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Oh, what a glory doth this world put on,
For him who, with a fervent, heart goes forth
Under the bright and glorious sky, and looks
On duties well performed, and days well spent !
For him the wind, ay, and the yellow leaves
Shall have a voice and give him eloquent teaching,
He shall so hear the solemn hymn that Death
Has lifted up for all, that he shall go
To his long resting place without a tear.

OVER LAND AND SEA.

The summer is ended. The holiday is over. Brightness is past. The long days have gone away. The year hastens to its evening. Every withered leaf says so. Every departing bird sings the same pensive note. There is a new sob in the wind. The sun makes shorter stays on our shores. The shadows more quickly involve the hills. Somehow the stars come earlier in the evening. *The summer is ended.* The same sky in all—but not so big, so bright, so hospitable as it was six weeks ago. We are sensible of great loss. Some nameless presence has vanished. Eighteen hundred and ninety-six years since the summer of Bethlehem was being borne on autumnal wings to the graveyard of cold, white snow. The end of the summer will come—it is coming quickly with some of us. We had better be ready for the following season. You laid up a store of strength in the summer; we expect you to use it now. You said you would be glad to get back to work. You *are* back; and now we want every nerve, every tear of pity, and every string of music in your souls—all for the living Christ, to be with whom is to be in the warmth of everlasting summer. There is no time for folly, for wickedness, for sneering, for evil-mindedness; there is only time to work, time to pray, time to suffer.

We see the statement that at a missionary meeting at Old Orchard, under the enthusiasm wrought up by eloquent appeals, a very large sum was given or pledged. One man, it is said, gave his last two dollars despite his statement that his wife and children were at home utterly without money. Another gave \$500 she had saved to send a sick sister to a spot where there was hope of recovery. These statements, if true, illustrate the danger of impulsive appeals and contributions made under excitement. What we need is not so much special collections under special appeals, but deliberate and regular giving under the settled conviction of duty and the abiding pressure of the love of Christ.

The British and Foreign Anti-Slavery Society have, through their secretary, Mr. C. H. Allen, laid before Lord Salisbury a statement of their views respecting slavery in the East Africa Protectorate, more especially in the islands of Zanzibar and Pemba, and the methods which they consider might be safely adopted for the abolition of the legal status of slavery, with the least disturbance to the Arab and slave populations. The Society express their satisfaction that the present Government has pledged itself to carry out the abolition of the status of slavery in Zanzibar and Pemba, a policy to which the late Government stood committed, and that before the rising of Parliament this pledge was

renewed in answer to a question put by Mr. Joseph A. Pease, M.P., a member of the committee of the Anti-Slavery Society. The committee having reason to fear that some form of compensation to slaveholders in the islands may be contemplated, call attention to the fact that in the cases of the Straits Settlements in 1843, British India in 1843, the Gold Coast of Africa in 1874, and Cyprus in 1879, there was no recognition of the right to compensation to the holders of slaves, and that in Zanzibar and Pemba it would be most unjust to lay any such burden upon the shoulders of the British taxpayer, seeing that almost all the slaves in that territory have been illegally held in bondage since the Sultan signed the treaty in 1873, by which the slave trade by sea was abolished.

The Training College of the American United Presbyterian Church at Asyut, in Egypt, has in it over 400 boys and young men. It has probably done more to promote the intellectual, moral, and spiritual progress of Egypt than any other force or agency. It has educated fully 2,000 students, and sent out 100 graduates, over two-thirds of whom have entered the service of the Church either as preachers or teachers. It has helped to train all but three of the native ministers of the country. It has been the great means of developing the system of village schools, most of their teachers having been trained in this college; and the teacher in Egypt is a great factor in promoting Christian work.

It was a sad hour, for a little child, the pet of the family, lay sick unto death. The joy of the household, affectionate, unselfish and pure, how could she be spared? Her father fell beside her couch, while the tears flowed copiously down his cheeks. In vain he tried to pray "Thy will be done." His sobs disturbed the child, whom they had thought unconscious. She opened her eyes with a look of distress. At length she said, "Papa, dear Papa!" "What, my dear?" answered the father. Then in faint, broken accents she continued, "Papa, how much do I cost you every year?" Agitated with grief and with the fear that delirium was setting in, he tried to soothe the little one. But "please how much do I cost?" she persisted. Thinking to soothe her, he strove to control his voice as he answered, "Well, dearest, perhaps two or three hundred dollars a year. Why do you ask?" "Because, I thought may be you would lay it out this year in Bibles for poor children to remember me by." With a heart swelling with emotion he kissed the cold brow; "I will, my child" and then after a pause he said, "I will do it every year that you may draw others after you to Heaven."

The speeches of our fellowmen interest us, because they reveal the things which interest them. One urges patriotism; another benevolence, and still another faith in God and the duty of keeping His commandments. On the same principle we surely should be interested in the speeches of the Saviour.

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Another Set Back.

In the chequered course of the Sunday Street Car question have been some suggestive facts. First, the effort to spring a vote during the holiday season, in which the motive was hidden under the hollow plea that that season was chosen as the one when the greatest benefit could be conferred upon the working men by a Sunday service. Then came the question of an agreement with the city, which the advocates of Sunday Cars urged should be hurriedly pushed on. The company it was said would agree to anything that was reasonable, and indeed their attitude early in the movement would indicate that they would have Sunday Cars at any price. The question of a mileage charge was the point in the draft agreement which proved the first snag. That, however, was met by opinion of counsel that the city should not charge special additional mileage for special additional service, and this absurd, and unjust position was boisterously accepted and flourished about by the pro car men, until, for the sake of peace, the opinion was provisionally accepted although it differed from that given by two eminent counsel in opposition, and the other terms of the agreement were considered. The season was now well advanced, the charms of the parks began to fade with their foliage, and the company's interest in an immediate vote, began to wane. The first sign of lukewarmness was the refusal to concede a cheap ticket and since then there are signs that the advocates of the Sunday car have made up their minds to shirk, if that be possible, the taking of a vote at the municipal elections, the fear evidently being that the large vote which would then be polled would be effectively turned against them. And finally, comes Sir Oliver Mowat's opinion, published this week, on the mileage question. Sir Oliver believes that "in making an agreement with the railway company the City Council is not limited to dealing with such matters as the hours of service; that the rights of the city, and of the Council as representing the city, are much wider; and that the Council is not legally prevented from seeking, by the agreement or otherwise, a compensation for the Sunday service, either by an increase in the mileage allowance or by compensation in any other form that the public interest or their duty to the citizens may seem to them to require." Here there is a very material obstacle in the way of a vote at the next municipal elections. What the citizens should insist upon is, that a vote must not be taken at any other time and if the company is not prepared to make a satisfactory agreement in time for the elections this winter, then that no vote be taken until the end of 1897. This holiday season agitation must cease and now is the time for a clear understanding on the subject.

Rev. Principal Caven Honored.

It was a well-bestowed honor that Princeton University conferred on Rev. Principal Caven, last week, when it bestowed upon him the degree of Doctor of Divinity and

if anything could add to the appropriateness of the distinction it was the time selected for its bestowal, the red-letter day in Princeton's history, when it became a university. Among the many distinguished men whose names grace the honor roll none will appear, to Canadians who know him and his worth, to be a fitter recipient than the beloved, respected head of Knox College. Retiring and modest as he is, he does not court academic or public distinctions; his it has been to give of his best to the church of his choice, in a quiet way, for very many years. Yet the church has been served better by none than by him, her faithful son, and the college over which he presides has had the advantage of ripe, enlightened scholarship, and wise administration from him to an extent known best to those most closely connected with the college and who have felt his influence and benefited by his gifts in class and board room. That he may be spared long to wear his new distinction is the sincere wish of his many friends.

Twenty Year's Service.

The tie between pastor and people ought to become stronger, the affection deeper, as the years roll by. When such is not the case something is wrong; when years bring their reward of love, that fact may be taken as proof of spiritual growth and pastoral success. Twenty years' service has been given to Old St. Andrew's Church, Toronto, by Rev. Dr. Milligan, and to judge by the esteem in which he is held by his people that long period has been bedewed by blessing from on High.

On Sabbath last when special anniversary services were held in the church the congregations were unusually large, many of the old members, who on account of change of residence have joined other congregations attending, to renew sweet memories of former years. Dr. Milligan's own testimony is that despite the loss of many friends through death or removals during the period of his incumbency, the pews are now fuller and the people more attentive to the Word than ever before—a testimony which proves that the congregation is flourishing. The anniversary services were conducted by Rev. Principal Caven, D.D., in the morning, while in the evening Dr. Milligan preached the same sermon which he had preached to the congregation twenty year's ago. On Monday a reception, over which Rev. Prof. MacLean, D.D., presided, was held in honor of Dr. Milligan who has well-earned these marks of the esteem with which he is regarded by his people and in the community at large.

Princeton University.

The College of New Jersey is now enjoying its new name and will henceforth be known as Princeton University. The change took place last week on the occasion of its 150th anniversary. The ceremonies celebrating the auspicious event took place on the 20th, 21st and 22nd of this month, and were worthy of the great institution which Princeton University has grown to be. It is said that the college of New Jersey had its origin in the expulsion of David Brainerd, the sainted American missionary to the Indians, from Yale College on account of his decided stand for liberty in religious belief. The authorities of Yale refused to give Brainerd his degree for his inflexible adherence to what he deemed to be his duty in matters of religion. There was much dissatisfaction, and among those who appeared before the authorities of Yale and pleaded for Brainerd were Jonathan Dickinson, Aaron Burr and Jonathan Edwards, who afterward by singular coincidence, became the first three Presidents of Princeton.

The charter was signed on October 22nd, 1746 and was the first academic document in America guaranteeing religious liberty in academic matters and even then, at the inception of the college, the greater university powers now assumed were contemplated. The college owed an incalculable debt to the services of the late President McCosh, during whose presidency it made rapid strides forward and wiped out the reproach of a century of lethargy and obscurity.

Princeton Theological Seminary, as it is the largest and oldest Presbyterian seminary in the country, has often been confused with the college, or has at least been considered a part of the same institution. As a matter of fact, the two are distinct organisms, ruled by independent corporations, with different presidents and faculties, and situated on different grounds, with several streets and considerable real estate dividing them. But they hold much of history and ancestry and many graduates in common, and each has worked to help the other; and both are proud that they are sister institutions.

The New Primate.

The vacancy in the Archbishopric of Canterbury, caused by the sudden and dramatic end of Dr. Benson has been filled by Dr. Temple, Bishop of London. The position as head of the Church of England is one of great responsibility and trust, and the appointment is one that interests Christendom irrespective of denomination. Dr. Temple has had many illustrious predecessors, of whom the last two, Dr. Tait, and Dr. Benson, left a record of able administration and of a wisely moderate policy in the ecclesiastical arena. It is believed that Dr. Temple will prove a worthy successor to these prelates. His appointment has caused not a little surprise in that he has had his promotions hitherto from the liberals or Gladstonians. He was the son of an officer in the army, born November 30, 1821, was educated at the Grammar school at Tiverton, and proceeding to Oxford, became scholar of Balliol College, and took his degree of B. A. in 1842. He was elected fellow and mathematical tutor of his college, and, having been ordained in 1846, was appointed principal of the training college at Neller Hall, near Twickenham, in 1848. This post he resigned in 1855, and having held an inspectorship of schools during the interval, was appointed on the resignation of Dr. Goulburn in 1858, head master of Rugby school. Dr. Temple, who was a chaplain to the Queen, gained some notoriety in 1860 as the author of the first of seven "Essays and Reviews," which caused so much controversy soon after their appearance. At the general election of 1868 Dr. Temple took an active part in Warwickshire in support of Mr. Gladstone's measure for the disestablishment of the Irish Church, and the Premier nominated him to the Bishopric of Exeter, in succession to the late Dr. Philpotts—an appointment which caused considerable commotion in clerical circles. The confirmation of Dr. Temple's election took place in December, 1860, at the Church of St. Mary Le Bow, Cheapside, when Bishop Trower, as the representative of a portion of the clergy who were opposed to Dr. Temple because he was the author of one of the "Essays and Reviews," instructed counsel to oppose the election. Counsel was accordingly heard on both sides, and Dr. Temple's election was confirmed by the Vicar-General. Dr. Temple received episcopal consecration at Westminster on December 21st, 1869, together with the bishops-elect of Bath and Wells and of the Falkland Island. Dr. Temple published "Sermons Preached at Rugby Chapel in 1858-60" in 1861. In April 1883, he was elected Bampton lecturer at Oxford

for the ensuing year. On the death of Dr. Jackson, in January, 1885, Dr. Temple was appointed Bishop of London, and was succeeded at Exeter by Dr. Bickersteth.

Interesting M.S. Found. According to the reports in the British press a papyrus M.S., found in Cairo and now preserved in Berlin, is proved to contain a Coptic translation of several Gnostic writings of the second century, a Gospel according to Mary, an Acts of Peter, and a Wisdom of Jesus Christ. The first of these was used by Irenaeus as one of his sources of information on Gnosticism, and its discovery will enable us to check and correct his not too impartial picture; while if Harnack's guess should prove to be well grounded, we shall have in the Wisdom the long-lost work of Valentinus himself. The publication of the texts is awaited with great eagerness and hope.

The Scotch Secessionists. The Free Church secessionists are confronted with the difficult problem of providing for the theological training of its students. Hitherto the orthodoxy of Rev. Prof. Watts attracted the students to Belfast, but since his decease, no seminary, conveniently situated, meets the approbation of the Free Presbyterian Church. One of the ministers, Mr. F. MacKay, Gairloch, offered to take one student home with him and put him through a course himself, but the offer was not accepted. It is thought likely, however, that Mr. MacKay's plan of billeting the students on the minister's of the church, is the only practicable one at present.

Theory reduced to practice. While we are still theorizing on many sociological questions the small principality of Waldeck, a German state, has taken a stride forward which will be watched with interest. A decree has been proclaimed that a license to marry will not be granted to any individual who has the habit of getting drunk, and if one who has been a drunkard apply for such license he must produce sufficient proof of reformation to warrant his receiving it.

Old Time Terms and Phrases. "Some old-time terms and phrases," says the *Central Presbyterian* "there are for which we have a great liking." "Covenant privileges," "Sealing ordinances" and such like were familiar terms to our fathers and are still heard in Canada, and Ulster and Scotland. To us they have the attraction of the sentiment that they belong to a time and a people when truth was very precious, and the Church was honored and trusted in very high degree. Then they plainly declare facts of God's grace and of Christian experience of the utmost value.

A Dominion Christian Endeavor Organization. In the last number of the "Golden Rule," Secretary John Willis Baer gives some glimpses of the late Ottawa Convention. Amongst other things he says: "A forward step was taken in organizing, after careful and prayerful consideration, a Canadian Council of Christian Endeavor. This will bind Provinces, through representatives, into a more united work and purpose." The desire of many prominent Endeavorers has now found fulfillment in this organization which has for its aim, not the lessening of that International fellowship which has been so helpful in the past, but the binding more closely together all Canadian Christian Endeavorers in one representative organization. To prepare Dominion Statistics, to disseminate a Canadian literature, and arrange for Canadian Rallies of a National Character at International Conventions, will be among the objects aimed at. A Dominion Convention will be held every four years the first to take place in the city of Montreal in 1899. The officers chosen by the Ottawa Convention were,—G. Tower Ferguson, Toronto, Chairman; Rev. A. M. Phillips, M.A., Montreal, Vice Chairman; C. J. Atkinson, Toronto, Secretary.

'The Unity of the Book of Genesis'

By William Henry Green, D.D., L.L.D., Professor of Oriental and Old Testament Literature in Princeton Theological Seminary.

In this book Professor Green has given us, in condensed form, the result of his researches regarding the theories as to the composition of the Book of Genesis held by the advanced critics. It goes without saying that the work is performed in a very masterly manner; and we cannot but recognise, after reading the book, that the disappearance of the theories of the advanced critics as regards the composition of the Pentateuch is only a question of time. Their work is fundamentally vitiated by their preconceptions regarding the Bible, which they seem to think, is only a human composition. The narratives of the Pentateuch they resolve into myths, sagas, and fictions. Of course there are degrees of advanced thought among the higher critics, some being more heterodox than others, but, in the case of the majority, the doctrine of evolution is maintained with regard to the composition of the Bible, without reference to any supernatural element. The unanimity of these critics is surprising—their unanimity in opposing the traditional view as to the composition of the Old Testament Scriptures, while their individual theories are diverse in the extreme—but we must bear in mind the wide sway which the "Tendency" theories of the Tübingen School regarding the composition of the New Testament, held among German theologians a few years ago, but which are now, thoroughly discredited in Germany itself. These advanced views as to the composition of the Pentateuch also remind us of the Darwinian Theory so widely held by scientists in recent years, but which is, now, rapidly losing its hold on thoughtful minds as being unable fully to explain the phenomena of nature. The calm student of history must, accordingly, be convinced that these theories of the Old Testament critics will soon pass away; and in all probability, the traditional view will be placed on a firmer basis than ever.

The Critical theory as expressed by Kittel has been thus summarised by Professor Green:—"The entire Hexateuchal narrative falls apart in a series of strata, whose individual constituents are closely connected in language, style and characteristic forms of speech, while they stand in most decided contrast with other narratives, which are possibly, homogeneous with them, or related to them in their contents. Of a great number of the Hexateuchal narratives we have two or more accounts. Some of these repetitions, the number of which could be easily swelled *ad infinitum*, might, possibly be explained as intentional on the part of the writer. At least such an explanation might answer, did not the above mentioned diversity of language almost always go hand in hand with the repetition of the matter. It is thus already made quite improbable that the repetition is an addition by the writer himself, or is a resumption of the thread of the narrative previously dropped by him. But it becomes positively impossible by perceiving what is almost always connected with it, that the two or more accounts of the same thing also diverge in their substantive matter in a number of features that are sometimes quite important, sometimes rather subordinate.]"

This is substantially the theory which Professor Green has set himself to overthrow in the work under review. The other theory which, in its main results, harmonizes with this, namely, that the legal system set forth in the Pentateuch is the outcome of many centuries of development is not treated at any length by Professor Green, as this theory does not come to be considered in a work which confines itself to a discussion of the composition of Genesis.

The plan pursued by Professor Green is an admirable one—indeed, we consider it the only way in which the theories of the divisive critics can be effectually disposed of.

In treating of the Old Testament apologetic writers have hitherto, confined their efforts too much to a *priori* reasoning. Professor Green, while availing himself, at every opportunity, of this weapon, sets himself primarily to a strict inductive inquiry in which he treats

of the whole of Genesis, paragraph by paragraph, and word by word, and triumphantly shows that the book is by a single author. The alleged documents P. E. and J. he demonstrates, exist nowhere but in the imagination of the divisive critics themselves, while he shows that the Redactor R. is an impossible personality, combining in himself an almost imbecile credulity which permits him to record what the critics regard as most contradictory statements, with the most exalted genius as an historian. Perhaps in a few years German critics will maintain that the work under review is really the production of three writers. In parts the author indulges in frequent repetitions, again his style is sententious to a degree, and several times, at least, he expresses himself in flowing periods. These phenomena are quite sufficient to lead a German critic to indulge in endless theories as to composite authorship.

The work before us is a noble example of the "Higher Criticism." Professor Green is perfectly at home in dealing with the results to which Dillman, Kuenen and Stade have arrived, while his study of these results has only served to strengthen his faith in the traditional theory as to the composition of Genesis.

Apart from its professed purpose Professor Green's work forms an admirable introduction to the methods of the "Higher Criticism" which, in such hands as his will probably yield rich fruits in the establishment and elucidation of Scriptural truth.

As is well known the disintegration of the Pentateuch took its rise from the fancied discovery of Astruc that there are, in the main, two documents reproduced in the early chapters of Genesis arising from the use of two names for God in these chapters, namely, Elohim and Jahue. Building upon this fancied discovery the critics alleged that there are in Genesis two narratives both of the Creation and of the Flood, that these are taken from separate documents, in several particulars contradicting one another.

Professor Green shows that the employment of the two names for God arises, not from the existence of two independent documents drawn upon by the editor, but that the author of Genesis has a distinct plan in the choice of the terms by means of which he denominates the Divine Being.

He uses the term *Elohim* when he treats of God's power especially with reference to heathen nations. When God's fatherly dealings with the Jews are mentioned, then naturally the term *Jahue* is employed.

Professor Green also takes up, one by one, the fancied contradictions in the sacred narrative as set forth by the divisive critics, and shows how these may be naturally explained. Indeed one cannot help recognizing how easy it would be to find apparently hopeless contradictions in almost any narrative if the critic endeavorers to find these—a task to which such critics as Kuenen and Wellhausen deliberately set themselves, in their study of the Pentateuch. Our author reveals a touch of humor occasionally, as, for instance, when he discovers that, according to the critics, Jacob, when on his way to Mesopotamia, fell asleep according to one document, and awoke according to another. According to one document Jacob visited Laban in order to obtain a wife, according to another, he fled from Canaan in order to avoid the wrath of his brother. The description of the birth of his children is distributed among different documents in a manner sufficient to make the patriarch arise from his grave in dismay. The divisive critics, however, have no fear of such a catastrophe, for they do not believe in the personality of Jacob. To them the patriarch is merely an abstraction, the personification of certain traits of the national character. Even the beautiful story of Joseph making himself known to his brethren is broken up by the critics and distributed among different documents. But surely this method of criticism refutes itself. It is a *reductio ad absurdum*, against which common sense revolts.

Professor Green, however, does not content himself with refuting the various objections of the critics. He shows us also the grand unity of plan in the Book of Genesis, in which the sacred writer lays, broad and deep, the foundations of the Plan of Redemption.

It is pleasing to find that, while these advanced theories are maintained by so many eminent theologians, they are being called in question by scientists of at least

equal ability. Professor Ramsay, of Aberdeen, the eminent classical scholar and archaeologist, second in his spheres of study to no German savant, utterly condemns their methods, as opposed to the canons of all true literary criticism. Opposed to them also are Naville and Palmer the explorers, Sir William Dawson the geologist, Captain Conder the geographer, Poole the Numismatist, and Sayce the Assyriologist.

Meanwhile we are profoundly grateful to Professor Green for the work under review, and, did it not savor of presumption, we would recommend it heartily to all students of theology.

LACHINE, QUB.

CHAS. B. ROSS, B.D.

The Babeled Voice.

BY M. S. MERCEUR.

For the Review.

The pride of name and possession has been deeply ingrained in the mind of man since all the nations of the Earth were gathered on the pleasant plains of Shinar and said among themselves:—"The land is fair to tarry in, here let us build the city walls and raise a pillar of fame upon a monumental base and set a watch tower in the sky; and let us make a name that shall from age to age endure more honored than the ruling sun and fairer than the light of night—"

But in imagination only was the work complete. Their thoughts were vain—Familiar voice became as jangled strings of a broken harp, and harmony of heart was gone and discord reigned and friends became as strangers in a foreign land—upon desire confusion fell with purposed end.

Throughout the flowing of the age the spirit of the early race has stirred the heart to vain imaginings. "A great name I will make and fame shall set her mark upon my brow and wealth shall still increase till power is mine and all seem small when I am near."

Thus by cunning ways and crafty gains imagined good has been secured but rancor settles in the heart, the blight of time runs with the tide, both name and fame soon undermine and power fades when most desired. There still is purpose in the shattered hope, a jewel lies within the ruin. Thrice happy he who dwells upon the plain and labors more for good than gain. The voice of pride is ever babeled in the experience of men.

Pictures, or Bank Notes?

An old woman in Scotland was living in the most abject poverty. Her neighbors thought it strange, knowing that she had a son in America reputed to be in comfortable circumstances. One day one of them ventured to ask her about the matter.

"Does your son never send you money?"

"No," reluctantly answered the mother; but, eager to defend him against the implied charge of forgetfulness and ingratitude, she quickly added, "But he writes me nice long letters, and sends me a pretty picture in almost every one of them."

"Where are these pictures?" queried the visitor; "may I see them?"

"Why, certainly," was the answer. And the old woman went to a shelf and took down the old Bible; and there between the leaves lay the "pictures" that her son had been sending her from America through all the years.

What were they? Nothing more nor less than bank notes, each for a considerable amount. During all this time of need the woman had had under her hand a sum of money sufficient to satisfy her every want, and she did not know it. She had looked at the pictures; she had thought them pretty pictures; they had been to her reminders of her far-off son, and evidence that he had not forgotten her; and that was all.

Of what does the little story remind you? Are we not often, like this woman, finding "pictures" in the Book, where we should find wealth for the supply of all our needs? God's promises are bank bills, they are checks and drafts upon the bank on high. We look at them, read them, admire them; we think of the love that prompted God to make them and give them to us; we imagine circumstances in which they would be peculiarly and exceedingly precious and helpful. Then we shut the Bible, and leave them there, and go out to face the poverty and destitution of life. We do not use them, spend them, buy with them, live upon them as we might and ought. Yet the mistake is

ours, not God's. He has given them to us. He means that they should be used as the "coin of the realm." He is not to blame if we persist in seeing only the pictures in them and upon them. What are the promises to you, "pictures" or bank notes?—*Golden Rule.*

The Lord's Supper*

BY REV. ADDISON P. FOSTER, D. D.

A full account of the Lord's Supper can only be obtained by comparing four narratives, those of Matthew (xxvi. 26-30), Mark (xiv. 22-26), Luke (xxii. 14-20), and Paul (1 Cor. x. 16, 17 and xi. 23-30). From the distinctive phrases found in each of these narratives may be gathered the significance of this sacrament.

THE LORD'S SUPPER IS A SYMBOL OF CHRIST'S WORK.

The statements "This is my body" and "This is my blood" are evidently to be understood like the sentence in Galatians—"These women are two covenants." They indicate that the elements in the supper serve as object lessons. The bread and wine indicate our need of nourishment. The spiritual needs food no less than the physical. The breaking of bread and the pouring of the wine are suggestive of Christ's death. They are symbolic actions and therefore are an essential part of the service. They indicate the treatment of Christ's body on the cross and the flow of His blood from His wounds. The distribution of the bread and wine is also significant. It symbolizes the fact that Christ gives Himself to us and that we all share in His mercies. The eating and drinking are also essential points in the service. They symbolize our duty of accepting Christ and incorporating Him in our life. We cannot live without Him. We must receive Him into our hearts and lives by a positive act of faith.

The Lord's Supper, then, symbolizes the work of Christ as a sacrifice and as food. It is wonderfully adapted to suggest these important spiritual truths. Even more;—the apostles assure us that the use of one loaf or the same bread basits significance and indicates the unity of Christians. "Seeing that we, who are many, are one bread, one body; for we all partake of the one bread" (1 Cor. x. 17, R.V.). The use of the same bread suggest that as we all receive our spiritual life from the same Lord Jesus, so we, though many, ought to be one in aim and character.

THE LORD'S SUPPER IS A SEAL OF THE NEW COVENANT.

"This cup is the new covenant in my blood" (Luke xxii. 20). There is a suggestion here of the passover. When the blood of the Lamb was sprinkled on the doorpost, it was the seal of God's covenant that the destroying angel should pass by those within. Christ made a new covenant of salvation and His blood seals it. The Lord's Supper is the sign of this shed blood and thus becomes the seal itself. That it exists as an observance handed down through nineteen centuries is a proof that Christ promised to save men and died on the cross to fulfil His promise. It is a sign manual, a seal set to His deed of gift as contained in the New Testament. There are two parties to a covenant and both parties affix their seal. Christ has sealed it by instituting this Supper. We who accept the covenant and propose to live under it seal it by observing the ordinance.

THE LORD'S SUPPER IS A MEMORIAL OF CHRIST'S DEATH.

"This do in remembrance of me" "For as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till He come." The service is a perpetual reminder through the centuries of Christ's suffering on the cross. It brings to mind the circumstances of His death, the supper together, the betrayal, the words of Christ, the passover sacrifice typical of Christ, the broken body and the shed blood,—shed as a remission of sins, as was the blood of the passover. Nothing could better serve as a reminder. Here is an observance continued since the first centuries;—a surprising fact. Millions of believers have gathered around the Lord's table and amid prayers and in silence and with deep feeling have shared the bread and the cup. Why is this done and what is its pertinence? These questions have been asked by the long line of succeeding generations since Christ's day, and nothing has been more conclusive or could have been better calculated to keep the fact of Christ's death and the circumstances surrounding it

*An Exposition based on (Matt. xxvi 26-30), in the Bible Study Union Course on "The Teachings of Christ."

continually before us. In fact the observance is more than a reminder,—it is a proof of Christ's death on the cross.

THE LORD'S SUPPER IS A RECEIPTION OF CHRIST.

The Lord calls it a participation of the body and blood of Christ and speaks of "the cup of blessing," that is, the cup which conveys blessing. The Lord's Supper is a vehicle of benefits to the believer. It brings Christ to him and gives him a sense of Christ's reality. Christ is truly present in the sacrament, not indeed in any material sense; not in the bread and cup, but spiritually in the believer, in his thoughts and affections. The supper also conveys spiritual life to the believer. By its associations and teachings it awakens emotions, stirs the soul with high resolve and brings the believer into communion with Christ.

THE LORD'S SUPPER IS A VISION OF PRIVILEGE.

"I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." There is a glorious time coming when Christ's disciples shall gather from all quarters and sit down with Him and sup with Him. The Lord's Supper is a prophecy of the marriage supper of the Lamb. Christ is to resume His personal relation to us in a new and delightful way. We cannot comprehend it fully but we know the Supper is designed to suggest it. There is a foretaste of heaven in our experience at the Communion table.

God Our Comforter.

This is one of the sweetest attitudes which God has revealed Himself as assuming towards us. "As one whom his mother comforteth" is one of the inspired descriptions of the troubled believer receiving divine consolation. No picture is more beautiful in itself or its significance than this one drawn from the everyday occurrences of domestic life. A little child, hurt or frightened, nestling sobbing in its mother's arms with a loving face smiling down upon it and gentle tones soothing it back to peace and happiness—so, says the sacred Word, our heavenly Father comforts His troubled children and cheers them.

Grown-up children often are the most childish of all, and none of us ever out-grow the need of divine comforting. When temptations assail, when sorrows engloom, when hopes fail, when all which this world can give proves empty, we should go distracted were it not for the relief which we find in telling everything to God and in being reassured by Him. He comforts us by brightening our skies, by strengthening our hands, by opening for us fresh resources, and, most and best of all, by sending to us His spirit of consolation and cheer, by showing us new meanings in His Word and by perceptibly drawing near to bless us when we pray.

We should be ashamed to receive such comfort unappreciatively. And we can testify to our sense of its preciousness by seeking it often, by bearing witness to others of its sweetness, and by trying earnestly to deserve it. Especially must we strive to comfort others in their need, and not merely from a sense of duty but with something of that deep and unfailing sympathy and love which God shows so freely to us. To receive comfort and to refuse to give it in turn betrays a selfish heart indeed.

Death of a Chinese Girl.

One beautiful Sabbath afternoon, Wen Hsin, a Chinese girl, lay dying in our Peking school.

We knew she must soon go, and so, as it is the custom in China, she was bathed and dressed in her grave-clothes. Her glossy black hair was knotted on top of her head with bright red cord. She wore a dark blue garment with a bit of bright trimming down the edge; snowy stockings and embroidered slippers were on her feet. Her white hands were folded peacefully, and she lay so calm we knew she was resting in the arms of Jesus, and only waiting for Him to take her spirit from the poor worn body.

It was the hour of the Sunday-school. They knew in the chapel that she was dying, and through the open windows we could hear them singing, "There's a land that is fairer than day."

The busy little clock on the square red table kept on ticking, until the Sunday-school was dismissed and many of her schoolmates gathered sorrowfully around the brick bed on which the dying girl lay.

Several of her old friends came in from the neighborhood. None of them had ever seen a Christian die before, and they gazed with wonder upon the peaceful girl, and went back to their homes with the wondrous news that Wen Hsin lay dying and was not afraid!

Somebody in America had given thirty dollars a year to support this girl in a Christian school. As she found how precious it was to have the dear Lord Jesus go with her through "the valley and shadow," she was thinking of them, the kind friends so far away, who had done so much for her.

I said to her, "Wen Hsin, do you want anything?"

"I want—want—to—write—a—letter."

"O, you are too weak! What is it you want to say? Tell me, and I will write it for you."

Gathering up all the strength she had left, she gasped it out in her weakness, a word at a time:

"I—want—to—tell—my—American—friends—they did—not—spend—their—money—in—vain—for—me."

Soon she closed her black eyes, and went away from the brick bed to the mansion prepared for her, but she had sent her precious message to cheer and encourage the home workers in the mission cause.

Enthusiasm.

An explosion from fire-damp took place in a coal mine near Scranton, Pennsylvania, by which four miners were buried in one of the remote funnels. The work of excavation was carried on vigorously three days, but no sound or sign from the buried men was heard. Nobody knew how many tons of rock and debris still shut them into their living grave. A private letter thus describes the scenes:—

The work of rescue was thoroughly planned, the digging was done by gangs of miners who relieved each other at regular intervals. But a hopeless apathy seemed to have fallen on them. They muttered to each other, as they slowly shovelled out the earth, and the men were dead long ago. The wives and children of the victims hung around them with white, hopeless faces, crying and praying. The owners of the mine stood apart, and whispered together with gloomy shakes of the head. Everything and everybody was covered with grime, and when the sun set employers and workmen concluded, in a feeling of despair, that it was at last time to give up effort.

Just then a buggy drove hastily up, and a young man leaped out of it. It was the youngest member of the firm, who had been absent at the time of the accident. He was very pale, but his eyes were shining. The women crowded around him.

"Dead? Not a bit of it!" he cried, cheerily. "They had enough food to keep them alive longer than this. Hello, boys! Why you've made tremendous headway! You must be near the men. Give me a pick. Come along! We'll have them out in no time!"

He had thrown off his coat, and was dealing muscular whacks at the barrier.

"Give them a cheer to let them know we're coming. Now, altogether! Women and all! One—two—three—hurray!"

He had put new life into them all. A rousing cheer rang out, and every man worked with a will. Hours passed. His energy did not flag. The women ran for food or stimulants. The gangs eagerly relieved each other, digging with zeal, and at intervals the cheery hurrah went up from many voices. At the last shout the leader threw up his hand for silence.

A feeble cry was heard. The men were saved. They owed their lives to the enthusiasm of that young man.

There is no quality which contributes more surely to success in men's lives than a boyish, hearty energy combined with common sense and good judgment. A biographer of Lord Nelson declares him to have been always the eager boy: the ship he commanded was always to him the best in the navy; his officers and men the best in England. This gay enthusiasm not only helped him to win his brilliant victories, but gave him the devoted love of the English nation.

There are men who pay rent on pews near the front, who make more fuss over a meal not cooked to suit them than Daniel did over going to the lions' den.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON VI.—THE TEMPLE DEDICATED.—NOV. 8.

(1 Kings viii. 54-63.)

GOLDEN TEXT.—"The Lord is in His holy Temple: let all the earth keep silence before Him."—Hab. ii. 20.

ANALYSIS.—Solomon's prayer (v. 54).
Solomon's blessing (v. 55-61).
Solomon's sacrifice (v. 62-63).

TIME AND PLACE.—B. C. 1004. Jerusalem.

VERSE BY VERSE.—V. 54. "Before the altar." The great altar in the court of the Temple, before which Solomon had built a brazen scaffold five feet high, on which he offered the prayer of dedication. "Kneeling on his knees."—The Jews usually stood in prayer.

V. 55. "Stood and blessed."—Pronounced a benediction.

V. 56. "Hath given rest."—Rest from war and trouble. "His good promise."—See Deut. xii. 10; Josh. xxiii. 14.

V. 58. "Incline our hearts."—Giving them a desire and a purpose to keep God's commands.

V. 59. "Be nigh unto."—He prays that the Lord would keep the prayers that he had offered constantly in mind. "As the matter shall require."—Giving His divine aid and help as their circumstances madenecessary.

V. 60. "All the people of the earth."—He asks that God's care of his people may be so marked that all the people of the earth may learn about God.

V. 61. "Be perfect."—Sincere, devoted entirely. "As at this day."—They were full of what seemed sincere zeal for God then. Solomon prays that this may continue.

V. 62. "Offered sacrifice."—These were burnt offerings which, when laid upon the altar, were consumed by fire from Heaven. (See 2 Chron. vii. i.)

V. 63. "Peace offerings."—See Lev. vii. 11-21. These offerings were not burnt, but the greater portion of the flesh was eaten: thus the feast for the multitude was furnished. "Dedicated the house."—Set it apart for the service of God.

THOUGHTS.—Solomon's psalm of praise followed his solemn prayer. He prayed to God for the people, and addressed the people about God. In his prayer his heart was full of desire for Israel. In his speech to the people his heart was full of praise unto God. The hope of Israel was realized. They were securely settled in the land of promise. The Temple was built and offered to God, and the supreme moment had come, when their rest and happiness was complete. There was no failure on God's part, and there should be no lack of praise on the part of Israel. Standing there upon the brazen scaffold, raised above the people, the noble king blessed all the congregation. Before looking toward the future, he took a retrospective glance over the past history of Israel. He could trace the hand of God all the pathway through. His vision was so illuminated that his lips declared that God had wrought graciously in their behalf, and unto him belonged all glory and praise for the rest Israel enjoyed.

Solomon's wish for a blessing upon the people expressed his appreciation of God's dealings with them. He showed in this his full reliance upon God for future prosperity, since all of good thus far attained came from His own hand. Wise as he was he dared not rely upon his own power, or the security of their possessions, since both were gifts from God, and could be withdrawn at any act of disloyalty on their part. In the past Israel prospered as they were obedient, and there was nothing which would so secure their constant devotion to God, as His presence with them. Experiences of the past convinced Solomon that the life would not be perfect unless the heart was inclined unto the Lord. His commandments were not a delightful rule when the heart reached out for forbidden things. The prayer he offered upon bended knees before the altar, in the presence of the people, and in their behalf was a synopsis of all their needs, and the groundwork of all prayers which might be offered from time to time. Should God hold that prayer in constant remembrance, and answer it as their hearts desire, then all other prayers would be included, since the answer of that prayer would keep them inspired to pray in like manner in the future. Anything short of this would not enable them to accomplish the great design of God concerning them. Other nations witnessed their prosperity, and know of their faith in the one true God. Their conversion to the same faith depended largely upon the faithfulness of Israel. The responsibility resting upon Israel as well as upon himself was realized vividly by Solomon, and this feeling drew out his soul in large desire for his people, whom he loved and whom God had chosen from among the nations to be His peculiar people.

CHRISTIAN ENDEAVOR.

WORLD'S O. E. PRAYER CHAIN, SUBJECT FOR OCTOBER:—*For Our Missionaries.* Pray especially for those missionaries laboring in hard, discouraging, and perilous fields. Pray for the "volunteers," who are making ready to go to the front.

Foreign Missions.

DAILY READINGS.

First Day—The beginning—Acts xi. 19-21.

Second Day—The first foreign missionaries—Acts xiii. 1-3.

Third Day—Persecution—Acts xiii. 49, 50.

Fourth Day—Stoning—Acts xiv. 19, 20.

Fifth Day—In prison—Acts xvi. 22-26.

Sixth Day—A riot—Acts xix. 23-29.

PRAYER MEETING TOPIC—WHAT IS THE MOST INTERESTING THING YOU KNOW ABOUT FOREIGN MISSIONS? Acts xvii. 22-31.

Christian Endeavor in Mussoorie, India.

Christian Endeavor found an open door in Mussoorie in 1892. This was in the Methodist Episcopal Church. The following year another society was organized in the Union Church and a Junior Society in Wynberg Training School, and in 1895 a fourth society (a junior) was organized in Landour. These first years have been a time of growth and development. These Societies have felt the common methods of Christian Endeavor drawing them to each other, and have held a few union meetings. The subject of a local union has been in their minds for two years at least, but not till this year did the way open for the consummation of this project.

But the time has come and the Mussoorie Local Union of Christian Endeavor has been formed, composed of these four societies. This Union held its first public meeting in the Union Church, July 13th.

The church had been nicely decorated with plants, ferns, bamboo and palm branches, and in true Endeavor fashion the different societies displayed their banners. There was the Society motto, adhered to by two and a half million Christian young people, "For Christ and the Church." Another was, "Whatever ye do, do it heartily as unto the Lord," and another "Christ for all India," and a fourth banner was our pledge in very large type.

Pulpit notices and printers' ink brought out a good audience notwithstanding a little uncertainty as to the weather.

The subject for discussion was "The Object of this Union." The President, Rev. Rev. C. H. Bandy, briefly outlined the object in a forceful manner, and then followed five minutes talk on the different phases of the general subject as below:—(1) Promotion of social unity and mutual acquaintance; (2) Manifestation to the world of Christian unity; (3) United Evangelistic work in vernacular and in English; (4) Formation of new Endeavor Societies; (5) Mussoorie, a strategic point for promoting a National Christian Endeavor Union. The latter points being opened for discussion elicited enthusiastic remarks from several in the audience.

A very interesting feature of the programme was the singing of a hymn and the recitation of the pledge by the Juniors. There were sixty or seventy of them present and their performances showed careful preparation.

A quantity of Christian Endeavor literature was distributed after the meeting, which will doubtless produce fruit in the near future.

The Social Committee found it in their hearts to proceed immediately to plan a social gathering, and their plans have been successively accomplished as 250 or 300 people can testify. It was a stormy evening but sociability and Endeavor enthusiasm were not quenched. Quite a number of missionaries were present and several of them, embracing the opportunity offered, recommended very strongly the application of Endeavor methods to native work. Those who spoke to this point spoke from experience. They were from different parts of India and represented at least three separate denominations.

Many were rejoiced at this manifestation of good cheer and unity of believers, and several prominent missionaries privately expressed the desire of seeing this movement at work in their own Missions. May God grant it, for if Christian Endeavor fails in native work, whether as a Christian society in the Indian Church or as an evangelizing agency, it will fail of its great mission in India. It is believed that this Local Union will greatly increase the efficiency of all the Endeavor Societies in Mussoorie, and that more than ever before they will be reaching out to all parts of the plains through those who here learn the value and blessing of the Young People's Society of Christian Endeavor.—*Indian Standard*

THE LITTLE FOLK.

Grandmother's Toad Story.

BY SUSAN TRAIL PERRY.

Grandmother was sitting on the porch Sunday afternoon. It was an August day, and it had been very hot, the round, red sun was going down the western hills, indicating a spell of dry weather. Grandmother was alone, and when she was alone she had a habit of going back to the old days, the days when she was a little girl. She was making pictures in memory's studio of persons and things of the long ago. She was just finishing off the portrait of her dear little sister she loved so well, who went to heaven to live when she was yet a child. She was putting the string of coral beads around her neck, when she heard a terrible screaming from the farther side of the garden. It was the voice of little Bessie, the sweet, golden-haired grandchild, who had come from the city to spend the month of August at grandmamma's.

The loving old lady got up out of her easy chair and went as fast as she could to the garden at the right of the farmhouse porch.

"Oh, grandmamma, come quick as ever you can! A horrid, hopping thing has jumped right across the path. It had dreadful eyes, and it looked right up at me. I'm just as frightened as ever I can be."

"Where did it go, darling?"

"Right into the zinnia bed here, by those big, yellow flowers."

Grandmamma moved the tall plants aside, and there espied a toad sitting as demurely as possible.

"Why, my dear child, it is only a harmless little toad," and grandmamma took Bessie's hand and led her up to it. "That is one of my old friends, Bessie. It comes up to the porch when I sit down there at night time. It was on its way to me when it crossed your path. Don't ever scream again when you see it, for it is very fond of grandmamma, and when she is alone it comes and keeps her company. Come back to the porch and we will sit down and watch, and you will soon see it come up and sit on this stone by the step.

Bessie sat down on the hassock at her grandmamma's side, and soon the toad hopped up the path and on to the stone.

"It is a very old toad, Bessie. I think it is the very toad Mary, my sister, and I loved so much. Toads, naturalists say, live to a great age. Now I will tell you a story about toads."

"Begin it 'Once upon a time,' grandmamma, for I always like stories best that begin 'Once upon a time.'"

"Well, 'Once upon a time' I was a little girl just like you. I had a dear little sister, two years younger. You have no little sister, my dear, but you have a little brother. By and bye you will make him very happy, leading him about and showing him many pretty things. I hope he will never be cruel to animals, and that you and he, both, will be very kind to toads. After you hear my story I think you will.

"Mary and I used to sit out on this porch every Sunday afternoon, as we do now. This was our father's and mother's home. Sundays were holy days then, because people were more careful to carry out the command to keep the Sabbath day holy than they are now. Every Sunday morning we rode two miles to church, with father and mother, and took a paper of seed cookies with us, because Sunday school came right after church, and then an afternoon service. We used to go under the trees and eat our luncheon of cookies between the Sunday school and afternoon service. When we got home we had our dinner, and then we used to go and sit on the porch and keep very quiet, reading our Sunday school books.

"There was a family of toads that lived under the porch. Every Sunday afternoon they used to come out and sit on this stone. We used to talk to them, and they became so friendly that they would jump up the steps and sit right by us. We called them our Sunday visitors. We really got so we loved those toads and enjoyed their coming to see us.

"One day mother got a letter from the city, telling us that her brother's wife was coming to make her a visit. Aunt Ann we called her, and she was going to bring her two boys, John and Horace, with her. We had no brothers, and consequently were quite shy of boys, and were not one bit glad they were coming; but mother said we must treat them very kindly and do all we could to make their visit pleasant. The boys came, and they were so glad to get on the farm where they could have plenty of room to play, that they acted like wild Indians—that was what Mary and I thought. They grabbed the old hens and put them in the watering trough to wash them, took long poles and knocked down all the swallows' nests in the barn, chased our beloved cats under the carriage-house, and frightened them so much that they went off and never came back until the boys had gone back to the

city. Our hearts were nearly broken over the disappearance of our cats, but we did not say anything, as two little friends we had on the farm next us, said they would keep them and feed them until our had-mannered visitors went away.

The first Sunday afternoon they were here they sat out on the porch with us. They had to keep quiet Sunday for their mother told them they must. But I know it was hard work for them to do it. As usual, at the proper time, our friendly Sunday visitors, the toads, jumped up on the stone. Instantly John and Horace threw down their books and poked up some pebbles in the walk and began to throw them at the toads; then they got sticks and tried to poke them under the lattice of the porch, where the poor toads had taken refuge. Mary began to cry, but she was a timid little thing, and did not dare to say a word to the boys. I was very quick tempered, and being very indignant at those boys, I took the stick from their hands and struck them both. It was not a hard blow, but they both screamed so hard that father and mother and Aunt Ann came running out.

"The boys told their story their way, but I said: 'They ought to be struck and I'd strike them again if they touched our toads.' My mother sent me up to my room, and then dear, sweet Mary went to her and begged her to forgive me and let me come down stairs. She told mother the whole story, just as it really was.

"Dear mother did not know anything about our toad friendship until then. She heard the story, and told Aunt Ann. Of course it was not nice in me to strike the boys. Fortunately our good mothers both saw the matter in a true light, and the boys had to apologize to us for hurting our toads, and I had to apologize for striking my cousins. The toads never came out again during their stay. After they went back to the city, as we sat together alone on the porch, one toad peeped out of the lattice, and seeing us alone, took courage to tell the rest of her family that we were alone. Then all the toads came out, and we were happy again."

"Did the cats come home?"

"Oh, yes they came back too. That was the last summer little Mary was with us. One winter morning the angels came very early and took her home to God. She had been very, very ill. I was an only child then, and oh, I did miss my little sister so very much. In the spring the toads all came out again and sat on that stone. They looked about for Mary, and I told them she had gone to the beautiful land where winter never comes, and they would not see her here any more. I went away to school that year; then I was married and moved out West, and was gone from this old home many years. When I came back here again to live, I sat on the porch as I used to do, and this one toad, which I had forgotten all about, hopped on to the stone again. I shall always believe it is one of my old friends. What became of the others I do not know."

"I will never be afraid of toads again, dear grandmamma," said little Bessie. "I'll always remember the toads are grandmamma's friends."

The toad winked and blinked his eyes at little Bessie, and she said: "The toad is trying to tell me he is my friend, too. I hope my little brother will not strike toads when he is a big boy. You don't think he will be a dreadful boy like John and Horace, do you grandmamma?"

"No, dear. I am sure with such a good little sister to be an example to him, that he will not."

"I shall tell him about toads the first thing. And what became of those dreadful boys?"

"They became better boys after that, my dear; they have grown up and are good men now. I presume they have been sorry many times that they hurt the poor, harmless toads."

A Child's Request.

The simplicity of a child will often do what the wiles and influence of politicians cannot do. The manner in which a little girl gained the attention of Queen Victoria is related by *The Youth's Companion*.

The letters addressed by unknown persons to the Queen do not usually meet her eye, as their number is great and their character often indicative of unsound minds; but the epistle from this child the Queen's secretary deemed worthy to be brought to her attention.

It began thus: "Dear Queen.—I let my doll fall into a hole in the mountain; and as I know that the other side of the world belongs to you, I wish you would send some one there to find my doll."

The little girl believed the hole went clear through the earth, and that the Queen could easily have the doll hunted up on the other side.

The Queen was much amused at this petition; and, though she was unable to grant it, she could send a new doll to the little girl, and this she proceeded to do.

Rev. Robert Wallace.

AN AUTOBIOGRAPH.

These reminiscences date from the year 1838, when I began the work of preparation for the ministry under Dr. Rao, then Principal of the Hamilton High School. In this I was preceded by the Rev. Angus McColl, who was the first Canadian student for the Presbyterian Church. In 1841 I studied under the care of Rev. William Rintoul, of Streetsville, who remained ever after a constant and kind friend. In March, 1842, I entered Queen's College, Kingston, and there I spent three sessions in attendance on lectures until the organization of the Free Church in April, 1843. Mr. Thomas Wardrop, now so well known throughout the Church as the Rev. Dr. Wardrop, having been appointed Principal of the Grammar School in Byton, now Ottawa, I was invited by the Rev. Professor Campbell, of Kingston, to act as assistant to the late Rev. Dr. Bain in the preparatory department of Queen's November, 1844, when Knox College opened in Toronto, I entered and took my last session in theology. During the session as was then, and has continued to be the custom, I preached almost every Sabbath in some place within reach of the city, receiving as remuneration, but not always, only my expenses. Since then things have changed in this respect.

In 1845, at the close of the college session, at the request of the Rev. Mr. Rintoul I engaged for over a year in mission work, preaching and organizing mission stations, and collecting for him statistics of all whom I found sympathizing with the Free Church. In this way I traversed the whole country from Kingston to Goderich, travelling on horseback over the roughest of roads, occasionally swimming my horse across a swollen stream, covering in all about 10,000 miles. In places the only road was a trail through the bush marked by a blaze on the trees. The homes then were the old log houses, now well-nigh unknown, often shanties unplastered, the chinks between the logs filled up with wood and moss, and when the snow was falling and the night stormy, letting in the snow upon the bed, with covering sometimes so scanty that sleep was impossible owing to the cold. I preached during this time, often from seven to ten times a week, sermons of the length, then common enough, of an hour or so, and the meeting places were rude schoolhouses, barns, or when both of these failed, in the open air, perhaps with a waggon for a pulpit. These journeys began often early in the morning and continued until late at night, with scanty fare also, many a time, even though it was the best the people could give, involved excessive toil with much exposure. Calls came to me during this period, but feeling it a duty to finish this mission which I had undertaken, these I declined, until at length my kind friend, Mr. Rintoul, seeing that the work was proving too much for me, in the trying conditions of these days, advised my acceptance of the next call which I should receive. This I did and was ordained and inducted into the pastoral charge of Keene and Otonabee on July 16th, 1846.

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

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

Barker, and two children were born, a son and daughter, the former being now the Rev. Professor Wallace, M. A., of Victoria College, Toronto.

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

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

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

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

During my ministry I received 3,500 into Church fellowship. The jubilee of my entrance upon the ministry was celebrated in West Church, Toronto, on September 15th, by a public meeting which filled the church, and amid the warm congratulations of many friends, old and new, whom to me it was a very great pleasure to meet. The Rev. Dr. Gregg, an old and honored friend, presided, and among those who took part on the occasion were the Rev. W. S. Ball, Rev. Prof. MacLaren, Rev. Prof. Wallace, of Victoria Methodist College; Rev. Dr. Parsons, Rev. Messrs. Wm. Patterson, J. A. Turnbull, W. G. Wallace, and Rev. Principal Caven, D. D., the Rev. Drs. Blackstock and Parker of the Methodist Church, and Messrs. R. S. Gourlay, elder, and John Laidlaw. I would close these reminiscences in the language of the Psalmist, "Goodness and mercy have followed me all the days of my life."

Church News

[All communications to this column ought to be sent to the Editor immediately after the occurrences to which they refer have taken place.]

Montreal Notes.

After an illness of over two months born with exemplary Christian patience, the Rev. Dr. Smyth, of Calvin Church, passed away on Tuesday 24th October, surrounded by the members of his family. For some days before his death, however, he had been quite unconscious, and the end came without any sign of recognition. Dr. Smyth had been pastor of Calvin Church for upwards of eleven years, and the Church under his charge had enjoyed untroubled prosperity as regards attendance and membership. Under ordinary circumstances this prosperity would have advanced the interests of the work in every respect, but as the result of a scheme of street widening carried out by the city authorities, the congregation two years ago found itself saddled with a debt of six thousand dollars without any compensating advantage whatever. This brought a certain amount of financial embarrassment, and there is little doubt that the additional worry caused by this situation praying on a constitution never too robust and already exhausted by the cares of his very laborious pastorate, helped to bring on the disease which cut him down at the comparatively early age of fifty. His loss will be keenly felt. The funeral was a very large one, the church being crowded to its utmost capacity. The service was conducted by the moderator and members of the Presbytery assisted by Dr. Ross, President of the Protestant Ministerial Association.

At a special meeting of the Presbytery held on Tuesday evening, the resignation of the Rev. W. D. Reid, of Victoria Church, was accepted, to the great regret of his congregation. They offered to give him a year's leave of absence in order that he might visit Britain to continue his studies as he desired if he would consent to return at the end of that period. This proposition, however, he felt constrained to decline as being at once injurious to the congregation and embarrassing to himself. He has rendered excellent service in the district during the five years he has been connected with the church, and at the end of the first pastorate the congregation is well organized for work. One thing which deeply impressed the members of the Presbytery was the fact that all the commissioners who appeared on behalf of the congregation were young men under thirty who presented their case with a fitness of language and fineness of feeling not always found in similar circumstances among men who are much their seniors.

The formal opening of the new Diocesan College building took place on Wednesday last. After appropriate religious services in the morning, the formal presentation of the building, by Mr. A. E. Gault, took place at three o'clock in the afternoon in presence of a large assembly of the public representing all denominations. After it had been formally accepted, a handsomely illuminated address of thanks was presented to Mr. Gault, and warm congratulatory speeches were given by a number of eminent church dignitaries, including Dr. Macbray the Primate from Winnipeg, and by representatives of other educational institutions, including the other three Theological Colleges affiliated with McGill University. The occasion was, however, rendered a somewhat sad one by the fact the Rev. Dr. Henderson, Principal of the College, after a prolonged illness expired the preceding evening. All the addresses of congratulation were therefore tinged with the sorrow caused by his loss. He was a man of eminent learning, earnest spirit and simple piety who had won the thorough respect and esteem of all who knew him in the twenty years of his service as head of the institution. In addition to the gift of the building which is admirably suited for its purpose and handsomely furnished throughout. Mr. Gault has presented the College with the sum of fifty thousand dollars toward endowment. The total gift is worth about \$150,000 and places the institution

on a tolerably secure foundation for the future. It is but another proof of the interest which is taken by the merchant princes of the city in the matter of education and marks a step forward in the complete equipment of the system that circles about McGill University. The new college is situated at a point immediately adjoining the university grounds.

General.

Rev. W. Coulthard, of Toronto, is at present supplying the Presbyterian congregation at Little Rapids, Algoma, Ont.

The Ladies' Aid Society of Bank-street Presbyterian Church, Ottawa, have established a home for servant girls out of employment.

Rev. James Gourlay, formerly pastor of the Port Elgin Presbyterian Church, has been engaged to occupy St. Paul's pulpit, Hamilton, for three months.

An unanimous call is extended by the congregation of Ashfield Presbytery of Matamoras to the Rev. Alexander Miller of Kilmartin, Presbytery of London.

Rev. John McNicol and bride, of Aylmer, were presented with a handsome Davonport and picture holder by the members of the Presbyterian congregation.

Anniversary services were held at Chalmers' Church, Toronto, Sunday October 18th. Revs. John Mutch, Wm. Patterson, and Prof. G. L. Robinson, Ph. D., preached.

On the eve of leaving Moldrum Bay and Silverwater, Manitoulin Island, to resume attendance at Knox College, Mr. Arch. Bell was presented with an address and a purse of money.

Anniversary Sermons were preached at the Presbyterian Churches, Baltimore and Cold Springs, on Sabbath the 18th inst., by the Rev. Dr. Sexton. There was a large attendance at both churches.

Rev. Hugh Taylor, of Lochwinnoch, was the officiating clergyman at the sixth anniversary of the opening of St. Andrew's church Armprior, Oct. 18th. The collections, which were for the church debt, amounted to \$117.

The thank offering meeting of Winchester W.F.M.S., was held at the mansion recently. Mrs. Connery the President in the chair. This promises to be the most prosperous year in the history of the society, the offering was upwards of \$50.

Rev. D. G. S. Connery M.A., has been re-appointed Watkins lecturer in elocution at Queens University to commence duties in November. Mr. Connery held the lectureship for several years before he accepted the call to St. Paul's Winchester.

The anniversary services in the Presbyterian Church in Kars, October 18th, were well attended, the church being crowded at all three services. Rev. Dr. Campbell, of Erskine Church Ottawa, preached morning and evening, and Rev. Mr. Allum in the afternoon.

The W. F. M. S. of Knox Church, Woodstock, held their annual thank offering meeting on the afternoon of October 15. After devotional exercises and a solo well rendered by Miss King, Mrs. W. T. Ball, of Toronto, gave a very pleasing and earnest address. The thank offering amounted to \$90.

At the recent communion in Guthrie Church, Alvinston, twelve were received into the Church; four by certificate; four came into full communion on profession of faith, and four professing their faith in Jesus were baptized. The collections on Sabbath which were for the Home Mission and Augmentation Funds, amounted to \$78.

The annual thank offering service in connection with the W. F. M. Auxiliary of the Scotch Settlement Presbyterian Congregation was held on Tuesday evening, October 20th, when a large congregation assembled and were presided over by the pastor, the Rev. F. Smith, of Bradford. Very able, interesting and instructive addresses were delivered by the Rev. Mr. Lecke, of Bradford, and the Rev. Mr. Pegue, of Stayner.

The announcement is made of the death at Jal Angom West Africa, of fever, of Rev. Arthur Wodehouse Marling, B. A. of the American Presbyterian mission. Mr. Marling, whose people live in Toronto, was

known as a man possessed of many sterling qualities, and intensely devoted to his work. He was an exceedingly good student, and after graduating at the university filled the position, for a time, of classical teacher in Hamilton Collegiate Institute.

Dr. Alexander Johnson occupied the pulpit of Cooke's Church, Toronto, Oct. 18. He took for his subject: "Fragments of the Divine." The sermon was a most eloquent one, and was greatly enjoyed by a crowded congregation. Dr. Johnson is the Superintendent of the Indiana School for the Feeble-Minded, and the President of the National Conference of Charities and Correction. He is visiting Toronto as a delegate from the National Conference, to make arrangements for the holding of a convention in Toronto, in 1897.

Interesting harvest home services were held at Knox Church, Owen Sound. The pulpit was decorated with flowers and on either side of the altar a display of fruits added to the attractive appearance of the handsome interior. Both morning and evening the sermons were preached by the pastor, Rev. Dr. Waitt, the texts being respectively Matt. vi. 11—"Give us this day our daily bread," and 1. Samuel xii. 17—"Is it not wheat harvest to-day?" Envelope offerings for the Ladies' Aid Association were taken up at both services.

The Rev. Dr. Begg formally severed his connection with the Presbyterian Church, Kentville, N. S., on October 18th, when he preached his 'arewell sermon. He has been in charge of the church for ten years, and his departure for Ontario has caused general regret. Dr. Begg has been the recipient this week of addresses appropriate to the event, and presents from the Bible classes, Sabbath school teachers, and other departments of the church. It is understood that for a time at least after going to Ontario Dr. Begg will reside at Kingston.

The Rev. O. J. Cameron, pastor of St. John's Church, Brockville, who received a call about a week ago to the Fourth Presbyterian Church, Boston, Mass., has announced his acceptance of the same. The Boston Presbytery has concurred in his transfer, a meeting of the Brockville Presbytery will be held shortly to take similar steps. He is a graduate of Queen's University, a master of arts, and a brilliant pulpit orator. He has been pastor of St. John's Church for the past five years, and his departure from Brockville is regretted by all classes of citizens.

The second anniversary of the opening of the Presbyterian Church, Paris, celebrated on the 11th and 12th was a grand success. On Sabbath large congregations were present at both services, the pulpit being occupied by Rev. W. J. Clark, of London. The Rev. gentleman delivered two excellent and appropriate sermons, his text in the morning being from II. Cor. i. 3-4, and in the evening, Luke i: 5. On Monday evening a social and lecture were given. An excellent tea was served by the ladies, after which an adjournment was made to the auditorium, where an instructive lecture was delivered by Rev. Mr. Clark on "The types of character to be found in churches." After the lecture the meeting was closed with prayer and the doxology. The total receipts for both days amounted to about \$400.

Rev. John H. Graham, B.A., B.D., was inducted into the charge of the Avonton and Carlingford Presbyterian congregations on Oct. 13th. The induction services, which were held in Avonton church, were attended by a large number of people from both congregations. This is the fifth induction of a minister that has taken place at Avonton since the congregation was organized thirty-five years ago. On Rev. M. L. Leitch, moderator of the Stratford Presbytery, devolved the duty of keeping the pulpit supplied until choice of a new minister could be made. Some weeks ago a congregational meeting was held at which it was decided to extend a call to Rev. J. H. Graham, of Watford. The call was unanimous and was shortly afterwards accepted. Rev. John H. Graham, the new minister, is a Canadian of Scottish descent. He is a native of Chateaugay, Quebec, and is 56 years of age. Mr. Graham is a graduate of McGill University and of Montreal Presbyterian College, also gold medalist of the college from which

he graduated in 1886. He has been in the ministry ten years. His first charge was up the Ottawa River, and some eight years ago he accepted a call to Watford, Lambton county, where he has been since. Rev. Mr. Graham and his family will live in a comfortable stone manse adjoining Avonton church. Besides Rev. M. Leitch, moderator, who was in charge of the services, the following ministers were present: Revs. Pantou, McKibbin, Cameron, Kay, Bradley, Cosgrove, Hamilton, McLaughlin, Pyke and Dr. Hannon, of the Central Methodist church, Stratford. Rev. W. A. Bradley, of Knox church, Mitchell, preached an impressive sermon. Rev. Mr. Kay, of Milverton, addressed the new minister, and Rev. J. M. Cameron, of North Mornington, the congregation. Rev. Dr. Hamilton, of Motherwell, introduced Mr. Graham to the members of his new charges. A tea meeting was held in the evening.

The anniversary services of St. Andrew's Church, Fenelon Falls, took place on Oct. 11th and 12th. On the 11th, Rev. Mr. Potter of Peterborough, who had exchanged pulpits with the Rev. M. McKinnon, preached two eloquent discourses as well as an afternoon address to the Sunday school children. On Monday addresses were delivered by Rev. J. McKenzie of Cambray, Rev. Mr. Potter, of Peterboro, and Revs. Farncomb and Steels of Fenelon Falls, interspersed by music from the choir. Rev. Mr. Potter won many friends by his kind and genial manner. The collections on Sabbath and proceeds of the Monday's entertainment amounted to nearly \$100 and will be expended on the building fund of the church. The Rev. M. McKinnon who acted as chairman on Monday evening has great reason to feel proud of the prosperous condition in which his congregation is at present.

Owing to the serious illness of Rev. Dr. Macdonald, of Seaford, the anniversary services in the Presbyterian church, Port Etgin, were conducted by Rev. A. Stewart, B.A., of Clinton, who preached impressive and acceptable sermons to the large congregations that assembled on Oct. 18th, both morning and evening. He also gave the young people a model address at the afternoon meeting. On Monday evening the annual soiree was held. Refreshments were served by the ladies of the congregation after which an adjournment was made to the body of the church. Both basement and auditorium were tastefully decorated for the occasion. The chair was occupied by the pastor, Rev. A. H. Drumm, and instructive addresses were delivered by Rev. Jeffrey Hill, M.A., Rev. A. Stewart, B.A., Rev. Isaac McDonald, B.D., Rev. James Steven and Rev. T. L. Kerruish. The choir rendered several good selections. The proceeds of the evening and the Sabbath collections amounted to \$116.

The Rev. T. C. Hall graduate of Knox College was inducted into the pastoral charge of Bond Head and Monkman's on Oct. 13th. The Rev. F. Smith, of Bradford, who was Moderator of the session, presided. A very excellent sermon was preached by the Rev. P. Nicolson, of Tottenham, from the text, "Therefore if any man be in Christ he is a new creature." The Rev. Mr. Smith narrated the steps taken by the congregation since the pulpit was declared vacant, to the obtaining of a minister, put the usual questions to the elect minister, which were satisfactorily answered, and then assisted by the Presbytery, and also by the Rev. Mr. Locke, ordained Mr. T. C. Hall, to the office of the Christian ministry, by the laying on of hands, and prayer, and also inducted Mr. Hall into the pastoral charge of said congregations, and extended to him the right hand of fellowship. Mr. Smith then called on the Rev. Mr. Ross, of Churchill, to address the new minister, which address was extremely able and practical. He then called on the Rev. Mr. Pogue, of Stayner, to address the congregation, which was done in an eloquent manner; after which the doxology was heartily sung, the benediction pronounced, and the Rev. Mr. Hall escorted to the door of the church by Mr. J. D. Fraser, and introduced to the congregation, who most heartily welcomed, and received Mr. Hall as their new minister. The congregation then retired to the Manse, where supper was provided, of which all comers freely partook.

A very interesting and impressive service was held in St. John's Church, Almonte, for the designation of Miss Jean M. Leyden, of that town, for mission work in Central India. Letters were received from Rev. J. B. Edmondson, formerly pastor of St. John's church, and from Rev. Dr. McDonald, of Dundee, Que., warmly congratulating Miss Leyden on the step she had taken, and the congregation on the honor of having one of its member engaged in so noble a work. Miss Leyden was the recipient of two excellent addresses from the Woman's Foreign Missionary Society of Lanark and Renfrew, and from the congregation of St. John's Church, which were full of words of good advice and encouragement, and which were accompanied by tangible tokens of esteem. To these, Miss Leyden made a very happy reply, thanking the people for their kindness and encouragement, and referred to her early resolve to give herself to mission work, as the result of an address delivered in St. John's Church by the Rev. Dr. McDonald, of Dundee, Que., but formerly of Carleton Place. Miss Leyden was in Montreal on October 9th, and sailed on October 10th on the S. S. Parisian for mission work in Central India. A large gathering of friends were down at the steamer to see her off. Miss Leyden was a member of Stanley-street Presbyterian Church during her stay in Montreal for upwards of two years, and also a member of the Christian Endeavor Society of the same Church.

The Rev. J. Becket, Thamesville, opened the annual convention of Christian Endeavor Societies of the United Counties of Kent and Essex in the First Presbyterian Church, Chatham, October 16th. There were delegates from Thamesville, Florence, Comber, Tilbury Moravia, Dresden, Bothwell, Botany, Harwich, Wallaceburg, Northwood, Blenheim, Kentbridge, Ridgetown, Mull, Valetta, Fleicher, and Jettette's Creek. The reports showed that the membership of the union exceeded 3,000. In the afternoon excellent papers were read on appropriate topics, and an enjoyable open meeting was held at night. A committee appointed at the morning's session to name the officers for the following year decided as follows: President, the Rev. R. Sims; 1st Vice President, the Rev. John Davidson; 2nd Vice-President, the Rev. J. M. MacLaren; Secretary, Mr. Lamont; Treasurer, Miss Simpron; Reporter, Miss M. Becket; Junior Superintendent, Miss C. Martin; Assistant Secretary, secretary of Bothwell Society. The Nominating Committee decided upon Bothwell as the next place of meeting, the date to be fixed by the Executive Committee.

Algoma Presbytery.

This Presbytery held its half yearly meeting at Gore Bay, on Sept. 23rd, '96.

The Rev. W. C. Armstrong, P. L. B., was chosen moderator.

The Rev. Presbytery, in testifying to the Christian worth, and usefulness, of the late Mrs. Rondeau of Sudbury, and Mrs. Robertson of Gore Bay expresses its deep regret at the loss of their sorely afflicted Brethren and extends to them, their heartfelt sympathy, in their sore bereavement.

They desire also to commend their sorrowing Brethren to God's grace for comfort.

The Delegates to the Assembly reported their diligence.

Permission was given the Webbwood congregation to mortgage that church.

The clerk was instructed to certify the students labouring within the bounds, to the senate of their respective colleges.

Interesting reports of local supervision were given in by Messrs. Armstrong, Garrioch, Rennie, MacKeracher, and MacLennan.

The Rev. A. Findlay, Supt. of missions read an interesting report of work done in the various mission fields during the past six months.

The report was received, and adopted and Mr. Findlay was thanked for his diligence.

The Rev. J. Rennie read the report, of the Presbytery's Home Mission Committee which was received and its recommendations were considered, and adopted.

Chief among its recommendations was that with a view to increasing the contribution to the Home Mission Fund, every Minister, and Missionary labouring within the bounds, be instructed to preach a sermon on Home Mission work, before taking up contributions for the Home Mission Fund.

The committee on standing committees gave in their report, which was received, and adopted.

The Presbytery in reluctantly accepting Mr. Rondeau's resignation of St. Andrew's church, Sudbury, expresses its regret at parting with their brother, being one of their most active members, and for the past year, their efficient clerk.

He has taken a lively interest in, and his full share of, Presbytery work.

He has been regular in attendance, and wise in counsel, and has proved himself an able and acceptable Preacher, and a devoted pastor.

His brethren sincerely trust that the great Head of the church may ever bless, and guide, him to fields of future usefulness. Appointments were made to the various fields for the winter six months.

The Rev. D. H. MacLennan was appointed Clerk and Treasurer of Presbytery, in the place of Mr. Rondeau, resigned. A vote of thanks was passed unanimously to the friends of Gore Bay for their generous hospitality.

The Presbytery adjourned to meet at Thessalon, on the Third Tuesday of March. D. H. MacLennan, Presbytery Clerk.

Obituary.

REV. W. J. SMYTH, PH.D., MONTREAL.

The Rev. Dr. Smyth, pastor of Calvin Church, Montreal, passed away on Tuesday, Oct. 20th, after an illness of over two months, at the comparatively early age of fifty, to the great sorrow of his family and of all who knew him.

The Rev. William John Smyth, M.A., B.Sc., Ph.D., was born in Belfast, Ireland. He was the eldest son of the late Thomas C. Smyth, who emigrated with his family to America when the subject of this sketch was eight years of age. As a boy he attended school in Toronto and other cities of Ontario, as his father, a school-master by occupation, might happen to be stationed. The son also determined to take up the art of teaching, and educated himself at his own expense, succeeding at his examinations with high honor. While stationed in the township of Brock he was married to Miss Sara Ragshaw in 1870. He continued teaching in that locality until after the birth of his eldest son, when, feeling that he had a call from God to enter the ministry, he set about preparing himself for his university course. He passed the senior matriculation at Toronto University and pursuing his theological studies at Knox College, Toronto, graduated from there with high honors, but took his final year in Arts at Queen's College, Kingston.

His first charge was that of St. Andrew's Church, Uxbridge, where he was ordained by the Presbytery of Lindsay, Oct. 30th, 1878. He remained there four years, during which time he took a post-graduate course in Illinois Wesleyan University, of Bloomington, Ill., and received the degree of Ph.D. He then received a call to the First Presbyterian Church of New Carlisle, Ohio, but remained there only a little over a year, as sickness in his family demanded their removal to a different climate. Accepting the principalship of the Drmill Ladies' College, Oshawa, Ont., he filled that position for over a year, resigning to again take up the work of the ministry. In the early summer of 1885, he received a call from his late congregation, Calvin Church, being at that time known as the St. Joseph street Presbyterian Church.

Dr. Smyth had given large attention to the study of natural science, and was in the habit of using illustrations drawn from nature in his discourses. He always carefully prepared for his public appearances: his style was simple, clear and interesting. As a pastor he was kindly and sympathetic, never sparing himself in the interest of his work, and to his untiring devotion more than to any other fact is probably to be attributed the illness which resulted in his death. He not infrequently appeared on the lecture platform, where he was well received.

The deceased leaves a widow, two sons the eldest, Walter H. Smyth, B.A., M.D., who completed his medical course in the early part of the present year; the second W. Oswald Smyth, B.A., a student of the final year law, at McGill University; also a daughter, Miss Laura Smyth.

Leper Mission.

The meeting of the Toronto Auxiliary was well attended; Mrs. Barnett occupied the chair; after devotional exercises the minutes of last meeting were read and approved, followed by the Treasurer's report. Mrs. Lillie read a very interesting letter of a native clergyman, Rev. J. D. Barva, pleading the cause of the untainted children of Leprous parents. Mrs. Armstrong, the wife of the Rev. W. F. Armstrong of the American Baptist Mission in Rangoon, Burma, gave an address; in Rangoon there is no asylum provided for the Lepers, although efforts have been made in that direction. Lepers are met everywhere. Mrs. Armstrong told of a poor leper coming to her with his three children begging her to give them a home, his wife ran away from him when he became a leper; after deliberation and with much fear Mrs. Armstrong took them into her own home and cared for them and was amply repaid as two out of the three became Christians, grew up without the taint of leprosy and are now happily married. Another instance—Lucy, was a scholar in the mission school, when of age she married but alas in a few years became a leper, her husband supported her for awhile, then deserted her, and since Mrs. Armstrong left her home poor Lucy died in one of the hospitals; a happy release for her—she died confessing her faith in the loving Saviour. Lepers receive the Gospel readily, having everything to gain and nothing to lose.

Mrs. Wilkie read an extract from "The Visit in India and Burma, 1895," showing that any one going among the lepers must sympathize with them and not allow them to see that you shrink from them. "Christ loves them and because He does, we do" is the special message. Prayer was offered at intervals "for all work among Lepers" and "for the Auxiliary in the United States and Canada."

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

From the Tribune, Mattawa, Ont.

Among the residents in the vicinity of Mattawa there is none better known or more highly esteemed than Mr. and Mrs. R. Ranson, who have been residents of this section for the past fifteen years. Mrs. Ranson has been a great sufferer for years, her affliction taking the form of dizziness and violent headaches, and the attacks would come upon her so suddenly that she could scarcely reach her bed unaided, and would be forced to remain for three or four days, unable to take any nourishment and suffering more than tongue can express. She was but seventeen years of age when these attacks first came upon her, and the doctor who then attended her, said that in his opinion her life would not extend over a few years at most. But more than a score of years have since passed during the greater part of which, it is true, Mrs. Ranson was a great sufferer. But this is happily now past, and she is enjoying better health than ever she did. To a reporter of the Tribune Mrs. Ranson told her story, adding earnestly that she hoped her experience might prove of benefit to some other sufferer. She said: "The spells of dizziness and intense headaches would attack me every three or four weeks, and would last from two to four days at each attack, and with each attack my suffering appeared to grow more intense. I had good medical advice, and tried many remedies, but with no beneficial results. In the spring of 1895 my appetite began to fail, my hands and feet would swell, and my heart palpitate violently. I was utterly discouraged and felt that I would not live much longer. One day my daughter urged me to give Dr. Williams' Pink Pills a trial, but I had taken so much medicine with no benefit that I refused. However, she went to town and got four boxes, and to please her more than for any hope of benefit I agreed to take them. I did not find the first box did me any good, but by the time I had taken the second my appetite began to improve and I could sleep better. I then began to have faith in them and as I continued their use found myself constantly getting better. When I had finished the fourth box both myself and friends were surprised to find that I had not had a headache for more than six weeks, the action of my heart had become regular, and I could sleep soundly all night. I was still weak, however, and decided to continue the use of the pills, which I did until three more boxes were used. Since then I have been stronger than at any time for years before and have not had an ache or pain. I can do my work, have a new interest in life and feel ten years younger. I feel that Dr. Williams' Pink Pills will do for others what they have done for me, and believing this I am glad to make my story public in the hope that it will be of value to some sufferer."

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

This great remedy enriches and purifies the blood, strengthens the nerves, and in this way goes to the root of disease, driving it from the system, and curing when other remedies fail.

Every box of the genuine Dr. Williams' Pink Pills, has the trade mark on the wrapper around the box, and the purchaser can protect himself from imposition by refusing all others. Sold by all dealers at 25 cents a box or six boxes for \$2.50.

Nerves

Are the Telegraph System of the body, extending from the brain to every part of the system.

Nerves are fed by the blood, and are, therefore, like it—weak and thin if the blood is thin, pale, impure—

Nerves are strong and steady, there is no neuralgia, brain is unclouded—if the blood is rich, red and pure.

Nerves find a true friend in Hood's Sarsaparilla, because it makes rich, red blood, gives good appetite and digestion.

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists. \$1.

Hood's Pills cure all Liver Ills and Sick Headache. 25 cents.

Windsor Salt

Purest and Best for Table and Dairy No adulteration. Never cakes.

A Great Country.

Another great wave of emigration is about to flow over the country. The north west will receive the greatest benefit from it and every state in that region is prepared for it. From the Great Lakes to the Pacific Ocean Boards of Immigration have been formed, full of energy and enthusiasm and glad to give the newcomer and enquirer all the assistance possible.

In Minnesota the renowned Red River Valley and the newly opened lands of the Red Lake Reservation attract the homeseeker.

In North Dakota there are rolling hills and rich prairie lands. In Montana, the great Yellowstone Valley, with its new irrigation enterprises, the noted Gallatin Valley and the Bitter Root Valley extend arms of welcome. In Idaho and Washington the Nez Perce Reservation lands recently ceded, and the Palouse, Potlach and Yakima Valleys east of the Cascades, are bound to be rapidly settled. West of the mountains are the fertile valleys of Puget Sound in Washington and the Columbia and Willamette Valleys in Oregon.

Homes for millions of people are found here. Come and take possession; others are coming, you come too;—write to

Chas. S. Fee, General Passenger Agent, Northern Pacific Railroad, St. Paul, Minn.

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Any old Canada, Provinces, early British Colonies, United States, or other stamps bought. WM. E. ADAMS, 25 Adelaide Street East. (take Elevator). Residence, 7 Ann St., Toronto.

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