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Codfish with Cream.—Pour one cupful of cream over two heaping teaspoonfuls of flour, stirring all the time to keep smooth. Melt three tablespoonfuls of butter in a skillet, add the flour and cream and stir until smooth, then add two cupfuls of picked and freshened codfish. Cook for about fifteen minutes. Put in a beaten egg, season to taste, and serve on buttered toast.

To keep the hair in crimp take gum arabic and add to it just enough boiling water to dissolve it. When it is dissolved add alcohol until the mixture is rather thin. Let it stand over night and then bottle. Moisten the hair with it before curling, and it will remain in crimp on damp days. The mixture is not injurious to the hair while the heat of curling irons cause the hair to split and die because of the removal of the natural oil by the heat applied.

Ice Pineapple.—One can of grated or chopped pineapple, one pint of sugar, one quart of cold water, one teaspoonful of gelatine. Soak the gelatine in one-fourth of a cup of cold water, add one-half cup of boiling water and strain into pineapple and sugar. Stir until sugar is dissolved. Pour into the freezer. For packing the freezer pound ice fine. Take five measures of ice, three of rock salt, then three of ice and one of salt, etc. The faster the crank is turned the finer the ice will be.

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Chocolate Candy.—To make good chocolate candy cut into small pieces two squares of unsweetened chocolate, mix with three-quarters of a cupful of milk and three cupfuls of pulverized sugar, and set on the range until it boils, stirring constantly and adding a dessertspoonful of butter. When you think it has boiled sufficiently test by dropping a little into cold water; if it is firm it will be done—do not allow it to cook until it becomes brittle; then add one teaspoonful of vanilla extract, and pour into buttered plates. As soon as it is firm, and before it is quite cool, cut it into squares the size of caramels.

Broiled Tomatoes.—The tomatoes should first be peeled and then cut into slices at least three-quarters of an inch thick; small tomatoes are cut in halves. Put some olive oil into a soup plate and put each piece of tomato into the oil, covering all the parts before laying the pieces upon a fine wire broiler, and cooking over a clear fire. Arrange on a hot platter and season with salt and pepper and chopped parsley. Another method is to peel and cut the tomatoes into thick slices and broil; have ready some grated cheese, and sprinkle over the tomatoes, while they are broiling, covering both sides; serve on a hot dish as soon as they are taken from the fire, seasoning well with salt and pepper. Still another mode is to leave the skins on; cut the tomato into halves; place them on a coarse broiler with the skins down; sprinkle with salt and pepper, and broil without turning, over a fire not too strong, until the pulp is tender; when cooked, cover them with melted butter or a sauce if preferred.

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THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, NOVEMBER 4th, 1896.

No. 45.

Notes of the Week.

The "Joint Hymnal," which Professor Story, A.K.H.B., and a few of that ilk thought to extinguish for the want of their distinguished patronage is not going to die. The Irish Presbyterians have joined the United Presbyterians and the Free Church of Scotland in its preparation. Objections were made by the Irish Committee to four of the hymns selected; the objections were sustained by the Joint Committee, and the hymns went out. Now, the three Churches will work together in the preparation of the book, and its publication will be rapidly advanced.

At a late meeting of the London (Eng.) Presbytery, North, an interesting point was raised in the question submitted to it by a mission congregation: "Whether elders can preside at the Lord's Supper?" The Presbytery was asked to declare such a course competent, or make such other declaration for the relief of the petitioners and of sessions similarly situated, as may seem expedient in the interests of good order. The Nomination Committee were instructed to bring up the names of a committee at the next meeting to whom the matter would eventually be remitted.

Princeton University, in its bestowment of degrees at its late interesting celebration of the one hundred and fiftieth anniversary of its foundation, showed wise discrimination so far as those which came to Canada are concerned. Goldwin Smith and President Loudon of the University of Toronto, and Principal Petersen of McGill College, who received the degree of LL.D., and Principal Caven, upon whom was conferred that of D.D., are all men who will do as much honor to the degree as it possibly can do to them. As for many who are burdened with D.D., at least, it would puzzle omniscience to discover on what grounds they wear it rather than hundreds who, in the judgment of their brethren in the ministry, are in every respect equally worthy of such an honor.

Mount Holyoke College is a name known and honored in every part of the English-speaking world at least, and especially wherever American missionaries have gone. It was founded in 1836 by Mary Lyon, who in her zeal for a specifically Christian education of young women was a forerunner of Mr. Moody, whose schools at Northfield are not far distant from Mount Holyoke. Originally instituted as an academy, it has recently been organized as a college, empowered to grant degrees. It suffered a severe loss, which will be sympathetically felt around the world at every mission station, in the destruction lately of its original edifice by fire. This loss, we are glad to learn, the enthusiastic affection of liberal friends will abundantly repair.

The annual report of the United Kingdom Temperance Alliance, which was submitted to the General Council of the body at its meeting lately in Manchester, states that amongst the masses of the people the Alliance propaganda was never healthier or more vigorous than it has been during the past year. One result of the General Election has been to arouse amongst the people a large amount of attention to the question at issue between the Temperance party and the liquor party such as never existed before; and the enormous efforts put forth by the liquor party to mislead the nation have had the effect, the report says, of greatly intensifying the interest in the drink controversy which has previously been felt by the more thoughtful of the working-people, as well as the more earnest and enlightened of the religious classes.

The cause of temperance and its advocates in Great Britain and Ireland have to contend against tremendous odds, but their courage, and faith and pertinacity are worthy of all praise and are bound at last to conquer. Attempts are at present being made to form for Ireland a United Temperance Council with a view to bring greater weight to bear on temperance legislation. For this purpose Temperance conferences have been lately held in Belfast and Cork at which have come under review the following subjects on which legislation is desired: (a) Suspension of Issue of New Licenses. (b) Abolition of Grocers' Licenses. (c) Early Saturday and Total Sunday Closing in Ireland. (d) Closing Public Houses on Election Days. (e) Prohibition of the Sale of Intoxicants to Children. (f) Registration and Regulation of Clubs. (g) Imperative Reduction of Licenses. (h) Direct Popular Veto over all Licenses. (i) The Licensing Authority.

It is noteworthy how many of the ecclesiastics who have achieved high distinction in the Church of England have first of all served an apprenticeship in the teaching profession. Not to speak of other names which will at once occur to everyone at all acquainted with the subject, the late Archbishop, it is mentioned, began his work as an assistant teacher at Rugby. Then he was appointed headmaster of Wellington College. In this position he achieved a conspicuous success, as the college is in effect his creation. The successor of Dr. Benson, the Right Rev. Frederick Temple, D.D., Bishop of London, was first Principal of the training college at Kneller, then an Inspector of schools, and before being appointed by Mr. Gladstone to the bishopric of Exeter, was headmaster of Rugby school. High as the character of previous Archbishops of Canterbury has been, it is believed that in the person of Archbishop Temple the dignity and honor, the character and usefulness of this high office will be fully sustained.

The Baptists, in some parts at least of the neighbouring republic, have a short and sharp method of dealing with departures from what are regarded among them as orthodox opinions. Professor Nathaniel Schmidt, of the Theological Seminary of Colgate University, Hamilton, was charged, more than a year ago, with rejecting the Baptist doctrines of the canon and inspiration of Scripture, the divinity and resurrection of Jesus Christ, the miracles in the Bible and immersion. He denied all these charges, and declared his faith in a clear and manly statement which, however, not being considered satisfactory, he was without further trial, notified by the trustees that on complaint of the Baptist Education Society, his relations with the seminary were ended. He protested that the action was unjust and illegal, and that its object was "to suppress such honest investigation of Biblical problems as the Baptist freedom of faith allows." However, he has accepted a professorship of Semitic languages in Cornell University, and thus takes himself out of the discussion.

A movement of a most important kind and one which augurs, as we conceive, untold good wherever it may be adopted, is that which was the subject of a conference held recently in Asheville, N.C., during the sessions of the Southern Biblical Assembly to consider the Bible in liberal education. Sixty institutions were represented and they embrace universities, colleges, institutes, academies and high schools for males and females in ten states. It appears from the reports that decided progress has been made since the first conference held last year. Several

chairs for Bible study have been added to leading institutions, and a number of others are enlarging their courses according to suggestions made by this conference at the last meeting. The objects of this movement are to encourage in educational institutions everywhere the holding of Bible classes taught by competent professors; the carrying on of Bible training-classes and private effort in Bible study, and the study of the Bible rather than books about it. For state colleges and universities the conference recommends the teaching of Old Testament history, the evidences of Christianity, moral philosophy and practical morals from the Bible point of view, as well as to secure in these institutions the emphasizing of the study of Biblical literature.

In the vestibule of the new Broadway Presbyterian Church, Belfast, which was opened lately by the Rev. W. Ross Taylor, D.D., there has been erected a beautiful and costly tablet to the memory of the late Rev. Dr. Watts, who was father-in-law to the pastor, Rev. J. W. Gibson. This tablet which has been erected at the sole expense of Mr. David Harvey Watts, United States, America, nephew of the deceased, is one of the finest pieces of workmanship ever executed by any firm, and is a fitting memorial of Dr. Watts, who occupied such a prominent position in the Presbyterian Church, and who took such a deep interest in the welfare of Broadway Church. The tablet is composed of a mosaic marble panel, 2ft. 10in. by 1ft. 8in., enclosed by a frame work of brass, 3ft. 10in. by 3ft. 6in. It bears the inscription:

In Memory of the
REV. ROBERT WATTS, D.D., LL.D.
Professor of Systematic Theology in
Assembly's College, Belfast, from
1866 until 1895.

Died 26th July, 1895.

"The Lord is good, His mercy is everlasting, and His truth endureth to all generations."—Psalm c., 5.

On a ribbon of copper, entwined among the ornaments at the base of the tablet, is engraved the following: "Presented by his nephew, David Harvey Watts, United States, America."

Our latest English exchanges abound in expressions of regret at the death of the late Archbishop Benson, so alarmingly sudden and in circumstances so striking and yet so fitting, in God's house, on God's day, and while engaged in the very act of worship. His decease is universally lamented, and from all quarters tributes come to his high character and services to the Church and to his day and generation. Many of the incidents mentioned in connection with it have a most pathetic interest. Mrs. Benson showed great presence of mind until the end came when she was overcome with grief. The great bell of St. Paul's tolled for an hour which brought together an immense concourse to learn what had happened, and a vast audience assembled to hear the Dean of Canterbury. "He died like a soldier," exclaimed Gladstone, when the news was broken to him. A telegram was sent Mrs. Benson from the Queen expressing the tenderest sympathy with her in her great affliction. A communion service was held in Hawarden Church at 8 o'clock a.m., where the remains, enclosed in the coffin, were then lying. When it was conveyed to the station, attended by a mournful procession, to be conveyed to Canterbury, Mr. Gladstone accompanied it, walking with bared head. In the touching sermon of the rector of Hawarden, on the evening of the same day, he said that, "One of the thoughts pressing heavily upon the Archbishop's mind was the sufferings of the Armenians."

PULPIT, PRESS AND PLATFORM

Ram's Horn: It is better to be able to suffer long and be kind, than to be able to talk like an angel.

Herald Presbyter: He who knows that Christ saves and is able to save, because he has been saved himself, has something to tell that the world needs very much to hear.

Tennessee Methodist: Nothing new, but this same old Gospel is what humanity now needs and must get, if Christ is to become the regnant force in the moral and social life of the world.

Canon Farrar: There is many a working man in these streets, many a cabman, many a labourer, who spends every day of his life on drink a sum which I could not afford, and which I should think it criminally luxurious and disgracefully extravagant in myself to spend.

Canon Farrar: Let us do our duty, and pray that we may do our duty here, now, to-day; not in dreamy sweetness, but in active energy; not in the green oasis of the future, but in the dusty desert of the present; not in the imaginations of elsewhere, but in the reality of now.

Rev. Dr. Singmaster: We should be grateful to God for the many personal comforts, for a home in a goodly land, for the church, for victory over sin, for God's help in trouble, for his continued mercy, for membership in his kingdom, for the progress of Christianity, for the assurance of hope, and for life everlasting at his right hand.

New York Observer: It is quite a favorite dodge of the devil's to seek to secure the withdrawal of moral issues from pulpit treatment simply by calling them "political." But if such questions are properly treated by the earnest preacher the people will acknowledge that they are listening more to the morality of the Mount than to the politics of the platform.

Mid-Continent: Here is something for the contemplation of those short-sighted Protestant parents who may be disposed to hand over the education of their children to Roman Catholic schools. It is a recent statement made by Archbishop Ireland, of Minnesota. Speaking of their Church schools, he says: "Faith [and of course he means the Romish faith, as he could acknowledge no other] is there grounded into children so that it never leaves them afterward." Granted that he is referring primarily to the children of Catholics, yet is the character and training influence of the school that he speaks of brought to bear on all youth who are within its walls as pupils.

Philadelphia Presbyterian: The pious Quaker's motto: "Do all the good you can, to all the people you can, and in all ways you can," might profitably be adopted by every Church member. It accords with what was said of a certain Hebrew in Esther's day, "Seeking the good of his people and speaking good to all his seed." God has sent us into the world to benefit others. Ours ought to be no selfish life. In all earth's relations we can be helpful. We can and should soothe the weary, console the afflicted, aid the necessitous, instruct the ignorant, arouse the desponding, pour oil upon the troubled waters, and minister to the dying. In a word, "Do good to all men as we have opportunity."

Our Contributors.

ARE OUR GOVERNMENTS ATHEISTIC?

BY KNOXIAN

A recent article in the *Globe* on "Atheism, national and international," will stand several readings and a good deal of thinking. The object of the writer is to prove that while "English-speaking nations are saturated with the spirit of the Christian religion in a thousand forms," the "spirit of Christianity does not seem to overflow the national ego or personality." In other words, the people are fairly religious in their individual capacity, but the people condensed into a Parliament or Legislature are atheistical and "make their programme" as if there were no God in heaven. "A man," says the writer, "would be laughed at who expected the elective Government of any Christian country to make their programme with the remotest reference to God."

Two questions might be asked here. Why say "elective government?" Is the word "elective" put in to save the bishops who sit in the English House of Lords, or is it used to exclude the elders and churchwardens and good Methodists who occupy seats in our own Senate. Are we to understand that hereditary or appointed legislators make their programme with some remote reference to God, and that the elected men who are in close touch with the people saturated with the spirit of Christianity, make theirs without any reference, even a remote one, to the God of heaven. If so, contact with an electorate saturated with the spirit of Christianity must have a most baneful influence on public men.

It might also be asked, what kind of people would laugh at "a man" who expected the government of a Christian country to "make their programme" with some recognition of the fact that there is a God. No good citizen would laugh at a man who had such reasonable expectations. The people who laugh are low political hacks, election bosses, ward bullies, bribers, personators, and all those various kinds of blackguards who fasten themselves on all political parties and degrade political life. These wretched creatures, measuring others by themselves, indulge in nods and winks, leers and cynical sneers, when any one speaks about God in national affairs, but these are not the people of any Christian country. They laugh just as cynically when any one speaks of the honesty of a man, or the virtue of a woman, but the *Globe* writer would not say that there are not honest men nor virtuous women in every Christian country. Our friend of the *Globe* must have been pleased to observe that the old hacks who used to sneer at "Sunday School politicians" and boast that money and whiskey were the things to "fetch" the electors, are getting rooted out in Canada. There are too many low scamps yet in public life and too many constituencies that are always up for sale, some of them at a very low price, but we are improving. There are not many constituencies in Canada in which a man could get elected if he openly laughed at the idea of God having anything to do with national affairs.

It must be admitted that the *Globe* writer uses the attitude of Christian Governments on the Armenian question with rare skill and effectiveness, to illustrate the proposition that Governments are atheistic. Here is the whole case:—

"The powers distrust each other, but more especially England, and will not move for fear some one will gain an advantage. England dare not move alone, for all the world seems to be against her. And all the world is against her because her insatiable thirst for dominion and her amazing success in obtaining it has created a universal envy and distrust which amounts in many cases to positive hatred. Statesmen prove conclusively that England would be powerless alone; that a general war would ensue upon her interference, and that the war would result in her ceasing to be the supreme sea

power. In all this there is no thought of God as a factor in human affairs. The atheism is absolute. The whole case is a simple matter of counting noses and guns. There is not the slightest trace of that chivalrous faith which sent the lion-hearted Richard to rescue the sacred sepulchre from the hands of the unbeliever. Eight hundred years ago Europe moved in concert to save the Holy Land from the rule of the Moslem. To-day there does not seem to be enough Christianity in the European Governments to allow them to unite to save a million of believing Christians from the same cruel hands."

The conclusion to which the writer comes is thus tersely expressed—"If there is no God, the statesmen of England are right. If there is a God, the people of England are right."

If one swallow made a summer the *Globe's* logic is irresistible. But is it not possible that the British Government may be wrong, even atheistic, in this case and be fairly Christian in its general programme. May not a Government like a man sometimes act below its normal standard without being guilty of atheism all round. Few Britons will deny that in the case of Armenia the policy of the Empire manifests a shameful lack of faith in God and in the right, and the fact that God defends the right. There has been so far as this case is concerned, a sad falling away from the heroism of the past, but it may be nothing more than a temporary lapse. Even those of us who are most ashamed of the Government policy would scarcely like to believe that the Government of the old land has become atheistic.

What a stir there would be up at the Ontario Parliament Buildings if some one were to interview the members and ask them if they made laws for Ontario without any reference to the fact that there is a God in heaven. Imagine a man talking to the new Premier in this way:—

"Hardy, is your Government atheistic?"

"What do you mean, sir? I am an orthodox Episcopalian. My colleague, Ross, has been an active Presbyterian elder for a quarter of a century. Bronson is also an elder. My new colleague, Davis, is a local Methodist preacher, Harcourt is a good Episcopalian. Harty is a good Catholic, and some Protestants say Catholics believe too much rather than too little. There is no atheism, sir, in this Government, nor in its programme. None whatever."

Cross over to the other side. "Mr. Whitney, do you, as leader of the Opposition, make your programme without any reference to a higher power?" "Sir," replies Mr. Whitney, "nothing is farther from my mind than to do our share of the business as atheists. I am a churchwarden, a lay reader in the Church of England. I repudiate atheism in my capacity as a member of Parliament as well as in my individual capacity." Next desk—"Mr. Marter, are you atheistic in your place in Parliament?" "No, sir, I am a local preacher in the Methodist Church." Next desk—Kerns, "How about you?" "I," says Kerns, "am a solid Presbyterian." Next desk—Miscampbell, "Do you indulge in any atheism in your political capacity?" "What do you mean, sir," says Miscampbell, indignantly, "I am a theological student of Knox College."

There are not three men of the ninety who would not repudiate with indignation the idea that they are atheists or pursue an atheistic policy in legislation.

We are not quite so certain that Ottawa would make such a good showing. We have heard that there was a good deal of agnosticism in the last Parliament. There may be little or none in this one. Of one thing, however, we may rest assured—nine members out of every ten would repudiate the idea that the Canadian Parliament legislates without any reference to God. There may be a few very unworthy men in the House. There may be a few agnostics, and a few hardened cynics who sneer at honesty in politics, or anywhere else, but the vast majority are Christian men, and

many of them are elders, churchwardens, local preachers and officials of one kind and another in the Churches to which they belong. It is difficult to believe that they suddenly become atheists when they begin to make laws.

ANCIENT EGYPT.

BY REV. LOUIS H. JORDAN, B. D.

On one of the shelves of my library there rest two weighty volumes to which I often turn with delight in some moment of leisure. Not even once have they disappointed me. I refer to Dr. Binion's "Ancient Egypt,"* a monumental undertaking, which demanded a skill and courage that are rare. But obstacle after obstacle was patiently surmounted; and so at last this author was enabled to place within our hands, and in a uniquely attractive form, information which previously had been practically inaccessible. It is quite possible therefore that, by drawing the attention of readers of THE CANADA PRESBYTERIAN to the excellence of this production, I may have it within my power to do some one a service. Certainly it affords me pleasure to commend a work which abundantly deserves commendation. For, so far as my knowledge goes, there is no other publication in the English language where the student of early Egyptian art and religion, especially one who would inform himself concerning the temples and the tombs of a period that antedates the Christian era by thousands of years, can so satisfactorily, so rapidly, and so reliably gratify his thirst for knowledge.

They who have personally visited the valley of the Nile have discovered a new world. They have also enriched for themselves the meaning of the word "Egypt," which thereafter is found to have gained an entirely new significance. They have seen the land that before seemed so shadowy. The hugeness of its sphinxes and statues and pyramids has for the first time dawned upon them. These colossi of the desert, though mutilated by the vandalism of centuries, greatly reduced in size, robbed of most of their original impressiveness, are massive still, and have filled the explorer with an ever-increasing wonder. For travellers in the East, this work has proved a possession indeed; for it has served to revive within them, with delightful distinctness, memories which perforce had begun to grow dim.

But for one who has not visited Egypt, Dr. Binion's industry has provided the very best substitute I can conceive of. He causes the distant past to live again. He brings easily within our view glimpses of its ancient civilization, and of the men by whom that civilization was created and fostered. As we study the panorama of successive pictures with which he supplies us, and as we read the accompanying letterpress, we find ourselves taken back to those far-off days when the Nile was an imperial river. Its banks teem again, as of yore, with multitudes of citizens and slaves, and its surface is fairly alive with swiftly moving craft. We can see these boats, made gay (as we are told) with silken sails and gilded prows, as in the case of the far-famed galley of Cleopatra; we can see them bearing to and fro members of the Royal House, or parties of the haughty aristocracy, or proud and wealthy merchants to whom all lands paid tribute.

The owner of these volumes enjoys indeed an advantage over the actual traveller, for he finds in these richly colored plates all the sumptuous glories of Egypt as it used to be. He sees, accurately portrayed, strange and stately structures which no longer exist. Their interior and exterior decorations are faultlessly reproduced, though to-day these lost specimens of art are commemorated only by a pathetic heap of ruins. Sphinxes

(whether human-headed, ram-headed, or bird-headed) are found to have been restored to their original comeliness. Prostrate statues and obelisks, once more set erect, look proudly down from their lofty heights; and they have been arranged in groups, or mark the boundaries of long broad avenues, in accordance with the manner in which they were employed by those who patiently chiselled them.

Nevertheless the purchaser of these volumes will do well to seek his knowledge of Egypt at first hand. He must want to know something of modern Egypt as well as of ancient Egypt. And just as he is certain to be more deeply impressed by an actual sight of the land itself than by any verbal description of it, so he who would fully appreciate the merits of Dr. Binion's work must see it. The mechanical evolution of it, throughout, is in the highest degree creditable to the United States. Some of the plates show artistic skill of a high order, and are sure to be studied with keen interest again and again. Take, e.g., the fine perspective view of the interior of the temple at Deir-el-Medineh (Vol. I, plate xxii.), or the notable Hall of Columns in the Great Temple of Karnak (Vol. I, plate xxvii.), or the profiles and faces of human mummies (Vol. II, plates xxvii and xxviii.). In the delicate blending of light and shade, in the often gorgeous but always harmonious coloring, and in the almost bewildering variety in detail, one is treated to continual surprises. The Egyptians "built their massive monuments like giants, and polished them like jewellers; and, though deficient in the abounding supply of colors which modern chemistry has created, they painted for all time in a unique and marvellous manner, and in brilliant and undying hues." And as we view in these pages the representation of countless products of their various handicrafts, whether huge gateways and porticos, or colossal columns and capitals; as we examine the reproductions also of illuminated strips of papyrus, exhibiting scenes which depict the judgment of the dead, etc., the word "magnificent" seems to be the only suitable epithet by which to express our feelings.

While indebted to such costly works as "L'Expedition de l'Egypte," "Prisse d'Avenues," "Lepsius," etc, for many of his illustrations, Dr. Binion has improved and colored some of these, and has supplemented them with many others, to the no small advantage of the student. As the result of personal investigations pursued in the chief libraries of Europe, and as the fruit of nearly twenty years of toil, he has compressed a most comprehensive range of information within portable bulk. The brief scholarly description which accompanies each plate, and which is original, is thoroughly up to date. It is accompanied also by numerous literary references, so that authorities can be consulted by those who desire fuller information.

But is not the cost of the work excessive? If cost be determined by the real worth of a thing, these volumes are not expensive. I have bought many a book at two dollars, and yet have paid for it more, relatively, than I paid for this work. The publishers undertake to supply the plates, in portfolio form, at \$8, or \$10 less than the price they ask for the same when they are substantially bound in morocco; but they have felt justified also in providing a number of copies in levant at an increased cost. The \$80 edition, however, leaves nothing to be desired; while it is as rich as a gold mine in that ore of Egyptologic science with which its pages fairly gleam. And inasmuch as about half of the edition (limited to 800 copies) has already been disposed of, the cost of the set is not likely to grow less with the lapse of time.

No doubt some of the readers of THE CANADA PRESBYTERIAN have chanced to meet at Cairo the late Grant Bey, a Scottish physician long resident in that city. At Chicago three years ago, when attending the Parliament of Religions, I saw him for the last time, there briefly renewing an acquaint-

* "Mizraim" By Samuel Augustus Binion. Edition de Luxe. 2 folio vols. half morocco, profusely illustrated with 72 full-page colored Plates and Engravings. Size, 20 x 26 inches. New York: Henry G. Allen & Co. Price, \$80.00.

ance which unfortunately was so soon to be interrupted by death. But every one who has ever known Grant Bey will recall what an immediate and ardent interest he took in everything Egyptian. It was he who accompanied and assisted Dr. Piazzi Smyth in making those memorable explorations and measurements of Cheops, which were chronicled in later years in the story of the Great Pyramid. What a treat it was to be led, by so enthusiastic and competent a guide, through that private museum of his, — a *sanctum* which was so often in his thoughts, which his own hands had stocked, and whose growing collection of treasures it was one of his chief delights to study and increase! Well, to him very many to-day owe the inspiration of their first serious attempts to master the mysteries of early Egyptian history; and of him all such will be certain gratefully to think, as they glance over these broad and richly illuminated pages.

AN OLD ADDRESS.

(Continued.)

In speaking as we have done we do not overlook the difficulties that lie in the way of the missionary in Canada. These are considerable, nay such as no one can overcome in his own strength. There is the heart of man which even in the case of the real convert occasions oftentimes no little solicitude to the Christian minister, and which in the case of the unregenerate will not be found to have improved by the change from the old world to the new. This is the prime difficulty, and indicates the kind of work which, through the blessing of God, we expect our missionaries to accomplish. If the unregenerate are not converted, and the converted not sanctified more and more, their work will not be done, their mission will not be fulfilled. True, of themselves they cannot save the soul, but they must be faithful in the use of means and give God no rest till He command the blessing.

The peculiar or characteristic difficulties of the Canadian field arise chiefly out of the worldly and the mixed character of the people. When we say worldly we use the term in the sense in which it is commonly used among us as implying inordinate fondness for money or, as the Americans would say, for dollars. The men who leave this country do so to better their worldly circumstances, and it is not surprising, therefore, to find that even when a good case is made out, they are loath to part with what they have been so anxious and have labored so long and so hard to acquire. Plain, faithful, affectionate Christian dealing with them, however, will do much and in fact is already in process of doing so much in our congregations on the other side the Atlantic, that we expect that ere long all of them who are able of themselves to support a Christian ministry will do so.

The mixed character of the people occasions in some instances still greater uneasiness and perplexity. Men are to be found in the same locality who have come from almost all quarters of the earth or from all denominations of Christendom. A few of these combine and form a congregation. The leading men being seceders they apply to our Church for a minister. A minister is appointed, who finds that he is called to labor among a people consisting of Irishmen, Englishmen, Scotchmen—Highlanders and Lowlanders—and Americans and that some of these are Presbyterians, others Methodist and other Independents. In the circumstances he requires to conjoin the wisdom of the serpent and the harmlessness of the dove. He must especially seek to commend himself as a good minister of Jesus Christ and as one deeply concerned about their spiritual interests, and in proportion as he does he will remove their prejudices, conciliate their esteem and gradually amalgamate the whole into a peaceful and efficient society. Besides the difficulties enumerated there are inconveniences and discomforts which cannot all be named, but which every mission-

ary must lay his account with who goes to a new and imperfectly settled country.

But how great his encouragements. They may be drawn from the past history of the mission. It commenced in 1832 when three ministers—the Rev. Messrs. Proudfoot, Christie and Robertson—crossed the Atlantic. Their destination was Upper Canada, but Mr. Robertson inclined to remain in Montreal in the hope of forming a congregation in that city. He died, however, of cholera only two weeks after his landing. There now remained Messrs. Proudfoot and Christie, who ascended the St. Lawrence and settled, the one amid the woods ten miles above the head of Lake Ontario, and the other seventy miles higher up the country at London, which was at that time a miserable looking village with a population of about 500.

Such was the mission in its commencement. It began with two ministers having congregations, the one of nineteen and the other of forty-one members, sixty in all. Nearly sixteen years have elapsed during which ministers and preachers at intervals have left this for Canada without attracting much attention at the time or exciting great interest in the course of their subsequent labors. How, then, do matters stand at the present moment? Have we the semblance of a Church in the colony. If not, this is just what we might have anticipated from the indifference manifested in regard to the men whom we sent thither and to their proceedings after they had reached the scene of action. Let us see. We have crossed, we shall suppose, the Atlantic and ascended the St. Lawrence to Montreal and on inquiring find that we have a congregation here in point of numbers and character one of the most respectable in the city, and, moreover, we learn that it is one of six congregations which constitute a Presbytery called the Presbytery of Canada East.

These six congregations are situated as follows: Montreal, Madrid in the State of New York, LaChute, New Glasgow, Smith's Falls, Huntingdon; and the names of their respective pastors and date of settlement are: Revs. Wm. Taylor, 1833; J. Morrison, 1840; Andrew Kennedy, 1841; A. Loudon, 1842; Wm. Aitken, 1846; J. R. Dalrymple, 1847. The total membership of these congregations at present is 856, of whom 250 belong to Montreal, and to Madrid 320.

Here, then, where fifteen years ago Mr. Robertson died before he had time to organize a church, we have a flourishing society of 250 members, and, including the Presbytery, six ordained ministers who have gathered around them a membership of 856.

Leaving Montreal we ascend the St. Lawrence and almost immediately find ourselves in Canada West. The sail is delightful, particularly between Brockville and Kingston, a distance of fifty miles, where, gemmed with more than a thousand islets, the river exhibits a style of beauty and majesty altogether its own. We reach Kingston, 189 miles above Montreal without discovering a single station belonging to us. Lake Ontario now bursts on the view; we are borne along on its placid bosom, and at length after a sail of 106 miles from Kingston we land at Port Hope, which lies on the right-hand side of the Lake and where our mission in Upper Canada commences.

Port Hope is a lovely village. It rises from the margin of the Lake, curves gracefully up the side of a gently sloping hill near the summit of which, though invisible till one is close upon it, stands Mr. Cassie's church, a wooden but rather elegant erection. Eight miles in the interior at a place called Perrytown, Mr. Cassie has another station, and fifteen miles beyond Perrytown stands Emily Church amid the woods where the Rev. Mr. Dick has labored since 1842, with much acceptance.

Leaving Port Hope by the main road to Toronto, which runs near the side of the Lake, we pass through the townships of Clarke, Darlington, Whitby, Pickering and Scarboro, in several of which the Rev.

Messrs. Lawrence and Thornton have flourishing stations, and, at length, after a journey of upward of sixty miles, reach Toronto, where the Rev. Mr. Jennings has a congregation of 184 members. If we add the names of Richmond Hill, which is sixteen miles due north from Toronto, Centre Road, Chinguacousy, Gwillimbury, and Alton, we shall have given the names of all the congregations that constitute the Presbytery of Toronto, with their respective pastors and date of settlement, namely: Revs. R. H. Thornton, Whitby, in 1833; William Fraser, Gwillimbury, 1835; J. Cassie, Port Hope, 1835; G. Lawrence, Clarke, 1838; Jennings, Toronto, 1839; J. Dick Emily, 1842; D. Coutts, Chinguacousy, 1843; W. Scott, Richmond Hill, 1845; Centre Road and Alton and Vaughan vacant. The total membership of these congregations of the Presbytery of Toronto amounts to 1,254.

(To be continued.)

THANKSGIVING.

MR. EDITOR,—One cannot but feel the force of the remarks of your excellent contributor "Knoxonian" in reference to Thanksgiving Day. It is, indeed, getting to be little better than a sham. Is there no remedy? When, in Scotland, the time-honored "Fast-day" became more a public holiday than a preparatory communion service, the "day" was given up to the country, and the Churches appointed preparatory services to suit their convenience. Thanksgiving is a religious act. If it is disparaged by the nation why should not the Churches appoint their own "Thanksgiving Day;" why should the Church wait for the nation to set the example in an act of public worship like this? Should the Church not be the light of the world? If a day could be agreed upon by all the denominations (perhaps a Sabbath early in October) and public thanksgiving made for God's goodness to Church and nation, the Church, at least, would then escape the obloquy of making "Thanksgiving Day" celebration a "sham."—Ps. cvii. 8.

Markdale. J. S. H.

PRAYERS FOR THE ARMENIANS.

MR. EDITOR,—I note with pleasure the call to prayer for the Armenians. Surely none will refuse to join, but shall we stop there! It is our privilege and duty to plead with God that in some effectual way an end may be put to Turkish atrocities for all time to come. But "for the tens of thousands of helpless households already bereft of their breadwinners, that will require help even to exist through the coming winter," are we only to pray? There is no doubt many Christian Endeavorers have already contributed for their relief, but if all would unite in a special contribution at the meeting the second week in November, what a grand total of substantial aid would result and untold misery relieved, and with what greater confidence we could approach Our Father when we have shown our willingness to be workers together with Him. "If a brother or sister be naked and destitute of daily food, and one of you say unto them, 'Depart in peace, be ye warmed and fed;' notwithstanding ye give them not those things which are needful for the body; what doth it profit? Ye see then how that by works a man is justified and not by faith only." Even as did Abraham, let us show our faith by our obedience to God, and not mock Him by coming empty-handed, when He holds our failure to do for the least of these as if we passed Him in His need. May the rally-call to prayer be, "Lovest thou Me? feed My sheep, feed My lambs." Thus obeying the command, we shall prove our faith by our works, and the prayer of faith shall rise to heaven as sweet incense from the many thousands who believe God; and that He will grant our petitions.

AN ARMENIAN SYMPATHIZER.

Palham, Ont.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

Nov. 15th. } GOD'S BLESSING UPON SOLOMON. { 1 Kings 1806. } ix. 1-9.

GOLDEN TEXT.—Prov. x. 22.

MEMORY VERSES.—4. 5.

CATECHISM.—Q. 37-60.

HOME READINGS.—Mt. 1 Kings ix. 1-9. 7. Deut. xxviii. 1-14. W. Deut. xxviii. 58-68. Th. Deut. xxix. 1-13. F. Deut. xxix. 14-29. S. Deut. xxx. 1-20. Sab. Mat. xxv. 31-46.

There is always a danger of prosperity and fame turning a man's head. Everything that Solomon undertook had turned out successfully. The temple was finished, his own palace had been completed, his mercantile ventures had turned out well, while the fame of his wisdom reached to lands very far distant from Israel, and brought messengers bearing rich gifts from these far-off lands, to consult Solomon upon various matters. There was a danger that not only would Solomon be turned aside from God by these successes, but that the very fact of possessing great wealth might encourage habits of selfish expenditure which would prove burdensome to the people. Hence this renewed warning from God. God knows what dangers beset His own, and is ever ready to make their departure from Him difficult. Let us consider *The Promise and The Warning*.

I. *The Promise*.—In order to make the appeal of this promise the stronger, God begins this message to Solomon with a reminder of His fidelity. He promised Solomon great things when He appeared to him at Gibeon, and thus far He reminds Solomon, these things have been fulfilled. God had heard Solomon's prayer at the dedication of the temple, had accepted the house as erected to His honor and glory, and now pledges His truth that His eye and His heart shall be there perpetually. God thus declared His desire to preserve His people and His religion as long as they continued faithful to Him. But their fidelity will depend largely upon the faithfulness of Solomon, both to the interests of his people, and to the honor of God. If Solomon is true to God, if He puts loyalty to God and to His commandments as the very foundation principle of his life, as David did, then he shall become the heir of the promise to David, and there shall never fail of his seed one to sit upon David's throne forever. What a splendid prospect for Solomon. He had an opportunity of perpetuating his house and his name by conforming his life to God's law. His posterity might rise up to call him blessed if only he were true to God. In some way the same promise comes to every one. God has revealed Himself as a God whose "mercy is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children, to such as keep His covenant, and to those that remember His commandments to do them." Unfortunately the way our English Bible is divided into verses almost hides the beauty to this covenant promise which God enters into with every one of His believing children to-day, for themselves and their posterity.

II. *The Warning*.—God's promise might be thought of itself sufficient to receive the observance of the prescribed condition. But God will leave no ambiguity upon Solomon's mind. Solomon will not be able to persuade himself that God is too merciful to take account of wrong-doing and mark it against a man to the undoing of his house. Right alongside the promise stands the warning. "If ye turn away and forsake My statutes," runs the warning as given in Chronicles—then ruin to the royal house, ruin to Israel as a nation, ruin and rejection even of the costly temple which had been erected to God's honor, would surely follow. Nay, more; even God's name will be scoffed at and wonder will be expressed at why this destruction has come about. One would have thought that considerations such as these would have caused Solomon to confess humbly his weakness, and to seek strength to keep him true to God. Alas, the future history of Israel shows that with even that wisest of men, selfishness swallowed up every other consideration. Alongside of God's promises to us stand His warnings which will just as surely be carried out through our unfaithfulness, as in Solomon's case. Let us choose, then, the way of God's statutes and walking in this way be brought to honour and preferment eternal, from Him whose truth must ever stand.

Miss Ella Gross, a member of St. Andrew's choir, Lindsay, is a youthful vocalist of much promise. She is pursuing her studies with great success at the Conservatory of Music in this city.

Pastor and People.

ANTICIPATIONS.

Oh! it is strange to feel
That one day, bye and bye, the sun will rise
And chase away the gloom of midnight skies;
The birds will warble forth sweet notes of praise,
And the wide world fresh songs of triumph raise;
But no response from my heart will rise
In joyous sympathy, or glad surprise.

Nature will still rejoice,
The fields will blossom 'neath the sunbeam's
smile,

While zephyrs whisper thro' each leafy aisle;
The foaming sea will dash along the shore,
Flinging its crested waves just as before;
But my once hopeful heart, and restless brain,
Will never joy in these fair scenes again!

The buoyant sons of toil
Will hurry forth, as now, with eager feet
The well known ways of each familiar street;
The merry sound of laughter, and of song
Will still be heard amid life's busy throng;
But, with the chilly sod beneath my head,
I shall be slumbering with the quiet dead.

The dear familiar friends
Whom I have met around the hearthstone here
To interchange affection's words of cheer
Will gaze upon my cold and lifeless clay,
Mourning another spirit passed away;
But no soft throb of love will thrill my breast
For those who linger here 'mid life's unrest.

Yet it is sweet to feel
That when Death's shadows lengthen o'er my
way,

While this world's radiant visions fade away,
I shall but leave Earth's rippling streams of love
For the pure Fountain-head of joy above,
Where kindred spirits dwell and loved ones roam,
And Jesus waits to bid me "Welcome Home."
—*Carrie Light.*

Written for THE CANADA PRESBYTERIAN.

THE TEMPTATION OF CHRIST.

BY REV. D. MILLAR.

The antagonists in this encounter in the wilderness were champion representatives of the two great spiritual forces, good and evil. Satan was no mean foe, though he was incapable of measuring the strength of his opponent. He misjudged the nature of Christ. He knew he need not attack His divinity; therefore he encountered Him as a man. Christ, however, was invulnerable in every part of His nature, both divine and human. Satan sought in vain for a weak spot in His character. He was proof against the assaults of the Evil One. Had there been but one vulnerable part in His person, as in the case of Achilles, depend upon it the devil would have found it out, and sped with unerring aim the arrow of death. But as He "was without sin," He could not be successfully assailed. He was certain of the ultimate issue; and yet it is impossible for us even to conceive the feelings of the Saviour when led by the Spirit into the wilderness to be tempted of the devil. Though He was entirely submissive, yet He was the Son of God. The Spirit's attestation at His baptism was: "This is My beloved Son, in whom I am well pleased." He was likewise man; not a man, but man—representative man, humanity's embodiment. Adam represented a decayed, dead, sinful humanity; Christ represents a living, progressive, sinless humanity. He "was without sin," yet He was a sentient creature, and possessed a high-strung sensitive nature. The temptation to Christ must therefore have been a horrible ordeal, more bitter than the agonies of the cross. A hateful person is repulsive even when out of sight; and sensitive hearts recoil from the near approach of such an one; but when necessity compels a more or less innocent nature for a time to endure the company of the vicious, how utterly abhorrent does the situation become—it can only be truly measured by the degree of sensitiveness and innocence of the respective parties. If this feeling is so marked when men of unlike natures are forced into each other's company, what must have been the feelings of the sinless Saviour when compelled to spend a season in the company of the arch-enemy of souls?

The extremes in heaven and hell were brought together in the temptation. In it Christ suffered as our Exemplar and Saviour. He "was led by the Spirit into

the wilderness to be tempted of the devil." May not this repulsive contact with the Evil One have led the Saviour to desire that His children should not be subjected to a like ordeal? The Spirit led Him into the wilderness to be tempted. Jesus advises men to petition God through Himself that the Holy Spirit may not thus lead them into temptation—"After this manner pray ye:" "Our Father which art in heaven, Hallowed be thy name," . . . "lead us not into temptation, but deliver us from evil," i. e., the Evil One. So subtle were the assaults of Satan—too subtle for mere flesh and blood—that Christ saw the necessity of man guarding against Satanic influence. God tempts no man; but the Spirit may lead a man, for sharpening or strengthening purposes, into the wilderness. He led Job; Satan did the work of temptation. Few can stand the trial; few can say, "Though He slay me, yet will I trust Him." But Jesus knew that amongst men there were comparatively few giants in faith; hence when He uttered the petition in the Lord's Prayer—"and lead us not into temptation," He did so in the interest of weak humanity as a whole. Temptations in the sense of trials appointed by God, reveal man's sins and weaknesses, and are meant to deepen humility. Applied to Christ such temptation had no force. He had no sin; and He needed no humiliation, because He knew nothing of pride. Nevertheless Satan was not deterred from exercising his malignant spirit upon the Saviour. To our eternal welfare his attempts were unavailing.

It is not the Spirit's customary occupation to lead us into temptation, but rather to deliver us from the Evil One. He is the Christian's leader. Christ says: "Howbeit when He, the Spirit of Truth is come, He will guide you into all truth; for He shall not speak of himself; but whatsoever He shall hear, that shall He speak, and He will show you things to come." Again, in the temptation—in the Saviour's submission for a time to the obnoxious company of the devil—we have a very strong manifestation of our Lord's great love for sinners. "It behoved him thus to suffer." Men may seek the company of the vicious, not coveting their company, but in order to find an opportunity of preaching Christ. Indeed we find Jesus Himself in the company of the fallen and degraded; and He thus justified Himself when questioned: "I came not to call the righteous but sinners to repentance." But no redeeming feature could make pleasant His association with the Evil One. Not one trait of goodness was in his nature, he was wholly bad, and his purposes were entirely malignant. The heart of the malefactor upon the cross was melted as He looked upon the Saviour suffering for sinners. He asked and obtained Christ's forgiveness; and his salvation at the eleventh hour would help to alleviate the bitter pangs the Saviour was then suffering. Jesus in the wilderness might conquer—He would conquer the Evil One—but he would die hard, unmoved by the gracious office of the Saviour, for he was impervious to either divine or human influence. We are accustomed to dwell upon Gethsemane's past sin, and we try to fathom the Saviour's agony which led Him to pray, "If it be possible let this cup pass from Me! Nevertheless, not as I will, but as Thou wilt." Or we may dwell upon that heartrending prayer which escaped His lips as He hung upon the cross. "My God, my God, why hast thou forsaken Me!" We look upon these experiences of our Lord as the climax of His endurance for sinners. But Christ conquered in the wilderness: then was the hour of His greatest triumph; then, insulted by the Evil One, submitting, for our sakes, to the biting sarcasm of the tempter, "If Thou be the Son of God, command that these stones be made bread!" "If Thou be the Son of God, cast thyself down!" "All these will I give Thee, if Thou wilt fall down and worship me!" His sinless soul was pierced to the quick, and His noble nature received such a shock through contact with the devil, that His subsequent sufferings

dwindle into insignificance. True manhood, true womanhood, suffer most when the spiritual nature is wounded and insulted. Many Christian men and women have died a martyr's death rather than abjure religious principle. The temptation in the wilderness was an insult to Christ's divine person, imposed by the meanest and most subtle of all adversaries. Peter's denial, the betrayal of Judas and Christ's crucifixion by the Jews, were less keenly felt by Him. While we then adore Christ hanging upon the cross, and bless the Saviour for a completed redemption, let us never forget that Jesus paved the way to this final issue when He triumphed over Satan in the wilderness.

Written for THE CANADA PRESBYTERIAN.

THE CHRISTIAN ENDEAVOR PLEDGE AND MISSIONS.

At a recent meeting of our Endeavor Society, this question was asked: "Can the members of our Society be faithful to their pledge and not be interested in missions?" For a few moments let us consider this question. To do this we must look at our pledge and see clearly, first, to whom we are pledged; second, for what we are pledged.

Every Christian has in some way acknowledged his allegiance to Jesus, the King of kings. The members of the Christian Endeavor Society have taken their oath of allegiance in the form of their pledge. Then let us read the pledge in this way: "Trusting in my King, the Lord Jesus Christ, for strength, I promise Him." For have we not said unto Him the Lord is our King?

When our Queen would send one of her subjects as an ambassador to another country, does she not choose the man who promises to obey her will, who promises to strive to do whatever she would like to have him do? In our pledge to Christ, from beginning to end, we promise no more than the Queen's subject must promise her. We first promise to strive to please Him, then to pray every day, and so must the Queen's ambassador hold communication with his sovereign telling what he has accomplished, and receive the needed advice. The wise statesman will study well the books and documents relating to the laws and government of his country; in like manner we promise to read the Bible, our statute-book.

We promise to support our own Church and attend all her services. The Queen's ambassador would require a good excuse for absenting himself from any state function, or interview with his sovereign. And on, throughout the whole pledge, might the analogy be carried, but this is the important point, we are ambassadors for Christ. If the loyal subject of the earthly sovereign will obey his Queen's command, at any cost, will gladly and proudly defend her honor, even with his life, what of the subjects of the heavenly King? Are we ready to obey His commands, ready to honor and glorify His name either by our life or our death? Supposing we are ready, then, what are His commands? We have given Him our pledge that we will do what He would like to have us do. To learn His will we must hear His voice, to know His commands we must read them in His Word. Many of His commands will we find given in the early part of His ministry before He had suffered, before He had given His life for the world's redemption. But His great command and His last solemn charge come to us, not from Jesus Christ in His humiliation, but from the mighty Conqueror of sin and death, from the glorious and exalted King, who, just before He left for that far country to receive His Kingdom, called His servants and said unto them: "Go ye into all the world and preach the Gospel to every creature. Go and teach them to observe all things, whatsoever I have commanded you." This command comes down the ages to us, losing none of its imperative force. If we take His promises and believe they are for us, we must also take His commands: "If ye love Me keep My commandments." This is Christ's test act.

This command, then, is to all who love Him, to all who acknowledge Him as their King. What now of the question: "Can the members of our Society be faithful to their pledge and not be interested in missions." Is such a thing possible? Christ made no exceptions when He said, "Go ye." But let us not look at this only in the light of duty. Should not the love of Christ constrain us to go? Go into your home and work there for Him; go into other homes and bring sunshine and happiness; go to the sick and the sorrowful; go to the hungry and thirsty; go to the stranger and take him in; go into any and every part of the world and do kind deeds and speak loving words for Christ's sake. He wants you to have that missionary spirit, that readiness to go though He may never call you to leave your home. Christ may want someone in India or China, some in our Africa or South America, some in our own North-west fields. But he expects us all to be ready to go wherever He wants us, ready to follow at the King's command; ready, for the King's business requires haste.

In the parable of the Great Sinner, the King said to his servants, "Go out quickly." Do you doubt the need of this haste? Lift up your eyes and look on the fields for they are white already to harvest.

"The restless millions wait
That Light, whose dawning
Maketh all things new."

Christ also waits, but men are slow and late. Let each one ask: "Have I done what I could?" Yes, the King's business requires haste. And, as when on earth, His meat and drink was to do His Father's will, so when He left, He gave to His followers the work of carrying out His Father's will, and the Father's will is, that all men should be saved and come to a knowledge of the truth. "As the Father hath sent Me into the world, even so send I you." It is for us to rise to our great responsibility, to our glorious and exalted privilege, as the Ambassadors of Christ. And when we pray: "Thy Kingdom come, Thy will be done on earth as it is in heaven," we should understand that on each rests obligations for the fulfilment of that prayer.

"If ye know these things happy are ye if ye do them. Strive to do what He would like to have you do, then shall the King say unto you at that day, 'Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundations of the world.'"

M.

UNIVERSAL LAW IN NATURE.

Everything that occurs in Nature is the result of some law instituted to bring it to pass. No phenomena are in opposition to the laws of Nature, nor are the laws of Nature ever set aside in order to bring about conditions or circumstances that would be more conducive to men's welfare, than the operation of the original laws themselves. Even "miracles" are, no doubt, in strict conformity with the primitive and immutable scheme of Divine government, which has maintained the universe in its integrity and sublime order ever since the time of that sweet aurora, when the "morning stars sang together, and all the sons of God shouted for joy;" we call them "supernatural," simply because they are effected, not by suspending the laws, but by exhibiting the unaccustomed powers of Nature. For there is a spiritual law within, and thus above, every natural law, which, being necessarily in perfect harmony with it, may dignify and expand its operation, but can never contradict it. If we feel disposed to regard miracles as works requiring the suspension of the laws of Nature, it is again simply because we do not understand—and in this, our present life, probably cannot so understand—the immensity and fulness of the laws of Nature, nor see how occurrences, apparently quite at variance one with another, may yet be in harmony and be quite compatible when viewed by the light of some grand and omnipotent principle which originates and includes both.—*L. H. Grindon.*

Missionary World.

CHRISTIAN CHILDREN IN GOVERNMENT SCHOOLS.

In most large villages there is a Government school in charge of a native teacher, who is generally a Brahman. Such schools are supposed to be available for all classes of the people, but as a matter of fact none but the highest castes attend them. Other castes are persecuted if they dare to claim their rights. The schools are supported by local rates levied upon the property-holders of the villages and the European heads of the Educational Department do their utmost to secure the privilege of attendance at school to all classes, but local officers, teachers and high caste parents often make it impossible for native Christians and others to secure admission for their children to such schools.

AN ILLUSTRATION TO THE POINT.

The Christian preacher living at Wadut, a small town near Satara, sent his children to the public school, the only school in the place. Most of the Brahman boys left at once. After awhile the excitement became intense, and about two-thirds of the boys left the school. As a warning to the people that they would lose their school entirely the assistant master was transferred to another place, but this did not seem to have any effect upon them. The headmaster was from the first favorable to the Christians, and he was therefore boycotted by the people. He was turned out of his rented house and no one would rent him another, so that he was obliged to live for sometime in a neighboring village across the river. He deserved great credit for his steadfastness in obeying his departmental instructions in the face of so much opposition. For several months the attendance was very small, just barely enough to prevent the school from being discontinued. The Brahman element seemed determined that they would not yield. In October a desperate effort was made to accomplish their object by force. A Government native official, not belonging to the Educational Department, came into the school, and at once sent for the father of the Christian children. He talked to him very severely and finally compelled him by intimidation to sign a paper stating that he would have his children sit apart from the others. This official also gave the teacher strict orders to see that the arrangement was carried out, and for about a week the order was enforced. The teacher, however, reported the matter to his superior and asked what should be done. The reply was, in substance, "You have received your departmental orders, and you must not obey orders from any other source." Thus the Christian children were restored to their rights, and what for the time seemed to be a very serious matter turned out to be a most amusing episode, to the chagrin of the whole opposing party. After this they tried to establish a private school, but after employing five or six different teachers without success, it was finally given up. They then concluded to accept the situation, and as the new year opened the boys returned to the school, and were now ready, after about eight months' loss of school privileges, to learn their lessons in company with the Christian children.

THE GOVERNMENT OF INDIA IS A CHRISTIAN GOVERNMENT.

Numberless instances might be quoted to show the attitude of the Government towards the missionaries and their work. When governors and other high officials, such as H.R.H. the Duke of Connaught, who for five years was in command of the army in Bombay, go upon their annual tours of inspection, they visit every mission station on their route, encourage the missionaries and show their appreciation of their work. Lord Reay and Lord Harris were specially sympathetic. The former when on a visit to Ahmednagar addressed a large company of Christians in the native church. Upon be-

ing told that there was one man present who had been a Christian for fifty years and who had been the means of bringing at least seventy-five heathens to Christ, the Governor said that he should like to shake hands with that old gentleman, and descending from the platform he shook hands warmly with the faithful old man who, possessing little of the wisdom of the world (he was barely able to read), had let his light shine so that men had seen it and glorified his Father.

MADAGASCAR.

Recent letters from missionaries of the London Missionary Society in Madagascar say that "The situation is melancholy, but if anything, so far from getting worse, there are hopeful signs. The French made the great mistake of supposing that the conquest of the country was completed when the capital fell, and they did not take the steps requisite to secure order. They are now rectifying the mistake. The mass of the people cheerfully accept the change of Government, for they know it means they will be able to get justice. It is only a noisy and disorderly minority that creates the disturbances. As to the L.M.S. and its work, there is every reason to believe that when things settle down greater progress will be made than ever. There are no difficulties with the Government—on the contrary, there is a cordial understanding. News has just been received that the memorial church at Ambohipotsi, at the extreme southern point of the hill upon which the capital is built, has been handed back by the French military authorities to the L.M.S. and the native worshippers. Since the occupation it was necessary to use the building for barrack purposes, the soldiers being withdrawn during hours of worship when the congregation was allowed to enter, but now the soldiers are withdrawn altogether, much to the joy of the people. The improvement in the methods of government is illustrated by the fact that the negotiations for a site of land for a new mission hall were completed between the L.M.S. and the Government in two days, whereas under the old regime they would have been drawn out over six months. The Jesuits are troublesome to the L.M.S., according to their immemorial custom, but there is no reason to suppose that their intrigues are favored by the Government. It is only just to give the French credit for their friendly treatment of the Society.

NOTES.

A Turkish pastor had a member in his congregation who was a great smoker. Upon his friend promising to give up his tobacco the pastor made a thank-offering of ten Turkish pounds (\$44) for evangelistic work. This money was sent out to India and was spent in purchasing tracts and illustrated leaflets for distribution in the Sunday School connected with the High School at Ahmednagar.

Here is a striking contrast, showing the superiority of Christianity over all other religions—"Mohammedanism has a history of thirty centuries. It has won 200,000,000 followers, and its degraded and wretched myriads are confined to Southern Asia and Northern Africa. Christianity, after nineteen centuries of life, has won 400,000,000 followers, and with the exception of China and Turkey, its happy and enlightened people rule the world."—*The Presbyterian*.

Rev. J. G. Paton writes from the New Hebrides: "The following facts and figures may be interesting: There were 18 missionaries and 271 teachers at work last year, and 9,587 people attending school, and there are now 296 candidates for baptism; 492 adult baptisms and 148 marriages were solemnized during this year. The sum of \$156 in cash was raised and 5,210 pounds of arrowroot, amounting to about \$1,300, was made for mission purposes. This item does not include the large amount paid for books in cash or by contribution of arrowroot. Sixteen couples volunteered for work on heathen islands, and 1,120 natives renounced their heathenism and joined the Christian party, while the number of Church members stands at 2,082."

Young People's Societies.

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

THE PLAN OF STUDY.

Enquiries are coming from many quarters as to the details of the "Plan of Study," just issued. It is meeting with a hearty reception both within and outside the Church. It has been endorsed by recent Presbyterian conferences and by Presbyteries, and in the *Golden Rule* of 15th ult., at the close of an editorial article descriptive of the Plan, the writer adds: "We are sure that all Canadian Presbyterian Endeavorers will hail with delight this helpful co-operation on the part of the General Assembly and will by speedy adoption of the plan suggested prove that 'for the Church' is no idle phrase for them." Presbyterian Endeavorers should take note of the fact that a special Topic Card embracing the "Uniform Topics," and the topics of the Plan of Study as well, is being issued by the Endeavor Herald Company of Toronto.

A GOOD SCHOOL FOR BOYS.

Says the *Knapsack*, the United States organ of the Boys:

"The advancement of Christ's Kingdom among boys, and the promotion of habits of reverence, obedience, self-respect and patriotism, and all that tends toward a true Christian manliness.

"Is there anywhere in this world a grander or better worded object than ours. First, last and all the time, strive for the supreme object, the promotion of Christ's Kingdom among our boys. The methods to be employed are various. Learn to adopt your plans to the individualities of your boys and success will surely follow. Teach them that reverence for the church edifice as the temple of God is an attendant essential, teach them that obedience in the little things, as the military drill, but go towards the forming of that character which enables one to say, 'Thy will be done,' with humility and yet with truth. Teach them also to love the nation's flag, teach them to know that self-respect is of more importance than the esteem of the world, and lastly teach them to take Christ for a model and strive for His attributes."

GETTING READY TO SPEAK.

Rev. C. H. Yatman has written many wise words of counsel for Christians, but nothing more practical than the following hint for participation in prayer meetings:

"Many a service could be saved from ruin if some one got up and gave a straight, honest, happy talk on some theme of interest to everybody. There is too much unripe mental fruit served up at meetings. Reader, get a blank book; write one item of the list below at the head of each page, then begin to gather facts and illustrations and Scripture on that theme, putting all under the proper head. Then, when your page is full, straighten out your material, throw away any useless stuff, put the good into such shape as your mind can grasp, and the first chance you get, speak it.

Courage.	Scriptures.	Holy Spirit.
Faith.	Jesus.	Conversion.
Enthusiasm.	Consecration.	Knowledge.
Love.	Endurance.	Tact.
Salvation.	Rewards.	Experience.
Prayer.	The Law.	Manhood.
Repentance.	The Gospel.	Destiny.
Character.	Retribution.	Grace.
Sin.	Heaven.	Hope.
Joy.	Difficulties.	Peace.
Paul.	Zeal.	Work."

In a similar manner an Endeavorer can make preparation for the Christian Endeavor prayer meetings by devoting a page to each topic for six months or a year.—*Golden Rule*.

Baltimore Christian Endeavorers sent five hundred and sixty-four children from the slums of the city out into the country for two weeks each, during the summer.

A GOOD EDUCATION; WHAT IT IS AND HOW TO GET IT.

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

Nov. 15th.—Prov. viii. 1-11; ix. 9, 10.

Opinions differ greatly as to what constitutes a good education. The Chaldeans thought a man was well-educated when he was skilled in soothsaying, necromancy and astrology. The Greeks sought after wisdom and many of them thought they were not educated unless they were well-trained in philosophy and dialectics. The Jews regarded the knowledge of the law and prophets as very desirable, if not absolutely necessary. The Roman Catholics look upon a knowledge of the Church Catechism as indispensable to a good education. Many Protestants think that a good education can be obtained by taking a regular course in college or university and that nothing beyond this is required.

But God's view and man's may be far apart. The wisdom of the Greeks was foolishness with God (1 Cor. iii. 19). God may regard much of our boasted education as folly. Paul spent his early life in one of the most famous schools, at the feet of a renowned teacher—Gamaliel; but the best part of his education was received after his conversion. Where did he obtain his knowledge? Not from any teacher but by revelation of Jesus Christ (Gal. i. 1). Timothy never attended college and yet from his childhood he was instructed in the Scriptures and they were able to make him wise unto salvation. Daniel attended college in Babylon, but before he entered he learned many things which his teachers could not have taught him; and even while he was there he acquired knowledge which was not imparted to him by his college masters.

Now while it is very desirable to possess a knowledge of the arts and sciences as taught in schools and colleges, yet there is a branch of knowledge which cannot be acquired from college text-books or from university professors. Three things are necessary—a text-book, a teacher, and a willingness to learn and apply knowledge.

I. Our best text-book is the Bible. David did not possess more than a fragment of the Scriptures as we now have them, and yet by diligent study of, and meditation upon, the portion which he did possess, he became wiser than his teachers. By the divinely-inspired statutes he was warned, and in the keeping of them he found a great reward. He hid that word in his heart that he might not sin against God.

What a grand text-book the Bible is! How profound its proverbs, how sublime its poetry, how plain its commandments, how lofty its prophecies, how practical its precepts, how elevating its moral code, how urgent its entreaties, how tender its invitations, how earnest its warnings, and how splendid its imagery! The best thoughts of other men are but the thoughts of the Bible diluted. The grandest conception of men in modern times are but the reflection of the thoughts of the inspired penmen. However thoroughly trained a man may be in the knowledge of the schools, his education is sadly defective until he has a competent knowledge of this text-book.

II. Our teacher is the Holy Spirit. The same spirit who first inspired the sacred writers to record the great things of the Bible must teach us now to understand them. He is the Spirit of Truth, and His commission is to lead us into all truth. Through this Spirit we are enriched in everything, in all utterance and in all knowledge—

"That Heavenly Teacher sent from God
Shall your whole soul inspire,
Your minds shall fill with sacred truth,
Your hearts with sacred fire."

III. There must be a willingness to learn. No one can make progress in the arts or sciences who imagines he already knows everything, neither can one obtain that wisdom which comes from above unless he is humble and ready to learn the lessons which the Holy Spirit would teach him. Jesus said that unless we receive the kingdom as a little child we shall not enter therein. One of the characteristics of the child is willingness to be instructed. Unless we realize our helplessness and ignorance, we can never hope to be properly educated in the school of the Great Teacher.

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TORONTO, WEDNESDAY, NOVEMBER 4TH, 1896.

THERE are over a hundred Ph.D.'s in one manufacturing establishment in Germany. When we Canadians learn that college men can do something more than squeeze into professions already over-crowded, the cry about over-education will cease.

A PROPHET on the other side of the line recently predicted that the Lord would come on a certain day. The coming did not take place and a son of the prophet coolly announced that if the Lord did not come at the time mentioned, "we will have to wait longer for him." The gullibility of some people on religious questions seems to be infinite.

PRESIDENT CLEVELAND'S declination of the degree of LL.D., from Princeton, reminds one of the Washington lady who declined to dance with the Prince of Wales. She afterwards explained that while many ladies had the honor of dancing with the Prince, she alone had the honor of declining to do so. Very few people enjoy the honor of declining a degree from Princeton.

THERE is one thing clear about the contest for the Presidency of the United States before the ballots are counted, and they are not counted as we write. That one thing is, that President Cleveland, the out-going man, has more brains than the six or seven men who are candidates for the Presidency and Vice-Presidency, all put together. The President's address at the Princeton celebration was one of the best delivered there.

THE president of the University of Chicago said the other day that the religious services of the university have not been successful. The most eminent professors in the university and the most distinguished ministers of the city had been called in, but the attendance at prayers was not what it should be, nor was the interest encouraging. The reverend president of a university should know that good prayer meetings are not made by his plan. Calling in distinguished professors and ministers—a new one every week—may gratify the curiosity of a few rounders with itching ears, but the meeting soon dwindles and eventually dies.

SENSIBLE people should pay no attention to the silly sneers too frequently seen in certain newspapers, at the evidence of experts who testify for the defence in trials for murder where the defence is insanity. The crown depends on the evidence of experts in probably nine out of every ten criminal trials. Is expert evidence good where the crown uses it and unreliable when used on the other side? If a man of the standing and attain-

ments of Dr. Daniel Clark is not to be trusted as an expert, are juries to believe the professional delectives who hang around the Attorney-General's office looking for a job and whose bread and butter depend on their finding a clue and getting a conviction?

IT was a delicate and graceful compliment paid by the Faculty of Princeton Theological Seminary, to the Rev. Dr. Moore, of Ottawa, personally, and through him to all its Canadian graduates, and to the Canadian Church, in their asking him, who must now be one of the earliest Princeton graduates in Canada, to preach before the Faculty and students at its late sesquicentennial celebration. Dr. Moore has so long and faithfully held the Presbyterian fort in Ottawa, has served the Church so well in his Presbytery and in wider spheres, that all who know his services will admit that this honourable recognition was well deserved by the man upon whom it was bestowed. Dr. Moore is a worthy Canadian representative of Princeton graduates.

OUR friend, the *Halifax Witness*, says: "THE CANADA PRESBYTERIAN has always the true ring in matters relating to human rights; it is sound to the core on the Chinese question." We have honestly tried for twenty-five years to have the "true ring" and "to be sound to the core" on all questions as well as on the Chinese problem, but we must candidly say that our chief hindrances for a quarter of a century have usually come from men who profess to have much appreciation for the "true ring" and soundness at "the core." Though we do not need a certificate from anybody at this time of day, we are very well pleased to have secured the confidence of so good a judge as the *Halifax Witness*.

THE public have nothing to do with the business arrangements made between Dr. John Watson and Major Pond, by which Dr. Watson is prevented from preaching while on his lecturing tour. All the same, one cannot help feeling that it is a pity Dr. Watson should go across the continent muzzled on Sabbath even if the muzzle is golden. The arrangement may be a good one financially, or it may not, but it is hard on the ministry, and we doubt very much if Dr. Watson will gain anything by it in the end. The number of people who say that ministers are as fond of money as other men will be greatly increased by Dr. Watson's tour.

WE would remind ministers and congregations of the collection appointed by the General Assembly to be taken up on the 15th inst. on behalf of the Assembly Fund. Besides the cost of printing the minutes and reports made to the Assembly, the expenses of all committees of the Church which have no fund of their own have to come out of this one, involving a very considerable outlay. It should be known that for the past few years the income of this fund has not been sufficient to meet its expenditure, and at the present time there is a considerable debt resting upon it. An average contribution of five cents per communicant, according to the statement of Rev. Dr. Warden, will meet all the requirements for the present year.

"IS there a surplus of ministers?" asks the *Christian Work*. Our contemporary answers its own question in this way:—

"Well, if the young men were content to enter the mission fields and did not prefer to wait for a more 'eligible' call there would be no surplus. The trouble is with the ministers themselves, who are not content to labor in the field that offers. There is in ministerial ranks too much worldliness and too little of other-worldliness: that's what's the matter."

Coming from such a high source as the *Christian Work*, such criticism as the foregoing awakens painful thought. The ministry of any Church cannot long survive if the people get the idea that it is worldly. Not long ago we saw it stated in another journal of equally high standing that competing for calls from rich churches is just as much a business in the United States as competing for honors in law, politics or any other sphere of secular activity. It is high time that all Churches in which ministers are "called" had begun to ask, "where are we?"

IS THE SABBATH LAW BINDING ON THE CONSCIENCE?

WE do not propose to discuss this question, but merely to draw attention to a pamphlet upon it by Mr. John Haldane and which may be obtained at the usual bookstores. The little work is timely and may to many be helpful in enabling them to decide and vote intelligently upon the question of running the street cars on Sabbath in this city. For it can hardly be doubted that the outcome of the difference now existing between the Street Car Company and the City Council will be submitting the question to a vote of the citizens. The circumstances which led to writing it give it a practical value. They were, "finding a great diversity of opinion arising from undefined ideas of the relation of the Christian to the Jewish Dispensation, as well as upon a supposed abrogation of the Sabbath day by St. Paul; from hearing the question discussed whether running the cars on Sabbath was a violation of the Fourth Commandment, and from a public expression of opinion by a magnate of the Church of England that the Sabbath is not binding on the Christian conscience."

Mr. Haldane takes the contrary view. He refers to some of the arguments brought up against the observance of the Sabbath and in favour of relieving it of the restrictions which now hedge it round. The writer points in defence of his views as to the sacredness of the day, to the testimony of Christ to the binding character of the commands of the Decalogue, and that of the Scriptures to the observance by Christians after the resurrection of what is called the Lord's Day. The opinion of the late Rev. F. W. Robertson and those who think with him on this subject is noted, and the effect of degrading the Sabbath to a mere human or even a Church institution. The assaults which have been made upon the Scriptures, their survival triumphantly of them all, and supreme authority in this question is asserted. The original institution of the Sabbath and its wide scope as made for man, is strongly insisted upon, and the history of the day is traced from the time of Adam down to that of Abraham and Moses and the promulgation of the Decalogue on Sinai, and the imbedding in the very heart of the moral law of the Fourth Commandment. "As the Decalogue was given by God, He alone can rescind it or any portion of it." The extent to which this original law of God has affected legislation and its beneficent effects in consequence are pointed out.

The author then comes to the establishment by Christ upon the earth of the Kingdom of Heaven, and notes especially His language that He did not come to "destroy the law or the prophets but to fulfil them." The practice and teaching of the apostles, and especially of Paul, are particularly dwelt upon, and it is shown that the passages in the writings of the latter which are relied upon to prove that he did not regard the Sabbath as binding, do not warrant that inference, but that in these passages he is arguing against "Judaizing teachers who were maliciously trying to subvert his pure gospel by Jewish doctrines."

Coming to the practical question, "Is the running of the street cars a violation of the Fourth Commandment?" the author shows that if the Decalogue is binding at all, "that particular command from its position and influence demands, if possible, a more scrupulous observance than the sixth, seventh and eighth which we so jealously protect from infringement through our courts of law." The unchangeableness of God's law, and the force of the word holy, as applied to the Sabbath, and that "the Decalogue is, from its peculiar characteristics, beyond the cognizance of a human tribunal and can be administered by God alone," are all brought to bear in showing that the law of the Sabbath is binding upon the Christian conscience. Some of the arguments urged in defence of running the street cars are dwelt upon, such as the convenience of church-goers, and the interest of the working man. The effect upon the Jewish people for good by the observance of the Sabbath as a day of rest and worship, and the evil resulting in every way from the violation of the Sabbath law is shown, and it is added that in view of all these considerations, "It is matter of wonder why the Fourth Commandment was ever subjected to a plebiscite. A member of the City Council, objecting, well remarked that he would as soon think of proposing a plebiscite for any other."

If the observance of the Sabbath, as we have been accustomed to it, is to be submitted to a

plebiscite, Mr. Haldane points out that what we have to deal with is a law of God and not of man, and accordingly in such a matter a special duty and responsibility are attached to the exercise of the franchise. The argument so often urged as a reason for taking a liberty with the Fourth Commandment, that "the Sabbath was made for man and not man for the Sabbath," is shown only to justify acts of necessity or mercy, neither of which can well be pleaded for the running of street cars on the Sabbath day. The position which Toronto has taken on this subject in the past, instead of being a reproach is regarded as an honor, and the hope is cherished that her example may be so felt over the whole Province that the Ontario Government will still more fully and carefully guard the Sabbath as one of the fundamental institutions and guarantees of sound legislation on all other subjects. "While we protect the Second Table in the interests of society by penal laws for transgression, the proper maintaining of the first is essential as the power and authority for their adjudication. The idea that the march of civilization is tending to disenthral man from narrow-minded restraints, is not applicable to the law of God. It is essential freedom. Its source and end is love. Our advancing intellects should urge us the more to clear the way for a fuller development of its protective and beneficial influence."

The pamphlet, if carefully read and reflected upon, will help to remove difficulties from the mind of many on this all-important subject. We shall only add in conclusion, that it has received the hearty endorsement of the Rev. Principal Caven and of Principal Sheraton of Wycliffe Episcopal College, as a clear, fair and forcible presentation of the Scriptural argument in defence of the Sabbath.

SABBATH SCHOOL AND W.C.T.U. CONVENTIONS.

IN addition to the first Dominion Christian Endeavor Convention, held lately with such enthusiastic interest in the capital, two others were held last week of great interest, and bearing very directly upon the welfare of the country at large. These were the conventions of the Sabbath School Association of Ontario held in London, and that of the Woman's Christian Temperance Union held at Pembroke.

It appears to be necessary for those interested and engaged in the same work to come together periodically, and the more that facilities for travel and accommodation multiply the more do such gatherings increase in number and size. What are all the periodical meetings of religious bodies, philanthropic, national or social societies, but just conventions, though they may be called by other names? It may be questioned if some of these could hold together but for their meeting in large bodies in one place from time to time. Conventions, then, appear to be necessary, if not indispensable. They afford opportunities for all working in a common cause to see each other face to face, to kindle enthusiasm in the heart, to discuss methods, to take stock and note progress or decline. The social benefits of such assemblages are by no means the least of all that arise from them. The cities and towns where they are held are well repaid for the hospitalities which they extend by an enlargement and enrichment of their social life; workers from the most distant parts of the same country or from different countries meet and by mutual conference better understand each other's plans, secure greater definiteness in the objects they pursue, and return to their several homes and spheres of work greatly strengthened by having felt the momentum and swelling enthusiasm which come from numbers harmoniously joined in pursuit of some great and worthy cause. We could not now do without our conventions, or, to say the least, many a good cause which is to-day marching on from strength to strength, would, without its periodical conference or convention be greatly crippled and its prospects for the future be blighted.

But for these gatherings the public generally would have but little idea of the numbers engaged and of the wonderfully varied forms which Christian, humane and philanthropic work is in our day assuming. Even those who are usually regarded as well informed in such matters, will find cause for surprise, when they see these marshalled together and set down and reported upon in the columns of a newspaper. Here also we may just ask our

readers, and all interested in the advancement of every good work, to note how very much all these conferences and every organization for human weal owe to the press. By their reports given in the papers their influence for good is multiplied a hundred or a thousand fold, and by it the feeblest society in the most distant hamlet of the land is brought within the influence, and made to feel to some extent the warmth and enthusiasm that glowed at white heat at the convention.

By way of illustration of these remarks it could not but be noticed that the attendance at the Sunday School Convention included not only ministers, elders and deacons, women in no small numbers as well as men, but people in all walks of social, industrial and professional life, farmers and farmers' wives, leading members of the bar, and members of Parliament, mechanics and men of business all blended here in happy union, forgetting all that separated them for a time, in the promotion of one grand purpose. They afford the most happy and practical illustration of the truth that Christians of every name and social condition are really one in Christ; they supply the best answer to those who are inclined to magnify the differences among Christians, and point to them as a reproach.

To show the natural tendency of every good work to expand and branch off into many channels, every one more or less carrying with it life and blessing wherever it goes, we need only point to the work of the W.C.T.U. which supplies a most striking illustration. From its first simple reference to the putting down of the liquor traffic, we now find it engaged in "work among sailors," "among coloured people," "among railroad men and shanty men," "for prisoners in gaols," "for the police and for Indians," "flower mission work," "work for Sabbath observance," contending for "purity in literature, art and fashion," effort on behalf of "young women," for the teaching of "temperance in the schools," "work at fairs and evangelistic work," and indeed it would be difficult to name any sphere of effort for good towards which the hearts of Christian women do not go out in the way of practical help. Special interest was given to this meeting from the presence at it and powerful addresses given by Mr. Spence, secretary of the Dominion Alliance, and of Miss Slack, secretary of the world's W.C.T.U.

The following is a summary of the report: Unions reported, 205; active members, 4,585; honorary members, 491; union meetings, 27,192; public meetings, 5,485; Bands of Hope, 84; number of children, 6,005; cash received, \$12,715.48; copies of report distributed, 21; pages literature distributed, 193,107; collected for Armenian Fund, \$1,482. The treasurer's report also, considering the stringent state of the money market, was most encouraging, showing a handsome balance, \$3,842.43, made up as follows: Total receipts, \$2,852.34; disbursements, \$1,687.39; balance, \$1,166.95; emergency, \$449.30; Youmans' fund, \$972.26; lumbermen's fund, \$35.75; total, \$782.63; net balance, \$384.32.

Our limits will not allow us to refer at length to the work of the Sunday School Convention. The subjects presented in the addresses given, their excellence, the discussions which followed, the actual teaching done before the convention, the enthusiasm which pervaded the large gatherings which grew from day to day, the spirit of liberality shown, the presence of such able workers from our neighbors on the other side of the line, must all have exerted a most quickening and enlarging effect, mentally as well as spiritually, which will undoubtedly be felt and seen in the work of the coming year. The Association was certainly fortunate in its last president, Mr. John A. Paterson, and a better selection to fill his place could not have been made than Dr. J. J. Maclaren, Q.C.

With regard to Sabbath School work on this continent one fact only may be mentioned as given by Rev. Dr. Potts, that at the Boston Convention it was shown that in Canada and the United States there was a Sunday School army numbering 13,033,175 and that the increase in scholars for the previous year had been 1,337,972. What a host! How full of hope and promise! Two subjects germane to the work and objects of both conventions, and which evoked much enthusiasm, were practically dealt with in the shape of resolutions unanimously passed; namely, first, the approaching plebiscite on prohibition; and in the Sunday School Conference that of Sabbath observance. No two subjects at the present time are engaging more anxiously the attention of Christian people in Canada than just these two, and both have been without doubt materially helped to that consummation which they all hope for and with which the best interests of our common country are so closely bound up.

Books and Magazines.

SELECT NOTES: A Commentary on the International Lessons for 1897, inductive, suggestive, etc. By F. M. Peloubet, D.D., and M. A. Peloubet. Boston, Mass., U.S.: W. A. Wilde & Company, 25 Bromfield Street.

This series of Sunday school lesson-helms has attained such a reputation for itself, that we need do little more than acquaint the public with the fact that the volume for 1897 is now published. It contains all those features of maps, illustrations, indexes and well-considered, well-sifted information on the lessons which have marked the preceding twenty-two volumes and made them perhaps more extensively used by Sunday school teachers than any other published on this side of the Atlantic.

HEATHER FROM THE BRAE. Scottish Character Sketches by David Lyall. Toronto: Fleming H. Revell Company.

This is one of the class of books which have of late years become so popular, depicting Scottish life and character, especially life among the lowly, with what are described in the introduction as "its every-day heroisms, and its consecration of thought and purpose in the well-trodden paths of manly duty and Christian living." It naturally suggests the names and writings of Barrie and Maclaren, but this book and its sketches differ from both. There is not the wonderfully creative genius of Barrie, Crockett, and Ian Maclaren which has given their characters such an individuality that they are like real living beings, and their names have become household words. The object of David Lyall in writing is more distinctly religious than that of the others we have mentioned, and the sketches are pervaded throughout with a spirit of true and devout piety which attracts and deeply impresses the reader, and takes him into a pure and spiritually most healthy atmosphere. They show us one of the best sides of Scottish religious life and character without any exaggeration, and one we think not uncommon. While the effect of the book cannot but be good, the style is simple, natural and attractive, and you lay the work down hoping for and ready to welcome more.

Both Melba and Calvé have musical articles in the Thanksgiving number of the *Ladies' Home Journal* (November), in which the former deals with a number of matters interesting to vocal students, the latter speaking very highly of the attainments and prospects of Americans generally in the realm of song. This issue is, as usual, one of an engrossing character; an ideal magazine for women. Our feminine readers will be interested in knowing that he who has made himself peculiarly their editor, Edward W. Bok, was recently married to a daughter of the publisher, Cyrus H. K. Curtis. [The Curtis Publishing Company, 421-427 Arch Street, Philadelphia.]

We have long entertained the conviction that if our position were such that only one first-class magazine was within our reach we should prefer *Harper's Magazine* to all others. In none of its rivals is there presented such a happy combination of entertainment and instruction. In every number are to be found appetizing morsels of historical and biographical literature, while its narratives of travel and pieces of fiction are invariably of the most entertaining character. Not forgetting the sterling merits of other great magazines, we are distinctly a partisan of *Harper's*. The November number fully sustains the usual high standard. It has merely to be seen to be appreciated. [Harper Brothers, New York.]

There are two features which strike one instantly upon looking through the *Review of Reviews* for November. The political contest across the line is, of course, of dominant interest, but scarcely less attractive is an article on Du Maurier, illustrated by pictures from his pencil, the whole being a grateful reminiscence of a distinguished artist. In the former connection most attention will probably be given by the thoughtful reader to Dr. Lyman Abbot's article "Summing up the Vital Issues of 1896," while Ernest Knauff has, in respect to the latter, given a most unique glimpse into the character and achievements of *Punch's* cleverest illustrator. W. T. Stead writes with characteristic vigor on the Turkish question. [The Review of Reviews Company, 13 Astor Place, New York.]

Ernest Ingersoll, a name of considerable prominence in American journalistic ranks, has given, in the *Century Magazine* for November, a very vivid description of "Election Day in New York." To enable the reader to secure a fuller idea of the events, a number of well-executed pictures are presented in that connection. Duncan Rose discusses the question "Why the Confederacy Failed," attributing it mainly to three reasons—the excessive issue of paper money, the policy of dispersion, and the neglect of the cavalry. "Campaigning with Grant" is an article of more than ordinary interest. "The Olympic Games of 1896" are treated by their founder, Pierre de Coubertin. "The Chinese of New York" are described with great fidelity by Helen F. Clark. [The Century Co., Union Square, New York.]

One of the most interesting articles, where all are of marked interest, in *Godey's Magazine* for November, is that on "The Street Arabs of Michael Woolf." This title will convey at once, to those of our readers possessing a knowledge of the pages of *Life*, an intimation of hilarity and laughter. To any who have not become familiar with the work of this veteran illustrator no better opportunity of beginning a pleasant acquaintance could be wished than is here presented. The numerous accompanying illustrations are characteristic of the artist, and the appended texts are intensely amusing. Another article worthy of note, and one which will give the reader some idea of the duties and perplexities of those who undertake the labors of "educating the people" and "getting the vote out," is that upon "Conducting a National Campaign." [The Godey Company, 52 Lafayette Place, New York.]

The Family Circle.

TO OUR SOVEREIGN LADY.

Queen, that from spring to autumn of Thy reign,
Hast taught Thy people how 'tis queenlier far,
Than any golden pomp of peace or war,
Simply . . . be a woman without stain!
Queen whom we love, who lovest us again!
We pray that yonder, by Thy wild Braemar,
The lord of many legions, the White Czar,
At this red hour, hath tarried not in vain,
We dream that from Thy words, perhaps Thy
tears,
Ev'n in the King's inscrutable heart shall grow
Harvest of succor, weal, and gentler days!
So shall Thy lofty name to latest years
Still loftier sound, and ever sweeter blow
The rose of Thy imperishable praise.

—William Watson.

WHEN I HAVE TIME.

When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with care,
I'll help to lift them from their low despair,
When I have time.

When I have time, the friend I love so well
Shall know no more these weary, toiling days,
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest praise,
When I have time.

When you have time! The friend you hold so
dear
May be beyond the reach of all your sweet intent.
May never know that you so kindly meant
To fill her life with sweet content,
When you had time.

Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer,
To those around whose lives are now so dear,
They may not need you in the coming year—
Now is the time.

—Medical Missionary Record.

HEROES OF THE VICTORIA CROSS.

COL. LORD WILLIAM BERESFORD, V.C.

If one may judge from certain utterances it has, apparently, become the fashion of late years to describe this as a decadent age, and to talk as if Great Britain bred nothing but shopkeepers and stockbroking capitalists. This spirit of pessimism may be in some measure due to the fact that this country has, happily, not been for some time at war with any other great power; but a mere recollection of those who, since the inauguration of the order, have won the Victoria Cross, will serve to remind us that there must be with us a number of men who are prepared, at any moment, to prove their readiness to "scorn delights, to live laborious days" and to risk their lives, if need be, in the service of their Queen and their country.

I think no one, with the slightest pretence to sense or sensibility, can so much as think of war without horror; and whether it be a hand-to-hand conflict with a barbarous race or a desperate struggle with a civilized power, one must realize that it is a terrible responsibility which rests with the prime movers in such a catastrophe. At the same time, one is almost bound to acknowledge that nothing tends more to peace than a thoroughly adequate national defence; and if wars must continue—and they must, I suppose, continue so long as any one nation declines arbitration—it will be admitted that the better provided a nation is for any emergency the better, and an army or navy without its heroes would be hardly more useful than an engine without motive power.

It may be of interest at this point to allude to the Victoria Cross itself. There is, perhaps, no decoration better known or more coveted, but it may be of value to recall one or two facts concerning it. As everyone knows, the decoration consists of a Maltese cross of bronze, similar to

that which surmounts the Royal crown, having in the centre the Royal crest (a crowned lion) and underneath an escroll, bearing the inscription, "For Valour." It is suspended from the left breast by a blue riband for the Navy and red for the Army, and for any second act of heroism—which would otherwise have been recognized by the gift of the cross—a bar is added thereto. This famous decoration was instituted by the Queen just forty years ago, and it is said that the cross originated with, and was designed by, the late Prince Consort. It need only be added that the cross is presented to each hero by the Queen herself where this interesting ceremony is practicable.

There are at the present day three officers living who hold the Victoria Cross, in whose lives I have felt more particularly interested—General Lord Roberts, General Sir Evelyn Wood, and Colonel Lord William Beresford, the subject of this sketch.

My first interview was with Lord William Beresford, and, although I am not permitted to write this article in the conventional "interview" form, I have to thank his lordship for the very kind way in which he furnished me with all the information I needed, and for a portrait.

On first acquaintance with Lord William Beresford, whose town house is Carlton House Terrace, one is most struck with his business-like habits, his energy, and his genuine courtliness.

Lord William has for twenty-two years held the important and exceedingly responsible post of Military Secretary to the Viceroy of India, a position in which his tact and good sense as well as his other soldierly qualities stood him in such excellent stead that it may be safely said that no man has left India with a happier reputation. Although Lord William has for some little time been off the active list, he still has a great deal of private correspondence to get through, and as one watches the dexterous and rapid way in which he dictates letter after letter to his secretary one realizes with some amazement that his business capacity would do credit to the head of a great city house. Lord William rarely leaves a letter unanswered—in itself no slight sign of his natural courtesy, for at least a third of the communications he receives every week are written with the purpose of obtaining some favor.

Lord William is the third son of John, the late Marquis of Waterford, his elder brothers being (Henry) the late Marquis of Waterford, whose sudden death will be fresh in the recollection of many, and Lord Charles Beresford, so well known throughout the country for his work in—and his devotion to—the Navy. There is, of course, another brother, Lord Marcus, some years younger than himself. It is now nearly thirty years ago that Lord William, then a Captain in the Royal (9th) Lancers, went out to Africa under Lord Chelmsford, and in the campaign with the Zulus won his Victoria Cross.

It was on the eve of the battle of Ulundi that Lord William Beresford, when in front of the main army with a special scouting force, fell into an ambush of Zulus, and at Sir Redvers Buller's loud command to fire a volley and retire, Beresford and his men rode back to the main body followed by a shower of bullets and assegais. Two men were killed on the spot, and a third, Sergeant Fitzmaurice, being badly wounded, fell from his horse.

The Zulus were closing round him and his fate was practically sealed, when Beresford looking back, saw that there was a faint chance of saving him. It was but a hope and there was no time for calculation. Without a second's hesitation Beresford wheeled his horse round, and in less time than it takes to relate it, he was by the side of the wounded man, revolver in hand, and urging the half-fainting sergeant to allow himself to be saved. A difficulty presented itself by the fact that the brave sergeant strongly protested against the proceeding, declaring that where one might return, two could not hope to. "Save yourself!" he exclaimed. In spite of the wounded man's protest, however, Beresford succeeded in lifting him into the saddle, and firing a couple of well directed shots at the foremost of the on-coming Zulus, Beresford jumped up behind him and rode after his now retreating troop. Another second's delay would have been fatal. As Lord William admitted to the writer, he did not expect at that juncture to get back to his comrades at all. He received, however, not a little assistance from a brave fellow, Sergeant O'Toole, who while the ride back was being accomplished, succeeded to some extent in keeping the assailants at bay with his revolver whilst running alongside the horse, and when it was subsequently announced that Lord William Beresford was to receive the V.C., it is pleasant to recall the fact that Lord William pressed home the brave work of Sergeant O'Toole, who, he very modestly declared, deserved the honour more than he, and they together received the reward "for valour" at the hands of their Sovereign.

Lord William has been as great a success in society as he has been in the service (and had the privilege of entertaining the Prince a short time ago, at The Deepdene, near Dorking); but he is indeed no carpet knight, and, although it must be said that his lines are cast in pleasant places, he would be one of the first to offer his invaluable services in the field if they were needed.

It is now over a year that the marriage of Lord William Beresford and the Duchess of Marlborough was announced in the papers, and when one thinks of Lord William's high character, and the way in which his charming wife works for others, it would not be too much, or be sycophantish, to say that in themselves they represent much that is best in our aristocracy.

When at Carlton House Terrace it was with a strange thrill of emotion that I examined the thin white coat which Lord William wore at the time of the brave deed, to which I have briefly alluded, and as I observed the dark red stains upon it, caused by the blood of the man he had saved, I was greatly impressed with the way such a brave deed seems to come home to one with the aid of such silent witness, as compared to the mere reading of heroic acts at one's own fireside.

There is just one matter more to which I should like to allude when writing of Lord William Beresford, and that is his fondness for animals. As every one knows, he is a splendid horseman, and it was no doubt in some measure to this that he owed his escape at Ulundi. For many years he had a favourite terrier, and in an honoured place in Lord William's study at Carlton House Terrace one may see a large portrait of the spot in far-away India where all that remains of the little animal lie buried. As Mr. Archibald

Forbes has said, Lord William has in his career disclosed "the rare gift of managing men, of evoking without either friction or fuss the best that was in his rough troopers." In fact, as is so often the case, Lord William combines in his own character not only those qualities which go to make up the true fighting man—determination and personal courage—but also a real consideration, all too rare, for the feelings of others.

It is indeed the fact that in Lord William Beresford real bravery—a carelessness, if one may say so, of his own life—has not been incompatible with a true regard for the lives of others which have made him a hero, and must be the main characteristic of all who have won the Victoria Cross.—Arthur H. Lawrence in *Great Thoughts*.

NO HIRING ABOUT THE MATTER.

Probably one of the neatest bits of sharp bargaining ever enacted took place not long ago between an apparently ignorant German with an abundance of wealth and a sharp dealer in horses. The German wanted a day's outing, and decided that a long drive would suffice for his wants, and applied to the horse-dealer for the hire of his best horse and trap. The dealer, not knowing the applicant, demurred at supplying his wants. The German, determined to have his ride, finally pulled out a huge roll of bills, and offered to buy the horse and rig, provided the dealer would buy them back at the same price. This surprised the dealer, but not wishing to offend the owner of so much ready money and possibly a good future customer, he agreed to the deal.

The German departed with the horse and rig, and at the end of the day returned them in good condition, expressing his satisfaction at the pleasure the drive had afforded him. The dealer, according to the agreement, paid him back the money, and the German started to leave the place.

"I beg your pardon, sir," exclaimed the dealer, "but you have forgotten to pay for the hire, you know."

"Pay for the hire? Why, my dear sir," coolly replied the German, "I fail to see that. If you will exercise your memory a trifle you will agree that I have been driving my own horse and trap all day, and, now you have bought them back, they are yours. There was no hiring about the matter. Good-day, sir." And he left the astonished dealer to reflect.—*From Harper's Round Table*.

Milk may be bought by the brick in summer just the same as some kinds of ice cream. It will be frozen solid, though, and if intended for use as soon as received in the household the lacteal fluid for the tea or coffee will have to be chipped off with the handle of the knife or fork, according to the quantity desired in the drink. From a fad, frozen milk has grown to be more or less of a necessity in the warmer countries in Europe. The Belgian Government designs to increase the trade at an annual outlay of £10,000, and in Copenhagen, the capital of Denmark, a company has been formed and arrangements have been completed for the regular export of frozen milk. The necessary plant has been erected, and contracts have been made already for the delivery of 110,000 lbs. per week, which will be sent to all parts of the world in bricks or blocks like ice.

SON AND MOTHER.

One evening the Dore family were sitting in the common room, and Gustave was at a little table drawing quaint forms and figures in his copybook. Something prompted the mother to look over her boy's shoulder.

"Do come and look!" she exclaimed, catching up the copybook. "See what Gustave has done! How funny! Here is the postman, here is Françoise (the old family nurse and servant), and a lot of people I don't even know. Where did you see them, Gustave?"

"Everywhere," he answered, with a loud laugh.

"Yes, but how have you been able to make them so lifelike? Did they sit to you?" persisted the delighted mother.

"Sit to me! Never!" said the little boy scornfully. "They are all here," touching his forehead significantly. "Why should I not draw them like?"

"My son is a genius!" exclaimed the mother.

"Don't fill his head with nonsense," answered the father, who was a civil engineer.

"It is not nonsense," retorted the mother. "My son is a great genius; he must study painting. He will be one of the first artists in the world."

"Our son will be nothing of the sort, and he shall not study painting," reproved the father. "He shall go to a polytechnic school with his brothers, and we shall see what he can do; but he will never become a painter, if he wishes to please his father."

The boy made no reply save to brush away a tear. He turned to his mother for sympathy, and she encouraged him to keep on drawing.

As they were both of them persistent, they triumphed, and the world gained an artist of great merit as well as with many defects.—*Youth's Companion.*

A STORY OF THE GERMAN EMPEROR.

The following anecdote is related of the Emperor William II. Three or four urchins made a practice of climbing the high wall enclosing the Imperial Park, at Potsdam, and of playing at soldiers under the splendid trees. As luck would have it, the Emperor and Empress rode one morning in that particular part of the park, and suddenly came upon the little ragamuffins. Instead of throwing away their broomsticks and running off, the urchins wheeled into line, presented arms, and saluted the Imperial couple. The Emperor was simply delighted, and he told the boys that he would remember them. So he did. Ascertaining who they were, and that they were children of poor people, he has sent them to a military school and will have them educated at his own expense.

GENUINE CULTURE.

To make society really good—even really brilliant and entertaining—one thing is wanted, and that is, true and genuine culture. Then let us have the polish by all means; but let it be a diamond we polish, and not a pebble. Our society must be one that does not merely dance, and hunt, and shoot. It must be think, and reason, and read. It must be familiar—the whole of it must be familiar—with the great thoughts of the world, the great facts of the world, and the great books of the world. You want all this, if you would be perfectly brilliant in your salons, as well as really profound in your studies.—*The New Republic.*

Our Young Folks.

YOUTH'S BEST ACHIEVEMENT

Father, I will not ask for wealth or fame,
Though once they would have joyed my carnal sense:
I shudder not to bear a hated name,
Wanting all wealth, myself my sole defence.
But give me, Lord, eyes to behold the truth;
A seeing sense that knows the eternal right;
A heart with pity filled and gentlest ruth;
A manly faith that makes all darkness light;
Give me the power to labour for mankind;
Make me the mouth of such as cannot speak;
Eyes let me be to groping men and blind;
A conscience to the base; and to the weak
Let me be hands and feet; and to the foolish,
mind;
And lead still further on such as Thy kingdom seek.

—Theodore Parker.

A POEM ON A SILVER PLATE.

It was Mr. Field's habit to write personal verses about his children, says Martha Nelson Yenowine, in August *St. Nicholas*. There are a number of scrap-books filled with these little poems and quaint rhymes which have never been seen outside of the home circle. When Roswell Francis Field, usually called "Posey," was born, he received many beautiful presents from the friends of Mr. and Mrs. Field—porringers, spoons, cups, and other gifts serving a baby's joys and needs. The one thing lacking, his father thought, was a silver plate, which he purchased for Posey. For this plate Mr. Field composed the following beautiful verse, which was afterwards engraved in *fac simile* upon the plate:

"INSCRIPTION FOR MY LITTLE SON'S SILVER PLATE.
Unto Roswell Francis Field his father Eugene Field giveth this Counsel with this Plate. September 2, 1893.
"When thou shalt eat from off this plate,
I charge thee: Be thou temperate;
Unto thine elders at the board
Do thou sweet reverence accord;
Though unto dignity inclined,
Unto the serving-folk be kind;
Be ever mindful of the poor,
Nor turn them hungry from the door;
And unto God, for health and food,
And all that in thy life is good,
Give thou thy heart in gratitude."

MOTHER'S "TALL BOY."

"Knock again, Lawrence; I see a light moving in the place."

The one thus addressed banged for a second time fiercely on the cabin door with the butt of his riding whip. "I hear some one coming," he said over his shoulder to the companion who was holding the two horses in the road.

"Speak up briskly, then, so whoever it is will know it means business," was the reply, and the speaker's teeth chattered as the words passed through the half closed lips.

The door the two travellers had so roughly assailed was opened at last, and a thin voice asked: "What's wanted?"

"Shelter," was answered in as brusque a voice as the one outside could command. "Shelter for two men and two horses."

"I'm sorry," said the gentle voice through the crack, "but we can't take you in."

"I'm sorry, too," said Lawrence, setting his shoulder to the door, "but we'll have to come in whether you can take us or not. Oh—I beg your pardon, I haven't hurt you, have I? Had I known I wouldn't have done it for the world!"

All the roughness was gone from the young man's voice now, for the lad whom he had caused to topple over by his pressure against the door had a pitiful hump on his back, and as he turned to cross the room it was evident he was a cripple.

"I hope I haven't hurt you," he repeated anxiously.

"Not so bad," answered the other. "But I should say it was rather a rough way to enter a stranger's house."

"I beg your pardon," was the conciliatory reply. "My companion here and I

are obliged to find cover for our heads, and if possible for our horses. But we will pay you well. Stir us up a fire, my lad, and let us thaw out of these icicles."

While he spoke, a woman came down the ladder which led to some mysterious upper quarters, a rather stern-looking woman, but dignified and not ungracious.

"You must excuse Calvin's not inviting you in," she said, "but this is a lonely road and travellers are not always safe company."

"If you can excuse our rudeness in insisting upon shelter, madam, I can assure you there will be nothing else you can complain of in our manners."

"Unless it be our appetites," suggested the second traveller, who having fastened the horses, had taken his place by the fire.

The woman uncovered the coals on the hearth and soon had a blazing fire, while the cripple went out with the young men to stable their horses in the cow shed. Coming back to the cabin, Lawrence Ould and his friend, Wilhelm Meyer, took off their icy overcoats, as stiff and heavy as coats of mail, and tried to warm their numb feet by walking about over the floor.

"If I ever get safely back from this 'balmy South,'" said Lawrence, standing first on one pricking foot and then on the other, "I'll publish it for the biggest fraud out."

"What's the matter?" asked the grave-faced woman, looking at the two a trifle suspiciously.

"Matter! Why, this; that two idiotic young men, believing the tales of magazine writers and such unreliable people, left their comfortable quarters North, and came down here for a little holiday. Leaving the cars at Winchester we hired horses, and set out to ride down the valley; 'up' the valley you call it, do you? Well, never mind about where the water shed is now; the water seems to have broken loose in the heavens above, in all imaginable forms; snow, hail, sleet, rain. What do you think of us, now, for pleasure-seekers?"

"Taint much to find, 'pears like," said the woman with a grim smile. "Next time I was settin' out for a pleasure trip, I'd take a look at the almanac, just for convenience. The almanac says 'heavy storms,' and 'unusual cold,' for March."

"Next time I'll try the North Pole for a salubrious climate," muttered Wilhelm Meyer. But a hot cup of coffee, a slice of fried bacon laid on white "salt-rising" bread, a poached egg and a saucer of curd, changed this bad humor to a state of complacency, and by the time our tourists had slept for ten hours on a big "shake down" laid on the kitchen floor, and especially by the time they had repeated the coffee-and-ham-and-egg business, they were ready to assure Calvin and his mother that they meant to try the same thing again in the fall, "having first consulted the almanac."

"I wish you might happen along when Jim's at home;" said their hostess, who had thawed out of her icicle condition too.

"Jim?"

"Jim's my son: he's at work in Staunton, gets fine wages, and keeps me and him," with a careless nod at Calvin; "he's set on my comin' to live wi' him in town, but it would cost a sight of money, and besides him and me," with another nod at the cripple, "makes out to raise pigs and chickens and vegetables out here,

and to keep a cow, an' I ain't goin' to be a dead weight no nobody, long's I can work. Jim'll have to take care of 'him, after I'm gone, but he ain't so likely to outlast me; he's pretty bad, at times, wi' his heart."

The young men winced under her tone and manner to the poor afflicted boy, and set themselves to show him friendliness; they had already paid more for their board than the sturdy Scotch-Irish woman was willing to take, and now they pressed upon Calvin various little gifts such as they found in their knapsacks and could well dispense with for the present.

(To be continued.)

THE ORIGIN OF TEA.

The tea plant grew for endless centuries in Central Asia, and the guileless Celestials blandly assert that the drink was invented by Chin Nong some five thousand years ago. A poetic version makes it sixteen hundred years ago, and gives the following account of its earliest appearance:—"In the reign of Yuen Ty, in the dynasty of Tsin, an old woman was accustomed to proceed every morning at daybreak to the market-place, carrying a cup of tea in her hand. The people bought it eagerly, and yet from the break of day to the close of evening the cup was never exhausted. The money received was distributed among orphans and beggars. The people seized and confined her in prison. At night she flew through the prison windows with her little vase in her hand." If you care to do so you can read this story and enjoy it in the original Chinese of the "Cha Pu," or "Ancient History of Tea," and will no doubt find the translation exact. Tea was not heard of in China again for three centuries and a half, when "Fo hi," a priest, is said to have advised its use as a medicine. In the ninth century an old beggar from Japan took some of the seeds and plants back with him to his native land. The Japanese relished the new drink, and built at Osaka a temple to the memory of those who introduced it. This temple is still standing, though now almost seven hundred years old. Gradually the people of Tartary and Persia also learned to love the drink, and served it at all hours of the day. The honor of introducing the herb into Europe may be considered due equally to the Dutch and Portuguese. Early in the seventeenth century tea became known among "persons of quality" in Europe, and in 1602 some Dutch traders carried a quantity of sage (which was then used to make a drink popular in Europe) to China, and by some ingenious device succeeded in making the almond-eyed tea-drinkers think it a fair exchange for an equal quantity of tea, which was brought home in safety, and without the loss of a single Dutchman.

BOYS OUGHT TO KNOW

1. That a quiet voice, courtesy and kinds acts are as essential to the part in the world of a gentleman as of a gentlewoman.
2. That roughness, blustering and even foolhardiness are not manliness. The most firm and courageous men have usually been the most gentle.
3. That muscular strength is not health.
4. That a brain crammed only with facts is not necessarily a wise one.
5. That the labor impossible to the boy of fourteen will be easy to the man of twenty.
6. The best capital for a boy is not money, but the love of work, simple tastes, and a heart loyal to his friends and his God.—*Ex.*

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Ministers and Churches.

Rev. E. C. Currie has finished his duties as pastor of the Portsmouth Church.

Rev. J. W. Macmillan, of Lindsay, spoke recently at Pleasant Point, Fenelon.

Rev. D. J. McLean, of Arnprior, recently preached to the Masons of Almonte.

Rev. Dr. Bruce, of St. John, N.B., has been preaching in Knox Church, Ottawa.

Rev. John Watson (Ian McLaren) was the guest of Rev. R. E. Knowles when in Ottawa.

The new church recently opened at Whitney has a seating capacity for 200, and cost about \$1,000.

The Ashfield Church has extended a call to Rev. Alexander Miller, of Moss, Presbytery of London.

Rev. G. M. Milligan, D.D., preached the anniversary sermons for Dr. Thompson, at Sarnia, on Sunday.

Rev. D. J. McLean, B.A., of Arnprior, preached in St. Andrew's Church, Almonte, on Sunday week.

Rev. J. A. Matheson was this week inducted into the pastoral charge of the churches at Caledon and Alton.

Rev. S. T. Hall, a young and popular minister, has been inducted as pastor of Bond Head and Monkman's.

Rev. Dr. Campbell, of Erskine Church, Ottawa, conducted the anniversary services in the Church at Kars.

Rev. C. J. Cameron, of Brockville, expects to preach a farewell sermon to his charge there a week from Sunday.

Rev. J. Fraser Smith, M.D., formerly of the Honan Mission, leaves this week for his future field of labor in Central India.

Rev. R. Land, of Campbellford, who was during his college days stationed at Tweed, recently visited Rev. D. M. Martin in that village.

Rev. J. G. Stuart visited the Collegiate Institute in London recently, giving the scholars some helpful words of advice and encouragement.

Rev. W. A. J. Martin's discourse to the A.O.U.W. in Knox Church, Guelph, was based upon the words: "For he was a good man."

Rev. Mr. McKinley, pastor of Kildonan Presbyterian Church, Manitoba, has accepted the call to the South Side Presbyterian Church, Toronto.

Communion was dispensed at Waldemar on Sabbath, 24th ult., and ten new members were received which makes sixty during the year.

The mission anniversary services of St. Andrew's Church, Berlin, were conducted by Rev. John H. McVicar, pastor of Melville Church, Fergus.

A Rev. Mr. Smith, a young man who has just completed his college training, will receive a call to the vacancies in the Granton and Lucan Churches.

Rev. R. E. Knowles delivered a practical and excellent discourse, on the 25th ult., to upwards of 250 members of the A.O.U.W. in Stewarston Church, Ottawa.

Rev. Dr. Bayne, of Pembroke, has very sensibly decided not to make announcements from the pulpit. His congregation will have to read the local press to keep posted.

At the October communion services, Thamesford, the pastor, the Rev. G. H. Smith, B.D., was assisted by Rev. Dr. McKay, of Woodstock, and Rev. M. P. Talling B.A., of London.

Rev. David Wishart, superannuated from Madoc Church, was its pastor for forty years, during which time he erected thirteen churches in the district, and all of them are out of debt.

Rev. J. W. Mitchell has just entered on the fourth week of meetings at Conn, which have been very successful, the attendance large and interest deep. Mr. McKellar, the pastor, is greatly cheered.

The ladies of the church at Sandridge recently gave an enjoyable tea meeting. Miss Donnelly, of Katrine, gave several recitations. Revs. Messrs. Reynolds and Jackson spoke interestingly.

Rev. Orr Bennett, B.A., of Russell, Ont., has accepted a call from the Presbyterian congregation at Hawkesbury, Ont., and will be inducted on the 12th inst. He is a graduate of Queen's.

On Sabbath last, at Cooke's Church in this city, the Rev. Prof. Ballantyne preached in the morning, and in the evening Rev. Prof. Robinson. On both occasions the congregations were large and deep interest was manifested in the able discourses delivered.

The Presbyterians of Cumberland have, for the past few months, been busily engaged in renovating and remodelling their church. The walls have been tinted, the floor relaid, and a new furnace placed in the building, the whole costing upwards of \$500.

On Friday last, the students of Knox College were addressed by Dr. Forrest on a new system of phonetics and shorthand which commended itself to his hearers as being based on sound phonetics and philological principles.

Children's Day was duly observed by St. George's congregation, Union, B.C. The service of the Sabbath School Committee was used and conducted by the pastor, Rev. J. A. Logan. The collection amounted to \$16.

At the thank-offering meetings in connection with the W.F.M. Auxiliaries of St. Andrew's and St. Paul's Churches, Smith's Falls, the collection at the former was \$63, besides two life memberships not included, and at the latter \$50.

A call which has been extended to Rev. Mr. Hutcheon, from St. Andrew's Church, Almonte, was dealt with at a special meeting of the Presbytery of Lanark and Renfrew, held in Carleton Place on the 20th ult., and in case of acceptance arrangements made for the induction.

On Sabbath, 25th ult., Mr. E. F. M. Smith, M.A., of Hawkesbury, Ont., one of the brightest of Montreal's recent graduates, occupied the pulpit of the Cumberland Presbyterian Church morning and evening. On both occasions the large audiences were delighted with his clear and able discourses.

Knox Church Auxiliary, Galt, has held its annual thank-offering meeting. There was a large attendance of the members, and the meeting was a most encouraging and enjoyable one. Mrs. K. McLean, of Guelph, was present, and gave a helpful and interesting missionary talk. The thank-offering amounted to \$33.80.

At the thank-offering meeting in St. Andrew's Church, Guelph, a Bible reading was given by Mrs. D. McCrea, while Mrs. McVicar, of Fergus, spoke on mission work in China. The texts accompanying the offerings were read by the Misses L. Higinbotham and Morrow. Mrs. R. Brydon sang with great sweetness and expression.

The thank-offering meeting of the ladies in the Mount Forest Church was characterized in the afternoon by a reception in honor of Mrs. Jeffrey, of Toronto. The offering amounted to over thirty-seven dollars. At the evening session Rev. D. M. Ramsay was chairman. Mrs. Jeffrey gave an address on mission work in the Northwest. Mr. James McMullen, M.P., also spoke. A solo was given by Miss McCulloch.

Very successful was the Westwood Christian Endeavor social of a recent date. Mr. J. A. Metcalf acted as chairman. Those who participated in the musical selections were: The Misses Sharpe, Breckenridge, and Eason; Messrs. Hunter, Metcalf and Breckenridge. A feature of the evening was an address on "Books," by Rev. R. Laird, M.A., of Campbellford.

The Rev. John Gillies, of Dundas, P.E.I., formerly pastor of the congregation of Eldon, Ont., and later of St. Andrews, Paisley, has suffered repeated bereavements in the death from diphtheria within a few days of three of his children, David, Mamie and Madeline, aged respectively twelve, nineteen and five years. His many friends in Ontario will deeply sympathize with Mr. Gillies in this severe and repeated affliction.

The Auxiliary and Mission Band of the W. F.M.S. of the First Church, Port Hope, held their annual thank-offering meeting on Thursday, Oct. 29th. An address on the duty of the Christian Church, and especially the duty of the women of the Church in relation to the heathen world, was given by the Rev. Mr. Potter, of St. Andrew's, Peterboro. Vocal solos were rendered by Mrs. Harris and Miss Cameron. The offering amounted to \$31.70.

The congregation of St. Andrew's Church, Guelph, was largely represented at an At Home held recently. Mr. Kenneth McLean occupied the chair. Prof. Fenwick, Mrs. Schultz, Mrs. D. M. Beattie, Miss Ella Anderson, Miss Kee, Miss McLachlan, Miss Thurtle, and Mr. Hugh Walker took part in a musical programme. Mr. Mills, by request, assisted the choir. Miss Smith, organist of the church, Miss M. Anderson and Miss Crawford severally played the accompaniments.

Rev. Mr. Moffat, who has assumed charge of the Presbyterian Mission, London, on Waterloo St. South, was recently tendered a reception in the school. Rev. W. J. Clarke, of the First Presbyterian Church, occupied the chair, and made a few pleasant introductory remarks. Rev. Mr. Gilmore, of the North End Mission, and Mr. Robert Reid, sen., delivered addresses, in which they assured Mr. Moffat that he would receive the hearty support of Presbyterians generally and that his labors would be crowned with success. Mr. Moffat replied, thanking the speakers for their kind assurances.

A propos of the Rev. Dr. Milligan's recent anniversary in connection with St. Andrew's Church, of this city, the London Advertiser says: "Few men have held their own as leading preachers as well as Dr. Milligan has done. He is a man of eloquent speech and warm heart, and a constant student. No minister in Toronto attracts more of the young men attending the different places of learning than this worthy divine. His numerous friends in Western Ontario will join with us in congratulating him on attaining his twentieth anniversary and in wishing him many years of usefulness and success."

The Christian Endeavor Society of Paisley has elected these officers for the next six months: Hon. Pres., Rev. J. Johnston; President, W. I. Chisholm; Vice-Pres., Miss Jean Miller; Sec., T. B. Brown; Treas., Duocan Fraser; Missionary Treas., Miss M. McArthur; Organist, Miss L. Gibson. Conveners of committees: Prayer Meeting, Wm. Mason; Lookout, J. A. McArthur; Social, Miss McCallum; Flower and Sick, Miss Grattan; Musical, W. Miller.



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Because the Kidneys break down and pass away with the urine.

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At the meeting of the Toronto Auxiliary to the Leper Mission, held on the 26th ult., Mrs. Armstrong, the wife of a missionary in Rangoon, Burma, gave an address about the lepers. There is no asylum in Rangoon and the lepers are met everywhere. The speaker gave some personal experiences among them. Some years ago a leper came to her pleading for his three children, his wife having run away when she found he was leprous. After some hesitation Mrs. Armstrong took the children and cared for them. Two out of the three became Christians, grew up to womanhood and are happily married, and as yet show no signs of the dread disease.

On Thursday evening, 29th ult., an interesting meeting was held in Central Presbyterian Church, Toronto, in connection with the designation of Rev. Dr. Smith to mission work in India. Besides Mr. Hamilton Cassels, convener of the Foreign Mission Committee, who took part in the proceedings, there were on the platform Rev. Dr. McTavish, who introduced the speakers, Rev. Dr. Smith, Rev. Dr. Buchanan, home on furlough from India, and Rev. Dr. Hardie, also home on furlough from Corea, and who is the agent in that field of the Canadian Colleges' Mission. Interesting addresses were given by Drs. Buchanan and Hardie, giving accounts of the work on their respective fields, and also by Dr. Smith, who left last Tuesday with Mrs. Smith and family for India.

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Horsford's Acid Phosphate.

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

Descriptive pamphlet free on application to Rumford Chemical Works, Providence, R.I. Beware of Substitutes and Imitations. For sale by all Druggists.

The Paisley Auxiliary held its thank-offering meeting on a recent Saturday. Mrs. Munro, of Harriston gave a thoughtful address. A very interesting paper on the spiritual condition of the people of Formosa, was read by Miss Grattan. Mrs. Scott and Miss Hay added very much to the pleasure of the meeting by their beautifully rendered solos. An offering of almost \$40, accompanied by many appropriate selections of Scripture, was laid on the plate.

The annual thanksgiving meeting of the Ottawa Auxiliary was presided over by Mrs. Hicks. The roll was called by Mrs. Eastman, a large number responding. A solo by Mrs. Schofield, a duet by Mrs. and Miss Park, a Bible reading conducted by Miss N. McLean, an address on "Our Society's Work," by Miss Jessie Panton, proved pleasing and instructive to all. The envelopes were gathered, the sentiments enclosed being read by Miss Carrie Mackie, and the money dedicated in prayer by Mrs. McCullough. The amount received totals over \$47, the largest in the history of the Auxiliary with one exception.

These are the officers of the Christian Endeavor Society of Knox Church, Ottawa, for the next six months: Hon. Pres., John Macmillan, B.A.; president, John Eagleson; 1st vice-president, Miss Macmillan; 2nd vice-president, H. S. Campbell; recording secretary, A. I. Hendry; corresponding secretary, Mrs. R. McAllen; treasurer, W. J. Fumerton; representative to C. E. Union, John Shearer, jun. Conveners of committees: Look-out, Robt. McAllen; Prayer Meeting, R. H. Campbell; Missionary, H. S. Campbell; Sabbath School, John Shearer, jun.; Visiting, Miss M. Ferguson; Social, Miss Kennedy; Music, Miss Eva Clark.

The Baltimore Auxiliary has held its thank-offering meeting. Mrs. (Rev.) J. R. Gilchrist welcomed the strangers. Miss Carrie Staples, in lieu of Mrs. (Rev.) M. F. Wilson, who was unavoidably absent, presented the good wishes of the neighboring Auxiliary, while Mrs. Kerr brought greetings from the society at Coldsprings. Miss Ida Moffatt read a paper on thanksgiving. Readings were given by Misses Jessie Johnston and Tena Boyd. The offertory amounted to thirty dollars. Tea was subsequently served at the manse and the customary social time enjoyed.

Anniversary services were held in Knox Church, Belmont, on Sabbath, 25th ult. The Rev. J. A. McDonald, editor of *The Westminster*, preached with acceptance morning and evening to large congregations. On the Monday evening following a successful entertainment was held. The chair was occupied by the pastor. A programme consisting of addresses by Rev. Messrs. Sawers, Hutt, Dow and Jackson, readings by Miss Sheldon, of London, and music by the choir was well received. Miss Sheldon's rendering of some choice selections is deserving of special notice. Sabbath collections amounted to \$136, and proceeds of entertainment \$104.

The young people of Knox Church, Paisley, gave an At Home last week. Rev. A. H. Drummond, of Port Elgin, in his lecture gave a very vivid description of a trip "Up Clear Creek Canon." Rev. Mr. Johnston and Mr. R. Munro, of Port Elgin, spoke briefly. The musical selections were a solo by Miss Birdie Scott; duet by Miss Nellie Hay and Mrs. R. Scott; male quartette by Messrs. Miller, Hopper, Mason and McKenzie; and a quartette by Misses Stark and McLean, Messrs. McKenzie and Gibson. Mrs. Chisholm and Miss L. Gibson played the accompaniments. The chair was occupied by the president of the society, Mr. Wm. Mason. In the middle of the programme the audience was refreshed with choice edibles provided by the ladies.

Rev. A. Stewart, B.A., of Clinton, preached the anniversary sermons in the church at Port Elgin. On the Monday evening a sociable was held. Excellent refreshments were served. The chair was occupied by the pastor, Rev. A. H. Drummond, and spicy but 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, assisted by Dr. Veitch, rendered several good selections. Delightful solos were given by Miss Smith and Mr. J. F. Smith, of Tara, Miss Thomson, Mr. Jos. A. Thomson and Miss Lily Cameron. The accompaniments were played by Miss Wallace, Miss Reed and Miss Thomson. The proceeds of the evening and the Sunday collections amounted to \$116.

The sacrament of the Lord's Supper was observed in Cooke's Church, in this city, on Sabbath, the 25th Oct., at the morning service. At the preparatory service on Friday evening, forty-eight new members were received, twenty-seven by certificate and twenty-one on profession of faith; among the latter were three Chinamen, Ho Chong, Ho Lung and Hoang Woo. A very solemn part of the service on Sabbath morning was the baptism of the three above named Chinamen, together with three other adults. There has been a Chinese class in connection with the congregation since June 1895, which meets in the lecture room every Sabbath evening after the service. It is very gratifying to those engaged as teachers to know that the Lord has blessed their labors among these strangers in our midst.

Rev. David Watson, D.D., who has for many years been pastor of St. Andrew's Church, Beaverton, recently resigned on account of continued ill-health. It is regrettable that Dr. Watson should have found himself compelled to take this action. His pulpit ministrations were ever of a helpful and refreshing character, while his activity in pastoral visitation was such as few of

his brethren could hope to equal. For a considerable period the Presbyterians of the congregations at Beaverton have felt that their position would be materially bettered could a union of the two be accomplished. No better opportunity to effect a thing so desirable could be wished than that now presented. Both the congregations are without pastors, although Knox Church has called a young minister to its vacant pulpit. Could not these congregations unite in asking Dr. Watson to occupy the position of pastor emeritus of both, with Rev. K. J. McDonald, the pastor-elect of Knox Church, as colleague and successor? Thus would a union be accomplished and a good old Scottish custom perpetuated.

The Balfour Street Mission Church, Brantford—a neat and substantial building of sufficient size—is now in use. The dedicatory service was held on Sunday afternoon, 25th ult. Rev. Dr. Cochran preached in his usual vigorous, convincing and interesting style. Most of those present viewed the interior of the building for the first time, and the general expression of opinion was a congratulatory one. The walls and ceilings are finished in spotless white, which quite excluded any impression of darkness, and stained glass borders in the windows lent an air of cheeriness to the scene. The auditorium is divided at one end by glass doors which mark the boundaries of the class-rooms. These doors can be opened, and when this is done, the whole is thrown into one large apartment. A neat little gallery over the entrance forms a considerable addition to the seating capacity. Substantial offerings were made towards the building fund, both at Zion Church in the morning, and at the inaugural service at the mission in the afternoon.

The anniversary services of the Fern Avenue Presbyterian Church, Toronto, held on Sabbath, 25th ult., Rev. R. C. Tibb, pastor, were exceptionally interesting this year. The Rev. H. M. Parsons, D.D., of Knox Church, conducted the morning service; Rev. Wm. Gregg, D.D., preached in the afternoon; and Rev. Professor Ballantyne of Knox College, in the evening. On the Monday evening following, the anniversary social was held, at which the Rev. Wm. Patterson, of Cooke's Church, gave a most interesting address upon "Enthusiasm." The address in itself was a good one, but the speaker's personality made it doubly effective. Mrs. Patterson was also present and sang two solos with exquisite feeling. Rev. W. M. Rochester and Rev. W. Eurns delivered addresses, congratulating the congregation upon its strength and vigor after six years of fighting against odds. A very pleasing feature was the reading of an address to the pastor by Mr. Thos. Galt, the oldest member of session, expressive of the warm sympathy and appreciation of the congregation towards their minister, and accompanying it with a beautiful gold watch, with the hope that for many years he might wear it as their pastor. Mr. Tibb, in replying, said that it was one of the happiest experiences of a minister's life to learn that he had the hearty sympathy of those for whom he was laboring.

The twentieth anniversary of Rev. Dr. Milligan's pastorate of Old St. Andrew's Church was celebrated on the evening of the 26th ult., by a largely attended social in the church. The whole floor of the edifice was filled, when Rev. Prof. Maclaren took the chair. Many of Dr. Milligan's clerical friends were present, among them Revs. Messrs. Neil, Dr. Parsons, Mutch, Grant, Jordan, Gilray, Morrison, MacMillan, Dr. Parsons, and Arthur Baldwin, of All Saints' Church. Letters of regret were read from Rev. Drs. Briggs and Wallace, Rev. Mr. Tibb and Hon. G. W. Ross. Dr. Price Brown, on behalf of the Board of Managers, read an appreciative address of congratulation to Dr. Milligan. Principal MacMurchy spoke on behalf of the session of the church and Mr. Alex. Jardine for the Ladies' Associations. Addresses were also delivered by Principal MacMurchy, who was a member of the session when Dr. Milligan assumed the pastorate in 1876; Rev. Arthur Baldwin and a number of other clergymen present. Dr. Milligan made a feeling speech in acknowledging all the kind things that had been said about him. Refreshments were served in the lecture room of the church and some time spent in pleasant sociality.

On the 26th of October, 1871, the Rev. Dr. Campbell, of Renfrew, was ordained and inducted into the pastorate of the congregation. Sabbath, 25th ult., was the close of a twenty-five years' pastorate in one congregation, which in

these days of frequent ministerial changes is a somewhat infrequent event. Then the "village of Renfrew was a rather out-of-the-way place" some 800 inhabitants. There was only one brick house and one sidewalk on one side of Main Street. The larger half of the congregation was then connected with the country charge in McNab Township. Railway communication was established in 1872, and in 1875 the last union of Presbyterians occurred. The congregation grew, and the new church erected in 1883 has now, as many of its well-wishers think, become rather small for the accommodation of the congregation. There are two or three characteristics of this congregation which are widely recognized. They have been liberal in supporting mission work at home and abroad. They have lived together in unbroken harmony for more than fifty years; and they have been unvaryingly kind and thoughtful in relation to their ministers. It is because of such characteristics as these, no doubt, that their ministers have never sought any change. Their first minister, the late Rev. Dr. Mann, of Pakenham, remained with them till the three charges which he laboriously served, became self-supporting, and he had to choose one of the three. Their second minister, Rev. G. Thomson, spent the whole of his ministerial life with them and died in harness, after twenty years' service, and their third minister, Rev. Dr. Campbell, has completed twenty-five years of a successful and useful pastorate. All honor to such a people and such a minister.

At the meeting of the Committee on the Augmentation of Stipends, held in Toronto on the 21st ult., the claims of the respective Presbyteries for services rendered during the past six months were considered, and the following sums ordered to be paid: Presbyteries—Quebec, \$689.50; Montreal, \$1,000; Glenarry, \$237.50; Ottawa, \$591; Brockville, \$400; Lanark and Renfrew, \$187.50; Kingston, \$562.50; Peterborough, \$360.34; Lindsay, \$175; Whitby—; Toronto, \$898; Orangeville, \$362.50; Barrie, \$527.50; Owen Sound, \$20; Saugeen, —; Guelph, —; Algoma, \$375; Hamilton, \$784.50; Paris, \$50; London, \$574.50; Chatham, \$250; Sarnia, \$225; Stratford, —; Huron, \$325; Maitland, \$75; Bruce, \$150; Superior, —; Winnipeg, \$187.69; Rock Lake, \$150; Glenboro, \$50; Portage la Prairie, —; Melita, \$52; Brandon, \$125; Minnedosa, \$114.50; Regina, \$68.30; Calgary, \$50; Edmonton, —; Kamloops, —; Westminster, —; Victoria, 212.50. Total, \$10,010.33. The convener and treasurer were empowered to borrow the amount necessary to meet in full the claims now passed. The committee also carefully revised the grants to all the augmented congregations in the several Presbyteries as considered and approved by the respective synodical committees. The convener and secretary were asked to codify the regulations under which the scheme is administered and to issue copies of these to Presbytery clerks and conveners. In response to an invitation from Rev. R. D. Fraser, convener of Committee on Young People's Societies, it was agreed to furnish matter for the *Presbyterian Record* bearing on Augmentation. Rev. Drs. Campbell and Warden were appointed a sub-committee to prepare and distribute throughout the Church a leaflet in the interest of the scheme. The following were appointed the acting executive of the committee: Dr. R. Campbell, convener; Dr. Robertson, Dr. Warden and Mr. A. T. Crombie.

PRESBYTERY MEETING.

LINDSAY: This Presbytery met at Woodville 20th Oct., Rev. D. D. McDonald, Moderator. There was a good attendance of ministers and elders. A call was presented from Cannington in favor of Rev. J. A. Matheson, B.D., but he having accepted another field of labor, it was regrettably laid aside. A call from Knox Church, Beaverton and Gablebridge, was laid on the table in favor of Mr. K. J. McDonald, B.D., licentiate, which after due consideration was accepted. His ordination and induction took place at Beaverton, November 3rd.—P. A. MACLEOD, Clerk.

ALGOMA: This Presbytery held its half-yearly meeting at Gore Bay, on 23rd September. The Rev. W. C. Armstrong, Ph.B., was chosen Moderator. The Presbytery, in testifying to the Christian worth and usefulness of the late Mrs.

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

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THE WESTMINSTER TEACHER for 1897 will be enlarged and a new department, "Notes on Primary Work," added. It is a real help in the study of the lessons, and its thousands of subscribers are delighted with it. Send for a sample set of the Presbyterian Board's Lesson Helps before placing your order for the New Year. They are the very best.

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Rondeau, Sudbury, and Mrs. Robertson, of Gore Bay, expresses its deep regret at the loss of their sorely afflicted brethren, and extends to them their heart-felt sympathy in their sore bereavement. They desire also to commend their sorrowing brethren to God's grace for comfort. Interesting reports of local supervision were given in by Messrs. Armstrong, Garioch, Rennie, MacKeracher and MacLennan. The Rev. A. Fiodlay, Superintendent of Missions, read an interesting report of work done in the various mission fields during the past six months. The report was seconded and adopted, and Mr. Fiodlay was thanked for his diligence. Chief among the recommendations of the Home Mission report presented by Rev. J. Rennie was that, with a view to increasing the contributions to the Home Mission Fund, every minister and missionary laboring within the bounds be instructed to preach a sermon on Home Mission work, before taking up contributions for the Home Mission Fund. The Rev. Mr. Rondeau's resignation of St. Andrew's Church, Sudbury, was reluctantly accepted, and a highly commendatory resolution passed of his services to the Presbytery and Church. 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.—D. H. MACLENNAN, Clerk.

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British and Foreign.

The Kaiser is building a gigantic cathedral in Berlin, the dome of which is to eclipse that of St. Peter's at Rome.

The sum of £779 was promised at the services in St. Mark's Parish Church, Dundee, for a fund for redecorating and improving the building.

A public meeting was lately held in Edinburgh under the auspices of the W.F. M.S. to bid farewell to five lady missionaries about to start for India.

The Princess of Wales is to receive from Kirkwall a chair constructed from oak which for 350 years had formed a portion of the roof of St. Magnus's Cathedral.

Complaint is made in the Church of England that young men are being ordained as clergymen, although there are already many who can find neither benefices nor curacies.

The death of the venerable Rev. Dr. Ross Taylor, of Thurso, removes one of the best known, as well as the oldest, ministers of the Free Church of Scotland. He would have been ninety-one had he lived till this month.

At the London Wesleyan Ministers' Meeting recently a letter of deep sympathy with Mrs. Benson and the family of the late Archbishop of Canterbury was ordered to be sent, and also one to the heads of the Church of England in its bereavement.

The Queen has lost another old servant, her head gardener at Balmoral having died after being forty-six years in her employ. Her Majesty drove to his residence and attended the funeral service, which was conducted by the Free Church minister.

Lady Arnold distributed medals and certificates to London firemen for conspicuous bravery at fires. The prowess, she said, of the brave men of the past with arrow or spear was mere child's play to climbing a ladder and entering a burning building.

The late Mrs. Ann T. Still, Aberdeen, has by her will bequeathed all her property to the Free Church, to be divided in equal shares between the Foreign, Jewish, Continental and Colonial Missions. She also bequeathed \$1,500 to the Livingstonia Mission.

In 1900, if all be well, there is to be a great International Convention of Christian Endeavorers in England; and from across the Atlantic there has come a proposal to hold in that same year a great Ecumenical Missionary Conference in the city of New York.

The Salvation Army is negotiating for 1,000 acres of land outside the city of San Francisco, with a view to the establishment of a colony or the lines of the successful farm colony in Essex. Commissioner Booth-Tucker has charge of the work in California.

The Jubilee of Trinity Presbyterian Church, Manchester, has just been celebrated. On the Sabbath Rev. Dr. McGaw, the former minister, preached the same sermon as he did in that pulpit fifty years ago, and three people were present who heard it on the first occasion.

At a meeting of the executive of the Armenian Relief Fund in England it was decided to call upon the United States and the nations of Europe to supply their diplomatic representatives in Turkey, Greece and Bulgaria with adequate funds to meet the terrible destitution of the Armenians.

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SUFFERED FOR YEARS.

THE EXPERIENCE OF MR. GRANT DAY, OF HARROWSMITH.

He Suffered Much From Rheumatism Especially During Spring and Autumn—Following a Neighbour's Advice Brought About a Cure.

From the Kingston Whig.

One who has been released from years of suffering is always grateful to the person or the medicine that has been the medium of release. It is therefore safe to say that one of the most thankful men in the vicinity of Harrowsmith is Mr. Grant Day, who for years past has been a sufferer from rheumatism, but has now been released from its thralldom. To a reporter Mr. Day told his experience substantially as follows: "I have been a sufferer from rheumatism for upwards of twenty-five years. It usually attacked me worst in spring and fall, and at times the pain I endured was intense, making it difficult for me to obtain rest at night. From my hips down to my feet every joint and every muscle appeared to be affected, and the pains appeared to chase one another until I was at times nearly wild, and mind you this was my condition for upwards of twenty-five years. During that period I tried many remedies, and while I obtained temporary relief from some, I could get nothing in the way of permanent benefit. But last year the pains did not come back, and they have not returned since, and this is the way it came about. One day while telling my neighbour, Mr. W. C. Switzer, how badly I was feeling, he said: 'Get half a dozen boxes of Dr. Williams' Pink Pills and use them according to directions, and you will find they will do just what they are advertised to do—cure you. I know this from experience in my own family.' Well, I got the pills and used them, and the rheumatism has been driven out of my system, and last winter and spring for the first time in more than twenty years I was entirely free from my old enemy. But there is one thing more Dr. Williams' Pink Pills did for me, and which astonishes me a little. Over forty years ago I had a severe earache, and used a liquid preparation in the hope of getting relief. It nearly ruined my hearing, and for all the years since I have been partially deaf. After I took the Pink Pills my hearing came back, and my ear is now all right. My wife and sister have also found much benefit from Pink Pills when run down by overwork, and it is safe to say that they will always be found in our house."

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A simple disinfectant to use in a sick room is made by putting some ground coffee in a saucer, and in the centre of a small piece of camphor gum. Light the gum with a match. As the gum burns allow the coffee to burn with it. The perfume is refreshing and healthful as well as inexpensive.

According to the New York Sun, Rockall, a desolate rock rising only seventy feet above the sea, between Iceland and the Hebrides, is to be made an English meteorological station. It lies 250 miles from land, the nearest point to it being the little island of St. Kilda, 150 miles away, and itself nearly a hundred miles from the main group of the Hebrides. Rockall is in the path of the cyclonic disturbances on the Atlantic, and the station there would give timely warning of storms approaching the British coast.

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The daily water supply of London, England, for August exceeded 196,980,028 gallons.

Each year the Roman Catholics make a pilgrimage to the tomb of Edward the Confessor in Westminster Abbey.

Princess Louise, in celebration of her silver wedding, was presented by a Scotch regiment with a silver model of a Highland soldier.

Schemes are already on foot in celebration of the Queen's reign. At Newcastle a new infirmary is to be erected, £37,000 being subscribed at a public meeting.

Over 700 cats were on view at the Crystal Palace Cat Show, embracing all varieties and colours, including that very rare creature the tortoiseshell tom. The price set upon one cat was £500.

Rev. Dr. Watson, in addition to his lectures in America, will preach in Plymouth Church, Brooklyn, and in the First Presbyterian Church of Jersey City. He returns home about Christmas.

The Pope sent his congratulations to the Queen on her record reign. The Queen once met the present Pope when he was Papal Legate in Belgium, and again during one of his visits to London.

Melbourne papers report the sudden death of Rev. John McNeil, the Australian evangelist. Like his namesake in this country, he began life in connection with railways, his father being a railway contractor, and he could drive an engine.

Mr. Fandel Phillips, the new Lord Mayor of London, has shown his interest in the Temperance cause by entertaining large parties of Band of Hope workers and members in his Hertfordshire park.



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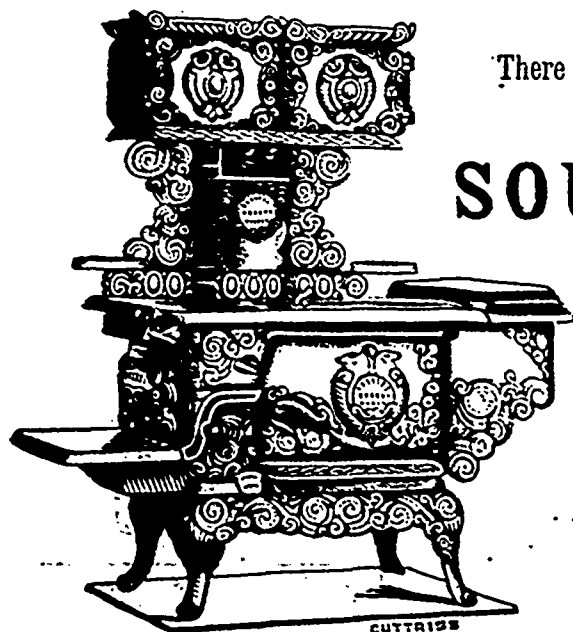
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MISCELLANEOUS.

It takes 72,000 tons of paper to make the postal cards used in the United States each year.

The crops in Northern and Central India have failed utterly in consequence of the drought.

Word comes from Gottingen that Dr. Barrow and his wife have started on their tour around the world.

One hundred and twelve thousand tons of ice were used in New York City in one week last summer.

The Coliseum at Rome seated 87,000 spectators, and 60,000 more could have easily found standing room.

The Spanish Government is taking steps to stop the emigration of young men liable to military service.

With 20,395 newspapers and periodicals in America, the people ought not to suffer for information and opinions.

"I don't quite see why you call Mr. Biggs lantern-jawed?" "Why, because his face lights up so when he talks."

"I do not believe that I have a true friend in the world." "So you have been trying to borrow money, too, have you?"

He—"She asked me what color of hair I liked." She—"That's just like Maude; she's always so anxious to please."

Student—"Last year I had six new suits made for me." Friend—"I didn't suppose that there were so many tailors in town."

A notice in a cheap restaurant in Chicago says:—"Do not tip the waiter. He makes more than the boss, and has a half day off."

Carroll D. Wright, in his annual report as census commissioner, says that a committee has been appointed, consisting of representatives of the various Governments to take a comparative census of every country some time during the year 1900.

There are no fewer than eleven thousand rooms in the Papal palace at Rome, many of which never receive a ray of sunlight, a fit symbol of the generally gloomy character of Roman Catholicism, which is full of dark places and cheerless experiences.

FEED THEM PROPERLY

and carefully; reduce the painfully large percentage of infant mortality. Take no chances and make no experiments in this very important matter. The Gail Borden Eagle Brand Condensed Milk has saved thousands of little lives.

Mrs. Smart—"Now, John, I hope you will give us careful service to-day. Remember, I didn't give you a tip the last day I was here." Waiter—"Why, bless you, ma'am, that's all right. Lots of the ladies who come in here are sometimes short of money."

Mrs. Spooner—"Charles, do you think you would ever marry again?" Mr. Spooner—"What, after having lived with you for ten years? Never!" Mrs. Spooner says she would give something handsome if she only knew just what he meant by that.

Ragged Haggard (at the door)—"Yes, I know, maddim, dat it don't look jest right for a strong man like me to be beggin'. I'd be glad to go to work, but it's only jest now and then dat I can git anything to do at my trade." Housewife—"H'm! What is your trade?" Ragged Haggard—"Votin' at Presidential elections."

Aged Husband—"You are going to ruin me with your extravagance. You don't need that cape any more than a cat needs two tails. How often have I told you never to buy anything because it is cheap?" Young Wife (with the air of one who has got the better of the argument)—"But it was not cheap. It cost fifty dollars."

A German paper gives a test for watered milk which is simplicity itself. A well-polished knitting needle is dipped into a deep vessel of milk, and immediately withdrawn in an upright position. If the milk is pure some of the fluid will cling to the needle, but if water has been added to the milk, even in a small proportion, the fluid will not adhere.

Most medical men consider that a cold bath every morning is apt to do more harm than good to any but persons of a very vigorous constitution. The sensible thing to do is to see that the temperature of the water in cold weather is not lower than that of the air. A daily bath is most healthful, but it should not be so cold as to give a shock to the system.

An Irish witness was being examined as to his knowledge of a shooting affair: "Did you see the shot fired?" the magistrate asked. "No, sorr. I only heard it," was the evasive reply. "That evidence is not satisfactory," replied the magistrate, sternly; "stand down!" The witness proceeded to leave the box, and directly his back was turned he laughed derisively. The magistrate, indignant at this contempt of court, called him back and asked him how he dared to laugh in court. "Did you see me laugh, your Honor?" queried the offender. "No, sir, but I heard you," was the irate reply. "That evidence is not satisfactory," said Pat, quietly, but with a twinkle in his eye. And this time everybody laughed except the magistrate.

A NEW BREAD.

Persons who suffer from diabetes know how tasteless and unpalatable are the inevitable bran bread and other substitutes that have heretofore been prescribed by physicians to take the place of wheat bread, and how soon they pall upon the appetite and make meal time an event to be dreaded. That such need be no longer the case diabetic patients are indebted to Messrs. Farwell & Rhines of Watertown, N.Y. These manufacturers have placed upon the bill of fare for sufferers from this disease a special Diabetic Flour which is not only free from starch and other deleterious substances, but makes appetizing and delicious bread. Special Diabetic Flour is prescribed by physicians both in this and other countries. A sample will be sent free to anyone upon receipt of name and address.

The organist of a church not far from Toronto was recently called before the music committee and addressed by its chairman somewhat as follows: "Doubtless you know your business, sir, and can handle the organ, but there is too much opery music in your selections for the choir. Now, for example, that 'way-up and then 'way-down solo that Miss ——— sang last Sunday was not just the kind of music for the house of the Lord, was it now?" "Miss ———'s solo last Sunday!" retorted the organist. "Why, my dear sir, that was 'With Verdure Glad,' from Haydn's 'Creation.'" "Can't help it if it was, or if it was from one of Haydn's or Beethoven's operas; what we want is a few more good standard classical hymn tunes like 'Hold the Fort;' but let us have no more opery music; we don't want it in this church."

Grace Darling

Fifty-eight years ago the 7th of September, Grace Darling and her father, through their heroic effort, saved from a watery grave nine precious souls. The work of life saving and health preserving still goes on, in which K. D. C. plays an important part. Health is the great channel of true happiness.

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Notice is hereby given that a dividend at the rate of 6 per cent. per annum on the capital stock of the Company has been declared for the current half-year, payable on and after the 1st day of December next, at the office of the Company, corner of Victoria and Adelaide Streets, Toronto.

S. C. WOOD, Managing Director. Toronto, 21st October, 1896.

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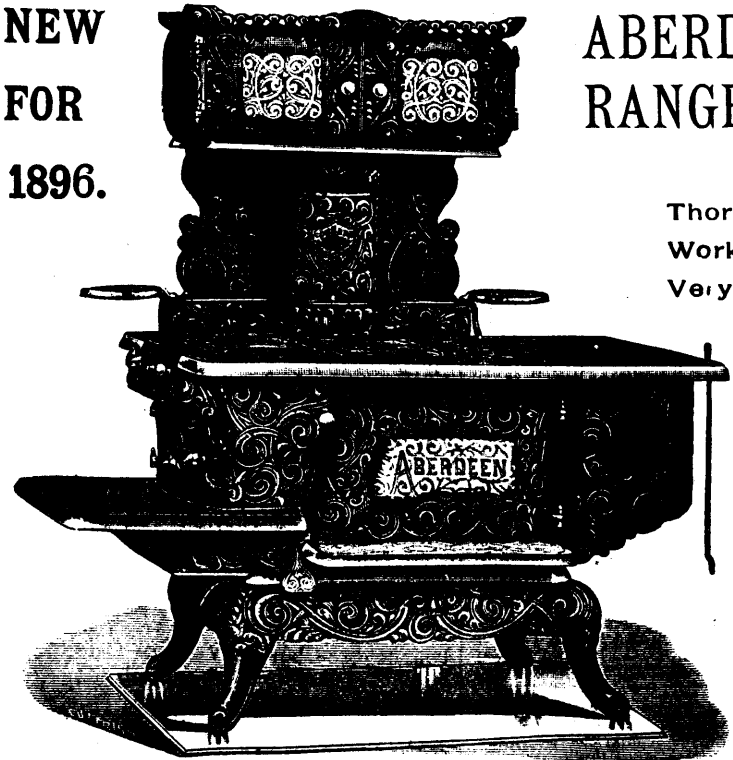
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Private cars and moonlight trips can be arranged for on reasonable terms.

June 13, 1896. JAMES GUNN, Supt.

MEETINGS OF PRESBYTERY.

ALGOMA.—At Thessalon, third Tuesday March, 1897, at 7:30 p.m.

BARRIE.—At Orillia, December 15th, at 2 p.m.

BRANDON.—At Brandon, first Tuesday in March, 1897.

BROCKVILLE.—At Brockville, in First Church, December 8th, at 2 p.m.

BRUCE.—At Paisley, December 8th, at 1:30 p.m.

CHATHAM.—In First Church, Chatham, on Tuesday, December 8th, at 10 a.m.

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

HURON.—At Clinton, November 10, at 10:30 a.m.

LINDSAY.—At Lindsay, December 15th, at 11 a.m.

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

MAITLAND.—At Wingham, Nov. 17th, at 11:30 a.m.

MELITA.—At Melita, in the first week in March, 1897.

MONTREAL.—In Knox Church, Montreal, on December 15th, at 10 a.m.

ORANGEVILLE.—At Orangeville, Nov. 10, at 10:30 a.m.

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

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

PETERBORO.—In St. Paul's Church, Peterboro, on December 15th, at 9 a.m.

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

SARNIA.—In St. Andrew's Church, Sarnia, December 8.

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

STRATFORD.—At Stratford, in Knox Church, November 10th, at 10:30 a.m.

SUPERIOR.—At Superior, first Tuesday in March, at 10 a.m.

QUEBEC.—At Richmond, December 15th.

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

BIRTHS, MARRIAGES AND DEATHS

NOT EXCEEDING FOUR LINES 25 CENTS.

MARRIAGES.

At Guelph, on Wednesday, Oct. 28th, by the Rev. W. A. J. Martin, Mr. Leslie Holmes to Miss Kate McConnell, of Georgetown.

At Kingston, on October 28th, by the Rev. Samuel Houston, Rev. Kenneth J. McDonald, B.D., formerly of Big Harbour, N.S., pastor-elect of Knox Church, Beaverton, to Miss Rilia McMahon, daughter of Mr. Andrew McMahon, Kingston.

PRESBYTERY MEETING.

KAMLOOPS: This Presbytery met at Enderby on September 8th, the Moderator, Rev. Thos. Paton, of Kettle River, presiding. There were present a large number of Presbytery members and students labouring within the bounds. Rev. Dr. Robertson and Rev. D. G. McQueen, of Edmonton, being also present, were invited to sit as corresponding members. Rev. T. S. Glassford, of Donald, was elected Moderator for the next twelve months. Letters were read from Rev. Dr. Warden relating to the required estimates for the various schemes of the Church. These were referred to the various committees which have charge of these schemes. A call was presented from Kamloops congregation in favor of Mr. J. C. Stewart, B.A. Commissioners being heard in support of the same, it was sustained by Presbytery and placed in the hands of Mr. Stewart who

was present and signified his acceptance of the same. Arrangements were accordingly made for his ordination and induction at Kamloops on September 22nd at 8 p.m., the Moderator to preside, Mr. McLeod, of Spallumcheen, to preach, Dr. Robertson to address the minister, and Mr. Glassford the people. Mr. W. C. Dodds, a recent graduate of Knox College, and under appointment by the Home Mission Committee to carry on mission work at Rossland, appeared before the Presbytery for examination for ordination. His trial discourses being sustained, it was agreed to meet that evening for his ordination, the Moderator to preside, Mr. McQueen to preach, Dr. Robertson to address the minister and Mr. McVicar, of Nelson, the congregation, at which time and place Mr. Dodds was duly ordained to the office and work of the holy ministry by the laying on of hands of the Presbytery. The convener of the Home Mission Committee, Rev. Geo. A. Wilson, presented the claims for the past half year, which were approved by the Presbytery. The Rev. J. C. Herdman, B.D., of Calgary, was nominated Moderator of the next General Assembly which meets in Winnipeg. Appointments to the student mission fields were then made for the winter months. Satisfactory exercises having been presented by Messrs. J. H. Wallace, A. G. Hutton, M. McKee, F. D. Roxborough and E. W. Pack, they were ordered to be certified to the Senate of the colleges which they desire to attend. On Wednesday evening a missionary meeting was held which was well attended by the people of Enderby and vicinity, and interesting addresses were delivered by Revs. McVicar, Glassford and Dodds, also by Mr. A. Dunn and the Superintendent of Missions, Rev. Dr. Robertson. The conveners of standing committees were appointed for the year as follows: Home Missions, Rev. Geo. A. Wilson, B.A.; Foreign Missions and French Evangelization, Rev. T. S. Glassford; Church Life and Work, Rev. A. McVicar, B.A.; Church Property, Rev. Geo. Murray, M.A.; Manitoba College, Rev. T. G. McLeod, B.A.; Young People's Societies, Rev. Thos. Paton; Sabbath-schools, Mr. D. Matheson; Finance, Rev. Geo. A. Wilson, B.A. Presbytery adjourned to meet at Kamloops September 22nd at 10 a.m.

The Presbytery again met at Kamloops, Sept. 22nd. Mr. J. C. Stewart, B.A., a licentiate of the Church, and under call to Kamloops, appeared before the Presbytery for examination, and upon that being sustained, for ordination. Mr. Stewart passed a most satisfactory examination, whereupon it was agreed to meet in the evening for his ordination and induction. A long time was spent in the discussion of the remits sent down to Presbyteries by the last General Assembly, and after careful consideration of all the facts bearing upon each case, the finding of the court in respect to the various remits was as follows: In the remit re representation in Assembly, it was agreed to approve of the reduction in representation from one-fourth to one-sixth. In the remit re Assembly meeting, it was unanimously agreed that a central permanent place of meeting be decided upon, Toronto to be the place selected, the billeting system to be abolished, and travelling expenses of commissioners to be borne by the Assembly. The remit re the reception of ministers being regarded as very important to this Presbytery, was considered with special care. The following resolution was unanimously agreed to: "That in view of the extreme difficulty experienced by the large missionary Presbyteries of the Church in securing adequate supply for the mission fields, especially during the winter months, it was agreed to approve of the remit and in addition to recommend that the General Assembly require from all students one year's continuous service in the mission field either before or after graduation; and Presbyteries be instructed to refuse to ordain and induct graduates over self-sustaining or augmented congregations until a certificate be presented from the Home Mission Committee that such service has been given, and that no graduate be eligible for a call until these conditions have been complied with." The remit re Mission Board was approved, and a committee consisting of Rev. Geo. Murray, J. C. Stewart and D. H. Campbell, elder, was appointed to draft a resolution respecting the report of the Committee on Public Worship. In the evening the Presbytery met to ordain and induct Mr. Stewart. Mr. Murray presided, Mr. T. G. McLeod preached a suitable sermon, after which the usual questions were put by the Moderator and satisfactorily answered. The Moderator then led in prayer and Mr. Stewart was ordained to the office and work of the holy ministry by the laying on of hands of the Presbytery. He was then formally addressed by the Moderator and inducted into the pastoral charge of Kamloops, the members of Presbytery giving the right hand of fellowship. The newly ordained minister was then suitably addressed by Rev. Dr. Robertson, who gave excellent counsel to Mr. Stewart. He was followed by Rev. D. G. McQueen, B.A., of Edmonton, who gave some very wise and wholesome advice to the assembled congregation. Mr. Stewart was then formally introduced to the congregation, and having agreed to sign the formula when called upon, his name was added to the Presbytery roll. Mr. Stewart enters upon his work under most favorable circumstances and great success is looked for in the congregation under his ministrations.—Geo. A. WILSON, Clerk.

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