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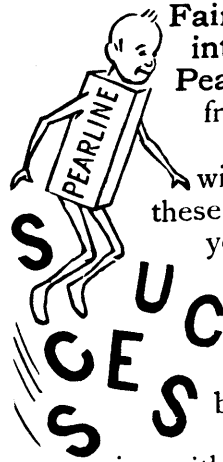
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For green tomato pickles.—Wash one peck of green tomatoes and cut them into thin slices. Peel two quarts of white onions, slice them and add to the tomatoes. Put the vegetables in a large earthen bowl or crock, sprinkle a little salt on them and cover and let stand over night. In the morning turn the vegetables into a colander to drain, and then put them in a porcelain-lined kettle and pour over them vinegar. Cover the kettle and put it over a moderate fire, allowing the vegetables to cook slowly until they are clear and tender; then again turn them into a colander to drain. Put fresh vinegar into the preserving kettle and add to it two pounds of brown sugar, half a pound of white mustard seed and one tablespoonful each of ground cloves, allspice and celery seed. Put the kettle on the back of the fire for the vinegar to heat slowly. When the tomatoes are drained mix with them one teaspoonful each of turmeric and cayenne pepper and half a tablespoonful of ground mustard. When the vinegar has reached the boiling point turn it over the pickles, mixing them well together with a wooden spoon. Add a small cup of salad oil, and put the pickles to one side until they are cold; then put them into jars and cover.

Another green tomato pickle that is very satisfactory is made thus: Wash and slice one peck of green tomatoes and six onions. Pack the sliced vegetables in a jar, sprinkling a large cupful of salt through them. Let them stand twenty-four hours, and then turn the vegetables into a colander and drain. Put the drained vegetables in a preserving kettle, cover them with fresh water and put the kettle over the fire and let the contents boil fifteen minutes. When the vegetables are cool take a four-quart jar and pack them in, making alternate layers of vegetables and dressings. To make the dressing put in a bowl half an ounce of ground mace, the same quantity of ground cloves, one teaspoonful each of black pepper and ginger, two pounds of brown sugar, two papers of celery seed, half a teacup of white mustard seed and a quarter of a pound of ground mustard. Mix together and moisten with a little vinegar to make a paste. Have enough vinegar boiling to fill the jar and pour it over the whole.

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# THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, SEPTEMBER 30th, 1896.

No. 10.

## Notes of the Week.

"Ian MacLaron" (Rev. John Watson, D.D.) is now lecturing in this country, and will remain about three months. He is to deliver the Lyman Beecher lectures at Yale College, and has undertaken a course of fifty-six lectures in the United States and Canada. Major Pond, who is making the arrangements for the course, says that Dr. Watson's success is already assured, and that his time is nearly all booked.

It is said to be the intention of the United States to cease their policy of forbearance toward the Turks and to press to an immediate settlement their claim for the destruction of \$90,000 worth of American property last November at Harpoot. The present U.S. Minister at Constantinople is said by his friends in Texas where he resides to be about to resign. It is reported that he has incurred the censure of the President and Mr. Olney, and hence the intended resignation. The *Christian World* says: "Mr. Terrell, though a man of courage in an emergency, is not the sort of man required in dealing with the complicated and baffling situation in Turkey, and has come very far short of meeting the requirements of Americans resident in that country."

The arrangements made for the meeting lately of the British Association in Liverpool would not indicate any conflict between science and religion. Provision was made for special sermons to be preached in different parts of the city under its auspices by Dean Farrar and Dr. Ryle, son of the Bishop of Liverpool. Other preachers on the occasion were Rev. T.W. M. Land on "The Debt of Religion to Science;" Archdeacon Dyglo on "The Inter-relationships of Religion and Science;" and Dr. Klein on "The Influence of Science on Religious Thought." It is to be hoped that some such arrangement will be made for the meeting of the Association next year. It cannot but have a good effect in every way to see science and religion walking hand in hand.

What can be done for the Armenians, how is a remnant of them to be saved are now pressing questions in Europe. Deportation to other countries has to a small extent been talked of. A beginning has been made in Cyprus, where an industrial farm has been procured, and such Armenian refugees as can be sent thither will be received. Pottery making, silk cocoon-winding, and fruit growing will be taught, and thus a livelihood will be obtained. It is, of course, only an experiment, but it is hoped it is the beginning of setting forward a plan with which America will join, of escape to Christian countries for a considerable number of the defenceless and destitute Armenians. The names of the committee, which includes Lady Henry Somerset, Dr. Paton, Canon Scott Holland, the Earl of Carlisle, Lord Kinnaird, are a guarantee for its catholicity of sentiment.

The Registrar General's thirty-second annual report on marriages, births and deaths, registered in Ireland, has been issued. The marriage rate is considerably above the average for the preceding ten years, and higher than the rate for any of those years. The birth rate shows a slight increase, and there is a slight increase in the deaths. The appreciably greater increase of population, or excess of births over deaths numbering 21,718 has a drawback, representing a loss by emigration to the number of 48,703.

Thus there is a decrease in population of 26,985 last year, subject to a portion being set off in immigration, of which there is no official record. The population in the middle of the year was 4,574,764, being less than the population of London. The number of emigrants, natives of Ireland, who left the country last year was 48,703, comprising 21,393 males and 27,305 females. Of the whole number 4,923 were from Leinster and 13,495 from Connaught.

The question of the use of hymns and instrumental music in the public worship of God, in which action was taken by the last General Assembly of the Irish Presbyterian Church, sanctioning their use, is causing much feeling and agitation throughout the Church in Ireland. The Ulster Irish, like the Scotch, are excellent fighters over a matter like this as well as in the usual sense of fighting. Meetings largely attended are being held, long and strong speeches made, resolutions passed, calling in question the legality of the Assembly's action, and associations are being formed to oppose to the utmost this departure from what are claimed to be Presbyterian and Scriptural principles and practices in divine worship. At a meeting of elders and others held lately in Ballymena, the following was the last of a series of resolutions presented and adopted: "That we hereby agree to form an association for the purpose of spreading information on these matters, exposing the unsafe and unpresbyterian position adopted by the Assembly, and taking all legitimate means to secure that the Book which God has given us to be the medium of our praise in the service of song shall not be thrust aside to make way for any miscellaneous collection of apocryphal compositions."

Apropos of the battle of the standards being waged just now with such violence in the neighboring republic, the *Philadelphia Record* points to the fact that Great Britain, Germany, France and the United States, with many other less important countries, have a gold standard, and that Mexico, China and other Asian and South American States possess a silver standard. Without attributing the controlling cause of the great commercial superiority of the former to the latter countries, it says: "Facts are facts and it is for the advocates of a change from the gold to the silver standard to prove the advantage of such a change and to account, if they can, for the contrast between the gold-using and the silver-using nationalities. While they are about it the advocates of free coinage might also explain why it is that in Russia, Austria, Japan and other countries where the people have been struggling against the disadvantages and disabilities that are inherent in the use of a debased metal or paper money, they are all making strenuous effort to put themselves on a gold basis. Only in the United States is there manifested any disposition to lower the standard of value, or to abandon a financial system that commends itself to the better judgment of the great commercial nations of the world."

We have already in these notes referred to the fact of special sermons being preached under the auspices of the British Association and in connection with the meeting of the Trades Union Congress in Edinburgh. It is significant as respects the general feeling and respect paid to religion and public worship in the old land that, also in connection with the conference of journalists lately held in Belfast, a large number of the members

of the Institute were present at the afternoon services in the parish church on Sunday afternoon. The church was crowded on the occasion. The preacher was the Rev. Professor Bernard, T.C.D., who took as his text part of the 24th verse of the 6th chapter of St. Matthews: "No man can serve two masters." Naturally he took occasion to refer to some of the burning questions of the day, and among others to Socialism. He said: "They should not be afraid of the term socialism, as all modern legislation had a tendency to give the State a larger control than it exercised before over individual exercise. They were now recovering from that individualism which was a characteristic feature of the renaissance marked by the Reformation, and it was an all-important matter that all these changes in the social fabric should be guided and regulated by a high sense of Christian duty. He referred to the interest which was now taken in social problems by all classes, and concluded by remarking that it was the duty of the Church and of the Press, to see that these problems were not treated in a spirit of precipitancy, or to promote class interests, but in the fear of God, and in obedience to the law of Jesus Christ."

The people and Government of Great Britain are at the present moment in a situation, as to Turkey and its awful outrages against Armenians, so peculiar as was probably never before known. The people, wild with rage and righteous indignation, smitten with horror, are calling upon the Government for active intervention to put a stop to a state of things which it is a blot, and shame, and disgrace to humanity at large to allow. The Government, anxious of its own natural inclination to put down summarily and by force the bloodthirsty assassin who rules in Constantinople, hesitates, having to face if it should strike, the combined opposition of Europe, with the threat, we are told, that the first shot fired against Turkey would be the signal for an European war in which Britain would have to fight alone against such tremendous odds. Both people and Government are paralyzed, doomed to enforced inaction. The position is like that of an animal confined, pacing restlessly, helplessly in its den, chafing, raging, and yet to no purpose. While the natural feelings of everyone would be to put down at all hazards the demon who revels in cruelty and blood, yet who can wonder that Lord Salisbury should hesitate, when upon him lies the tremendous responsibility of striking the blow which may set, practically, the whole of Europe against England in what would be one of the deadliest wars of all history? In the meantime the crowned assassin, with a maddening deliberation, is carrying on his work of carnage with a depth of deceit not unworthy of the father of lies. For it is now said that the attack upon and seizure of the Ottoman Bank was really a plot laid by the minions of the Sultan, to furnish the occasion for yet another butchery of Armenians, with all its accompanying Turkish ferocity and cruelty, to the number of 6,000 or, as some say, 10,000. Whether, as is hoped, anything will come out of the visit of the Czar to our good Queen, and the influence by which for a few days he will be surrounded, we say it with all reverence, God only knows. In any case, as the *Manitoba Free Press* says, "Events are so shaping themselves in despite of the Czar and all the Powers that great changes are inevitable in the near future." At such a time and in such circumstances, while not inactive, but watchful, the Christian can only find refuge in the assurance that "The Lord God omnipotent reigneth." "The Judge of all the earth will do right."

## PULPIT, PRESS AND PLATFORM.

Religious Herald: Consider your failures and limitations and you stand best chance of improvement.

Lutheran Observer: When pure women will reach out a helpful hand to a fallen sister and brand degraded men with social ostracism, the perplexing problem of social purity will have promise of an early solution.

John Ruskin: Education is leading human souls to what is best, and making what is best of them. The training which makes men happiest in themselves also makes them most serviceable to others.

Philadelphia Presbyterian: A man thoroughly devoted to God is a chosen vessel for doing the Lord's work. This gave Paul his tremendous power. Scarcely any limit can be set to the good which the truly consecrated worker can accomplish in Christ's name.

Professor Salmond: There is a very cheap way of speaking of catechisms. Luther and Calvin knew their value, and spared no pains to prepare them for their own lands. No one who understands what the catechism has been in the history of the Church would ever speak slightly of it.

Mid-Continent: "Honor the Lord with thy substance," is a divine command. It lays an old obligation upon every Christian to give according to his ability to support the local church with which he is connected, and also to further the interests of Christ's cause in the world. This obligation holds whether one is able to give much or little.

The Churchman: People who come to church to be amused, entertained, or excited, come from a wrong motive. The office of the preacher is, first of all, to diffuse among his flock, by judicious exposition, the information which he derived from his theological studies, or a large part of this information. If the laity are often ignorant, it must be because they have not been taught, or are unwilling to learn.

The Interior: How constantly the words of Christ adapted themselves to the precise position of His hearers. Would it not be well for us if we followed the example of God in meeting the questionings of eager, anxious multitudes seeking salvation, by making the path plainer for them, instead of condemning them? Perchance we might hear the awakened response more frequently than we do now, "My Lord and my God."

New York Observer: Unitarianism is so many things that it is difficult to tell what particular thing it is or is not. But the upshot of its teaching is the cheapening of the idea of sin. Unitarianism is not interested in schemes of salvation because it has no conception of an offence against God and eternal justice that calls for punishment. Placing to its soul the flattering unctious that man is about right as he is, it makes it impossible for man to become what he should be as a morally perfect being by use of God's free grace. The diagnosis of the disease is shallow and faulty; therefore the remedy proposed is wrong, and the cure is not effected.

## Our Contributors.

### ANOTHER MAN WHO HAS DONE GOOD FOUNDATION WORK.

BY KNOXONIAN.

Dr. Robert Torrance, of Guelph, has done excellent work on the least popular part of the foundation of Canadian Presbyterianism. His speciality is statistics. The statistical and financial part of the annual Blue Book is his handiwork. It is by that book mainly that the Presbyterian Church in Canada is judged in other lands. Official people in New York, or Belfast, or Edinburgh, or London, who wished to know what kind of Christians we Canadian Presbyterians are, and what progress we are making, would turn at once to the Blue Book for the desired information. An Editor in any part of the world who wished to write an article on the Presbyterianism of Canada would spend an hour or two in looking through the Blue Book before he wrote anything for his readers about us. It is well for us that the Blue Book is a respectable volume. It is our principal representative in many influential quarters.

Making statistical and financial returns has never been regarded as a pleasant pastime by Presbyterian office-bearers. It is quite within the bounds of possibility that some sessions do not send in their annual reports to the Presbytery clerks with the same promptitude as they attend church or take their meals. In fact, there is a remote possibility that not a few annual returns are made by pastors without the aid of their elders. The pastor has a great many other things to do that must be done at once, and he would hardly be a sensible man—all Presbyterian ministers are assumed to be sensible men—if he did not do the most pressing things first. The result may sometimes be that Presbytery clerks have to wait, and send postal cards, and wait again and then send more postal cards before the annual returns are all sent in. The longer the Presbytery clerk has to wait the longer Dr. Torrance has to wait too, but in some way or another he always manages to have the returns placed before the Assembly.

The Blue Book is more used by the ministers and elders of the Church than any other book except the Bible. It lies on the study table of every minister and on the desk of every church official. Some people are more familiar with it than they are with the Confession of Faith. We have known fairly good men who could answer questions out of the Blue Book more readily than questions in the Shorter Catechism. To the Blue Book we go when we want to find "averages" and "percentages," "increases" and "decreases" and all that sort of thing. Vacancies turn to its pages to find out the record of candidates; and candidates go to the same source to ascertain the standing of congregations. Conveners study the Blue Book to see what congregations are not doing their duty in the way of sending on the funds. Presbytery clerks could not do business without a Blue Book. Missionaries, Home and Foreign, must have a Blue Book. Even grave and learned professors may be seen in the General Assembly with Blue Books in their hands. Statistics may be dry, but ten speakers in the Church court and on Church platforms use figures from the Blue Book for one that uses figures of rhetoric. Whenever you see a member of the General Assembly making notes on a little bit of paper and using a Blue Book on his knee for a desk, you may be sure that man is incubating a speech on something. In fact, the Blue Book supplies more material for ecclesiastical speeches than any other book in existence.

Dr. Torrance is a Scotch-Irishman. He was born in Ireland, but his ancestors had fled to the Green Isle from Ayrshire, Scotland, in a time of persecution. When he was fifteen years of age his parents removed to Scotland and took up their abode in Wigtownshire where Robert attended the

parish school of Glenluce, near the "clachan" in which Alexander Peden had been minister. As if to keep the two nationalities united in his person, Mr. Torrance took his arts course in Belfast and studied theology in Glasgow and Edinburgh. If these conditions do not make a Scotch-Irishman we fail to see how one can be produced. The Divinity course in the Secession Church—the branch of Presbyterianism to which he belonged—had five sessions of two months each. The students were arranged in two divisions, the first division embracing those of the first and second year, the second those of the last three years. For reasons that are not now easily discovered, the classes met alternately in Glasgow and Edinburgh. After studying theology for four years Mr. Torrance was accepted as a missionary to Canada, licensed by the Presbytery of Dunfermline in 1845, and at once started for the new country in which his long and useful life has been spent. Arriving in Toronto in September of that year he preached a number of Sabbaths for Mr. (afterwards Dr.) Jennings, who was absent in Scotland. He then spent a year visiting the vacancies and mission stations of his Church and on the 11th of November, 1846, was ordained and inducted in Guelph where he remained as pastor of the U. P. Church until he resigned in the beginning of 1882, having continued in the same pastorate for 36 years. During these years Dr. Torrance must have seen a small village grow into a substantial city; and must also have seen the splendid country stretching from Guelph to the Georgian Bay cut out of the primeval forest. Quite likely the Doctor remembers a time when there was no Mount Forest, nor Harriston nor Paisley nor Walkerton; perhaps even a time when there was no Elora nor Fergus. However that may be, there are few people in the splendid old county of Wellington who can remember Guelph when there was not a Presbyterian minister there named Torrance.

A minister with Dr. Torrance's aptitude for affairs does not usually remain long a pastor and nothing more. Before the union of 1861 he was appointed clerk of his Presbytery and he is clerk of the Presbytery of Guelph now. Before the first union he was convener of the Committee on the Distribution of Probationers and was secretary of that committee until the present year when he became convener through the death of Dr. Laidlaw. There may have been short intervals during the past thirty years when the Doctor was not clerk of the Guelph Presbytery or secretary of the Distribution Committee, but they were so very short as not to be worthy of notice.

To the General Assembly Dr. Torrance is best known as convener or secretary of the committee that prepares business for the Supreme Court, and as convener of the Standing Committee on Statistics. In the General Assembly, and usually in his own Synod, he prepares the grist, puts it neatly into the hopper and then lets the members grind. Like the late Dr. Reid, with whom he was long and intimately associated in the business of the Church, Dr. Torrance seldom speaks in the Church courts and never speaks at any length. Like Dr. Reid, also, he possesses the rare and happy faculty of throwing a flash of light upon a question, especially a question of procedure, with one or two short sentences, often with one. There are few officials in the Church now whose work comes down continuously through the two unions. Dr. Torrance is one of the few. He was convener of the Committee on Statistics before the union of '61 and he has been a member or convener of that committee ever since. It goes unsaid that he will be convener as long as he is able and willing to do the work. By his admirable arrangement of the statistical tables one can find out almost anything about "increases" and "decreases," and "averages" and "percentages," and find it in a minute. This part of the Blue Book is simply invaluable.

Dr. Torrance's labours have not been confined to his own church. He was secretary of the Guelph Ministerial Association for about nineteen years. He is or was secretary and treasurer to the Guelph Branch of the Evangelical Alliance and also of the Lord's Day Alliance. In fact, he seems to have been at one time or another secretary of nearly everything in or about Guelph.

He was inspector of the public schools of Guelph for 37 years. When he took office there were two teachers; when he resigned three or four years ago there were thirty. During these years the school building improved as much as the number of teachers increased.

In 1885 Mr. Torrance became Dr. Torrance by receiving the degree of D.D. from the Senate of Knox College. Dr. Gray was similarly honoured at the same time. Both were specialists in statistics and had worked together many a day in the statistical committee.

### IN DEFENCE OF THE SACREDNESS OF THE SABBATH.

BY THE REV. PRINCIPAL CAVEN, D.D., LL.D.

For the third time Toronto will be called upon to vote on the question of Sunday Street Cars. There is no reason why the decision twice rendered should be reversed; every reason why it should be renewed and confirmed. The day is not less precious than in 1892 and 1893, when the people of Toronto said that they desired to preserve a quiet and restful Sabbath, which might be devoted to the holy and benevolent ends for which it was given to the human family.

No reader of THE CANADA PRESBYTERIAN will, we trust, be heard to say that Sunday cars are bound to come and that resistance is useless. No man who fears God and loves His law—no man of uncorrupt fidelity—will ever so speak. This is not the language of those who are Christ's "witnesses." It is not the language of those whose steadfastness in maintaining the truth—if need be in suffering for it—has purchased for us the civil and religious freedom which we to-day enjoy, and has shed glory on the history of the Presbyterian Church. We cannot believe that in the Presbyterian Church, or in any of the churches, there are many of the faithless and faint-hearted who withhold from opposing evil on the ground that it is likely to prevail. What should we think of the patriotism of the man who should refuse to withstand the invader because he was doubtful of the issue?

Instead of allowing worldliness and avarice to encroach farther on the day of rest, there is much reason why Canada and other countries as well, should seek to reclaim what is already lost. There is no denying the fact that a great deal of unnecessary labor is done on the Lord's day. Thousands of men in Canada are already robbed of the weekly Sabbath, in whole or in part. A religious life is made to them nearly impossible, and the earthly life in its social, domestic and physical aspects is sadly impaired. Railways, canals, steamboats, post-offices, manufacturing establishments of various kinds, and many other things are permitted, more or less, to encroach upon the Sabbath. An all-encompassing atmosphere of worldliness continually presses upon us and refuses to be excluded from any place. It is surely not a time to make fresh concessions; rather should the Church be summoned, as by the blast of a trumpet, to arouse itself and, if possible, gain back from the enemy what our indolence and indifference have allowed him to capture and appropriate.

The readers of THE CANADA PRESBYTERIAN do not require to be told that the Sabbath is an institution for the world and not for the Jews alone. If at the close of creation God "blessed the Sabbath day and hallowed it," and if He placed the Sabbath law in the heart of the Decalogue, the proof of its universal and permanent obligation should be held complete. Judaism has pas-

sed away, but the moral law has not passed away. As the words, "Remember the Sabbath day to keep it holy" are read to us, the response still is—"Incline our hearts to keep this law."

Our Lord has taught us that, as "the Sabbath was made for man, and not man for the Sabbath," works of necessity and mercy are not contrary to the commandment; beyond this He does not go. He gives no hint that the Sabbath is to be abrogated under the New Dispensation. And when Paul says, "Let no man judge you in meat or drink, or in respect of an holy day, or of the new moon or of the Sabbath days," he merely forbids us to import into Christianity the special observances of Judaism. Under Judaism the Sabbath was fenced round with many prescriptions; these are not binding on us; but the great ordinance of a weekly day of rest remains.

It would be hard to show that the running of street cars in Toronto on the Lord's day is a work of "necessity or mercy." Is it uncharitable to say that few of those who favor a Sunday service do themselves so regard it? We are told, indeed, that should the cars run, aged and feeble persons and those who live at a distance from church would be able to attend public worship; that friends and relatives who reside far apart in the city could visit each other, and that great numbers of men, women and children who, during the week, are pent up in narrow and unsanitary quarters, would have the opportunity of seeing the country and breathing pure air. But no one of these reasons for introducing the noise and bustle of the cars and for depriving many hundreds of men of their natural right to the Sabbath rest will bear examination. As to those who during six days are confined in unwholesome quarters, a much more radical and beneficent remedy than Sunday excursions is demanded. Secularizing the Lord's day will never heal the sores of a greedy and relentless system of labor. In view of the experience of cities which have Sunday street cars, it requires considerable hardihood to represent them as promoting church attendance; let Chicago, or San Francisco or Los Angeles, or any city where the cars are run, answer for the churches.

No man is ready to say: "I am a covetous man and I don't like to lose one whole day in the week," or, "I dislike to have religion so prominent, claiming each seventh day as its own." Reasons of a more respectable character must be found for interfering with the Sabbath, and hence the humane, even religious arguments with which we are so familiar.

Nor is there anything in the argument that, seeing rich men use their carriages on the Sabbath, the poor man should have his conveyance also. Any man must be at liberty to drive his carriage on the roads or streets on the Sabbath. This is a matter to be regulated by his own conscience; he may have sufficient reasons for doing so or he may not, but the law cannot properly interfere. There are cases where a conveyance may be used on the Lord's day without any offence, cases clearly under the categories of "necessity and mercy." If a minister, or physician, or any one in the discharge of duty uses a carriage there is nothing necessarily wrong in this; the circumstances may abundantly justify it. But to argue from this that a system of public transport should be organized for the Lord's day—a system fitted and intended to develop Sunday excursions—is strange logic indeed. If persons will use their carriages on the Lord's day when they should not, they are themselves answerable to the Lord of the Sabbath; but if I, as a member of the community, assist in organizing Sunday travel I assume responsibility in the case.

In this contest the interests of labor are identified with those of religion and morality. The laborer needs his day of weekly rest; and if deprived of that day, which is fenced round with sacred authority, what guarantee is there that he shall permanently enjoy another day? The benevolent Creator

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

Oct. 11, 1896. } SOLOMON'S WISE CHOICE. { 1 Kings, iii. 1-5-15.

GOLDEN TEXT.—Ps. cxi. : 10.

MEMORY VERSES.—II, 12.

CATECHISM.—Q. 42-44.

HOME READINGS.—M. 1 Kings iii. 1-15. T. 2 Chron. i. 1-13. W. James i. 1-27. Th. Luke xi. 1-13. F. Job xxxiii. 1-18. S. Prov. iii. 13-24. Sab. Eccl. ix. 1-18.

In our last lesson we saw how Solomon was chosen king over Israel, and how he was crowned and acknowledged king by representatives of every class. The reign which was thus begun proved to be in many ways a most successful one, and one blessed to Israel's material prosperity. The measure in which it was successful was due to Solomon's fidelity in the use of the blessings of wisdom which God conferred on him at his own request in order to qualify him for the duties of king. There can be no reasonable doubt but that, if Solomon had not forgotten the things of God in the measure in which he did forget them, the closing years of his reign would have been as lustrous as the opening ones. Let us learn from Solomon's reign the fact that here lasting success for time and for eternity depends upon our choice of the blessings of God and our fidelity to Him. The dream in which God appeared to Solomon with the offer of whatever he might choose, occurred at Gibeon, about six miles north of Jerusalem, whither Solomon had called a great national festival to mark the inauguration of his reign. Let us consider *Solomon's Choice and its Results*.

I. *Solomon's Choice*.—It was, as has been said, after his reign had been inaugurated by a great sacrificial feast, in which the whole nation participated, that God came to Solomon in a dream by night and presented him with leave to choose how God should specially bless him in his reign. We must not think of this as a matter of pure imagination because it came to Solomon in a dream. Through dreams was one of God's ways of communicating with His people in Old Testament days. God's offer to Solomon was a pledge that He was prepared to give whatever was chosen. While we are not all Solomons, yet each one of us is called upon to be a ruler, a ruler of our own spirit. To each of us God comes in the very beginning of our days, and offers to give in response to our free choice whatever is necessary to enable us to attain the rule over ourselves. Well is it for us when we are like Solomon, and recognizing the importance of what we are called upon to do, ask God for the grace which will best fit us for that work. Solomon had had the importance of the position to which he had come impressed upon him that day as he saw the vast crowds of representatives from all the tribes present to hail his king. His thoughts turned to his father and to the charge that father had laid upon him. He remembered the secret of his father's greatness. Therefore with his mind filled with such things we cannot wonder that he reviewed first of all the position to which he had come the great responsibilities which rested upon him, and then asked wisdom that he might be able rightly to discharge these responsibilities. "An understanding heart to judge Thy people, that I may discern between good and bad." This was Solomon's choice, and it shows that the surface at least of Solomon's heart was touched with a desire to rule for the glory of God and the welfare of His people.

II. *The Results of that Choice*.—First of all the thing pleased God. Therefore there must have been a large element of faith in God mingled with this choice. It was a grand thing for Solomon thus to commence his reign with the favor of God resting upon him. It is a grand thing for every boy and girl to commence life as a friend of God, and every one may so commence it, if only they early seek the Lord with their whole hearts. Then in addition to granting the blessing asked, God gave to Solomon additional blessings—namely riches and honor; so that not alone in the matter of wisdom, but in these things also Solomon stands pre-eminent among kings. God always blesses beyond our expectations. This is especially true when we have started aright and sought first the kingdom of God and His righteousness, then we can look with assurance to have all needed earthly blessing added unto us. But we cannot hope for the greater blessing to be added if our hearts are set only upon the less. Then too God promised that if Solomon used these blessings aright, walking in the ways of God as did David, then He would prolong his days. Alas! that Solomon failed to receive the fullest measure of God's blessing, because he chose his own way rather than God's. Let us see to it that our choice is a wise one, and that we do not rest content until we have attained all that God is willing to bestow.

obeying the great commission, "Go ye into all the world and preach the gospel to every creature." That is an unqualified recognition of the great doctrine of the fatherhood of God and the brotherhood of man, proclaimed eighteen centuries ago by Paul on the Acropolis at Athens. And yet we have people in this country who not only endorse, but contribute to these missionary enterprises, for I take it that Rev. Mr. Maxwell believes in Christian missions, even if he has become a politician—publicly declaring that the Chinese, who are considered to be good enough and important enough to be the objects of missionary enterprise, are not fit to become, even temporarily, citizens of Canada. Viewed from the standpoint of Christianity and Christian missions, is there not something terribly illogical in this? If it is the right thing to send the gospel to them in their own country, is it not the right thing to meet them with the gospel and gospel treatment when they come to this country, instead of making them the victims of quasi-penal laws and treating them as marketable commodities, compelling them to pass through the country in bond as articles of trade? A few years ago a Christian Chinese lady, who with her husband had been converted under the labors of a missionary, and who gave largely to mission work in China, paid a visit to this country. She had to pay the head tax of \$50, and when in Montreal had to travel round the city and visit her Christian friends in that city in the custody of a customs officer. Was that not a shameful incident to occur in this Christian country? What can intelligent Chinese think of a country which sends missionaries to China seeking the conversion of the people to Christianity and then actually refuses them Christian treatment when they emigrate to that country?

Has it ever dawned upon the advocates of Chinese exclusion that their policy may possibly be an attempt to frustrate the designs of the God of missions. Christian people have for years been praying for open doors to the heathen world. In the immigration of the Chinese to Canada—a door wide open—the Christian people have the grand opportunity, may be the opportunity of their lives, to give the gospel to these heathen, and send some of them, perhaps many of them, back to their own country to be missionaries to their own people. It is a fact that to-day there are converted Chinamen doing effective mission work in China who received the gospel message in Canada.

The treatment accorded to the Chinese in the United States is unworthy of a Christian nation. We have not treated them so badly though we have treated them ungenerously. Surely it is matter of regret that any considerable section of the people of this country, many of them presumably Christian men and women, should advocate the policy of rigid exclusion with all the harsh treatment which has characterized the operations of the exclusion law of the United States.

PRESBYTERIAN.  
Halifax.

Dr. Denney, in his "Studies in Theology," gives the following incident as an illustration of the "distinctively Christian position": "A Hindu society was formed which had for its objects to appropriate all that was good in Christianity without burdening itself with the rest. Among other things which it appropriated, with the omission of only two words, was the answer given in the Westminster Shorter Catechism to the question, 'What is repentance unto life?' Here is the answer: 'Repentance unto life is a saving grace, whereby a sinner out of a true sense of his sin, and apprehension of God in Christ doth with grief and hatred of his sin turn from it unto God, with full purpose of, and endeavor after, new obedience.' The words which the Hindus left out were *in Christ*. Instead of 'apprehension of the mercy of God in Christ,' they read simply, 'apprehension of the mercy of God.' They were acute enough to see," continued Dr. Denney, "that in the words they left out the whole *Christianity* of the definition lay. . . . I entirely agree with their insight. If the mercy of God is separable from Christ, independent of Christ, accessible apart from Christ . . . there is no need and no possibility of a Christian religion at all."

They have their vices; so have Canadians. Is it not possible that if close investigation were made it might be discovered that there are many people of other nationalities in Canada, whom we would never think of excluding from this country, who are in no position to cast the first stone at the Chinese? It is also charged that they are non-assimilative, that they cannot be transformed into Canadian citizens. Why not? Has any honest effort ever been made by Canadians—outside of missionary effort—to impress upon them the dignity and importance of citizenship in a free country, or to awaken in their minds an interest in our civil and political institutions? Will the assailants of the Chinese venture to answer this in the affirmative?

One of the Chinese vices on which special stress is laid by their assailants is that they are opium smokers. Granted, and granted also that it is a vile and wholly demoralizing habit, are there no opium users among Canadians, or people of other nationalities who have come to Canada? But, pray, who is largely responsible for the opium traffic and its dreadful consequences in China? Great Britain, with sorrow let it be said; and as a colony of the empire we can hardly evade some moral responsibility for that traffic. On this point the following paragraphs from an interview that not very long ago took place between His Eminence Li Hung Chang and His Eminence Count Ito, Japanese Minister, will be in order:

H. E. Ito: I discussed the question of the prohibition of opium with Minister Yen, and he heartily agreed with me.

H. E. Li: Great Britain insists on bringing opium into our ports. We have increased the duties; but what more can we do?

H. E. Ito: The duty is much too low. Treble the amount would be none too much.

H. E. Li: We have spoken of it frequently, but Great Britain will not consent.

H. E. Ito: Opium smokers are all indolent; you cannot make good soldiers of them.

H. E. Li: Great Britain has forced opium on us, and we cannot stop it.

Really, now, are we in a position to take very high ground in talking to the Chinese about the opium traffic?

I concede that it is perfectly legitimate for Canada to take steps to exclude the vicious and undesirable class of immigrants no matter from what country they come. But if we are going to exclude the Chinese indiscriminately, let us be consistent and exclude the Japanese also, and the ladrones and anarchists who are drifting into Canada and the United States from the continent of Europe, and who in the latter country constitute the bulk of the vicious and disturbing element in the population. But for Canada, one of whose great needs is a larger population, to interpose a barrier to the immigration of the frugal, industrious and well-behaved class of Chinese, is not only a short-sighted policy, but it is also at variance with the genius of our free, civil and political institutions. If the operation of these institutions and the leavening influence of the vigorous and aggressive type of Christianity which prevails in this country are not equal to the task of assimilating immigrants from foreign countries, then we had better institute an enquiry as to whether there is not something wrong with our civil, political and religious institutions, or with our methods of utilizing them in the work of nation-building. It will not be creditable to the Canadian people, the majority of whom are descended from the most vigorous colonising and governing race on the face of the earth, to have to admit that they are afraid of the Chinese. Practically that is what is at the bottom of the outcry against Chinese immigration.

But there is another and more important phase of the question to be considered. The Christian people of Canada, of the United States and of Great Britain think so well of the Chinese as fellow-beings that they spend respectable sums of money in sending missionaries to China for the purpose of Christianizing them and elevating their moral and social status. That is

has set apart the Sabbath as a day of rest for all, both man and beast; nor can folly exceed that of the toiler who would join with his covetous employer in converting God's day of rest into a working-day. Let all who love the sacred quiet of the Lord's day, as Toronto has enjoyed this inestimable blessing till the present time—all who wish our churches and Sabbath schools to be protected against a deplorable competition—all who clearly see (as they may well see) how inevitably one form of Sabbath observance draws other forms after it, and one triumph over the Christian conscience of a community weakens it for future contests—in defeating the proposal to run Sunday cars in Toronto. And let all the sons of the day of rest, and refuse, on any terms, to barter away this great blessing bestowed upon mankind by the wise and merciful Creator.

HOME MISSIONS.

MR. EDITOR,—Will you kindly permit me to refer briefly to the meeting of the sub-committee on the 12th of October? At this meeting appointments will be made, as far as possible, to vacant Home Mission fields for the winter; and ministers, probationers, students and catechists, desiring work, should at once forward their applications, accompanied by Presbyterian certificates. Forms of application can be had from Rev. W. Warden, Confederation Life Building, Toronto.

Congregations that collect for Home Missions quarterly, will greatly oblige the committee, and reduce the interest paid for borrowed monies, by forwarding their contributions quarterly to the treasurer of the Church.

WM. COCHRANE,  
Convener H. M. Committee.

Brantford, Sept. 21, 1896.

THE CHINESE IMMIGRATION QUESTION.

MR. EDITOR,—The question of Chinese immigration has been brought up in the Canadian House of Commons and the view strongly urged that Christian Canada should place an embargo on the Chinese, should exclude them from this country by the process of making it too costly for them to enter. This proposition has been made by some other than a minister of the gospel—Presbyterian, I believe—who acknowledges that fundamental doctrine of a living Christianity, the fatherhood of God and the brotherhood of man. Rev. Geo. Maxwell, in speaking recently in the House of Commons, painted the Chinese who come to British Columbia in very dark colors. According to him they work and live too cheaply; they are immoral, non-assimilative and altogether very undesirable people who have in this Canada of ours. I am not going to say that I might not modify my opinion respecting the Chinese if I were brought into as close and constant contact with them as Rev. Mr. Maxwell seems to have been. Possibly the Chinese who have their way into the Pacific Coast Province are a very undesirable class of people compared with those who have found their way into the cities of Eastern Canada, and therefore I do not wish to speak too strongly upon the question. But this can be said of the majority of the Chinese who are settled in the cities and towns of Eastern Canada; they are on the whole a well-behaved class of people; they are never arrested before the police courts charged with offences against law and order, which so often place people of Anglo-Saxon and other nationalities under pains and penalties, and they are rarely found figuring as disturbers of the peace. They sell their labor cheaply, that is their undoubted right. They also are frugal and save money. That also is their right. It would be a most laudable thing for many Canadians if they imitated their example in this respect.

## Pastor and People.

### LIFE.

The dead grain dropped to its cold earth bed :  
The earth said, " Surely it is not dead ;  
There is life in me, my life I give—  
Take it, O poor dead grain and live."

And power wrought. To the light of day  
Upward the tender blade made way ;  
Above and around the glad air played,  
" There is life in me for the tender blade."

The cloud dissolved and ceased to be,  
" My life for thine—thou hast need of me."  
The great sun gave of his glowing heat,  
And the poor dead grain was living wheat.

The waving harvest field in glee  
Shouted, " O man, here is life for thee—  
Here is life for thee from the cold earth clod,  
Thy life is the breath of the living God."

### A PRAYER.

Great Lord, in earnest, trustful prayer we ask  
That every day, in whatsoever place  
We be, the calm, sweet radiance of Thy face  
May rest upon us, brightening every task ;  
That we may be all-glorious in Thy light,  
Well-burnished vessels, giving back the glow  
And lustre far and near, that so  
The circling gloom and darkness be made bright,  
We ask that evermore Thy light within  
May broaden and intensify and chase  
From heart and life the looming shade of sin,  
So that Thy constant witnesses—e'en we—  
We may, with star-like radiance, in the place  
Thou chooseth, shine in risen life with Thee.

### THE GOSPEL IN LARGE CAPITALS.—IV

DR. PATON'S STORY OF A CHRISTIAN ADVENTURE.

BY FIDELIS.

Having built his church, Mr. Paton next essayed to be his own printer and publisher, and taught himself the art of printing so well that he was able to print off his first Tannese booklet quite successfully, so much so that he frankly tells us, in his delight over his feat, he threw off his hat and danced like a schoolboy about his printing press, at dead of night, when all the rest of the island's population lay fast asleep. His delight had full justification. The Tannese language had been first put into written forms by himself, then he had prepared the translation and printed it with his own hands ; and now, through his own single-handed agency, the first sheet of the Holy Scripture in Tannese was ready to go forth on its light-giving mission. Gibbon has told us of his feeling on the night when, at Lausanne, he completed his great history. John Paton had more reason for rejoicing when on his remote island he completed his first booklet. Shortly after we have a different scene : " One day, while toiling at my house, the war chief, his brother, and a large party of armed men surrounded the spot where I was working. They all had muskets besides their own native weapons. They watched me for some time in silence, and then every man levelled a musket straight at my head. Escape was impossible. Speech would only have increased my danger. My eyesight came and went for a few moments. I prayed to my Lord Jesus, either Himself to protect me or to take me home to His glory. I tried to keep working on at my task, as if no one was near me. At that moment, as never before, the words came to me : ' Whatsoever ye shall ask in my name, I will do it,' and I knew that I was safe. Retiring a little from their first position, no word having been spoken, they took up the same attitude somewhat farther off, and seemed to be urging one another to fire the first shot. But my dear Lord restrained them once again and they withdrew, leaving me with a new cause of gratitude to Him for His loving-kindness for time and eternity." There could scarcely be a more impressive instance, not only of the unceasing care of which he speaks, but also of the wonderful power of the higher spiritual nature over the lower sensual one, when its influence is fully exercised.

Trading ships occasionally relieved the monotony of the island-life, often far from

agreeably, though occasionally a bright exception gave the solitary missionary real pleasure. One in particular, an American whaler, commanded by a Christian captain and manned by a Christian crew, was an angel's visit, and that of a kindly Frenchman also made a pleasant contrast to the rapacity and brutality generally exhibited by the English traders, some of whom were little better than slave-traders, being guilty of the infamous " Kanaka labour-traffic," deporting thousands of natives into what was little else than colonial slavery. To the perpetual perils to which the missionary's life was exposed through the caprice and savage feuds of the Tannese, was added another danger, that of murderous ebullitions stirred up by the machinations of these infamous men. It was a sandal-wood trader that brought to Tanna the sad tidings of the murder of the brave Gordon and his wife at Erromanga, urging the warlike Harbour chiefs to follow the examples of the Erromangans and kill their missionary. From this extremity they seemed to be restrained by an unseen hand, but, as if in bravado, indulged in loud praise of the Erromangans, and even Mr. Paton's friendly chiefs showed signs of relapsing into the savagery from which he had partially raised them. The murder of the Gordons had been brought about through the combined influence of cruel superstition, the malignant intrigues of the godless traders and the plague of measles, most destructive to these poor savages, which these unscrupulous men actually introduced among them with the deliberate intention of weakening the people and exciting them to kill or drive away the missionaries ! It was a sandal-wood trader, also, that landed four young men, stricken with measles, on the shore of Tanna and thus spread through the island a plague that swept away, in its course, fully one-third of the entire population of Tanna, while the survivors were often so prostrated by weakness that they were unable to bury the dead. Of course, the enemies of the " Worship of Jehovah-God " believed that the plague was due to its introduction into the island, and the missionary's position grew more precarious than ever. A treacherous and wicked chief called Miaki boldly declared to Mr. Paton : " You and the worship are the cause of all the sickness and death now taking place at Tanna. The Erromanga men killed Missi Gordon, and they are all well long ago. The worship is killing us all ; and the inland people will kill us for keeping you and the worship here, for we love the conduct of Tanna, but we hate the worship. We must kill you and it, and we shall all be well again."

Thus, mysteriously enough, did the course of events threaten the mission with entire destruction. Mr. Paton's life was attempted again and again, but their attempts were foiled in ways that seemed well-nigh miraculous. Repeated attempts to break into his house at night were baffled by his vigilance and that of his faithful dog, which would awake him with a sharp bark when the savages came near, and could, on occasion, even frighten away the murderous cowards. For a time, however, matters somewhat improved. Mr. Paton, by repeated acts of untiring kindness, among other things, by lending the natives a very large net in a time of famine, induced the growth of a more friendly feeling, at least temporarily. A foundation was prepared for a new church, and many of the people seemed willing to receive the missionary's instruction. Miaki, however, still persisted in his attempts to stir up evil passions against the man whose teaching condemned his own wickedness. A temporary check was given to his influence by the visit of a man-of-war, on which the venerable Dr. Geddie, of Aneityum, was a passenger. On ascertaining Mr. Paton's dangerous position (for a long time he had never taken off his clothes at night), the Commodore urged him to leave the island with them. But Mr. Paton felt that he could not leave his posts, thus abandoning the poor Tannese to their heathen darkness, and knowing well the

condition of misery and vice which that darkness implied. Finding the missionary firm in his purpose, the Commodore gave the Tannese a serious exhortation as to their conduct towards Mr. Paton, which was interpreted to them through Dr. Geddie and a man from Aneityum who spoke Tannese, for each of these islands has its distinct tongue. Miaki and others promised to protect Mr. Paton's life ; but old Nouka revealed the real cause of all the otherwise inexplicable hostility towards a man who, as they had every reason to know, was their true friend. He said, naively enough, " Captain Paddam and all the traders tell us that the worship causes all our sickness and death. They will not trade with us, nor sell us tobacco, pipes, powder, nails, caps and muskets, till we kill our Missi, like the Erromangans, but after that they will send a trader to live among us and give us plenty for all these things. We love Missi, but when the traders tell us that the worship makes us sick, and when they bribe us with tobacco and powder to kill him or drive him away, some believe them, and our hearts do bad conduct to Missi. Let Missi remain here, and we will try to do good conduct to Missi ; but you must tell Queen Toria of her people's bad treatment of us, and that she must prevent her traders from killing us with their measles, and from telling us lies to make us do bad conduct to Missi. If they come to us and talk as before, our hearts are very dark, and may again lead us to do bad conduct to Missi."

This pathetic appeal is suggestive enough of the far deeper depravity of these white heathens who loved the darkness and hated the light because their deeds were evil. It suggests also that, in the honor of England, such crimes as were being perpetrated by these subjects of hers should have been visited with the severest punishment. It was, indeed, a mistake to allow the murder of the Gordons to go unpunished. The fact that it did, emboldened the Tannese to renew, eventually, their persecution of Mr. Paton and his new fellow-laborers at the other end of the island, Mr. and Mrs. Matheson, with such fury and determination that before many months had passed the missionaries had to escape for their lives, and the mission had for a time to be abandoned.

This did not happen till after many hairbreadth escapes had convinced Mr. Paton that it was his duty to retire from a field where to remain was clearly to sacrifice his life in vain. A determined attack by a large body of armed savages, led and instigated by Miaki, forced him and his faithful Aneityumese teacher, Abraham, to escape for their lives, leaving all the property contained in the mission-house at the mercy of the plundering barbarians, who melted his type into shot, tore up his books and sold his clothing to the crew of the very vessel sent just in time for their rescue. Mr. Paton had in the meantime joined Mr. and Mrs. Matheson. After a thrilling series of adventures by sea and land, during which he was harassed, deceived again and again, even by his friends, grudgingly protected at times, surrounded and pursued by armed men, and finally, after creeping, under cover of the darkness, through several half-hostile villages he and his three followers at last found themselves in temporary safety at Mr. Matheson's mission station. Here, notwithstanding that they were still in peril from the emissaries of Miaki and the persecutions they incited, Mr. Paton preached to 116 persons in the little mission church, and even went in company with Mr. Matheson to visit the surrounding villages, occasionally meeting tokens of encouraging success. But, with concealed foes lurking on every hand, this was soon found to be too perilous an adventure and the little party had to be ever on the defensive even at the mission-house. Mr. Paton had left, with the Chief Nowar, letters for any trading vessels which might visit his old station, begging that they would put in to rescue any of the party who might survive. But, after purchasing his plundered goods for a trifle from the savages, the

vessels coolly passed on their way, taking no notice of signals of distress. One night, Mr. Paton was aroused by his faithful little dog Clutha, still at his side, just in time to prevent the burning of the mission buildings along with the church which had been set on fire. A tornado, followed by a tropical torrent of rain, came to his aid, and the savages who had surrounded the house withdrew for the time, but were prepared to return next morning to finish their murderous work. Just then, when there seemed no hope, a cry of " Sail O ! sail O ! " was borne to the astonished ears of the little party, and a look seaward assured them that a vessel had indeed sailed into the bay. It proved to be one of the trading vessels which had previously passed them by, but which, at the earnest request of Dr. Geddie, had returned to take the missionaries on board. The rescue came not a moment too soon. The intending assailants disappeared, and after rescuing as much of Mr. Matheson's property as was possible in the short time at command, the little party embarked in two boats to reach the vessel. But it had now drifted to leeward, and in the increasing darkness they failed to find it ; and for some thirty-six hours the refugees had to sit in their boats part of the time under a tropical sun and the whereabouts of the vessel could be discovered. Nowar and Miaki came out to visit them, and the latter tried to beguile Mr. Paton into returning to see the mission-house. Finally he admitted the true state of the case. " We have taken everything your house contained and would have killed you." The seamen on the vessels were actually wearing some of his clothing which they had bought for a little tobacco, and which they utterly refused to give up to their needy owner. Truly, " the barbarous people " were only a shade less heartless than these representatives of British civilization. However, the little party were in due time landed at Sydney ; but Mr. Paton alone eventually survived the hardships and anxiety of that terrible time of suspense. Mrs. Matheson's delicate frame had contracted the beginnings of consumption, of which she died not long after, soon followed by her husband, who had also been greatly weakened by the exposure he had undergone.

### CANON WILBERFORCE ON " BINDING AND LOOSING."

The Sacerdotalists will not be pleased at the manner in which Canon Wilberforce has " given himself away " in a sermon preached in Westminster Abbey on John xx. 23, from which we take the following : Examine the context of this commission of the Christ that you may appreciate its significance and its extent. " He breathed on them and said, Take ye the Holy Spirit. Whose soever sins ye forgive they are forgiven unto them." It is inaccurate to limit to a single class a commission conferred upon the Church as a whole. The whole body of the disciples, women included, were gathered in that upper chamber at the time. The Divine will is regardless of sex or station. That the commission is the justification for the exercise of the functions of absolution by the ordained ministry is undoubted, but as representatives of the body. The most authoritative form of absolution, that in the service for the visitation of the sick, ordered in the rubric of Edward the Sixth to be used in " Our private confessions, distinctly states—' His Lord Jesus Christ hath left power to His Church to absolve all those who truly repent.' " The commission therefore reaches to all ; the laity are binders and loosers, and not the clergy only ; binders sometimes, for it is as needful for a physician to know when a patient is *not* cured as when he is ; but you are loosers, remitters, absolvers, whenever you give the soft answer that turneth away wrath ; when you deal healing precept or example you lead a drunkard to forsake his sin, a profligate to fight against his lust ; whenever you labour so to alter an evil environment that it may be easier for people to do right. You who are rescuing your fellow-creatures, " whose soever sins you remit they are remitted," not as by formal absolution, but in deed and in truth by putting away. You, then, who are ministering lovingly to your brethren in any department of the remedial agencies of the day, believe that your work is commissioned as much as mine, that it is linked to the eternal purpose of God, and consecrated by the breath of Him who said, " Take ye the Holy Spirit."

**Missionary World.**

**A MISSIONARY CRUISE IN THE SOUTHERN SEAS.**

BY OSCAR MICHELSON

Towards the end of February we were almost impatiently looking south over islands and ocean as far as the eye could reach, to catch the first sight of the *Dayspring*. On the morning of February 26th something was seen at the anchorage at Emae, some ten or twelve miles from Tongoa. I took the telescope, and was soon able to tell the eager crowd around me that it was our own longed-for mission ship. A few hours after, I stood on the beach and saw the welcome visitor growing bigger to the eye as she was cautiously drawing near (the captain and all on board being strangers to the islands). My soul was breathing praises to God for this expression of sympathy and most acceptable gift of love—a whole ship! As I stood there I could not help thinking of the thousands of earnest believing prayers that necessarily will go with this ship—not only on her own behalf, but also and more especially on behalf of the missionaries she is to serve. Many a time of merciful deliverances, as well as in times of blessing, it has been my refreshing thought that “this is the answer to thousands of prayers.” Much more shall we count on the support of prayer now that so many additional thousands have taken shares in our own mission. I hastened on board and made a hurried inspection of our new vessel, and I was truly delighted. Some things might have been different if the inner arrangement of the ship had been submitted to our Synod; but, everything taken into consideration, I feel very thankful now that our Melbourne friends acted on the authority we once gave them, and that they did not postpone the building of the ship till after the meeting of the Synod last year. The work of landing timber and stores was commenced at once. Never did I see either Tongoans or other natives work so heartily as they did then. After the landing and all the excitement was over, I had a talk with some of my people about the new ship, etc. A chief summed up by saying: “They (the officers and crew) were so gentle.” I was told afterwards that the same remark was made by natives at another station. I sincerely wish I could impress upon whatever board or agency we shall have to manage the affairs of the vessel in the colonies that every man on board from the captain to the fireman or the steward’s washer-up, ought to be loving, Christian men.

Having to visit Mr. Small’s station during his absence, and both of us needing a change and rest, we readily availed ourselves of this opportunity of trying the *Dayspring*. As we were leaving, a crowd of natives on the beach gave our ship a very hearty Hip, hip, hurrah! five times over—once for every finger on the hand. We had a splendid trip. The weather was fine, and everything on board made us feel that we were in the mission ship. At Malekula in particular the natives were as hearty to welcome “our own ship” as were the missionaries. At Uripiv, an islet off Malekula, we met Mr. Boyd, who was on that side of the island, helping Mr. Gillan and other missionaries with some building. We had very sad news to tell him. On February 19th, the trading steamer called at Tongoa, bringing Mr. Boyd’s cook and his wife and the widow of the teacher, and a large quantity of Mr. Boyd’s things. On the arrival of the steamer, the cook came running up to our station quite out of breath, telling that the natives had murdered the trader (a Frenchman), at their station, and his native servant, and had looted his store; and he said, “Our missionary is away, and now they were threatening to kill us too, so we came away in the steamer and brought as much of Mr. Boyd’s things as we could get with us in a hurry.” It seems that the teacher had got so fright-

ened that he went mad and jumped overboard before they reached Tongoa. After having left the cook and his wife at Uripiv, we went on by the *Dayspring* as far as Dr. Annand’s station on Santo. The heat was sensibly increasing as we were advancing north, and we concluded that it would not be conducive to health to proceed any nearer to the Equator at that time of the year; so we remained with Dr. and Mrs. Annand, to enjoy their hospitality until the return of the *Dayspring* from the north. Besides, we had brought five youths for the training institution, and would like to be with them for a day or two.

On our way south we picked up Mr. Boyd at Mr. Gillan’s station. Mr. Fred Paton volunteered to go and stay with him until the return of the *Dayspring* in May. By that time it was hoped that the excitement of the murder would have passed off. When the steamer made her appearance on the (S.W.) Bay the natives seemed to have disappeared, except a friendly man known to Mr. Boyd as “Fiji,” and who had been looking after the station since the cook and the teacher left; and some scouts, who wisely remained at the station with Fiji, as they quite well knew that a man-o-war, as they presumably took us to be, would not bombard the mission station. When Mr. Boyd waved to these men they came down and met us on the beach, otherwise there were no natives to be seen.

Aueityum, June.

**CHINA.**

Griffith John, carrying on mission work so long and successfully in Shanghai, under the London Missionary Society, writes this summer:—In 1842, the year in which our first treaty with the Chinese Government was concluded, there were just six communicants in the whole of China—that is, in connection with the Protestant Church; in 1855, the year in which I arrived in China, there were about 500, certainly not more; in 1860, the year in which our last treaty came into full operation, there may have been 1,000; in 1890 there were about 38,000; and now there are more than 70,000, representing a Christian community of not less than 150,000 souls.

**RESULTS OF MISSION WORK IN GRAN CHACO, SOUTH AMERICA.**

Mr. Grubb, of the South American Mission, in a tour among the Western Indian tribes of the Gran Chaco, finds them very accessible to missionary effort, and willing to give up their sons for training. He finds also that the good reputation acquired by the missionaries through their labours among the Lenguas assures their safety in moving about among these tribes, although a Paraguayan or an Argentine appearing there would be in danger of his life. A pleasing evidence of the influence already gained over the Lenguas was found in this, that for the first time they excluded strong drink from their great annual festival.

In a letter sent spontaneously to the London offices of the mission by a gentleman who had recently occasion to visit the Paraguayan Chaco on business, the following sentences occur:—“I was unaware, till I reached Asuncion, of the existence of your mission to the Indians there. Consequently I went with an unprejudiced mind; and it has occurred to me that some mention of what I saw might be of interest to you.

Before the mission, no white man dare go into the Chaco; and now for twenty leagues, at least, inside it is reasonably safe to run estancias. Such is the result of missionary influence with the Indians. . . . Viewed either from my standpoint of a member of the Church of F and, or the broad one of humanitarianism, it gives me great pleasure to add my small testimony as to the very good and civilizing influence I have seen accomplished there.”

**Young People’s Societies.**

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

**THE BIRTH PLACE OF PRESIDENT CLARK.**

Apropos of the approaching Inter-Provincial Christian Endeavor Convention at Ottawa, Mr. S. J. Jarvis writes in the *Endeavor Herald* under the above title as follows:—

“Nine miles above Ottawa, on the wide-spreading shores of the river of the same name, stands the neat little town of Aylmer. It is because our beloved President Clark was born there that it is particularly interesting to Endeavorers. The cottage where in “the fifties” this momentous event took place is still intact, and is situated on the outskirts of the town farthest removed from the lake. Doubtless when “Cherry Cottage” was the Doctor’s boyhood home and the Young Ladies’ Academy of his widowed mother, it was not approached, as at present, through a throng of small houses of the now somewhat numerous French population of Aylmer.

“This property, which Dr. Clark inherited from his mother, he sold a few years ago. The present occupants are strangers, but very kind and obliging to visitors. Still, there are many relatives of the family residing in Aylmer, nor do we wonder at this when we remember that his great-uncle was the founder of the place. This was when the century was but in its teens. Aylmer is older than Ottawa, and though it made a good start it has long been out of the race.”

An excursion is to be made to this interesting and historic place on the Friday of the convention week, when addresses will be given by Rev. Principal Grant, and by Secretary Baer, of Boston.

**A QUEEN’S PRIZE MAN.**

*Guild Life and Work* gives a portrait of Lieutenant Thomson, of Edinburgh, the winner of the Queen’s prize of this year, the highest Bisley honor. The great marksman is also a most devoted Christian worker. Born in the Church of Scotland, since his youth he has been one of her most attached members, a communicant and constant worshipper in West Coates Parish Church, Edinburgh. For ten years or so he has been an active member of the Young Men’s Guild Branch in that parish. During that time he has done good service as member of committee, as secretary for four years, and latterly as vice-president. He has devoted not a few of his spare hours to the study of “Recent Research in Bible Lands,” and in each of the past two sessions of West Coates Guild Branch he has given a most interesting lecture, with admirable photographic illustrations, at an open meeting of the members of the Guild and of the congregation. For several years he taught in the Sabbath School, and at another time he assisted in the management of the Parish Mission Savings Bank.

**THE NEW PROPOSAL.**

“Five minutes a meeting,” and “one meeting a month” was the summary of the General Assembly’s Committee’s proposal to the Young People’s Societies, as given at a conference of the Guelph Presbytery last week by the convener of the committee. At least five minutes at each meeting throughout the year to be devoted to the Shorter Catechism, and a meeting a month, in whole or in part, to the consideration of the polity, history and work of our own Church. The conference, and thereafter the Presbytery, expressed hearty approval of the plan in outline, and the Presbytery commends it to societies within the bounds.

Thou must be true thyself,  
If thou the truth wouldst teach;  
Thy soul must overflow, if thou  
Another’s soul wouldst reach;  
It needs the overflow of heart  
To give the lips full speech.  
Think truly, and thy thoughts  
Shall the world’s famine feed;  
Speak truly, and each word of thine  
Shall be a fruitful seed;  
Live truly, and thy life shall be  
A great and noble creed.

—Bonar.

**GOD AND MAMMON.**

REV. W. S. M’TAVERISH, B.D., DESERVOYLO.

[A Temperance meeting suggested.]

Oct. 11th—Matt. vi. 24.

The Lord, the Creator of all things, is worshipped by many, but so is Mammon, the god of wealth. But no one can worship both at the same time. The utter futility of attempting to do so is taught by Christ, and the uselessness of trying to worship any two gods of opposite character is plainly set forth by other sacred teachers. When Joshua was taking leave of the children of Israel he said to them, “Choose ye this day whom ye will serve.” His words imply that they must either serve the true God or a false one—it was impossible to serve both at one and the same time. When Elijah was on Mount Carmel, he cried to the multitude assembled there, “How long halt ye between two opinions? If the Lord be God follow Him, and if Baal, then follow him” (1 Kings xviii. 21). These words, too, imply that none can worship the living and true God while he is devoted to the service of false ones. But the words of Christ are especially emphatic, “No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other” (Matt. vi. 24). God and Mammon are so directly antagonistic that any attempt to honor them at the same time would be absolutely useless.

There is no danger against which we require to be so persistently and urgently warned, as that of trying to unite the service of God with the service of Mammon. The evil of making the attempt is so insidious that we need to be constantly on our guard against it. When Christ was here, there were some who followed Him for the sake of the loaves and fishes. It is quite possible that some of those persons did not realize their danger; they were simply self-deceived. And so to-day, there may be some who imagine they are doing God’s service, when they are trying merely to advance their own mercenary ends. How necessary, therefore, to emphasize the truth, that whatsoever is not of faith is sin, and that the Holy Spirit will not dwell in a heart already devoted to the service of Mammon.

But how foolish of any one to serve Mammon! This god of wealth, like fire, is a good servant, but a bad master. The man who possesses money, and is not possessed by it, may, with it, wield a mighty influence for good. But the moment he puts himself under the power of Mammon he surrenders himself to a tyrant which will give him neither rest nor peace nor satisfaction. He is at the mercy of every little annoyance, and these little annoyances will crowd around him from every quarter, and with astonishing persistency. “They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition” (1 Tim. vi. 9). Men who covet money pierce themselves through with many sorrows (1 Tim. vi. 10). The man who makes wealth his god awakens within himself desires which he cannot satisfy—which can never be satisfied. He is like a man drinking salt water, of which, the more he drinks the more he requires. History teems with illustrations of this truth.

Haman could boast of great wealth and much besides; but the very fact that he had wealth placed him in such a position, and excited within him such ambitious schemes, that worldly wealth could not satisfy him. Sarah, Duchess of Marlborough, was regarded as the wealthiest woman in England, and the most successful devotee of Mammon in her day; and yet, the poorest woman in the land was happier than she. The one who loves silver cannot be satisfied with silver (Eccl. v. 10).

In view of the end of the Mammon worshipper how terrible the folly of living his life! When the Mammonite may be saying to his soul, “Soul, thou hast much goods laid up for many years; take thine ease; eat, drink and be merry.” God may be saying unto him, “This night thy soul is required of thee.” Then whose shall those things be which he has provided? How much can he carry with him when he goes? He brought nothing into this world, and it is certain he can carry nothing out (1 Tim. vi. 7). The man who lives to worship Mammon is like a cake not turned: dough on the one side, and burnt crust on the other side. His worship petrifies his feelings; freezes the genial current of his soul, and so his life is only a huge blunder.



# The Canada Presbyterian

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TORONTO, WEDNESDAY, SEPTEMBER 30th, 1896.

THE New York *Evangelist* wants peace so badly in the American Presbyterian Church (North) that it seems inclined to fight for peace almost every week.

OUR representatives at Ottawa take safe ground when they say that civil servants should not take an "offensive" part in election contests. Decent citizens should not take an offensive part in anything.

THE *Interior* is of the opinion that "the public have a right to demand" that railway employees shall not deliberately smash baggage. No question can be raised about the "moral right," but the baggage continues to be smashed all the same.

THE Home Mission Committee should send some good men into the mining camps of Kootenay at once, even if they should be withdrawn from less needful fields. It will never do to allow that portion of British Columbia to be without the gospel.

IF the royal potentates in Europe who have been visiting one another lately can come to some kind of an agreement, by which the Sultan of Turkey shall be sent to the right-about and the butchery of Armenians stopped, nobody will grudge them their holiday.

"WHATEVER be the difficulty," says one of our contemporaries, "it is a fact that in many of our churches the second service is not so well attended as it ought to be." Whatever be the reason, in some churches the second service is better attended than the first. One reason perhaps is that some people work so late on Saturday night that they cannot get up in time to go to church on Sabbath morning.

THERE is no sense in the press gibes about the alleged "salary grab" at Ottawa. Nine members out of every ten lose money by attending Parliament even when paid the sessional indemnity. What the people of Canada need, and a large majority of them want, is honest, efficient, business-like government, and whether a session lasts thirty days or sixty is a small matter compared with having government of that kind.

THE opening exercises of Knox College, which will take place next Wednesday, October 7th, in Bloor Street Church, beginning at 3 p.m., will be as follows:—"A meeting of Toronto Presbytery, induction of new professors, then the regular opening services, at which Rev. Dr. Robinson will give the inaugural lecture; after the opening there is expected to be held a meeting of the new society in aid of the sustentation and endowment of the College.

COMMENTATORS and preachers are often sneered at because they sometimes differ in regard to the meaning of certain portions of the Bible. Four of the most learned and eminent members of the Toronto Bar cannot agree as to the meaning of street railway documents drawn up in Toronto three years ago. Is it any wonder that men sometimes differ about the meaning of that which was written three thousand years ago, in another language and in an entirely different civilization?

SUPPOSING Britain had to stand alone as opposed to the butchery of Armenians, would not the isolation be glorious. Supposing she had to strike alone for the right, would not God defend the right. Has the spirit of the martyrs and Puritans given way to the spirit that balances human life and national honour against sixpenny pieces. Safe men are well enough in their way, but what the Empire needs now is men at the helm who will stand by the right and take the risks. And after all is it safe to be in any way connected with the "great assassin."

WHEN the real estate boom was at its height in Toronto, a suburban church was considered a very desirable opening for a young minister. The trend is now in the other direction, and young ministers are leaving the suburban churches for fields of labour that are not so much at the mercy of fluctuating business influences. It is next to impossible to build up a strong congregation in a stationary or declining population. Congregations are made up of people, and if the people are not there, the congregation cannot be made. Money is absolutely indispensable, and if there is no money the work cannot go on. Lecture, and theorize, and scold as you may about ministers, the fact remains that a minister's success or failure depends a good deal on his surroundings.

THE Rev. Dr. King, who has for upwards of thirty years been pastor of the First Presbyterian Church, Waco, Texas, and who was not long ago moderator of the Synod of Texas, has been on a visit of some weeks to Toronto and has left behind him in the office of THE CANADA PRESBYTERIAN a very pleasant memory. He has been greatly pleased with Toronto, and so appreciated the kindness and courtesy of its Presbyterian ministers whom he met, that he hopes and wishes on some future occasion to repeat his visit. Sabbath evening before last he occupied with much acceptance the pulpit of St. James' Square. We wish him a safe journey to his home, and comfort and blessing in his work.

THOUGHTFUL men of all parties admit that the real issue now before the American people is whether the nation has sufficient intelligence, self-control, and moral principle to work the Republican form of government. The influx of foreigners has always been great, and many of them are just the material on which a demagogue can work. The off-scouring of Europe has no education, no religion, and no liking for American laws, or indeed laws of any kind. Small wonder if our neighbors have trouble with them. Between the millionaires and the masses there is no love lost, and, truth to say, there is not much to love in a typical American millionaire. The outcome is watched with great anxiety, and all the more so because the unrest touches so many people in the pocket.

THE time for the opening of University College, Toronto, and affiliated colleges of several kinds is at hand, and the event will bring to the city many hundreds of young men and women to prosecute their studies of various kinds. Not a few of these will find themselves away from home for the first time in their life for any lengthened period, and for the first time exposed to the temptations to which young people, especially if strangers, are exposed in a city, and away from the restraints of home and home influences. Now is the time for all the churches by all their manifold agencies to keep a good look-out, for the highest Christian reasons, upon the large class which periodically comes to the city to prepare for the

battle of life. The University Y.M.C.A. is setting a good example in this respect, which, with due regard to their different circumstances, all the churches and young people's societies might follow. In addition to this, a vast deal of good may be done, home-sick ones brightened and cheered, and tempted ones strengthened to resist, by heads of households, especially Christian households, so far as opportunity may be given them, opening their hearts and their homes to give a welcome and show hospitality to those who may be brought within their reach. There are few more pleasant recollections than those with which all who have been in such circumstances look back to the friendly hands and kind hearts of those who welcomed and sheltered them, when homeless and apparently friendless in a strange city. It will be in the power of many in the coming months of this winter to earn for themselves in this way thanks and gratitude which will be as lasting as life itself.

## THE QUEEN.

THE fact of Her Majesty's reign having reached a greater length than that of any English monarch, and of the wise and beneficent character of her long rule, naturally stirs the feelings of every Briton, and calls forth congratulations to the aged monarch, and an expression of gratitude for the numberless and great blessings which, under her benignant sway, her subjects enjoy. A reign of such very unusual length and marked by such a wise understanding of the manifold duties which her high place requires, that during its whole length there has hardly ever been a jar in the great fabric of the state, while there has at the same time been constant activity and rapid advance, cannot but leave behind it a very deep and lasting impression on the history of her time, and on the institutions of her empire. There will be much material in it for the study and research of future historians, and it will point many a lesson to far distant generations, while many simple incidents of the home and domestic life of the Queen and her family, and little acts of kindness and of womanly thought, sympathy and tenderness which are known of Her Majesty, and more which will come to light, will adorn many a tale, and embalm her memory as being among all our sovereigns, "Victoria the Good," mother, wife and queen.

The sixtieth year of her reign, and her advanced age naturally suggest reflections upon her might, and the times that have gone over her, and over her empire, and over all the kingdoms and the countries. How many contemporary sovereigns have come and gone, what shaking of thrones and changes of dynasties; how many great statesmen who have grown up under her reign; warriors who have fought the nation's battles by land and sea; men famous in science, in literature, in the Church, in mechanical discoveries and achievement, has she known and seen pass away in the last sixty years. How very few remain eminent in public life who began their course three score years ago!

It would be difficult for those who are far removed from sources of direct and immediate knowledge, to say in what way Her Majesty has most powerfully influenced and in so far moulded her nation's life. Her domestic life has always to all her subjects been a thing of deep interest, and given her a place of warm affection in their hearts. She was a happy wife and mother, and her affection for her children, their affection for each other, her bereavements, first of her husband, then of children, grandchildren and near and loved relatives, and the spirit of resignation and patient submission to the Divine will with which she has borne her losses, and her resolute discharge of duty amid all, have drawn out toward her the love, sympathy and admiration of her people in no ordinary degree. It is a great matter for the homes of England, in which so many of those things which most deeply influence a people have their root, that that of their sovereign should be such as Queen Victoria's has been.

The reign with which we most naturally compare that of Victoria is Elizabeth's; and stirring and glorious as that was, and though the times are greatly different, yet there is reason to believe that in its own way, that of Victoria will not, in the calm judgment of history, fall behind that of Elizabeth. It is a suggestive and significant thing that two of the most brilliant reigns in English history should have been those of women. One of the most noticeable things in the Queen's long reign is

the wisdom she has always shown in her regard for the spirit and forms of the constitution, and the happy relation she has always maintained with her constitutional advisers. Even granting that she has been blessed with wise and prudent public advisers, when one considers the many, and difficult, and critical duties she has had to perform, and situations she has been placed in, and that in all there has been so little friction, she must be acknowledged to have proved herself a woman of great skill, tact, wisdom, and capacity for business.

The period of her reign which the Queen has now reached has naturally called large attention to its main features in many respects, and comparisons of the state of things at its beginning and today. The increase of population in Britain, the vast extension of the empire and increase in the number of her subjects, the material progress, the rapid growth in wealth, the discoveries of science, the great public undertakings, the wonderful literary activity, the improved condition of the great body of the people, their higher morals, the power and influence of religion at home, its far-reaching activities abroad—all combine to make the long reign of Queen Victoria the most glorious, take it all in all, in the history of England, or even of any country. It may be hoped that all which has made her reign so glorious, may last and mature into something so much better than we have seen in the past or attained to in the present, that it shall not in the future be looked back to as the Golden Age. For there remains yet much to be done, so very much that the heart is often saddened at the sight of all the wrongs that need to be righted. But this dissatisfaction with the present, bright as it is, and so much better than the past, has in it an element of hope, and a spur to effort, for it arises in no small measure from the higher idea that now prevails of the good that is possible, and of the imperativeness of the claims which all wrongs have for an attempt to right them, and which the most neglected and abandoned have to the efforts of their fellow-men to save and elevate them. There is room yet in every way, in every department of human effort, to make a succeeding reign as glorious for beneficent achievement as has been that whose great length calls forth in every part of the globe the congratulations and thanksgivings of millions of happy subjects of our good Queen.

### THE VOICE OF THE PEOPLE.

LEAVING aside all reference to the circumstances and connection in which the words were spoken, Mr. Laurier, in a speech in his place in Parliament on a recent occasion stated a principle and a fact, which to Canadians as citizens of a free country, enjoying responsible, representative government, are of exceeding importance. They were stated by Mr. Laurier in these words.

"In early days Government was responsible to Parliament. But it could hardly be said that Parliament represented the people. It represented the classes and the privileged classes, but not the people. The great Reform bill of 1832, followed as it has been by successive instalments of extensions of the franchise, has brought the Parliament of Great Britain and the Parliament of Canada to be expressions of the direct voice of the people. This is the new doctrine which is now in operation."

We believe that there are both a principle and a fact stated in these words which every intelligent citizen, whether Conservative or Liberal, will admit is sound and true. The transition noted here by the Premier is really one of those bloodless but beneficent revolutions which have again and again marked the history of Britons in their native home or in their colonies abroad. It is a mark which distinguishes all free, stable and enlightened governments from every other, that it is the people, the whole mass of the people who count, the voice of the people which rules, that they are, and are rightfully entitled to be the masters, and that kings, queens, princes and governments and ministers, are but their servants, their ministers to carry out and give effect to their behests. Compare this doctrine with that of the divine right of kings to rule, and that the people exist only for their comfort or convenience, to do their will without question, and minister to their pleasure or their vices, and is it anything less than a revolution, and even a very momentous one? The divine right of kings is dead and buried beyond the power of any possible future resurrection; the divine right of the people is very much alive, is strong and always growing stronger.

The causes of this revolution, as is usual in all

such cases, are very many; many of them latent and subtle in their working, gradual but sure in their operation. We shall not attempt an analysis of them, but two, which we conceive have operated very conspicuously and powerfully, and which may be regarded partly as effects as well as causes of this revolution, may be pointed out. These are the assertion of their independence by the United States, and the exhibition before the world since they did so of the great object lesson—a free, independent, rapidly growing, powerful state, whose government is the expression in a very clear and direct sense of the voice of the people. The other clear and powerful cause of it was that wild outburst of the voice of the people, and maddened and bloody protest against the divine right of kings, and the arrogant assumptions and claims of a class, and their monstrous abuse of privilege which was seen in the French Revolution of 1789. The struggle which the voice of the people has had, the right of the people to say who shall govern them, and how they shall be governed, has been a long and hard one, often marked with blood, from the days of Greece and Rome, down through all the ages in different countries till the present day, when among English-speaking people, at any rate, the right of the voice of the people to rule, if not yet completely victorious, will soon be.

The changes which have already resulted from this great revolution are very numerous and important, most of them beneficent, and have in them the promise and the potency of greater and more beneficent results yet to be. We can only indicate in brief a very few. A careful observer cannot fail to notice that one of them has been to change largely the very character of government. Let anyone who knows the history of England compare the character of its government for the last fifty years with what it formerly had been, and he cannot but see that a complete change has come over it. Then, though not by any means all so, yet to how great an extent was it a thing of intrigues, plots and cabals of courts, and kings, and princes, wrought out in secret, of personal favouritism, and wars to gratify private ambition or spite, in which the people were simply counters, puppets and slaves to do the bidding of lords and lordlings set over them. It is not necessary to ask if that is the character of government now where the voice of the people is heard? It is not; its character is, if not altogether, at least in its substance changed.

But if a change has been wrought by the voice of the people, speaking with commanding authority, in the manner of government, a still greater change is apparent in the manner of government, or the subjects with which it occupies itself. This may be indicated by the remark attributed to the late Robert Lowe, afterwards better known as Viscount Shelborne, when a bill was passed in the House of Commons greatly enlarging the franchise. "We must now educate our masters," he said. When the people's voice is heard, it says to governments, "you must attend to us, our wants and wellbeing. We have souls and bodies, cravings and aspirations, and claims as well as princes and nobles. Cease your secret intriguing, plots and cabals of princes and courts, home and foreign, and listen to us." And so, domestic questions, questions of equal justice and right to all classes the humblest as well as the highest; of education, of improved social conditions, of trade and commerce and agriculture, of better homes to live in, scientific sanitary arrangements in cities, towns and even villages and rural districts, help in uplifting in every way, not one privileged class or more but the whole body of the people, because the voice of the people is now heard. Because it is the people who must pay for it, who must supply the money and human lives which war demands, who must bear its burden of sorrow and tears, and suffer the effects of the national and race hatreds aroused and kept alive by war; they have spoken, and kings and princes can no longer drive the people like sheep to the slaughter, to gratify their piques, and spites, and private revenge.

These are only the first instalment of those beneficent changes which have been brought about in countries where the voice of the people is heard and rules, and which, let us thank God, are spreading in ever-widening circles, and shall go on to spread, if only those who enjoy rightly appreciate them, and not only hold them fast, but in the wise exercise and use of such blessings seek to spread and share them, until they become universal, by the voice of an enlightened people being heard and ruling the whole world over.

## Books and Magazines.

The *Pulpit* for September, in addition to sermons, gives a likeness of the writers of each and in two cases a biographical sketch as well. The sermons are "The Christ Life," by Rev. J. B. Whitford; "The Only Perfect Standard of Right," by Rev. U. F. Swengel; "Power of God," by Rev. Walter S. Smith; "Hospitality," by Rev. Charles E. Wehler; "The Witch of Endor," by Rev. J. E. Lancelo, D.D.; "Adaptation in Religious Teaching," by Rev. John B. Robins, D.D.; "Leading Thoughts of Recent Sermons," close the periodical for the month. [G. Heitzel, Fredericksburg, Pa., U.S.]

The *Ladies' Home Journal* for October attracts at once by its specially beautiful and attractive cover. The promise of the outside is fulfilled within. It is full of excellent and beautiful things. We note the following articles: "The Most Luxurious City in the World," that is New York; "The Minister of St. Bedes," by Ian Maclaren; "The Most Mysterious People in America," the cliff dwellers; "The Experiment in the Cloister," by Jane G. Austin; "This Country of Ours," by Ex-President Harrison. After these are papers for girls, young men, boys, the house-keeper; hints on dressing and gardening and much else that is good and interesting. [The Curtis Publishing Company, Philadelphia.]

The October *Missionary Review of the World* well maintains its interest and value. In the "Literature of Missions" we note the following articles: "William E. Dodge, one of the Promoters of Missions," with a beautiful likeness, by the Editor-in-Chief. "Gospel Work in Persia," "The Russian Stundists," "The Malabar Syrians" and "Mohammedan Worship," "Woman in Mohammedan Lands." In the International Department, always valuable, edited by Rev. J. T. Gracey, D.D., we notice "The Power of the Gospel in India," by the Rev. H. F. La Flamme; and "Advance in Korea," by Rev. Geo. H. Jones. Missions in Turkey, Persia, Arabia, Siberia, Russia are noticed in the field of *Monthly Survey*. Other departments of this admirable missionary periodical are well filled with interesting matter. [Funk & Wagnalls Company, 30 Lafayette Place New York, N.Y., U.S.]

*Scribner's Magazine* for October opens with a beautifully executed symbolic illustration entitled "Military Music." "Sentimental Tommie," by Barrle, which has been continued through many numbers, is to be concluded next month. "On the Trail of Don Quixote," is continued. Interesting illustrations accompany "The Sculpture of Olin Warner." An interesting account is given by P. H. and E. W. Blashfield of Sienna, the city of the Virgin, with illustrations by the former. Important articles are "The Government of the Greater New York," by Francis V. Greene; "From Light to Light," a cruise of the Armeria Supply Ship; "The Expenditure of Rich men," and "The New York Working Girl," with illustration from life, by Mary Gay Humphreys. In "The Point of View," "The Field of Art" and "About the World" are the usual variety of interesting notes on various subjects. [Charles Scribner's Sons N.Y., U.S.]

The *Arena* deals very emphatically with important public questions. Among these in the number for this month may be mentioned: "Silver a Money Metal," by Senator Morgan; "What the Remonetization of Silver would Do for the Republic," "Free Silver vs. Free Gold," "Municipal Reform," "How Prince Edward Island settled its Land Question," "Dual Suffrage." Other articles of a different kind are "The Religion of Jesus Christ in its Relation to Christianity and Reforms," "Are our Christian Missionaries in India Frauds," "The Peril of Encouraging the Persecuting Spirit," by the Editor. Finally we notice "Japanese Elements in the Last Days of Pompeii," "The Question of Genius," "Soul Evolution." The serial "Between Two Worlds" is continued. Reviews of many recent books and notices by the Editor complete the number. [The Arena Publishing Company, Boston, Mass. U.S.]

The following short stories noteworthy in quality are found in *Harper's Magazine* for October: "The Hypnotist," by Olive Thayer; "The Unveiled Life of Little Mary Ellen," by Ruth McEnery Stuart; "The Vigil of McDowell Sutor," a study of New York life, by Brander Matthews; "The Pity of It," by L. D. Underhill; "At the Grand Hotel, St. Louis," is by a writer new to Harper, Georgina Peel; and "Faith and Faithfulness" is a story of Southern life of the last generation. Poems by several well-known writers are to be found in this number. The Editor's Study discusses the "Garden of the Mind," and some effects of land-grabbing. The Editor's Drawer contains an interesting mélange, and special features are: "The Martian," a new novel, by George Du Maurier, with illustrations by the author; "The Blue Quail of the Cactus," by Frederic Remington, with six illustrations by the author; "Electricity," by R. R. Bowker, with twenty-four illustrations; and "A Black Settlement," by Martha McCulloch-Williams, with nine illustrations. [Harper Brothers, New York, N.Y., U.S.]

The October *Atlantic Monthly*, besides continued articles, contains a large and varied amount of interesting reading. The continued papers are: "Marm Lisa," "The Spirit of an Illinois Town," "Girls in a Factory Valley," and "The Old Things," concluded. Among many interesting articles we may mention these: "Five American Contributions to American Civilization," "The Political Menace of the Discontented," "The Imperilled Dignity of Science and Law," "Tis Sixty Years Since," "At Harvard," by Edward Everett Hale; "The Fate of the Coliseum," "Margaret Fuller in a New Aspect," and "The French and the English View of India." W. D. Howells, John Burroughs and W. P. Trent, in "Men of Letters," write brief but interesting notes, and in "The Contributors Club" there are notes on "Desirable Occupations for Ancestors," "The Orbit of Good Stories," and "The English Speech on Irish Lips." Reviews of many new books grouped under appropriate heads are as usual to be found. [Houghton, Mifflin & Company, Boston, Mass., U.S.]

## The Family Circle.

### HOPE ON!

Hope on, tired heart, hope on!  
Though dark thy lot,  
Nor one bright spot  
To cheer thy lonely way,  
Let not thy courage fail thee,  
When doubts and fears assail thee—  
Hope on!  
There shines a star above,  
Look up and find its ray.

Hope on, brave heart, hope on!  
Friends may deceive,  
And thou mayst grieve  
And mourn affection's loss.  
But do not yet despair, love—  
Hope on!  
And through the growing darkness nobly,  
Bravely bear thy cross—  
Hope on!

Hope on, tired heart, hope on!  
Let friends despair.  
One faithful heart is fixed and constant still.  
Then let this one thought cheer thee—  
In spirit I am near thee—  
Hope on!

Thy star is watching o'er thee  
To keep thee from all ill,  
Hope on, sweet heart, hope on!  
By night and day  
For thee I'll pray.  
Till all thy trials are past,  
These days so dark and drear, love,  
Are passing, never fear, love—  
Hope on!

### SERVICE FOR OTHERS.

"Anna, I say Anna, do you know where my racquet is? I have looked everywhere for it."

Anna Seymour came to the foot of the stairs, and answered her brother in low tones. "Sh—, Harry, you will disturb grandpa; he is just taking a nap. Where did you leave your racquet?"

"I'm always doing something to bother grandpa," muttered Harry under his breath. Then he said, "I don't know; it ought to be in my room, but some one has carried it off."

"I will look in the library, you may have left it there," said Anna, knowing Harry's habit of throwing his belongings down in any corner, and the boy went back to his room to finish his toilet. Presently he came down into the kitchen, where his mother was preparing a basket of delicate sandwiches, pickles, cake and fruit. "Look here, mamma, can't you stop a minute and mend my blouse? I forgot to tell you the other day that I had torn it. I guess it will not take long to fix it up."

"Oh, Harry," said his mother, dropping the biscuit she was buttering to examine the jagged rent. "I will try to mend it for you, but I cannot put much work on it now. Suppose you run into the fruit-closet and get a glass of jelly for me, while I mend your blouse. You will find the glasses on the second shelf near the window."

Harry went off, but in a few minutes as he caught sight of his sister passing the door, he called out, "Anna, can you tell me where to get a glass of jelly? I can't find it."

Anna soon found what he had been sent for, and as soon as Harry received the blouse from Mrs. Seymour's hands, he went whistling up the stairs. "Dear me," murmured Anna, "Harry never will remember about poor grandpa."

Several other demands were made upon his mother's and sister's time before Harry was ready to take his departure, but at twenty minutes past ten he started away, basket and racquet in hand, waving his hat to his mother and Anna as they stood on the porch.

"Harry is so thoughtless," said Mrs.

Seymour with a sigh as she came into the house.

Miss Maria Jewett, the seamstress, who took equal pride in her plain sewing and plain speaking, drew her needle vigorously in and out of the piece of goods upon which she was working as she said, "Thoughtless, indeed! Miss Seymour, that boy's downright selfish, an' there's no other name for it. He don't take no 'count of what anybody wants but himself. Here he's had you an' Miss Anna runnin' for him this whole mornin', an' I'm only surprised he hadn't his old grandfather goin' up an' down stairs to wait on him."

Mrs. Seymour made no answer, but with another long-drawn sigh went back to her work in the kitchen.

Meanwhile Harry, all unconscious of his mother's sighs and Miss Maria's uncomplimentary remarks, ran swiftly down the street, and in a few moments was with the other boys and girls.

The members of the Junior Society of Christian Endeavor were to have a picnic this bright June day, and Miss Kent, with two assistants, was to take charge of the children. There were more than forty bright-eyed, happy boys and girls, and they certainly made a pleasant picture as they went through the village. A shower the evening before had laid the dust, and this morning the sun was shining, the sky above was cloudless, the birds were twittering in the trees, and all nature seemed to be rejoicing with them. After a walk of less than half an hour the party reached the picnic grounds, a beautiful grove, which Mr. White had fitted up for athletic sports, and great had been the delight of the children when Mabel had delivered her father's invitation to them to spend the day in his grounds. Soon the boys and girls were engaged in sport; some swinging, others playing ball or croquet, while the older boys and girls hastened to the tennis courts.

"Only two courts, and about twenty children who wish to play," laughed Miss Mary Palmer, as she noticed the disappointment pictured on the faces of several boys who were slowly walking away.

"I am sorry," said Miss Ethel; "but you will have to be unselfish and try to give all a chance to play. Come back presently, Bert, and I am sure some of the boys or girls will give you a place."

After what I have told you of Harry Seymour, you will not be surprised to hear that, notwithstanding Miss Ethel's suggestion, he kept his place at the tennis court during the entire morning. Sam Prindle, Andy Ott, Bert Anderson and others gave up their places after playing for a time, but Harry cared more for his own pleasure than he did for that of his companions, and it was not until the summons came for them to take their places at the dinner table, that he threw down his racquet. Then, while several of the boys of his age ran to bring pails of water for the table, Harry busied himself in finding the most desirable seat. He fancied Miss Kent looked at him once or twice with a troubled expression in her eyes, but after wondering about it awhile, he decided he must have been mistaken.

At the close of the day Miss Kent gathered the children around her, and after singing one of their familiar hymns, they turned their faces homeward.

"Mary," said Miss Ethel, after they had taken the smaller children home and had parted from the rest of the company,

"I am so surprised about Harry Seymour, and so disappointed in him."

Miss Palmer laughed as he said lightly, "Oh, you know, Miss Ethel, we all have faults that become apparent on close intercourse."

"Yes, I know," said Miss Kent thoughtfully. "Of course we have, but Harry's selfishness is so glaring. It made me sad to-day to see how little thought he had for the comfort and pleasure of others."

"Yes, he is very selfish. I visit his sister Anna; we are in the same class at the seminary, you know. I have often wished Harry would wait on himself more than he does, for indeed he imposes on Anna, and she is always so patient."

By this time they had reached Miss Kent's home, and Mary Palmer, bidding her good-bye, hastened on.

The next afternoon the members of the Junior Society were in their places promptly. Miss Kent loved to see the bright, youthful faces, and to hear the childish voices unite in song and prayer. Harry Seymour was seated beside his friend, John Parry, while on the other side sat George Jones. "Bear ye one another's burdens." That was the text Miss Kent read, and the children listened attentively, for they knew she would have something of interest and importance to say to them. As Harry listened, he grew very uncomfortable, and twisted his necktie while his face flushed up. Somehow he could not rid himself of the impression that Miss Kent was talking to him. He wondered if the other boys noticed it, but when he ventured to steal a side-long glance at John and George, they were looking straight into the speaker's face. How could Miss Kent know that he had said to himself, when reading over the verses for the week, "That'll do well enough for girls and grown-up people, but boys can't do much to help?" Surely she must know, for just now she was saying, "There may be some of you children who think you are too young or too insignificant to help bear burdens now. You may be thinking that you will show what you can do when you become men and women. Dear boys and girls, do not wait until then; the selfish boy or girl will never grow into the unselfish, helpful man or woman. Begin now to do what you can to help those around you. You all have opportunities to be burden-bearers, and it is only when you forget self and your own comfort in your desire to serve and aid others, that you are enabled to render assistance pleasing to our heavenly Father, and really helpful to those about you."

As Miss Kent talked, Harry looked down at George Jones's rough, red hands. He knew that George got up very early every morning to carry water for his mother, who was a washerwoman, and once he remembered to have seen the boy actually doing a washing when his mother was ill. He had looked down upon him for doing woman's work, but now he felt sure that Miss Kent respected George in his coarse, ill-fitting clothes, more than she did him.

At the close of the meeting Harry walked to the corner with John Parry, then turning abruptly, and looking in his friend's face, he said, "John, do you think I am selfish?" John looked in his with a curious expression, but said quietly, "To be honest, Harry, I think you are about the most selfish boy I know."

Poor Harry! If he had come to John for comfort, he had not obtained it, and he walked the remainder of the way home in moody silence. To have spent fourteen years of life with the idea that he was in most respects a very good sort of boy, only to waken up to the fact that he was regarded as extremely selfish, was hard. Certainly his fault must have made him very offensive. Miss Kent looked upon him with disapproval, though she had said nothing to him directly, and John, his warmest friend, had called him the most selfish boy he knew. Harry went up to his room and did not come down until tea time. He was resolved to make the attempt to forget himself and his own pleasure. He was trying to be a Christian, and from early childhood he had been taught to ask God's help; this he did not forget to do now, for he knew he was undertaking no easy task.

The next morning there was less of a commotion than usual when it came school time. Harry looked for his hat, which he had thrown down carelessly, without calling on his mother or sister to aid him in the search, and quietly gathered his books together. That afternoon he returned from school, and handing the papers from the postoffice to his grandfather, sat down to read an interesting book. His sister was seated in the library, and he could see her through the window bending over some writing at her desk. Anna expected to finish her school life in a few weeks, and was studying diligently, preparing for the examinations.

Presently grandpa's quavering voice was heard calling, "Anna, the papers have come; are you ready to read to me?"

It was Anna's habit to read the daily papers to her grandfather, whose eyesight was very dim. Harry thought it amazing that Anna could sit and read for an hour, or perhaps two hours, with no sign of weariness or impatience, for Mr. Seymour wished to hear literally all that was in the paper, and eagerly looked forward to the hour when the mail from the city arrived.

"Yes, grandpa," called Anna, in her clear voice; then she arose and was gathering her papers together to put them away.

"An opportunity," said Harry softly; then he went into the room, saying, "I will read to grandpa to-day. You want to study."

Anna looked at him in surprise. "But you do not like to read the papers aloud, Harry; I have heard you say so."

"Neither do you," was the reply, "only you are too good to complain. I can surely do that much to help you."

Anna looked relieved. "I was anxious to get this writing done this afternoon, and if you don't mind so very much— I will go and tell grandpa, so he will understand."

Harry followed his sister out on the side porch, where old Mr. Seymour was sitting in his large arm-chair.

"Well, well, child," he said querulously, "I am willing Harry should read to me if you are busy."

Grandfather Seymour, like many old people, was sensitive, and did not wish to be considered a care to those around him. Harry sat down and commenced to read; he had a full, clear voice, and was considered a fine reader. The tea-bell rang just as he was on the last page of the *Daily Record*, and they went into supper together, Mr. Seymour leaning on his grandson's shoulder.

If Anna had been surprised to have her brother offer to relieve her for that day, she was still more so when Harry quietly dropped into the place of daily reader. It was not always a pleasure to him, and many times Harry looked longingly after the boys as they went by on some afternoon excursion in which he had refused to join them. It was very tiresome to sit reading item after item of no interest to him, but he was always in readiness for his duty and never disappointed the old man, to whom this was one of the greatest pleasures of the day.

There came a day, early in September, when the house was darkened, and grandfather was missing from his accustomed seat. Footsteps were softened and voices hushed, and in the upper room Mr. and Mrs. Seymour, Anna and Harry were gathered around the bed on which lay the form of the grandfather.

Never again would they see the kindly old face break into a smile at the approach of the loved ones; never again would the faded blue eyes look out upon the scenes of earth. Grandfather had gone home, and his eyes even now were looking on heavenly sights.

As Harry stood there, his eyes dim with tears, a great lump in his throat, all of the sacrifices he had made, all of the pleasures he had denied himself sank into insignificance. Oh, if he had only been more thoughtful; more anxious to cheer and brighten the last days of the dear, old man! True, he had for a few months been trying to render what service he could, but he could not forget the days and years before that had been spent in seeking his own pleasure. Harry bowed his head, humbled and sorrowful at the recollection. "O God, our Father," he whispered, "help me to serve others as I have opportunity.—*Lucy Henrietta Wright in the Presbyterian Banner.*

**A SECRET OF A GREEN OLD AGE.**

In a beautiful article by Dr. Cuyler in a recent issue of the *Evangelist*, he notes the fact that on May 22, Rev. Dr. Newman Hall celebrated, in London, his eightieth birthday. Letters of congratulation came to him from many quarters. Dr. Cuyler says of him that at the age of four score he has the vigor and alertness of youth. And Dr. Hall said on that occasion:

I am not an old man. I take a cold bath every morning all the year round, and have always been a great walker; I can now do ten miles at a stretch without any fatigue. My sight and hearing are perfect.

Dr. Newman Hall has been a hard worker, preaching on an average, even at the age of four score, four and five times every week, and writing with frequency and with vigor for the press. His one little tractate, "Come to Jesus," has been considered worthy of translation into about fifty languages, and more than three million copies of it have been circulated.

Now for the secret of his continuing, while not youthful, yet young and vigorous. It is: 1. He says, "I have obeyed the laws of health, retiring to sleep in decent time, and not working hard late at night." 2. He has not been given to indulgences of the palate: "I have never been a diner out, nor indulged in heavy suppers." 3. Teetotalism has had "a great deal to do with my excellent health."

(This latter remark is perhaps more suggestive in England, where the use of ale is so common among good men, than in the United States, where it is so vehemently reprehended.) 4. Instead of resting on his early mental acquisitions, Dr. Hall continues as a vigorous student.

In this little narrative there is a hint to those of our ministry who do not desire to cross the dead line at sixty years of age or under.

**THE PRESIDENT'S PRIVATE LIFE.**

The following is a fair idea of the many incidentals that come free to a President: Every bit of linen, bedding, towels and such things is furnished. He is shaved by the White House barber. His table is spread with the finest, daintiest damask, set with the most exquisite china, and bountifully supplied with flowers from the White House conservatories. If he sends a telegram, it is done from an instrument in the White House, for which the Government pays. His stationery, postage, etc., cost him nothing. Should he desire a game of billiards, there is a beautiful table at hand; or if he wants to take a drive, his stables, which the Government pays the rent for and takes care of, are amply equipped. When he enters his business office, a man is stationed at the door to open and close it; and a private secretary, to whom the Government pays a salary of \$5,000 a year, assists him with his correspondence. The services of a type-writer are also furnished. He is protected from the curious by a number of private watchmen. Should he want a cruise, a magnificent steamship from the navy is placed at his disposal.

There are many other things that cost him nothing, such as the culinary arrangements, his steward, who does the marketing, the many fancy delicacies sent him by enterprising firms. This, by the way, is a sort of nuisance, for it seems to be the desire of every manufacturer of some new eatable or drinkable to get it into the White House. Things of value that find their way there are never accepted.—*From Harper's Round Table.*

**TIMES REVENGES.**

Here is an example of "Time's revenges." Two Jews of Bagdad have lately purchased all the land on which ancient Babylon stood. That Babylon by whose waters the Jews in exile wept and prayed is now the property of those who, in their despair, hanged their harps upon the trees that are therein. All that remains of palaces and "hanging gardens" in that city where Daniel was cast into the den of lions, and "the three children" into the fiery furnace, is now held in fee by Hebrews. We have here another illustration of the marvellous tenacity of the ancient chosen race. The Jews have survived all the races and civilizations which clustered about the capital of the mighty Babylonian Empire. Though in their long history the predictions of the prophets have been fulfilled and the cup of suffering has been drunk to the dregs, their permanence has not been affected. On the other hand, the Powers who became their conquerors and oppressors have fallen one by one. Assyria and Babylon perished ages ago; the Greek power waned and passed away; the Roman Empire is gone; but the Hebrew race is indestructible. In the race itself is fulfilled the old legend of the Wandering Jew, doomed to survive the rise and fall of nations till the last great day.

**Our Young Folks.**

**BLANKET STREET.**

O come with me, baby, to Blanket Street,  
'Tis a famous place, dear, for tired feet;  
Up Stairway Hill, across Landing Ridge,  
Past Banister Lane, and then Kissing Bridge,  
Where somebody always you're sure to meet.  
Over the bridges and at last we are there,  
Right in the middle of Little Crib Square;  
The street is as white as the driven snow,  
But warm like the blossom-tide snow, you know—  
Warm to toes that are soft and pink and bare.  
And speaking of toes, 'tis in Blanket Street,  
That the five little pigs so often meet,  
And the littlest always goes squeak, squeak,  
Though the weather is never cold and bleak—  
For 'tis always summer in Blanket Street.  
And the yellow bird talks as well as sings,  
And the humbeebie hums but never stings,  
And the love-lamps burn like stars all night;  
O come, and be sure to listen right,  
For the Blanket Street birds say wonderful things.  
—*Once a Week.*

**THE BOY HERO.**

He was only fourteen. He is a boy full of fun and perhaps some mischief, but he loves his books dearly. He has already looked into the future, and chosen what he wants to be. His sense of honor is keen, and he has a high ideal of manhood, both in scholarship and morals. How so much fun and ambition to be useful can be bundled together is surprising.

His body is a compound of good health, vigor and good muscles, developed by play and work.

One of the sports in which he most delights is swimming. He is quite at home in the water, and might be called a water-animal or sprite.

In the country where he lived is quite a large mill-pond. It was rare sport to swim from shore to shore, swim on his back, dive to the bottom, and cut up all manner of antics, as if he were a sea-lion or seal.

One day he was swimming with a little fellow not far from his own age, though not quite so strong. He said to his mate, "I'm going to swim across the pond." "So will I," was the response. In they plunged. In a few minutes they reached the opposite shore, puffing and blowing. After a little rest, he said, "I'm going to swim back." "So will I," was boldly said. But our hero said, "No, no; it's too much; you are not strong enough." But, boylike, confident of his strength, he insisted, and in they plunged, our hero leading. When more than half-way over he heard a cry of distress. Turning, he found his friend had given out and was sinking.

What a situation! It might well have appalled the heart of the strongest swimmer. But his wits and his courage and his strength did not forsake him. This is the story he told his father after it was all over:

"Papa, when I saw him go down, I just thought how bad his papa would feel if his little boy never came home. So I said, 'I will never go home without him.'"

He swam to where his friend was struggling, to see whether he could help him. As soon as he touched him, the little fellow seized him with a death-grip, and both went under. But our hero came to the surface, the other clutching him.

"Then I remembered," he said, "that you must strike and daze the one who is drowning; so I stunned him, and then caught him, and tried to swim, but was so tired that we both went to the bottom. Then it came to me that my foot touched

bottom; I must kick and try to force the body towards the shore. As soon as I came to the top down I went. Again and again I rose and sank, but at last I got to the shore. My friend seemed dead. Then I remembered that I must roll him, and get the water out of him; so I carried him to a log and worked till he began to breathe. Then I felt so happy that his papa didn't have a dead boy!"

Was there ever anything more heroic? That act is worthy of a place with Graco Darling. Indeed, when one thinks of the presence of mind, the thoughtful love and courage, it is unsurpassed in history.—*R. N. Stubbs, D.D.*

**WHAT PUZZLED MARGERY.**

This is Margery's first year in school, and she is greatly interested in everything that occurs. One morning recently, she came home at noon greatly excited: "O mamma," she said, "what do you think? Our teacher stopped right in the middle of a music-lesson and asked us how many turnips there are in a bushel. We just couldn't understand what that had to do with our music."

Mamma couldn't understand it either, and the more positive Margery grow about the matter, the more her mamma felt she must be mistaken. Finally, to satisfy her own mind, one morning when she met the teacher, Margery's mamma asked her what she had meant by asking the children how many turnips there are in a bushel, during a music-lesson.

The teacher, too, was just as puzzled as Margery had been.

"Why, surely, I didn't ask such a question as that," she said. Then, after thinking a moment, she exclaimed, laughing:

"Why, I asked the children how many beats there are in a measure?"

Margery's bright mind had done the rest.—*Companion.*

**HOW BASIL CROSSED OVER.**

Avis is a little girl whose home is in the great city of London. Every morning she goes to school in charge of her great St. Bernard dog, Basil, who walks proudly at her side, waving his bushy tail majestically, and never deigning to glance at the little street curs, who express their opinion of his state by short barks of derision. A crowded thoroughfare has to be crossed each day, and Avis has taught Basil to run ahead a few steps and bark loudly at the policeman whose duty it is to stop all traffic until the foot-passengers are safely over.

One morning Avis awoke with a sore throat, and her mother would not allow her to go to school. But Basil, whose throat was not sore, saw no reason why he should be deprived of his usual morning walk, and at the accustomed hour he slipped quietly away. With his usual grand air he walked down the street until he came to the crossing.

The policeman stood in the middle of the road, which was packed with omnibuses, hacks, and hansoms. At the sound of his familiar bark, he held up his baton and immediately the crowded buses and the other vehicles were drawn up solidly in line.

In response to the wave of his hand, who should step out on the crossing but Basil! He made his way deliberately across to the opposite sidewalk, apparently quite unaware that he was doing a most unusual thing for a dog, while the omnibus drivers, the passengers, and the dazed policeman burst into a hearty laugh as they realized how, unconsciously, the knowing dog had tricked them all.—*Our Animal Friends.*

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Private cars and moonlight trips can be arranged for on reasonable terms.

June 13, 1896.

JAMES GUNN, Supt.

## Ministers and Churches.

Rev. Mr. Hood will have charge of the services at Elkhorn for the next six months.

Work on the new Presbyterian church at Farewell is being pushed vigorously forward. The masonry is now completed.

Rev. John Maxwell was inducted into the pastoral charge of North Kinloss, Riversdale and Enniskillen, September 1st.

Rev. S. H. Eastman, Oshawa, and Rev. J. P. Wilson, of the Methodist Church in that town, exchanged pulpits a week ago Sunday morning.

The sacrament of the Lord's Supper was dispensed in Brooklin (Rev. J. B. McLaren, pastor), on the 20th inst., when nine new members were added to the roll.

The Rev. W. Burns, of this city, was very successful in his canvass among the Presbyterians of Renfrew, very nearly \$300 being subscribed in two days for the Aged and Infirm Ministers' Fund.

The anniversary service in connection with St. Andrew's Church, Tilbury, will be held on Sunday next, when the Rev. J. G. Stewart, of Knox Church, London, will occupy the pulpit morning and evening.

The C. E. S. of Rev. Mr. Rae's church, Toronto Junction, recently visited West Presbyterian Christian Endeavor, when a joint meeting was held and considered "the need of Home Missionary work."

Rev. J. Johnston, of Paisley, preached at Gillies Hill and Solem appointments on Sunday week. The services in Knox Church, Paisley, were taken by Mr. McNamara, who is at present supplying these appointments.

The Rev. E. R. Hutt, of Ingersoll, has been preaching in the First Church, Brockville. The papers of the town speak in terms of the highest praise of his services. Mr. Hutt is now the guest of Sir Richard Cartwright at Ottawa.

The brave old Dr. Chiniquy left for England lately. The evening previous to his departure he addressed the people in St. John's Church, Montreal, before he said good-by to them, and told them why England left the Church of Rome and became Protestant.

Rev. J. A. R. Dickson, D.D., of Galt, has resumed his series of sermons on the important words of the New Testament. He last took up "Conscience." His sermon is described by the local papers as of "remarkable depth and power."

Excellent discourses were given in the First Church, St. Marys, on Sunday week, in the morning, by Rev. W. C. Clark, of Brampton, and in the evening by Rev. M. L. Leitch, of Stratford. Rev. T. A. Cosgrove preached in Knox Church, Stratford.

Rev. J. K. McGillivray, of Outonagan, Mich., was recently burned out, the manse, with his valuable library and household effects, being entirely destroyed. Mr. McGillivray was at one time the efficient principal of the public school at Ridgetown.

Rev. E. W. Mackay, of Knox College, occupied the pulpit of St. Andrew's, Lindsay, on Sabbath week, morning and evening, in the absence of the pastor, Rev. J. W. Macmillan. The latter preached to the men of the 45th battalion, in camp at Kingston, he being their chaplain.

The Shelburne *Economist* says: "Mr. Milne, Presbyterian student, who has during the summer months been placed upon the Tarbert and Campania fields, has exchanged for the remainder of the vacation with Mr. J. Barber, whose home is at Monticello, and who has been stationed near Toronto."

The decorations of St. Andrew's Church, Wellington, for the Thanksgiving service on Thursday evening week, were very prettily chosen and arranged. The Rev. Alfred Creegan, of Milford, assisted the Rev. A. H. Lord in the service. The same evening a "harvest tea" was served in the music hall by the ladies of the church and Gerow Gore, to the entire satisfaction of all.

The section of the Hymnal Committee charged with the important work of selecting tunes for the new hymn-book, Rev. Alexander Macmillan, convener, met in the Board Room of Knox College on Monday evening last and is still in session making its final revision of the hymns to be used by the Church for some years in its service of praise in connection with the hymns.

R. G. Murison, M.A., B.D., has been appointed to the vacant position as lecturer in Oriental languages in Toronto University. The new lecturer graduated at the University in 1893, and in Knox College in 1894, holding a distinguished place in his class at each institution. Last session he acted as lecturer, temporarily, with such success that the appointment has been made permanent.

On a recent Sabbath the pulpit of Calvin Church, Pembroke, was occupied by Rev. Isaac Campbell, of Erskine Church, Ottawa, Rev. Dr. Bayne preaching the anniversary sermons of his church. Dr. Campbell preached such an excel-

lent sermon in the morning that the church was crowded in the evening. The discourses were clear expositions of evangelical truths. The Dr. evidently feels what he preaches.

The corner-stone of the new Presbyterian Church at Millbrook was laid on Monday week by Mrs. Hugh Waddel, of Peterboro', with appropriate ceremony. The day was all that could be desired and the large number of villagers as well as country people of other congregations who attended, showed the interest and sympathy exhibited towards the church and congregation in connection with the loss of their former place of worship.

Rev. Thomas Wilson, of London, met with his late charge in Dutton, on Monday evening 21st inst., for the purpose of moderating in a call to a minister. The congregation was very large. The name of Rev. John Little, of Owen Sound Presbytery, was the only one submitted. The salary is \$1,100 and a month's vacation. It is only seven weeks since Mr. Wilson left, so the people are to be congratulated on the prospects of so early a settlement.

Rev. Principal Grant preached last Sabbath in St. Andrew's Church West, and at the close of the evening service, after referring to God's goodness in prolonging to such a length the reign of Queen Victoria, to her exemplary character as wife, mother and grandmother, and to striking cases where her personal influence had been used to avert war, and promote Europe's best interests, to the hope that at this present juncture it might avail with the Czar for the relief of the persecuted Armenians, he invited the congregation to join in singing the national anthem.

Miss Margaret Tolmie Cameron, whose decease is mentioned in our death notices, will be remembered by her nearest relatives, and her many acquaintances, for her noble and unselfish life, which was completely devoted to the happiness of others. Rarely have we met anyone who so entirely surrendered her own interests to those who needed her kind assistance. By all who knew her she will be missed for her gentleness and undemonstrative piety. Her labors of love were mingled with the deepest capacity for affection and unflinching cheerfulness. Her end was peace.

A new church at Pottersburg will now be an accomplished fact. Some years ago a small building was built in that locality, and soon a flourishing Sunday school of some sixty scholars was being held weekly. Last spring this building was destroyed by fire, and divine service, as well as Sunday school, had to be discontinued, as there is not a hall in the village in which a meeting could be held. The need of another building was greatly felt by all in the place, as there are upwards of eighty households in the district. St. Andrew's Church, under whose auspices the mission was placed by the vote of the people, gave the work into the charge of Rev. Geo. Gilmore, of the North End Mission, and authorized him to push the cause there as rapidly as possible. A subscription list was soon started, and the necessary part of the funds needed was soon in the hands of the authorities. The building is to be of brick, of the ornamental Gothic style, and is to cost between \$2,500 and \$3,000. The main part measures 30 by 50 feet, with a vestibule on the Dundas street front of 11 by 15 feet, and an addition behind for vestry and library, 16 by 20 feet. It is expected the building will be opened in the usual manner about December 1st. Mr. Gilmore is to be congratulated on the success of his efforts.

### PRESBYTERY MEETINGS.

**HURON:** This Presbytery met in Clinton on the 8th inst. Mr. James Hamilton B.A., was appointed to attend to the claims of Manitoba College in terms of resolution of Assembly. Missionary meetings were left in the hands of sessions, and ministers were requested to have missionary sermons preached by exchange of pulpits or otherwise, and report thereon at the January meeting. The remits on representation in the Assembly, and on a permanent place of meeting, were disapproved of. The remit on Sabbath School Board of Publication, was handed over for consideration to the Sabbath School Committee; that on the reception of ministers, to the Committee on Superintendence of Students; that on Uniformity of Worship, to the Committee on Church Life and Work; and that on Mission Board, to the Committee on Home Missions, to be reported on at next meeting. The clerk was instructed to sign a memorial to the Minister of Justice of the Dominion, "Re Dominion Reformatory for Young Men."—A. McLEAN, Clerk.

**STRATFORD:** This Presbytery met in Knox Church, Tuesday, Sept. 8th, the Moderator, Mr. Leitch, presiding. The principal business was as follows: A minute was put on record, on motion of Dr. Hamilton, expressing the Presbytery's high esteem for and sense of loss which the Church at large has sustained by the decease of the late Rev. John Campbell who died in New Brunswick on the 29th ult. A call to Mr. John H. Graham, B.A., minister of Watford, Presbytery of Sarnia, from the united congregations of Avonton and Carlingford. The salary guaranteed is \$1,000 per annum with manse and glebe. This call was sustained. A call to Mr. Robert J. Cameron, licentiate, from the united congregations of North Easthope and Hampstead. The salary guaranteed is \$700 per annum with manse and glebe. This call also was sustained. Mr. McKibbin expressed his deep sense of the kindness of the Presbytery in supplying his pulpits the past three months. He stated that his health had benefited by the vacation, but under the advice of physicians for the further

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benefit of his throat he requested that Presbytery continue to assist him in his pulpit work for awhile. The request was granted.—W. M. McKIBBIN, Clerk.

**BRUCE:** This Presbytery met in Paisley on September 8th, Rev. E. A. McKenzie, Moderator. Mr. McQuarrie reported that the committee appointed to consider the advisability of changing the Presbytery's method of appointing commissioners to the General Assembly agreed to recommend the following schemes: That a permanent roll of the congregations within the bounds be kept and that ministers be appointed from the top of the roll in rotation, the Presbytery reserving the right to send members by ballot when it may so decide. The appointment of elders shall also be by rotation, but to begin from the middle of the roll in order to avoid the same congregation being represented by both a minister and an elder at the same Assembly meeting, and should one elder decline appointment any other nominated by the Session may be appointed in his stead. The Presbytery agreed to adopt this recommendation. Report of the commission appointed to visit Tiverton in connection with the request of a number of residents in and around Iverhuron for the creation of a preaching station at the latter place was given by Mr. McKenzie. Papers having been read, Mr. Angus Buchanan addressed the court as representing the memorialists, and presented a subscription list to the amount of \$200 for the support of ordiances. After discussion the following motion was unanimously agreed to and accepted by the memorialists as a settlement of the difficulty: That having heard the prayer of the memorialists, and also the statement of the representatives of the Tiverton Session and congregation that they are willing to make any reasonable arrangement to supply them with means of grace, the Presbytery does not grant the prayer of the memorialists, but instructs the Session of Tiverton to make such arrangements as shall supply them with service, at some convenient place. Mr. Bell's notice of motion anent paying expenses of commissioners to the General Assembly was taken up and considered. It was agreed to ascertain the mind of the Sessions within the bounds on the advisability of levying on the congregations for the payment of the expenses in connection with that for the Presbytery Fund and in the same proportion, and that they be asked to report at the next meeting of Presbytery. Mr. McDougal was appointed to present the claims of Manitoba College to the congregations within the Presbytery in accordance with the resolution of the last Assembly thereanent. A very encouraging report from the W.F.M.S. was presented, and the Presbytery agreed to receive the report, and expressed gratitude to God for the continued prosperity of this department of the work of the Church.—J. JOHNSTON, Clerk.

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**HAMILTON:** This Presbytery met in St. Catharines on the 15th of September. A call from St. Paul's Church, Hamilton, to Rev. H. S. Beavis, D.D., was not sustained, as it was not signed by half of the number of communicants. Mr. Roger's resignation of Pelham and South was accepted, to take place on the last day of October. Mr. Roger's petition to the General Assembly, which is remitted to the Presbytery, was laid over till next meeting. The reports regarding supplemented congregations were considered, and it was agreed to apply for grants for eight congregations. Messrs. Mason, Gandier, J. C. Wilson, Bell and Sharp, students, were certified to their respective colleges. A certificate of transference to the care of the Presbytery of London, England, was granted to Hon. R. Moreton, formerly pastor of St. John's Church, Hamilton.—**JOHN LAING, Clerk.**

**WINNIPEG:** A meeting of this Presbytery was held on the 18th September, in the Point Douglas Presbyterian church. Revs. Joseph Hogg, Moderator *pro tem.*, R. G. MacBeth, clerk *pro tem.*, Rev. A. McFarlane resigned his charge in the Millbrook group, and the Presbytery agreed to cite the congregation to appear at the next meeting. The induction of Rev. Donald Munro, late of Deloraine, to the pastorate of the Point Douglas Church took place. Rev. Joseph Hogg, who has been the interim Moderator during the vacancy of nearly nine months, presided at the service. Rev. C. W. Gordon preached the sermon on the occasion; Rev. Joseph Hogg addressed the minister, and Rev. Dr. DuVal the people. The ladies of the congregation gave a reception social in honor of the new pastor; and for the purpose of enabling the pastor and the members of the congregation to form mutual acquaintance. In the matter of the Rev. John Hogg's resignation, after hearing commissioners from the congregation, and members of the minority, and the report of the Presbytery's delegation to the session and congregation, the Presbytery, believing that it is for the best interests of all parties, decided not to accept the Rev. John Hogg's resignation of St. Giles' congregation. The Presbytery further agreed to grant the prayer of the congregation that Mr. Hogg have leave of absence for a term not exceeding six months, without salary, beginning on October 1. This leave of absence is asked for owing to Mr. Hogg's state of health, as the effect of a hurt received some time ago.

**VICTORIA:** This Presbytery met in St. Andrew's Church, Victoria, on the 1st September, with a good attendance of members. The resignation by Mr. T. H. Rogers of his charge of Wellington congregation was considered, Messrs. Anderson and Munro representing the interests of the congregation. The resignation was accepted, to take effect on Sabbath, September 6th, and Mr. Alex. Young appointed the Moderator of Session during the vacancy. It was agreed to certify Messrs. Jenkins, Burkholder, W. G. Russell and J. S. Brandon, student catechists, to their respective colleges. Home Mission and Augmentation reports were carefully considered and the necessary recommendations to the Synod's Committees on these subjects adopted. The following are conveners of standing committees, viz.: Home Mission and Augmentation, Rev. W. L. Clay; Foreign Missions and Sabbath Schools, Rev. Dr. J. Campbell; Church Life and Work, Rev. J. A. Logan; Examination of Students, Rev. Alex. Young; Manitoba College, Rev. A. B. Winchester; Young People's Societies, Rev. J. C. Foster; Finance and Statistics, Rev. D. MacRae; Church Property, Mr. Thornton Fell. A suitable minute referring to the removal of Rev. D. A. MacRae from St. Andrew's Church, Nanaimo,

to the Third Church, Los Angeles, California, was adopted. An adjourned meeting for a Presbyterial visitation of Wellington congregation was appointed for September 8th.—**D. MACRAE, Clerk.**

**OWEN SOUND:** This Presbytery met in Division Street Hall, September 15th. Mr. P. McNabb, Moderator. Messrs. Michael and Telford appeared for the congregations of Knox, Sydenham and Holland Centre. After deliberation it was agreed to supply them together in the meantime, the Moderator of Session to have charge of supply. Mr. Acheson reported excellent work done in Lion's Head and Indian Peninsula. It was agreed that an ordained missionary be secured for Lion's Head and a student for the Indian Peninsula, and that a special grant of \$24 be asked for Holland Centre. Dr. Waits presented the report on Augmentation, Presbytery is asked to raise eight cents per member for this scheme. It was agreed to ask \$150 for Markdale, \$250 for Hepworth, and \$3 per week for Knox, Sydenham and Holland Centre while vacant Mr. A. MacNabb was appointed to look after the interests of Manitoba College. Mr. Russell reported that the new church in Hepworth would be opened for worship on the 27th inst. The Presbytery extended its congratulations to the congregation on the completion of their work. Mr. McLaren moved the motion of which he gave notice at last meeting: "That expenses of commissioners to Assembly be not paid unless full attendance be given at the meeting, or satisfactory explanation given." Motion was carried. It was agreed that the afternoon session of next meeting be given up to a consideration of the schemes of the Church, twenty minutes being allowed to each one in charge to present the case.—**P. McNABB, Clerk.**

**BROCKVILLE:** This Presbytery met at Cardinal. The following grants were asked for augmented congregations, Merrickville, \$200; Athens and Toledo, \$200, it being understood that Toledo shall bear the burden of the reduction; North Augusta, etc., \$225; Westport and Newboro \$150; Dunbar and Colquhoun, \$200. Deputations, who failed to report were asked to do so forthwith. Dr. Smith addressed the Court on behalf of Queen's College, for which he was heartily thanked. The Home Mission Committee was instructed to make whatever arrangements might seem to them best for winter supply at Morton and associated stations. The Session at Spencerville was authorized to organize Roebuck into a distinct portion of the congregation, hereafter to be called Spencerville, Ventnor and Roebuck. Rev. D. G. S. Connery was appointed to present the claims of Manitoba College within the bounds of this Presbytery. The following method of appointing commissioners to the General Assembly was adopted: (1) That all commissioners be appointed by rotation. (2) That a separate roll be kept by the Clerk for this purpose, the names to be entered on said roll in the order of induction and the appointments to be marked each year. (3) In selecting commissioners the names shall be taken from the roll in order from the top to the bottom. (4) That in case of a member declining appointment he shall forfeit his turn except in case of personal or family sickness. (5) In case of those who have not been appointed since 1894 they shall have preference and shall be appointed in order of seniority before these rules come in force.—**GEORGE MACARTHUR, Clerk.**

**REGINA:** The regular meeting of this Presbytery was held at Grenfell, Sept. 9th. There were present: twelve ministers, four elders, eight students and catechists. The Home Mission Committee gave the half-yearly report, and submitted the following recommendations, which were agreed to:—1. That all fields having unordained supply be placed by Presbytery under ordained men in adjacent fields, where practicable. Their duties to be as follows:—1. To visit the fields at least twice a year for the purpose of dispensing ordinances. 2. To see that communion and baptism rolls are properly kept. 3. To see that an annual meeting in each station is arranged for, and that a record of all such meetings is kept. 4. That managers be appointed in accordance with the spirit of the Blue Book, and that a record of all their meetings be kept. 5. To look into the financial standing of the fields, and give such advice to managers regarding methods of raising money as may be thought necessary. 6. To assist the student in the arrangement of his work, so that as many services as possible may be given to each station. 7. Report to Presbytery at September and March meetings. II. That arrangement for supervision be as follows:—Buffalo Lake, J. C. Cameron; Colleston, A. Lee; Abernethy, W. Burton; Lansdowne, J. W. Muirhead; Longlaketon, T. H. Boyd; Saskatoon, H. McLellan; Welwyn, J. Reddon; Rose Plain, J. A. Carmichael; Sintaluta, A. Robson; Fairlight, Messrs. Reddon and Dobbin; Ellisburg, J. G. McKechnie; Duck Lake, C. W. Brydon; Wapella, Messrs. Muirhead and Reddon. III. The committee recommended Presbytery to appoint a committee to visit Lansdowne, and if it be found for the good of the field and stations interested, be empowered to make the transfer of Lansdowne to Broadview field and confer with the Montgomery people about their appointment. The committee to consist of Messrs. McKechnie, Muirhead and Murray. IV. That a detailed annual financial statement of every congregation and station in the Presbytery be printed and circulated in all the congregations and mission fields. That the following be a committee to take the matter in hand: Messrs. Muirhead, McKechnie, Robson and Crawford. The following motions, etc., were also agreed to:—1. That a sermon be preached at the opening of each regular meeting of Presbytery, by some member to be appointed at previous regular meeting. 2. Motions of affectionate Christian sympathy were passed in connection with bereavements recently sustained by the Rev.

A. J. and Mrs. McLeod, Mr. Matheson and Mr. Kemlo in his severe illness. 3. That the clerk call the attention of those who do not attend meetings of Presbytery that they are failing in the performance of their ordination vow "to give diligent attendance upon the meetings of the courts of this Church." And that if absent two successive meetings of Presbytery that an explanation will be required, and they are liable to the censure of this court. Also, that the convener of the Presbytery's Home Mission Committee be instructed when writing each student or missionary that reports must be given by March 1st, and Sept. 1st, in order to furnish data by which grants can be made. 4. That we have four regular meetings of Presbytery during the year. 5. To licence and ordain Mr. T. H. Boyd on the Lumsden field. Moderator to preside and address the people, Mr. Cameron to preach, and Mr. Carmichael to address the minister. Place and date to be decided later. 6. To ask the next General Assembly to accept H. Matheson's law course as an equivalent for the literary course prescribed by our Church and that he be allowed to enter upon his first year in theology. 7. That permission be given to C. W. Brydon, H. McKay and A. Rennie to erect sessions in their own respective fields. 8. The Presbytery instruct that certificates of baptism be issued to all receiving the ordinance, and that a committee be appointed to decide on form of certificate to be used and report at December meeting. The committee to consist of Messrs. Robson, Muirhead and Crawford.—**J. W. MUIRHEAD, Clerk.**

**BRITISH COLUMBIA SABBATH SCHOOL CONVENTION.**

The second meeting of the British Columbia Synodical Sabbath School Convention was held on the 2nd and 3rd of September, in the First Presbyterian Church, Victoria. The church was beautifully decorated with flowers, and the walls in rear of the platform, and around the choir-gallery were ornamented with banners bearing appropriate mottoes. One of them was a large silk banner with deep blue border, having in large gilt letters, "Faith, Hope and Charity." First Presbyterian Church Sabbath School. Organized in 1864." This was the first Presbyterian Sunday school organized in the Province, and the church was the first erected. The choir of thirty well trained voices rendered excellent service, and added much to the enjoyment of the sessions. The Rev. Dr. Campbell, pastor of the church, gave the address of welcome, in which he struck the keynote of good cheer and brotherly love. He said the Royal City opened her heart, her hands, and her homes to the delegates, and placed at their disposal her best bedrooms, parlours, and dining-rooms. If she could not surpass the hospitality of Vancouver, she would strive to equal it. The Rev. E. D. McLaren, of Vancouver, in a neat address of well-chosen words, thanked the Royal City for her "Highland welcome," and assured her that the delegates highly appreciated her munificent hospitality.

The reports of the schools throughout the Synod showed them to be in a healthy condition, well organized, and making encouraging progress. The Rev. J. A. Logan gave an address on "The Bible, a Book to be Studied"; the Rev. W. L. Clay on "The Bible in the Home"; the Rev. J. C. Forster on "The Bible in the Teachers' Meeting"; Mr. J. Berkholder on "The Bible by the Aid of Lesson Helps"; and the Rev. A. B. Winchester on "The Bible Illuminated"; Rev. J. S. Gordon on "A Model Sunday School"; Mr. J. McQueen on "The Teacher as a Citizen"; the Rev. Dr. Campbell on "The Mistake in Sunday School Teaching"; Miss E. McNab on "The Sunday School Library"; Mr. R. B. McMicking on "The Work of the Sunday School Superintendent"; Mr. J. Merton on "Sunday School Music"; Rev. D. McRae on "How to Cultivate the Missionary Spirit in the Sunday School"; and Miss Roberts on "The Work in the Infant Class." These papers and addresses elicited a lively, interesting, and instructive discussion by the delegates. A quick, sharp, rattling fire was kept up for a few minutes after each address, which showed a diversity and variety of mind very wholesome and refreshing.

A committee was appointed to publish in pamphlet form the proceedings of the convention, including the addresses and papers. A resolution was adopted, instructing the executive to enter into negotiations with the Sunday School Association of Oregon, Idaho, Washington and California, with the view of having them united with this convention, and have one or more field superintendents for the whole territory, and report at next convention. The executive was also instructed to secure for next convention the services of Mrs. Ford, of Chautauque, N.Y., or some other prominent Sunday school worker outside of British Columbia.

The following officers were elected for the ensuing year: President, Rev. J. A. Logan; first vice-president, Rev. J. S. Gordon; second vice-president, Mr. J. Merton; third vice-president, Miss Roberts; secretary, Mr. M. Mitchell; treasurer, Mr. J. McQueen. The next meeting of the convention was appointed to be held in St. George's Church, Union. After the usual votes of thanks the President addressed a few appropriate words to the Sunday school workers, at the close of which all joined in singing, "God be with you till we meet again," and this closed one of the most enjoyable, interesting, instructive and encouraging conventions ever held under the auspices of the Presbyterial Church in the beautiful Pacific Province of British Columbia—a Province the possibilities of which are acknowledged to be very great.—**COM.**

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**OBITUARY.**

MR. AND MRS. J. B. TORRANCE.

No more painful tragedy has happened for a long time than that which occurred on Friday last at Sparrow Lake. On the morning of the day in question Mr. and Mrs. J. B. Torrance left Kilworthy, where the former had been stationed during the past summer as student in charge of that field, to pay a farewell visit preparatory to returning to the city on the following Monday. But this return, where their bodies have been brought for interment, was sadly different from that anticipated by their friends. The young couple had not proceeded far on their way when a squall suddenly capsized the canoe, and both were drowned. The body of Mr. Torrance was found floating on the lake's surface on Saturday morning, while that of his wife, in despite of a continuously prosecuted search, was not recovered until Sunday evening.

These untimely deaths will cast a deep gloom upon an unusually large social circle. Both the deceased were at one time residents of Woodstock. Mr. Torrance was a son of the late Prof. Torrance, principal of the Woodstock Baptist College, and his wife was formerly a Miss Helen Douglas, sister of ex-Mayor Douglas, of that town; of Mr. William M. Douglas, a prominent lawyer of Toronto, and of Mrs. Andrew Gunn, of this city. For the past six years Mr. Torrance had been attending Knox College, where he was highly esteemed alike by the faculty and students, and by whom his loss will be deeply felt. His course all along had been very successful. Last session he secured a scholarship. He would have completed his final year next spring. A future of undoubted promise lay before him. At the time of his death, just turned twenty-five years of age, Mr. Torrance bade fair to be a preacher of much power and usefulness. With an exceptionally prepossessing presence, he combined fine intelligence, good mental equipment, fluency and grace of delivery. Of Mrs. Torrance it need only be said that she was an ideal help-mate.

REV. NATHANIEL PATERSON.

Rev. Nathaniel Paterson died at Hanover, Ont., on Aug. 2nd. Born at Galashiels, Scotland, he studied at Glasgow University and Knox College, Toronto, and was ordained in 1859 at Merrickville, Ont. He subsequently labored at York Mills, Martintown, and Bayfield, and lastly at Hanover and Hampden. His ministry was characterized by earnestness and devotion. He labored with a single eye to the glory of God. Five years ago he retired from the active duties of the ministry, but continued to live in Hanover, where his consistent life, earnest faith, and close walk with God have left a deep impression. A son of the manse, his father being a Free Church minister of eminence in Glasgow, preaching seemed natural to him; and to the last his pleasure was to speak for Jesus. The end came quietly, after some months of increasing weakness, during which he looked forward with calm confidence and glad hope to his eternal home in the presence of God. His widow remains to mourn her loss.

**MAKING UNNECESSARY ANY PAINFUL OPERATION.**

**How South American Kidney Cure Removes Pain and Stems Periods of Distress.**

It was chronicled in the local press a few days ago that one of Toronto's best known physicians was leaving for a leading United States Hospital, there to undergo an operation for a hard formation of the kidneys. Everyone will hope that the experiment will be successful. But is not prevention better than cure, and where the first symptoms of kidney disease assert themselves let that wonderful specific, South American Kidney Cure be taken, and the trouble is speedily banished. What is just as encouraging is that where the disease has taken hold of the system, even in extreme cases, relief and cure is quickly secured by the use of this medicine.

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## British and Foreign.

The Shah of Persia will visit London in the spring.

Mr. John Goolden, the Mayor-designate of Newcastle, is a Presbyterian.

Dr. Lawrence G. Hay, formerly a missionary in India, has died at Minneapolis from a stroke of paralysis, in his 73rd year.

Paisley Kirk Presbytery unanimously agreed to a petition asking for the appointment of a deaconess in connection with the North Parish.

The proposed Christian college towards which Dr. Sheldon Jackson has generously given \$50,000, will be placed four miles from Salt Lake City.

The first of the Lyman Beecher Lectures by Dr. John Watson (Ian MacLaren) was given at the Yale Divinity School, U.S., on September 28th.

For twenty years Lord Overton has personally conducted in Dumbartonshire a Sunday evening Bible-class of about 500 young men and women.

The Rev. Dr. Monro Gibson will preach the annual missionary sermon of the Baptist Union at Bristol in the afternoon on Tuesday, October 6th.

The Rev. Dr. Walter C. Smith, late of the Free High Church, Edinburgh, is preparing a new volume of poems, which will be largely reflective and autobiographic.

The Rev. W. Major Paul has resigned the Nonconformist Secretaryship of the British and Foreign Bible Society. The Rev. J. Gordon Watt will succeed him.

The Young People's Christian Union of the United Presbyterian Church commenced its annual session lately at Omaha, Neb., with about 3,000 delegates in attendance.

The report just issued of the Colonial Missionary Society shows an income last year from all sources of £5,145, 17s. 5d., of which only £101 remained as a balance in hand.

During Dr. Pentecost's occupancy of the pulpit of the Fifth Avenue Church, New York, through the holiday season, the church was filled each day with an attentive audience.

The scheme for the support of native missionaries in Central China has been taken up by the Christian Endeavor Societies at Athlone, Cork, Portadown, Drogheda and Abbey-street, Dublin.

The London Missionary Society has accepted Mr. Howard Smith, late of Camden College, Sydney, for service in the foreign field; also Mr. C. J. Oribb, of Brisbane, who has been appointed to Amoy, China.

Dr. Bowie who was sent out from Aberdeen to the New Hebrides last January has been appointed by Mr. Paton as a medical missionary to the same islands, and will sail, probably for Santo, in January next.

The Lord Mayor has granted the use of the Mansion House to the Salvation Army and agreed to be present at a meeting conducted lately by Mrs. Bramwell Booth, in connection with the Rescue Work.

The Rev. Dr. Honey, of Inchture, has completed the sixtieth year of his ministry. At the present moment there are two ministers in the Church of Scotland besides Dr. Honey who have witnessed the close of the sixtieth year of their ordination—Dr. James Smith, of Cathcart, ordained in 1828; and Dr. James Chrystal, of Auchinleck, ordained in 1833. One of the first ministerial duties of Dr. Honey was to join with his brethren in the ordination of Robert Murray McCheyne.

## A TRAPPER'S STORY.

A CALLING THAT ENTAILS MUCH HARDSHIP  
AND EXPOSURE

One Case in Which the Exposure Brought on La Grippe and Serious After Troubles—How the Victim Secured Renewed Health.

From the Brockville Recorder.

Rockport is but a small hamlet, but it has achieved a wide reputation owing to the fact that it is situated in the very heart of the far-famed Thousand Islands, and for this reason attracts during the summer months hundreds of pleasure seekers. Among the residents of the village none is better known than Wilson A. Root. During the summer months he follows the occupation of an oarsman, and none knows better than he the haunts of the gamey bass and pickerel. In the winter and spring months Mr. Root follows the occupation of trapping and this pursuit requires one to be out in all sorts of weather, and in the water frequently at a time of the year when the water is none too warm. As a result of a wetting Mr. Root took a severe cold which developed into la grippe, which took such a firm hold upon his system that for a time he was unable to leave the house. His kidneys became affected, and he suffered from severe pains across the back. There was a feeling of continuous tiredness, which no amount of rest or sleep seemed to relieve. The appetite was fickle, and there was an indisposition to exertion or work. A number of remedies were tried, one after the other, but without any beneficial results. At this juncture a friend strongly advised that Dr. Williams' Pink Pills be given a trial. They had cured thousands of others, and why not he? Acting on his friend's suggestion, Mr. Root procured a single box of the Pink Pills, and before all were used felt an improvement. This encouraged him to persevere with the treatment, and after the use of a few more boxes of the pills Mr. Root found his health fully restored, all the pains and aches had disappeared and with their disappearance came renewed strength and activity. Mr. Root says: "I firmly believe Dr. Williams' Pink Pills to be unsurpassed as a medicine, and I advise any who are ailing to give it a fair and honest trial."

Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor ataxia, sciatica, rheumatism, erysipelas, scrofulous troubles, etc., these pills are superior to all other treatment. They are also a specific for the troubles which make the lives of so many women a burden, and speedily restore the rich glow of health to pale and sallow cheeks. Men broken down by overwork, worry or excesses, will find in Pink Pills a certain cure. Sold by all dealers or sent by mail postpaid, at 50c. a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N.Y. Beware of imitations and substitutes alleged to be "just as good."

Since his retirement from politics the Hon. David Mills has taken to wooing the muse. In a recent issue of the Globe he had some verses entitled "Evening Twilight on the Hills."

Mr. S. E. Bruce, who was a candidate for the Presidency of the Toronto Young Liberal Association, has withdrawn from the contest, and Mr. George Ross, B.A., is now the only candidate in the field.

Dr. P. H. Bryce, Secretary of the Ontario Provincial Board of Health, was elected First Vice-President of the American Public Health Association at its recent meeting. Toronto was selected as the next place of meeting of the Association and Dr. Bryce will very likely be its next president.

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Rev. John Hector, "the Black Knight," has drawn large audiences to hear him preach and lecture at Sheffield, and at Oakley-place, Old Kent-road, London S.E. His deliverances were of a most racy character.

Dr. Scott, Moderator of the General Assembly of the Established Church, laid the foundation-stone of a new church at Inverness, the first extension in connection with the church in that town for sixty years.

The Rev. Dr. John M. Stevenson, secretary emeritus of the American Tract Society, died on Saturday, August 24th, having spent his busy life mainly in the service of that society. He was at one time pastor of the First Presbyterian Church of New Albany, Ind.

The third annual Young People's Convention of the Associate Reformed Presbyterian Synod met in Charlotte, N.C. There were 125 delegates and 164 visitors present from fifty-one churches in ten different States. Among the topics discussed were "Christian Citizenship," "Systematic Giving," "Medical Missions," "Home Missions," and others.

The new building which has been erected at Long Branch, N.J., for the Seaside Home connected with Dr. John Hall's church in New York city, was opened recently, many of the cottagers interested in the institution being present. Religious services were held. The home shelters hundreds of poor children during the summer, each of whom receives a two weeks' outing gratuitously.



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**MISCELLANEOUS.**

Sir Donald A. Smith is erecting a mansion-house on his Scotch estate of Glencoe, Argyleshire, which will cost £30,000, and is constructing a road to it which will cost £12,000.

No up-to-date lady now suffers from kleptomania. If a well-dressed woman in a dry-goods store sees something which she really must have without paying for it, hypnotism is just what ails her.

"Look here, Mr. Editor," exclaimed an irate caller, "you referred to me yesterday as a reformed drunkard. You must take it back, or I'll sue your paper for libel." "Very well, sir," replied the editor, "I'll retract the statement cheerfully. I'll say you haven't reformed."

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are loved by everybody. Those raised on the Gail Borden Eagle Brand Condensed Milk are comparatively free from sickness. *Infant Health* is a valuable pamphlet for mothers. Send your address for a copy to the New York Condensed Milk Company, New York.

Baron Edmund de Rothschild has established another colony in Palestine. The new colony is situated in Galilee not far from Damascus, and consists of a village of 3,000 acres, with numerous springs, and the sources of the river Jordan. This settlement will be colonized by fifty farm laborers of tried experience, and will be interesting as an experiment in home rule.

An English paper reports the discovery of a real Mrs. Malaprop. She walked into the office of the judge of probate and inquired, "Are you the judge of reprobrates?" "I am the Judge of Probate," was the reply. "Well, that's it, I expect," quoth the lady. "You see, my husband died detested and left me several little infidels, and I want to be appointed their executioner."

If statistics are even approximately correct Boston is in a bad way, yet probably not any worse than many other large cities. In view of such statistics, also, much of the talk of "hard times" may be explained, and also the increasing army of vagrants and tramps who at every turn in our cities are asking alms. The Wise Man was right. "Righteousness exalteth a nation; but sin is a reproach to any people."

Charles Lamb's dear old bookish friend, George Dyer, could never be got to say an ill word, even of the vilest miscreant. "Come now, George," said Lamb one day, on teasing intent, "what do you think of Williams?" (Williams was the Ratcliffe Highway murderer, the Jack-the-Ripper of his day, celebrated in De Quincey's Murder as a Fine Art.) "Well, Mr. Lamb," replied Dyer, "I must admit he has a somewhat eccentric character."

The Princess Charles of Denmark sent a nice little note to the heads of the Y.W.C.A., thanking all the donors for the beautiful Bible in casket, presented to her by the members of that association, a facsimile of the one given to her sister, the Duchess of Fife. The young Princess' wedding gifts have been, indeed, beautiful, costly, and very numerous, and abundantly show how dear to the hearts of the English people is the young Princess who has grown up amongst them. One of the most interesting of the presents was a set of small silver toast racks presented by a bevy of young ladies each bearing the name of Maud.

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In the course of a speech in opening Carnoustie bazaar, Sheriff Campbell Smith said: I may tell you a thing I learned from the late Rev. Dr. Begg. It is that he had consulted all the foremost lawyers in Scotland, and that he found union with the United Presbyterians, which at one time he told him was contemplated, was thoroughly illegal, and the result would be to strip the Free Church ministers wherever it was contested both of their manse and their stipends.

A minister, missing one of his congregation from church, called on him one day to see what was the matter. "Well, Mr. McNab, I was wondering what was the matter that you were not at church these few Sundays back." "Oh, I have been at Mr. Dunlop's kirk." Minister: "Oh, I don't care for my congregation going to other churches. How would you like your sheep to go into strange pastures?" Mr. McNab: "Oh, I would care a grain if they got better grass."

Sunnyside, the famous home of Washington Irving, near Tarrytown on the Hudson, and its beautiful grounds, have been closed to the public. It was made a picnic resort by many, who left the remains of their luncheons scattered around, and otherwise disordered the premises, so that the present owner, who is a grandnephew of Washington Irving, has concluded to exclude the public from the grounds. This is the result of bad manners of some who visited the place.

In a properly educated person knowledge opens endless avenues of rational and possible enjoyment, such as the vulgar and illiterate have no conception of, and are not capable of enjoying. True, in some cases people are educated beyond the sphere of life in which their circumstances place them, but even here, if education has been rightly conducted, they are happy, and would not exchange their poverty alleviated by the delights of knowledge for the palace of a prince without these delights.

The savagery of the Turks in Crete has been by some means brought more speedily to an end than in Armenia. The Powers, we are told, will see to it that arrangements are made for the safety and rights of the Christians in the island. They were pledged to do a similar duty for the Armenians, and all the world now knows how that pledge has been kept. It is hoped that in the case of Crete it may be different. A bluejacket of H.M.S. *Sphinx*, who witnessed some of the doings of the Turks, and describes what he saw, says, with disgust: "And yet, amid all these sickening scenes, the British warships stand as stolid as the sphinx, never daring to fire a gun or discharge a rifle to stem the tide of human blood." It may perhaps be hoped that henceforward Turkish atrocities in Crete will never again be more than a horrid dream.

In connection with the Trades Union Congress, lately held in Edinburgh, an old country contemporary draws attention to the large part which Methodism has had in moulding trades-unionism. Mr. Joseph Arch, M.P., was a local preacher, while Messrs. Thomas Burt, M.P.; John Wilson, M.P. for Durham; Charles Fenwick, M.P., as well as John Johnston and Pete Curran are all the fruits of Primitive Methodist teaching. There can be no doubt that many great labour leaders have developed their powers of speech by being local preachers and class leaders. On a late Sunday the Dean of Ely and Rev. James Adderly preached labor sermons on behalf of the Christian Social Union, and general reference was made to the Congress from the pulpits of the city. The Lord Provost gave a hearty welcome to the Congress in the Music Hall. Three hundred and forty-two delegates were present, representing 171 societies, with a million members.

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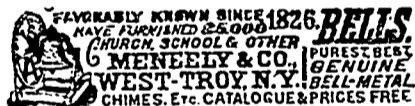
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AUGMENTATION COMMITTEES.

The General Assembly's Augmentation Committee will meet in the Board Room, Presbyterian Office, 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 Office, 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 Convenors 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 Convenor of their Synod's Committee, and the Convenors of Synodical Committees are requested to forward to DR. WARDEN these claims and applications, with the judgment of the Synod's Committee regarding them.

MEETINGS OF PRESBYTERY.

BRANDON.—At Brandon, first Tuesday in March, 1897. BROCKVILLE.—At Brockville, in First Church, December 8th, at 2 p.m.

BRUCE.—At Paisley, December 8th, at 1.30 p.m.

GUELPH.—In Chalmers' Church, Guelph, Wednesday, November 11th, at 10 a.m.

HEBON.—At Clinton, November 10, at 10.30 a.m.

LINCOLN.—At Woodville, October 20th, at 11 a.m.

LONDON.—In Knox Church, St. Thomas, on November 10th, at 11 a.m.

MAITLAND.—At Wingham, Nov. 17 h, at 11.30 a.m.

METIS.—At Metis, in the first week in March, 1897.

ORANGEVILLE.—At Orangeville, Nov. 10, at 10.30 a.m.

OWEN SOUND.—In Division Street Hall, Owen Sound, December 15th, at 10 a.m.

PARIS.—In Chalmers Church, Woodstock, December 8th, at 11 a.m.

REGINA.—At Regina, December 9th, at 9 a.m.

SAUGHERN.—At Durham, December 8th, at 10 a.m.

STRAITFORD.—At Stratford, in Knox Church, November 10th, at 10.30 a.m.

QUEBEC.—At Richmond, December 15th.

VICTORIA.—In St. George's Church, Union, Dec. 2nd.

WINDHAM.—In St. Andrew's Church, Pickering, Tuesday, October 20, at 10 a.m.

A VANCOUVER FRUITER.

In British Columbia rheumatism is very prevalent, and very hard to cure owing to dampness of atmosphere. Mr. W. F. Beggs, the well-known fruiter of Vancouver, B.C., says:—"I suffered intense pain for over four years from rheumatism of the ankles and feet. I doctored with everyone, even employing a Toronto specialist to treat me but could not get cured, and had almost given up in despair. A friend told me how South American Rheumatic Cure had acted in his case and advised me to try it. The very first bottle gave me immediate relief, and I am now on my second bottle and almost entirely cured. I consider it the only cure for rheumatism."

BIRTHS, MARRIAGES AND DEATHS

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MARRIAGES.

At Woodville, by the Rev. J. M. Duncan, Mr. W. G. Cave, of the Merrickville Mirror, to Miss Elizabeth Campbell, daughter of Mr. Archibald Campbell.

On Tuesday, 22nd inst., at St. Peter's Church, by the Ven. Archdeacon Body, William McCaskill Warden, son of the Rev. Dr. Warden, Montreal, to Ida Josephine Gooderham, daughter of Alfred G. Gooderham, E. q., of this city.

DIED.

In Durham, South Grey, on Sabbath, Sept. 13th, 1896, Margaret Tolmie Cameron, sister to the late Rev. James Cameron, of Chatsworth, Ont.

PRESBYTERY MEETINGS.

PARIS: This Presbytery held its regular quarterly meeting in Paris on the 8th inst.; the Rev. E. R. Hutt, Moderator. Mr. Leslie presented the report on Standing Committees for the year as follows, which was adopted, viz.: Colleges, J. A. Cranston, Dr. McKay, and their representative elders; Home Missions, Dr. McMullen, Dr. Cochran and elders; Augmentation, Messrs. Hutt and Cockburn; Foreign Missions, Messrs. Patterson and Leslie; French Evangelization, Messrs. Shearer and Anderson; Church Life and Work, Messrs. Hardie and Thomson; Sabbath Schools, Messrs. Straith and Johnston; Widows' and Orphans', Mr. Ross and elder; Aged and Infirm Ministers Fund, Mr. Leslie and elder; Young People's Societies, Messrs. Hardie, Millar and McGregor; Statistics, Messrs. Hamilton and Pettigrew. Mr. Hardie was appointed president of the Presbyterian Christian Endeavour Society. A call from Windham and Delhi to Mr. J. A. Mathieson was sustained. Mr. Pettigrew was appointed to look after the interests of Manitoba College within the bounds. Arrangements were made for the designation of Miss Weir to the foreign field September 22nd at 2.30 p.m., in East Oxford Church, Dr. McKay to address the missionary, and Mr. Hamilton the people. Permission was given to Baden to ask for transference to Guelph Presbytery.—W. T. McMULLEN, Clerk.

QUEBEC: This Presbytery met in Sherbrooke on the 8th and 9th inst., the Rev. D. Pugh, Moderator. The Rev. Thomas Muir's resignation of Chicoutimi was accepted, and the following resolution was unanimously adopted: "The Presbytery in accepting Mr. Muir's resignation of Chicoutimi, desire to express their great satisfaction with his work in that arduous field, it being somewhat exceptional for the three-fold work being done, viz.: preaching, French Mission, and teaching the Public School during the week. In parting with our brother the Presbytery would commend him to the great King and Head of the Church, and pray that another suitable field of labor may soon be opened up to him. The Revs. Dr. Lamont and J. L. Campbell were appointed as ordained missionaries to Metis and Chicoutimi respectively for two years. Reports from augmented congregations were submitted and grants revised for the ensuing twelve months. Steps were taken for the re-arrangement of the fields of Massawippi and Sawyerville, and also of Marsboro and Lake Megantic. A call from the congregation of Lingwick in favor of Rev. A. Miller, of Mosa, was sustained—stipend eight hundred dollars and a manse. Rev. D. L. Dewar was appointed to represent this Presbytery before the Presbytery of London. Provisional arrangement was made for the introduction. Steps were taken for a recognition of Rev. Dr. McRae as principal of Morrin College. Rev. Dr. McRae's name was added to the roll, and he was appointed Moderator of the Session of Valcartier.—J. R. MACLEOD, Clerk.

FOR CENTRAL PARK CHURCH, VANCOUVER.

Table listing financial contributions for Central Park Church, Vancouver, including C. E. Society, Knox Church Teeswater, Calgary, Lancaster, Bridgewater, N.S., Hamilton, Bermuda, Knox Church, Winnipeg, C. P. Brown, Toronto, and previously acknowledged amounts.

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