trouble. Many of the chapels are occupied by Japanese soldiers. They are often insolent and disturb the congregations needlessly. Much damage has been done to church property. Rev. Kenneth MacLennan who has visited Japan on account of Mrs. MacLennan's health, reports that in Japan the outlook is not so bright as before the war. Success seems to have turned the heads of the Japanese.

The next Ecumenical Foreign Mission Conference is to be held in New York in the year 1900. Arrangements are already in progress.

Mr. J. Ross has been appointed to take charge of the day school at Alberni. Miss Armstrong, who is at present teaching at Alberni, will take charge of the school at Uchuellet.

Dr. Warden, in presenting his financial statement, reported that no legacies had been received this year, leaving an indebtedness at this date of \$34,468.79. Unless there is a large increase in the gifts of the Church, there will be a larger deficit this year than last, notwithstanding the reduction of twenty-five per cent. in the estimates from the field.

THE BRITISH EMPIRE PICTURED

Mr. Frank Veigh announces a new pictured Travel Talk on "The British Empire, or England's Girdle of the Globe," to be given in Association Hall on Tuesday evening, the 13th, inst. for the benefit of the Y.M.C.A. This lecture will be illustrated with one hundred beautiful stereopticon views depicting Britain's possessions around the world, and the subject will no doubt prove both popular and educative.

"I HAD NO FAITH."

But My Wife Persuaded Me to Try the Great South American Rheumatic Cure, and My Agonizing Pain Was Gone in 12 Hours, and Gone for Good.

J. D. McLeod, of Leith, Ont., says: "I have been a victim of rheumatism for seven years—confined to my bed for months at a time; unable to turn myself. Have been treated by many physicians without any benefit. I had no faith in rheumatic cures I saw advertised, but my wife induced me to get a bottle of South American Rheumatic Cure from Mr. Taylor, druggist, in Owen Sound. At that time I was in agony with pain. Inside of twelve hours after I had taken the first dose the pain had all left me. I continued until I had used three bottles, and I now consider myself completely cured."

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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Our purchases are direct from the manufacturers, and prices accordingly lower than can be made by the ordinary storekeeper.

One pleasure in buying here is the assurance that you will find many lines exclusive to our own trade. This Fall stocks were selected personally by our Mr. Kay in the leading European markets.

The "Greco Carpet," made expressly for us in velvet and Brussels, made of fine yarn and twelve wires to the inch, will win your favour. Prices—\$1.35 velvet and \$1.20 Brussels, in Empire Green, Tapestry Blue, and Capuchin Red.

The "Crompton Carpet" is a new Axminster made of fine mohair yarn, acknowledged to be the best carpet ever woven. Make a point of seeing it yourself.

"Templeton's Imperial Axminster" is to be found in both light and dark colours, a superb line to select from for halls, stores, dining-rooms, and drawing-rooms, price \$1.50.

"Mecca Brussels," two pounds six ounces to the yard—a test of its worth manufactured by special request and made from the finest long staple home-grown wool, containing about a half more than the regular Brussels.

Ask for the "Mosaic Brussels," made in self-colours, in New Green, Tapestry Blue, Old Gold, Pompeian Red, and Crimson, 90c.

Wool Carpets only in the best English and American manufactures. Some beautiful Brussels effects, suitable for bedrooms, at 90c. and 75c.

Novelties in Squares and Rugs.

Squares and Rugs are in popular favour, and no house in Canada commences to carry a stock equal to those here—and only here can so many specialties and novelties be found.

Parquet Squares, any size made to order, but we have all sizes up to 15x12 feet. These useful rugs embrace many kinds too numerous to mention, with the exception of the new extra heavy wool squares in one piece: "The Celtic," 9x12, at \$17. "The Caladon," \$20.

"Indian Axminster," 7.6 x 6.0, \$15; 7.6 x 9.0, \$23; 10.6 x 6.0, \$20; 9.0 x 12.0, \$35; 13.6 x 10.6, \$45.

"The Medallion," 9 x 12 feet, \$40, a beautiful light chintz effect. About 400 Oriental Rugs much below regular prices, all sizes to 11.0 x 14.6.

Nairn's Cork Carpets.

Nairn's Famous Oilcloths, Linoleums, and Cork Carpets, the latter in Marine Blue, Terra Cotta, Empire Green, and Brown, suitable for offices, public buildings, etc.

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Staines' Durable Inlaid Linoleum—we claim the honour to have the first floral designs in these goods in America, suitable for halls, dining-rooms, etc. This Linoleum wears like wood, an expression that in no way exaggerates its real durability. The patterns come clean through, so there is no such thing as wearing them off.

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TORONTO.

British and Foreign.

The first Australian consignment of oranges has reached England.

The Queen's head coachman is retiring after being in her service fifty-three years.

The opening collections of Bon Accord Church, Aberdeen, amounted to £84 17s. 3d.

The restoration of Lullithgow Parish Church will probably be finished next month.

A monument to Robert Burns was unveiled at Paisley by Lord Rosebery on September 26.

Dr. Nansen arrived in the *Fram* at Christiania, on the 9th ult., and had a magnificent reception.

The Trades Union Congress adopted a resolution in favor of statutory hours for domestic servants.

The Princess of Wales has of late been the close companion of her widowed sister the Dowager-Tsaritsa.

A surgical dispensary for the fisher people during the herring fishing in Aberdeen has been much appreciated.

The Dean of Ripon, the Hon. and Very Rev. W. Fremantle, D.D., has taken to bicycling, as has also Dr. Walter C. Smith.

The new model lodging-house, Peterhead, was opened by Provost Smith lately. It cost £1,500, and accommodates sixty-four lodgers.

A biography of Rev. James Morison, D.D., founder of the Evangelical Union, is being prepared by Rev. Dr. Adamson, of Windermere.

The Durham Presbytery appointed a committee to draw up an order of service for the ordination and induction of ministers in the Presbytery.

Mrs. Watson, wife of "Ian Maclaren," laid the foundation-stone of a new church in Smithdown Road, Liverpool, for a recently formed congregation.

The Rev. George Soasball, B.A., chairman of the London Congregational Board, has become president of the Irish Evangelical Society and Home Mission.

The Federal Assembly of the Presbyterian Churches of Australia and Tasmania commenced in Melbourne on September 10th. Rev. Dr. Cosh presided.

The Rev. W. B. Inglis, B.D., Foveran, will leave for South America about the end of October, having accepted a call to the Presbyterian Church at Valparaiso.

The Rev. Arthur L. Claxton, formerly of John Knox parish, Aberdeen, has been settled in Cathcart Parish as colleague and successor to the venerable Dr. Smith.

The Queen's Indian secretary, after a six-months' holiday in order to visit his native country, has rejoined the Queen at Balmoral. The Queen visited his wife on their return.

Rev. Dr. Bruce, of North St. Lenards, has been unanimously nominated as Moderator of the next General Assembly of the Presbyterian Church of New South Wales by the Goulburn Presbytery.

In the recent competition for the undergraduate scholarship, M. D. H. Thornton, son of the Rev. R. M. Thornton, D.D., of Camden Road Church, London, gained the first Cambridge scholarship of \$400 per annum, tenable for three years.

Miss Martin, one of the oldest members of Carr's-lane Chapel, Birmingham, has died at the age of eighty-three. Miss Martin was a striking personality in Carr's-lane Chapel, and for many years took verbatim shorthand notes of Dr. Dale's sermons.

NERVOUS PROSTRATION.

THE FREQUENT CAUSE OF MUCH MISERY AND SUFFERING.

The Victim Helpless and Unreliable—It Saps the Constitution and Makes One Involuntarily Ask is Life Worth Living.

From the Lindsay Post.

It is at least commendable to bow before the inevitable. But what appears to be inevitable may be delayed or altogether averted. What were considered necessarily fatal diseases twenty-five or even ten years ago in many instances are not now placed in that category—thanks to medical and scientific skill. Life is sweet. We must either control the nerves or they will master us. Hysteria may prove fatal. It renders the person afflicted, helpless and unreliable, and casts a continual shadow upon a hitherto bright and cheerful life. It saps the constitution and makes one involuntarily ask, "Is life worth living?"

Miss Fanny Watson, daughter of Mr. Henry Watson, living on lot 22, in the township of Somerville, Victoria county, is one of those whose life for years was made miserable from nervous disease. At the age of twelve Miss Watson met with an accident which so seriously affected her nervous system that during the subsequent five years she was subjected to very severe nervous prostration, resulting in convulsions with unconsciousness for three or four hours at a time. This condition continued until March last when she had an increased and prolonged attack by which she was completely prostrated for the space of a fortnight. The disease so affected the optic nerve that Miss Watson was forced to wear glasses. Many remedies were tried but with no avail, and both Miss Watson and her friends feared that a cure could not be obtained. Ultimately Dr. Williams' Pink Pills were strongly recommended by various friends, and the young lady decided to give them a trial. A half-dozen boxes were bought, and by the time one box was used there was an improvement in her condition, and before the half-dozen boxes were used, Miss Watson was, to use her own words, a different person altogether. Her entire nervous system was reinforced to such an extent that she is now able to dispense with the use of the glasses which previous failing eyesight had made necessary. Miss Watson is now a staunch friend of Dr. Williams' Pink Pills, and says, "I have pleasure in recommending them to all similarly afflicted." Rev. D. Miller, a friend of the family, vouches for the facts above set forth.

Dr. Williams' Pink Pills create new blood, build up the nerves, and thus drive disease from the system. In hundreds of cases they have cured after all other medicines had failed, thus establishing the claim that they are a marvel among the triumphs of modern medical science. The genuine Pink Pills are sold only in boxes, bearing the full trade mark, "Dr. Williams' Pink Pills for Pale People." Protect yourself from imposition by refusing any pill that does not bear the registered trade mark around the box.

It is said that Marie Corelli has never surpassed her early book "Barabbas," but those who have had the privilege of reading the advance sheets of "The Murder of Delia," predict for it even a greater success. It is a book with a purpose, but so deftly handled that the reader takes up the author's cause vehemently: the cause of womankind.

Messrs. Longmans, Green & Co. have in preparation a new work by Andrew Lang, which although not a novel, has in it all the materials of romance. It is entitled "Pickle the Spy. Disclosing the Treasons of A—M—, Esq., of G—"; also of James Mohr Macgregor, and Macalister, an Irishman with the Secret Amours and Misfortunes of H. R. H. Charles P— of W—. Drawn from the Cabinets of the late Elector of Hanover, and of their French and Prussian Majesties."

HOOD'S Sarsaparilla has over and over again proved by its cures, when all other preparations failed, that it is the One True **BLOOD** Purifier.

No Wonder

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The death has taken place at Edinburgh of the Rev. D. K. Guthrie, eldest son of the amous Rev. Dr. Thomas Guthrie. He was with his brother, Mr. C. J. Guthrie, Advocate, joint editor of his father's life.

Mr. Albert Spicer, M.P., treasurer, in presiding over the meeting of directors of the London Missionary Society recently, referred feelingly to the death of the chairman of the Board, Mr. W. E. Whittingham.

A sum of £3,000 has been, subject to a life-rent, bequeathed by Mr. A. Pringle, a retired supervisor, of Fochabers, for the erection of a church in his native town. The deceased has left legacies amounting to £12,000.

In connection with Rev. Dr. John Watson's visit to America to deliver the Lyman Beecher lecture on preaching at Yale University, it may be pointed out that among those who have delivered these lectures in recent years have been the late Dr. R. W. Dale, Dr. Robert F. Horton, and Dr. James Stalker.

Principal Hodgson, of Edinburgh, at the annual symposium of Scottish Congregational ministers, held this year in Dundee, advocated a closer communion between the pulpit and the pew in Christian work. He did not see why laymen should not take part in the Sunday services a good deal more than they did.

Miss Perceval, the last survivor of twelve children of the Prime Minister, who was shot while entering the House of Commons, has just attained her ninety-first year. Her brother-in-law, Mr. Spencer Walpole, former Home Secretary, who is ninety-one years old, resides next door to her at Ealing.

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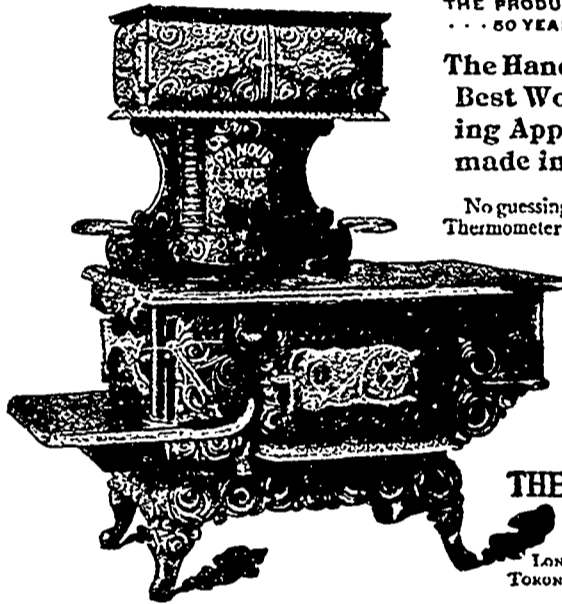
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You'll feel ready for anything and everything in the way of weather, if you have your clothing interlined with Fibre Chamois. Last year's experience has proved it to be the only perfect warmth giver, because it is light, adding neither weight nor bulk, and yet offers a complete protection from the fiercest blasts of the coldest day. Water-proofed by the Rigby process, neither rain nor sleet can penetrate it and every one can enjoy

perfect outdoor comfort and healthful warmth all season by using it. Think ahead and ensure your comfort by having it put in all ordered clothing, and always find the Fibre Chamois Label on every ready made garment you buy. It sells now at 25 cents a yard.

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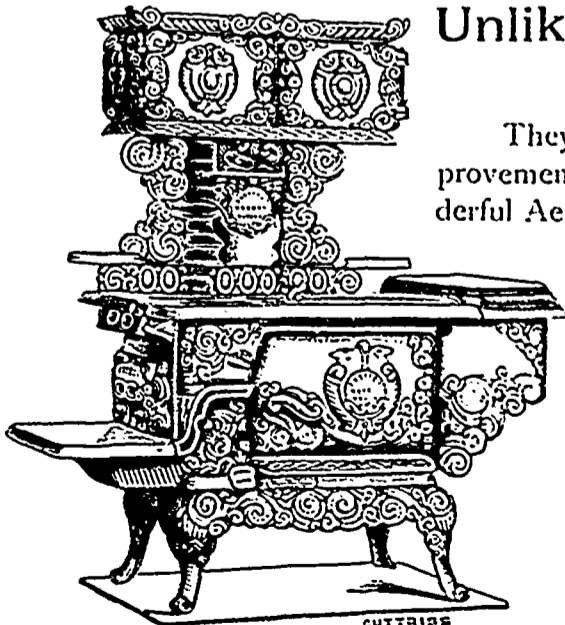
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Oven ventilated and cemented top and bottom, ensuring even cooking.

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MISCELLANEOUS.

"Tommy, who was Joan of Arc?" asked the teacher. "Noah's wife," said Tommy, who is considered great at guessing.

"You will be married at high noon, I suppose?" said Tonspot to his free-silver friend. "I shall be married at 16 minutes to 1," replied the white metal man.

"I wonder," mused the society editor, "why Bjornstjerne Bjornson doesn't change that horrible name of his!" "Because," observed the answers-to-queries editor, "it's the name he had when he was bjorne."

"Dunn is a good shot, isn't he?" "Very good. We were practising with our guns at my country place the other day, and he hit the bull's eye the first time." "Very clever." "Yes; but he had to pay for the bull."

Mrs. Nubbins—"My husband is a perfect brute." Friend—"You amaze me." Mrs. Nubbins—"Since the baby began teething, nothing would quiet the little angel but pulling his papa's beard, and yesterday he went and had his beard shaved off."

With all possible respect, the saying of Julia Ward Howe is recommended to sweet girl graduates for careful study. "Sixty years ago I was sixteen," says the brilliant woman. "If I knew as much now as I thought I did then I might have something very instructive to tell."

THE SECOND SUMMER, many mothers believe, is the most precarious in a child's life; generally it may be true, but you will find that mothers and physicians familiar with the value of the Gail Borden Eagle Brand Condensed Milk do not so regard it.

An eminent Italian statistician has been making inquiries into the comparative mortality of the countries of the world, and he has arrived at some interesting conclusions. The death-rate per 1,000 inhabitants in 1892-94 was as follows:—Australia, 13.2; Sweden, 17.2; England, 18.3; Scotland, 18.4; Ireland, 18.5; Holland, 19.6; Switzerland, 20.1; Belgium; 20.2; France, 22.3; Germany, 23.7; Italy, 25.7; Austria, 27.9; Hungary, 33.3.

Announcement was made last year of efforts being made to unite the various Churches in South Africa having the Presbyterian form of Church government and doctrine. It is now mentioned that toward the end of July last the Federal Council of the Presbyterian Churches in South Africa met in King William's Town, and constituted itself into the First General Assembly of "The Presbyterian Church of South Africa." The two Presbyteries of the Scotch U. P. Church in Kaffraria have unanimously agreed to accept the constitution of the united Church, and to form a part of it. The three Presbyteries of the Free Church of Scotland, the separate Presbyteries of Natal, Capetown, and Transvaal, and the congregation of Port Elizabeth, have also agreed to enter the united Church, which will then number some 13,000 communicants, of whom three-fourths are natives. Outside the English and Native Presbyterian Churches forming this union there are two other Presbyterian Churches in South Africa—the Dutch Reformed, numbering about 160,000 communicants, and the Basuto Church, numbering upwards of 9,000 communicants.

The Russian laws dealing with religious Nonconformists have recently been revised, and in many particulars they have been made more stringent. Thus, with reference to the Roman Catholic Church, it has been decided that the members of the Roman Catholic Church must transact their affairs with the Curia at Rome only through the Russian Minister of the Interior, and that papal bulls and similar documents can be promulgated in the Empire only after this has been permitted by the Czar on the basis of an examination by his Minister.

The question often asked—"Why are pupils of the New England Conservatory so uniformly successful as teachers or performers?"—is readily answered by those who have been fortunate enough to become acquainted with the institution. With an equipment superior to that of any other school, with both American and foreign teachers of the highest rank, with Boston, the art centre of America, to furnish the best operas and concerts, it is easy to see why one year of study there is better than two elsewhere. Its prospectus is sent free.

"Of course I don't expect to get a seat," said the large lady who was hanging to the strap; "and I don't think I ought to have one neither. It ain't no more than right when a man has spent the last nickel he's got for a ride to make him stand up; indeed it ain't." Seven men arose, each jingling some silver in his pocket, as if to resent the imputation.

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Mrs. H. Stapleton, of Wingham, writes: "I have been very much troubled for years—since 1878—with nervous debility and dyspepsia. Had been treated in Canada and England by some of the best physicians, without permanent relief. I was advised about three months ago to take South American Nervine, and I firmly believe I owe my life to it to-day. I can truthfully say that I have derived more benefit from it than any treatment I ever had. I can strongly recommend it, and will never be without it myself."

The return of Dr. Nansen, the intrepid Norwegian explorer, from his attempt to reach the North Pole, after an absence of three years and a quarter from the haunts of men, has been dividing the interest of the civilized world with the Armenian massacres, the progress of the Czar and Li Hung Chang's visit to Europe and America. It is one of the most remarkable and daring journeys on record, and also one of the most successful of all Arctic exploits and attempts to reach that still undiscovered spot of earth, the North Pole. The story so far as it has been told, and still more as it shall be when completed, reads wilder than the wildest romancings of Arabian Nights. For nine months he and his companion were absolutely alone with each other, and travelled 460 miles on foot, described as the "most terrible voluntary journey on record." He reached it within 250 miles of the Pole after an absence of three years and four months. His vessel the *Fram*, arrived at Hammerfest, two days after Nansen. His welcome at Christiania was like that given to royalty and well deserved to be. The strange fascination which the North Pole has for daring spirits will doubtless only be increased by the result of Dr. Nansen's voyage, and there can be little doubt, but that attempts will never cease until the point that men have been gradually creeping up to for many long years is at last reached. The general feeling would no doubt be one of rejoicing, and that he well deserved it, if Dr. Nansen should be that man.

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Guelph, July, 1896.

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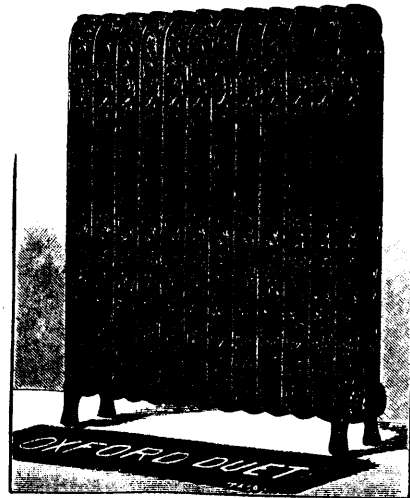
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In honor of Miss Sinclair, who returns to India shortly, a large audience recently assembled in St. Peter's Church of her native village, Madoc. Mr. A. F. Wood, ex-M.P.P., Superintendent for many years of the Sabbath School in which Miss Sinclair received some of her training, presided. Suitable addresses were delivered by the Rev. J. A. Claxton, Rev. Geo. L. Johnston, Rev. D. Wishart and E. D. O'Flynn, Esq. At the close of these addresses Mr. Mackintosh, on behalf of the Presbyterian congregation, presented Miss Sinclair with a number of volumes of Christian literature, each of which bore the following inscription: "Presented to Miss Sinclair on the eve of her return to India, by the congregation of St. Peter's Church, Madoc, as a mark of esteem and with prayers for her welfare." Miss Sinclair's reply, expressive of appreciation of the kind words and gift of her fellow members of St. Peter's, and, in addition, speaking with characteristic conciseness and clearness of mission work in India, of its discouragements, but especially emphasizing its success and encouragements, will not soon be forgotten.

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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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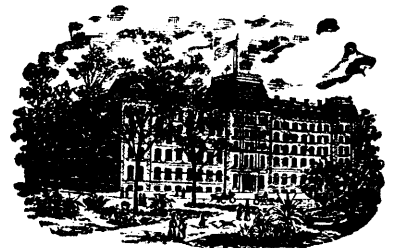
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