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Plum Pudding.—Stew a quart of plums, remove the pits, sweeten, and pour them in to a earthen pudding dish. Cover them with a thick batter, made by taking a cupful of sweet cream or rich milk, one egg, a tea-spoonful of baking powder and flour sufficient to give the right consistency. A soft biscuit dough may also be used for the pudding.

Plain Cake.—Cream together half a cupful of butter and two cups of sugar, add the beaten yolks of three eggs, half a cupful of milk and three cupfuls of flour into which has been sifted three teaspoonfuls of baking powder, and lastly the whites of the eggs, beaten until light and frothy. Stir briskly, pour into buttered baking tins, and bake in a moderate oven.

Pickled Plums.—Take seven pounds of plums, pour over them a pint of hot water, cover closely and steam till tender. Then add a pint of good vinegar, four pounds of brown sugar, and a tablespoonful each of cinnamon, allspice and cloves, with two-thirds of a teaspoonful of cayenne. Cover and steep for half an hour, when they are ready for the cans. Before serving on the pickle dish remove the pits.

Cucumber Soup.—Two large cucumbers, one tablespoonful butter, the yolks of two eggs, one cupful cream, one quart water, pepper and salt. Pare the cucumbers, quarter, and take out the seeds. Cut in thin slices, cover with salt and put on a plate to drain. Put into stewpan with the butter. When just warmed through add the water, pepper and salt. Boil forty minutes. Just before serving add the yolks of two eggs beaten with the cream.

Fresh Plum Pies.—Stew the plums well and sweeten just before taking from the fire. Any kind of plums may be used, but the more tart the fruit the more sugar will be required. After removing the pits, pour the pulp into a pie plate which has been lined with ordinary pie paste. Dredge the pulp with flour, and cover with a top crust, in which several gashes have been cut with a sharp knife. Bake till done, sprinkle the top with powdered sugar and serve cold.

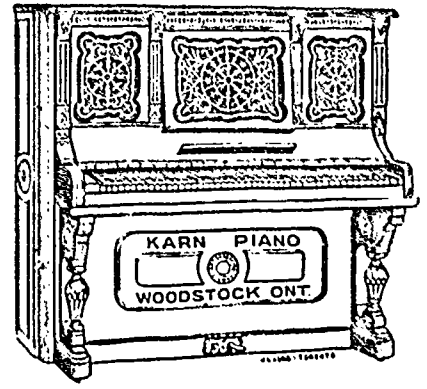
Plum Dumplings.—These are very attractively made by sifting three cupfuls of flour, with which two teaspoonfuls of baking powder have been mingled, slicing in a heaping tea-spoonful of butter and making into a soft dough with water. Stir in a cupful of plums, using either stewed fresh fruit or the canned article, according to the season. Partially fill cups with the batter, set them in a pan of hot water in the oven, and steam for a half-hour. Invert the dumplings on dessert plates and serve warm with liquid sauce.

Peach Shortcake.—Mix together one pint of flour, one-half teaspoonful of salt and two teaspoonfuls of baking powder; rub in one fourth cupful of butter, and mix to a soft dough with sweet milk. Divide into two parts; pat out one half; put in a buttered, shallow pan; butter the top; pat out the other half and lay on the top. This will make the cake split open readily. When done, split open and fill with the peaches, mashed, or chopped fine. Put them on the top of the cake also, and pour over the whole whipped sweetened cream.

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KNOX COLLEGE JUBILEE.

The great event which all Presbyterians interested in Knox College, or indeed, in Presbyterianism in the Dominion, have been looking forward to with so much interest, and which has, during the past few months, been often referred to in our columns, the celebration of the Jubilee of Knox College, is now a thing of the past, and has become a matter of history. It was appropriate that the proceedings should open in Knox Church, one not only bearing the same name as the college, but one which is historic in its connection with Presbyterianism in the city and in the Province. A large audience had assembled when from the vestry there bled into the church the professors of the college and others, and the Rev. Principal Caven, D.D., and Rev. Dr. Parsons, pastor of the church, conducted to the pulpit the Rev. Dr. Patton, President of Princeton College, New Jersey, U.S., who received his arts education in the University of Toronto, and part of his theological training in Knox College, for which he retains an ardent affection and which retains an ardent affection for him.

Principal Caven made a few introductory remarks, characteristically modest, respecting the occasion, introducing Rev. Dr. Patton as a distinguished alumnus of Knox College, the head of a famous American college, and well known in Canada as he is in what is now his adopted country, who had been chosen as the preacher of the Jubilee Sermon. Before sermon, Rev. Dr. Parsons conducted the devotional services, choosing most appropriately the Hundredth Psalm, which was sung with heart and soul to the noble tune to which it has become wedded. Praise, prayer and scripture reading being solemnly engaged in, Dr. Patton took his text from Mark xi. 30: "The baptism of John: was it from heaven, or of men? Answer me."

THE SERMON.

It was not a sermon in the ordinary sense, but rather a religio-philosophical prelection, most suitable to, and worthy of the occasion, worthy also of the high character which the Presbyterian pulpit has gained for itself for solid learning and for the defence of sound doctrine. After a brief introduction, in which the speaker referred to the agnostic position assumed by the religious leaders of that day when they answered, we cannot tell, and saying that many for different reasons at the present day assume the same attitude, he observed that it was one which those who represented Knox College could not take. He then stated the question he was about to discuss was that of Supernatural Religion. This he said was the burning question of the day; it eclipsed all others in its importance and concerned equally all denominations. He proposed to discuss the question under three heads.

I. Is Christianity a supernatural religion.

II. Has it any dogmatic contents, that is, has it any doctrines which it is obligatory on man to believe.

III. If it has, where are they to be found.

A NATURALISTIC RELIGION.

In these days a naturalistic religion is being presented to us in two forms, the first posits everything in the terms of matter and of motion; the second posits everything in terms of mind. These are the Spencerian and Hegelian forms respectively. Following up both to their logical conclusion, as he showed, makes an end of religion, and if of religion, of morality also; immortality, a personal God, are both gone.

After pointing out the indissoluble connection of religion and metaphysics, he declared that sooner or later there would have to be a pitched battle between supernaturalism and naturalism, and it might as well come now as any time. Christianity might choose the ground upon which this battle should be fought, and it might choose it to be waged over the grave of Jesus Christ, that is, over the doctrine of the Resurrection. He referred next to the destructive criticism in recent years of the Old Testament in the interests of naturalism and pointed out that those chargeable with this, know perfectly well that to be consistent they will have to apply the same destructive criticism to the New Testament, and explain Christ's person and work according to it, which is for all the great purposes of Christ and His work as they are now understood by Christians, to explain them away altogether.

Hence if there is nothing supernatural in Christianity, there is no religion, no morality, no immortality, no God.

His second question was:

HAS CHRISTIANITY ANY DOGMATIC CONTENTS which it is obligatory upon man to believe? If, as Christianity teaches, there has been a miraculous invasion of the world by the Almighty, we would naturally expect it to have in it something distinctive. There is something of good in all religions; we need not deny that; but what is distinctive of Christianity and justifies its missionary activity, and its exclusive claim is, that Christ was not only a great example, but that He claimed to be the world's Saviour; Christianity claims that it is a way, the way, the only way of salvation. There is peril, or there is no peril, there is no deliverance, or there is deliverance through the Christ of Christianity. Regard the scriptures as we may, they tell us that we are sinners, that without the shedding of blood there can be no remission. In view of this, does not the possibility of salvation depend upon the facts of the incarnation and the atonement of Christ? Not the knowledge of the facts, but the facts themselves. As soon as this is stated we have a dogma, or a doctrine, or a propositional statement, call it what you will, one of such immense importance that it is obligatory to believe it, because it is the condition of salvation; and he who receives it must not only believe it for himself, he must also press it upon others with all his might. "Knowing the terrors of the Lord, we persuade men; we are ambassadors for Christ." These facts involve a good many other facts bound up with them, making a body of doctrine, which comes under the head of dogma. A dogmatic religion, one of positive, obligatory facts which must be believed, is the need of the present day. Christianity is not science, it is not philosophy; it is information, it is information given by God to men.

This leads to the last question—

WHERE IS THIS INFORMATION TO BE FOUND?

Is it to be found anywhere? Different answers have been given. (1) It may have been given to each individual spirit. Of this, without any disrespect to them being intended, the Quakers might be cited as an example. (2) It may not have been given to individuals but to the people collectively. This is the doctrine of the Christian consciousness. But if one opinion may be wrong and no man is willing to claim that it is absolutely impossible for him in this matter to be wrong, it is not easy to see how one hundred wrong opinions are any better than one, and this is the defect of this view. (3) God may have made this known to the church in its corporate capacity. This is the Roman Catholic and High Anglican view. This destroys the scriptures, which also the Higher Criticism does, and thus we find extremes meeting. (4) The fourth opinion is, that we have this information in the scriptures. This is the answer of Protestant Christianity. Here the questions of the Inspiration and Historicity of the Old and New Testaments were discussed and the question asked, Have we in them a body of information still left, after criticism has done all its work? The answer was, Yes. In support of this, appeal was made to the phenomena of scripture as an organic structure, to our own experience in the responses of man's nature to the teaching of scripture, and thus, without excluding or belittling the doctrine of the teaching of the Holy Spirit, we arrive at the conclusion that the scriptures are the word of God, contain information from God to man on the great question of salvation. The importance of the testimony of the Holy Spirit was dwelt upon more at length, the place of the reason, the church and the scriptures, respectively, referred to and pointed out; and with a brief but inspiring peroration upon the importance of the occasion in view of the great work of Knox College having been, and still to be, the unfolding and holding fast of the scriptures, the training of men for that great work as preachers and the connection of this with all that is most vital for man's interest, he brought his discourse to a close. A short but comprehensive prayer followed, then "Onward, Christian Soldiers," led with sympathetic enthusiasm by the choir, and joined in with heart and soul by the audience, testified to the effect of the whole discourse upon the audience and will not soon be forgotten.

The sermon occupied upwards of an hour and a quarter, and although it was from beginning to end a piece of close connected reasoning, necessarily requiring the use of terms which to many in the audience must have been unintelligible, yet the fluency of the speaker, his language flowing without a break or even a halt, his learning, his perfect mastery of his subject, his earnestness, his touches of sarcasm and irony, his flashes of humour without irreverence, kept his audience in close and sustained attention to the close. It was such an intellectual and spiritual treat as one can enjoy only rarely in a lifetime, and such an intellectual feat as we have never personally seen equalled, and has left such an impression upon all who heard it as to have raised President Patton to the very highest place in their admiration as an exponent of a difficult but supremely important subject.

This worthily opened and worthily closed the first part of the programme of the jubilee services. The

SECOND PART OF THE PROGRAMME.

of the Jubilee celebrations began on Wednesday, and takes us to Knox College itself and to the Convocation Hall. At a meeting of the alumni on the previous day, an effort was made by appointing a committee to wait upon the proper authorities, to have the place for this meeting and the next changed to some much larger building, in view of the number likely to attend for which the accommodation of Convocation Hall would be quite inadequate. This it was found could not be done. Promptly at 10.30, the Faculty and others who were to take part on the occasion, arrayed in their official robes, headed by Rev. Prof. MacLaren, who was to preside, began to file into the room. This was the signal for general and cordial cheering, especially on the part of the students. It was a touching sight to see the loving, respectful tenderness with which the venerable Dr. Reid was assisted, as with feeble steps and slow, he walked along the aisle, got upon the platform and took his seat, and at the same time one could not but notice and be pleased with, if one did not even admire, the cheerful glow of happiness that lighted up the brave, strong features of his face. A part of the Forty-eighth Psalm was sung. Rev. Dr. Gregg led in prayer, after which Prof. MacLaren proceeded to say that although this was the Jubilee year, which suggested trumpet-blowing, neither Knox College nor he himself was much addicted to that sort of exercise, and a ripple of gentle laughter came over all when he added, this was to be done by Rev. Dr. Reid. The best testimonial, he said, to the college was its work, which he had known and been somewhat intimately associated with as student or professor almost from the first. The college as a theological school had been marked by two or three

WELL DEFINED CHARACTERISTICS.

The first of these was, its steadfast attachment to the great evangelical principles and fundamental truths held by it in common with the living church of the living God. The second was, its faithful adherence to the historic features of Presbyterian doctrine and polity, and this not owing to a blind conservatism, but because they were intelligently believed and held fast. The third was, the interest it had always taken in applied Christianity as represented by the great work of saving souls and building up the church of Christ. It had always been noticeably missionary in its character, so that in the city, for a hundred miles around it and in the Home Mission fields in every part of the church, the work of its students or professors in this regard was well known and appreciated. He recalled the names of the late Dr. Black, the pioneer Presbyterian missionary in Manitoba, and of Rev. Mr. Nesbit, who gave himself with such devotion to save the red Indian, and to our missions in China, Formosa and India, all so largely manned by students from Knox College. He hoped that it would always continue to be marked by these features. The

REV. DR. REID

was then appropriately introduced and asked to read the admirable historical paper which, through his courtesy and the kindness of the Rev. Wm. Burns, we have already been enabled to lay before our readers. It is not often that a college is so favored at its jubilee as to have for its historian

on the occasion one who took part in its inception, who has for the whole half-century watched over its growth, and has during all that period had such intimate knowledge of its history as the Rev. Dr. Reid has had of Knox College. Although his walking powers are impaired, his voice is not, and his paper was read with strong, clear, distinct enunciation, while the broad, unmistakable Doric was like a breath, direct and fresh from the hills of old Scotland. The appreciation of it and of the man was testified to by general and hearty cheering at its close.

LETTERS OF REGRET

at inability to be present were read at this stage from the Moderator of the General Assembly, Rev. G. L. MacKay, D.D., our well-known Formosa missionary, who is at present in Britain, from the Revs. Principal MacVicar and King, and the Rev. Dr. Munro Gibson, of St. John's Wood congregation, London, England, a distinguished graduate, who was for some time pastor of Erskine Church, Montreal, and so popular that his name yet on any appropriate occasion will call forth a cheer from any gathering of Knox College graduates. Others were mentioned as having sent regrets for unavoidable absence, among whom was the Rev. Prof. Beattie, of Louisville, Kentucky. A resolution of the Presbytery of Toronto was also read addressed to the Senate and Faculty of Knox College, congratulating them on the auspicious occasion. The

REV. PRINCIPAL GRANT

was then called upon, as representing one of the oldest, if not the very oldest Presbyterian colleges in the Dominion. He was in his happiest vein, his face all the morning had been beaming. He brought the cordial greetings of Queen's College, Kingston, from which, with a playful humour, he added, Knox College had sprung. They too, he said, had their Dr. Reid in the Rev. Dr. Williamson, whose eye was not dim, nor his natural force abated, but was busy planning new work, although his connection with Queen's dated back to what always seemed to him a dim and misty past. He quietly remarked that, at Queen's, they had of late had so many jubilees that he had become quite accustomed to them. The Special Relation of Sister Colleges was the theme assigned to him. This was determined largely, he said, by their origin and the nature of their work. It was well to go back to origins; the Jewish Jubilee recognized this; to go back and trace God's gracious dealings in the past, for inspiration and instruction, for guidance in the present, and for hope in the future. Our rejoicings in the present must have their roots in the past; the heart of the national being, of the State, is centred in the past; so must it be with the church. It is only by looking back to and honouring the fathers that we can be worthy of them and continue to be a real, historical, apostolical and reformed church. The church in Canada in begetting its colleges had acted as a free church, influenced by the forces and spirit existing at the time when they had been called into existence. Thus in 1839, animated by high patriotism and wise zeal, our fathers resolved upon founding in Kingston, at a time when they were poor, but full of courage and faith, a university and theological college on the Scottish model. In the same spirit of the time, Knox College was founded in 1844. He further illustrated this point by referring to and tracing rapidly the history of college education in the Maritime Provinces from the founding of Windsor University to that of Dalhousie and of Pine Hill Theological College, and of Manitoba College and the summer session. These and all the six colleges of our church illustrated the freedom of the church's action at different periods in its history. The church had been the fruitful mother of colleges and would continue to be. Unbelief is barren, but all the great colleges and universities of Europe had their origin in the church; Christianity, religion, is always asking, seeking more light. To the same principle it was due that our church is still founding colleges in Formosa, in Trinidad, in India and even in the South Seas.

The sister colleges were further related in their

IDENTITY OF WORK.

They are all fellow-laborers with each other; there is no such thing as Baptist

(Continued on page 650)

Our Contributors.

THE KNOX JUBILEE.

BY KNOXIAN.

The Knox jubilee celebration was just the kind of thing everybody who knows Knox College thought it would be. It was a sensible, sober-minded, reasonably dignified, pre-eminently proper kind of a jubilee. The attendance of alumni was fair and the friends of the institution were present in goodly numbers. Every meeting filled the room in which it was held and what more could be wanted in the way of people.

The tone of the proceedings was good throughout. The old-timers, as they say on the Pacific Coast, were easily picked out in the audience that gathered in the forenoon and afternoon in the Convocation Hall. References to the old days and to the old professors, and other friends who have gone, made a good many noble faces look a little more than thoughtful. Nothing in the history of Ontario Presbyterianism could have stirred up more hallowed and tender memories than the reading of Dr. Reid's paper. Prof. MacLaren's short retrospect was particularly happy. In fact, high water mark was reached at the forenoon meeting on Wednesday, and it was difficult to keep the remaining part of the programme at the level to which that meeting raised it.

TUESDAY EVENING.

It goes unsaid that Dr. Patton's sermon was one of the main features of the jubilee. We heard of nobody who was disappointed with that sermon. A worthy elder of our acquaintance gave a good description of the situation when he said "There is no discounting that." Of course it was not the kind of sermon people hear on Sabbath, but the day was not Sabbath and the occasion was not one of ordinary worship. President Patton is a specialist, and he was dealing with a special subject on a very special occasion. Nobody who knows the record of the brilliant president need be told that he did his work well. He is a finished, superb, intellectual gladiator, whose keen rapier thrusts go to the quick. The times need him and few living men on this continent are better illustrations of the truth that when the Almighty needs a man for any special work He always prepares him and points him out to some church.

WEDNESDAY FORENOON.

The Wednesday forenoon part of the programme was one of those rare meetings that one sees only once or twice in a life-time. The chairman, Dr. MacLaren, had been associated in some capacity with Knox College during the whole period of its existence except two years. Dr. Reid, the historian of the occasion, had not only seen Knox for the half century of her existence, but he had been present at the meeting that founded Queen's years before Knox was thought of. The presence of two such men and two such speakers as Principal Grant and President Patton would make any meeting memorable. Dr. Reid's paper was full of interest, and was no doubt enjoyed by our readers last week. The speeches that followed were as good perhaps as anybody will hear in the college during the next fifty years. Indeed, the people who celebrate the centennial may consider themselves fortunate if they get two such speeches at any one meeting as those delivered on Wednesday forenoon of last week by Messrs. Patton and Grant.

WEDNESDAY AFTERNOON.

The speeches on Wednesday afternoon were pleasant, and, on the whole, interesting and instructive, though they had no special features. President Loudon and Vice-Chancellor Mullock used their manuscripts quite freely and were very reasonable in their drafts on Father Time. Mr. Blake, as usual, impressed you, not so much by what he said, as by what you could not help thinking he could say if he tried. In the matter of suggesting reserved power, Edward Blake stands head and shoulders over every public man in the Dominion. Sir John Thompson comes next. Some fine day some man of enquiring mind may be tempted to ask whether there is real-

ly as much in the reserved power theory as the writers on oratory say. Should not orators like Principal Grant, Laurier and others, who do their best every time, get as much credit as orators who reserve their power. That Edward Blake has tremendous power everybody knows who ever saw him approach white heat.

WEDNESDAY EVENING

The last meeting was the largest in point of numbers. Cooke's Church was about as full as during the sittings of the Pan-Presbyterian Council. The platform was crowded with celebrities, and the splendid audience composed of intelligent Presbyterians. The meeting had just one feature—pre-eminently respectability. The addresses—two or three of them read—were excellent, but a large part of the audience had been hearing addresses all day, and a long sermon the evening before, and there is a limit to human endurance even in the matter of listening to the best of addresses. Without any desire to criticise, we think that a social meeting on Wednesday evening would have been better than a third platform meeting. No doubt it was very kind of the representatives of other colleges to come, and everybody was glad to see them, but their addresses might have been worked in at some other time. More time and opportunity for social intercourse would have improved the jubilee immensely. The way the people lingered in the halls at Knox, and renewed old associations, showed they were ripe for a social meeting. But then it is easy to be wise when things are over.

THE REV. DRS. JOHN LAING AND A. T. PIERSON ON "THE AGES OF THE KINGDOM."

BY REV. J. B. EDMONDSON, BELVIDERE, N.J.

I.

In the March number of the *Knox College Monthly* appears a criticism by Rev. Dr. Laing, on an article by the Rev. Dr. A. T. Pierson on "The Kingdom," in the *Missionary Review* of November, 1893. To the said strictures allow attention to be called.

At the beginning of his paper, Dr. Laing affirms that Dr. Pierson sets forth "a new theory of Missions" in the said article. The position thus taken may well awaken surprise and enquiry. All that Dr. Pierson did on the occasion mentioned, was to put forth the usual pre-millennial doctrine of the kingdom of God. When he expounded those views of the kingdom, he was not by any means a setter forth of "new theories." Let such men as Dr. Philip Schaff, Edward Gibbon, Sir Isaac Newton, and Rev. C. W. Spurgeon, be judges. The doctrine taught by Dr. Pierson, was also held by the church during the first two-and-a-half centuries of the Christian era. In their judgment that view is two thousand years old. It will be with readers to decide who is in the right, Dr. Laing or such men, with a host of others who could be named. Be Dr. Pierson right, or be he wrong, there is nothing new about his teaching, only his forcible way of putting the matter.

It will not be necessary to occupy much space in dealing with the criticisms that are made upon Dr. Pierson's teaching on "The Ages of the Kingdom." Much weightier matters are at hand, and yet a word or two just here may not be out of place.

Very decided disagreement with Dr. Pierson is expressed by Dr. Laing, inasmuch as he has reckoned a "past eternity," as one of the ages of the kingdom. In so doing he did not necessarily fall into error. Paul says, Eph. i. 4: "Even as He chose us in Him before the foundation of the world." In so saying the apostle teaches that God chose persons for the kingdom, before time began. Does not the choice indicate that the kingdom was then? If Dr. Pierson never goes farther astray than he did at that point, he will do well.

The second age of the kingdom as marked off by Dr. Pierson, is from the "creation of man to the advent of Jesus." To this Dr. Laing takes exception and says, "Is there a single text of Scripture that warrants such a period?" In answer let it be said that the criticism is but well taken. In the first place,

Dr. Laing has not caught the meaning of Dr. P. clearly. Dr. Pierson uses the word "creation" and may mean by it the creation of man. Dr. Laing makes him mean the creation of the world; which is another thing. In the second place, and more emphatically, Dr. Laing is under a mistake when he assures us that the Word never makes such a division of time as that of the second age specified by Dr. Pierson, viz., from creation to Christ. At the time that he penned that part of his article, Dr. Laing failed to call up the third chapter of Luke. At the twenty-third verse we read that "Jesus began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli." Having begun at that point, how far up does the Holy Ghost trace up the lineal descent of the Lord? The last verse reads, "Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God." There is the identical period of time, to which Dr. Laing objects, marked out and dealt with, in a whole half chapter of the Word of God. All that the Doctor says on that head tells equally against Luke as against Dr. Pierson.

Dr. Laing proceeds to show "the ages of the kingdom" as presented in the Word, and as seen by him. As he goes on from point to point, he says many things that are good and true. That is what we would expect him to do. But he makes a statement at the foot of page 619, that needs to be looked at. He says: "Now God's ecclesia, or church, begins, which reaches to the end of time; a visible organization called out from the world." In this short statement two things are said, which it would be well if the Doctor would try to make good. It is easy to talk of the logical fallacy *petitio principii*; also it is easy to beg the question and hardly know that one is doing it. The first thing in the above sentence that needs to be proved, and has not been, is this, that the church began with Abraham. Our Lord said to an apostle, "Thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it." "Will build" is future, and points to something that the Great Speaker is about to do. But on Dr. Laing's showing the church has been in the process of being built for two thousand years. On the Lord's showing the church is an organization to be set up in the future. There is no doubt that if ever this sentence meets Dr. Laing's eye, he will say at once, "Does not the writer of the Acts of the Apostles speak of 'the church in the wilderness?'" Beyond a doubt he does say that there was an "ecclesia" in the wilderness. To this it is sufficient to reply that the bare name is not an adequate identification of the two. Abraham and his household were an outcalling, but it does not follow that they were one and the same organization as the church that the Lord said He would build on the true foundation. God called out the kingdom when He chose Abraham, but not the church. So far Dr. Laing has begged this point. The second thing contained in the short quotation from page 619, is this, that the church as an outward visible organization runs on in the environments in which she is now, till time shall be no more. Paul says, I Thes. 4: 16, 17, "for the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." There the sleeping saints are raised, living believers are changed, both are united, and together go to meet the Lord in the air. After that there is no church on the earth. God gave the church a hint of all this when He translated Enoch; and another when He took away Elijah. This fourth chapter of I. Thessalonians does not deal with the day of judgment. When Dr. Laing asserts that the church runs on as she is, to the day of judgment, he begs the question. Complaint is made on page 620 to this effect that Dr. P. "makes light of these ages so clearly marked out by scripture," and that he is "arbitrary" in the choosing out one of his own. It does seem singular that one who is expounding these doctrines of the ages on

every possible occasion, should be accused of making light of them. He certainly accepts the outline in the main of the ages, as presented by Dr. Laing. In the fact that he does not deal with them in this article is nothing worthy of censure. In the said article Dr. P. chose to deal with two dispensations only; the present one, and that which is to follow. That he had a right to deal with them and them alone, not many will decay.

On page 621, the following sentence occurs: "When, however, symbolic visions are treated as literal historical events; when souls on thrones are taken for living bodies; when beheaded martyrs are equivalent to all the elect saved by the Holy Spirit between the first and the so called second advent, and restricted to them; when the first resurrection is held to be a raising of the blessed dead, as contrasted with the resurrection of the wicked dead after a thousand years, we must call a halt." From the way in which Dr. Laing speaks of "visions," it might almost be inferred that he does not believe that God ever took that method to reveal truth. But it is well known that he does believe in visions. Truth of all kinds has been taught in visions. Paul gathered that he was to go to Macedonia from a vision in the night. Peter was a grand truth by the vision of a sheet let down from heaven. On Dr. Laing's showing, it does not teach anything that is to be recorded on the page of history. Nevertheless "symbolical visions in the word teach something."

How easy it is to give truth a turn that makes it look ridiculous. The Doctor almost sneers at "souls on thrones." If a man is so inclined he can find room for such argument often. We read in the word that "Joshua slew all the souls in Egipt with the edge of the sword." Here is an opportunity to show his hand again, and ridicule Joshua. The fact is, that Dr. Laing perverts the meaning of the word "soul." The word means *person*, and let it have that meaning, and the force of the Doctor's argument is gone.

The idea of "souls on thrones" has evidently awakened strong feeling in the mind of the Doctor. But there was no need for this perturbation. Peter said that *eight souls* were in the ark. Souls do not need an ark of gopher wood; but Peter means persons, when he says "souls." In like manner John means *persons* when he uses the word. It should be easy to believe this when we notice that he said they "lived." Let us see what John means and no difficulty will be felt in accepting the statement. Dr. Laing makes "the rest of the dead," spoken of in Rev. 20: 5, to be symbols. They are not symbols; they are persons. "And the rest of the dead lived not till the thousand years were finished." Who that has but a theory to support would ever dream of making "the dead" then spoken of to be dead principles!

We now come to a very important matter. The Doctor says: "The triumphs of Christ will be triumphs through righteousness, truth, and love—not by sword and cannon or warships—and when at last every enemy shall be subdued. He shall come to destroy His enemies." In these words is laid the foundation of much confusion. The church and the kingdom are now spoken of in such a way that there is no telling the one from the other. The Bible keeps these two organizations separate, but the Doctor does not. The late Cardinal Manning said somewhere (I quote from memory): "The Roman Catholic Church is the kingdom of God. If we are wrong in putting forth this claim, we cannot deny that we are usurpers of place and power that do not belong to us. If any man can show that we are not 'the kingdom of God,' we will step down and out." In substance that was what he taught. He was consistent; he followed out the claim that he made to its logical conclusion. Accordingly he demands for the church the right to use the sword, because she is the kingdom of God. That same kingdom with Joshua at its head, used the sword once, and on no occasion did she forfeit the right to make war. He is right in this last conclusion. If the Romish church be the kingdom of God on earth, she has the power of the sword. We Protestants do not believe that she is the kingdom. Cardinal Manning never made good his claim. Dr. Laing holds that the Protestant churches are

the kingdom of God, but while he makes the claim, he does not carry out his logic. He ought to go on and say, "We, the church, being the kingdom, may root out and destroy all that opposes. If we are the kingdom we ought to use the sword." And just here let me say that Dr. Laing has no more succeeded in showing that the Protestant world to-day is the kingdom of God, than Cardinal Manning has in showing that the Romish church is. Dr. Laing talks about begging the question. *Petitio principii!* For half a century he has been begging the question and he is still doing it. He has yet to show that the kingdom and the church are identical.

Let us look for a little at some reasons for keeping these two organizations separate. "Now Jericho was shut up, because of the children of Israel" (Josh. vi. 1). Is it the church or the kingdom that is going to take this heathen city? Turn over to Mat. v. 39, "But I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek turn to him the other also." The very constitution of the church forbids her to invest a city and destroy it, as did the Israelites. The kingdom can make war, and will do it yet. The church cannot. The Lord said to the church, "I send you forth as a sheep in the midst of wolves." Gideon was not a sheep among wolves. He carried the sword by right, but the missionary of the cross may not. The one belonged to the kingdom and the other to the church. The standing orders given to the one are different from those given to the other.

It is manifest that the theory of interpretation which Dr. Laing advocates, loses sight of one aspect of the Lord as presented in the word of prophecy. In the second Psalm it is said, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces as a potter's vessel." The dashing to pieces cannot take place at the day of judgment; for the nations are then converted, according to Dr. Laing and the Lord does not dash saved nations to pieces. When Dr. Laing says that the victories of the Lord will be victories of love, He does not consider what the Word says about dashing wicked nations to pieces. The Lord does not do that through preaching the gospel. Again, the stone cut out of the mountain without hands smiles the image. That smiting is not done by preaching. It takes place when the Lord comes with His saints to set up His kingdom. The mystics may understand *dashing* and *smiting* to be preaching. It is only on this plan of interpretation that we can so take these words.

The fourth age on Dr. Pierson's chart, is the millennial reign of Christ on the earth. In point of duration that period stretches over a thousand years. To this fixing of the length of the age Dr. Laing objects, saying that you find the length of the time nowhere else specified than in Rev. xx. But the objection does not rest on good foundation. God told Abraham that his descendants should be in bondage four hundred years, and He made the statement just once; and that was enough. It satisfied Abraham, and Moses too. The prophecy was sufficiently explicit for all whom it concerned. Even the people around the brick-kilns understood it. But it seems that it is not enough for Dr. Laing that the Lord said that the risen ones "shall reign a thousand years." Five times does the Spirit use the word "thousand" in the passage, but even that precaution fails to prevent misapprehension. But the question here arises, do not even post-millennial interpreters admit the duration of the coming millennium to be a thousand years? They do, so that the objection taken may fairly be said to be hypercritical, and militates against both schools of thought. The quintuple use of the term "thousand" ought to satisfy enquirers after truth.

Another objection to Dr. Pierson's position is this, that the scriptures do not call the millennial reign of Christ a "dispensation." It is no doubt correct that the term "dispensation" is not applied by the word to that period of time. But Dr. Laing falls into the same practice, be it right or wrong. From the Flood to Abraham is a dispensation by Dr. Laing's teaching, yet that period of time is not marked out in the word by the term

"dispensation." He is right in calling it a dispensation notwithstanding, and also so is Dr. Pierson.

It is enough that the period bears the features of a separate dispensation. An artist does not always write "this is a horse," below his picture. He lets the production speak for itself.

At the top of page 622 we read, "Dr. Pierson must know that in assuming this temporal, carnal view, he is guilty of *petitio principii*. The very question at issue is, Has Christ the throne of this world?" In this quotation from Dr. Laing, there are three points to which we call attention. 1. The reign of the Lord on the earth is pronounced *carnal*. The word *carnal* is used, no doubt, in the ordinary sense. Paul said to the Corinthians that they were carnal; and assigned the reason, they were full of strife. There it means sinful, when he says this view of the kingdom is sinful, he begs the question. He gives no reason for the charge at all. His position seems to be this: the reign is on the earth, and hence it is carnal. We might as well say that the Lord was carnal, because He was born and lived among men. "The word dwelt among men," and yet He was not carnal. Daniel said, "In the days of these kings shall the God of heaven set up a kingdom." In so saying he speaks about a kingdom to be set up on this earth. It does not follow that because it is on the earth, it is *carnal*. 2. A second point is this, it is not fair to charge Dr. Pierson with dishonesty. He says that Dr. Pierson must know that he is guilty of a logical fallacy. Dr. Pierson believes in his inmost soul that the Lord is to reign on the earth, and that in person. It is to be hoped that Dr. Laing did not see the force of his own sentence when he penned it. 3. The third point is this, "Was Christ a throne of this world?" The quotation from John, "My kingdom is not of this world" has no bearing on the question of locality, but deals with that of character. The kingdom of the Lord is not of this world, that is, is not the same in *kind* as the world kingdoms. Where it is to exist is not raised by the statement. But has Christ a right to a throne on the earth? Let us hear Gabriel who stands in the presence of God: "Thou shalt call His name Jesus. He shall be great and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end." The throne of David was a throne on the earth. It was on the earth that David was king. Here Gabriel tells this plain woman that her Son Jesus shall sit on this throne forever and so she understood him to mean. It is a matter of great surprise that Dr. Laing can make these words of the angel mean anything else. To him "David's throne" does not mean "David's throne." If David's throne be not David's throne, whose throne is it? Then it will fall to Dr. Laing to tell what the phrase does mean. When he assigns to it the meaning that he judges best, he becomes just so far a mystic, and does what the mystics do, only on a smaller scale.

(To be continued.)

A little girl had been rummaging in her mother's trunk. There she found a "church letter," which her mother had neglected to present to the church into whose neighborhood she had moved. The little explorer rushed into her mother's presence, shouting, "Oh, mamma, I have found your religion in your trunk!" There is a needle-like point in that story for a great many people. With far too many the neglected church letter comes to be about the only part of the old church life remaining. But surely a trunk is a poor, dark, mothy place for one's religion.

It is interesting to hear how so favoured a Court preacher as the Bishop of Ripon sets to work. The story is that when the bishop was asked how he managed to address so exalted a personage as the Sovereign, and yet maintain his composure, he replied that he never addressed her at all. He knew there would be present the Queen, the princes, the household, the servants, down to the scullery-maid. "And," said the bishop, "I preach to the scullery-maid, and the Queen understands me."

Christian Endeavor.

HOW CHRIST HELPS IN OUR DAILY TASKS.

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

Oct. 14.—Col. iii. 12-17.

It is well to bear in mind that Christ according to His promise is with us all the days (Matt. xxviii. 20). If we fully realize this we shall find that He helps us in many ways.

I. We shall feel that our tasks and duties are dignified and ennobled. Quite probably we often regard our daily duties as commonplace. There is a great deal of drudgery and monotony in them. Perhaps on this account they become somewhat wearisome or even irksome. But when we remember that Christ labored at the carpenter's bench in Nazareth we begin to feel that the most commonplace duties are exalted and sanctified. But in another way also Christ helps us, for when we know that He is with us in our ordinary duties we feel that we are in the place where He designed us to be, and that, therefore, any kind of work is good and useful. Two hundred years ago there lived in the Carmelite monastery, in Paris, a poor cook who was known by the name of Brother Lawrence. When eighteen years of age he went one day, in the depth of winter, into a forest. While there the thought was flashed into his mind that those very trees which stood so naked and bare before him would soon be clothed with verdure. Then came the thought that God must be there and he then began to reason thus with himself:—"He is here close beside me, and He is everywhere, so that I can never again be out of His holy presence." This thought of God's nearness took possession of his soul and so long and lovingly did he dwell upon it, that it moulded his whole life. When going about his humble duties in the kitchen, he felt that that place was as sacred as a church. Almost every hour of the day his thoughts went God-ward, and thus the kitchen, with its cooking utensils and its other simple furnishings, became to him a Bethel. If we, in the same manner, feel that Christ, in accordance with His promise, is with us all the days, we can be happy in the thought that our work is truly dignified, sanctified, consecrated.

II. Again the thought that Christ is with us according to His promise will enable us to do our work fairly and earnestly. The servant whose master's eye is upon him is not likely to slight his duties, or to do them in a careless, hap-hazard manner. He might neglect them at other times, but not when his master is with him. So also, if we realize that Christ, our Master, is with us, we shall engage in our duties with a diligence and an application which we would scarcely manifest if we had not such an incentive.

III. To know that Christ is with us will enable us to continue courageously in our daily duties. There are times when our labors appear to produce but small results—indeed, they seem to be almost in vain. This is very discouraging.

"Tis hard to plant in spring and never reap
The autumn yield
'Tis hard to till, and when 'tis tilled to weep
O'er fruitless field."

At such times we feel like yielding to despair, and this we would most likely do unless we felt encouraged by the thought that Christ was helping us. The disciples once toiled all night in their fishing boats, but caught nothing. They would have abandoned the enterprise had not Christ come to them and said, "Cast the net on the right side of the ship and ye shall find." Thus encouraged they tried again and this time their efforts were abundantly rewarded.

On one occasion the soldiers of Alexander the Great were complaining that the number of the enemy was so large that it would be almost useless to try to win a victory. Just then Alexander stepped up and said, "How many do you count me for!" So let us try to realize that Christ is with us and that He is stronger than all they who can be against us. There is no need of discouragement so long as we are assured of His presence. David could say of God, "He is on my right hand, therefore I shall not be greatly moved." However small the results from our labors, however dark the prospect before us, however hopeless our task, there is no reason for despair, for Christ is with us and we should always reckon upon His resources in addition to our own.

HINTS AND NEWS ITEMS.

BUSINESS POINTS FOR BUSINESS MEETINGS.

Require all committees to submit written reports signed not alone by the chairman, but also by each member of the committee. This will place the responsibility where it belongs, and prove decidedly beneficial. The business should be transacted with a promptness that would permit each committee to hold a conference at the close of the meeting. Members of committees would thus have an opportunity to consider such matters as have been presented in the regular meeting while the subjects remain fresh in their minds. This plan would ensure a larger attendance upon the business meeting, and necessarily stimulate interest in the work. It would also enable members of committees to accomplish in one evening that which would otherwise require them to come out more frequently.

Do not permit the meeting to degenerate into a mere reading of reports, "to be accepted if no objection is offered." Reports of committees should be discussed, suggestions made, and information sought; in this way the very best results may be obtained. This, however, should not be construed as affording an opportunity for lengthy speech-making and unnecessary argument.

Much depends upon the presiding officer in directing this particular part of the meeting. He should be alert, and should carefully analyze reports as they are read, and be prepared to suggest features for discussion, thus keeping members of committees fully alive to their responsibilities. — H. W. Wheeler, in *The Chicago Union*.

CONSECRATION QUESTIONS.

- What is consecration?
- How do you know that you have consecrated yourself to Christ?
- How will consecration make itself evident in outward acts?
- What historical instance of a thoroughly consecrated life can you give?
- What are some of the joys of consecration?
- What kinds of temptation threaten to break in on your consecration?
- How may we improve our consecration meetings?
- How does Christ help your consecration?
- What things aid you to keep your consecration always before you?
- How can we win others to consecrate themselves to God?
- How will consecration show itself in our daily lives?
- How does the Christian Endeavor pledge assist your consecration?

The Provincial Convention in Kingston on the 10th, 11th and 12th, promises to be the best of the many good conventions held by the Ontario C.E. Union. It is needless to say that the missionary spirit will be strong when the programme comprises such names as Hermann Warzaviak, of New York; Rev. Jonathan Goforth, of Honan, and Miss Ella McLawrin, of Chicago. Among other eminent speakers will be Rev. Principal Grant, on "The Present Activity in Bible Study," Rev. A. C. Courtice on "Christian Citizenship," Rev. Dr. Dickson on "Christian Endeavor Essentials," Rev. Isaac Tovell, of Hamilton; Rev. Canon Richardson, London; Rev. J. F. Barker, Ingersoll; Rev. Wm. Patterson and Mr. F. M. Pratt, Toronto; Rev. N. F. McGregor, Woodstock, and others.

A whole afternoon will be devoted to junior work, including a rally in the largest church in the city. Friday morning will be given up to the denominational rallies, which promise to be one of the best features of the whole convention. The Presbyterian rally will be held in Cooke's Church, with Rev. S. Houston as chairman, and among the topics for discussion will be Bible Study; Missions, Home and Foreign; and the relation of the C.E. Society to the church. Mr. Goforth has agreed to address the meeting, and it should prove very helpful in every respect.

The railway rate will be single fare for the return trip if 300 or more delegates are present, which is almost a certainty. Standard certificates must be procured when buying tickets and endorsed at the convention.

The Toronto Union has decided not to invite the next convention to meet here, and the decision will probably be between Hamilton and Brantford.

(Continued from page 647.)

philology or archæology; Methodism apologetics; Luthern, Hebrew, Chaldee or Arabic; Arminian history, biblical, ecclesiastical or general; Calvinistic introduction; Anglican criticism or exegetics, or a Protestant Bible, saving that in controversial subjects each might have its own colouring, for which people cared less and less. The

STUDY OF THE BIBLE

was common to all, and must be more and more the great work of all. The right method of this study was enlarged and insisted upon as being not the statistical, not confined to separate isolated texts, but historical, taken in all its settings and as a part of one organic whole. One book of the Bible studied in this way every student would find to be a permanent gain, and it was only in this way that ministers could become the living teachers of living men. All churches are taking part in this study, no one has a monopoly of it, and the church which will not pursue its study in this method must be left behind, and given up as hopelessly obscurantist. The Canadian colleges must do their work in this field, which has yielded such rich results to toilers in Germany, Holland, Britain and elsewhere. Already, though only of yesterday, they are giving us such specimens as Professor John Campbell's work on the Hittites, Dr. Workman's on Jeremiah, and Professor McCurdy's on "History, Prophecy and the Monuments." These show that we are preparing to take part in the great movement of modern thought, which is binding humanity together in a truer union than ever existed on earth before. Changes in the point of view are constantly taking place, but the stars are to be seen all the time, shining on in serene beauty; we are attaining to wider horizons, we breathe a clearer air. God is the same, but His church is learning to understand Him better. The church is living, and therefore will give birth to saints and heroes, to poets, scholars and thinkers. These will initiate movements which the colleges will foster, for her wealth consists in her great men, and not in endowments, nor in the number of professors on the staff, or of students on the rolls. Sister colleges have therefore this relationship, that they have a

COMMON ORIGIN

in the needs of the times, which give them birth, and in the work they have to do. They stand on common ground, and are bound together by spiritual sympathy. There is, therefore, mutual recognition and the conviction that they are embraced in a world-wide union. When any one church refuses to recognize others, it is schismatical; no matter what its professions are, it is not in favor of union. This is possible only with those who are on a common level and who share a common life. This is understood in the realm of science, and accordingly in it there is no sectarianism. There can be none, because reason is one, and, therefore, the principles of recognition, of co-operation and of unity are accepted by scientific men. In due time, let us say before Knox College celebrates its centenary, religious men—in Canada, at any rate—will accept the same principles, and declare that there can be no sectarianism in Christianity, because the Holy Spirit is one.

The Principal spoke with all his well-known favour and was loudly cheered when he took his seat.

Dr. MacLaren, who discharged his duties in a very happy manner, now introduced the Rev. Dr. Patton, the President of Princeton College, New Jersey. He was welcomed with special warmth as an old Knoxonian. It was with more than ordinary pleasure, he said, that he had received and accepted an invitation to be present on this occasion. He came as the representative of one of the oldest colleges in the United States. They had buried their Hodges, and their Alexanders, but the college still lived. Knox men were known in Princeton, and Knox College by its work. He was himself an old Knoxonian, and knew both the serious work, and by experience the "lighter interludes" which had been referred to in Dr. Reid's paper. In Knox College he had received impressions and impulses which were ineffaceable. The late Rev. Dr. Burns, to whom, from his Bermuda home, he brought a letter of introduction, was his first friend in Canada, and he bore grateful testimony that he was one who knew how to treat students.

Like all who mentioned his name, he acknowledged the obligation he was under to the late Prof. George Paxton Young and the effect upon him of his stimulating teaching. No one who had enjoyed it could forget his magnificent work as an exegete of the Old and New Testaments. The value of a theological college, he said, must be judged by the manner in which it fulfilled the end which it was intended by the church to serve. This was pre-eminently to make preachers. From this he went on to discuss at length with great fullness of knowledge and mastery of the subject the

position, the environment, we might say, at the present day of the preacher, his equipment, and the place of preaching. To the popular mind the

WORK OF THE PREACHER

appeared easy and his vocation one of learned leisure. When one considered the market to which he had to bring his wares, the range of his materials and that preaching enabled him to use them all, it might appear easy. He went into a consideration of the popular idea of the easy time the preachers had. In contrast to the popular idea, he drew a picture of the actual work, the reading, the thought and care which went into the preparation of two sermons a Sunday for a critical audience. The intellectual standard of the pew was steadily becoming higher, whether the standard of the pulpit was or not. He compared the case of the typical preacher, who, feeling that the Sundays came after each other very quickly, had to prepare two sermons every week, with that of the revivalist who comes out of his summer retreat and scours the country with his brand new sermons, and with that of the professor who only occasionally preaches, and showed that from the knowledge required, both general and special, to do this well, the preacher's work was not easy. In non-liturgical churches, especially, where the sermon counts for so much, there was an immense responsibility, laid upon the preacher; he needed both the largest general and the largest special equipment.

He proceeded to speak of the

PERMANENT CHAIRS

which might be said to be indispensably necessary for a college to fit men to be preachers. He considered them to be these; practical, exegetical, historical and systematic theology. Some of the great questions to be investigated under each of these were noticed, the appliances to be used and the spirit of thoroughness with which they were to be gone into. He indicated that the scientific spirit of the day required that they should be dealt with in a way different from that which in a former time had been thought sufficient. He exalted, but not unduly, the importance of systematic theology, saying that there was still much precious ore to be got out of that mine; that as a cathedral was a synthesis of all the arts, so systematic theology was still, what it used to be considered, the "queen of all the sciences." Sacred studies pursued in this spirit and after this manner would lead to the settlement of truth that would not be true now, but true forever, which, unless universal reason became insane, would deliver it from that state of flux which some regarded as all that could be attained. This led him into the subject of the previous evening's discourse—the supernatural in religion—and the pitched battle which must yet be fought for it against naturalism. In this connection, in this country and in the United States, not in England where such grand work has already been done, a special responsibility rests upon Presbyterianism for work in the domain of theology. Down in New York they were investing money in a cathedral which he regarded as being at the present day an anachronism. But he did believe that the investment of money in human brains to equip men who might be able to speak with the enemy in the gate was, at the present day, the "biggest thing."

He hoped, therefore, that men of money would equip the colleges of this land, so that they could themselves equip men, and could stop sending their guns over to Germany to get loaded, and he hoped that Knox College would lack neither means, money nor men in order that it might be able to train and equip a body of men who would be able to defend the faith that men were attacking without consciences and apparently without remorse.

The closing sentences were delivered with telling effect, and as they were a strong and eloquent appeal for the college, on its day of Jubilee, as his audience consisted of its students and friends, it can well be believed that he carried his hearers by storm. The applause, when he took his seat, was enthusiastic and prolonged. Some intimations were made, the benediction was pronounced and this part of the Jubilee proceedings was brought to a close.

FORMAL COLLEGE OPENING.

The formal opening of the college for the work of the session was, we might call it, the third part of the programme. This took place in the college Convocation Hall, at 2.30 p.m. on Wednesday. As it was an occasion of much more than usual interest, both because of its being the Jubilee year, and of the conferring of several honorary degrees upon a number of well-known friends or alumni of the college, an event which always excites a lively interest, the hall was filled to its utmost capacity, and now was apparent the advantage it would have been to have met in some larger place. With Principal Caven and the professors in the college, there were upon the platform Rev. Dr. Grant, of Orillia, Prin-

cipal Dickson (U.C.C.), Vice-Chancellor Mulock, Chancellor Blake, President Loudon, Hon. Geo. W. Ross, Rev. Dr. Middlemiss and Rev. Dr. Wardrope. Among others present were Rev. Dr. J. Scott, of Hamilton, Dr. McIntyre, of the Presbyterian Ladies' College, Rev. L. H. Jordan, B.D., Rev. D. J. Macdonnell, B.D., Mr. Thomas Yellowlees, Rev. W. Inglis, Mr. G. H. Robinson and Rev. J. J. Bell, M.A. A strong contingent from the Methodist Church was present as a practical evidence of friendliness, among them being Rev. Principal Burwash, Rev. Dr. Badgeley of Victoria College, Rev. Prof. Wallace of Victoria College, Rev. Dr. Dewart and Rev. Dr. Parker.

Rev. Dr. Caven, as Principal, presided at this meeting, and after the singing of a part of the 132nd Psalm, and the reading of the scriptures in Eph. iv. Rev. D. Proudfoot was asked to lead in prayer. In the audience in addition to a large representation of the Presbyterian churches of the city was to be seen a great number of graduates, old and new, one or two dating from the first year of the college, from all parts of the Province, and some from as far east as Halifax, and St. John, New Brunswick. After a brief reference to the Jubilee occasion, Principal Caven expressed the pleasure it gave to the professors and others connected with the college to see so many of its graduates and friends showing their interest by their presence from all quarters. He welcomed to their work, for the aim of the college was work, both those students who had been there before and those now entering upon their college studies. After this came the event in which interest was specially centred,

THE CONFERRING OF DEGREES.

Dr. Caven first called upon the Rev. W. S. Wallace, B.D., pastor of Bloor Street Presbyterian Church, to present those who by examination had obtained the degree of Bachelor of Divinity. There were Mr. W. D. Kerswell, B.A., and Mr. S. Logie, B.A., of whom the latter only was present. These degrees having been conferred, the honorary D.D. was bestowed upon the following gentlemen:—Rev. Robert Hamilton, Motherwell, presented by Rev. Mr. Turnbull, who referred to Mr. Hamilton's thirty-five years of faithful pastoral work; Rev. John Somerville, M.A., of Owen Sound, presented by Hon. G. W. Ross; Rev. G. M. Milligan, B.A., Toronto, presented by Principal Kirkland; Rev. George Bruce, B.A., St. John, N.B., presented by Principal Dickson; and Rev. E. F. Torrance, M.A., presented by Rev. Dr. Parsons. The name of Rev. Robert McA. Thornton, M.A., of London, England, who was not present, was also presented by Rev. Professor Gregg.

What was to many a very

PLEASANT SURPRISE

was now given, when Rev. Prof. Thomson was called upon to take a part in the proceedings not on the programme. Addressing the audience; he said, Among the early instructors in Knox College whose names and work were brought before us this morning by Dr. Reid, Prof. George Paxton Young was known and honored not less by the younger than by the older alumni. He was one of our very early professors. Fifty years ago, when our college was entering on its existence, he was entering on theological study amid the invigorating and inspiring atmosphere generated by such teachers as a Welsh, a Cunningham and a Chalmers, and such classmates as presaged the future author of an epoch-making work on Jesus the Messiah, the future Principals of Glasgow and Edinburgh Free Colleges, the future President of Belfast University, and our own beloved professor of church history. In less than ten years he entered on his labors here in succession to Prof. Esson.

Either as a professor in Knox College or in the University of Toronto he had remained in close connection with it until that February day five years ago when he laid down his work and his life together. And so to-day, as alumni old and young, we rejoice to unite in giving tangible expression to our sense of his worth, who to so many of us was teacher and friend.

After referring to his learning, so wide, varied and accurate that it has been said he could at very short notice have filled with ability any chair in the university, and specifying the realm of philosophy as all his own, he paid this tribute to

PROF. YOUNG AS A TEACHER

and as a man. In him we knew also a prince among teachers, one with whole-souled enthusiasm engrossed in the subject of the hour, and withal with kindly sympathetic spirit coming so near his students as to draw from them what he wished they should see. The white heat of his intellectual fervor itself revealed and inspired; his thorough assimilation of each system he expounded gave his exposition all the freshness and vividness of the author's, while his keen, incisive, exhaustive criticism summoned into exercise all the mental energy of the student to discern for himself the good and the true. And yet more. In Prof. Young we knew one singularly childlike in the openness and simplicity of his character, great in the unconsciousness of his own greatness, transparently pure in life, one who loved truth supremely, and who knew that God is truth.

Then drawing aside a curtain which had been hung across the north-west corner of the hall just behind the platform, there was shown a very fine portrait of the late beloved and revered professor, done in oil by Mr. Foster, whose name as an artist is now so familiar to all; and addressing Principal Caven he said, in the name of the Alumni of Knox College I now ask the Honorable, the Senate and Board of Management to accept this portrait of Prof. George Paxton Young. A hearty burst of applause showed the love and reverence in which that name is still held. In a few words Principal Caven thanked the alumni for their gift, and accepted it in the name of the Senate. He also made reference to the portrait of the late

MR. JAMES MCLAREN,

through whose liberality the \$50,000 chair of Systematic Theology, and the \$20,000 gift to the endowment of the library had been received which ornamented the southern wall of the hall, and to the portrait of Rev. Dr. Willis, the first principal of the college, itself 50 years old, which has been regilded and removed from another part of the building to the northern wall of the hall.

As representatives of Toronto University there were seated on the platform Chancellor Blake, Vice-Chancellor Mulock and President Loudon. Dr. Caven at this stage referred to the close and mutually beneficial relations which had always subsisted between Knox College and the University, of which a very large proportion of the students at Knox were graduates. This happy relationship was recognized by the presence on the platform of the gentleman named, and he now called upon

VICE-CHANCELLOR MULOCK,

who spoke on "The Advantages Conferred upon the University of Toronto by the Affiliation of Knox College." He said it was little more than a dozen years since the university inaugurated a policy having for its object the bringing of it into closer touch with the people, whereby it might win for itself a larger measure of public sympathy and support, and, as a centre of intellectual activity, become a more effectual instrument for promoting the public welfare. The ever increasing army of students and graduates, the additions to their teaching staffs, the acquisition of new buildings and appliances, the development of their curricula, the establishment of new faculties, all testify to the expansion which has marked the last few years of the university's existence. All this was due in an over-whelming degree to the present system of affiliated and confederated institutions, by which all engaged in high and holy work, are united together by their common union with a common university, the whole being guided by one common aim, the increase of human happiness by the dissemination of those truths which teach how to live in obedience to the laws of God and man. During a dark and anxious period of the university, Knox College, our first ally, knowing the baselessness of the charge of a "godless college," courageously identified herself with it at that most critical period of its existence, and helped in no small degree to save and place on its present firm foundation an institution which has since become and now is deservedly the pride of the Canadian people. Still further assurance of the character of the university was given by the affiliation of powerful colleges and universities under the control of great Christian denominations, when the Royal assent was given to the University Confederation Act. As the result they now saw, resting on a stable foundation, the good-will and confidence of the people, a great university, free from sectarian or political views, with portals, advantages, and honors equally accessible to the deserving of all classes and creeds; a house of science, and a school of public spirit, where the promising youth, the hope of the country, might gather together, and whilst partaking of rich intellectual fruit, might develop high and patriotic ambitions.

PRESIDENT LOUDON,

of Toronto University, upon being introduced by Dr. Caven, spoke on "The Benefits of Affiliation to Knox College." He said that the advantage to Knox College of affiliation with the university, was one that only a theologian could do full justice to. If numbers had any significance, then Presbyterians in general were strong believers in the advantages of Toronto University, for they were very much "in evidence" there. Last year the statistics showed that out of 737 students in attendance at the university, 331 were Presbyterians. It was a great advantage for theological students of all creeds not merely to possess a broad, liberal education, but to have obtained it under the conditions to be found at the University of Toronto. The statistics furnished the strongest kind of evidence that the advantages had been, and continue to be, appreciated by the students of Knox College. About 300 of her 650 students had graduated at the university, and of the remainder, nearly all received there most of their literary training. Theology was making ever increasing demands upon the student, and required now

SPECIAL TRAINING

in Oriental literature and philosophy. Both those departments at the university were well patronized by theological students. He would like to remark, by the way, that in the case of Oriental literature there was need of a few scholarships. In philosophy the University of Toronto was well up with the times, and Knox College students took full advantage of the opportunities offered. The ministry of the Presbyterian Church, from the time of John Knox, had deservedly stood high in public esteem for learning, as well as piety. The graduates of Knox College were no exception to the rule, and it was a matter of great gratification to him that the institution over which it was his lot to preside had contributed such a large part in the education of so many hundreds of graduates, and that its equipment and facilities in teaching were still available in the service of an old and faithful ally.

Rev. Principal Caven, in introducing the
HON EDWARD BLAKE,

Chancellor of Toronto University, made allusion to the work he was now engaged in in the Old Country, but though that required his bodily presence there, his heart was ever in Canada. Upon rising he was greeted with prolonged applause. He said that there could be no more pleasant words spoken about him than those used by the Principal in introducing him, when he said that no matter where his lot might be cast his heart would always remain in Canada. It was a source of pleasure to him to be there at the present time. A few days ago he had attended a centennial celebration of another kind and he hoped that Knox College would also live to celebrate its full centennial in due time. (Applause.) Continuing, Mr. Blake referred to the advantages which had accrued from the affiliation of the college with the University of Toronto. He thought Knox College had been fairly treated by the university authorities, and considered that the work which it was accomplishing was neither more nor less than it should be able to do. He rejoiced also that those who in old days had dreaded the results which would spring from the separation of Church and State had found themselves so pleasantly disappointed in the present condition of things. It had, however, always been a weakness to the Protestant body that there had been so much schism and strife between the adherents of the different denominations, and he thought that the

METHODIST AND PRESBYTERIAN CHURCHES

had done well in showing by the consolidation of their respective bodies that under their new conditions they could carry on their work with infinitely greater force, energy, and success than had previously been possible. (Applause.) And this movement had had its effect upon the other denominations, an effect which was shown in an increasing disposition to search for and find those points in which they could agree rather than those on which they differed. The present time was one in which the domains of learning and speculation were being rapidly enlarged, and we were being continually brought face to face with the old question, "What is truth?" Investigation had resulted in discoveries, and discoveries had been accompanied by suggestions from which the Church must not shrink. He rejoiced in the present occasion. He remembered dark days in the history of the University of Toronto and he remembered the stern fidelity with which those of the Presbyterian faith had stood by that institution in that trying period. He rejoiced that they had a common determination to flourish or fall together, and he was confident that in the future they would not fall, but flourish. (Applause.)

After a few college announcements respecting classes and the evening meeting, the Rev. Dr. Middlemiss, of Elora, pronounced the benediction and one more interesting part of the Jubilee celebration ended.

The closing part of the Jubilee services were held on Wednesday evening in Cooke's Church, which was completely filled with a sympathetic and interested audience of Presbyterians and representatives of other bodies. Mr. W. Mortimer Clark, chairman of the College Board, presided, and with him on the platform were Lieutenant-Governor Kirkpatrick; Hon. G. W. Allan, Chancellor of Trinity University; Rev. Dr. Burwash, Chancellor Victoria University; Rev. Dr. Sheraton, Principal Wycliffe College; Prof. Newman, McMaster University; Hon. Geo. W. Ross, Minister of Education; Prof. Loudon, President Toronto University; Dr. Caven, Principal Knox College; Dr. Patton, President Princeton, N.J., University; Prof. Thomson, Dr. Gregg, Prof. McLaren, Dr. Wardrope, Mayor Kennedy.

After devotional exercises, the chairman who, throughout the evening, was commendably brief in his remarks, in a few apt words relative to the occasion, introduced his honour, the Lieutenant-Governor. After some introductory congratulatory remarks, he proceeded as the representative of the State to speak upon the duty of the State toward education. He traced rapidly the growth of the idea, which was a modern one, of State responsibility for education. He then dwelt at length upon the value of education in its "economical aspects," illustrating his remarks by many important references to documents and opinions of acknowledged authorities on the subject. He pointed out the effect of education upon the people's industrial life, in diminishing crime, in raising the standard of morality, in promoting moral trustworthiness and concluded that if education did all this, it was the duty of the State to promote it, and he believed that was so firmly entrenched that for the future the children of the poor as well as of the rich, should have the paths of knowledge open to them. The next speaker was the Hon. G. W. Allan whose subject was "Brotherly Recognition in Theological Education." He paid a tribute to the liberal spirit of the Principal of Knox College, and was sure that Trinity University, of which he had the honour of being Chancellor, recognized the sound learning and broad liberal spirit with which Knox College was imbued. Although separated by theological lines, there were many aspects of their work in which they could feel pleasure at each other's progress. In the training and sending out of men to further the cause of Christianity could they not have a mutual sympathy and respect? He believed they could, and that each could with heartfelt earnestness wish the other God-speed in their work.

Rev. Dr. Burwash, Chancellor of Victoria University, as the representative of Methodism, was next introduced by the chairman. The "Possibilities of Unity of Work among our Federated Divinity Schools," was his subject. Taking up the Jubilee idea, he showed that the last half century covers almost the entire university record of Ontario. He traced its growth until now in Toronto there are more than 2,000 students, buildings, equipments and endowments of over \$6,000,000 in their aggre-

gate value and 150 instructors in all departments. In that of theology there are between 300 and 400 students and over twenty instructors, so that now this city is the largest centre of theological education on this continent, and the fifth largest of university life. This great educational work has been largely gathered around one great centre, so that now, and its promise is still greater in the future, has fallen upon our land more fully than upon any other the spirit of unity in religious life. This spirit is manifested in the fact that we are to-night rejoicing with the sister who has reached her fiftieth anniversary. But in these divinity schools, the seed-plots of the higher life of all the churches for the future, I see a possibility of co-operation, which from the schools may spread as a divine leaven of unity until all our churches are one. Conducting studies in the

SCIENTIFIC SPIRIT

he showed to be the secret of unity of work among all the federated divinity schools. He pointed as illustrations of this to such subjects as the sacred languages, the investigation of Biblical history, geography and antiquities, the whole field of religious philosophy and apologetics and the study of Christian literature, ancient and modern. In practical matters he pointed to missions, Sabbath schools, social science, political ethics and many other such matters as being ground common to all divinity schools.

"Allow me," he said, in closing, "on behalf of Victoria to present to Knox our congratulations on this her Jubilee day, and to wish her many centuries of strong and successful history in her noble work for truth and for the church of the living God."

The Rev. Principal Sheraton of Wycliffe College upon being introduced spoke on the topic, "Spiritual Sympathy in Theological Training." That meant, he said, the sympathy which is inspired and sustained by the Divine Spirit, and which subsists between spiritual men in the bonds of truth, in other words, "the love of the Spirit," which creates a fellow feeling among all who possess it. In illustration of this he referred to names great in the religious world belonging to all the churches and the common property of all Christians. This unity of spirit in theological training in the colleges rested upon the common ground of the supremacy of the scriptures, the doctrine of justification by faith and the priesthood of all Christians. Besides that, all the colleges have the one object, of bringing men to Christ. Principal Sheraton closed with a reference to the unity of missionary work, and the work of the colleges in promoting that.

Chancellor Rand of McMaster University had been down on the programme to deliver an address on "Common Ground in Theological Training," but his throat forbade his speaking, and Professor A. H. Newman of McMaster Hall, delivered an able address upon that topic, paying in the course of it a high tribute to Knox College, especially in these matters, the sturdiness of its doctrinal teaching; the emphasis it put upon education for both the ministry and laity; for inculcating right ideas of home training and home religion. In the course of his address, he also referred to the work of Dr. Caven and the effect of his powerful influence in the struggle in securing the right observance of the Sabbath.

The last speaker of the evening was Mayor Kennedy, who, although the hour was growing late, sustained the attention of his audience by an excellent speech on "The Usefulness of College Life to the City." He illustrated this by referring to the commercial, intellectual, social and moral, and spiritual benefits which the city reaped from the presence in it of its colleges, and concluded with an eloquent description of the progress of the Presbyterian Church in Canada in recent times, and with hearty wishes for its continued prosperity.

The long metre doxology was sung, the benediction pronounced by Rev. Professor Gregg and the semi-centenary celebrations of the college were ended to become a part of a history which, it is hoped, will only become brighter for Knox College and through her for the church at large and all these vastly important interests, religious, civil and political, which are inseparably bound up with the life of any great religious body.

KNOX COLLEGE JUBILEE—SIX NEW DOCTORS OF DIVINITY.

In keeping with the spirit and traditions of a Jubilee year, the Senate of Knox College has availed itself of the first occasion of the kind in her history to confer upon some of her own alumni, and on the alumni of some other colleges, thus showing her appreciation of merit wherever found, the degree of Doctor of Divinity. Hitherto she has exercised a wise parsimony in the bestowing of this honor which will no doubt continue to be her rule in this matter. It is on this account all the more honorable to those who have been accorded this distinction that it comes from a college which is wisely conservative and discriminating as to those whom it adjudges worthy to receive it. The brief sketch which we give of those who have just been made Doctors of Divinity, will be of interest to our readers:

REV. ROBT. HAMILTON, D.D.

Few ministers in the Presbyterian Church of Canada are better known, and none are more respected than the Rev. Robert Hamilton, of Motherwell. It is now more than thirty-eight years since he came to this country and during all that lengthened period he has laboured unweariedly in season and out of season for the advancement of the cause and for the honour of the Master to whom he has consecrated all the affection of his heart and all the energies of his intellect. It is creditable at once to himself and to his congregations that he has for thirty-six years never "changed his place." His people, we are glad to know, have not yet given him the first hint that any change would be acceptable. He has gone out and in among them all these years

rejoicing in their joys, sympathizing in their sorrows—their trusted counsellor, their steadfast friend, their faithful pastor and their enlightened earnest leader and guide in all that makes for righteousness and truth. Nor has Dr. Hamilton confined his labours to Motherwell and its neighborhood. In all the schemes of the church he has taken an enlightened and practical interest and the authorities of Knox College have, therefore, done themselves honour in honouring one who in his varied labours, his liberal givings and his blameless life has shown himself a faithful and successful religious teacher and consequently a genuine Doctor of Divinity, in the best and truest sense of that too frequently and too notoriously much-abused title and phrase. What ought to be the minimum of Theological learning necessary to the acceptance of such a title we shall not say, and what may be the actual acquirements of those who are so honoured we have no means of knowing, but right sure we are that even in this respect Dr. Hamilton need not shrink from comparison with the goodly company who, *causa honoris*, have a right to append the well-known mystic letters to their names.

REV. GEORGE M. MILLIGAN, D.D.

At the early age of 21 years Mr. Milligan graduated in Queen's College, Kingston, with honours, and at the head of his class. The promise of success thus given has been more than fulfilled.

During the early part of his ministerial course he was noted for his willingness to enter on the charge of congregations which had been reduced to a low ebb and for the skill and ability which he showed in working them up into self-sustaining, strong churches. His work in this respect in Detroit, Michigan, is well known. In 1876 he left that city and accepted a call to the congregation of Old St. Andrew's in Toronto, or all that was left of it, as most of the elders, and with the exception of 48, all its members had gone with their pastor, the Rev. D. J. Macdonnell, B.D., to form the congregation of New St. Andrew's. The prospects of this remnant of a congregation were not bright. Their church building was unattractive and poorly equipped, the locality was unfavourable for growth, the northward movement of population in the city had begun. Yet now, owing to his force and ability as a preacher, his successful pastoral work, his unremitting work, wise administration and the aid of a devoted and loyal people, we find to-day a new church, one of the finest and best equipped in the city, and the 48 members have become nearly 600, notwithstanding the parent church has become the mother of a neighboring flourishing congregation.

Mr. Milligan has always been an industrious and earnest student and his scholarship is now accurate and profound in many directions.

He is not only an eloquent and earnest preacher and a faithful pastor, but these and other gifts have not been confined to his own congregation. He has been ever ready with tongue and pen to champion every good cause and to combat every bad one, from Jesuit aggression to Sabbath desecration.

He has instructed and delighted many an intelligent audience both in this city and throughout the Province by his able and eloquent lectures, some of which, if published, would give him a high place in literature.

He has also been a constant contributor to our magazine literature, both sacred and secular, and many of his articles are of permanent value.

All this Mr. Milligan has done, and yet he is only in the prime of life. May we not expect much greater things in the future, and feel assured that Knox College will do honour to herself in recognizing Mr. Milligan's ability, his scholarship, his pulpit and pastoral gifts, and his eminent services to the cause of Presbyterianism in this Province.

THE REV. R. M. THORNTON, D.D.

The Rev. R. M. Thornton, of London, on whom the Senate of Knox College lately conferred the degree of Doctor of Divinity, is a son of the late Rev. R. H. Thornton, D.D., of Oshawa, who for over forty years upheld the banner of the Cross, not only in Oshawa and vicinity, but also in the "regions beyond."

At an early age the son resolved to follow in his father's footsteps and, after the usual preliminary training at the Whitby Grammar School, he entered the University of Toronto, where he graduated with honours in several subjects, obtaining a silver medal in mental science.

He studied theology in Knox College, and afterwards went to Edinburgh, where he studied under Drs. Cairns and Ker, in the United Presbyterian Divinity Hall, and under Dr. Candlish, in the Free Church College. He subsequently went to the University of Berlin, where his course was brought to a close by the breaking out of the Franco-Prussian War. After being, in 1870, licensed to preach the Gospel, by the Edinburgh Presbytery, of the United Presbyterian Church, he returned to Canada and accepted a call to Knox Church, Montreal, where he labored with acceptance for four years.

In 1874 he was called to Wellpark Free Church, Glasgow. Here he found free scope for that missionary zeal which he manifested at an early age. He became convener of the Foreign Mission Committee of his Presbytery, and in 1881 was appointed by the Free Church Assembly one of two deputies to visit and report upon her missions in South Africa. On his return he lectured on South Africa, its missions and its people, in some of the principal cities of Scotland, by which he was mainly instrumental in raising close upon \$50,000 for new mission buildings in Cape Colony and Natal. The Wellpark congregation prospered under his pastorate; substantial halls were built and equipped for Sabbath-school and Bible class work.

After over eight years labor in Glasgow, he accepted an invitation to Camden Road Presbyterian Church, London. He has taken an active part in the missionary work of the English Presbyterian Church, is convener of the Foreign Mission Com-

(Continued on page 657.)

Teacher and Scholar.

Oct. 21st } A SABBATH IN CAPERNAUM. { Mark i
1894. } 21-34

GOLDEN TEXT.—Mark i. 22.

Time.—April A.D., 28. Second year of Christ's ministry, a year of development. Miracles wrought showing a wider reach of power and authority, and more of His desire and ability to help and save men. Jesus now between 31 and 32 years old, and about one-and-a-half years in His ministry.

Place.—Capernaum, the centre of His work in Galilee, and where for a time His home was.

I. v. 21, 22. Jesus Preaching.—Jesus and the four disciples, Simon Peter and Andrew, James and John went from where He had been teaching the people by the seaside into Capernaum, and where Peter had now his home. It was again a Sabbath, and again, as he was wont, he went into the synagogue and taught. This was His constant practice. The sermon is not given nor the text, as at Nazareth. The teaching of the Scribes and Pharisees was very much a matter of rote, was not instructive; it was cold, formal, lifeless, it did not reach and stir the heart, or quicken the intellect. The subjects of Christ's teaching were taken from the Old Testament, and it was fresh, instructive, stirred their hearts and gave them new and higher views of God and the meaning of the Scriptures. His words, manner and doctrine came with a weight, power and authority to them that were new and arresting. They were astonished at His doctrine, for He taught them as one that had authority and not as the scribes. God from time to time raises up great preachers to whom men are willing to listen. The synagogue service was more like a prayer-meeting or conference than our ordinary Sabbath worship.

II. v. 23-31. A Sudden Interruption; Two Miracles Wrought.—While all was attention and interest, a man in the audience with an unclean spirit, cried out, saying, Let us alone, what have we to do with Thee, thou Jesus of Nazareth? Art Thou come to destroy us? I know Thee, who Thou art, the Holy One of God.

Jesus came to destroy the works of the devil, and this poor man was completely in the grasp, under the power of a demon or evil spirit; he possessed the man as his victim so that he was not master of himself and his actions. He was unclean, impure, unholily, defiled and defiling. The presence and nearness to this evil spirit of Jesus, the Holy One, His wonderful teaching and its success excited and roused to enmity this spirit, and using this man he cried out. Satan and all his agents are ever in opposition and enmity to God, to Christ and whatever is good. Bad men still bid ministers, churches and reformers of evil, to mind their own business and let them alone. Jesus showed His superiority to the devil and all his works, His power to destroy them by what He now did. He rebuked the demon, saying, etc. And when the unclean spirit had torn or convulsed him, and cried with a loud voice, he came out of him. Evil spirits, evil of every kind, before it can be subdued and destroyed, will do all the harm it can, and will only stop when compelled by the power and command of God.

The next miracle v. 29-31 showed Jesus' power over disease in the body. From the synagogue they went to Peter's house and found his wife's mother sick of a fever. Luke calls it a great fever, severe, malignant, dangerous. They tell Him of her, and He came and took her by the hand, and lifted her up, and immediately the fever left her, etc. If we cannot ourselves help one who is suffering, we may do so by letting someone know who can.

Her cure was instantaneous and so complete that she was able at once to minister to them, to render them such service as both hospitality and gratitude prompted her to. So with soul-healing, the first thing we should do when Jesus has taken away our sins is to show our gratitude by rendering service to Christ.

III. v. 32-4—Compassion, kindness and power of Jesus seen in His working many miracles.—The Sabbath ended with sunset, then they brought unto Him all that were possessed with devils. There were great excitement and interest, the city was gathered together at the door, and He healed many that were sick of divers diseases, etc. Not that some were passed by unhealed, He healed all. This was the busiest Sabbath day's work that is recorded in the life of Christ. This would have been kindness and blessing anywhere, but it was then especially when there was no proper knowledge of disease of the art of healing and nursing, and suffering was so common and hopeless. Medical missions at the present day among the heathen and ignorant are doing something like the work of Christ then. All these miracles had a very close connection with His claim to be the Son of God, they were the proofs of His divine mission. What kindness and pity of Christ for the people they showed.

IV. v. 27, 8.—The effect of His miracles and teaching.—They were all amazed, etc. The people's attention was drawn to Him, to His wonderful doctrine and power. And immediately His fame spread abroad, etc. This same thing is seen in heathen countries to-day as the result of medical missions, the fame of the missionaries and of their new doctrine is carried far and wide, people come great distances to see and hear and get healed and from the teaching they get healing for their souls.

Lessons.—The true way to keep the Sabbath rightly is follow the example of Christ.

2. We should have such an experience of divine things ourselves as well enable us to speak to others with knowledge and authority.

3. A bad spirit is known by its effects, its impurity, base life, the ruin it works to others.

4. The nature and effects of the spirit and work of Christ and Christianity have always been to help, to save, to cure both the body and the soul, to elevate and bless mankind. This is the proof of their being divine.

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C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, OCTOBER 10TH, 1894.

BOYS and girls are very interesting creatures, especially girls, but, as Dr. Sutherland told the Conference, it is not good policy to allow them rule the church.

THE boy who said he was converted by his uncle's *practising* paid a high compliment to his uncle and unconsciously gave himself a good certificate. Converts made in that way are much more likely to be genuine than those made hurriedly in a great noise.

THERE was more of the "connexional idea" in any five minutes of the late Methodist Conference than in the whole Knox Jubilee. Calvinistic theology is well enough as a system, but when it comes to "connexional" matters the Methodists are first and the Presbyterians nowhere.

CORRECTION.—In our report of the historical sketch read by Rev. Dr. Reid at the Jubilee meeting in Knox College, two errors appear which we now correct. Rev. Dr. Burns and Prof. Young resigned in 1864, not in 1866 as stated. The date of Rev. Prof. Gregg's appointment to the chair of Apologetics and Church History was not in 1873, but in 1872.

PRINCETON has abolished the brutal practice of hazing and Harvard is following her good example. Canadians are not behind in imitating some of the faults of our neighbours. It is to be hoped our colleges may imitate Princeton and Harvard in this particular. Why should young men who claim to be gentlemen—some of them even to be Christians—act like blackguards.

THE appointment of Mr. Meredith to the chief justiceship of the Court of Common Pleas satisfies almost everybody. Though twenty-one years in political life the learned gentleman kept his personal record clean, kept up his reading and his legal practice and now at the age of fifty-five he goes on the Bench followed by the good wishes of the entire community. His judicial career may be brilliant, it will certainly be useful. Mr. Meredith had the rare faculty of fighting political battles without being personally offensive to many of his political opponents and the result is that friends and opponents are alike glad to hear of his promotion.

MR. BLAKE gave a hint at the Jubilee meeting which we do hope Presbyteries will lay to heart. The hon. gentleman said that it is better in these days to get the best men with the best training than a large number poorly equipped. There

is no longer any excuse for short cuts and special cases. There was a time when the demand for preaching was so far ahead of the supply that many things had to be done which are quite unnecessary now. The supply is quite up to the demand. There is no such pressing need for ministers anywhere on this side of heathendom that college rules need be relaxed or inefficient men licensed. Quality is the thing now needed.

WE do not quite understand the position taken by young Mr. Massey at a meeting held last week to arrange for a series of Moody meetings. In one part of his speech he says that his father had been arranging with Mr. Moody to come to Toronto and dedicate Massey Hall for religious uses, and in another that "the building was being run as a business enterprise and not upon philanthropic principles. It was a business enterprise, not a piece of philanthropy." The business consists in letting the hall at \$75 per day, and it is business also, we presume, the getting to open the hall, the only man whom for religious purposes \$75 per day could be got. Why should it be deemed necessary to tell the world the religious experience of men who are about to be hanged, or think they are. Clergymen who are gentlemen do not publish conversations held on spiritual topics with their parishioners. Is the alleged spiritual experience of a murderer so much better and richer than that of people who behave themselves that it should be paraded before the public. Are the sayings of men going to the gallows supposed by the clergy who attend them to be of special value to the community. Why advertise criminals and at the same time pander to the most depraved tastes in the country.

AN American (the *Golden Rule*) exchange offered a prize for the best answer to the question, "What kind of a minister do I like?" The answer that got the first prize is a beautiful pen picture of the writer's own pastor, and it speaks for the clergy that many of the writers described their own pastors. Here is the sketch that stood first:—

I see him even now with my mental vision. He has grown gray in the Master's service, and through long years of labor he has neither hesitated nor faltered when duty called him. He is the friend and sympathizer when the home is darkened by sorrow or brightened with joy. The straying lambs of the flock he brings back into the fold by his loving care, the lost sheep he seeks and finds. The voice which speaks loving words is also heard in sharp reprimand, to recall unstable Christians to their duty, and to warn wilful sinners. He is consecrated in his work, faithful, liberal and good—so good that he can excuse another's failings. On the social side he is a gentleman in the broadest and fullest sense. He has the tact which comes only with good breeding. In his contact with his people he never forgets the courtesies of life, nor that shade of reserve which belongs to his profession. He is never unduly familiar, and he troubles his neighbor's affairs only when they become his own, or lie in the line of his duty. This is the minister I know, and I like him.

How sharply this picture contrasts with the taste of the vulgar showman who wants nothing better than a preacher that can "draw the crowd."

THERE was altogether too much time given at the jubilee meeting on Wednesday afternoon to the relation existing between the Toronto University and Knox College. Everybody knows that Knox College is affiliated with the university. Everybody knows that the university has derived much advantage from its connection with Knox and that Knox derives some advantages from its connection with the university. If Presbyterian people are not quite aware by this time that a large and increasing number of Knox students are graduates of University College, their memories must be very short, for they have the fact laid before them often enough. There was no good purpose served by lecturing the alumni on university affiliation for a great part of the afternoon and some very bad effects are produced by continually thrusting the university and university degrees in the faces of the people. One of these bad effects is that people soon come to look upon Knox College as a mere appendage to University College. Another is that people look upon the study of theology as a matter of small importance compared with the Arts course and consider a professor of theology a man of much less importance than the man at the university who teaches the boys all about insects. The church has heard quite enough about affiliation. Knox was a thoroughly good seminary before affiliation was thought of, and the Presbyterians of Ontario could take good care of themselves if affiliation went by the board to-morrow.

ONE of the weakest points in the Jubilee celebration was the utter lack of any arrangement for social intercourse. After Dr. Patton's sermon it was speech, speech, nearly all the way through. Anything better or more appropriate than the sermon could not be desired. Dr. Reid's paper was admirable and the addresses that followed at the Wednesday forenoon meeting were of the highest order. Had the speech-making stopped with Dr. Patton's speech and the remaining part of the programme, except the conferring of degrees, been of a less formal character, the celebration would have been enjoyed much more by many who were present. Another most regrettable feature of the affair was that the alumni of the college and the Presbyterian Church seem to have been kept in the background and no fewer than five Episcopalians put into the most prominent places. Surely the college has graduated somebody in fifty years that was fit to have a place on the programme even though Principal MacVicar could not attend. Where was Sir Oliver Mowat, the most influential Presbyterian in public life; scores of others and representative Presbyterians whose names we might mention, to whom it is no compliment to say they could make very much better speeches than some of those delivered at the afternoon and evening meetings. Will the day ever dawn when Presbyterians will learn that ignoring and belittling their own friends is a fatal policy for either a church or a college.

THE JUBILEE OF KNOX COLLEGE.

IN older countries than ours and where public institutions have flourished for hundreds of years, a Jubilee would in most cases receive but scanty attention or awaken more than a passing interest. There are exceptions. The Jubilee of the Free Church of Scotland, held last year, was hailed and commemorated with great and widespread enthusiasm. In a new country like our own, where our oldest public institutions are yet in their infancy, the arrival to them of a Jubilee is a very significant event, and in no important public body, so far as we are aware, has it been allowed to pass by without more or less attention being drawn to it. It was natural, therefore, and proper that the authorities of Knox College should desire to mark its having reached its fiftieth year in some special way, and that all Presbyterians should be prepared to joyfully share in so auspicious an event. It has been before the mind of the church for months; which has, upon the whole, been loyal to the college, and judging by what has been said at the late celebrations, and often said before, the appreciation in the church of the character of the institution and of its services to the cause of Presbyterianism, and of all which it represents in the country, has been very general and hearty. There has been in Presbyterian hearts a readiness to respond to any warm hearty call to rejoice on this occasion and suitably mark it. It is too soon yet to sum up all the results, but some features of it may be better noticed now than at a later period.

If it is asked, has it been a success? the question can only be answered by those who know what was aimed at by those responsible for getting up the Jubilee celebration and for the carrying out of the arrangements connected with it. As we have no special information on this subject we are not in a position to say whether or not, taking a "conjunct view" of the proceedings, they have been a success. So far as it afforded an opportunity of holding a number of meetings and making a large number of speeches in which the college could be brought prominently before the Toronto public, is concerned, the best was made in that line that could well be in one day and evening. The meetings too were well attended considering the limits of Convocation Hall, and the meeting in Cooke's Church could hardly have been better. Had Knox Church been equally well filled to hear Dr. Patton's magnificent intellectual effort, and we see no reason why, by using suitable means, it might not have been, there would have been more cause for congratulation as regards that meeting in point of numbers. Our Methodist brethren, from whom, as regards celebrating, we might with profit take a few lessons, would in like circumstances, probably have had Toronto placarded from end to end, announcing their great man. We failed to see any in this case, if any were to be seen. It was due to President Patton, to the occasion, and it would have been a gain to Presbyterianism to have had Knox Church filled to the utmost at the first Jubilee meeting. President Patton's part was, by common consent, an unqualified success.

The Presbyterian Church yields to no other, in our humble opinion it is before all other Protestant churches in its catholicity of spirit, and in the readiness and true sincerity with which it extends the right hand of fellowship and declares its readiness to work along with other bodies of Christians for the general good. If the aim was to give public evidence of this the Jubilee celebration was a success, and we rejoice in it. We would not have it otherwise. All the Protestant evangelical bodies which have any educational institution in Toronto were represented at the meeting in Cooke's Church, and on the other occasions as well, while the Lieutenant-Governor and the Mayor of Toronto represented our civil and provincial. Many kind things were said of Knox College, of its Faculty, and large public services by all the speakers. We are proud to think that Knox College has always shown such a spirit that all these tributes could be honestly given because they were really deserved. The same thing was said and deserved as regards the interest it has always taken in the higher secular education of the country as represented in the University of Toronto.

It was a success also, though not to such an extent as might have been expected in bringing a large number of graduates of the college together, and in affording them an opportunity of meeting and reviving old college memories. It was interesting to see aged men renewing their youth, and meeting old companions-in-arms with almost the enthusiasm of youth. We doubt if there are any friendships quite so true and lasting, that have in them such a character of perpetual youth as those formed in college days, and amid college associations. To some extent it was a success in this respect. It will be pleasant for old alumni whom this paper may reach, to know that the names of some of them were publicly mentioned with pride and affection, and that in the flow of social intercourse, brief though it was, the names of a great many more could be heard passing from lip to lip. It comes in not unsuitably here to notice the opportunity the Jubilee afforded for the loved *Alma Mater* of so many attached alumni to show her recognition of the place they have taken in the country and the work they have done, by being wisely generous to them and to others with her honors. The six new D.D.'s will, we doubt not, carry with them into their future course in life the feeling toward Knox expressed in the French proverb, "Noblesse oblige."

It could hardly be that so many speeches would be made by able and representative men without many good things being said. Many were said, and in this respect the Jubilee, we believe, will be regarded as a success. We hope this may be so. Much was said, especially by Drs. Grant and Patton, well fitted to quicken the intellect and arouse to enthusiastic love of study and pursuit of truth young and generous minds, and we shall be disappointed if, as the result of the Jubilee services, a great stimulus has not been given to theological and cognate studies whose fruit shall be seen and reaped by the church in coming days. It is not often that the need of this is pressed upon the receptive mind of youth with such force and by so many in succession, and it is not too much to hope and expect that, what was said with such emphasis of the necessity of thoroughness and breadth of scholarship, and at the same time fidelity to truth, will be laid to heart and embodied in the subsequent course of some, at least, of the brighter minds and reverent hearts amongst the students of Knox College. In this respect, also, the Jubilee ought to be a success; the future only can show whether it will or not. In connection with this it may be said that the occasion afforded an opportunity, which was taken advantage of especially by Professor Patton, of impressing upon the friends of Knox College what appliances she yet stands in need of in the shape of lectureships, tutorships, books and such things, to become thoroughly equipped for her work for the times we are living in, and the fierce conflicts which must yet be fought in the cause of truth, the truth of God, and of all those vital interests of morality, religion and national well being which are inseparably bound up with truth so sacred, so far reaching and so momentously important to man's highest interests.

In the respects referred to, and if these were all that were contemplated by those who arranged the Jubilee services, the celebration may be said to have been fairly successful. To onlookers, and after the event is past, there are some respects in which more could have been desired on behalf of the college, and more might have been accomplished. The college is the property of the whole church, its work and its success are matters of deep interest and concern to the whole church, and one could not but

wish that the celebration of its Jubilee might have been made the occasion or the means of giving it a marked fresh impulse in its history, and a new and stronger hold on the interest and affection of the people. Perhaps this may have been done, but there is not much evidence of it, and the character of the proceedings was hardly of a kind to effect it. As we have already said elsewhere in our columns, Presbyterianism itself, and Knox College itself, were not sufficiently to the fore. It appears an anomalous thing for a Presbyterian College to hold a Jubilee and call upon representatives of other religious bodies to do almost the whole of the jubiling. Except in the persons of Rev. Dr. Reid, Drs. Grant and Patton, and in the part taken by them, Presbyterians, comparatively speaking, were nowhere. It could hardly be expected that members and adherents of our church would be enthused to a very high degree by the representatives of other churches, however highly we may esteem them. Four Presbyterians took a prominent part in the speaking, and exactly twice as many belonging to other denominations.

There is something to be said, we admit, in favour of holding the Jubilee at the time of the opening of the college, but that is a time at which it was almost certain that several whom it would have been eminently desirable to have present, could not be. Rev. Dr. MacVicar is one of the most distinguished alumni of the college, a successful Principal of a sister college and cherishes a warm affection for his *Alma Mater*. Rev. Principal King of Manitoba College was the first whom Knox honored with the degree of D.D., and has ever been one of its warmest friends. It would have been a distinct help to the Jubilee had they both been present. And as our Jubilees are very few it would have been a good thing to have seen representatives from our other colleges to let us know by their words that they rejoiced with us, as we doubt not that they do in their hearts. Knox College has been eminently missionary in its character; the service it has rendered the church in this respect is universally and gratefully acknowledged, and at its Jubilee it would have done well to make some recognition of this by the presence of some well-known representative, such as Dr. Cochrane, Dr. Warden or Dr. Robertson, of this part of our work with which the college has been so closely identified. The Moderator also of the General Assembly, and as one of our most successful Foreign Missionaries, was much missed, besides he is one of her alumni who by his work has shed lustre upon her name. Had these all been present, together with those who were there, the Jubilee services would doubtless have appealed to the Presbyterian mind in a way that they have not. Presbyterians, it may be added, are a loyal people, and although all cordially welcomed the presence of his Honor the Lieutenant-Governor, and His Worship the Mayor of Toronto, yet when it was thought desirable to have some public official representative, might we not have had His Excellency the Governor-General and Lady Aberdeen also present, who, both because they are Presbyterians, and are proud of the Presbyterian traditions of a noble family, and of their well-known lively interest in all that concerns the best interests of the people, would, no doubt, had it been sought in time to allow of their doing so, have gladly honored with their presence such an historical occasion with which they must both have been in sympathy.

The Jubilee services by their character, it is also now felt, did not appeal, and gave no scope to the feelings of a large class who, in other circumstances, would have been glad to show their interest in the college. No provision whatever was made for the gratification of the social element in the Jubilee celebration. Had it been known that provision would be made by such means as are familiar to all, a public reception, a conversazione or something of that sort, that an opportunity would be given for old students to meet each other, or friends whom they made in the city in their student days, and spend a social hour or two, had such a way been adopted a part at least of holding the celebration, and the hundreds whom such an inducement would have brought out and led to think of the college, been immediately after it, solicited in the city by representative men, and as far as possible also in the country, for the means to pay off the mortgage in, say two or three instalments, we feel sanguine that it might have been done. This was one thing distinctly aimed at, and which had it been successful, would have mightily smoothed the path of the college towards attaining an equipment which, because of all that has been said by those who have spoken, it must be more than ever felt it needs. An ominous silence is maintain-

ed as to the result of the attempt to raise the much-needed \$20,000. It is only known that so far the Jubilee in this respect has not been a success. In the time given it was too much to lay upon the shoulders of one man to do, and no one can be surprised at the failure. But it is very much to be regretted, nevertheless, because it is an undertaking of that nature that it cannot, unless under some quite exceptional circumstances, be taken up again for some considerable time to come. The consciousness of failure, though sometimes it acts as a spur to effort, and whets the edge of determination, is more frequently, and we fear it will be so in this case, a source of discouragement and weakness. It is not worthy of a body of the wealth of the Presbyterian Church, to have a college like Knox in the fiftieth year of its existence still encumbered with a debt of \$20,000. The only reflection which remains, and let us take what comfort out of it we can, is that its debt has been at least somewhat reduced and that it is within such easily manageable compass that, wherever the necessity arises, the church can any day wipe it out at once and forever. Long live Knox College, is the prayer of all her students. Who can predict what she shall be when her centenary is celebrated? If her future may at all be judged by her past history, if it is not one of dazzling brilliancy, it will be something even better, a uniform but ever-growing, ever-widening course of true usefulness, rich in the love and loyalty of her sons, honoured by their works of faith and patience and labours of love in the cause of their Master, at home and abroad, having at her head and in all her chairs, a succession of wise and good men, whose devotion to truth and consecration in the cause of Christ will be a well-spring of blessing to all Knox students and through them to the whole church, and to all her Christian enterprises by which she may seek to build up and extend the cause of Christ in our own land, and cause other lands, where now darkness reigns and spiritual death, to be transformed and gladdened by the shining upon them of the beams of the sun of righteousness, and the knowledge and enjoyment of the unsearchable riches of Christ.

Books and Magazines.

The October *Century* begins with a striking portrait of Edmund Clarence Stedman, which is followed by an article upon him by Royal Cortisso. "Read Edwin Booth," being letters of Edwin Booth to his daughter, is most interesting indeed, and contains some interesting illustrations. "Brookes," is a story of the Civil Service; after this comes "The Eternal Gullible," with confessions of a professional hypnotist. In "Commerical Bookbinding," there are continued illustrations, such as have appeared before, of a very exquisite kind. A wonderful interest clings to the memory of Edgar Allan Poe, and George E. Woodberry gives us "Poe in New York," being selections from his correspondence. "Folk Speech in America," is an interesting article upon an interesting subject. "A Bachelor Maid," is continued and "Recollections of Aubrey De Vere." "Where the Teak Wood Grows," is an interesting sketch of the forests of Burmah and the kind of work done by the elephant in the handling of lumber. Number VI of "Across Asia on a Bicycle," is the concluding paper, contains some interesting illustrations, especially a photograph of Li Hung Chang, sent to the authors by the Prime Minister himself. "McClellan and his Mission," a study by Major-General Fry, contains copious and interesting selections from the General's correspondence, throwing light upon his part in the Civil War. These, with some poems of which the sonnet "Pain," and "The Flight of Song," strike us as of superior merit, and the usual Topics of the Time and Open Letters make up a number of great variety and much interest.

Scribner's Magazine for October contains the first of two articles on English Railways by H. G. Prout, editor of the *Railway Gazette*. Colonel Prout recently made a trip to England expressly for the magazine, to accumulate fresh material on a subject with which he was already familiar. As one result he starts with the assertion that the English railroad is "the most highly organized instrument of transportation in the world." The article is richly illustrated by A. B. Frost, and from photographs collected by the author. The group of articles on American summer resorts is pleasantly concluded by George A. Hibbard, who writes of the charms of "Lenox," particularly during the height of the season in October. Dr. J. West Roosevelt describes life "In the Hospital," from the point of view of the house physician. It is unusually strong and wholesome in tone. Dr. Carl Lumholtz, the explorer, concludes his observations on the Tarahumari—the Mexican cave-dwellers. In this paper he describes their dances and their strange plant worship with other superstitions. The number is strong in fiction, containing a short story by Mary Tappan Wright, entitled "From Macedonia," the action of which takes place at the consecration of a bishop. Thomas Nelson Page's war story, "Little Darby," is concluded with a very dramatic scene. This instalment of "John March, Southerner" (Mr. Cable's serial) transfers the chief characters to the North. There are poems by Julia C. R. Dorr (illustrated), Edith Wharton, Henry T.rell and John Hall Ingham. The frontispiece this month is "Three Waifs in an Almshouse," by Adrien Henri Tanoux, with a short article on the artist by Mr. Hamerton. Charles Scribner's Sons, New York.

The Family Circle.

WHEV BABY DIED.

BY R. S. G. ANDERSON.

We sat beside the little cot
And watched our darling go;
The gentle life went slowly out
With restless ebb and flow.
We could not cherish idle hopes,
We dared not speak our fears,
Our every glance at baby's face
Fell, trembling into tears.

We thought it hard to lay our love
Beneath the graveyard sod,
And feared the sullen foot-fall of
The messenger of God.
The shadow fell at the cold hour
When night and morn are wed;
The father bowed in stricken calm,
And Rachel wailed her dead.

Our darling's face lay set in smiles
With not a touch of fear;
It seemed as if the voice of death
Was music in her ear.
She lay, our prophecy of heaven;
Faith rose where love was tried;
We saw the glory of the Lord
When little baby died.

St. Helens.

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MARJORIE'S CANADIAN WINTER.

BY AGNES MAULE MACHAK.

CHAPTER IX.—CONTINUED.

'And now,' added Professor Duncan, 'you have all been very quiet through this long lecture, and I am getting tired as well as you. You know when I get started on this subject, I never know when to stop. But we have only one scene now to look at, and about that I must not stop to tell you much, or you will all be going to sleep. I will just show it to you and tell you what it is. And then those of you who want to hear the story that belongs to it, can ask me for it another time. 'Now for the seventh and last Christmas Eve from the Past.'

The sorrowful deathbed scene faded away, and in its stead rose the great trunks and branches of a wintry forest. Through the leafless boughs an orange sunset could be seen, the light of which still rested here and there on the trees and snow. A party of Indians, principally women and children, were busy setting up the poles of a wigwam, and covering them with sheets of birch bark. Some of the men were visible in the distance with bows and arrows, and in the foreground, helping in the work of preparing the wigwam, stood the same black-frocked figure who had stood in the last scene by the bed of the dying leader. He seemed to be carrying a large bundle of fagots for the fire to be lighted in the centre of the wigwam. It was a strange, savage picture, the shaggy skins in which most of the Indians were attired, and their uncovered heads, giving a peculiarly wild aspect to the forest scene; while the ecclesiastical dress of the Jesuit made a curious contrast with the surroundings of the primitive wilderness.

'The other scenes I showed you,' said Professor Duncan, 'have all been connected with the discovery and colonizing of our country; but, heroic as these memories are, they should have, on Christmas Eve especially, only a secondary place in our hearts. This picture is one of pure Christian self-sacrifice, endeavoring, in the spirit of its Master, to carry the light of life into the very midst of the uncomprehending darkness.'

'You remember, some of you at least, that I have told you of the intense zeal and devotion with which the Jesuits, and noble ladies and laymen too, undertook the work of converting the Indians. Pere Le Jeune, the Jesuit you see here, was one of the first of these noble and devoted men, who, whatever mistakes they made, certainly made none in believing that their Master's presence would be "with them always" in this labour of loving obedience. He and some of his brethren built a little log cabin on the bank of the St. Charles, near where Cartier first moored his ships, which they called "Notre Dame des Anges." Here they tried to labor among the wandering bands of Indians who came their way, and gladly taught all the children they

could collect. But Pere Le Jeune felt that he got on very slowly in this way, even in the preliminary work of learning the language. And so he bethought himself of going to live for a time among them, as one of themselves, in order to gain a hearing for the good tidings he had to tell them. He accepted the invitation of a party of Algonquins to spend the winter with them, wandering about the frozen wilderness in the search for the game which formed their only subsistence. What this meant for poor Pere Le Jeune, what suffering from cold, hunger, smoky wigwams, and the low savagery of his companions, you can scarcely realize unless you read his own graphic and simple account of them in the "Relations des Jesuites." If any of you care to hear the story of this particular Christmas, which he gives there in full detail, I can give it to you on Sunday evening. But here is the scene of that Christmas Eve, as he himself has described it; the encampment in the evening, after the long day's tramp through the snow, and little indeed to hope for in the way of Christmas cheer! They had started without breakfast, and all that their hunters could find for supper for the party of twenty was a hare and a small porcupine. "It wasn't much for so many of us," mildly remarks the good Father, "but the holy Virgin and her husband Joseph were not so well treated on Christmas Eve, in the stable of Bethlehem."

'And there we must leave Pere Le Jeune for the present. As I have said, I can tell you the whole story of his Christmas at another time, and a very touching story it is! And now, I think, Marjorie,' said the professor, turning to look at her intently listening face, 'that, leaving out of course the wholly dark picture of the "Forty Thieves" on Sable Island, we might call these scenes of heroic endurance or heroic effort from our Canadian Christmas Past, a little cluster of Northern Lights shining amid the Northern darkness.'

Marjorie smiled back at Professor Duncan, partly with pleasure at the thought itself, partly at the memories that the thought called up.

Dr. Ramsay rose, as he said, to 'move a vote of thanks,' not as a mere form, but from his very heart. 'I venture to say,' said he, 'that there isn't one here who will not hereafter remember something of when, where and how our Canadian history began. Why don't people make a greater effort to bring our modern improvements more fully into the service of education? The stage shouldn't monopolize all that the age can do to instruct the mind. And teaching needn't always go on just in the old ruts of dry recitations and mere mental cram! But we all thank you most heartily, Duncan, for all the trouble you have taken, and I hope these most interesting views will please and instruct many another audience.'

Gerald took the hint from a sign of Dr. Ramsay's, and rose to say that he had much pleasure in seconding the motion; and the vote of thanks was passed accordingly, with great unanimity and much applause.

Then the children from without had all to be bundled up and sent home, some of those who lived farthest off, in the doctor's sleigh. Gerald and Ada went too; and only when all were gone but Professor Duncan, did the Ramsay family begin to look at their own Christmas presents. It is scarcely necessary to say that this part of the programme gave general satisfaction, though perhaps, as is usually the case, the presents given were even more enjoyed than the presents received. One of the things that gave most pleasure all round, was the acceptable gift provided for Dr. Ramsay by the mother and children—a new medical book that he wanted, and which they had all subscribed to buy. Mrs. Ramsay's fur-lined cloak—also a joint stock present—was no less enjoyed by everybody. Professor Duncan was not forgotten, either, but rejoiced in the possession of a new book of Folklore. And the gifts from New York were much appreciated by all the recipients.

As for Marjorie, she found herself the possessor of an excellent pair of snow-shoes, and dainty Indian moccasins to wear with them; besides other little presents from each of her cousins, down to a Christmas card from

Norman and a sugar cat from Effie, self-denyingly saved for the purpose of presentation. But the most precious gift of all was, by what she thought a curious coincidence, of which her aunt might have given some explanation, an admirable photograph of her dear father, on the back of which was written, below his signature, the text she already loved so well: 'He that followeth Me shall not walk in darkness, but shall have the light of life.'

And so this long expected Christmas Eve also vanished into Christmas Past, to the regret of all, even Effie, though her eyes were almost closing with weariness. But she declared she would rather 'stay up and be tired, than be sorry afterwards that she had not staid up.' And her only regret was—that inevitable one about most of our pleasant things here below,—that 'it was soon over.'

CHAPTER X

CHRISTMAS PRESENT.

Christmas Day was a bright pleasant day, not very cold, the sleighing excellent, and the streets full of people, driving or afoot, enjoying their holiday. Marjorie and Marion went to the Cathedral service in the morning, where they met Ada, her mother and Gerald, the only occupants of the West's pew. Marjorie enjoyed the beautiful service very much and also the earnest and appropriate Christmas sermon that followed, in the true spirit of Christmas keeping. She involuntarily glanced at Mrs. West and Ada once or twice, to see how they took the preacher's exhortation to keep the feast in the spirit of love to others, as the fitting commemoration of the infinite love of God to men. But neither Mrs. West nor Ada seemed in the least impressed by it. The mother was wrapped up in the complacent self-gratulation of her luxurious surroundings, which seemed to her the chief good in life, as much as she was wrapped up from the cold in her rich velvets and furs. And Ada, poor child, had never been taught to look on going to church as anything else than a desirable form—a duty which ought to be attended to, and never thought of listening while there, for anything that could enter as an influence into her daily life. Gerald only seemed to be really listening, and once or twice his eyes met Marjorie's significantly, as some of the preacher's words recalled Professor Duncan's little homilies.

Ada wished the two cousins to come home with her to luncheon, but Marion would not leave her brothers and sisters on Christmas Day, and Marjorie preferred to accompany Marion. They walked on together, however, as far as they could, Mrs. West driving home alone, as both Gerald and Ada preferred to walk. Ada had a great deal to tell them about her presents—bracelets, books, trinkets, and, most delightful of all, the pretty little Swiss watch which she exhibited to Marjorie with great pride and satisfaction, and which excited in Marjorie just a little pang of envy. A watch was a thing she had so often wanted to have. But then she remembered that her father had once told her that by-and-by, when she was old enough to be trusted with it, she should have the precious watch her mother had once worn, and that would be ever so much better than any new watch!

But Ada had something besides her own presents to think of. She drew Marjorie apart as they walked on, and put into her hand a little square paper packet neatly done up and sealed at the ends.

'There's a little Christmas box from me, Marjorie! You must wear it for my sake, and keep it to remember your Montreal Christmas by.'

Marjorie was greatly surprised. She had never thought of Ada's giving her a Christmas gift, and was inclined to feel vexed that she had none to offer her. But she thanked her warmly for the little unknown present which she put into her pocket till she should get home. As they walked on together, they encountered Dick West and Mr. Hayward strolling up from a tour of the French churches, where they had been looking at the gay Christmas decorations. As before, Mr. Hayward speedily monopolized Ada, who was very willing to be monopolized, and Dick West seemed no less willing to walk by Marjorie's side, while Gerald and Marjorie brought up the rear.

'You ought to go down to Notre Dame Cathedral, this afternoon,' said Gerald. 'You haven't been in it yet, and the Christmas decorations are always very elaborate; they have a representation of the manger, you know.'

'Have they?' said Marjorie.

'Yes. Won't you go down with Alan and me this afternoon? I know Ada will like to come, too. You know you've got to see the church some time.'

Marjorie thought that if it was anything like the Jesuits' church, she should like to see it very much, so the little expedition was agreed on before they parted. When she and Marion got home, she found another Christmas pleasure awaiting her; a letter from her father and another from Nettie Lane, giving her all the news from home and full of kind messages from her old teacher and all her school friends, with Christmas cards from several of them, and, not least acceptable, from Rebecca, 'with love and best wishes for Miss Marjorie.' Her father's letter gave her a delightful account of all he was seeing and enjoying in her Aunt Millie's Southern home, where his descriptions of the warm sunshine and the flowers were such a contrast to her Northern experiences. Best of all, his health had already improved so much under the influence of the warm climate and the rest and change, that he declared Marjorie would hardly know him if she saw him now, for he was really getting fat. There were a few bright lines from her Aunt Millie, too, with messages for everybody at Dr. Ramsay's, and a double portion for Mrs. Ramsay, who had a note from Mr. Fleming also. It was only when these letters had been read and re-read that Marjorie remembered Ada's little packet and opened it. What was her surprise to find in a neat little box, a beautiful gold locket with her initials engraved on the back. It was very kind in Ada to think of it, Marjorie felt, and she had never dreamed of her doing so. But though Ada was generous enough when she was fond of anyone, and though the presentation had given her no little pleasure, the idea had been Gerald's and he had volunteered a contribution towards the purchase as well as superintend the engraving of the initials, but under strict injunctions that his share in the gift was to be a secret.

(To be continued.)

ON A MULE.

In riding a mule up a mountain, where the trail often runs along the edge of a precipice, the rider is told that it is safer to let the beast have its own way than to attempt to guide it. But even in mountain riding the old adage holds—there is no rule without its exception. Miss Sanborn tells us in her book, "A Truthful Woman in Southern California," that in ascending Mount Wilson she let the reins hang from the pommel of the saddle, and humored her mule's wish to nibble the herbage.

At a narrow place, with a sharp declivity below, the beast fixed his jaws upon a small, tough bush on the upper bank. As he warmed to the work, his hind feet worked round towards the edge of the chasm. The bush began to come out by the roots, which seemed to be without end. As the weight of the mule was thrown heavily backward, I looked forward with apprehension to the time when the root should finally give way.

I dared not and could not move. The root gave way, allowing the mule to fall backward. One foot slipped over the edge, but three stuck to the path, and the majority prevailed.

After that I saw it was safer to let my faithful beast graze on the outer edge. All went well until he became absorbed in following downward the foliage of a bush which grew up from below.

As he stretched his neck farther and farther down, I saw that he was bending his forelegs. His shoulders sank more and more. I worked myself backward, and was sliding down behind—too late. The bush broke, causing the mule to fall back forcibly against the inner bank, with myself sandwiched between the adamant wall of the mountain and the well-shod heels of the mule.

The animal, being as much scared as myself, started up the trail on a gallop. I had saved my life, but lost my mule. I resolved to push on. At the very first turn a boy appeared hurrying back my palfrey.—Boston Home Journal.

OCTOBER WOODS.

The realization of the presence of autumn comes on by degrees, stealing alone almost insensibly at first, and growing toward its fulness with the ripening of the season. It never bursts into view with the changes of a single night, as spring sometimes does, when the starting of the buds upon the willows, the greening of the grass along the southern hill-sides, or the note of a robin on the morning air, tells us that winter has gone.

The year glides into its sere and yellow leaf by a series of gradations, slowly, as if autumn came with unwilling feet; then fast and faster, as though it would not longer lag superfluous. We see the meadows and the grain-fields lying bare and brown; a smoky haze pervades the air; the leaves of the maples flutter down, singly, then by twos and threes, finally in showers that make a rustling carpet under foot. Flocks of birds are seen flying south. The call of the katydid has fallen to the smallest possible chirp. Then on a gray day, when the sky looks cold but while the warmth of a summer sun still lingers through the early afternoon, we saw suddenly that autumn has come and almost gone, and so take ourselves to the woods for a last look before nature lays her drapery of the leaves aside.

That we have come upon melancholy days, that this brilliant plumage is but a festal garment that the trees put on, wherein to have one last fling before death comes, and which must be laid aside as they presently become in *extremis*, is arrant nonsense, and we will have none of it. These leaves about us, blown knee-deep in the gullies and into the corners of the fence-rows, making a carpet through all the woods, fluttering down through the mellow air, or still upon the trees, taking prismatic colors from the slanting rays of the sun, are not dead, but ripe—ripe as the apples are in Smith's orchard yonder, and their falling no more to be deplored than that ripe fruit should fall, or that the sap should ebb and flow again for next year's leaves and fruit. —Lippincott's.

The Normal and Industrial Institute for the colored people at Tuskegee, Ala., has just closed its thirteenth year. The institute began with just nothing, except an appropriation of \$2,000 from the State for tuition. It began in a little church and shanty, which it did not own, with one teacher and 300 scholars. It now holds property to the amount of \$200,000 free, including lands, buildings, live stock, apparatus, etc. It has 791 pupils and 48 teachers in the various departments. It has graduated 166 students, who are doing good work in the various departments of life as teachers, farmers, mechanics, etc., and its influence is felt among the colored people all over the South.

The truly generous is the truly wise; and he who loves not others lives unblest. —Horace.

A HOME COMPANY'S PROMPT ACTION.

The practical benefits derived from life insurance cannot be over-estimated. A policy of life insurance always proves a source of comfort to a bereaved family in moderate circumstances. The magnificent proceeds derived from such in a great many cases provide the family with the comforts they may have always enjoyed, while, if the policy had not been secured, the result would be otherwise.

The North American Life Assurance Company, Toronto, Ont., has gained for itself an enviable reputation for the promptness displayed by its officials in the payment of claims made upon the company. The following letter has just been received from the beneficiary of a deceased policy-holder:—

Chatham, N. B., Oct. 2, 1894.

Hugh S. Wright, Esq., District Manager, North American Life Assurance Company, Woodstock, N. B.

Dear Sir,—Allow me to thank you for your kind attention in assisting me to complete the necessary papers in connection with the claim under Policy No. 11139, on the life of my son, Rev. William A. Lawler, deceased.

I must also thank the company for their prompt settlement of the claim. Proof papers were sent from here on the 13th of September, and I am in receipt of your check bearing date the 17th of September.

Wishing you and your company every success, I remain,

Yours very truly,

MRS. W. LAWLER.

Our Young Folks.

TRUST THE CHILDREN.

Trust the children. Never doubt them,
Build a wall of love about them;
After sewing seeds of duty,
Trust them for the flowers of beauty.

Trust the children. Don't suspect them,
Let your confidence direct them,
At the hearth or in the wildwood
Meet them on the plane of childhood.

Trust the little ones. Remember
May is not like chill December,
Let not words of rage or madness
Check their happy notes of gladness.

Trust the little ones. You guide them,
And, above all, ne'er deride them,
Should they trip, or should they blunder,
Lest you snap love's cords asunder.

Trust the children. Let them treasure
Mother's faith in boundless measure,
Father's love in them confiding;
Then no secrets they'll be hiding.

Trust the children just as He did
Who for "such" once sweetly pleaded,
Trust and guide, but never doubt them,
Build a wall of love about them.

—New York Ledger.

"NAN'S WAY."

'Nan,' said Mrs. Hodges, as a tall slender girl came hurriedly into the sitting-room, 'wait a minute, dear. I have a letter here from your Aunt Fannie; and she says'—

'Oh, well, mamma, interrupted Nan I haven't time to hear what she says now. I'm in a dreadful hurry. I've got my room all torn up, and I want to put it in order before school time. You can read it to me to-night just as well.'

'I think, dear, you better wait and hear it now,' her mother insisted gently; for she says she is coming to spend some weeks with us, and I am sorry, Nannie, but that means'—

'Oh, horrors mamma! I know what that means. It means I've got to give up my pretty room to her, and go in with Katie. I do wish we could have a house with a spare room in it, and not make me move all over the house whenever anybody comes! It's perfectly dreadful!'

'I know it, dear; and I'm sorry that it is necessary. But you must remember you took the spare room on condition that you would willingly vacate it whenever it was needed for guests. Surely, you can get along very nicely with Katie for a few weeks.'

'Oh, but mamma, you don't know how I hate it! She takes a half-dozen dolls to bed, and tumbles around nights, and pulls the covers every way! It's just horrid! And, with a shrug and a frown, Nan flounced angrily out of the room.'

'Mamma,' said little Katie, who had been a silent listener to the conversation, 'will Aunt Fannie stay long?'

'I don't know. Why dear?' asked the mother, smiling at the sober little face lifted to hers.

'Because—why, mamma, it isn't nice at all when Nannie comes with me. She throws my dollies out of bed, and scolds me so.'

'Yes, dear, I understand; but you musn't mind it, Katie. Nan does not mean to scold you; it is only her way.'

That noon Nannie came to the table with a clouded brow, ate her dinner in silence, and after the meal was ended, went up to her room where they could hear closet doors angrily opened and closed, and bureau drawers drawn noisily out and pushed in again with a bang. Her mother sighed, but, knowing the fit of ill-humor would be over all the sooner if no one interfered, left her to work it off alone.

The next day Aunt Fannie came; and from the moment of her arrival Nannie was the devoted admirer of this sweet-faced woman with gentle voice and quiet manner. It was certainly lovely to be sweet and gentle; and for several days Nan's abrupt movements were held decidedly in check, while the quick words and fretful tone, usually so ready in response to annoyance were seldom heard.

But one day all went wrong. It was rainy and cold for one thing, which always made Nan cross. Then she was late to breakfast; and, finding the coffee and the cakes cold, she first scolded the girl, spoke angrily to Katie, was impertinent to her mother, and

ended by rushing off to school in the worst possible humor. After that nothing seemed to go smoothly, and matters fell back into the old way, until certainly Jennie Clark was right, and nobody in her senses would have thought of calling her 'sweet.' Yet under all the fretfulness was hidden a loving heart, which expressed itself often in many thoughtful ways. She was so truly kind and helpful that they had come to overlook the crossness, and excuse it as Nan's way.

But Aunt Fannie saw with much surprise and anxiety how this habit of ill-temper had grown upon the young girl, until it bade fair to make herself and every one about her uncomfortable. One noon Mrs. Hodges came into the sitting-room, saying in a troubled voice:—

'Nannie, I wish you would go down and speak with Nora; for she is feeling very much hurt. She took such pains to do up your cambric dress just as you wanted it; and, when you passed through the kitchen yesterday and saw it on the bars, you said you could never wear it in the world, it was entirely too stiff.'

'Oh, nonsense, mamma! She ought not to mind a little thing like that. I know she's dreadfully touchy, but she ought to know me well enough by this time. It is just my quick way of speaking; and the dress was all right, after all. The old goose! I didn't mean to hurt her feelings; but I'll go down, and make it all right with her.'

Mrs. Hodges sighed as Nannie left the room, saying to her sister: 'I do wish, Fannie, that Nannie was not so impulsive. She makes a great deal of trouble both for herself and others. Still, she does not mean anything by it; for she has really a very warm heart, it is only her way.'

'Aunt Fannie, it is too dark to study and just right for a chat.'

'I was just wishing for you, dear,' was the reply. 'Your mother and I were out driving this afternoon, down by the Long Pond; and I brought home some plants for you to analyze.'

'O Aunt Fannie! How kind! Where are they?' Nan exclaimed eagerly; for just now she was very much interested in botany.

'Over there on the table, dear; and I think they should be put at once into water, as they must be somewhat wilted.'

Nan went quickly to the table, where in the dim light she could discern the heap of leaves and branches. Grasping them impulsively with both hands, to carry them to her room, she suddenly threw them from her, and rubbing her hands together, exclaimed angrily:—

'For mercy's sake! Why, what are they? My hands burn like fire!'

'Oh, I'm sorry, dear,' said Aunt Fannie, gently; 'but never mind. They are nettles, and that is just a "way they have." They are a very useful plant in many ways, and you must not mind if they do sting you a little. They don't mean to hurt you, Nannie, it is "only their way"!''

Nan's cheeks flushed hotly; but she bit her lip, and, silently slipping the nettles on a paper, carried them to the room. After putting them in water, she stood a few minutes by the window, half vexed with the pain in her hands, but feeling a still sharper pain in her heart. Suddenly she felt herself folded closely in two loving arms, while a tender voice said:—

'Was the lesson too severe, dear? With quickly filling eyes, Nannie turned to her, saying:—

'O Aunt Fannie! Do you think I am like the nettle? Did you mean that?'

In the gathering twilight they sat down together for a long and earnest talk, in the course of which 'Nan's way' looked more hateful to herself than it could have ever seemed to any one else. Just before they separated Nan said earnestly:—

'Somebody once said of somebody that "her ways were ways of pleasantness, and all her paths were peace": I think that was lovely.'

'Yes, dear,' replied her aunt, stroking the fair head as it lay on her shoulder, 'Solomon said it of Wisdom, and many have found it true.'

'I know,' said Nan, catching the caressing hand, and playfully kissing it; 'but since then somebody said it of you, Aunt Fannie, and "many have found it true." If I thought that, by trying ever so hard, years from now people would say that of me! Aunt Fannie, you must help me, for it will be dreadfully hard; but I will try, for I mean to begin a new way from this very night.'—The Advocate.

LIFE BECAME A BURDEN.

THE WONDERFUL NARRATIVE OF A PATIENT SUFFERER.

The After Effects of La Grippe Developed Into Inflammation of the Lungs and Chronic Bronchitis—After Four Years of Suffering Health is Almost Miraculously Restored. From LeMonde, Montreal.

Mrs. Sarah Cloutier, who resides at No. 405 Montcalm Street, Montreal has passed through an experience which is worthy of a widespread publication for the benefit it may prove to others. Up to four years ago, Mrs. Cloutier's health had been good, but at that time she was attacked by that dread scourge, la grippe. Every fall since, notwithstanding all her care to avoid it, she has been afflicted with inflammation of the lungs, which would bring her to the very verge of death. This was followed by bronchitis for the rest of the year. Her bronchial tubes were affected to such an extent that it was with difficulty she could breathe, and a draught of outside air would make her cough in the most distressing manner. "There was," said Mrs. Cloutier to the reporter, "a constant rattling sound in my throat, and in the state I was in death would have been a relief. I could not attend to my affairs nor to my house, and had it not been for my niece, on whom I relied, I cannot say what would have become of me. It was in vain that I tried the numerous remedies given me by various doctors, and when I think of all the money they cost me I cannot, but regret I have ever tried them. I had read frequently of the cures effected by Dr. Williams' Pink Pills, and I felt that they must contain the truth, for if they were unfounded none would dare to give the names and addresses of the persons said to be cured in the public manner in which these are given in the newspapers. I decided to try Pink Pills, and none but those who were acquainted with my former condition can understand the good I have derived from their use, which I continued until I felt that I was completely cured. As a proof that I am cured I may tell you that on the first occasion of my going out after my recovery I walked for two miles on an up hill road without feeling the least fatigue or the least pant for breath, and since that time I have enjoyed the best of health. Last fall I was afraid that the inflammation of the lungs to which I had been subject at that period of former years might return, but I had not the least symptom of it, and never felt better in my life. You can imagine the gratitude I feel for Dr. Williams' Pink Pills, and I recommend them to all who will heed my advice, and I do not think it possible for me to say too much in favor of this wonderful remedy, the use of which in other cases as well as mine has proved invaluable.

A depraved or watery condition of the blood or shattered nerves are the two fruitful sources of almost every disease that afflicts humanity, and to all sufferers Dr. Williams' Pink Pills are offered with a confidence that they are the only perfect and unfailing blood builder and nerve restorer and that where given a fair trial disease and suffering must vanish. Pink Pills are sold by all dealers or will be sent by mail on receipt of 50 cents a box or \$2.50 for six boxes, by addressing the Dr. Williams Medicine Co., Brockville, Ont., or Schenectady, N.Y. Beware of imitations and always refuse trashy substitutes alleged to be "just as good."

One of the finest bridges in Europe is now being constructed across the Danube at Cernavoda, Roumania, by French engineers. It has a length of 2,460 feet, divided into five bays. Its height is 103 feet to the roadway and its highest point is 123 feet above high water. It is of steel and is supported on 30 piers. The effect is said to be "one of elegance and lightness, the lines standing out like delicate lacework against the sky."

A German has invented a means of making artificial whalebone. The material is leather soaked for two or three days in sulphate of potassium, and then stretched on a frame, slowly dried, and exposed to a high temperature. It is afterwards put under heavy pressure, when it becomes hard and elastic.—New York Post.

PIERCE CURE
Guaranteed a
OR MONEY IS RETURNED.

The woman who is tired, and has heavy, dragging-down sensations, pain in the back, and headache, should take warning in time. Dr. Pierce's Favorite Prescription is the best tonic and nerve at this time. It's a positive remedy for all irregularities, weaknesses and derangements of the female system.

The "Prescription" cures Ulceration and Falling of the Womb, Leucorrhoea and Uterine debility

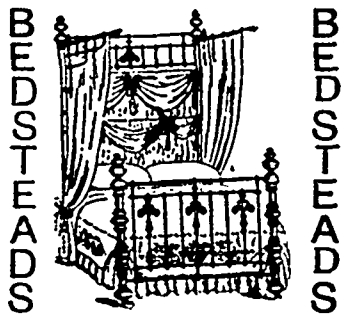
Miss Maggie Crowley, of Jamaica, N. Y., says: "I feel as if I had a new lease of life since taking the Prescription. I trust that others will find the same benefit from your wonderful medicine as I have."



MISS CROWLEY.

THE PLAN OF SELLING MEDICINES ON TRIAL IS PECULIAR TO **PIERCE**

BRASS AND IRON



RICE LEWIS & SON
(LIMITED)
Cor. King & Victoria Sts., Toronto.

Toronto Savings & Loan Co.,
Subscribed Capital, \$1,000,000.

Four Per Cent interest allowed on deposits. Debentures issued at four and one-half per cent. Money to lend. A. E. AMES Manager.

Minard's Liniment for Rheumatism.

The stated bi-monthly meeting of Guelph Presbytery was held on the 18th ult., in Chalmers Church, Guelph, Mr. A. Blair, B.A., of Nas agaweya and Campbellville, Moderator. Mr. Charles Davidson reported from the Finance Committee the probable expenditure for the year, with a statement of the amount of arrears due the Presbytery Fund, and recommended that a rate of ten cents per family be levied to meet liabilities. The report was received and the recommendation adopted. A report was submitted from the committee appointed to consider whether an annual missionary sermon should be preached in congregations, and an annual missionary meeting held in each. The recommendation that the Presbytery enjoin the preaching of a special sermon either by the pastor or some member chosen by him was adopted, all being required to report their fidelity in this injunction at the meeting in November. The second recommendation, that week day meetings be held in each congregation at which the work of the church in the different enterprises which she has felt herself called to undertake should be presented, explained and their wants and claims enforced, was modified by the omission of "week day," thus leaving it optional with kirk sessions whether this be done on a week day or on the Sabbath. The Presbytery took up the application of Hawkesville and Linwood for the services of Mr. Henry Knox for one year as an ordained missionary, submitted at the meeting in Eramosa in the beginning of August, which was again produced. A card was read from the clerk of the Presbytery of Barrie to the effect that that Presbytery had authorized him to give Mr. Knox a presbyterial certificate when he left their bounds, also a letter from Mr. Knox transmitting the same. After deliberation it was agreed that the application from Hawkesville and Linwood for the services of Mr. Knox be granted, and that he be instructed that he is expected to enter upon his duties there on the first Sabbath of October. Dr. Jackson, convener, presented a report from the committee on Evangelistic services, containing a number of recommendations as to holding such services. These were considered seriatim and adopted—reports as to such services as having been conducted to be made at the meeting in March. The clerk reported the amounts required from congregations in the bounds for the schemes of the church, with the proportion falling to each, when he was authorized to issue the usual notices to sessions and Boards of Managers. Copies of the proposed new hymn book were circulated so far as received and a committee was appointed to look into the same and report at a future meeting. A joint committee of the conveners of the Committee on Temperance, the State of Religion, Sabbath Schools, Sabbath Observance and Systematic Benevolence was appointed, with Dr. Torrance, convener, to arrange for the usual conferences on these subjects at the meeting in March. Mr. Rae requested that the conference be held in Acton, and his request was cordially received and granted.

Ministers and Churches.

A new organ has been placed in St. Andrew's Church, Ottawa. It cost in the neighborhood of \$4,000.

About \$45 was recently made by the Ladies' Aid Society of Knox Church, Beaverton, through the medium of a social.

Mrs. (Dr.) McKay, of Woodville, who has been sojourning with friends in Scotland for the past three months, returned home recently.

The Rev. A. MacWilliams, of Peterboro, Ont., officiated at the anniversary services in St. Andrew's Church, Sherbrooke, Que., last Sunday.

The magnificent organ for the new Presbyterian Church Kincairdine, has been placed in position. It is one of the finest instruments in Western Ontario.

Rev. G. C. Patterson, M.A., pastor of Knox Church, Embro, preached a memorial sermon on Sunday morning last to the memory of the late Jas. Mann.

Mrs. (Rev. Dr.) Torrance, of Guelph, left last week on a visit to her sister, Mrs. Patterson, Flint, Michigan. She expects to be absent about two weeks.

In the Presbyterian Church at Lakefield, recently, Miss McWilliams, a returned missionary from Indore, Central India, delivered an address on her work in that section.

Both Mrs. (Dr.) Johnston, of Jamaica, and Rev. Jonathan Goforth, of Honan, China, have recently been delighting large audiences in Knox Church, Galt, by extremely interesting addresses.

Rev. Dr. Somerville, of Owen Sound, officiated on a recent Sunday at the opening of the Presbyterian church at Rocklyn, Rev. Mr. McLaren, of Rocklyn, occupied the Denison Street Church pulpit by way of exchange.

Rev. J. J. Cochrane, M.A., of Knox Church, Sundridge, preached on Sunday last at Berriedale and Eli Presbyterian Missions. Mr. T. Dodds, student in charge of that field, occupied the pulpit of Knox Church.

Rev. Dr. Dickson, of Galt, conducted the anniversary services of the Presbyterian Church at Atwood, recently. The large church was crowded to overflowing, both morning and evening, by an appreciative audience.

The Rev. Alex. Robson, of Fort Ou'Appelle, preached in Knox Church, Ayr, on Sabbath evening last. He and his wife leave for their home this week. They have just returned from Scotland and both are looking hale and hearty.

Mr. W. Wilson, who has been a resident of Dutton for some time, left there on Friday to study at Knox College, preparatory to entering the ministry. While in Dutton Mr. Wilson has been an active worker in Knox Church, being president of the Christian Endeavor Society.

During an entertainment in Knox Church, Mitchell, recently, the pastor, Rev. A. F. Tully, presented a handsome gold-headed cane to Mr. John Whyte, sr., in behalf of the Building Committee and Board of Managers, as a recognition of Mr. Whyte's services as inspector. Mr. Whyte was taken quite by surprise.

The Rev. F. H. Larkin, B.A., of the First Presbyterian Church, Chatham, one of the most popular preachers in the western peninsula, occupied the pulpit of the Presbyterian Church, at Tilbury Centre, a week ago Sunday, the occasion being the first anniversary of the ordination of the pastor, Rev. James Hodges, B.A.

The choir of the Presbyterian Church at Seaforth gave a successful concert last Thursday evening. The Misses Grace McFaul and Miss Ewing, and Messrs. Rae and Guthrie, took part in the programme. Dr. McDonald, pastor of the church, occupied the chair, and, as usual, added not a little to the enjoyment. The proceeds amounted to about \$60.

Rev. R. C. Reeves, who has been preaching for the past five months in Blenheim and East Oxford Presbyterian churches, has accepted a call to Lakefield. This will be a great grief to the people of Blenheim and East Oxford, as they were building up hopes of having a settled charge. Mr. Reeves was licensed by the Presbytery of Paris at its last meeting and is a young man of excellent promise.

"Temperance" was the subject discussed at the last meeting of the Christian Endeavor Society in connection with the Presbyterian Church at Paris. It was introduced by Miss Malcolm. Rev. E. Cockburn spoke with regret of the removal from the society of one of the most active and energetic members, Mr. Blaney, who, in reply, assured the members present that the regrets were mutual. Miss Cockburn favored the meeting with a vocal solo.

At a regular meeting of the London Presbyterian Council, held recently, Rev. W. J. Clark in the chair as president, an admirable paper was read by Mr. A. Thomson on "Term Eldership." Mr. Thomson favors a term limit rather than the present life tenure, apparently carrying his hearers largely with him, judging from the drift of the interesting discussion that followed, though substantial arguments were not wanting in favor of the present system.

The services in connection with the formal opening of Erskine Church, Montreal, were held a week ago Sunday. Rev. J. S. Black and Rev. Louis H. Jordan, former pastors, preached in the morning and evening respectively. The church was crowded on both occasions. At the afternoon Sunday School service, Rev. A. J. Mowat, the present pastor, and Rev. James Fleck, aside from the reverend gentlemen previously mentioned, delivered addresses. Over \$10,000 was contributed during the day towards the building fund.

A very successful tea meeting was held in St. Andrew's Church, Enderby, B. C., on Tuesday, Sept. 11th, in honor of the visit of Kamloops Presbytery. Tables were spread in the town hall; the programme was rendered in the church. Addresses were given by Rev. Dr. Robertson, W. R. Ross, A. Lee, G. A. Wilson, Paul F. Langill of our own church, and W. D. Misner, of the Methodist church. Music was furnished by Mrs. J. K. Wright, Miss Caldwell and Dr. Offerhaus.

At an organization meeting of St. Andrew's Church, Strathroy, the following officials were appointed: President, G. Smith; vice-pres., J. Drynan; secretary, Miss I. Robertson; treasurer, B. Monkman; registrar, C. Gordon; monitors, S. Thompson, J. McIntosh, Misses Mabel Sutherland and Edith Taylor; programme committee, J. Drynan, J. Currie, W. Barclay, W. Saxton, Misses G. Robertson, M. Macintyre, J. Gordon, Ethel Sutherland and Minnie Craik; organists, Misses Gordon and Drynan.

Mr. G. R. Reid, Presbyterian missionary at Roland, Clegg and Rosebank, is shortly to be removed to another field. Mr. Reid is one of the five students, lately sent out from Scotland to spend a year in the mission fields of Manitoba and the North-west, and it is deemed advisable that they should see as many of the fields as possible, and the needs of the country, so as to report on their return. Mr. Reid has been very successful in his labors in his present field, and his prospective removal is very much regretted by the people at large.

Rev. R. G. S. Sinclair has been inducted into the pastoral charge of Port Elmsley and Oliver's Ferry. Rev. Mr. Currie, interim moderator of the session, conducted the devotional exercises. The charge to the new minister was delivered by the Rev. A. H. Scott, who was followed by the Rev. T. Nixon in an address to the people. Refreshments were served. Kindly allusions to the old minister, Rev. Neil Campbell, were made in the course of the day. Rev. Mr. Sinclair enters upon the work of his new charge under auspicious circumstances.

The new Erskine Presbyterian Church, Montreal, which was formally opened last Sunday, is no ordinary ornament to that city of handsome and imposing structures. The exterior presents a unique, though pleasing appearance. The interior is chastely decorated, the different colours employed harmonizing perfectly. The novel arrangement of the pulpit, organ and choir seats in one corner adds materially to the general handsome appearance. Incandescent lighting will be used, the fittings being of polished brass. The new edifice is one of which any congregation might well feel proud.

The annual meeting of the Christian Endeavor Society of Knox Church, Dutton, was held recently. The following officers were appointed: President, N. A. Campbell; vice-president, Alex. McKerracher; recording secretary, Jessie Hollingshead; assistant secretary, Jennie Morris; treasurer, Mary McCallum; corresponding secretary, Annie C. Leitch. Committees were appointed with the following conveners: Prayer meeting, J. C. Hertel; lookout, Kate McCallum; social, Martha Parker; Sabbath School, Eliza Jordan; music, Mrs. N. A. Campbell, sick, Fannie Hollingshead, Etta Milloy and Francis Kuehven.

The Orillia Times says: It is a source of gratification to the friends of Presbyterianism in this district that Gravenhurst has been favored with a minister of the ripe experience, the more than ordinary abilities, and eminent qualifications of Mr. Burton (Rev. John Burton, B.D.). It is expected that under his ministry Gravenhurst congregation will lengthen its cords and strengthen its stakes. As the centre of a large Home Mission field, its importance cannot be overestimated, and a great and growing work, both in the town and in the outlying districts around, awaits the gifted pastor of the Presbyterian church.

Rev. Robert Knowles delivered a sermon recently in Calvin Church, Pembroke, upon somewhat strong and original lines. He said that the people in the older sections of the country were "preached to death" while this was the case, he pursued, many in the new sections of the land, even near us, are hungering for more of the Word, more preaching; and, continuing, he broadly hinted that some who seem determined to preach should betake themselves to regions where preaching is almost unknown, and where a field is open. The fearless and vigorous utterances of the preacher produced quite an effect on the large congregation. The Rev. G. D. Bayne occupied a seat on the pulpit platform.

In connection with the opening of the new Sunday school room of Knox Church, Hamilton, the children last Thursday gave a very pleasing entertainment. Mr. R. McKee, the superintendent, made a suitable introductory address. Among the numbers on the programme were: Piano solo, Miss Jean McCallum; recitation, Miss Lillie Fraser; recitation, Miss Jessie Irving; duet, Bella and Mary Boyes; piano solo, Miss Lizzie Barton; recitation, Miss Nellie Mason; duet, Ethel and Arthur Leitch; recitation, Master Donald Warren; song, "Battle of Queenston," Master Joseph Ross. The pastor, Dr. Fraser, was present and took part in the service. The children, under the direction of Prof. Johnston, sang quite prettily.

During an address on French Evangelization work in Knox Church, Ottawa, on a recent Sunday evening, Rev. C. E. Amaron, of Montreal, referred to the race and religious problems in the Province of Quebec. He claimed that the progress of Canada, commercially, politically and socially, had been retarded by the influence which the Romish Church has upon the people of this land, and particularly upon the French Canadians in the Province of Quebec. While politicians of both parties had many ways of explaining the cause of the exodus

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There are nearly 20,000 Rose Trees in bloom besides Orchids, Lilies of the Valley, Violets and Carnations. He ships them by express and mail to all parts of Canada, and as these orders are filled direct from the trees he guarantees them to arrive in good condition. Salesrooms, 5 King w. and 445 Yonge. Visitors are always welcome at Conservatories.

from Canada, the real explanation of the exodus was the fact that the people of Quebec were dissatisfied with the oppressions of the church and went to a land where they found more freedom. He believed that Quebec was ripe for the work of French evangelization, for daily the people of that Province were looking out for a religion that had liberty as its keynote.

Here is a resolution, passed at a recent meeting of the Presbytery of Giegary, which explains itself: Moved by Dr. MacNish, seconded by D. B. MacLennan, Q.C., that the members of Presbytery sincerely regret that as the Rev. Jas. Calder has resigned the charge of Lancaster, they are henceforth to be deprived of his valuable assistance and genial friendship. They esteem him very highly for his amiable character. They recognize him as a minister of great ability, who is wont to

A Tonic

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate

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

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

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 Try
SUNLIGHT
SOAP

It will save you much labor.
 It will save your clothes and hands.
 It will do what no other soap can do.
 It will pay for itself many times over.

exhibit commendable faithfulness and devotedness in the discharge of his sacred calling. They cherish a pleasant recollection of the excellent sense and impartiality which he always brought to bear on the business of the Presbytery. Their best wishes will follow him wherever he may be called to labour in the church of Christ. Their earnest prayer is that God will be pleased to bless and prosper abundantly himself and the members of his family.

A formal reception of welcome was recently given Rev. David James in the Presbyterian Church, Midland, on his return from his European tour. Rev. Mr. MacIntosh presided. An address to Mr. James, on behalf of the congregation, was read by Wm. Hope. The reply was appropriate and sympathetic. In it Mr. James compared the old and new countries, and gave as his conclusion that residence in Canada is much preferable, and that thrift and comfort among the masses in Canada is as marked as the waste and discomfort among the masses across the Atlantic. He stated his intention of giving one or more lectures upon his tour and then it would be more opportune to give an extended address. Short speeches were made by Rev. Mr. Johnston, of Penetang, and Rev. Mr. Kendall, of Midland. A vocal solo by Mrs. Strathearn, an organ solo by Miss Henderson, recitations by C. A. Boisford, and anthems by the choir, completed the program. A lunch was served by the ladies between nine and ten o'clock, and this crowned the success of the social character of the evening.

The jubilee services of Knox Church, Ottawa, will be held on November 18th. A committee was appointed recently to make preparations for a proper celebration of the event. The original members of the church were drawn from St. Andrew's and other local churches, and when in 1844 they decided to form a new congregation they called the Rev. Dr. Wardrope, now of Guelph, to become their pastor. He filled the position for 20 years, and is still a great favorite among the members of Knox Church. When he resigned the position he was followed by Rev. Dr. McLaren, who ably filled the pulpit for three years and gave up his duties in answer to a call of the church to become professor of systematic theology in Knox College in Toronto. Then came the pastorate of Rev. F. W. Farley, who so nobly served the church for about twenty years, then resigning and entering on ministerial work in the United States nearly two years ago. Under the present pastor, Rev. Mr. Ballantyne, the church bids fair to enjoy a successful growth. It is proposed to have the three

retired pastors of the church preach on the occasion in question, when it is hoped \$15,000 will be raised to either cancel the debt on the church or build a memorial Sunday School hall.

SEMI-ANNUAL PRESBYTERIAL MEETING.

A semi-annual meeting of Peterborough Presbytery was held in Keene on Sept. 12th. Twenty-one delegates present from the various branches of the W.F.M.S. in Presbytery. A morning session was convened for discussion of different topics bearing directly upon the work of the society.

The afternoon session was well attended by the ladies of Keene and surrounding country and delegates, four ladies having driven themselves twenty-four miles in order to be present, and at the close of the meeting drove home again.

Miss Fersyhe, in well-chosen words, welcomed the delegates and the president. Mrs. Craick, Port Hope, briefly responded. A most interesting and soul-stirring address was delivered by Miss McWilliams, late of Indore, C.I. Miss Williams graphically and pathetically described the dark side of the Indian woman's life. A deep and, we trust, a lasting impression was made by the words. The lady is addressing a series of meetings in the Presbytery, and very good results are expected from her visits. The evening session was also well attended, and by the general public. Rev. F. Andrews, the pastor of the church in which all the sessions were held, presided in a most happy manner, and it was considered quite a privilege by many to have a chairman who has continuously occupied the Keene Presbyterian pulpit for over forty years, and is still very dear to the hearts of his people.

The corresponding secretary, Mrs. W. M. Graham, Lakefield, read a brief sketch of the work of the Presbytery. The general condition seems to be healthy and prosperous. Brighton has been added to the list of auxiliaries, and further additions are expected before the year closes. There are at present twenty-one auxiliaries and ten mission bands, three of the latter being juvenile bands. Addresses were delivered by Revs. J. A. MacDonald, late of Alberni, B.C., and J. McP. Scott, of St. John's Church, Toronto.

Mr. McDonald told of the work done among the Indians at Alberni, in his characteristic, modest way. He spoke of the great need of those people and the fruitful work to be done among them. Intensely interesting was the address which was closed by an appeal for workers from our own society. Mr. Scott's address was equally interesting and impressive, though on a different line: "Our duty to those less privileged than ourselves." The speaker dwelt briefly upon the need for workers. Others spoke exhaustively of personal duty to supply the need.

Two young ladies sang very sweetly, "I am listening," while the offering was being collected. The best attention was given throughout the day and the commodious and handsome church was beautifully decorated with flowers for the occasion. All the arrangements were well carried out, and the kindness of the Keene people will long be a pleasant memory to the delegates.

PRESBYTERY MEETINGS.

The Presbytery of Brandon met in Alexander on the 10th ult. Mr. G. Lockhart Moderator. Mr. Urquhart placed his resignation of the pastoral charge of Brandon now in the hands of Presbytery and the congregation was ordered to be cited. Mr. Lockhart's resignation of Alexander presented at last meeting was considered. Representatives from the congregation were heard. They testified to the good work done by Mr. Lockhart, the spirit of harmony existing between pastor and people and the universal regret at their pastor's proposed removal. The resignation was accepted and Mr. Hodges appointed to preach in Alexander on October 21st, and declare the pulpit vacant. Arrangements were made for the supply of mission fields during the winter as follows: Douglas and Creelor, Mr. D. Campbell; Bredalbane, Mr. F. Lamb; Pipeston and Reston, Mr. Forster; Turbolton, Mr. Laing; Saskatchewan, Mr. T. K. Peacock; Griswold, T. Beveridge B.A. An adjourned meeting of Presbytery will be held in Brandon on Tuesday, October 2nd, at 10 a.m.—T. R. SHAW, Clerk.

The Presbytery of Orangeville met Sept. 4th, at Orangeville. A petition was presented from sixty-four members and forty-seven adherents of Camilla congregation, supported by Messrs. Anderson, Canning and Marshall, and Messrs. Glover and Turnbull from Mono Centre, asking that Mr. J. A. Ellison, student, be allowed to remain with them the ensuing year as they were not yet prepared to call. This was agreed to. A deputation, composed of Messrs. Fowlic, McRobbie, Orr, Farquharson and McKenzie, ministers, and R. Allen and Smith, elders, was appointed to visit the three stations of Rosemount, Mansfield and Everett and effect, if possible, a union, with power to issue the case. Representatives from Ballinafad and Melville congregations requested that Mr. D. L. Campbell, the student now in the field, be permitted to give them Sabbath services during winter, while attending college. The Home Mission Committee were instructed to ask the Senate of Knox College to allow Mr. Campbell to preach in those congregations as often as possible during winter. Mr. A. E. Hannahson was examined by the Presbytery and licensed to preach the gospel. An extract minute of the Presbytery of Saugeen was read proposing union between the congregations of Esplin and St. Andrew's, Proton. A committee composed of Messrs. McLeod, Harrison and Wells was appointed to visit St. Andrew's, Proton, and Proton station, and the clerk was instructed to obtain more definite information from the Presbytery of Saugeen.—H. CROZIER, Clerk.

(Continued from page 651.)

mittee of his Presbytery, and in many ways has rendered good service, having great power in organizing and interesting young people in Christian work.

Dr. Thornton is an earnest and impressive preacher. He is a graphic and instructive lecturer, and has taken an active part in charitable work.

It is gratifying that after an absence of twenty years from Canada, the Senate of Knox College should, unsolicited, show its appreciation of his many qualifications for his sacred office.

REV. JOHN SOMERVILLE, D.D.

Dr. Somerville, like many of the foremost men of Canada, is a son of the farm. His early education was received in the public school of the district where his parents resided, and on the farm, where, whenever needed, he had to take his turn of work. After attending the Brampton High School for some time he entered Toronto University in 1865. There, during his course, he took honours in classics, mathematics and French and graduated in 1869. As was frequently done at that time, he combined the study of Theology with Arts in the last years of his university course. After graduating he spent four years and a half as Head Master of the High Schools of St. Thomas and Weston, where he made for himself a reputation as a teacher that would have secured for him a prominent place as an educationist had he continued in that department of work. In 1873 he returned to Knox College from which he graduated with honours in 1874. In 1875 he was called to Owen Sound, where, as pastor of Division Street congregation, he has ever since laboured most devotedly and successfully to advance the cause of religion in connection with the Presbyterian Church, and to promote the best interests of the town in every way.

His eminent ability as an expositor of scripture, both in the pulpit and classroom, has attracted large numbers of the people of the town to his congregation. With the students of the Collegiate Institute he is most popular and his Bible-class includes a larger proportion of them than any in the town.

As a trustee of the Collegiate Institute, he has done much to secure for it the prominent place it occupies among the educational institutions of Ontario. As clerk of Presbytery, since coming to Owen Sound and as convener of the Home Mission Committee of the Presbytery for nearly as long, he has rendered invaluable service to the cause of Presbyterianism. As a member of the Senate of Knox College and of the Board of Examiners, he has for many years been recognized as well qualified to assist in the training of the ministry of the church. As one of the leading ministers of the church, he was some years ago elected Moderator of the Synod of Toronto and Kingston, over which he presided with dignity and ability. This year his name was on the list of nominees as Moderator of the General Assembly.

Knox College, always wise in the distribution of academic honours, has honoured itself as well as Mr. Somerville, in conferring on him a title of which he is in every way so well worthy.

THE REV. GEORGE BRUCE, D.D.

Mr. George Bruce matriculated in the University of Toronto in the autumn of 1864 with honours in classics, mathematics, English and history, graduating in 1868 with the silver medal in mental and moral science, and in due time also at Knox College. In the early part of his career Mr. Bruce was widely known for his enthusiastic and self-sacrificing devotion and his success in the Home Mission work of the church in some of its newest and roughest fields, and he has always taken a deep interest and active part in this important work. His first summer in mission work was in London and Sarnia Presbyteries. A service, projected and opened by him, was the beginning of the church now at Port Carling. By such labors either new congregations were begun by him or feeble ones saved and built up. During his Mukoka experiences he often walked through trackless forests and dense underbrush, making his way over morass and lakes, and often sleeping in his wet clothes. In all of these hardships he appeared to enjoy his work and the experiences thus gained he regarded as an important part of his training. During his first summer in mission work, as the result of his labors in the mission field, he was struck with the great loss of money and energy caused by the winter vacancies of mission fields and the continual and unnecessary change of students even in summer. He brought this matter before a number of ministers and urged a change in the interests of the work. His plan was to get students to give, at least, two years after graduating, to it in some difficult field. Accordingly, the Toronto Presbytery, Dr. King being the convener of the Home Mission Committee, agreed to his recommendation, and asked him to fulfil his own proposal first, and Mr. Bruce at once agreed and went to work with vigor on three mis-

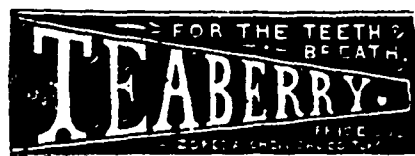


The importance of purifying the blood can not be overestimated, for without pure blood you cannot enjoy good health.

At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and Hood's Sarsaparilla is worthy your confidence. It is peculiar in that it strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. Give it a trial.

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mission stations, Newmarket, Aurora and Queensville. The congregation at Newmarket was at that time almost dead by this intermittent service. He worked in this field for four years, declining requests to preach in vacant congregations, on the ground that he had to complete what he had set out to do in these mission stations. As a result of his four years of mission work he succeeded in building churches in Newmarket, Aurora and Queensville. After putting in the full promised time of missionary work, he accepted a call to the American Church in St. Catharines in 1875. He was there for seven years, during which time the large and commodious church now occupied by that congregation was built. He was called to St. John, N.B. in 1883 where he still remains as an active and influential minister.

THE REV. EDWARD FRASER TORRANCE, D.D.

The Rev. Edward Fraser Torrance was born in Montreal and received his preparation for college in the High School of that city. He graduated in McGill University with honor in 1871, receiving the degree of B.A., and then prosecuted his studies in theology for one year in the Free Church College, Edinburgh. Returning to Montreal he received the degree of M.A. from his university in 1874, and the same year graduated with distinction in the Presbyterian College of Montreal. For some months he engaged in evangelistic work in connection with Mr. Moody's first meetings in Scotland, and thus with Prof. Drummond at that time had large observation and experience in that method of Christian work. In July, 1876, he was called to the charge of St. Paul's Church, Peterboro. Here has been his life-work for the past eighteen years. The membership has nearly doubled in numbers, under his faithful labors. His people are greatly attached to him, and the congregation is increasing in number and influence under his wise administration. His daily studies in Hebrew and Greek, with wide reading of English classics, and the constant survey of modern philosophy, without neglecting parochial duties, are made subservient to his pulpit preparation. Among the names selected by the Senate of Knox College for the distinction of D.D. on account of his sacred learning, no one is more worthy than Edward Fraser Torrance.

BIRTHS, MARRIAGES AND DEATHS.
 NOT EXCEEDING FOUR LINES 25 CENTS.

MARRIAGES.

At the residence of the bride's father, Lander, Man., by the Rev. S. Polson, Gertrude, second daughter of Joel Besman, Esq., to Malcolm C. McLellan, student of Knox College, Toronto.

At Rugby, on September 12th, by the Rev. John Buchanan, of Petergrove, Miss Annie Johnstone, of Rugby, to Mr. Malcolm MacDonald, of Mara.

Unlike the Dutch Process
No Alkalies
 —OR—
Other Chemicals
 are used in the preparation of
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which is absolutely pure and soluble.
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It may be the land she is using for shortening. Lard is indigestible you know. But if you would always have

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Cakes, pies, rolls, and bread palatable and perfectly digestible, order the new shortening, "COTTOLENE," for your

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British and Foreign.

The Princess of Wales and her daughters attended service at the English church at Copenhagen on Sunday, Sept. 10th.

It is announced that ground will be broken in the fall, for the first building of the American Methodist University at Washington, D. C.

Onosk, in Siberia, has just been connected with St. Petersburg by the completion of the first 500 miles of the Trans-Siberian Railroad.

The Prince of Wales and the Empress Frederick visited the mausoleum of Princess Alice at Darmstadt, and afterwards went on together to Baden.

In forty-four states and territories 13,000,000 children now receive scientific instruction on the physical and mental effects of the use of alcoholic liquors.

Philadelphia has three Presbyterian churches with a membership of over 1,000 each—Bethany, 2,193; Olivet, 1,185; Holland Memorial, 1,005.

The Chinese have wonderful memories. Pupils in mission schools can often recite chapter after chapter, and some of them most of the New Testament.

Miss Harriet Colfax, a sister of the late Hon. Schuyler Colfax, has been the lighthouse-keeper at Michigan City, Lake Michigan, for the last twenty-five years.

The women of Muskegon, Mich., proved their interest in the ballot by casting 1,101 votes at the recent school election. The votes of the men numbered 1,535.

Florence Nightingale is in poor health. She is seventy-four years of age, lives in a quiet spot in the west of London, and is hardly known by her nearest neighbors.

China is to hold a strictly national exposition in honor of the sixty-first birthday of the queen dowager this year. Two hundred million dollars will be expended in the display.

Mrs. Bayard, wife of the American Minister to England, is said to be greatly envied because Queen Victoria has more than once invited her to remain over night at Windsor Castle.

The Protestant Episcopal Board of Missions has arranged to pension missionary bishops who, after at least ten years of service, are compelled by age or disability to resign the jurisdiction.

The War Office have decided to issue medals for long service, meritorious service, or distinguished conduct to members of the colonial forces throughout the Empire, including India and the Dominion of Canada.

The heart of Admiral Duquesne, who was forced to quit France by the Edict of Nantes, has been found in a small silver box, in a cavity of rock at the church of Aubonne, Lausanne. A Latin inscription on the casket establishes its identity. The box will be given to the authorities of Dieppe.

Thomas A. Garfield, the only brother of the President, is living on a farm sixteen miles from Grand Rapids. He is more than seventy years old, and is lame with rheumatism. In the house opposite dwells James A. Garfield, his son, also a farmer, who has recently been elected Justice of the Peace.

The Queen was present at the seventy-eighth annual gathering and games of the Braemar Royal Highland Society. Her Majesty, who was in excellent health and spirits, visited the bazaar for Crathie Church several times, and made a tour of the grounds, on a dark and drizzling night, for the purpose of seeing the illuminations.

Rev. J. McNeill has been holding crowded meetings in Melbourne. Collins Street Church and the City Hall proving too small for the audience, the Exhibition Building, which holds 10,000, was taken, and was crowded at the afternoon and evening services. Whilst riding in a street at Kew, Mr McNeill's horse stumbled, and the rider was thrown violently on the road. He was able, however, to conduct services the same day.

Princesses Louise and Beatrice are said by a lady who was at the Crathie bazaar to be "the best amateur saleswomen I ever saw." Princess Louise cheapened or raised the price of her goods to suit her customers with considerable tact. A photograph of the Queen, usually sold for 2s., was raised to 4s. "It's a good likeness," said her daughter, as she deftly wrapped it up, "and who could say that it was too dear?" The grandchildren of the Queen showed the same business ability. Princess Ena of Battenberg as "the old woman who lived in a shoe," from which she sold dolls, realized £100. The proceeds of the bazaar amounted to £2,500.

Modesty and the dew love the shade. Each shines in the open day only to be exhaled to heaven.—J. Petit-Senn.

416 Sherbourne St., Toronto, March 20th, 1894.

Dear Sirs,—

"It is with great pleasure that I bear testimony to the efficacy of your Acetocura. Owing to a chill I was suffering great pain from a severe attack of toothache, and my gums were also very painful and much inflamed. Knowing from previous experience the effects produced from Acetocura, I was assured that the nerves, causing the trouble, could be relieved and soothed. The acid was first applied, as directed in your pamphlet, at the back of the head, until a smarting flush was produced, and then over the temporal muscle immediately behind the ear, with the Acid diluted. After the application there was little pain, and this mainly owing to the gums being in such an inflamed condition. I then fell into a refreshing sleep which lasted until morning and awoke to find the pain gone and the inflammation in the gums much reduced.

"My wife, who suffers from severe headaches, has also derived much benefit by applying the Acid to the top and back of the head, and using the spray producer which has a refreshing effect on the forehead."

Yours truly, ALEX. COWAN.
COURTS & SONS.

The Eiffel Tower is to be removed from Paris to Baltimore at a cost of \$500,000, and set up over the latter city as an ornament and speculative enterprise connected with the Fair to be held there in 1897. It paid very well at the Paris Exposition, of which it was one of the chief features, and it doubtless has a satisfactory financial future before it in the new location to which it is destined.—*New York Tribune.*

A WONDERFUL CONQUEROR.

No disease is more common among the people than scrofula. Handed down from generation to generation, it is found in nearly every family, in some form. It may make its appearance in dreadful running sores, in swellings in the neck or goitre, or in eruptions of varied forms. Attacking the mucous membrane it may be known as catarrh, or developing in the lungs it may be, and often is, the prime cause of consumption.

In whatever form scrofula may manifest itself, Hood's Sarsaparilla is its inveterate foe and conqueror. This medicine has such powerful alterative and vitalizing effects upon the blood that every trace of impurity is expelled, and the blood is made rich, pure and healthy.

Burdock BLOOD BITTERS CURES **Scrofula.**

Scrofula is a tainted and impure condition of the blood, causing sores, swellings, ulcers, tumors, rashes, eruptions and skin diseases. To remove it, the blood must be thoroughly cleansed and the system regulated and strengthened. B.B.B. is the strongest, PUREST AND BEST purifier and cures all scrofulous disorders rapidly and surely.

"I was entirely cured of a scrofulous ulcer on my ankle by the use of B.B.B. and Burdock Healing Ointment."
Mrs. Wm. V. Boyd, Brantford, Ont.

A Maryland man has a hunting terrapin, the only one of which there is any record. It has been taught to lure its fellows out of the soft mud of the creeks, and last year the "catch" of terrapins through the aid of the "hunter" yielded a sum exceeding \$6,000.

May 2nd, 1894.

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

I am yours truly,
J. A. HENDERSON, M.A.,
Principal of Collegiate Institute,
St. Catharines

COURTS & SONS.

The total railway mileage of the world was at the end of the year 1892, 406,416. The American continents have more than one-half the railway mileage of the world, and the United States comes pretty near equalling Europe, Asia, Africa and Australia combined. The total capital invested in railways at the beginning of the year 1893 was, in round numbers, \$32,150,000,000, an average cost a mile for the entire world of a little more than \$79,000.—*New York Post.*

I WAS CURED of terrible lumbago by MINARD'S LINIMENT.
REV. WM. BROWN.

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MRS. S. KAULBACK.

I WAS CURED of sensitive lungs by MINARD'S LINIMENT.
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The following remarkable statement to which we direct special attention, is from a Tenn. farmer.

My age is 63. I suffered intensely from catarrh 10 years, dry scabs formed in nostrils, one or both sides stopped up continually, dryness and soreness of throat, hoarseness, intense headache, took cold easily, and had continual roaring, cracking, buzzing, and singing in my ears. My hearing began to fail, and for three years I was almost entirely deaf, and continually grew worse. Everything I had tried failed. In despair I commenced to use the Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored, and has been perfect ever since, and in a few months was entirely cured of catarrh. ELI BROWN, Jacksboro, Tenn.

Medicines for Three Months' Treatment Free.

To introduce this treatment and prove beyond doubt that it is a positive cure for Deafness, Catarrh, Throat and Lung Diseases, I will for a short time, send (by express) Medicines for three months' treatment free. Address,

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"My Optician," of 159 Yonge st., says that many so called nervous diseases are caused entirely by defective vision. Go and have your eyes properly tested, free of charge, at the above address.

A foreign scientific journal gives the results of some recent experiments upon the vocal cords which will prove interesting to singers. A baritone who wished to become a tenor succeeded by taking a course of inhalations, beginning with benzoin, going on to caffeine and chloroform, and ending with curacao; while the voice was deepened by using volatilized Norwegian tar.



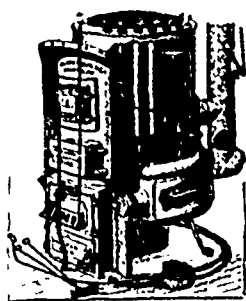
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Doctors highly recommend it to those
Who are run down;
Who have lost appetite;
Who have difficulty after eating;
Who suffer from nervous exhaustion;
And to Nursing Mothers,
as it increases quantity and
improves quality of milk.
PRICE, 40 CENTS PER BOTTLE.



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Preston Furnaces Are The Best.

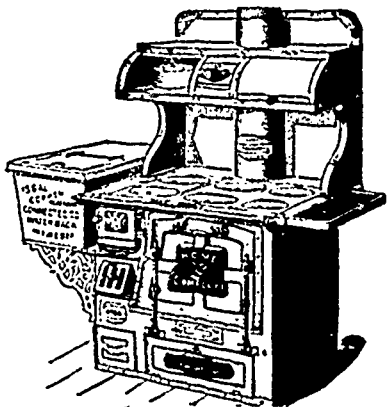
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- HIGHEST AWARDS NEBRASKA STATE BOARD OF AGRICULTURE, 1887.
- DIPLOMA ALABAMA STATE AGRICULTURAL SOCIETY, At Montgomery, 1888.
- AWARD Chattanooga Valley Exposition, Columbus, Ga., 1888.
- HIGHEST AWARDS 25th ANNUAL FAIR ST. LOUIS AGRICULTURAL & MECHANICAL ASSOCIATION, 1889.
- SIX HIGHEST AWARDS WORLD'S COLUMBIAN EXPOSITION CHICAGO, 1893.
- HIGHEST AWARDS WESTERN FAIR ASSOCIATION, LONDON, CAN. 1893.
- SIX GOLD MEDALS MIDWINTER FAIR, San Francisco, Cal., 1894.



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SALES TO JANUARY 1st, 1894, 277,188.

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It is said that Paderewski made \$250,000 while in the United States, and that Ysaye, the celebrated violinist, has been engaged for an American tour which will begin in October on even higher terms than those Paderewski received.

I was attacked severely last winter with Diarrhoea, Cramps, and Colic and thought I was going to die, but fortunately I tried Dr. Fowler's Extract of Wild Strawberry, and now I can thank this excellent remedy for saving my life. Mrs. S. Kellett, Minden, Ont.

Chicago now has one elevated railway operated by electricity, according to the system used during the World's Fair on the Intramural Road, and it is now announced that a second line is to be equipped and run similarly.

Skin Diseases are more or less occasioned by bad blood. B. B. B. cures the following Skin Diseases: Shingles, Erysipelas, Itching, Rashes, Salt Rheum, Scald Head, Eruptions, Pimples, and Blotches, by removing all impurities from the blood from a common Pimple to the worst Scrofulous Sore.

MISCELLANEOUS.

Thus far this season 18 tourists who set out to climb the Alps have lost their lives in the venture.

In Korea a boy goes bareheaded until he is 7 years of age; once he puts on a hat he never appears without it. A Korean girl is never seen in public after her seventh birthday.

Build Up.

When the system is run down, a person becomes an easy prey to Consumption or Scrofula. Many valuable lives are saved by using Scott's Emulsion as soon as a decline in health is observed.

The most valuable clock in the world is one that was made by the hands of Louis XIV of France. It is now owned by a member of the Rothschild family, who bought it for £33,600.

It is calculated that during the nine weeks of the Scottish coal strike £630,000 has been lost in wages to the miners. There has also been a loss of six and half million tons of coal which the collieries would have produced.—*New York Post.*

Dr. Low's Worm Syrup cures and removes worms of all kinds in children or adults. Price 25c. Sold by all dealers.

It is reported that Pinturicchio's great frescoes in the Borgia apartments in the Vatican, for years covered by a coating of plaster which Gregory XVI and Pius IX refused to have removed, are now being exposed at the expense of Pope Leo XIII.

A recent invention is the pulsimeter, a watch made especially for doctors to time pulses with. It is made very much on the principle of a stop watch, and indicates the rate on a pulse dial in so many beats a minute.

A trolley line fifty miles in length, from Gettysburg to Baltimore, has been proposed. Two links in the chain are already in operation, and a third is contracted for. But these cover only about half the distance.

Gentlemen,—I have used your Yellow Oil and have found it unequalled for burns, sprains, scalds, rheumatism, croup and colds. All who use it recommend it. Mrs. Hight, Montreal, Que.

The Chicago Board of Fire Underwriters proposes to establish a bureau in the North-western States to collect and disseminate data regarding fires resulting from electricity; educate underwriters on electrical hazards; labor to secure uniform ordinances for electric wiring and installations, and maintain a laboratory in which tests will be made of electrical appliances.

Dear Sirs,—I was suffering very much from diarrhoea, and could get nothing to cure me. A friend told me of Dr. Fowler's Extract of Wild Strawberry, and a few doses completely cured me. Thos. L. Graham, Melita, Man.

Audubon's great work now being out of print, ornithologists have been greatly hampered in their study on this side of the Atlantic. The Natural Science Association, No. 114 Fifth-ave., New York City, has therefore undertaken to get out an illustrated work, "The Birds of North America," prepared by Jacob H. Studder, and highly spoken of by experts. It contains 119 coloured plates.

Chicago, Ill., U. S. A., Oct. 13th, '93.

Gentlemen,—I find your Acid Cure, but I do not find your pamphlet. I expect to use your Acid Cure extensively this winter, in practice.

DR. R. O. SPEAR.

Courts & Sons.

The French Civil Tribunal has settled a difficult question under the divorce law. It has annulled a marriage between a divorced woman and her ex-husband's brother, on the ground that divorce does not destroy affinity. The President of the Republic may "for serious reasons" grant a dispensation for a marriage between a brother-in-law and a sister-in-law, no matter whether the first husband or wife be dead or merely divorced, but in this case no dispensation had been applied for.—*London Public Opinion.*

A Frenchman now living in Russia is said to have attained the immense age of 126 years. From a very interesting account of his life, just published in a Russian journal, it appears that he was born at Paris on April 17, 1768. He has a vivid recollection of the "Terror." He joined Napoleon's army in 1798. He fought in the battles of Austerlitz and Jena, shared in the campaigns of Egypt and Spain, and finally was one of the 400,000 men who followed Napoleon to Moscow.—*New York Medical Record.*

Dear Sirs,—I have been using Burdock Blood Bitters for Boils and skin diseases, and I find it very good as a cure. As a dyspepsia cure I have also found it unequalled. Mrs. Sarah Hamilton, Montreal, Que.

Some splendid picture frames may be seen every year at the Royal Academy Exhibition; but the finest and costliest frame ever made for a picture was that which incloses the "Virgin and Child" in Milan Cathedral. It is made of hammered gold, with an inner moulding of lapis lazuli. The corners of this valuable frame have hearts designed in large pearls and precious stones. Some idea of its value may be gained when it is stated that the frame is eight feet long and six feet wide. Its estimated worth is £25,000.—*London Answers.*

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Is a dangerous condition directly due to depleted or impure blood. It should not be allowed to continue, as in its debility the system is especially liable to serious attacks of illness. Hood's Sarsaparilla is the remedy for such a condition, and also for that weakness which prevails at the change of season, climate, or life.

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In the South of France there is a serious plague of locusts, such as is usually only experienced in Algeria and elsewhere in Africa. In consequence a very remarkable accident occurred the other day to a train running between London and Chatellerault. All of a sudden the engine plunged into a dense mass of the insects, which had got on the line. They completely clogged up the machinery and brought the train to a standstill. A party of laborers had to be sent to the spot to clear the line before the train could be started again, and a delay of two hours was thus caused.—*New York Telegram.*

TO BUILD UP

both the flesh and the strength of pale, puny, scrofulous children, get Dr. Pierce's Golden Medical Discovery. It's the best thing known for a wasted body and a weakened system. It thoroughly purifies the blood, enriches it, and makes effective every natural means of cleansing, repairing, and nourishing the system. In recovering from "La Grippe," pneumonia, fevers, or other debilitating diseases, nothing can equal it as an appetizing, restorative tonic to bring back health and vigor. Cures nervous and general debility.

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The peel or skin of the potato, like the bark of medicinal roots, is the part of the tuber richest in mineral salts, and consists of a dense cortical layer, covered with a pellicle of epidermis. The latter is valueless as a nutriment, but its removal in the usual way wastes nearly all of the true skin, and frequently part of the body of the potato. Not only this, but when the potato is boiled the pellicle prevents the solution, and consequent waste of valuable saline matters. In the process of baking the latter fact does not hold true, but the greater ease with which the pellicle can be removed from the cooked tuber, without loss of true peel, is reason sufficient for cooking the root with the jacket on. In preparing potatoes for cooking in soups, stews, etc., the cuticle should be removed by rubbing with a rough, coarse cloth, like crash towelling.

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Miscellaneous.

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MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, on November 27th, at 10.30 a.m.
BRACKVILLE.—At Morrisburg, on December 11th.
BRUCE.—At Paisley, on December 11th, at 1.30 p.m.
CHATHAM.—In St. Andrew's Church, Chatham, on December 10th, at 8 p.m.
GUELPH.—In Chalmers Church, Guelph, on November 20th, at 10.30 a.m.
HURON.—At Clinton, on November 13th, at 10.30 a.m.
KINGSTON.—In John Street Church, Belleville, on December 18th, at 2 p.m.
LINDSAY.—At Woodville, on Oct 16th, at 11 a.m.
MAITLAND.—At Wingham, on November 20th, at 11.30 a.m.
OWEN SOUND.—In Division Street Hall, Owen Sound, on Oct. 30th, at 10 a.m.
ORANGEVILLE.—At Orangeville, on November 13th, at 10.30 a.m.
PARIS.—In Paris, on Oct. 16th, at 10.30 a.m.
PORTAGE LA PRAIRIE.—At Portage la Prairie, on Nov. 5th, at 8 p.m.
PETERBOROUGH.—In St. Paul's Church, Peterborough, on December 18th, at 9 a.m.
QUEBEC.—In Richmond, on Nov. 13th, at 4.40 p.m.
ROCK LAKE.—At Morden, on first Tuesday of March, 1895.
REGINA.—At Wolseley, on second Wednesday of March, 1895.
SAUGEN.—At Palmerston, on December 11th, at 10 a.m.
SARNIA.—In St. Andrew's Church, Sarnia, on December 11th, at 11 a.m.
STRATFORD.—In Knox Church, Stratford, on November 12th, at 7.30 p.m.
TORONTO.—In St. Andrew's on first Tuesday of every month.
WHITBY.—In St. Andrew's, Whitby, on Oct. 6th at 10 p.m.



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