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Vol. 25.—No. 39.
Whole No. 1286.

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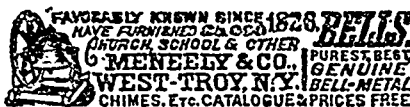
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Salt mackerel is very good cooked after the English fashion, that is, by immersing it half an hour in water containing a handful of fennel and a dash of vinegar. Drain and serve with hot gooseberry sauce.

It is said that if you take cold boiled potatoes, place them in a kettle, cover them with boiling water, let them boil for a few moments, then drain, mash and season, you cannot tell them from those freshly boiled.

A medical authority truthfully sounds the praise of onions. They are excellent blood purifiers. Boiled onions used frequently in a family of children will ward off many diseases to which the little ones are subject.

Cans of potted meats or fish may be kept some time after they are opened and partly used if they are covered with a little melted butter or lard and kept in a cool place. This makes the contents airtight and is easily removed when needed.

Oysters.—There is no nicer way to cook oysters than to cream them; here is the recipe. Make a pint of sauce, take one quart of oysters, add a little finely chopped celery, salt and pepper, boil until the oysters are plump, drain off the liquor and then put oysters and sauce together, stirring lightly. These served in patties are particularly good.

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Stewed Sweetbreads.—Have the sweetbreads trimmed and skinned, simmer slowly until tender, drop into cold water, take out and wipe, cut up small and with a silver knife—steel injures the flavor—have one pint of sauce for two average sized sweetbreads, add a teaspoonful of minced parsley, stir in the sweetbreads whilst on the fire and serve very hot. A can of mushrooms can be added also.

Grape Jelly.—This may be made from grapes in any degree of ripeness, from the time the seeds are formed. Many prefer jelly made from green grapes, as it has a more delicate flavor and a very fine color. Stew them a few minutes, adding a cupful of water to one gallon of grapes; pour off the juice and strain through a jelly bag. Do not press or squeeze the juice out, as that will cause small particles of pulp to come out with it and gives the jelly a cloudy appearance. To each pint of clear juice add one pint of white sugar and boil until it is thick enough, which will take about twenty minutes. Pour it into glasses, label, and keep in a cool place.

Watermelon Pickles.—Pare the rinds, cut into pieces two inches long, throw them into a stone jar, cover with weak brine and allow them to stand over night. In the morning pour off the brine, put the rinds into a preserving kettle, cover with fresh water and cook till they can be pierced with a fork. Take out and drain through a colander. Take sufficient vinegar to cover the pickles, and sweeten to taste. For each gallon of vinegar take two teaspoonfuls each of cloves, allspice and bits of cinnamon bark. Tie the spices in a little bag and place in the vinegar in the preserving kettle. When the vinegar begins to boil, pour the rinds into it; let them boil for a few minutes, and put up in self-sealing jars. If spices are put loose into the vinegar they will make the pickles dark, and cause little black spots which do not look inviting, although they do not spoil the taste of the pickle.

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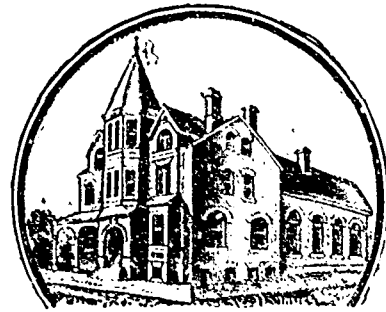
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THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, SEPTEMBER 23rd, 1896.

No. 39.

Notes of the Week.

The Salvation Army has been holding an exhibition in London which has awakened much interest, from the Queen on her throne to the humblest plebeian in the great city. It was unique in its arrangements and a great success in every respect. Crowds were in attendance from day to day, and the programme was so constantly varied that there was scarcely any duplication, and curiosity was fully gratified. General Booth was in his element, and manifested his wonderful power of organization to the utmost. He understands the London population thoroughly, and knows how to adapt means to accomplish his ends in a signal and striking manner.

The doing away with the bar in the House of Commons at Ottawa, and that of the Senate probably following it, will remove what has long been an offence to the great majority, we believe, of Canadians, and not only an offence, but the chief cause of scenes in the Houses of Parliament which have been a scandal and a disgrace. Why should men engaged in legislation need to fortify mind or body with whiskey, wine, gin or brandy any more than a merchant, lawyer or other professional man engaged for several hours every day at his work? No one can plead for it that the business of legislation is harder work, or will be disposed to claim that law-making does not require as much as other business a clear head and clean character. We hope the evil, if we may not call it nuisance, is gone never to come back.

The *Belfast Witness*, under the caption of "From Errand Boy to Bishop," gives an interesting notice of the career of the very Rev. Dean Grisdale, who has been appointed the Bishop of Winnipeg. "He is the son," it says, "of a Bolton working man, and was formerly an errand lad in that town. He first entered upon religious work as a teacher in the parish church schools, then entered the ministry, and ultimately proceeded to Manitoba, where, as a result of his industry and talents, he gradually gained distinctions, the culminating point of which has been a bishopric." The new bishop will be none the less but all the better fitted for his high position and its onerous duties because of having had such a career. Having reaped the reward of being faithful in little, he will doubt now be equally faithful in much.

We have already noticed the liberality of the Duke of Norfolk in making a donation of \$65,000 to found a Roman Catholic College at Oxford. In connection with this, it is announced that the Pope will sanction the attendance of Roman Catholic students there only on condition that there is a chaplain of experience and ability to look after their religious interests. On this the *Belfast Witness* remarks: "The air of Oxford will not create any Protestant Evangelical tendency, so far as can be judged by Oxford movements at and after Newman's time. But the Roman College and the Roman Chaplain at Oxford may possibly hasten the ripening process for some budding Anglicans, and take them over to Rome sooner than otherwise." The air of the great English Universities has been found unfavorable to some Presbyterian young men who have a love for the create in religious worship and covet also the social prestige which in England the Anglican Church lays special claim to.

In 1890 there was incorporated in Britain by Royal Charter the Institute of Journalists. It meets annually in some one of the great cities and has met in London, Glasgow, Bristol, Plymouth, and once in Ireland. It has just again met in Belfast and received a very cordial reception. It was welcomed by the Lord Mayor and many leading citizens, ladies as well as gentlemen, and the attendance of delegates of the Institute was among the highest on record, and the guest list included men of note in art, science, the army, and statecraft. The object of the Institute is to conserve the just freedom of the Press, by welding together its army of workers into one brotherhood, by whom shall be duly recognized their responsibility to self and their calling.

If the result of the elections in the States of Main and Vermont with their large Republican majorities can be at all regarded as the shadow of coming events, then Bryan and the Democratic party are doomed to defeat at the next election. These and other events favourable to the Republican cause are improving the business situation. The *New York Herald* thinks that, "the evidences of returning confidence in mercantile and financial circles as a result of the Vermont election and the Indianapolis Convention are very encouraging; but it suggests that the watchwords in business and financial circles should be 'Slow and sure; conservatism and confidence.' These are not campaign cries to suit the Bryan Hot-spurs; and that fact alone should commend them to the favor of the steady-going business men of the country."

There is scarcely a family in the country not directly interested in the subject of a sanitarium for consumptives, so prevalent and fatal is the fell disease. We are glad to see it stated that Mr. J. R. Booth, the well known Ottawa lumberman, has offered \$10,000 if such a sanitarium is established near the line of the Ottawa, Arnprior and Parry Sound Railway. He has been influenced to this because of a relative suffering from consumption. It is gratifying to know that a very likely site has been found in the south-western corner of the Algonquin Park. It is said, "The atmosphere is dry and invigorating. For a sanitarium the situation is superior to almost any other in the world, with perhaps the exception of the Island of Bermuda. Colorado cannot be compared to it, as there the land is so high that the patients are often seriously injured by the sudden rise in altitude. The spot spoken of is almost an ideal one, for besides having all the advantages of protection from the North, a grand view of the country to the South can be had." Should this design be carried out and the first expectations of it be realized, thousands will bless Mr. Booth for his generous offer, as a greater benefaction could hardly be bestowed upon a people.

The conditions of life for Uitlanders, or Outsiders, in the Transvaal, which provoked Dr. Jameson's unfortunate rising not long ago, are still far from satisfactory, and dictated by the Boers by a policy so shortsighted as must inevitably, if not changed, again provoke hostilities. The Rev. Mark Guy Pearse has been visiting the Transvaal, and he writes to the *Methodist Times* an account of his treatment as an Englishman travelling in the country. As the result of all he says: "I came to South Africa with the feeling that if Englishmen entered the Transvaal they must be content to become subject to the conditions that the authorities choose to lay down, and to use only constitution-

al methods to secure what they want. . . . I came out of the Transvaal with very different feelings from those with which I entered it. I am not a jingo by any means, but I have tried honestly to see things as they are and faithfully to describe what I saw. . . . I saw enough to stir my blood to a fever of indignation that I felt it difficult to control. To speak Dutch was to have the mystic sign put at once upon everything. To be English meant an irritating snub."

Now that Toronto's great annual fair is over and Li Hung Chang is well on his way back to his own country, people may expect to get a chance to settle down to steady, hard work. What a drawing card the great Chinaman was for the fair, is shown by the fact that the gate receipts on the day of his visit were almost twice as large as on the corresponding day last year. It is satisfactory, flattering to our self-love, that he was so highly pleased with his reception in Canada and the arrangements made to promote his comfort and pleasure. It may even yet prove to pay ample interest in a very material sense, for that the vast resources of China and her needs are destined to furnish the means of an immense trade with the West, and always increasing the more that facilities for it multiply, goes without saying. For the present at least, as regards this great prospective trade and for the wealth it may bring, Britain and Canada have got the inside track, if we may so speak. The greater our intercourse and trade with the Chinese become, the greater also become our responsibilities to give them the Gospel, and all the possibilities for good of every kind which are contained in the Christian religion.

After the long, dark and dreadful night of Armenian endurance and suffering, in forms of cruelty worthy only of incarnate demons, forming one of the saddest chapters in the history of any Christian people and one of the darkest blots on that of civilized Europe, a gleam of hope is at last appearing on the horizon. The butcheries and unmentionable cruelties and tortures of Kurd, and Turk, and Sultan are becoming at last so unbearable by the people, especially of England, that concert or no concert of the powers, her Government must act, strike down the hand of the bloodthirsty savage who is responsible for these deeds of blood and lust, and trifle no longer with treachery and falsehood, and Mohammedan fanaticism. If reports are true that the dead Russian Minister Lobanoff was the man who prevented action, and that not only the Grand Old Man, but that the Queen herself is roused, and that the Czar may be influenced in the cause of mercy, the world may hope soon to see a change, and it will need to be speedy, for if not, it is impossible to foresee what new piece of falsehood, treachery and blood the crowning assassin in Constantinople may devise to accomplish what he apparently aims at, the utter extinction of an ancient Christian people. Such deeds could not be done and submitted to under any other European Government, but the crisis suggests the desirableness, if it could be possible to effect it, of some international tribunal that, in the interests of our common humanity, could intervene authoritatively to prevent by any crowned head what is simply murder on a gigantic scale. People in every civilized country would breathe more freely, if only they could feel assured that the beginning of the end has now come, and that soon the "unspeakable Turk," with all his abominations and infamies, will be sent out of Europe bag and baggage.

PULPIT, PRESS AND PLATFORM.

O. W. Holmes: Science is a good piece of furniture for a man to have in an upper chamber, provided he has common sense on the ground floor.

J. A. Froude: Morality rests upon a sense of obligation; and obligation has no meaning except as implying a Divine command, without which it would cease to be.

Principal MacVicar: The weakest part of every man's creed is that which he holds alone; the strongest part is that which he holds in common with the whole of Christendom.

Andrew Murray: Conscience is the remains of God's image in man, the nearest approach to the divine in him, the guardian of God's honor amid the ruin of the fall. As a consequence God's work of redemption must always begin with conscience.

Lord Russell: You are working out on this great continent an experiment which the world is noticing. You are showing to the world, demonstrating to the world, that men who are of different races, different nationalities, different creeds and different languages can yet live in harmony together.

Norman McLeod: God knows me better than I know myself. He knows my weakness—what I can do, and cannot do. So I desire to be led, to follow him, and I am quite sure that he will thus enable me to do a great deal more in ways which seem to me almost a waste in life, advancing his cause, than I could in any other way. I am sure of that.

Rev. Dr. Addison P. Fisher: God's kingdom is compared to a vineyard in which grapes are to be gathered and in which work is to be done. In this kingdom God graciously desires the assistance of men. They may be of service in his work. But some are like the Pharisees, ready in promises, abundant in professions, but utterly failing in performance.

Lord Overton: It was one thing for the Church to be evangelical, and another thing to be evangelistic. The Church might be evangelical and hold sound doctrines, but if the Church was not living in Christ and leading many souls to Him, it might hold these evangelical truths in vain. While they rejoiced in being orthodox, they should be sure they were serving the King.

The Rev. John Henry Barrows, D.D.: I have given five of the best years of my life to the examination of the question of the world's need of the Christian religion, and I have had opportunities, such as no other man ever had, of seeing and knowing the best side of the ethnic religions. I count as my friends Parsees and Hindus, Buddhists and Confucianists, Shintoists and Mohammedans. I know what they say about themselves. I have looked after their religions on the ideal side, as well as on the practical, and I know this: That the very best which is in them, the very best which these well-meaning men have shown to us, is a reflex from Christianity, and that what they lack, and the lack is very serious, is what the Christian gospel alone can impart; and I know that beneath the shining example of the elect few in the non-Christian world there is a vast area of idolatry and pollution and unrest and superstition and cruelty, which can never be healed by the forces which are found in the non-Christian system.

Our Contributors.

SOME SHAVINGS.

BY KNONONIAN

One of the good things I heard during my visit to the Old Land was an address, delivered in the cabin of the *Vancouver*, by Mr. McKenzie, one of our missionaries to Honan. The cabin was filled with people from all parts of the world. Many of them attended because they were interested in foreign mission work, and some, I dare say, because there was nothing else to attend. Knowing something of the difficulty of speaking in a place of that kind and before an audience composed of all kinds of people, I felt a little anxious about the appearance our representative would make. There was not the slightest cause for any anxiety. Our missionary stood up like the brave, manly Highlander he is, told his story in a straightforward, common-sense, business-like way and won the respect of everybody who heard him. There were people present who did not believe in foreign missions and were candid enough to say so, but all that I heard speak in that way ended by adding, "No doubt Mr. McKenzie is a good man, and certainly he delivered an interesting address." It is a great thing to have our Church represented in the outside world by men who can give a good account of themselves and of their work in any company. It is bad enough to make an ass of yourself around home, but it is a great deal worse to do so before representative people from all parts of the world. It would have done good to Hamilton Cassels, and Brother McKay, and Father Wardrope, and Dr. McLaren and all the other young men who are taking an interest in Foreign Mission work to have attended that meeting on the *Vancouver*.

I worshipped in two churches in Scotland in which the service is said to be "elaborate." Just what elaborate means when applied to a religious service I am not quite sure, but I can tell what I saw and heard. To begin with, there are two preachers and they sit over against each other in Episcopalian style. They wear a hood over the Geneva gown. Let no man say wearing the hood is an Old Kirk practice. I saw two in churches far enough removed from Old Kirkism. There is nothing wicked in a hood, though if a hood does not lie more kindly on one's back and keep its place better than the Knox College hood does, it might become a great nuisance to a preacher who warms up in his discourse. As a rule, however, the preacher who wears a hood does not warm up to any great extent. Chanting is part of an elaborate service. Responsive readings form another part. All is very good if the people like it and can do it well. If one of the preachers can pray and preach as Dr. Marshall Lang does, almost any kind of a service would be good. I utterly failed to see any special advantage in the "elaboration," while it always does more or less injury by creating the impression that there is an attempt to imitate the forms of another Church. Certainly there is nothing gained in any direction by intoning, or what is worse, half intoning. Is there any power in this or in any other world that can show why it is better to say ah-men than amen.

The fullest church I saw in my travels was Free St. George's, Edinburgh, the church that Dr. Candlish preached in for many years. The great Doctor's bust stands in the vestibule. How I did wish that he could himself stand in the pulpit just for one evening. I have often heard it said that the congregation that worships in Free St. George's is intellectually and socially one of the strongest Presbyterian congregations in the world. One might add physically as well, for certainly a finer looking body of people could not be found. Candlish gathered around him, a splendid representation of the intellect of the Modern Athens. Q.

C's, judges, literary men, representative business men, professors, and people of that kind, and many of them are there yet. The church could not be any fuller in the Doctor's time than it is now. In August, however, there is a large representation of the people that over there they call "Americans." One of the things a Canadian learns with a little pain on the other side of the water is that most of the people he meets do not seem to know, or perhaps do not care to know, the difference between a Canadian and a citizen of the United States.

I saw one thing in Scotland that we need badly enough in our Church, and which I hope we may soon have. A glance at the interior of the Free Church Assembly Hall makes one say, "this is a much better kind of a room for a large Church Court to sit in than any church can possibly be. The seats are arranged in much the same way as the seats in a modern Parliament House and there is a splendid gallery from which hundreds of ladies and their escorts watch the proceedings. Why should not we have an Assembly Hall in our church? We are better able to build one than the Free Church people were when they built theirs. There is plenty of room on the Knox College lot for a hall and church offices. A few years ago the position might be a little out of the way for the church offices, but the street cars have brought all parts of the city near one another.

To me one of the most interesting buildings in Edinburgh was Dr. Guthrie's old church. As a kind of supplement to a service I attended one Sabbath morning, I went around to see the place where the Doctor delivered the sermons I have been reading more or less since boyhood—the place, too, in which Dr. Hanna delivered his classic lectures on "the Life of our Lord." The beadle and I got well acquainted in a minute or two when he heard what I wanted and he showed me around in a style that was particularly demonstrative for an Edinburgh man. I went into the pulpit and enjoyed the luxury of a rather peculiar sensation as I stood on the spot where Dr. Guthrie won his greatest triumphs. A rather loquacious man—very loquacious for an Edinburgh man—that I happened to strike up a talk with on the way to the church, showed me how far out on the street the crowd used to stand as they waited to get in to hear Guthrie. He assured me in the most confident tone that they "had nothing of that kind in Edinburgh now." He seemed to feel the loss about as keenly as a lawyer I met in a town near the capital who assured me that there is not a single minister in Edinburgh now who can "paint a shipwreck." He said he heard Guthrie paint a shipwreck so vividly once that he felt the planks going from under him. There may be no one in Scotland now who can paint a shipwreck or anything else as vividly as Dr. Guthrie used to paint, but there are any number of ministers in Scotland, Canada and every other Christian country who can preach the gospel fairly well, and that after all is the main thing. If Guthrie could paint as well as prove and persuade, he had one more talent, and let us all be thankful that he used it so well.

IN THE NEW WEST.

BY THE REV. J. H. EDWARDS, D.D.

As a Yankee "neebur" taking a friendly survey of Presbyterian field-work west of the Rockies, I am inclined to send THE CANADA PRESBYTERIAN a few notes of recent experience. The same kind of work is being done on both sides of the international line, under slightly different circumstances. Like detachments of the same army corps assigned adjacent parts of the common battlefield, the Presbyterians of Canada and of the United States may well sympathize with each other and rejoice in every onward movement either may make.

Entering British Columbia from the south, by the Columbia river route, we came into the West Kootenay district at Trail, and found two "hustling" young cities where two years ago only a few prospectors and experimenting miners were on the ground. Trail now numbers 1,500 inhabitants and Rossland four times as many. Everything, of course, is new and crude, but these mining camps are much in advance of those commonly found in Australia, Africa or the States. The good order which marks the British Columbian mining towns is most creditable to the Province, and an object-lesson to other regions. In the Trail Creek district, including these two crowded "camps" and the surrounding region, the majesty of the law is embodied in the person of Mr. John Kirkup, gold commissioner, magistrate, sheriff and jailer all in one. He is a brawny Scot, with over six feet of compact bone and muscle, who, like John Knox, fears not the face of any man. Pistols are no more than popguns to him. Toughs and sports are spotted by him at once, and informed that the climate is not healthy for them. A straight bout with the fists he does not object to except to thrash an unfair pugilist; but if any law is violated John Kirkup does not let the sun go down on his judicial wrath before he has administered even-handed justice. It is the promptness and certainty of the law's execution which breeds respect for it, and makes orderly citizens of those who, under other conditions, become reckless and violent in conduct.

As to the immense resources of British Columbia your readers are well informed. Multitudes will be greatly disappointed if it does not prove the Colorado of the Dominion, with Rossland as its Denver. More important, however, is the progress of that Word which is better than thousands of gold and silver. The advance heralds of the Gospel are found in all parts of this new country, doing brave and faithful work for the Master. Presbyterians are among the foremost to occupy strategic points and minister to the incoming throng. I did not have the good fortune to see the Rossland pastor, but learn that he is meeting with much encouragement in his efforts at this important point. Its peculiar character and the difficulty of the work may be imagined from the fact that the stream of new-comers crowds every train from Trail, so that sometimes men are sitting on the front of the locomotive, and a score or two of feet fringe the roof of the cars occupied by those who find no room inside.

At Trail, a student from Queen's, Mr. McMillan, is not only holding but first building the fort in true soldierly style. I found him at work with his Sunday school superintendent, hammer in hand, preparing the new church, of the board and batten style of architecture for its opening service last Sunday. A hundred and twenty-five interested listeners were present. Upon the foundation now being laid the future will doubtless see a large and prosperous church. The toils and sacrifices of the first workers may be forgotten on earth, but in heaven there is a record of them which will be reward enough in itself.

At Revelstoke, another Queen's student, Mr. Geddes, is laboring with zeal and efficiency. The church building, though not large, is the best in town. The Sunday school and evening service are well attended, largely by young people, who maintain an excellent choir. Revelstoke is a difficult field, but the church there more than hold its own, and with the expected growth of the town ought to be a stronghold of faith and good works for all the region roundabout. Mr. Geddes has a parish a hundred miles long, and of indefinite breadth. Every week he goes out on the line of the Canadian Pacific and holds meetings among bridge crews, trackmen, miners and others, returning in time to drill his choir Saturday evening.

The Rev. Mr. Black, a former student at Queen's and at Knox, occupies the field at Banff, with branch work at Canmore and

Anthracite. The Episcopallians have the use of the church on alternate Sundays. Last Sabbath Canon Sanson, of Toronto, preached a solemn practical discourse on death and the judgment. Mr. Black had a unique experience a short time since. A lost prospector was reported to be wandering among the mountains by his comrade, who arrived at Banff more dead than alive. The Mounted Police made no movement, and the citizens raised a subscription to send an Indian out for him. Mr. Black volunteered to go with the Indian and push the search. They were gone a week, learned from a pictograph on a tree at a deserted camp that the man had fallen in with a party of Shuswap Indians, in pitiable plight, and had finally emerged at Golden on the railway. The story of the expedition as related to me by the plucky young minister, would make a stirring and romantic narrative.

Enough has been said to show the sterling stuff of which these young pioneer workers in the New West are made, and also to suggest the difficulties and dangers of their work. They do a kind and amount of labor which older men with family responsibilities might not so readily accomplish. Yet the employment of students in these important fields can be only a temporary expedient. As soon as possible, strong, able men should be sent forward to occupy these posts, and carry on the work as no inexperienced, partially trained ministers can do it. To the heroic young workers on the frontier all praise is due. The experience they gain will be invaluable. To all its missionary representatives in the forefront of the battle with scepticism, vice and materialism in the great West, the Church owes unfailing sympathy and generous support.

THE GOSPEL IN LARGE CAPITALS.—III.

DR. PATON'S STORY OF A CHRISTIAN ADVENTURE.

BY FIDELIS.

For a long time Mr. Paton made but little headway among the degraded and childish savages, whose barbarous habits of painting themselves red and black and carrying spears and clubs made them formidable enough in appearance as well as in reality. They were greedy and rapacious too, unwilling to render the smallest service without exorbitant payment. In such circumstances the purchase of land and the erection of a mission-house was a matter of no little difficulty. The cruelties and barbarities the young missionary often witnessed, even in the family relations of the heathen, painfully shocked and depressed him. He gradually collected a small congregation for a church service, learned their language by the simple colloquial process, since it had never yet been reduced to forms that could be printed. But his position was precarious in the extreme. The warlike savages were always on the verge of hostile outbreaks between tribes, and it was not difficult for the infamous sandal-wood traders—a disgrace to the English name—to incite them, by fiendish intrigues, against the missionary, whose work they disliked and feared. Even the elements seemed at times to war against them; hurricanes and epidemics, from which the missionaries themselves suffered, were attributed to the anger of the Evil Spirit, whose worship was menaced by the new religion. Again and again Mr. Paton's life seemed in imminent danger from the incensed savages, but in God's good providence, their nefarious designs were frustrated, sometimes by the intervention of one or two friendly chiefs, sometimes by the force of the missionary's own impressive personality. On one occasion, when it was almost decided, in a council, to take the lives of the whole mission party, including their Anceyemese teachers, a great warrior chief intervened with the declaration: "The man that kills Missi must first kill me, the men that kill

the mission teachers must first kill me and my people, for we shall stand by them and defend them till death." This chief had had a wounded brother cured through Mr. Paton's ministrations, which, no doubt had been a link in the providential chain of events.

But though several chiefs, including his old friend Nowar, seemed disposed to turn to the worship of the true God, and there seemed a growing interest in the weekly worship, the unstable minds of the undisciplined savages were still strangely swayed by the power of ancient custom and the heathen priests or sacred men who, in both east and west, are the missionary's foes. The faithful native teachers were special objects of hatred to these priests and more than one fell a victim to their deadly clubs or "killing stones." On one occasion, the missionary found his house surrounded by armed men, with the evident intention of taking his life. A curious council followed; one of the speeches is worth quoting, as putting the case strongly from the heathen point of view; it is plain and to the point: "Missi, our fathers loved and worshipped whom you call the devil, the Evil Spirit; and we are determined to do the same, for we love the conduct of our fathers. Missi Turner came here and tried to break down our worship, but our fathers fought him, and he left us. They fought also Peter, the Samoan teacher, and he fled. They fought and killed some of the Samoan teachers placed on the other side of the harbour and their companions left. We killed the last foreigner that lived in Tanna before you came here. We murdered the Aneityumese teachers, and burned down their houses. After each of these acts, Tanna was good; we all lived like our fathers, and sickness and death left us. Now, our people are determined to kill you if you do not leave this island; for you are changing our customs and destroying our worship, and we hate the Jehovah worship." This was clear enough and logical enough from his point of view and he went on to taunt the missionary with the always ready argument—the failure of the average professing Christian to act up to his belief "We have seen the people do all the conduct at Sydney which you call bad, but which we love. You are but one, they are many; they are right and you must be wrong; you are teaching lies for worship."

Mr. Paton replied as best he could, admitting the charges against the careless and godless nominal Christians of Australia, and galed the excited assemblage for that time at least; but a few days later a desperate attack with an axe would have ended his life but for the interference of a native chief for his defence. Such attempts were numerous, but the missionary was sustained through it all by the realizing sense of his Lord's presence with him. Repeatedly their attempts to force an entrance into his house were foiled by the courageous attitude of his little retriever dog, which proved a more efficient defender than the best revolver. Meantime, progress was being made in some ways, for the missionary was able in a number of cases to stop the barbarous practice of strangling widows on the death of their husbands, which had originally been introduced into Tanna from Aneityum. He astonished them, also, by sinking a well, in which they saw what seemed to them a miracle, "rain rising out of the earth." A building for a church and school was soon after erected, the framework of wood and iron, filled in with sugarcane and cocoanut leaf, with a floor of white coral, broken small, and covered with the mats used by the natives for seats. His Bible Class in Glasgow had sent him a curious, but most useful contribution for the purchase of the heavy wood at Aneityum, i.e., fifty pairs of native trousers!

The opening of the new church, fifty feet by twenty-one, was not by any means an imposing "function." The natives generally had been opposed to its erection, and beside the missionary and his staff of teachers,

three men, five women and three children, composed the congregation. However, undiscouraged by opposition, Mr. Paton visited the villages, after the morning worship, holding service in each. He found their chief opposition arising from the fact that sickness and death were always attributed by them to supernatural causes, to being bewitched by someone, a belief which caused most of their feuds as well as their opposition to the service of what they supposed to be a rival deity.

SOME JOTTINGS OF VACATION TIME.

BY S. H.

When the first half of August was running its course the writer of these notes, finding that supply for one or two Sabbaths was easily procurable, bethought himself that he might go and see some friends he had not seen for a number of years. They are not only dear and valued friends, they are former parishioners as well, and they are warmhearted and hospitable above common. When we got there (there were two of us, hence the *we* need not be taken in the editorial sense) we found ourselves embarrassed with offers of hospitality. Had we stayed as many months as we stayed weeks we would not have more than begun to meet the demands that were made on us. We had not forgotten a very short pastorate there early in the eighties, and we found to our delight that we were not forgotten. Very far from it. This last visit has deepened impressions that were already sufficiently vivid of the affection that the people there cherish for us.

It is not necessary to be too definite as to the locality where we had such a delightful sojourn. We were in a French Province, and yet we were not among French people. It is a valley that runs off from the great St. Lawrence until it is lost in a mountain region of the United States. It is a fruitful land; the products of the soil are found in great variety and plenty, if butter and honey are signs of a desirable region, there they are found in abundance.

The region referred to, though in the Province of Quebec, is as predominantly of the Saxon race and of the Protestant religion as any part of Ontario, a large proportion of the population being Presbyterians. The generation that has passed away was pretty equally divided between immigrants from Scotland and Ulster. The generation now there is a blend of the two, and may all therefore, or nearly all, be denominated Scotch and Irish. For instance, in one house of our sojourn there were representatives of three generations. The parents of the grandfather were both north of Ireland people, while the grandmother, who passed away many years ago, was of Scotch origin. The son's wife, like himself, is of Ulster origin by her father and of Scotch origin by her mother. This is a fair sample of many of the families in the district. In another house of our sojourn the stock, so far as I know, is wholly Scotch, the one side being of Highland extraction, the other Lowland.

The congregation is a prosperous one, consisting of two preaching stations some five miles apart, there being in each a church building that would do credit to a town of a considerable size. It is possible that the time is not far distant when each will have a pastor of its own. There is ample financial ability in each to support a pastor, and very likely the people will soon come to see the advantage of independence. In a flourishing village some miles away there were united recently two congregations which were legacies of divisions that many of us remember. The death of the minister of one and the retirement of the other opened the way for union, and now there is one strong, well-organized charge. We had the pleasure of preaching to the united congregation at one service, and was thankful to learn that the union is working so happily.

We have called our visit a vacation, and it was that so far as preparation of sermons is concerned, but as to preaching sermons there was no possibility of getting off, nor did we care to be idle when in the midst of such devoted friends. At all events we came home refreshed in both mind and body.

THE CAUSE OF CRIME.

MR. EDITOR,—In reading your editorial under the caption of "Education and Crime" in THE CANADA PRESBYTERIAN of the 9th inst., it seemed to me that your conclusions were strangely out of place.

How can you ascribe to the Public School system, particularly as pertaining to the moral training of the pupils, the cause for the continued prevalence of crime, when it is just as reasonable to say that the religious training in our Sunday Schools is productive of the same result? Is it not a fact, according to criminal statistics, that the vast majority incarcerated in prison claim to have been brought up in the Christian Church? Then how foolish it would be to say that the Church is responsible for the subsequent action of its members. To contend that crime is prevalent because of insufficient religious training in the public schools, is no more absurd than to charge the Christian Church with the full responsibility for the crime committed by those who were brought up within it. The cause of crime in the vast majority of instances lies much deeper than this. No doubt many men are inherently wicked, but I refuse to believe that most criminals are such because of their desire to be so; on the contrary, most men prefer to live honestly and enjoy freedom. Why not ask the question, "What is the direct cause of crime, that men should forego their liberty, respectability and honor?" It cannot be that men have no opportunity to learn of religion and its truths, for in our country at least, churches, Sunday Schools, and Christian institutions of all kinds abound on every side. It cannot be that the great army of criminals refuse to lead Christian lives, for even if they were all strictly law abiding, Christianity would still have much more to do than to teach men sobriety and honesty.

Examine the prison records and note the causes to which crime is chiefly attributed. There, sir, you will find much food for thought, and perhaps your conclusions may be altogether different to those already formed. Is it not natural to believe that if man's environments are good, conducive to happiness, his life and morals will be on a higher plane than if reared in wretched surroundings, living from hand to mouth, badly fed and poorly clothed? Who compose the great criminal class? Is it the banker, or business man, or the well-paid clerk and mechanic, or is it the idle and half-fed creatures of society? I think there is no mistake whatever in stating that this latter class predominate. Some one will tell me that drink is the terrible cause of it all. What then is the chief cause of drunkenness? I answer, poverty. Take away the incentives that lead men to crime and prison, by making it possible for all the children of a just Creator to enjoy His bounties. They cannot enjoy His bounties, nor improve their moral and physical well-being if compelled to suffer the pangs of enforced idleness and its results, poverty. Remove the cause of poverty, labor to remove it anyway, then it will be possible for men to love truth and lead honest and happy lives.

Yours truly,
GEORGE T. BRYAN
65 Alexander Street.

One of the saddest sights in the Church is the sored Christian. He is a source of misery to himself and to others. He is a hindrance and drawback. He lacks the blessing of him who can rise above criticism, misjudgment, misrepresentation and opposition, and do what is demanded in a cheerful, hopeful and genial way.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

Oct. 4th, 1896. SOLOMON ANOINTED KING. { 1 Kings i: 28-39.

GOLDEN TEXT.—1 Kings ii: 1

MEMORY VERSE.—28-30.

CATECHISM.—Q. 39-41.

HOME READINGS.—1 Kings i: 5-27. 7. 1 Kings i: 28-53. II. 1 Chron. xxviii: 1-21. 74. 1 Chron. xxix: 1-9. F. 1 Chron. xxix: 10-25. S. Ps. xlv: 1-17. Sab. Ps. lxxii: 1-20.

It is always a matter of grave concern to a nation when a monarch whose rule has been greatly blessed to that nation's prosperity, comes to lay down his sceptre, and a successor is to take his place. It was doubly important for Israel just at this juncture, when David's worn-out frame was ready to be gathered to the dust of his fathers. David had spent his life as king in working towards the accomplishment of the one end which alone could eventuate in the permanent welfare of the nation. If Adonijah were to succeed by right of seniority, then there would be an end of all of David's plans for the erection of God's house, for Adonijah was clearly not one who sympathized with his father's views in this matter. Consequently it was from higher motives than mere personal attachment to Solomon that the representatives of the priests, the prophets, and the civil power were anxious about the issue of Adonijah's bold attempt to secure the throne. Nathan first discovered the attempt and sought to arouse David to the importance of the matter by an appeal through Bathsheba. Physical weakness sometimes induces an indifference which results in cruel wrong to those who survive. David had never crossed Adonijah's wishes; it might be now he would be too weak to assert his wishes unless a powerful appeal for justice were made by one to whom he was strongly attached. For this reason Nathan sent Bathsheba first, and then coming himself, found the king aroused to act powerfully and vigorously. In our lesson we find "David's Desire Expressed," and "David's Desire Accomplished."

I. David's Desire Expressed.—It must have been gratifying to Nathan to find David so thoroughly aroused by his interview with Bathsheba. It had seemed as though nothing could ever cause David's life to flow with energy again. There was a danger that in the lethargy of approaching death David might forget even his cherished desire in the matter of God's house, and through pure physical exhaustion allow the enemies of the cause to have their way. Bathsheba's appeal proved effective, and scarce allowing Nathan to finish his gentle complaint concerning Adonijah's action, the old warrior is aroused to action. Bathsheba, who, in accordance with Oriental etiquette, had retired when Nathan came in, must be recalled, and then and there David swears by the Lord his Redeemer, that he has not countenanced Adonijah's plans in anyway; but that, even as he swore unto Bathsheba concerning Solomon, so is he prepared to do that very day. David's energy is remarkable. When he remembers how Jehovah has redeemed his soul out of all distress, he cannot allow even physical exhaustion to hinder him carrying out those plans for a successor, which he knows will result in the glory and honor of Jehovah's name. With something of his old-time energy and rapidity, the king issues his commands for the thing to be done at once which he feels to be the only thing compatible with his own honesty and the upbuilding of Jehovah's honor in Israel.

II. David's Desire Accomplished.—Adonijah's scheme had not become known yet. The public had not been taken into that Prince's confidence. Thus the way was easy to secure Solomon's acceptance by the people. Zadok the priest, Nathan the prophet, and Benaiah, commander-in-chief of Israel's armies, instead of Joab, were sent for at once. These three men were charged with the public anointing and announcement of Solomon as king, and their being conjoined in this would be all the evidence the people needed that the proceedings had the king's sanction. Surrounded by King David's own body-guard of foreign soldiers (who therefore clearly acted only under their master's sanction), and riding upon David's own mule, Solomon was brought down to the valley of Gihon, and there holy anointing oil was poured upon his head by Zadok the priest. Then the trumpet sounded and proclaimed that Solomon was made king by David's own appointment, and all the people said, "God save King Solomon. David's desire was accomplished. A king had been secured who would carry out the work of building God's house, and establishing Jehovah worship in Israel upon a permanent basis. Thus not only from parental love, but from satisfaction at seeing his life long hope in the way to fulfilment, David could, and doubtless did, join in Benaiah's prayer for the new king.

Pastor and People.

ACT NOBLY.

Sometimes trustful, often fearful,
In this world of shifting wrong;
Sometimes joyful, often tearful,
Still be this our rallying song—
Ay, in sadness and in gladness,
Nobly act, for God is strong.

When oppressed by deep soul-sorrow,
Life beneath the darkest skies
Seems so greater that not to-morrow
Holds a threat of worse surprise—
In such sadness, as in gladness,
Nobly act, for God is wise.

When our souls are tried and tempted
Some ignoble end to buy,
From the coward's bounds exempted,
Let us resolutely cry—
Evil sow not, that it grow not,
Nobly act, for God is nigh.

—Mackenzie Bell.

"Why should we wear black for the guests of God?"—*Ruskin.*

From the dust of the weary highway,
From the smart of sorrow's rod,
Into the royal presence
They are bidden as "guests of God"
The veil from their eyes is taken,
Sweet mysteries they are shown,
Their doubts and fears are over,
For they know as they are known

For them there should be rejoicing
And festival array,
As for the bride in her beauty
Whom love hath taken away,
Sweet hours of peaceful waiting,
Till the path that we have trod
Shall end at the Father's gateway,
And we are the guests of God.

—Mary F. Butts.

ARMENIA'S WOES

The Rev. E. D. McLaren, M.A., B.D., of St. Andrew's Church, Vancouver, lately addressed his people on this subject, and as it is one at the present moment deeply engaging public attention, we give our readers a large portion of his sermon.—[E.D.]

Shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them.—Luke xviii: 7.

To the poor persecuted Armenians this promised day of vengeance must seem to be cruelly long delayed; and the wonder is that any of them have been able to retain their faith in Christianity, when all their piteous appeals to their fellow-Christians have failed to secure for them the slightest alleviation of their intolerable sufferings. Armenian persecutions renewed from century to century, have culminated at last in a series of outrages so appalling in their magnitude, so foul in their bestiality, and so fierce and fiend-like in their barbarous cruelty, as to throw into the shade all the records of oppression and injustice that blacken the annals of civilization. Month after month the fanatical Turks and the savage Kurds have plied their congenial trade of robbery and torture, and rape and murder; and during all these long weary months of pillage and lust and butchery, through mutual jealousies or cowardly fears, the Christian nations, Russia, Germany, France, Italy, Britain and America have stood still, gazing with folded arms, upon scenes of unparalleled atrocity, instead of joining, as every consideration of justice and humanity required that they should have joined, to shatter into fragments an empire that has become so treacherously unreliable, so cruelly intolerant, and so iniquitously corrupt as to be unworthy of any place in all the whole universe. Oh, for another Milton to stir with clarion blast the sluggish moral pulse of Christendom, as that blind old poet thrilled the heart of Puritan England, when, lifting up his mighty voice in behalf of the persecuted Piedmontese, he sang:

Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold!

After a reference to the geography, natural resources and early historical associations of Armenia, Mr. McLaren proceeded: The history of Christianity is closely interwoven with the history of the ill-fated Armenians. Eusebius, the Christian historian

of the fourth century, gives a letter which, he says, was sent by "Abgarus, King of Edessa, to Jesus the good Saviour who appeareth at Jerusalem." Edessa, according to tradition, is the original Ur of the Chaldees the modern Orfab, and it was here where, during last Christmas week, 5,000 Christians were massacred with exceptional brutality. It is difficult to determine when the Gospel was first preached to the inhabitants of Armenia proper; but there seems to be no good reason for doubting that "they were the first people to embrace Christianity as a whole, and make it the national faith." Certainly Armenia in its widest extent—stretching from the Caspian Sea to the Mediterranean—was the early cradle of the Christian religion; and although their land has been repeatedly overrun by barbarous hordes, and their tribulations and persecutions have been almost without number, the Armenians have bravely held aloft the banner of the Christian faith for at least sixteen centuries.

Such are the people whose despairing appeals to God and man have been mingled with the roar of the flames that consumed their homes, with the frenzied shrieks of those who were being tortured beyond the power of human endurance, with the hopeless moans of outraged women, and with the mad curses and foul jests of their inhuman persecutors. In a private letter to friends in this city, a Canadian missionary in Syria, who has gone to Armenia, to assist in distributing relief to the survivors of the massacres, gives heart-rendering details of the poverty and suffering found to exist in districts where Turk and Kurd had been permitted to work their hellish will and glut their savage hate. The following is one of many instances of distress that came under his own personal observation:

"Only last week fifty-seven villagers from another district arrived. They represented eight villages. They came on foot the whole distance of about seventy-five miles. We have been sending relief to the villages in question, and asking them their errand, they replied: 'We have come to present our sad condition to you, and to appeal to the Governor for oxen, agricultural implements and seed grain, but especially for protection from the lawless Kurds among whom we dwell. We are most thankful for your aid, without which many of us would have died of starvation, but now the spring has come and we have no seed to sow, and if we had, we have no oxen to plough the soil; and if we had, we have no plows, and if we had, we have no harrows, and if we had all these we would not dare to go outside our village to our farms, lest the Kurds fall upon us; and if we could sow our fields, we have no assurance that we could reap them; and if we had, we have no confidence that the Kurds would not make a sally on us next autumn, and plunder us again. Is there no way to escape from this country? Is there no deliverance? We are willing to sacrifice our houses and lands, yes, and the very clothes we have on, if we can only find relief from this grinding destitution, oppression, anxiety, danger and insecurity.'"

This missionary concludes his letter thus: "If this letter or any part of it is used in a public way, my name and present place of residence must be withheld." A Canadian, born and reared under the shadow of the Union Jack, a British subject, dares not allow his name or even his place of residence, to be made public in connection with a plain simple statement of what his own eyes saw and his own ears heard! And yet Britain can keep her hands off the throat of the villainous power that thus terrorizes British subjects, and would gladly make their death the penalty of telling the damning truth about Turkish cruelty! The following graphic description of a scene of revolting barbarity is from the pen of Dr. Dillion, the Armenian correspondent of the *Daily Telegraph*:

"In Trebizond on the first day of the massacre, an Armenian was coming out of a baker's shop, where he had been purchasing bread for his sick wife and family when he was surprised by the raging crowd. Fascinated by terror, he stood still, was seized, and dashed to the ground. He pleaded piteously for mercy, and they quietly promised it; and so grim and dry was the humor

of this crowd that the trembling wretch took their promise seriously and offered them his heartfelt thanks. In truth they were only joking. When they were ready to be serious they tied the man's feet together and taunted him, but at first with the assumed gentleness that might well be mistaken for the harbinger of mercy. Then they cut off one of his hands, slipped his face with the bloody wrist and placed it between his quivering lips. Soon afterwards they chopped off the other hand, and inquired whether he would like pen and paper to write to his wife. Others requested him to make the sign of the cross with his stumps, or with his feet, while he still possessed them, while others desired him to shout louder that his God might hear his cries for help. One of the most active members of the crowd then stepped forward and tore the man's ears from his head, after which he put them between his lips and then flung them in his face. 'That Effendi's mouth deserves to be punished for refusing such a choice morsel,' exclaimed a voice in the crowd, whereupon somebody stepped forward, knocked out some of his teeth and proceeded to cut out his tongue. 'He will never blaspheme again,' a pious Moslem jocosely remarked. Thereupon a dagger was placed under one of his eyes, which was scooped clean out of its sockets. The hideous contortions of the man's discolored face, the quick convulsions of his quivering body, and the sight of the ebbing blood turning the dry dust to gory mud, literally intoxicated these furious fanatics, who, having gouged out his other eye and chopped off his feet, hit upon some other excruciating tortures before cutting his throat. These other ingenious palsharpening devices, however, were such as do not lend themselves to description."

Here is a passage from Mr. Hopkins' book, "Suffering Armenia":

"The slaughter which took place at Orfab on the 28th and 29th of December included some 5,000 victims and a peculiarly awful scene in the Armenian church. It proved too strong for the party of Moslems which sought to enter it and massacre the 3,000 people within or to burn it to the ground. The result was that they climbed upon the roof, got down to the galleries surrounding the interior of the church, and there poured 30 cases of petroleum oil upon the writhing mass below. Into the midst of them they threw lighted torches, and hardly a hundred escaped from the ensuing hell of fire and murder."

Another writer gives this harrowing summary of what occurred in the district of Sassoun:

"Thirty-five villages were plundered and burned; probably 1,000 were slain. Happy, however, were those merely slain. Women were outraged and then butchered. A priest who went to beg for mercy to his people had his eyes bored out, was scored on face and breast and limbs with the sign of the cross, and slowly hacked to pieces. Three children were tied together in the presence of their mothers, and one soldier, on a wager, cut off the three heads with one stroke of his sword. Sixty women and girls were confined in one church. The soldiers were turned loose among them to work their brutal lust, and when this was satiated they were cut to pieces with every possible ingenuity of torture. Children were seized by two lusty Turks and their legs pulled apart. Everything that Satan's lust, cruelty and fanaticism could suggest was done. Outrages and tortures, too vile for the pages of a book in a Christian country, were daily perpetrated."

Who are responsible for this sickening record of blood-curdling atrocities? Primarily and mainly, Abdul Hamid, the Sultan of Turkey. Of this there cannot be the shadow of a doubt. He had only to lift his finger and the outrages would have ceased. But his sympathy with the persecutors was openly displayed when, after the first massacre in Sassoun, he despatched a special messenger to the infamous Yekki Pasha, the commander of the Turkish troops "with a message of thanks, and a very high decoration set in brilliants." This act of the Sultan—a deliberate and open defiance of the Christian sentiment of Europe—should have awakened such a storm of righteous indignation as would have swept his accursed Government from the face of the earth. Russia, bullying, lying Russia, must shoulder a large measure of the ghastly responsibility. Had she been permitted to reap the fruits of her victory over the Turks in the war of 1876 she would no doubt have greatly ameliorated the condition of the Christians in the Turkish empire. But when her aggressive ambition was checked by the other European powers,

she exhausted those arts of unprincipled intrigue of which she is such a consummate mistress, in order to thwart their humane and philanthropic efforts, and deliberately sacrificed the poor Armenians upon the altar of her national greed. No one doubts that the Sultan's dogged refusal to yield to the solicitations or even to the threats of the other European powers was due to the fact that he knew he had Russia at his back. France and Germany will not be held guiltless in the day—that will surely come—when God calls the various nations to account for their share in this awful tragedy. If, instead of the unconcealed hostility of France, and the cold indifference and suspicious distrust of Germany, Great Britain could have counted upon the hearty co-operation of them both, the Russian bear would have been compelled to retreat to his northern lair, and the atrocities that have horrified the world would have been brought to a speedy termination. Our own motherland is not free from blame, and yet we may say with truth and pride, that Great Britain is the only European nation that has ever shown any sincere desire to correct the intolerable abuses of Turkish misrule and secure at least a measure of justice for the Christian subjects of the Sultan.

A single word, uttered with the emphasis of a united European voice, would instantly have terminated the lawlessness and oppression that have culminated in the horrible atrocities of the past two years. But to the eternal disgrace of Christian Europe, seventeen years have passed away and that word is still unspoken. Of course, the difficulties that confronted the British statesmen were almost overwhelming. The gravity of the situation could hardly be exaggerated. A few weeks ago, in the Imperial House of Commons, when Sir Robert Reid spoke with eloquent indignation of Christians being massacred on the Island of Crete, almost under the mouths of British cannon, a member of the Government replied that a single spark from one of these guns might have set all Europe aflame. Well, Europe richly deserves to be set aflame. Only a baptism of fire will purge away those selfish jealousies and unholy ambitions that have made her a silent spectator of outrages that are simply devilish. More than once in her long career Britain has had leaders who would have faced all odds in such an emergency as this, and fired upon Constantinople with "a magnificent scorn of consequences." At one time it seemed as though Britain was almost ready to take the decisive step, and champion the cause of humanity, single-handed. But just at this critical juncture another nation has to step in and burden its soul with a share of the awful guilt. President Cleveland's message to Congress on the subject of the Venezuelan boundary relieved the terrible tension of public feeling in Great Britain, caused by the reports of the Armenian atrocities; and the outburst of anti-British feeling in the American republic, evoked by that message, effectually tied the hands of the British Government and gave the deathblow to Armenia's hopes of British intervention. Better that a hundred Monroe doctrines should have been torn to shreds and a hundred strips of British territory, such as that in dispute between Britain and Venezuela, should have been lost forever, than that the escutcheons of the two great Anglo-Saxon nations should bear for all time to come the bar sinister of illegitimate ambition, involving them both in the black disgrace of turning a deaf ear to the piteous cries of a helpless community, slowly being ground to powder between the upper and nether millstone of Turkish fanaticism and bestial Kurdish ferocity. Our brethren of the United States must share with us the guilt and shame of whatever responsibility for the sufferings of the Armenians may fairly be laid at the door of Great Britain. Like us, they must stand with bowed heads and listen meekly to Watson's burning words of scornful indignation:—

Never, O craven England, nevermore
Prate thou of generous effort, righteous aim!
Betrayed of a people, know thy shame!
Summer hath passed, and autumn's threshing
floor,
Been winnowed; Winter at Armenia's door
Snails like a wolf; and still the sword and flame
Sleep not; thou only sleepest; and the same
Cry unto Heaven ascends as heretofore,
And the red stream thou mightest have staunch-
ed yet runs;
And o'er the earth there sounds no trumpet's
tone
To shake the ignoble torpor of thy sons;
But with indifferent eyes they watch and see
Hell's regent sitting yonder, propped by thee—
Abdul, the Damned, on his infernal throne.

Missionary World.

DR. PATON AND THE NEW HEBRIDES.

MEETING OF THE MISSION SYNOD.

The following letter from Dr. Paton of the New Hebrides Mission appeared in a late issue of the *Belfast Witness* and will be read with pleasure by all interested in Missions.—[ED.]

Rev. Dr. Paton, writing to Mr. Wm. Watson, hon. secretary and treasurer for Ireland of the John G. Paton Mission Fund, from on board the mission ship *Dayspring*, at the New Hebrides, June 23rd, says—“The annual meeting of our mission Synod has just closed. It was one of the most cordial and spiritual Synods we have ever had. From 7 to 8 o'clock a.m. was daily spent in a prayer meeting; breakfast at 8 and family worship. Synod began at 9, and with a short time excepted for dinner and tea continued till midnight, as the business on hand was disposed of, for one week, exceedingly exhausting work. Twenty-one missionaries and one lay helper were present. Our whole company consisted of 40 adults and 10 children, while 9 adults and 5 children, besides those at their education in Britain, Australia, and New Zealand were absent. All these, with our now 271 native teachers and helpers, and our *Dayspring* mission ship, require a large yearly expenditure in support of our mission, which we trust Jesus will provide till the remaining cannibals are taught to sing His praise, and rejoice in His salvation.

The two great events of our Synod this year were the settling of four highly educated and promising young missionaries and one lay helper. The Rev. T. McMillan, M.A., supported by the Presbyterian Church of South Australia, reoccupied their vacant station at Weisise Tanna, which during the vacancy has been kept open by two of my Anevan teachers—one of whom, Notshea, has been there some fourteen years. The Rev. Frank H. L. Paton, B.D., our son, has opened a new station among 4,000 cannibals, to us speaking an unknown language, on the west side of Tanna. The Rev. J. Sandilands, M.B.C.M., was to be placed on the north end of Tanna, if a suitable opening could be got there in a scattered population of about 1,000, speaking a different language or dialect, but at two of the principal boat landings some of the chiefs were opposed, one by his brother, a returned Kanaka labourer from Queensland. A suitable station, I am very sorry, could not be got, and he goes north, by the aid of a deputation of missionaries, to seek a station on the north of Malikula, or the west of Santo. The last two named are supported through Victoria. The Rev. F. G. Bowie, M.A., sent out and supported by the Free Church of Scotland, is appointed to South Santo, not far from Dr. Annand's Teachers' Training Institution, but for medical instruction he remains a time with Dr. Gunn, on Aneityum and Futuna. By the kind support of a lady in England the lay helper is with our son on Tanna. Miss Garton, a lady helper in school teaching, has been engaged by Mr. and Mrs. Mitchelson, of Tongoa, and a trained nurse has been engaged for Dr. Lamb's hospital on Ambrim.

The second great event was Synod's unanimously accepting the steam auxiliary *Dayspring* as our New Hebrides mission ship, to give her a fair and sympathetic trial, which has been already accomplished so far as comfort is concerned. But many doubt if we will be able to meet her yearly expense. Though rather small now for our work, for she had nineteen mission passengers from Sydney to the islands, and fifty to Synod, besides her native and white crew, wood for a house, and provisions for all, etc., etc., yet we never experienced such comfort sailing in any ship in our mission, or to or from Synod, as in this *Dayspring*. She is God's gift by His people to our mission. After her formal reception, Synod offered fervent

prayer and thanks to God for the unanimity of her acceptance as our mission ship by the Synod. She is placed under the special care of a managing committee in Victoria, which is to be responsible for her yearly expense, over some £1,600, hitherto given by the churches supporting our mission, to keep the mission ship. To assist in this they expect the yearly extra £1,000 promised through you and my committee in Britain by the many friends of our mission. The Sydney Dayspring Board, after paying agency expenses, only is to hand over all money got by it for the *Dayspring* to the responsible managing committee in Victoria, which pays or sanctions all her expenditure, so as to keep down her expense as far as possible with efficiency in the work. May the Divine blessing rest upon her and her work in carrying the light of the Gospel to the many thousands on our group yet in heathen darkness.

To me the work of two and a half days this week was intensely interesting in landing the wood and clearing the ground for the house of my son Frank, the missionary of the John G. Paton Fund on the west side of Tanna. The Tannese received them more kindly than we expected, and the trader and his wife living there were very kind. Messrs. Small, Mackenzie, and Dr. Sandilands also gave us all the help possible. The natives are nude, painted savages; women wear grass skirts or aprons, and many girls seven or eight years of age nothing. How very sad to see a noble race so extremely degraded. The trader told us that a few days before we landed, in a quarrel about a woman, two women were shot and two children murdered and it is not long since they killed three persons and feasted on their bodies near his house; but we hope the Lord's Day to favour poor Tanna is near now. Frank and his party live in tents till they can erect his house, and to help in this Mr. Mackenzie, the carpenter in the *Dayspring*, has been engaged by him for about two months, when on the return of the *Dayspring* he goes on to help another, etc. He is a good Christian, deeply interested in our work, and will be a great help for the first two months to the young people. The humane commander of Her Majesty's ship *Royalist* was passing Tanna, saw the *Dayspring* at anchor landing the material for the house, and came to anchor near by us just as the *Dayspring* was leaving. The natives were threatening the life of the trader, and boasted that no man-of-war could call at this side of Tanna, so his providential call will do good, it is hoped, for all parties. He is going to call again on his return voyage in about a month, and let the natives see some demonstration, and give them some advice which may help to keep them from taking lives, but the Gospel is the only real civilizer of man—yet we felt grateful for his kind call in the circumstances. We had to leave the young people, commending them to God's care and guidance in their work on Tanna.

As I am writing, the *Dayspring* seemed to stop, and I ran on deck to know why. We were passing between the islands of My and Makuru, both wrought by Mr. Milne, chiefly by teachers, for Makuru is some 16 miles from his head station at Nguna, and it has a population of about 200, now all professed Christians. Three men had come off in a canoe to get their mail, and see if the captain wanted any boat hands. On being informed that the vessel would return in about six weeks, and receiving their mail as thrown to them tied to the end of a rope, the leader said, “Good-bye and God bless you,” and placing the letter or letters between his teeth against a strong headwind and heavy sea they paddled back to their own island. What a proof these islanders, who were cannibals a few years ago, now give of the mighty, elevating and civilizing power of the teaching of Jesus Christ. Truly the Gospel is the only true and real civilizer of man. It has never failed. Mr. Milne has seven islands in his charge; five of them are now inhabited by professed Christians, and the other two have only a few heathens left on them. On one of them lately 200 persons at once embraced the Gospel. On Efate, Erromanga, Epi, and Tongoa the success has also been marvellous, and on the other islands encouraging. Last Sabbath on Nguna we had the great joy of worshipping with 500 converts and addressing them. On our calling at dear old Aneva I had the pleasure of a short service in the church, and baptized four children. There the population is increasing. They have from seventy to eighty healthy, nice-looking children. They have had no missionary visiting them since I left year, yet the chief and his two fellow-elders, assisted by the teachers, have conducted all the church services and the schools regularly, and there has been no falling away or cases of Church discipline, but everything to encourage and show progress.

Young People's Societies.

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

THE SOCIETY'S SPEDTIME.

Seasons in the natural world and those in the spiritual do not always follow the same calendar. The ideal for the church on earth as well as for that above is to re-joice over not less than twelve manner of fruits, yielded every month; but the ideal is not reached without diligent planting and watering. Sowing is always timely, but there are seasons that make an especially loud call for effort. Now, when the farmer is gathering the reward of his toil, is a time when most of our societies have their spring-time. Officers, committees, and members that mean to have the coming year a fruitful one must lose no time in making their plans.

The autumn brings more or less of change. Many societies will feel the loss of some of their best workers, who leave for other fields of work. Members that have not been giving the best of service in the past will not be likely to show great zeal after an absence of weeks when their responsibility was not kept before them. On the other hand, there may be new faces to welcome, and many will return with a heart for harder work after a summer's rest or a chance to see what is being done in other places. The situation has in it promise of advance and decline. The two may in some cases be nearly balanced. Even when the prospect is very decidedly one way, almost everything may depend on the beginning. An enthusiastic start will turn the scale with the indifferent and give cheer to the others. A year of blessing may be ensured. It is not enough to equal past deeds. Whatever the disadvantages, God is ready to make the coming year the best. Now is the time for every one, from the president to the weakest member, to be thinking what he can do to strengthen weak places, to win new members, to deepen the spiritual life, to make the society more helpful to the Church. Is your society ready to go forward? Are you praying and planning?—*Golden Rule.*

AN IMPORTANT STEP.

It will be remembered that the General Assembly in June last instructed its Committee on Young People's Societies to consider how the doctrine, polity, history and work of our Church might be brought more adequately before the young people through their societies and to propose a plan to this and to the societies. The Committee on Wednesday last considered the question in all its bearings and decided upon a plan which it is hoped may meet with the hearty approval of the Church, and may be taken up enthusiastically by the young people. Details will be sent out to the societies in due time. Meanwhile it may be stated that the grafting method is the one suggested. Present programmes and topic cards are to be interfered with as little as possible. For doctrine, a short period, say, five minutes at each meeting, is to be given to that best of all manuals of Presbyterian belief, the Shorter Catechism. Six meetings are proposed during the year to consider the polity and history of the Church and six the Schemes, making one each month. For the year 1897 the topics for these meetings give a general survey. In succeeding years many avenues of interesting detail will invite study. The completed scheme will be sent out in good time for the new year, and an effort is to be made to have it printed by a well known Christian Endeavor publishing house on the uniform topic cards, so that societies will have both the uniform topics and these special topics side by side. This will be exceedingly convenient for those societies, and we trust it may be a very large number, who may fall in with the proposal of the General Assembly's Committee.

Say what you have to say in the fewest words possible. “If I send a man to examine a horse for me, I expect him to give me his points, not how many hairs he has in his tail,” was Abraham Lincoln's way of emphasizing the value of brevity.—*Ex.*

WHY I BELIEVE IN THE ATONEMENT.

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

Oct. 4.—Heb. ix: 11-28.

At the outset we must try to get a clear idea of the term atonement. Dr. Hodge, an authority of the highest repute, objects to the use of the word atonement in expressing the work of Christ and would use instead the word satisfaction. Inasmuch as the former is the word used in the topic, we shall use it here. There are some who think that Jesus came to earth merely to show a good example—to show men how to live, and to show them how to die. There are others who think that God punished sin in Christ to show His hatred of it, and to preserve a measure of law and order in His moral universe. But by the term atonement we mean that Christ has made a true and proper satisfaction for sin by paying the full price, and by obtaining through His merits the acquittal of the sinner on the ground of justice.

I. We believe in the atonement, and in this view of it, because the Scriptures plainly teach it. “To the law and to the testimony!” What do we find? “Ye were redeemed by a price (1 Cor. vi: 20). “Ye were redeemed from your vain conversation, not with corruptible things such as silver and gold, but the precious blood of Christ” (1 Peter i: 19). “Christ gave Himself for us that He might redeem us from all iniquity” (Titus ii: 14). “In Whom ye have redemption through His blood” (Eph. i: 7). “The Son of man came not to be ministered unto but to minister and to give His life a ransom for many.” “He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was laid upon Him and with His stripes we are healed.” “Christ also has suffered for us, the just for the unjust” (1 Peter iii: 18). These, and many other passages which might be adduced, clearly establish the view of the atonement that we have taken. We believe in the atonement because God has taught it.

II. We believe in the view of the atonement as presented, because it is the only one which comports with scriptural views of God. “God is love,” and because He loves sinners, it is natural that He should desire to save them. Of course he could pardon freely without any atonement being made, but this would be done at the expense of His justice. But God is just as well as loving, and so must demand the penalty when His law is violated. When we accept the view that we have taken, we can understand how God can be just and the justifier of those who believe in Jesus.

III. We believe in the atonement as we have viewed it because it seems to meet the needs of men of all classes and conditions. When this view of it is accepted, its tendency always is to humble the sinner, to make him hate sin, to impress on him the need of a Saviour, to give him a lofty conception of God's character, and to induce him to trust entirely in Christ for salvation. Whatever exalts Christ in the eyes of a sinner, and humbles a sinner in his own eyes, is productive of good. This seems to have ever been the result when this view of the atonement has been earnestly and lovingly presented. Those who reject it, and who regard Christ as coming to the world merely to show an example of righteous living and triumphant dying are apt to fall into dreamy speculations of “sweetness and light.” But it is one thing to admire goodness; it is another and very different thing to abhor that which is evil, to cleave to that which is good, to be humble because of sin, and to rest implicitly for salvation on a Saviour's almighty arm. To look upon the death of Christ in any other light than as an atonement for the sins of the world is to take the very heart out of the Gospel, to rob Christianity of its strongest features and to deprive man of one of the highest incentives to holy living. One of the great secrets of Paul's strength of purpose, of his true devotion, of his holy ambition and of his dauntless courage was that he was able to say, “God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world.”

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TORONTO, WEDNESDAY, SEPTEMBER 23RD, 1896.

THE *Interior* draws a distinction between being "divinely inspired and being inspired by a divine." Would that all theories of inspiration were as easily understood.

LI HUNG CHANG has one qualification for membership of a committee on the selection of a pastor for a vacant congregation. He would never forget to say to a candidate, "How old are you"?

THE omission or insertion of a single letter often makes a great difference. Several English periodicals comment on the establishment of a colony of drunkards in Dakota. The people are Dunkards.

IF Li Hung Chang may be taken as the highest product of heathenism and Baron Russell as the best specimen of a man the Roman Catholic Church can produce, British Romanism is many times better than Chinese heathenism. The Chief Justice could never come down to such questions as the Chinese Viceroy asked some of our leading men.

GIVE us war with all its horrors before tyranny. The shout and shock of battle are less dreadful than the butchery of women and children in Armenia. That is the text on which the Grand Old Man is about to speak one of these days in Liverpool. We predict a firing of British blood that will make the British Government wake up rather suddenly.

OUR good friend the *Halifax Witness* reports a "Presbyterian Rally" and repeats the word in an editorial note. Surely the *Witness* does not wish to make the use of such a word as "rally" general in the Presbyterian Church. Just fancy Principal Caven intimating from the pulpit that a "Presbyterian rally" would take place.

A CONTEMPORARY says that the negro of the Southern States is naturally fond of music, oratory and poetry, that his sense of the humorous and ludicrous is as keen as that of an Irishman, but as soon as he becomes educated he becomes "ponderous in thought and expression." We have known a little education to affect a number of white men in exactly the same way.

A SOUTHERN journal contends vigorously against preaching even on the moral issues of the Presidential campaign and says that preaching against slavery "led to the rupture of churches along a geographical line, to the rupture of social relations in a large measure, and then to a split in the political parties, along a similar line, and then to war." True, but the ruptures and the split, and the war all taken together were not as great evils as slavery.

THE *Globe* is doing excellent service to Canada by asking the friends of Prohibition to say how they would raise the seven millions that a prohibitory law may strike from the revenue of Canada. Various suggestions have already been made, and doubtless there are more to follow. This seems to be a good time to remember Sir Oliver's leading question, "What are statesmen for but to solve problems." Still it is a good thing to have suggestions.

THE Southern and Northern Presbyterian Churches of America have recently had editors in the Moderator's chair of their Supreme Courts. It is said that the editor-moderators were extremely sensitive. They should not have been. An editor usually gets and gives more prodding of one kind and another in a month than a pastor or professor does in a twelvemonth. By the time an editor is promoted to the moderatorship of a General Assembly he ought to be able to take his own medicine without a squirm.

THAT brilliant Irishman and eloquent jurist, Baron Russell, Lord Chief Justice of England, stated the other day in an interview that in cross-examination "the most essential thing to remember is that you are likely to put up the backs of both judge and jury if you are not perfectly fair to the witness under cross-examination. And before you can safely enter upon severe or harsh cross-examination of a witness, you must first lay before your tribunal the grounds which justify that course." The learned Chief should have been asked to deliver a lecture on cross-examination at Osgoode Hall.

IT seems quite as difficult for Orientals to understand our Western civilization as it is for Western people to understand Oriental customs. The Chinese Viceroy when in London had an interview with the Directors of the Bank of England. Among other leading questions, Li asked the President where he got all the money in the bank. The President mentioned the principal sources, and ended by saying that they got large sums for safe-keeping from orphans and widows. "How can these widows trust you with their money?" asked Li. The President could not very well answer that question.

CLERGYMEN and civil servants seem to stand on the same platform in regard to electioneering. Comparatively few deny the right of a clergyman or a civil servant to mark his ballot. A civil servant may also make speeches and act on committees, but we think there will soon be, if there is not now, an unwritten law which will say, the civil servant who does that must take the risks. It is exactly so with a clergyman. There are not many people in this Dominion who would deny a minister the right to vote. If he goes farther and preaches on politics, or makes political speeches, he must just risk what may come. On the whole, we think this is a pretty fair way of settling the matter.

EXPRESSIONS of opinion in our Presbyteries seem to indicate that there is some doubt as to whether Alexandria is a suitable location for the Dominion Reformatory for young men. Specialists in prison reform prefer a location in which the influence of a large body of clergymen, Sabbath School teachers and other active and aggressive workers could be brought to bear upon the inmates. Alexandria, it is admitted, is as good as any place of its size, but it is not considered large enough. We have no personal interest in seeking a change of location, but would suggest Toronto as a fairly good place for an institution of that kind. The suggestion is made partly because we want to give some of our contemporaries a good chance to get in a few spicy paragraphs on the well-known unselfishness of this city.

THE Chinese immigration question is clearly one on both sides of which a good deal can be said. It seems to be assumed by Eastern people that the people of British Columbia are a unit against the admission of Chinamen. Some years ago when on the Pacific Coast we came to a different conclusion. Then, as now, there were many strongly against the Chinamen, but there

was a large body of people distinctly in favor of allowing the Chinese to come and have a fair chance. On the other hand there were opposed to them the labouring class and all the newspapers and politicians in quest of the working-man's vote. This is clearly a case in which the views of the people most deeply affected must be carefully weighed, and receive all due consideration at the hands of the Government of the day.

WE do not admire spurts in religion. We have very little confidence in "sheet-iron" Christians. And yet we cannot help saying that those good people who have been enjoying themselves for months and have now returned home should "take hold" of their church work with renewed and increased energy. September and October should be good months for the Church. Many of our city and town readers have not done an hour's work for their church since last June. Let there be earnest, skilful and persistent work now and plenty of it. There is another matter of equal importance. The revenue of many congregations goes down to zero in July and August. People are away and they took their money away with them—and spent a good deal of it too. The first envelope after the holidays should be very full. How about yours?

A MOST interesting and important department of Foreign Mission work, but comparatively recent as a distinctive feature of it, is that of educated natives of such countries as India, China, and Japan. Reference was lately made to that in China. It is only about two years since the Rev. Dr. Pentecost returned from a mission to educated natives in India so successful that it is very likely he will ere long undertake another visit for the same object. The Rev. Dr. Henry Barrows is now on his way to India to give a course of lectures, probably in several cities, on "Comparative Religions." Now Prof. W. W. White, Ph.D., D.D., formerly of Xenia Theological Seminary, but at present of the Chicago Bible Institute, has in answer to an appeal made to him on behalf of ten thousand students attending colleges and high-schools in Calcutta, agreed to go and spend two years in that city giving lectures on purely biblical subjects. A building has been secured through the generosity of Lord Overton in the heart of the college quarter in which is an auditorium of a seating capacity of one thousand. This movement is a most significant one in missionary history, and the outcome of it will be watched with deep interest by all who are concerned in this great and vital subject. Who can tell but it may be the harbinger of a time when a nation will be born in a day. In addition to the men actually in college there are at least fifty thousand English-speaking non-Christian natives in Calcutta.

IT is the most common of common-places to remark that the children are the hope of the Church, but the fact of next Sabbath being Children's Day may justify us in calling attention to the importance both of this day and of constant attention to the claims of the young. There is a danger of the day being made, as we have seen it, one of unprofitable and foolish showing off of children by elevating them on platforms to give inferior recitations, or such like things, and so distracting their minds as to make it impossible for them to get any benefit. This surely is a wrong idea of what Children's Day is for, and a wrong use to make of it. If the spirit of the General Assembly's recommendation to make it a day of special prayer for Sabbath schools shall direct its observance, it will be turned to some good and useful account. Our Sabbath school work in all its departments is growing constantly into a condition of greater efficiency, and if the collection asked for is taken up in all our churches and honestly devoted to this work, the committee will soon find itself able to do even more on behalf of the adequate religious training of the young than it has yet been able to do. Work for the young is so rapidly extending that we trust the day is not far distant when the Church will see its way clear to putting it all under the charge of one directing head, who, in conjunction with a committee, will devote his whole time and strength to this work. The amount to be done is quite enough to employ the whole energies of one man, and the money and the work spent upon it will be repaid with ample interest.

KNOX COLLEGE.

WE have before us two circulars bearing upon this institution, both referring to its financial needs. One directs attention to those which are present and immediate, that is, needs for the current year, the other looks beyond the immediate present and has regard to future wants, contemplates larger aims and a more protracted effort. The first reminds the Church that by appointment of the General Assembly, Sabbath, 27th inst., is the day for the collection to be taken up in aid of the College, in those congregations that do not otherwise provide for it. Two points in this circular are especially to be noted, and should receive sympathetic consideration from all friends of the College and those who put value upon a fully equipped ministry. It is that two new professors have been added to the staff to supply the places left vacant by the late Professor Thomson, and Rev. Dr. Gregg, now retired, and that these new appointments mean increased outlay. When these appointments were made by the General Assembly it implied the intention to provide adequate support for them, and to this the Church stands pledged. It now rests with it to make this pledge good. Surely it ought not to fail in doing this.

The other point set forth is that last year, but \$6,864 were contributed by congregations for Knox College, and that this year to make up the deficit of last and meet current expenses of salaries and other things, \$18,500 are needed. This state of things calls very evidently, as the circular points out, for largely increased contributions to meet the demands of the College.

The other circular refers to a new departure with a view to promote and put upon a solid and enduring basis the financial support of the College. This is the formation on its behalf of a "College Endowment and Sustentation Association." The name of this new organization indicates sufficiently its object. The constitution and office-bearers of the Association are as yet only provisional, and permanent arrangements for its work, it is expected, will be made probably at the time of the opening of the College. The fee for annual membership, we may mention in the meantime, is one dollar, and for life membership fifty dollars. This proposed step on behalf of the College is a most important one, and may, if it is vigorously pushed and persistently stuck to, result in much good to it. But all depends upon this, and this again depends almost entirely upon the qualifications of the men who shall be put in charge of this new movement, as regards their love and wise zeal for the interests of the College, their organizing capacity, and not a little also upon their personal qualities in commanding the confidence and goodwill of all friends of the College. When permanent organization is effected, no doubt very careful thought will be given to every point that can make it most effective in securing the end contemplated. Time should be taken to see that this Association is properly launched and it will pay well if it is taken.

With respect to the matters mentioned in these circulars two things force themselves at once upon the attention, namely, the needs and the claims of the College. With respect to the first, they are too obvious and clamant to require to be pointed out. If there is one to whom the College can properly look for support, and who yet makes no effort on its behalf, he cannot plead that he did not know the urgency of the need.

The claims of the College are hardly less obvious. They arise from the nature of the case. Presbyterians have always believed in, and insisted upon an educated ministry, they will be satisfied with no other, and in these circumstances schools of the prophets have the strongest kind of claim for adequate support from those who call for them and insist upon having them.

The past services to the Church of Knox College in supplying for over fifty years a succession of pastors and teachers at home, to whose ability, and zeal, and piety the present standing and ever enlarging work of the Church and her influence for good are visible witnesses, patent to all, might be mentioned. Her missionaries abroad, the work they have done and are doing, the ministers she has given to other sister churches in which they are prized and honored; the theological schools in which her graduates are principals or professors; the great multitude of her spiritual children in the past and in the present, give this College the strongest claim upon the Church. If fulfilling

very largely and faithfully in the past, the one chief end for which such an institution is called into existence, can constitute a claim for continued and adequate support, Knox College can with confidence present this claim.

Further, the future needs of our Church in this land require that this College receive the support it calls for. These needs are not lessening; in some respects they are increasing. Especially is this the case in the demands the age is making for a ministry ready at every point and on every occasion to meet the enemies of revealed truth and of the kingdom of God. The filling up at this present time of her depleted staff of professors constitutes a claim which every friend of the College should feel and promptly and cordially respond to as an evidence of welcome, and an encouragement to them to give the College and the Church their best service. The enfeeblement of any of our colleges is, in so far, the enfeeblement of the Church which we prize and love to serve the cause of God and man, and weakening its hands in laying broad, and deep, and strong those foundations of truth and righteousness upon which only our national life can be built up and made a blessing to coming generations. We are building for the future; let us in our colleges build solidly and well. The future is in the hands of the present, and in few ways, if any, can our Church now effect so much for good in the future as through our colleges, and amongst others in the land and in the Church, of that one whose services in the past furnish such a sufficient guarantee for what they will be in the time to come.

FOREIGN MISSION SUPPORT.

LAST year, as all who take an interest in our mission work know, ended with a considerable deficit in our Foreign Mission funds. Ours was by no means a solitary exception among Churches in this respect. In some the deficiency was much larger than in our case. There could be found, no doubt, many causes for this, fortunately, somewhat unusual state of things. One serious aspect of it is that it arises in the face of ever increasing claims. Had the limit been reached in this respect, being behind a few thousand dollars could soon and easily be overtaken, but instead of the limit of outlay having been reached, the very success for which we pray and thank God when it is given, implies larger and yet larger outlay. The question naturally forces itself upon the mind and presses for an answer: How is this state of things to be met? In three ways, it appears to us, ways which are all within the reach of Christian people. One is, an increase of consecration of themselves and all they have to the service of Christ. This must rest upon an ever-growing sense of the claims which the Lord Jesus Christ has upon those who profess to have been saved by His sufferings and death, and who, because they have been bought with His precious blood regard themselves as not their own. Of this kind of consecration there are many bright and shining examples down through all the history of the Church. And cognate to this is the feeling in all its reality and intensity of the claim which, because of the common brotherhood of all men in the one God and Father and Saviour Jesus Christ, they all have upon us to give them the gospel.

The second way consists in building up to the utmost of the Church at home by provoking it and stirring up to love and good deeds by the preaching of the gospel in all its fulness and its claims, by furnishing full information of the great need and awful condition of the heathen world without the gospel, and setting before Christians examples of consecration which are to be found in abundance in the Church. In addition to this is the building up the Church at home by faithful and increasing home mission work in carrying the gospel all over and into every part of our own land. To neglect this is to cut off and dry up the very sources of supply by which the gospel is to be carried to the ends of the earth, both as respects money and men and women to go as missionaries wherever needed. The condition of maintaining and extending foreign missions is by the way of home missions.

And last, and most imperative of all, the constantly increasing demands of the foreign field can only be met by making it to the utmost extent possible the constant, steady aim of foreign mission

work, the creating of a self-supporting, self-extending native Christian Church. It is obviously only in this way that the constantly increasing calls for the gospel from every part of the world, now everywhere open to the missionary, can be met. This agency, at first under direction of those who have first taken the gospel among an unchristianized people, is and must always be by far the most effective means for the spread and building up over the whole earth of the Christian Church. Those workers abroad who best succeed in building up a native self-supporting, self-extending Christian Church, are the men and women who are doing the best and most abiding work. This process must almost necessarily be slow and require time, patience, and much Christian tact and wisdom. If these three things are continued, and made the constant steady aim of the Christian Church, under the blessing of God, and by the presence and almighty power of the Holy Spirit in the Church, there will never be wanting the means to continue to its glorious consummation the carrying of the gospel and the knowledge of the way of salvation to the uttermost ends of the earth and to all people.

MR. BRYAN ON THE CAUSE OF CRIME.

WE gladly publish Mr. Bryan's letter on this subject found in another column. Having more fully defined our position last week with respect to this matter, we do not propose to deal further with it at present, more especially as Mr. Bryan's criticisms are evidently meant as only an introduction to presenting his view that enforced idleness being the cause of poverty is the cause of crime. The causes of crime, as any observer cannot help seeing, are manifold. The subject Mr. Bryan deals with is an important and very wide one, and well deserves the careful attention of every friend of the criminal classes. We are not so sanguine as to believe with Mr. Bryan that if only remunerative work were found for all, idleness poverty and crime would cease. We have too many criminals who cannot complain of either want of work or poverty to permit us to believe this.

There are others of Mr. Bryan's positions which we think open to question. We do not, however, wish to exhibit a cavilling spirit with regard to them. We would rather express our satisfaction that attention is being called more and more, and more intelligently than ever to the subject of crime and the means of lessening the causes of it. Early and careful education, and measures of reform applied in its first stages are very important means to decreasing its amount. But as the causes of crime are indeed legion, so too the means taken to reduce its prevalence must be very numerous and varied. Chief among these causes, by the universal testimony of the most competent judges, is drunkenness, but we can hardly agree with Mr. Bryan that poverty is the chief cause of drunkenness. It certainly is not so according to our observation.

With respect to the matter of education, whether or not our school system is "morally a failure," which was the expression we used, we decline to be responsible for the interpretation Mr. Bryan puts upon it, that it is "the cause for the continued prevalence of crime." It is one thing to say that a certain measure has failed to secure a desired end, and another that it is the cause of the very opposite effect to that which was intended. Because the police force of Toronto has not succeeded in repressing all disorder and law-breaking, it does not follow that it is the cause of disorder and violation of law in the city. Its failure may be one of the causes why these things continue, a very minor one it may be of a hundred others. Mr. Bryan we are sure will see this distinction and that he has put a construction upon our words they do not fairly warrant.

We are glad to find that the *Globe* and ourselves do not really occupy different ground as to what should be aimed at in our educational system, and the best means to improve it and make it more effective as an elevating moral agency. We are only concerned, because of the importance of any system of public school education, to do whatever in us lies to help make our own in all respects the very best possible, and to effect this all concerned in any way in its management will, we hope, always find in THE CANADA PRESBYTERIAN sympathetic, discriminating and intelligent co-operation.

The Family Circle.

THE HOME-COMING.

The day's work done, my homeward way
Beneath the elm-trees' shade
I wended; near the gate my fay
Watched for me while he played.

O, he was fair to see!
A winsome boy was he,
With eyes of heavenly blue;
A soul no stain that knew.

And soon as he adown the street
My coming did espy,
Forth would he speed on eager feet,
Bounding with joyous cry

To grasp my hand and give us kiss,
And tell what he had done
Or seen, the while through that or this
His sportive hours had run.

O, his with guileless art
The way from heart to heart!
Thoughtful amid his glee,
A loving child was he.

How many a year that fair young head
Has rested 'neath the sod,
And I the homeward way still tread
To where he lives in God,—

An unknown way; but when I near,
At last, the shadowy gate.
Of lacking welcome I've no fear;
For me my child's await,

Mature in heavenly grace and lore,
To greet me as my guide,
And ope for me my mansion's door,
And aye with me abide.

And so, though whiles a tear
Drops on the sod so dear,
Still home with cheer I fare;
My child awaits me there.

"LONG FINGER NAILS."

A TRUE STORY OF THE KUCHENG MASSACRE.

On the southeastern coast of China you will find the large city of Foochow, at the mouth of the Min river. Follow the Min one hundred miles inland, and you will reach Kucheng, a walled city almost as large as Atlanta. Here noble English missionaries have labored for many years, and hundreds of Chinese people have become Christians. But Kucheng is a hot place in summer; so the missionaries have been in the habit of going out on the mountains, twelve miles away, to spend the sultry days of July and August at the little village of Whasang ("Flowery Hill"), which is two thousand feet higher than Kucheng, and therefore much healthier and cooler.

To this village, last July, went as usual the Kucheng band of missionaries, the Rev. Mr. Stewart, his wife and five children, Mildred, Kathleen, Herbert, Evan and Baby Hilda, together with seven young lady missionaries. In this pleasant summer retreat they little dreamed, in the closing days of July, of the dreadful plans that were being laid for their destruction only a little way off among the mountains. For fifteen miles distant, up among the mountain crags, was a fastness called Kunsang, where nearly three hundred desperate men, called "Vegetarians," were holding secret meetings, like a band of robbers, to decide what to do. For these lawless men had, for more than a year past, given their own Chinese neighbors so much trouble by burning, killing and plundering, that the governor of the district had sent two regiments of Chinese soldiers to punish them.

Although safely hidden far up among the crags of the mountains, these wicked men were growing desperate, and all agreed that they must plunder somebody—but whom? Their captain, or leader, was a man named Tang, but gen-

erally known by his nickname, "Long Finger Nails," because he always allowed his nails to grow two inches long! He was a fortune teller, and being the most intelligent of the "Vegetarians" (a people so called because they profess to eat no meat), and a writer of popular songs, he soon became the leader of this band of desperadoes. It was he who was chiefly responsible for all the horrible things they soon afterwards did. He had written notes to all the ringleaders in the country around, ordering them to meet him at the mountain fastness of Kunsang. When they came he told their fortunes, and told them they must do some dark and dreadful thing if they would escape ruin by soldiers. A council of war was held on Monday night, July 29, and three plans were proposed—to rob a rich Chinaman in a neighboring village of Tangteuk; or to set fire to the city of Kucheng and plunder it while the people were fleeing; or to rob the foreign missionaries at Whasang.

But there were many opinions, and the leaders could not agree. The wild precipices rang with the loud voices of these fierce men as they broke the stillness of the night in angry dispute. At length "Long Finger Nails" cried:

"Let's draw straws!"

"Agreed!" shouted a chorus of voices—those of Hok, Li, Ming, Lang, Neng, Wong, Ping, Yek, and others of the robber band.

Long Finger Nails then drew the lot and it fell on Whasang. But some said: "No; let's wait till to-morrow night and then try again."

And so they did; but, again, on Tuesday night Long Finger Nails drew "Whasang." Once more all agreed to wait; but on Wednesday night, the thirty-first, the captain again drew Whasang!

As Long Finger Nails was a fortune teller, he cried out, "That settles it!"

He at once ordered the band to prepare to march to the little village, fifteen miles away, where the missionaries were now sleeping peacefully, never dreaming of harm.

Only one hundred, however, obeyed the order. They were wild, fierce-looking fellows, bent on dreadful deeds. They knew the mountain paths, and so, even at midnight, could safely thread their way down over the rocks.

The sun was just rising on Thursday morning, the first day of August, when Mildred, Kathleen and Herbert Stewart, a trio of happy children, climbed the hill beyond their cottage to gather wild flowers for the breakfast table, for it was Herbert's sixth birthday. Suddenly they heard horns and drums, and looking up they saw a band of one hundred savage-looking men, some in blue and some in white cotton clothes, coming out of the bamboo grove near by. They fled to the house, and Kathleen, outrunning the others a little, hid under the bed; but the robbers followed so closely that they struck Mildred, Herbert and the three-year old Evan (who met them at the door), cutting Mildred dreadfully with swords and spears, and wounding Herbert so badly that he died next day.

A leader named Ting (his nickname was "Blind Eye"), and two others, Wong and Ming, rushed into the next room, where Mr. and Mrs. Stewart were just rising, and stabbed them both through and through with sharp swords and spears until they fell dead on the floor. Then

they slew Lena, baby Hilda's nurse, and Miss Nellie Saunders, who was coming in from an adjoining room to see what was the matter. As they rushed out, Ting afterwards said that he saw the Stewart children huddled together on the floor.

Meanwhile another band had broken into the other cottage where six young ladies were staying—Misses Marshall, Newcombe, Stewart, Gordon, Codrington, and Topsy Saunders, sister of Miss Nellie Saunders, already killed. Miss Newcombe was stabbed, and, with her head almost severed, was thrown over a precipice. The leader, Yek, and eleven other men surrounded the other five young ladies, who begged that their lives be spared.

For a few moments the hard hearts of these cruel men seemed to relent, but just then To Ohio, the leader next in influence to Finger Nails, came rushing along, waving a red flag wildly, shouting:

"Kill them! Kill them! Kill them!"

So Yek and his band turned back to the five lovely young women, now kneeling in prayer, and ran them through with spears till they all fell over dead, save one, and she only escaped because they thought her dead, too.

Truly, these nine noble souls were martyrs indeed! Mr. Stewart was a gifted man, descended from an Irish earl; and Miss Elsie Marshall was a fair, lovely English girl, only twenty-three, and the daughter of a minister. And as much could be said of all the others. But they counted not their lives dear unto them. They knew there were dangers when they left their native land, but they gladly laid down all for Christ.

But where were the children? Let us now go back to the Stewart's house. Mildred, thirteen years old, and Herbert and Evan lay bleeding with dreadful wounds, whilst Kathleen, still undiscovered, crouched under the bed. But what is that roaring and crackling sound? The thought flashed through Kathleen's mind, "Fire!" and, creeping out, she found the house in flames; for after killing the inmates and stealing all they wished, the cruel fellows had broken up the chairs, piled the fragments in a heap, poured kerosene oil over them, and set a match to the whole.

Although only eleven years old, brave little Kathleen seized wounded Mildred and dragged her out. Returning she carried her two bleeding brothers out in the same way, and rushing through the flames the fourth time, found baby Hilda (one year old) still living, but under the dead body of the faithful Lena, who had given her life to save little Hilda's. When the baby sister was safely out, our little heroine began to take the four, one by one, up the hill, to the house of Miss Hartford, an American missionary, who had escaped though badly wounded.

These bloody scenes were all over in thirty minutes, and the desperate band of Long Finger Nail's had fled back to their mountain fastness. They left behind them the burnt and mutilated corpses of eight noble missionaries, besides Mrs. Stewart's faithful nurse and the two children, who died of their wounds, eleven in all.

As soon as the dreadful news reached England, a good aunt of the Stewart children sailed for China, and has carried back with her, Mildred, Evan and Kathleen. People in many lands have read of and admired the bravery of dear little

Kathleen, who unconsciously won, and richly deserves, the name of heroine. Indeed, we might more appropriately, perhaps, have called this true story of missionary life in China,

"The Little Heroine of Whasang."

—D. C. Rankin, in the Interior.

THE QUEEN'S KITCHEN.

The provisioning of a Royal Palace, however remunerative the office may be, is by no means the most enviable of tasks. In no small degree it resembles the catering for some huge barracks or even village. But there is at least one striking difference. Everything ordered for Her Majesty's own private consumption has to be of the very best; and it is the duty of those in authority to see that nothing of an inferior quality is placed on the Queen's table.

Besides this it is the business of those who have charge of the commissariat to submit to Her Majesty from time to time any newly-invented delicacies which, in their judgment, are likely to please the Royal palate.

I had a chat on this subject the other day (writes a *Cassell's Saturday Journal* representative) with a well-known tradesman who has served the Queen for a number of years.

"One great mistake the public always make," said my informant, "is to suppose that the stocking of the Queen's kitchens necessarily entails enormous waste and extravagance. As a matter of fact the Royal kitchens are noted for an entire absence of waste. Although the Queen's repeated journeys from Balmoral to Windsor, and from Windsor to Buckingham Palace for a day or two, and then again from Windsor to Osborne, might lead one to imagine that the furnishing of provisions for the large train with which Her Majesty is always accompanied must inevitably result in waste, the fact is that the food requirements are measured with such an infinite amount of care that by the time the Court moves there is practically nothing left over. Indeed, no goods are taken in large quantities; the rule is to buy things just as they are wanted.

"The commissariat of the Royal Palaces is under the control of the Lord Steward, and I can assure you the management of the department is anything but lax. The prices set down by tradesmen for commodities supplied to the Queen are most rigorously checked; and should any one item be above the market price the dealer in question gets his account back again for correction.

"All goods on reaching their destination are checked by the clerks—there are four clerks in the kitchen—and entered as received and then put away. The storeroom is, in fact, a kind of luxurious shop. Whenever the cooks want anything they have to go to the storeroom for it. No matter what they may require, nothing is handed to them before it has been weighed and the quantity entered in the store-book. If it is cheese the quantity required is cut and carefully weighed. Even sugar is put upon the scales.

"The Queen lives on the very plainest of fares; Her Majesty prefers a China tea of a delicate flavour. Formerly she paid five shillings and fourpence per pound for tea; but I believe she is paying four shillings and twopence just now. The Queen likes a change of tea now and then. She was at Lady Ponsby's some little time ago, and was remarkably struck

with the delicious tea with which she was served. She enquired the name of the tea, and has been taking it ever since.

"The officers of the kitchen are almost too numerous to recollect off-hand. There are about half a dozen cooks in all, but some of them seldom have an opportunity of preparing a dish for the Queen. The cooks at Buckingham Palace always deplore the absence of Her Majesty from London. They are actuated by a desire to show what they can do, and whenever they get a chance of cooking for the Queen's table they make the best of the opportunity. By the way, no fewer than nine lamplighters are employed in the Royal household."—*Belfast Witness*.

THE ART OF READING ALOUD.

Elocution and dramatic expression have become a fad. The ability to read aloud history, poetry, descriptive articles in such a way as to bring out the meaning and give pleasure to the hearer, is not as common as it should be. No accomplishment is more suited to the capacity of young people or better calculated to give pleasure at all times. A good reader can while away many a weary hour for an invalid, or amuse, interest, and keep out of mischief the younger children, or give pleasure to the minds of the sewing society whose fingers are busy, or earn an honest dollar, for in a city there are many wealthy invalids, or lonely women, who gladly pay to hear a pleasant voice a few hours each day.

The first requisite is a low-pitched voice. That of the average American girl is pitched at treble G, while it should be at least as low as G below middle C. Try the voice with the organ and practise talking in the key of this low G, until it becomes easy and natural. Remember it in conversation. If you suddenly catch your voice in shrill tones, lower them. A low voice, however, does not mean any lack of force or clearness. An organ or piano is made in imitation of the human voice. In both the high notes are thin and shrill, the lower ones increasing in power and richness. An alto voice is generally much sweeter than a soprano. Be careful to form all letters, words and syllables as near the lips as possible, using the vocal chords in the throat to give depth, richness and volume.

Next to a musical voice is correct pronunciation and distinct articulation. Be careful to give every letter its correct and perfect sound. Perhaps the most common and unnoticed errors are a neglect of final d, and a pronunciation of o or i before r like u, as "gurl" for girl, "clurk" for clerk, "murey" for mercy, "furst" for first, "farm" for firm, and so on. Only when the r is double followed by a vowel, and in her, sir, and a few other common monosyllables, is it sounded like ur. Look up the pronunciation of every word about which you have the least doubt.

Read slowly, take time to breathe tranquilly, try to express the meaning of what you are reading by emphasis, but do not let emphasis spoil the smoothness. In reading prose, try to bring out the rhythm which we strive to avoid in reading poetry. There is not much rhythm in newspaper writing, but all real literature is rhythmical. If you find a book is not interesting, or seems silly, when read aloud, it is not worth reading at all.—*Florence Marion Tabor, in the House-keeper.*

Our Young Folks.

JINGLE AND JANGLE.

Jingle and Jangle are two little bells
That jingle and jangle all day;
And Jingle rings sweet, with an accent that tells
Of lightness, promise, and May:
Sunshine and sugar and honey and bees,
Rainbows and butterflies' wings,
Bird-songs and brook-songs and wide-spreading
trees—
Of joy little Jingle-bell sings!

Jingle and Jangle are two little bells
That jingle and jangle all day;
And Jangle rings harsh, with an accent that tells
Of darkness, foreboding, dismay:
Storm-cloud and vinegar, wormwood and gall,
Toads' tongues and poisonous things,
Owlets and ravens, and dreams that appall,
Of woe little Jangle-bell rings!

Yes, Jingle and Jangle are two little bells
That jingle and jangle all day;
And the one that you listen to strangely com-
pels
Behavior that's sure to betray.
So listen to Jingle and be a good boy—
To jangle, oh, never give ear!
And your days will be merry and bubble with joy,
While sadness will never come near.
—*William S. Lord, in St. Nicholas.*

JOE'S QUEST.

He was one of those Fresh Air children, and his two weeks were up. It seemed to him, as he lay there, face downward in the deep orchard grass, that all his life was in those two weeks of country freedom, and the dozen years or so before that, only a bad dream. Nothing could have been more indicative of heart-break and dejection than the attitude of the boy as he wound his arms about the shaggy neck of Wag, the dog, and gave full vent to his grief.

Two weeks before, had trouble come upon him, he would have given vent to his feelings in oaths; because, two weeks before, no one had told him there was anything wrong in so doing. But now it was different. In that fortnight Mrs. Conway had worked wonders upon this waif, this little stranger within her gates. She stood beside him now, bearing her own trouble and sharing his. She longed to keep this boy always with her, but her husband had consented to his presence for two weeks only, under protest.

"Folks that can't bring up their own child properly have no right to try their hand on other people's," he said.

Mrs. Conway and Joe—that was all the name he had—had talked it over and concluded it was a hopeless case, but that maybe next summer he might come back again for awhile.

Mr. Conway brought the team around to take Joe to the station.

"Here, Joe," said Mrs. Conway, "I am going to give you this picture of Hugh, when he was a boy about like you. I give it to you because you love Wag so much, and Wag's picture is here, too. And remember, whatever comes, you are to be good and true, and honest; and sometime, I am sure, we shall meet again."

The boy took the picture and pulled the hat low over his eyes, and strode away without a word, but Mrs. Conway understood. She sat on the porch long after the waggon and its occupants had disappeared from view and wondered why it must be so, that her own son would not, and this child could not, stay with her.

When but a child, Hugh Conway had shown a decided tendency toward wildness, and two years before, at the age of sixteen, he had "disappeared." That was the word Mrs. Conway always used when she spoke of it, though that was not often, for Mr. Conway never wished

to speak of the matter, and Mrs. Conway shrank from discussing family affairs with the neighbors. When Joe came he was such a comfort. She cooked for him Hugh's favorite dishes, told him the stories her own boy had liked to hear, took him into her confidence, and talked to him about Hugh, and how she still hoped and believed he would come back sometime, like the prodigal. And when untutored Joe asked if the 'prodigal' was one of her boys, too, she told him the story and its application, and that opened the way for more teachings from the same grand source. So Joe stopped swearing and fibbing, and drank in truths as only the very thirsty can drink. Once or twice, word had come in a roundabout way that Hugh was in New York, and Mrs. Conway and Joe often discussed the possibilities of Joe's falling in with him. "If you do, you'll try to send him home won't you, Joe?" Mrs. Conway asked and Joe promised faithfully. It was hard for both when the time came to part. Not so with Mr. Conway. It was a torment to him to see the boy, with fishing rod in hand, and Wag affectionately trotting at his heels, go tramping over the same paths his own only son had once made beautiful in his eyes. The boy was respectful and well mannered enough, but he felt that it would be a relief to have him gone.

It was raining and towards evening when Joe reached his old haunts. His cronies were a trifle disappointed that he did not talk more freely about his visit. But there was a lump in Joe's throat that refused to be swallowed, and as he could not talk much with it there, and did not want "the fellows" to know about it, he kept still.

After a time he showed them Wag's picture, and was pleased that it received favorable comment. Hugh's picture was ignored and the interest centred in the dog. But through this interest, he managed to enlist the boys' sympathy sufficiently to get a promise that they would "keep a lookout" for any trace of Hugh. The interest of the others, however, soon began to flag, and the matter was forgotten by all but Joe.

"I'd rather find him and send him back to her than to go myself, 'most" (adding the last word honestly), "'cause she'd rather have him, of course, than me. I wisht there'd be room for us both."

The days passed into weeks, and the weeks into months, before we see Joe again, and then we find him in one of the white beds in the convalescents' ward of a city hospital. He had been trampled under a team and all but lost his life, in a reckless endeavor to cross a crowded street. Joe had not realized at the time, however, that it was reckless; his eyes were fixed upon one object, and he had forgotten himself. He was following a young man, who he imagined resembled his picture of the boyish Hugh, and the next thing he realized was that he was in St. Mary's Hospital.

In the cot next his was a young man much younger than he really looked, because of the lines dissipation had written on his thin face. He had been stabbed in a drunken brawl, and had been very near death's door. Now in these days of convalescence, he was reviewing his brief life. A failure, he told himself, and he less than twenty. He was conscious of a wave of homesickness, but he was ashamed of thinking of going back to his parents whom he had disgraced. He remembered the teachings of those parents,

and shuddered at his condition spiritually. He had a desire to begin a different life, but could he reform, or would he? He acknowledged to himself that his only chance for success was in getting out of the city, and again he thought of his home, when his reflections were suddenly interrupted.

Joe was in radiant spirits that morning. Wag's picture had been saved and was an unfailing source of comfort. The pleasant faced nurse came through the ward and stopped at Joe's bedside.

"And now I have come to have you tell me the story about that picture," she said.

Joe gladly told it all; about the trip to the country, the fishing in the brook, the horseback rides, about Wag's many virtues, and dear, motherly Mrs. Conway. At last he told of Hugh, and his long search for him, and how he believed he was on his way to find him, if only he had not been so careless and got hurt just then. "Oh," said Joe, warming with his subject, "how could Hugh stay away from such a mother, and—and Wag."

"I don't know."

The words came from a hard-faced young man in the next cot.

The startled nurse looked around to see him sitting up in bed, his face aglow with interest.

"Would you let me see that picture?" he asked, as the nurse gently pushed him down to his pillow.

Joe felt complimented. He watched the young man closely as he scanned the picture. There was nothing in his face suggestive of Hugh, and the thought did not enter Joe's mind, but he hoped he admired Wag. He passed the picture back without a word, to Joe's disappointment. But the nurse, with her broader experience, was sure that Joe's loving, patient search was finished.

That night, as she made her final rounds of her ward, the young man spoke to her and asked if she would write a letter for him.

The nurse fulfilled his directions and enclosed a letter of her own in behalf of little Joe.

When Mr. and Mrs. Conway appeared at the hospital a few days later, they found their son so far recovered that they were allowed to take him home with them. But what pleased the nurse most of all was that they decided there was "room for Joe," just as he had "wisht."

DOING AND NOT DOING.

"Sir," said a lad, coming down to one of the wharves in Boston, and addressing a well-known merchant, "have you any berth on your ship? I want to earn something."

"What can you do?" asked the gentleman.

"I can try my best to do whatever I am put to do," answered the boy.

"What have you done?"

"I have sawed and split all mother's wood for nigh on two years."

"What have you not done?" asked the gentleman, who was a queer sort of a questioner.

"Well, sir," answered the boy, after a moment's pause, "I have not whispered in school for a whole year."

"That's enough," said the gentleman, "you may ship aboard this vessel and I hope to see you master of it some day. A boy who can master a woodpile and bridle his tongue must be made out of good stuff."

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

June 13, 1896. JAMES GUNN, Supt.

Ministers and Churches.

Rev. D. B. Gordon preached recently in the church at Georgetown.

Rev. John Wells, of Flesherton, preached at Maxwell on a late Sabbath.

Mr. J. Edgar Birch has assumed his duties as organist of Knox Church, Ottawa.

Rev. W. A. Wylie, of Coldwater, has returned to his work after a pleasant holiday.

The picnic of the Sabbath School in connection with the Hawkesville Church was a decided success.

Rev. A. Gandier, pastor of Fort Massey Presbyterian Church, Halifax, has arrived home.

Evangelist Meikle is revisiting the Ottawa Valley, and preached lately in the Methodist Church, Arnprior.

Rev. Wm. J. West, M.A., Woodstock, has declined the call extended to him by Osgoode Presbyterian Church, Ottawa.

At a very attractive flower service in the Rockwood Church, the Rev. D. Strachan preached an appropriate discourse.

The Rev. J. D. Fergusson, of Hickson, and the Rev. A. Grant, of St. Mary's, exchanged pulpits a week ago Sunday.

Rev. W. D. Reid, B.A., B.D., has resigned his charge at Point St. Charles, preparatory to leaving for Edinburgh, where he will pursue post-graduate studies.

The Rev. D. Currie, together with Mrs. Currie, has been visiting friends at Morrison. Mr. Currie preached in the churches at Campbellville and Nassagaweya.

Knox Church, Stratford, is overcrowded, a large number of families being unable to secure sittings. The question of enlarging the building is being seriously discussed.

The Band of Hope at Tilbury has elected these officers:—President, Effie Sloan; Vice-President, Charlie Richardson; Treasurer, May Powell; Secretary, Beulah Bartley.

Rev. A. M. Hamilton, of Winterbourne, and Rev. Henry Knox, of Hawkesville, exchanged pulpits lately. The children's service at the former charge was held last Sabbath.

The Young People's Societies of Christian Endeavor in connection with Whitby Presbytery will hold their annual meeting in St. Andrew's Church, Pickering, on Monday, October 19th.

After an extended stay in Ontario, during which he was the guest of Lord and Lady Aberdeen at Rideau Hall for some time, the Rev. C. W. Gordon has returned to his work in Winnipeg.

Knox Church, Sydeaham, and Holland Centre are to have student supply for the winter months. Students wishing work may correspond, giving particulars of experience in the work, etc., with Rev. J. B. Fraser, Annan.

The Rev. Dr. Bayne, Pembroke, preached anniversary services in Erskine Church, Ottawa, on Sabbath the 13th. The Rev. Dr. Isaac Campbell, pastor of the above-named church, occupied the pulpit of Dr. Bayne on that day.

While the pastor, Rev. Neil Shaw, was absent on his holidays the pulpit of the Egmondville Presbyterian Church was very acceptably filled by the Rev. P. J. Pettinger, who preached able and interesting discourses to attentive and appreciative audiences.

Pembroke is soon to be visited by the Provincial Convention of the Women's Christian Temperance Union. Many homes have already offered to receive delegates. Although this is the smallest town they have visited, everything will be done to make the convention a success.

At a meeting held on the 15th inst. the Presbytery of Hamilton, after full conference respecting a call to the Rev. H. T. Beavis, withheld its sanction owing to the want of unanimity in the congregation. It is said that several members of the First Congregational Church are in favor of giving Dr. Beavis a call to their vacant pastorate.

Rev. Mr. Meikle, the evangelist, who is on his way to Vancouver, conducted the services on Sunday last, in Central Church, owing to the indisposition of Rev. Dr. McTavish, and delivered two interesting addresses to large congregations at both diets of worship. We are glad to learn that the rev. Doctor is improving and will be about in a day or two.

The Rev. J. Carswell, of Burk's Falls, preached at Huntsville and Allansville on a recent Sabbath, and declared the charge vacant. He also held a meeting with the session and congregation on Monday to consider how the pulpit would be supplied. It was decided that, as the congregation is not in a position at present to extend a call, a suitable party be secured for the ensuing six months.

The congregation at Botany gave a social entertainment recently, at which addresses were delivered by Revs. Kennedy, McKay, and Mustard. The musical part of the programme was supplied by the Mull choir, the Misses McDonald, Miss Shaw and Miss McCoig. Miss English in a very pleasing manner gave two recitations. Mr. John Howat ably filled the chair. The proceeds were over \$60.

A very brief letter has been received from Rev. G. L. McKay, of Formosa. Dr. McKay says that since his return there has been trouble there. He promises to send a full account of the affairs of the mission in due course. Both Rev. Mr. Gauld's family and his own are in good health.

The Harvest Home Festival of the Ardrea Church was a great success. In the absence of Dr. McLean, Mr. H. Cooke took the chair. Mr. W. S. Frost, of Orillia, and Mr. Scott, present student of Washago, added not a little to the excellence of the programme. Among those deserving special mention are: Miss E. Miller, of Orillia, elocutionist; Mr. R. Chase, banjo soloist; Miss E. Chase, vocal soloist.

Rev. John Maxwell, formerly an ordained missionary, has been inducted as pastor of north Kinloss, Riversdale, and Enniskillen. Rev. R. McLeod preached, Rev. J. Malcolm delivered the charge to the newly inducted pastor, and Rev. A. Mackay addressed the congregation. At the conclusion of the ceremony, Mr. Maxwell was warmly greeted by his new parishioners. Revs. A. Mackay, J. McDonald and John MacNabb were noted among those present.

King Street Church, London, has become self-sustaining. For a number of years this congregation drew \$400 from the Augmentation Fund, which latterly was reduced to \$100. Since the Rev. Thomas Wilson, formerly of Dutton, became pastor the congregation and the weekly revenue have continued to increase, so that now the people have decided to be entirely self-supporting. There is a bright prospect for a large and vigorous church in the East End.

The General Committee of St. Andrew's Church, King Street, charged with the duty of suggesting to this congregation the name of a pastor to call to that pulpit, met on the evening of the 15th inst. After a long session it was agreed to refer the subject of recommending a pastor to a sub-committee composed of Mr. Justice MacLennan, Major Cosby, Dr. Thorburn, Mr. Hamilton Cassels, Mr. James Massie, Mr. Geo. Bell, and Mr. S. R. Hart. This committee was instructed to report in five weeks.

During the summer the Presbyterian congregation of Napanee has been making extensive repairs to their church. The interior with its frescoed walls and ceiling, grained woodwork, stained glass windows, polished oak seats, new pulpit, etc., is now one of the very neatest in this section of Ontario. Since Rev. W. W. Peck's induction about a year ago, fifty-four names have been added to the communion roll, interest in the different services has increased, and in every way the Presbyterianism of Napanee is in a prosperous condition.

The sacred concert by the choir of Knox Church, St. Mary's, a week ago Friday, was eminently successful. Miss Janet Grant and Mr. Richard Grant sang solos, while Messrs. Rev. A. Grant, S. Harston and Dr. Irwin gave speeches or readings. In the basement of the church, at the conclusion of the programme, good-byes were said to Mr. M. McKenzie, who is removing from the town. Mrs. Marie Moir presented him, on behalf of the young people, with a silver writing set. Mr. Shepherd read an appreciative address. Short speeches were made by Dr. Matheson, D. K. McLeod and Rev. A. Grant.

The Synod of Manitoba and the North-west Territories has made these appointments: To the Presbytery of Superior, D. Oliver; Winnipeg, T. Hartley, A. Lang; Rock Lake, P. Strang, X. McLean; Portage la Prairie, J. J. Hannahson; Minnedosa, J. Hunt, Jarvis; Brandon, J. Hood, W. McIntyre; Regina, H. Boyd, T. Macafee. The Superintendent of Missions has also made appointments to British Columbia Presbyteries as follows: Calgary, Jas. Nairn; Kamloops, R. M. Dickey; Westminster, A. E. Camp; Victoria, G. Perry; Edmonton, W. L. Atkinson. All of the above gentlemen were in attendance at the theological session of Manitoba College last summer, and their many friends will be pleased to hear of their various appointments.

The annual meeting of the W.F.M.S. and Mission Band, Scarborough, was held on the 16th inst., the President, Miss Henry, presiding. The ladies of the congregation were out in good force, also a good representation of the ladies from St. Andrew's and Zion's, Scarborough, and St. John's Markham. The treasurers' reports were highly encouraging, showing a year of continued prosperity in the societies. The contributions for the year amounted to \$146, besides \$50 worth of clothing for the Indians. Mrs. J. Darroch, of the China Inland Mission, who for seven years labored in the City of Lu Han Cheo, in the Province of Ohlulii, gave a most interesting and instructive address on "What We Do in China, and How We Do It." Mrs. Jeffrey, Toronto, gave a very graphic description of her visit to the mission stations among the Indians of the Northwest.

Dr. Cochrane was given a royal reception on his return to Brantford. The basement of the church was crowded. Mr. W. Wood occupied the chair, and bade the Doctor and Mrs. Cochrane a hearty welcome back to their life-work. Mr. William Grant read the address to the guests of the evening, to which Dr. Cochrane replied in felicitous terms. During his remarks he said that Brantford was only a small town of 6,000 people when he saw it first, and the barn-like proportions of the church of that day were not inviting. He had seen at least 100 ministers of the different city denominations come and go in that time. From a membership of 150, the church had risen to 900, and in that time he had received into the church from 2,200 to 2,240 persons. Brief and humorous

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remarks were made by Ex-Mayor George Watt, Ald. Duncan, W. N. Hossie, Dr. Nichol, S. M. Thomson, and J. Bruce Walker. Songs were sung by Mrs. R. J. Smith, Dr. Hart and Mr. George Fleming. The doxology closed a most delightful meeting.

On the evening preceding his removal to Guelph the Rev. W. A. J. Martin, of this city, was bidden farewell to by his congregation at a largely attended meeting in St. Paul's Church. The chair was occupied by Rev. Principal Caven. A beautifully-engrossed address expressing the high regard in which Mr. Martin is held, both as a preacher and a pastor was presented on behalf of the congregation, accompanied by a splendid copy of the Oxford Parallel Bible and other volumes. The Mission Band also presented an address to Mrs. Martin, along with a very handsome marble clock. Rev. Principal Caven, Rev. W. G. Wallace, Rev. Prof. MacLaren, Rev. Dr. Gregg, Rev. J. McP. Scott and Mr. Beadle in brief speeches expressed their sympathy with the congregation in the great loss it was sustaining in the translation of Mr. Martin, and paid high tribute to his work in that part of the city during a pastorate of eight years, and his valuable services to the church in the city and Knox College were appreciatively spoken of. The best wishes of his late congregation and of his ministerial brethren go with Mr. Martin and his family to their new home.

KNOX COLLEGE OPENING.

The opening session of Knox College on this occasion will be of more than ordinary interest, because of the induction into the professorships of Old Testament Exegesis, and of Church History and Apologetics respectively, of the Rev. G. L. Robinson, Ph.D., late of Boston, U.S., and of the Rev. James Ballantyne, B.A., late pastor of Knox Church, Ottawa. The induction services are in charge of the Presbytery of Toronto. The Rev. Dr. Wardrope, now one of the fathers of the Church, will give the induction address to the new professors, after which the College session will be formally opened by the usual introductory lecture, which will be given on this occasion by the Rev. Dr. Robinson, who will be followed in a brief address by Rev. Professor Ballantyne. To accommodate comfortably the large audience expected to be present on so interesting an occasion, the services will be held in Bloor Street Church, the Rev. W. G. Wallace, pastor, instead of Knox College Convocation Hall, as usual, and the service will begin at three o'clock on the afternoon of October 7th.

Delicious Drink**Horsford's Acid Phosphate**

with water and sugar only, makes a delicious, healthful and invigorating drink.

Allays the thirst, aids digestion, and relieves the lassitude so common in midsummer.

Dr. M. H. Henry, New York, says: "When completely tired out by prolonged wakefulness and overwork, it is of the greatest value to me. As a beverage it possesses charms beyond anything I know of in the form of medicine."

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

A THOUGHT THAT KILLED A MAN!

HE thought that he could trifle with disease. He was run down in health, felt tired and worn out, complained of dizziness, biliousness, backaches and headaches. His liver and kidneys were out of order. He thought to get well by dosing himself with cheap remedies. And then came the ending. He fell a victim to Bright's disease! The money he ought to have invested in a safe, reliable remedy went for a tombstone.

Warrant's
Safe Cure

is the only standard remedy in the world for kidney and liver complaints. It is the only remedy which physicians universally prescribe. It is the only remedy that is backed by the testimony of thousands whom it has relieved and cured.

THERE IS NOTHING ELSE
THAT CAN TAKE ITS PLACE

THE "DAYSPRING."

At the request of the Rev. J. W. Mitchell, Thorold, whose interest in the *Dayspring* and in the New Hebrides Mission, is well known to all our readers, we publish the subjoined letter, addressed by the clerk of the Synod of the New Hebrides Mission to Mr. James Gibson, convener of the Foreign Mission Committee of Victoria, Australia. It is also by the authority of the clerk given to the Presbyterian Church in Canada, to dispel misunderstandings which have arisen respecting the *Dayspring*. The decision unanimously arrived at by the Synod was to accept the new *Dayspring* as the Synod's mission vessel, and to give her "a fair and sympathetic trial." Mr. Mitchell from private sources of information adds: "She is doing her work well and has already won over some of those who were most strongly opposed. The amount paid to the Commercial Steamship Company for last year's work was \$12,272. Five new missionaries have been added to the eighteen on the group last year, which will largely add to the expense of the maritime service."

NEW HEBRIDES MISSION,
PORT RESOLUTION, TANNA,
July 13th, 1896.

DEAR MR. GIBSON.—As instructed by the Synod, I have much pleasure in enclosing along with this the minute of our Mission Synod, conveying to you our thanks. It has been due to your wise and moderate counsel that such a unanimous decision was arrived at.

As you are aware, a number of us would not have agreed to a minute expressing unqualified approval of the principle of a mission vessel in what we regard as the altered circumstances of the islands, neither were we satisfied as to the ability of the vessel to do the work of our mission, or the probability of the work of the maritime service being satisfactorily done at the cost estimated. On the other hand, many of us thought that a minute expressing hearty approval of the principle of a mission vessel ought to be passed, and that the present vessel was fully equal to the work. You assisted us most materially in coming to the *modus vivendi* arrived at, a course we believe accompanied with the fewest difficulties, and we sincerely trust that the future course of events will prove the wisdom of the decision arrived at. We would ask you on our behalf to convey to your committee our thanks for your presence and for the valuable assistance rendered by you. I remain, yours sincerely,

WILLIAM WATT,
Clerk of Synod.

ARMENIAN RELIEF FUND.

Amount previously acknowledged....	\$1,611 54
Mrs. Wm. Brown, Caledonia..	\$10 00
A Sympathizer, Hamilton....	2 00
A Friend, Wilton Grove, per	
Thos. Baty.....	1 50
Y. P. S. C. E., Thameville....	5 00
S. Jean Walker, "	3 00
A Friend, Fingal, per Rev.	
Geo. Sutherland.....	20 00
Another Friend, Fingal, per	
Rev. Geo. Sutherland.....	10 00
A class in St. Andrew's Church	
Sabbath School, Windsor,	
Ont., per their teacher.....	1 00
A few friends in St. Paul's	
Church, Carluke, Ont., per	
Rev. E. B. Chestnut.....	17 00
	69 50
	\$1,681 54

PRESBYTERY MEETINGS.

ORANGEVILLE: This Presbytery met on Tuesday the 1st inst. The resignation of Rev. Mr. Wells, of Flesherton and Eugenia, was accepted. Caledon and Alton extended a call to Rev. J. A. Matheson, of Toronto, but as the formal requisition had not been fully circulated it was returned for more signatures. This was the most important of the Presbytery's business.

MAITLAND: This Presbytery, at a special meeting in the church at Kinlough on the 1st inst., inducted Rev. John Maxwell into the pastoral charge of the united congregations of North Kinloss, Riversdale and Eaniskillen. There was a fair congregation present. Rev. A. McKay presided, Rev. R. McLeod preached, Rev. J. Malcolm delivered the charge to the newly inducted pastor and Rev. A. McKay addressed the congregation. A cordial welcome was extended to Mr. Maxwell by the congregation by a hearty hand-shake as they were retiring from the church. After the public services the members of Presbytery, elders and their wives and friends were hospitably entertained to refreshments in the basement, provided by the ladies of the congregation, and a short sociable season was pleasantly spent. These congregations are to be congratulated on the auspicious settlement effected and the kind and friendly spirit manifested among themselves, which augur well for hearty co-operation in promoting their highest good.—JOHN MCNABB, Clerk.

ORANGEVILLE: This Presbytery met on the 1st inst. at Orangeville, Rev. J. R. Bell, Moderator in the chair. Mr. Wells submitted a minute anent Mr. Groll's resignation, in which he spoke in high terms of his personal character and literary attainments. He was upright and honorable in his conduct, fearless in advocating the principles of truth and righteousness, and faithful as a minister of the gospel. The Presbytery regret his resignation and assure him that their kindly feelings will follow him in his future sphere of labour. The report was received and ordered to be engrossed in the minutes. Mr. Wells' resignation of the pastoral charge of the congregations of Flesherton and Eugenia was accepted, to take effect on the 30th inst. Delegates spoke of their high appreciation of Mr. Wells' ministry, and his sorrow at his leaving. Rev. D. McLeod, of Priceville, was appointed interim Moderator of Session and to declare the pulpit vacant Oct. 4th. Mr. Farquharson reported that he met with the people of Charleson and Alton congregations and moderated in a call in favour of Rev. J. A. Matheson, B.D. The call not being sufficiently signed, and the stipend promised being inadequate, the Presbytery requested the delegates to make further efforts to have the call more fully signed and the amount of stipend increased. The call will be considered again at an adjourned meeting to be held in Orangeville on the 22nd inst., at 2 p. m. The Presbytery decided to apply for supplement as follows: Corbetton, River-view and Gandier, \$150. Laurel and Black's Corners, \$175, a reduction of \$25. Waldemar, Vanatter, and Knox Church, Caledon, \$100. Caledon East and St. Andrew's, Caledon, \$175.—H. CROZIER, Clerk.

OBITUARY.

MR. RICHARD DONALD.

By the death of Mr. Richard Donald, which event took place suddenly and very unexpectedly on Friday the 4th inst., Toronto lost a well known and highly esteemed citizen. Deceased for over thirty years carried on a very successful grocery business on King Street, opposite the market, and among his fellow merchants, and throughout the community generally, he was regarded as a man of singularly upright character, one whose word was as good as his bond. Along with Hugh Miller, Robert Swan, and Thomas Thompson, Mr. Donald was one of the pioneer business men of busy King Street, where his erect figure will be greatly missed. Deceased was in his 67th year, but he looked much younger. He was a native of Montrose, Scotland, and came to Canada when a young man. A widow and five of a family, four sons and one daughter, are left to mourn the death of a kind husband and an exemplary parent. The funeral took place from the family residence on Bloor Street West on Monday the 7th inst., and although the ceremony was announced as being private, that did not prevent a large number of deceased's friends being present to pay their homage to the memory of a just man. Mr. Donald was for many years a member of the congregation attending Central Presbyterian Church, and for the past eight years he had been chairman of the Board of Management, in which capacity he had rendered valuable service to the church. The members of Session and Board of Management attended the funeral in a body, and many members of the congregation besides were present. A short service was held at the house, conducted by deceased's pastor, Rev. Dr. McTavish, assisted by Rev. W. G. Wallace, of Bloor Street Church, and Rev. John Neil, of Westminster Church. The pall-bearers were Messrs. J. P. Donald, Robt. Donald, Richard Donald, jr., and Duncan Donald, sons; Master Robert P. Donald, a grandson, Mr. David Fleming, a nephew, and Dr. E. P. Gordon, a son-in-law. The interment took place in Mount Pleasant Cemetery and there was the usual service at the grave.

On Sunday the 13th inst., at the morning service in Central Church, Rev. Dr. McTavish, after preaching an able discourse on the 15th Psalm, made the following reference to the late Mr.

Donald: You may ask why have I given this lengthy exposition upon the present occasion. My reason is this: That the more I studied this Psalm the more clearly I saw points of correspondence between the picture here presented and the life of him whose sudden removal from our midst we all so deeply mourn. To no one could flattering eulogies be more distasteful than to Mr. Donald; he had ever a humble opinion of himself. And yet some of the salient features of his worthy life are not so common in our day but that they will bear special notice. Because of his position as chairman of the Board of Managers of this church I was naturally brought very much into contact with Mr. Donald. He had no special gift of public speaking, and seldom spoke in public, unless in cases of absolute necessity. But in private conversation one could not help enjoying the warmth and geniality of his company—always so unaffected and so hearty. In business he was painstaking and careful, and in all his business dealings was the very soul of uprightness and integrity. He was as transparent in his dealings as the atmosphere. He had nothing to conceal and he concealed nothing. If he agreed with you he agreed in such a way that you were assured of all the assistance he could give you; if he differed he differed candidly and was never ashamed to express his convictions. Business men with whom he has had dealings in Toronto for well-nigh half a century can bear testimony to the truth of what I say. In regard to his religious life, like most Scotsmen he did not give much expression to his feelings in words. I do not say this is an unqualified excellence; I believe the speech of men possessing the character and reputation he had is of immense value in the Church of Christ. But if he did not serve the church with his speech he served it with his excellent business ability and his generous liberality. Apart from his liberal support to the general work of the church, I recollect that when we proposed supporting a missionary in India he was one of the first to offer his help. Again, when we were urged to support a Home missionary in the North-West Territory he was ready with his aid, and no hard times ever changed his relation to these objects. He was one of the most regular attendants and attentive hearers in the congregation. He has served this church through many years of its history and has borne his share of its burdens in its dark days when those burdens fell heavily enough on the faithful few. One by one the fathers of this congregation are being called home. Instead of those fathers may there be the children who shall be their worthy successors. Personally, I shall miss Mr. Donald more than I can express. May the sorrowing widow who has lost such a devoted husband, and the members of the family who have the memory of such a worthy father to cherish, have their hearts filled with comfort from Him who has said: "Let not your heart be troubled."

MR. ALEXANDER TAYLOR.

Mr. Alexander Taylor, the Dromore merchant, died very suddenly of heart failure at his residence there on Monday the 31st ult. The deceased established his business in Dromore in 1860, and by dint of energy and perseverance, combined with honest principles and unusual capacity, it ultimately became one of the largest in this section of the country. Mr. Taylor was generous and kind, and will be greatly missed, especially by

Scrofula

Makes life misery to thousands of people. It manifests itself in many different ways, like goitre, swellings, running sores, boils, salt rheum and pimples and other eruptions. Scarcely a man is wholly free from it, in some form. It clings tenaciously until the last vestige of scrofulous poison is eradicated by Hood's Sarsaparilla, the

One True Blood Purifier.

Thousands of voluntary testimonials tell of suffering from scrofula, often inherited and most tenacious, positively, perfectly and permanently cured by

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Be sure to get Hood's and only Hood's.

Hood's Pills are the best after-dinner pills, aid digestion.

the poor, to whom his hand opened liberally. He was a staunch Presbyterian and a member of Amos Church, in which congregation he was a Sabbath school teacher for over thirty years. The fine edifice in which the congregation now worship is largely a monument of his enterprise and zeal. He was also an ardent supporter of the Schemes of the Church, to which he contributed liberally. Among his bequests is to be found the sum of \$2,000 to be divided equally between Home and Foreign Missions. He leaves a wife and two children, a son and daughter, all of whom have the heartfelt sympathy of their friends and acquaintances.

PROSTRATED FOR WANT OF BREATH.

Extreme Case of Heart Disease Cured by Dr. Agnew's Cure for the Heart.

There is comfort in the thought, that Dr. Agnew's Cure for the Heart is seldom unsuccessful. One of the many illustrations is found in the case of James Allen of St. Stephen, N.B., who says: "In 1894 I was troubled very much with severe palpitation of the heart, and with pain in my side. My breath was very short, and with the least extra exertion, I became fully prostrated from want of breath. I was attended by a physician for a long time. When in considerable distress I visited the local drug store, and my attention was drawn to Dr. Agnew's Cure for the Heart. I obtained a bottle and before I took half of it I felt ever so much better, and to-day I am a sound man, owing to the use only of this remedy."

You need a Fall Suit



and it can be made to give such splendid healthful warmth that you'll hardly require an overcoat all season—just by seeing that it is interlined with Fibre Chamois. No weight or bulk will be added, but the natural stiffness and spring of this interlining will keep the garments in their proper shape, and its perfect non-conducting properties will keep out every breath of frosty air or damp winds, while the waterproof Rigby process makes it proof against an all day's rain or select storm. Wonderful value at slight expense Only 25c. a yard.

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HOUSE OF

JOSEPH McCausland & Son
76 KING STREET WEST
TORONTO.

British and Foreign.

Edna Lyall receives about £700 for the serial rights of a novel.

A storm has carried away twelve miles of railway in the Soudan.

The annual conference of the Institute of Journalists was held lately in Belfast.

The bill for the total prohibition of the sale of liquor to the natives of the Transvaal has been carried.

Mr. Henry Varley is starting a magazine in Australia called *The Searchlight*. It is to be very outspoken.

A Hebrew Bible in the Vatican weighs 320 lbs., and is the largest Bible in the world. It is all in manuscript.

The Irish Presbyterian Church raised last year £10,000 for Home Missions and £26,000 for Foreign Missions.

In the catalogue of the Edinburgh Free Library there are no less than thirty-one volumes entered under Professor Blackie's name.

The comparative summary of the Presbyterian Church in the United States for the last six years has been completed by the State Clerk, Dr. W. H. Roberts.

Dr. Pentecost has sailed from New York and was expected to be present at the service in Marylebone Presbyterian Church on Thursday evening the 10th inst.

The opening address of the ensuing winter session of the Edinburgh Philosophical Institution will be delivered by the Commander-in-Chief, Lord Wolseley.

Rev. Dr. Miller, Principal of Madras College, and Moderator of the Free Church, opened a grand fancy bazaar at Thurso, in aid of the improvement of the Free West Church.

It is expected that the Princess Beatrice will unveil the monument to Lord Tennyson on the south coast of the Isle of Wight, at a date yet to be fixed, toward the end of next month.

A legacy of \$20,000 was recently left to the American Presbyterian Board of Home Missions by one whose interest in that work resulted solely from the reading of a missionary magazine.

Previous to his departure from London for America, Dr. Lorimer was presented with a handsome "Parallel Bible," by the members of "Our Bible Class," at Marylebone Presbyterian Church.

Harry A. Garfield, son of the late President Garfield, who has been Superintendent of the Sabbath-school of Euclid Avenue Presbyterian Church, Cleveland, U.S.A., has just been chosen an elder.

Manchester has been chosen as the place of meeting of the Sunday-school Union for the next National Sunday-school Convention. The date has been fixed for November 11th and following day.

Mrs. MacLagan, wife of the Archbishop of York, is to be one of the speakers at the annual conference of the National Union of Women Workers, to be held at Manchester in October. She will deal with provision for destitute gentlewomen.

The Southern General Assembly, as a new departure have appointed Mrs. E. Preston Allan to take charge of the children's journals, and are seeking a suitable man to devote himself to the pushing and developing the Sunday-school and colportage work.

The Duke of Westminster at Eaton Hall the Earl of Derby at Knowsley, and Mr. Gladstone at Hawarden, will have parties during the meeting of the British Association at Liverpool, which is expected to be a great success. This is the fourth meeting of the British Association at Liverpool.

A FATHER'S STORY.

HAPPINESS RESTORED WHEN HOPE HAD ALMOST GONE.

His Daughter Began to Droop and Fade— Was Attacked with Hemorrhage and Life was Despaired of—She is Again Enjoying Robust Health.

From the Brantford Courier.

A recent addition to the Grand Trunk staff in this city is Mr. Thos. Clift, who is living at 75 Chatham street. Mr. Clift, who was formerly a policeman in the great city of London, is a fine looking specimen of an Englishman of the type so often seen in the Grand Trunk employ and who makes so desirable a class of citizens. Since his advent here he has been a warm advocate of that well-known medicine, Dr. Williams' Pink Pills, and through his endorsement, dozens of boxes have been sold to his friends and acquaintances.

A Courier representative, anxious, although not surprised, to know the reason for Mr. Clift's warm eulogy of the pills, called on that gentleman recently. Mr. Clift willingly consented to an interview, and in the following story told his reason for being so sincere an advocate of a world renowned medicine. "Some five years ago," said Mr. Clift, "my daughter Lilly began to droop and fade, and became disinclined either for work or pleasure. A doctor in London was called in and he prescribed exercise and a general 'rousing up' as the best medicine to effect a cure. My daughter did her best to follow his instructions, but the forced exercise exhausted her completely, and she gradually grew worse. One night I and my wife were terribly alarmed by a cry from Lilly, and hastening to her room found her gulping up large quantities of blood. I rushed for a doctor and he did his best to stop her hemorrhage, but admitted to me that her case was very critical. She dropped away to a veritable shadow, and for weeks when I went to bid her good-bye in the morning as I went to my work I feared I might not see her alive again. This went on for a long time until one day a friend recommended my daughter to try the effect of Dr. Williams' Pink Pills. She consented to do so and in a comparatively brief period a decided benefit was perceptible. She persisted with the use of the pills and gradually rose from a bed of suffering and sickness until she once again attained robust young womanhood. For the last three years she has been in excellent health. It was Pink Pills that virtually brought her from the mouth of the grave and preserved for me my only daughter. Now do you wonder why I sound their praises and recommend them at every opportunity?"

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

September and October are the months for the grape cure, much used by overfed people in Europe and might be used to advantage by many of us in America. The cure consists of living for seven or eight weeks on good stale bread and the best of grapes. Some physicians advocate grapes only, with no other food. Meat and the coarser vegetables, as potatoes, cabbage, etc., are omitted entirely. The results are often remarkable. This treatment is not suited to consumptives, to those exhausted and thin, but to the stout and overfed.—*Journal of Hygiene.*

No Wonder

some storekeepers speak of the Matches they offer as equal to "EDDY'S."

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A. W. ROSS & CO.,
4 King St. E., Toronto.

The Rev. Dr. Ross, of Newcastle on Tyne, when recently in South Africa, had an interview with President Kruger. "He gave me the impression," says Dr. Ross, "of being a strong man, shrewd and honest, and was a great massive block of humanity of the natural Boer type without polish."

Dr. Clark, founder of the Christian Endeavor Societies, is on a visit to the societies in various parts of the world. Considerable time will be spent in Germany and France, after which he will visit in succession Scandinavia, England, Ireland, and South Africa, returning to England in time for the Liverpool Convention next Whitsuntide, and thence sailing for America for the International Convention at San Francisco in July.

Princeton will celebrate its 150th anniversary on October 20 22nd. The last day of the celebration is the actual one-hundred-and-fiftieth anniversary day. Addresses will be delivered by President Cleveland, and Dr. Patton, the President of the College. The formal adoption of the University title will be then announced, when the old College of New Jersey will become in name, as it has actually been for some time, Princeton University.

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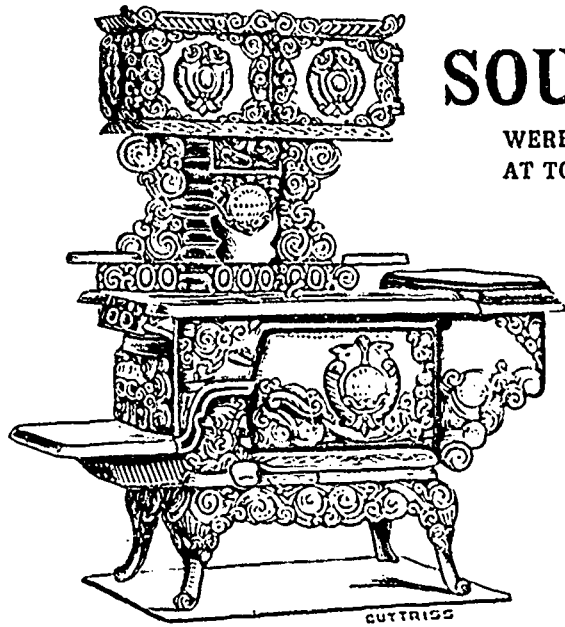
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Agricultural College, GUELPH.

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

Guelph, July, 1896

JAMES MILLS, M.A., President

MISCELLANEOUS.

Many an inherited sorrow that has marred a life has been breathed in no human ear.

The Queen has had the happiness of giving her consent to 18 marriages among her 32 grandchildren now living.

The man who finds fault with the preaching, is often the one who is doing least toward the preacher's support.

The drink bill of the members of the English House of Commons, according to the latest returns, amounted to \$32,500 in five months.

Love makes the hovel to be a golden palace, scatters dancing and play over the wilderness, uncovers to us the light traces of the divinity, gives us a foretaste of heaven.

More than 10,000 persons are engaged in the manufacture of explosives in England. Last year 40 persons in the business were killed, and 167 injured by accidents.

"Why don't you set a bound to your drinking?" said the doctor. "So I do," replied the patient; "but then you see it's so far off, that I always get drunk before I reach it."

The subscriptions for \$25,000 necessary to secure the International Christian Endeavor Convention in San Francisco in 1897 are nearly secured, and it is expected that the meeting will be held there.

Ex-Judge Arthur McArthur, of Washington, who presided at the trial of Guiteau for the assassination of President Garfield, died of heart disease at Atlantic City, August 26th, aged 81 years.

When Sir William Harcourt resigned his practice at the parliamentary bar in order to enter upon political life, he was earning £14,000 a year. His ministerial salary for 27 years is put at £45,000.

Lord Byron gives this account of a party with Sheridan: It was first silent, then talky, then argumentative, then disputatious, then unintelligible, then altogether, then inarticularly, then drunk!

The secretary of the Bible Society in Fayetteville, Ohio, in a report says: "Thirty-five years ago we had thirty distilleries in our country and no churches. Now we have thirty churches and no distillery."

A GOOD CHILD

is usually healthy, and both conditions are developed by use of proper food. The Gail Borden Eagle Brand Condensed Milk is the best infant's food; so easily prepared that improper feeding is inexcusable and unnecessary.

The exports of products from the United States during the last fiscal year amounted to \$882,500,000. The exports of silver were \$46,700,000. The imports during the same time were \$779,700,000, showing a balance in our favor of \$149,500,000.

An old lady in Brussels who recently celebrated her 100th birthday, relates that when Napoleon passed through her native village of Fumay, in 1810, a peasant having fallen on his knees to ask a favour, the Emperor said: "Get up, and never kneel except to God!"

It is stated that the Princess Louise, who has long been on visiting terms with Lady Millais, called during Sir John's illness, and that he expressed a wish that the Queen should receive his wife. On hearing of this, Her Majesty, with her ever ready sympathy and kindness of heart, invited Lady Millais to Windsor Castle and inquired into every detail respecting her husband's illness.

TIREMOTHERS find help in Hood's Sarsaparilla, which gives them pure blood, a good appetite and now and needed **STRENGTH**.

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REMEDY IS K.D.C.

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A German physician says that Stanley owes the fact that he alone of those who made up his party has so long survived the most dangerous of his African trips, to his having submitted five times to a transfusion of African blood into his veins, which is believed in Africa to be a great aid to acclimatization.

Lady Randolph Churchill had to pay a London shopkeeper \$17 for keeping a chiffon front over night and returning it the next day as unsuitable. The shopkeeper testified that ladies would order things sent home on approval, and after their maids had copied the patterns would return them the next day.

A girl who attempted to drown herself recently by leaping into the Mississippi river from a boat at Burlington, Iowa, was kept floating by her large sleeves until she was rescued. These inflated articles of feminine fashion might be made a permanent substitute for life-preservers by ladies embarking on a voyage.

It appears from the annual report of the Corporation of Foreign Bondholders that in the past financial year there were foreign loans of a par value of nearly £54,000,000 in default, and £31,000,000 of interest in arrears. Sir John Lubbock stated a few years since that the Corporation had in 18 years effected settlements with defaulting States affecting some £856,000,000, one half of which he regarded as owing to British investors. These figures show (says a correspondent of the Daily Graphic) the extent to which England is interested in the honesty of foreign States and the maintenance of her gold standard, in which her debtors have in most cases promised to repay their loans.

Archbishop Langevin has returned from Rome where, there can be no doubt, the state of the Manitoba school question was fully discussed by the heads of the Papal Church, and the position of the Church as affected by the last Dominion election. He reports after his return and in the light of all that has happened, largely through the agitation of that vexed question, that "his attitude on the school question is the same as before his departure." We fancy the country at large does not care much what his attitude is, but in the circumstances while the matter is still in process of settlement it may be worth while to quote what Lecky the historian has said about the Roman Catholic Church:—"The Catholic Church is essentially a State within a State, with its frontiers, its policy, and its leaders, entirely distinct from those of the nation, and it can command an enthusiasm and a devotion at least as powerful and as widespread as the enthusiasm of patriotism. It claims to be a higher authority than the State, to exercise a Divine, and therefore supreme, authority over belief, morals, and education, and to possess the right of defining the limits of its own authority. . . . Such an organization cannot be treated by legislators as if it were simply a form of secular opinion, and many good judges look with extreme alarm upon the dangerous power it may acquire in the democracies of the future."

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MEETINGS OF PRESBYTERY.

ALGOMA.—At Gore Bay, September 22, at 7.30 p.m.
HARRIE.—At Barrie, on Sept. 29th, at 10.40 a.m.
BRANDON.—At Brandon, first Tuesday in March, 1897.
BROCKVILLE.—At Brockville, in Fir t Church, Decem ber 8th, at 2 p.m.
BRUCE.—At Paisley, December 8th, at 1.30 p.m.
HURON.—At Clinton, November 10, at 10.30 a.m.
LINSAY.—At Woodville, October 20th, at 11 a.m.
MELITA.—At Melita, in the first week in March, 1897.
MONTREAL.—At Montreal, in Knox Church, on Tuesday, 22nd September, at 10 a.m.
ORANGEVILLE.—At Orangeville, Nov. 10, at 10.30 a.m.
OWEN SOUND.—In Division Street Hall, Owen Sound, December 15th, at 10 a.m.
PARIS.—In Chalmers Church, Woodstock, December 8th, at 11 a.m.
PETERBOROUGH.—In Millbrook, on fourth Tuesday in September, at 1.30 p.m.
REGINA.—At Regina, December 9th, at 9 a.m.
SARNIA.—In St. Andrew's Church, Strathroy, September 22, at 11 a.m.
SAUGREX.—At Durham, December 8th, at 10 a.m.
STRATFORD.—At Stratford, in Knox Church, November 10th, at 10.30 a.m.
QUEBEC.—At Richmond, December 15th.

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

MARRIAGE.

At the residence of the bride's mother, 66 Grenville Street, on Wednesday, 16th inst., by Rev. Louis H. Jordan, B.D., Miss Annie Smith, daughter of the late Mr. John B. Smith, to Mr. George Cuthbertson, manager of the West End branch of the Bank of Toronto.

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PRESBYTERY MEETINGS.

SAUGEEN: This Presbytery met in Mount Forest on the 8th inst. The following resolution was unanimously agreed to: "That in view of the many students and probationers in our Church without fields of labour, be it resolved, therefore, to carry into effect what is already the law of our Church, and not employ any workers in our mission stations and congregations who do not come to us in the regular way, that is, through the sanction of the Presbytery." Mr. Crawford Tait accepted the call from Moorefield and Drayton. It was agreed to meet in Moorefield on the 22nd inst., at 10 a.m., to examine and hear trial discourses, and, if sustained, to meet at 2.30 p.m. for ordination and induction, Mr. Edmison to preside, Mr. Dobson to preach, Mr. Aull to address the minister, and Mr. Cameron the people. Messrs. Aull, Ramsay, Cameron and Edmison were appointed to examine on the subjects prescribed for ordination. A certificate was read from the Rev. R. M. Croll, lately minister of Maple Valley and Singhampton, in the Presbytery of Orangeville, transferring him to the Presbytery of Saugeen. It was agreed to receive certificate and add his name to the appended roll of Presbytery. Mr. McKellar was appointed to represent the claims of Manitoba College. The Moderator, Mr. McVicar, was appointed to give an address at the meeting of the W.F.M.S. at the next meeting in Durham. A memorial, re Dominion Reformatory for Young Men, was read. The clerk was instructed to gain further information, and if satisfactory, to sign document and transmit. Mr. Ramsay reported that he had organized a congregation in Arthur township, according to appointment.—S. YOUNG, Clerk.

IN FAVOUR WITH THE DOCTORS.

Dr. Godbout, M.P., Beauce, Que., Speaks in Highest Terms of Dr. Agnew's Catarrhal Powder.

When a member of the medical profession, hedged in as he is by a large measure of conservatism, expresses an opinion of a proprietary medicine it means a good deal. Dr. Godbout, the popular member in the House of Commons, of Beauce, Quebec, speaks in highest terms of Dr. Agnew's Catarrhal Powder, not alone as a professional man, knowing the nature of this remedy, but from personal experience. He has used the medicine for catarrh, and freely lets the public know of the remarkable, speedy and effective nature of the medicine in all cases of the kind. One puff of the Powder gives relief in 10 minutes.

INDUCTION OF REV. W. A. J. MARTIN.

An induction more impressive, and at the same time more hearty and generally popular, than that of the Rev. W. A. J. Martin into the pastorate of Knox Church, Guelph, on Tuesday of last week, could hardly be. Fourteen months of vacancy during which the congregation has passed through difficulties and disappointments, prepared a welcome for the new pastor, as well as the good repute he carried with him and bears in all the churches. The induction services were conducted by the Rev. W. Robertson M.A., Moderator of Presbytery, Rev. J.C. Smith, B.D., who preached, and Rev. Drs. Wardrope and Torrance, who respectively addressed the pastor and congregation. Among other clergymen present were Rev. Dr. Dickson, Dr. Jackson, Galt; Rev. R. J. M. Glassford, B. B. Williams; D. Strachan, Rockwood; R. Atkinson, Berlin; W. Blair, Nassagaweya; J. H. MacVicar, Fergus; Mr. Fraser, Bowmanville; J. B. Mullan, Fergus; D. McInnes, Mr. Horne, Elora; Dr. Hunter, Toronto; Mr. Faskin, Mr. Wilkie, Mr. Watson, Mr. Thomas, Mr. Hamilton, and others.

In the evening a public welcome and reception were held in the church, at which, after tea being served for two hours, the chair was taken by Rev. Dr. Torrance, at a meeting in the Auditorium, and after devotional services were held, addresses were delivered by the Rev. Messrs. Glassford, pastor of Chalmers Church, and Sellery of the Methodist Church, on behalf of the Ministerial Association of Guelph; and other speakers were the Rev. Arch. Blair, B.A., and Rev. W. A. Hunter, Ph.D., Toronto. During the evening Dr. Torrance, having vacated the chair, was made the recipient of a purse of gold, accompanied with assurances from Mr. James McCrae, now chairman, of the grateful appreciation by the congregation of his valuable services as Moderator, to which he suitably replied. Mr. Martin, being introduced as the last speaker, in a very happy manner addressed the congregation which filled the church to the doors, giving utterance to his feelings of gratitude and thankfulness for the cordial reception given him by all present. The church was profusely but tastefully decorated and excellent and appropriate music was rendered during the evening by the combined Presbyterian choirs of the city.

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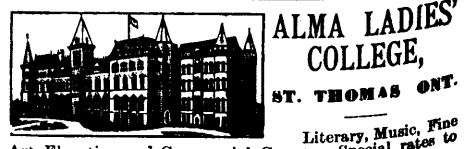
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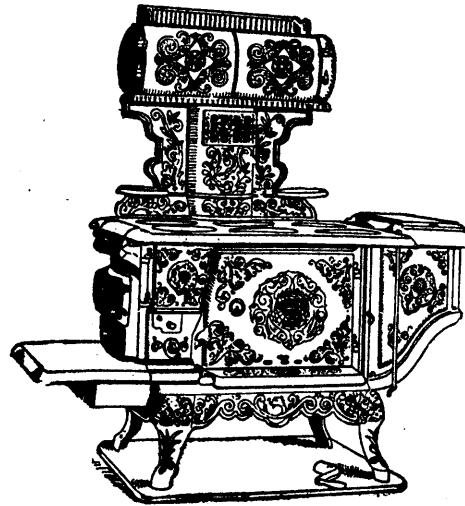
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