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# The Presbyterian Review.

Vol. X.—No. 10.

Toronto, September 14, 1893

\$2.00 per annum.

## South Sea Islands.

BY REV. R. STEEL, SYDNEY, NEW SOUTH WALES.

**M**ARITIME discovery and land exploration have largely influenced missions. Dr. Livingstone knew it would do so. His dictum has passed into a proverb: "The end of geographical discovery is the beginning of missionary enterprise." Captain Cook thought it very unlikely that Christian missions would ever attempt to evangelize the islands of the Pacific. Yet it was the publication of his "Voyages" which led to the revival of missionary work 100 years ago. Dr. Carey read the "Voyages," and was stirred by the state of the people revealed in them. He was providentially led to India; but Dr. Hawies also read the "Voyages," and the result was the formation of "The Missionary Society," in 1795, which selected Tahiti as its first field of evangelization. Thirty missionaries, a number of them artisans, sailed in 1796. When they reached the islands they found that Captain Cook's accurate description of the natives did not sound all the depths of Polynesian depravity. They found the people very low and thievish. Most of the missionaries left Tahiti; some died; some lapsed into wayward courses. Mr. Nott alone remained. At length a reinforcement came, and some returned from Australia, whither they had gone. In 1813 a native Tahitian was overheard praying as a penitent sinner to the true God. If angels rejoiced over such, these weary missionaries shed tears of joy over this scene. Their idols were burned in 1815, and the king became a Christian. Two men arrived who exercised a great influence on the rising cause, Messrs. Ellis and Williams. Mr. Ellis brought a printing press, which awakened great interest and did eminent service to guide and satisfy inquiry. John Williams became the Apostle of Polynesia, reaped great harvests of souls, and advanced Christian work. He "could not be content on a single reef," and built a vessel, discovered Rarotonga, and carried the Gospel to Samoa. When he visited England and published his "Missionary Enterprises," the Archbishop of Canterbury said they were "an additional chapter to the Acts of the Apostles." Great enthusiasm arose from the perusal, and new reinforcements went to the South Seas. In 1836 two thirds of the people in the Society Islands could read, and 2,000 were communicants. The Word of God was printed in the language of the people. Naval officers, notably Captain Fitzroy, of H.M.S. Beagle, on board of which was Charles Darwin, testified to the remarkable effect of missions on the people.

The Samoan Mission began in 1820 by native pioneers. A great desire for missionaries arose. The first band reached Samoa in 1836. When Mr. Murray opened a church, so great numbers attended that 2,250 pigs were killed and cooked, with vegetables to suit, to satisfy the wants of the company! The results now are—all the Samoans can read and write. They are a Christian people 30,000 in number. The Malur Institution has educated in fifty years 1,000 native teachers and pastors. They raise £1,000 a year for the London Missionary Society. The Hervey Islands are evangelized. In 1823 Rarotonga was

ignorant of God; in 1834 family worship was in every house. Eleven islands are in the Church, and the character of the people is excellent. Dr. Macfarlane baptized 5,000 in Lifu. Already in New Guinea 500 are baptized, and the New Testament is printed in Motu. Eighty stations are occupied. A mission vessel has long served these islands, and it is to be replaced by a steamer.

In Tonga the work began in 1796. Appalling difficulties fell on the missionaries during a long and gloomy period. At length most were killed or had left. The Wesleyan Mission undertook the work. A great awakening occurred in 1831. The king, lately deceased, then became a convert. He built churches, liberated slaves, encouraged the missionaries, and even preached. The Tongan church became self-supporting in 1870, and gave liberally to missions. There are thirty-two inhabited islands, with 20,000 Christians.

Fiji was a hotbed of all the vices. The people were savage cannibals. Messrs. Cargill and Cross went there in 1835, at the peril of their lives. Messrs. Culvert (lately deceased) and John Watsford, who still survives, went in 1838, while the fierce struggle with heathenism was proceeding. Great has been the change. In 1835 there was not one Fijian Christian. In 1885 there was not one Fijian heathen in eighty inhabited islands. There are only 10 European missionaries, but there are 65 natives ordained, 41 native catechists, 1016 teachers and preachers, 1889 local preachers, 28,000 communicants, 4,000 on trial, 1,884 Sabbath-schools, with 40,000 scholars, and 104,000 attendants on public worship. There is a church in every village, with a house for the minister built by the people. There are 1,100 churches, with a Christian college in Fiji. The Bible is printed in the language, and as Miss Gordon Cumming has testified, the last sound at night in every house is the praise of God, and the first in the morning.

The New Hebrides were a sphere of violence and crime in the time of the sandal-wood trade, in which 300 white men perished. John Williams resolved to take the Gospel to these isles. He also perished in the attempt, at Eromango, in 1839. Other lives were imperilled, as those of Nisbet and Turner, at Tanna, from which they had to flee in 1842; the Gordonso were killed in Eromanga in 1861 and 1872. But Geddie and Inglis triumphed in Aneityum and won the island for Christ. Dr. Paton won Aniwa after his romantic perils on Tanna. Ten other islands are Christian, and 30 islands have mission stations. There are 18 Presbyterian missionaries and 200 teachers, and translations of whole or parts of Scripture in 12 languages. There are 10,000 Christians in the group.

Many difficulties met the work in the South Seas, not only from native depravity, but from white men vagrant in the islands, from lustful crews, from intoxicating liquors, kidnapping, etc., but the results are that 350 islands of the Pacific are Christianized, 500,000 people have been brought into the Church, and the expense has been only two millions sterling in nearly 100 years! Missions in the Pacific have not overlapped each other in rivalry, but have worked in different groups and with great effect for God. "What hath God wrought!"

## The Presbyterian Review.

Issued EVERY THURSDAY, from the office of the Publishers, Rooms No. 20, 21, 23, 25 Millchamper Buildings, South-East corner Adelaide and Victoria Streets.

TERMS, \$2.00 per annum.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1.00 per line, 6 months, \$1.75 per line; 1 year, \$3.00. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

All communications for either Business or Editorial Departments should be addressed PRESBYTERIAN REVIEW, Drawer 2404, Toronto, Ont.

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Toronto, September 14, 1893.

### Duties of Church Membership.

CHRIST should be the Christian's pattern not only in daily life—in living what is termed a Christlike life, in the discharge of worldly duties, in the building up of character—but also in his church life. This is forgotten by many Christians whose exemplary lives mark them as true disciples. But they shrink from Church work on many grounds which are usually accepted as sufficient to excuse them. Our Lord worked in the vineyard. He sent His disciples out to work. He asks His followers to engage actively in the work of the Kingdom. The work is many-sided and can be engaged in in many ways. In the closet, on the street, in the office or workshop God can be served, but the Church member has a work to do publicly in the congregation. How seldom does he realize that such is enjoined upon him both by the precept and example of our Lord. The nominal connection with a Church is not by any means enough. Every member should acknowledge the claims of the Church upon him or her, and set to work at once in some useful line of Christian activity. It will not suffice to say that you are not fitted for any of the forms of work others engage in. The duty is upon everyone and can by everyone be performed in the measure of ability bestowed upon him. A more serious obligation does not rest upon a man or woman than to work for the cause of Christ. Those who have, with God's help, done their best and have felt the blessing to be derived from such duty, regard it as the highest privilege of their lives to work for God. No evidence of grace is more telling than the desire to reach others, to bring the lost within the fold, to participate in redeeming love and eternal life. The Church member who is satisfied with a life of inactivity in the Church is satisfied with the crumbs which fall from the table. His condition is not to be envied. His growth is stunted. His good works do not return to him laden with gracious blessings. He is a branch not bearing much fruit. When we consider the endless ways in which good service can be rendered, in which a member of a Church can be actively useful, the scarcity of workers, the shirking of simple duties become painful. The Church offers opportunities for work: it may be in making members acquainted with each other, in listening to the troubles and trials of your neighbours, and administering comfort and extending sympathy; it may be in persuading outsiders to attend the Church services

with you, or to go with you to the prayer meeting; in interesting a friend in the young people's society or in the woman's missionary society; in teaching a class in the Sabbath school, in distributing the message by leaflet; in cheering and comforting the sick; in seeking the outcasts of humanity and telling them of Jesus; in reclaiming the drifted young; and in many other ways. There is no lack of variety, no lack of opportunity and no lack of ability to do something in the vineyard, if but the will was present. The genuine Christian spirit inspires life, and life moves. The Church member who is active, who is a worker, is in the path of duty. The member who folds his hands and allows others to do the work of the Church is remiss in his duty, and both he and the Church suffer by his inactivity.

### Disestablishment in Scotland.

MR. GLADSTONE recently received at Downing street a deputation from the Scottish Disestablishment Council, who asked the Government to accept and support Sir C. Cameron's Scotch Disestablishment Bill. In reply the premier expressed his hearty general concurrence with the views of the deputation. The Patronage Act of 1874, he said, was the starting-point of the present controversy in its active phase. He laid stress on the fact that the Duke of Devonshire, now the leader of the Unionist Liberals, had originally enunciated the doctrine that the question was a Scottish one, to be dealt with according to Scottish ideas and deliberate convictions, and not according to the preferences which other persons might bring from other portions of the United Kingdom. This admission Mr. Gladstone held was very important in regard to the case both of Scotland and of Wales. He entertained no enthusiastic opinion in favour of the Suspensory Bill, and the declarations of the Government about that measure were not likely to prove an obstacle to the wishes entertained by the deputation. The concessions to the Established Church of Scotland contained in Sir C. Cameron's Bill were greater than, upon abstract principles, it would be easy to justify; but in dealing with the abolition of offices and the reduction of establishments it was desirable always to act upon a principle of great liberality to vested interests. He regarded the Bill in that aspect as an offering for the sake of peace; if the offer were rejected, the friends of disestablishment would be quite entitled to withdraw it and set out from a new starting-point. He hoped friends of the establishment would recognize the moderation of the demands made for a settlement and not allow the question to become part of a gigantic political controversy. He promised that the Government would do all in its power to carry the measure, but must reserve to itself the decision as to the time to deal with the question. All of which important promises and statements delighted the heart of Principal Rainy and the Scottish Presbyterians who with him seek the disestablishment of the "Auld Kirk." How far the Government may be able to give effect to the views and promises of the premier is, however, a matter of uncertainty.

### Crime in Canada.

TO the student of social problems, and more especially of criminology, the blue-book of criminal statistics issued by the Dominion statistician, will prove of great interest. The figures are gathered from the official sources and are authentic, and the manner in which they have been tabulated and collated renders it easy to arrive at the

conclusions to which they point. It is particularly gratifying to note a substantial decrease in crime of almost all classes for the year 1892, the year up to which the figures are furnished. The report shows that drunkenness has not increased, that law and order are respected, and that the native-born population is much less criminal in its tendencies than the foreign born. Summing up the educational and religious influences, we have it stated that the benefit of education as repressive of crime is seen in the fact that in 1892 more than one fifth of the criminals were unable to read and write as against one sixth in the previous eight years. The illiterates are gradually increasing their proportion while criminals with elementary education are decreasing their proportion. As regards religious beliefs, Roman Catholics, Church of England and Baptists show a tendency to go beyond their proportion, while Methodists and Presbyterians have not contributed their proportionate number. Thus the Roman Catholics, in 1892, formed 48.8 per cent. of the total convicted criminals, and in the previous eight years they averaged 48.1 per cent. The proportion of Roman Catholics to the whole population of the Dominion, in 1891, was 41.21 per cent. They have therefore somewhat more of the crime charged to them than their relative numbers in the Canadian community warrant. The adherents of the Church of England have increased their proportion of convicted criminals from 16.2 per cent, in the 1884-91 period, to 18.3 per cent. in 1892, while by the census returns the proportion of the Church of England in the whole population was 13.37 per cent. On the other hand Methodists decreased their proportion of convicted criminals from 10.5 per cent. in 1884-91, to 9.8 per cent. in 1892, and Presbyterian criminals decreased from 7.3 to 7.1 per cent. The proportion of Methodists in the whole population, according to the census, is 17.41 per cent. and of Presbyterians 15.62 per cent. Thus each was considerably below the proportion of criminals that would fall to it from its relative position in the constituent elements of the population. The Presbyterians furnish a smaller quota to the criminal class than any other denomination. It is a matter of thankfulness, not of boast, that our denomination shows up so well in an official comparison, as is here given.

*Sunday School Convention* THE World's Sabbath School Convention held last week in St. Louis ought to be productive of much good. The Sabbath school is becoming more and more a necessary branch of Church work and its importance merits greater consideration than it has hitherto received. The gathering at St. Louis attracted leading men from abroad, among the London delegation being Rev. Dr. Munro Gibson, Hon. Mr. Towers and Mr. Charles Waters. Canada sent a strong contingent whose reports ought to stimulate interest in the work of the Sabbath school. Among the subjects of more pressing importance discussed by the Convention were the International Lessons, Organization in the Church and Christian Literature.

*The Opium Traffic.* The recently issued regulations under which the opium traffic is conducted in Lower Burmah are giving satisfaction. The regulations limit the issues of opium to the quantity considered to be required for the use of registered habitual consumers above twenty-five years of age. By this restriction it is believed that in the course of a reasonable time the habit will die out. In

Upper Burmah the traffic is altogether prohibited and the results have so far been good. The Indian Finance Minister estimates that the loss of revenue through these regulations will be one and a half millions of rupees, but the arrestment of a destructive traffic and the deliverance of the community from its blighting influence will naturally increase the prosperity of the people, and so recoup the exchequer by the increase of its more legitimate revenue.

*The Spread of Ritualism.* ARCHDEACON FARRAR's trenchant article in the *Contemporary Review*, on the growth of ritualism in the Church of England, to which we recently drew attention, has been reprinted in Toronto by Mr. S. H. Blake, President of the Protestant Churchmen's Union, for distribution in Canada. It can be had from J. B. Ryan, 58 Bay Street, Toronto. \* \* \* A reply to Dr. Farrar has come from Canon Knox-Little, in the course of whose defence of ritualism is the following definition: "Priests on earth, ordained according to his will, in succession from his apostles, have a ministerial but real priesthood, not vicarious. They present our sacrifice (once for all offered on the cross as a sacrifice of blood and sorrow) before God the Father 'as a perpetual memorial of his passion,' sacramentally on every altar of the Church."

*Foreign Mission Reports.* IN the office of the secretary of the Foreign Mission Committee (Rev. R. P. Mackay, Confederation Life Building, Toronto) are a number of copies of the report presented to the last General Assembly by the Foreign Mission Committee. These are designed for distribution among ministers and office-bearers of the Church, and will be gladly sent free of charge to applicants. The Church members ought to be well informed on our great Mission Field and for facts on the subject no better source is available than this report. Communications should be addressed as above.

*Christian Literature:* WHAT is being done by the Presbyterian Church in the United States to place good literature within reach of its people is shown in a brief statement just issued by the Board of Publication and Sabbath school work of Philadelphia. The Publication House dates from the year 1854, when a number of loyal Presbyterians who had been impressed by the necessity of having a permanent place for the home of the "Publication Committee," purchased premises by means of contributions of Philadelphia Presbyterians. The activities of the Board are under the supervision of three general supervisory committees, the Sabbath school and Missionary Committee, the Editorial Committee, and the Business Committee, the names indicating the nature of the work undertaken by the Board. Among the publications issued are *The Westminster Teacher*, *The Westminster Question Book* and five or ten others, whose chief aim is to reach the young. The scope of the Board's publications is thus well defined. Its list of books specially designed for Sabbath school libraries comprises more than 600 volumes, many of which have been widely circulated and are to be found in the Sabbath school libraries of almost all denominations. It publishes a large number of volumes of a practical character, designed to inculcate true piety and to lead to devotional exercises and habits. Its hymn-books, which were prepared under the directions of the General Assembly, have had an aggregate sale of more than 450,000 copies.

## Current Literature.

## New Books and Periodicals

**OUR CHURCH HERITAGE**, of the Scottish Churches viewed in the light of history. By Rev. N. FREDERICK L. WALKER, D.D. Toronto: James Bain & Sons.

**AFTER FIFTY YEARS**, of letters of a grandfather on the occasion of the Jubilee of the Free Church of Scotland. By William Gordon Blair, D.D., LL.D. Toronto: James Bain & Son.

These two books dealing largely with the same subject, yet distinct from each other within their given spheres, may well be taken as companion volumes. They do not encroach largely on the reader's time, being brief, but the reader will not miss, on that account, many of the salient points in the history of the churches in Scotland during the periods with which the authors deal. Dr. Walker has been for a long period of years before the Presbyterian public of Scotland as the editor of the *Church Record* and as the author of readable books on Church matters. The book he now issues at the request of friends, in connection with the Free Church Jubilee, is what might be expected from the pen of so experienced and able a writer. To the young of the Presbyterian Church it ought to prove of very great interest, while to old it will by a few rapid strokes bring back in their vividness scenes and associations deeply embedded in the heart's sentiment and bound to them by ties of long ago. Of Dr. Blair's letters it can only be said that they are as charming as his letters always are. His varied gifts show to no mean degree in his stately correspondence. In narrating the story of the Free Church he has adopted the epistolary method because of its untrammelled convenience and he has made a good deal of the advantage thus afforded him. The letters appeared in the jubilee number of the *Free Church Monthly*, but it was a matter of course that they should have been published in book form, and it can be safely said that no little work on the Free Church, among the many which have appeared during this jubilee year, is more charming or readable.

**MEN AND MORALS** By the Rev. James Stalker, D.D. Toronto: Fleming H. Revell Co. 75 cents.

A MEET companion to his "Four Men," this work by Dr. Stalker, now issued in Canada, will receive a right good welcome. Dr. Stalker's discourses, or essays as the case may be, always repay perusal. He is never weak, never delivers an indifferently prepared message and, therefore, can be depended upon to instruct and please in his addresses whether written or spoken. "Men and Morals" is a collection of lectures on such subjects as "Conscience," "Christ and the Wants of Humanity," "The Religion for To-day," "The Evidences of Religion," "Public Spirit," etc. Dr. Stalker's books come with frequency now, but the doctor has not fallen before the temptation of being used by the publishers for their own ends as many popular authors have. His works conform to the spirit of the age; they are neither long nor fat, but muscular and healthy. In short compass a multitude of important thoughts are easily marshalled without overcrowding; they are expressed with masterly ability and in a charming style. The author knows his own mind on most subjects. He is decided rather than bold in statement, fearless but reverent, suggestive but settling—in short his deliverances are abreast of the thought of the present day, while the anchor is firmly set in the tried and tested thought of the ages. Dr. Stalker is a thinking preacher, and his books—the one under notice, not excepted—disclose the best qualities of the student and the pastor combined.

"DO NOT SAY:" or the Church's Excuses for neglecting the Heathen. By John Heywood H. Edinburgh, M.A., (Missionary in Siam China). Toronto: Fleming H. Revell Co. 10 cents.

READERS of books do not always agree that the popularity of a work is a sure test of its merit, but when edition after edition has been exhausted it is generally admitted that the people's voice has been just. This little book has appealed to the hearts of the Christian public so that the demand for it has been enormous in Europe as well as in America. It is an earnest appeal on behalf of missions, and the good it has done has been very great. Friends of missions, and those interested in the conversion of the world to Christ will find it excellent reading.

THE *Homo* Study Leaflet for October has been issued and will be found a great aid to family reading.

THE *New England Magazine*, the publication of which has been temporarily suspended, is to be continued. Mr. Warren F. Kellogg has purchased the assets of the old company and will carry on the magazine, and Messrs. Edwin D. Mead and W. B. Hart are to continue in editorial charge.

THE book buyer for September (Charles Scribner's Sons) contains a good portrait and a short biographical account of Henry T. Finck, the American author and noted dramatic critic; also a portrait and sketch of Prof. George Moritz Ebers, whose autobiography has recently appeared. The *Literary Notes*, the notices of new books and the extracts from articles published in periodicals will be found useful by students and by the purchasing trade.

THE *WESTMINSTER REVIEW* will soon publish a biographical study of Emma Willard, by Mrs. Elizabeth Cady Stanton, who was

her pupil at Troy. Mrs. Willard was one of the pioneers who formed public opinion as to the higher education of women, doing in New York what the Rev. Joseph Emerson, Miss Grant and Mary Lyon were doing in Massachusetts. Her literary work was chiefly historical, but one of her pieces of verse, "Rocked in the Cradle of the Deep," when set to music, acquired wide popularity. Mrs. Stanton's article will be read with special interest by the association of graduates of the Troy Seminary, known as the Emma Willard Society, of which Mr. Russell Sage is president.

THE *Century Magazine* for September is probably of greater current interest than usual. The first place is given to the *World's Fair*, sketches and pictures by A. Castaigne embellishing a very attractive article. The face of Daniel Webster which serves as a frontispiece is a striking likeness exceedingly well engraved. Wm. James Stillman is the subject of a short but artistically executed sketch by Wendell P. Garrison. "Six Bull to Die" places before the reader Mexican pastimes through the medium of a strongly written story. "The Taormina Note Book" is fascinating in its illustrations and charming in its notes and will interest and instruct the reader. The articles, one and all,—"Daniel Webster," "Daniel Defoe," "Phillips Brooke's Letters from India," and others are excellent and the serials and poetic contributions are up to the high pitch expected by readers of the *Century*.

SCRIBNER'S *MAGAZINE* for September opens with an article on Isaac Walton, seasonable, interesting and well illustrated. Lovers of the fly and line will gaze with delight on the well-executed engravings of the famous angler as they will read with pleasure the sketch of his life by Alexander Cargill. "A Thackeray Manuscript in Harvard Library" furnishes a topic of great interest by T. R. Sullivan; and "Clothes: Historically Considered" though the title might not suggest it, is an article which will repay a perusal by the general reader. A paper, profusely illustrated, full of practical information is "The Machinist" from the capable and easy pen of Fred. J. Miller. Gustavo Kobbe writes intelligently and easily on that ever new subject "The Tides of the Bay of Fundy." "Richardson at Home" by Austin Dobson, is a valuable contribution to the study of the beginning of English fiction; and "A Letter to Samuel Pepys, Esq.," by Andrew Lang, like all that comes from Mr. Lang's versatile pen, is pungent and good writing. Among the poetic contributions is a poem on "The Harvest" by Duncan Campbell Scott, which occupies four pages, no bad test of itself as to its merit, for space is valuable in Scribner's Magazine. The short stories are bright, the illustrations excellent, and the magazine, as a whole, an admirable production of literature and art for the people.

THE *Preacher's Magazine* for September is the ninth number of volume three, and is edited by the Revs. Mark Guy Pearse and Arthur E. Gregory. The leading sermon of this number is by the Rev. Hugh Price Hughes, and is entitled "St. Paul's Gospel." Prof. Geo. G. Findlay, the noted English commentator, contributes the first part of an able article on "The Study of the Bible," which will be concluded in the next number. The Rev. R. A. Watson writes on "The Progress of Doctrine," being his third article on "The Apostolic Churches." The senior editor continues his most helpful papers on "Moses: His Life and its Lessons." The Homiletical department, which consists of outlines of sermons for various occasions is full and complete. Among the contributors we note the Revs. Gregory, Watt, Hyde and Cowell. Among the other departments, which are well treated in the usual able style which the editors give to every department of this magazine, are the Notes and Illustrations, Notes on the International Sunday-School Lessons, Outline Addresses on the Golden Text and About Books. This magazine is highly commended by the religious press and by noted clergymen of all evangelical denominations. It is certainly most helpful in each issue. We can recommend it to the preacher, teacher and Bible student.

ALTHOUGH only three numbers of McClure's have been issued, this magazine, with its pretty cover, its fresh variety of entertaining articles and delightful stories, and its plentiful and interesting illustrations, already takes rank with the best of our monthly periodicals. The frontispiece of the September number is a well-drawn picture of one of the mighty eighty-miles-an-hour locomotives pulling its train out from the Grand Central Station, in New York city. It illustrates the article "At the Throttle." We are indebted to Mr. Herbert D. Ward for the opening article, an interview with the veteran preacher, writer and reformer, Doctor Edward E. Hale. It is a rare thing to find a man of Dr. Hale's prominence and popularity speaking out so confidentially and with such an open heart as he does to Mr. Ward. There is not a paragraph in the article which does not bring us more closely into sympathy with the "Man with a Country," with his patriotism, his unbounded love of his kind and his enduring fearlessness of labour in the vineyard. Though he is known throughout the world as a writer of fiction and history, he tells us now that his sermons are his best literary efforts. The story of Doctor Hale's life and work is illustrated profusely and well. It is only natural that, when one bearing the name of Howells writes fiction, we should expect something more than usually good. Mrs. Annie Howells's *Fre. helto* does not disappoint us. Her story, "How Cassio Saved the Spoons," has a humorous flavor worthy of her brother. The incidents of the tale are delightfully funny and the dialogue very lively and light. The pictures, by Henry McCarter, are capital. Other features of the magazine might be enlarged upon, but suffice it to say McClure's is one of the most interesting magazines for the month.



## Canadian Pulpit.

No. 9.

## Good Resolutions:

## Why They are Broken and How They May be Kept.

BY REV. W. A. HUNTER, M.A., TORONTO.

TEXT—Luke xvi. 4, "I am resolved what to do."

These words are taken from the dramatic scene in which the unjust steward is represented as resorting to very questionable practices for the attainment of selfish ends. The keynote of the parable is in the words of our Saviour, "The children of this world are in their generation wiser than the children of light," and the reasoning put in the language of to-day is "If he of old caught in evil could extricate himself by evil and say 'I am resolved what to do,' how much more ought the man whose heart is set on things eternal use all lawful means for the attainment of spiritual wealth, and display wisdom, not only in action but in that which lies behind all action, viz: resolution?"

What is a resolution? It is more than wishing and hoping, or mere approbation. It is an act of the will involving an intelligent view of the circumstances, the selection of an end and the determination to put forth all necessary efforts for the attainment of the end.

Resolutions are simple or complex, and vary in the manner in which they are carried out. Some are simple and carried out in a single blow, as, for example, returning property which has been obtained by fraud. Such resolutions are seldom fruitless because the performance is almost simultaneous with the resolution. Others are complex and involve a chain of consequences which may be executed little by little, or by and by, after the lapse of days or weeks or years. Of this character largely are the resolutions which enter into the formation and development of Christian life, and alas! of this character, too, are resolutions which are most frequently broken.

1. The causes of this are numerous and not hard to find.

1. First and foremost is *lack of will power*.

In this respect there is a great difference in men. Some are constitutionally strong in will-power and when their lives are consecrated to purposes of beneficence and integrity they form the heroes of history and excite our admiration. Others are feeble, constitutionally feeble in this respect, and, blown about by every wind, are unstable as water and of little account. However, even men of this class are not without remedy for their will power can be increased by multiplying their motives to action, and if overseen continually and supported by sterling friendship may make some headway. In this work temperance and other societies founded on the brotherhood of man have done a noble work in supporting men who have little inherent force of character, by placing them in positions of prominence and responsibility and by affording them an environment in which it is easier to do right and harder to do wrong than formerly. But there are others who are less fortunate still, for whom the outlook is very dark indeed, there are those who having given way to a vicious course of living have allowed their nervous energy to be eaten up and so, whilst outwardly and apparently strong, are inwardly and really weak and corrupt. Like those who go down into quicksilver mines, and, through their lungs inhaling and their systems absorbing the noxious gases, whose bones have become honeycombed, so that, unable to resist the violence of the atmosphere on coming to the surface, fall an easy prey to disease, and are quickly swept away. And if there is one man to be sympathized with more than another it is the man of this class, who, perhaps thoughtlessly, gave way to sinful indulgence and breathed poisonous atmosphere until his nervous energy is consumed, his will-power gone, and who makes resolutions of amendment one after another only to break them, becoming less and less strong each time. It is the terrible drama, enacted over and over again on the stage of real life, of the man pursued by fire, eager to escape, ever driven into close quarters, until exhausted by the burning breath, he falls a victim to be licked up by the tongue of the remorseless demon.

2. Another cause is found in *excessive susceptibility to new impressions*. Versatility is a great gift, and very valuable because of the novelty it imparts to life. A man so gifted may become the pet of society because of his power to adapt himself to his surroundings and because of his impressibility. But if this characteristic is carried to excess so that it degenerates to volatility, and the man becomes mobile, double-minded, unstable, it loses its value and works the other way. Resolutions made by such are apt to be worthless, for though seriously in earnest at the time, they are swept the other way by the next wind which comes from the opposite quarter. So they find themselves surpassed in many cases by men who are far less gifted, indeed by those who are wooden and obstinate but tenacious of principle.

3. Frequently, too, good resolutions are broken because they are formed without an adequate conception of what is contained in them.

And this sometimes because they are not definite enough. We resolve to be good and to do good and to follow Christ in a vague indefinite way without specifying in what particular department of life the work will commence, at what point the life of selfishness will end and the new life begin. When one who is really anxious to lead a better life hears of the Christian life in which the tyranny of besetting sin is removed and the Holy Spirit works in the heart to will and do of His good pleasure, he says "Oh that is the life for me; all this will I do and follow Christ." But the idea in his mind is hazy, undefined, and his resolution is broken before he knows it. Now Christ rebuked that sort of thing. There never was a hero in all history who could have had so large a following as He. Electrified by His personal magnetism and marvellous genius they flocked around Him in thousands and cried "We will have thee as our King, we will follow where thou dost lead," until they heard Him denouncing their selfish motives, exhorting them to consider well the meaning of their action and saw Him taking off the earthly crown and pressing on to the crown of thorns. They then paused to consider what it meant to follow Him and walked no more that way. To follow Christ to-day means something, as it did then; it means to turn against all evil and to follow that which is good, to empty the heart of malice and of every selfish motive, and to fill it with the Christ-life, and when we consider that the heart is full of passions which are of the nature of fire which may break forth with volcanic fury at any moment "a clod of warmer clay mixed with cunning sparks of hell" it is easily seen that the gate is strait and the way narrow and hard to climb. What wonder, then, that when carried off by enthusiasm and by a one-sided presentation of the truth, resolutions made in all sincerity burst like bubbles!

II. Ought one to resolve then? Is there any secret known to God's people whereby they may be sustained in their efforts to lead a holy life?

1. We might indeed well despair if provision were not made for an entire change which has been likened by our Saviour Himself to a new birth. It is in the influx of the new life and the growth of a triumphant moral force that our religion is specially distinguished from other great religions. What though excellent moral precepts may be found in them and though poets who look at their external aspects alone, may sing of "The light of Asia," they fail to meet man's need unless they enable him to lay hold of a power greater than himself. Need I cite passages of Scripture or quote the testimony of those who have realized it in their experience to show that there is in Christianity a power which gives victory over sin. The Christian poet says

"Our wills are ours we know not how,  
Our wills are ours to make them thine."

But when it seems impossible so to shape our wills as to match every corner and angle of the will of God what a relief to hand them over to Christ and ask Him to melt the stubborn waywardness, to fashion them on His anvil, and to bring them into perfect accord with His.

2. It is well to make the act of consecration a *definite one in your spiritual history*. George Whitfield did it in the ordination service. Here are his words, "I can call heaven and earth to witness that when the Bishop laid his hands on me I gave myself up to be a martyr for His cause. I have thrown myself without reserve into His hands." Christmas Evans did it as, climbing a lonely mountain-ous road, he resigned himself to Christ, body and soul, gifts and labours, time and cares. F. R. Havergal did the same on Christmas Sunday, 1873, when she surrendered herself and first saw the blessedness of consecration "as a flash of electric light, that He who cleansed, had power to keep clean." It matters little how or when we do it, whether by speech or in writing, but we must not be content with a vague general desire; but come to a definite act and time when we gladly acknowledge and confess His absolute ownership.

3. In entering upon the Christian life one will find strength in a confession which is frank, open and manly. A resolution made in secret is much more liable to fail of performance than one made openly. A man, trying to serve Christ secretly is like a ship trying to sail with a headwind. Progress may be made, but only after the expenditure of much skill and force and time. But when, by a manly confession, he challenges the world to say aught against the Master whom he serves, he has to a great extent broken down opposition, and the influences which formerly were against him are now in his favour. And surely any man who has served the devil with his head up ought not to be ashamed to serve Christ in an open, frank and manly way.

4. When one resolves to serve Christ he should *begin at once*. There is no wisdom in delay. Every act is the foundation stone of future conduct and every imagination a fountain of life or death; and time, instead of weakening evil habits will infix them, and tenfold labour will be required to subdue in old age what would give way with comparative ease in youth. We sow a thought and reap an act; we sow an act and reap a habit; we sow a habit and reap a character; we sow a character and reap a destiny.



REV. W. A. HUNTER, M.A., TORONTO.

## Church News.

### In Canada.

#### Meetings of Presbyteries.

ALGOMA—Manitowaning, Tuesday, Sept. 26th, at 10 a.m.  
 BARRIE—Barrie, Oct. 3rd, 10.30 a.m.  
 GUELPH—St. Andrew's church, September 19th, 10.30 a.m.  
 HAMILTON—St. Catharines, First Church, Sept. 19th, 10.30 a.m.  
 KINGSTON—Kingston, St. Andrew's, Sept. 19th, 3 p.m.  
 LINDSAY—Cunnington, Oct. 17th, 11 a.m.  
 MAITLAND—Wingham, Sept. 19th, 11.30 a.m.  
 OTTAWA—Ottawa, Sept. 26th, 2 p.m.  
 OWEN SOUND—Knox Church, Owen Sound Tuesday, Sept. 19th, 10 a.m.  
 PARIS—Knox church, Woodstock, Oct. 3rd, 11 a.m.  
 PETERBOROUGH—First Church, Port Hope, Sept. 19th, 9 a.m.  
 SARINIA—Strathroy, Sept. 19th, 2 p.m.  
 WHITBY—Oshawa, Oct. 17th, 10 a.m.

REV. DR. COCHRANE announces a meeting of the Home Mission Sub-committee, and Sub-committee on Augmentation, on October 10th, in the lecture room of St. Andrew's church, Toronto.

THE Synod of the Maritime Provinces will meet at Truro, N.S., and within St. Paul's church there on Tuesday, Oct. 3rd, and will be opened with Divine service, conducted by the retiring Moderator, the Rev. J. Murray, D.D., at half past seven o'clock p.m. Papers should be sent to the Rev. J. H. Chase, Onslow, N.S., Convener of the Committee on Bills and Overtures.

#### Presbytery of Toronto.

THE Toronto Presbytery met on Tuesday of last week. Rev. Jas. A. Grant, the retiring Moderator, called the meeting to order, and after devotional exercises Rev. W. A. Hunter was by unanimous choice called to the Moderator's chair for the ensuing term. Rev. J. M. Cameron tendered his resignation as minister of Oak street church. A deputation from the church was present, and said they agreed to the resignation. The Presbytery, however, desired more light on the subject, and it was agreed to meet the session of Oak street church on Monday, the 18th, to hear parties concerning the resignation. The committee which will meet the session consists of Revs. Dr. Gregg, D. J. Macdonnell, Wm. Frizzell, Misses Jos. Gibson, D. Fotheringham, and D. Meldrum. A deputation from the Halifax, N.S., Presbytery was present in support of a call from the Fort Massey N.S., congregation to Rev. Alfred Gandier, B.D., of Brampton. The deputation consisted of Rev. Principal Forrest, Dalhousie University, John F. Stans, M.P., and Mr. MacIntosh. The members of the deputation addressed the Presbytery, strongly urging the call. Dr. Moore, Messrs. Kirkwood and McClure, of the Brampton church, addressed the Presbytery in opposition to the call. Rev. Mr. Gandier left the matter in the hands of the Presbytery. An animated debate followed, the discussion being chiefly confined to the policy of allowing transfers from Presbytery to Presbytery. Eventually, and after a division, the call was sustained by 23 votes to 17, and, unless an appeal is had to the General Assembly, Rev. Mr. Gandier will go to Fort Massey, N.S. One peculiarity in this case is that the Fort Massey congregation have never heard Mr. Gandier preach, but the fame of the eloquent and earnest young preacher had reached the Atlantic seaboard, hence the unanimity and earnestness of the call. Brampton has the honour of having given Rev. Mr. MacLaren, B.D., to Vancouver, B.C., and now sends another able divine to the east. Rev. Robt. Haddow was appointed to visit Brampton on the first Sabbath in October, and declare the church vacant. Rev. W. D. Ballantyne, of the Maitland Presbytery was received and added to the roll without a charge. The following students were added to the list of those who may supply vacancies:—Jas D,

Campbell, Jas. Booth, and Alex. Mullin. Rev. Edward Aston, of Musselburgh, Scotland, who held a transfer from the Established Church of Scotland, was received into the Presbytery. He will probably have charge of the church at Merrickville. Rev. James A. Grant, on behalf of the Committee on Distribution of Probationers, reported that several Presbyteries failed to comply with the rules of the General Assembly with regard to reporting vacancies. Under those circumstances Mr. Grant's committee recommended that no transfers be received from Presbyteries failing to report vacancies, and that the General Assembly be overtured to call those Presbyteries to order which failed in their duties. The first clause of the report was dropped, and an overture on the second clause will go to the Assembly. The Presbytery granted leave to the session of St. Andrew's church to arrange for the congregation of St. Mark's church (at one time a mission under charge of St. Andrew's) having full control of the St. Mark's church property, and for several changes in the constitution of St. Andrew's church. A special committee was appointed to take charge of the mission at Okester and other places within the bounds. A vote of thank was passed Rev. Jas. Grant, the retiring Moderator.

#### Presbytery of Quebec.

THE Presbytery of Quebec met in Sherbrooke on the 29th and 30th of August. Rev. James M. Whitelaw, B.D., was elected Moderator for the ensuing twelve months. Elders' commissions in favor of Messrs. A. McCallum, James Davidson, Samuel Irving, and A. MacLean, were accepted. Revs. J. R. McLean and A. T. Love, Commissioners to the General Assembly, reported their diligence, and received the thanks of the Presbytery. Messrs. G. Woodside, N. A. McLeod, B.A., K. J. Macdonald, J. Lindsay, J. G. Polley, J. Wheeler, E. F. Guianans, E. H. Brandt and W. E. Ashe, students labouring within the bounds, were certified to their respective colleges. Standing committees were appointed, of which the following are conveners: Home Mission, Rev. A. T. Love, B.A.; French Mission, Rev. D. Tait, B.A.; State of Religion, Rev. W. Shearer; Temperance, Rev. J. M. Whitelaw, B.A.; Sabbath Schools, Rev. T. Muir; Systematic Benevolence, Rev. D. Tait; Sabbath Observance, Rev. John W. Tanner, B.A.; Statistics, Rev. J. R. McLeod; Examination of Students, Principal Tanner. Rev. John W. Tanner, B.A., was appointed as ordained missionary to Sawyerville, etc., for two years. Home and French Mission reports were given, and provision made for the supply of several fields. The Presbytery gratefully acknowledged a donation of \$80 from the summer church, Murray Bay, for the Ministers' Holiday Fund, and disposed of the same. It was resolved to submit a claim of \$70 against Mr. W. Edwards, to arbitration. Claims for arrears due to ministers late of Marlow, Metis and Lingwick, were referred to the respective Moderators of Session. The session record of Danville was at rest, and difficulties connected with the Marsboro record were adjusted. The Presbytery adjourned to meet in Chalmers' church, Richmond, on the 14th November, at 5 p.m.

#### Presbytery of Pictou.

THE Presbytery of Pictou met in United church, New Glasgow, on Tuesday of last week. There was a large attendance of ministers and elders. The clerk reported that he had moderated in a call at Lochaber to Mr. A. MacKay, Lucknow, Ontario, that the call was signed by 301 members and 88 adherents. Messrs Daniel MacNeil and A. Costie were heard in support of the call. The Presbytery agreed to sustain it as a regular gospel call, and ordered it to be forwarded to the clerk of the Presbytery of Maitland. Mr. Alex. Ross, formerly minister of Knox church, Pictou, was appointed to represent the Presbytery and the congregation of Union Centre and Lochaber when the call comes before the Presbytery of Maitland. The report of the committee on Sabbath Observance was read by Mr. Robertson. Presbytery ordered this report to be forwarded to Mr. Robertson,

convener of the Synod's committee. Mr. Morash reported, that in accordance with the appointment of the Presbytery, he had preached at Fifteen Mile Stream, August 13th. Messrs. Falconer and Carson were appointed a committee to make arrangements for the winter supply of mission stations within the bounds. Mr. MacFarlane was appointed interim Moderator of the session of Country and Isaac's Harbours. Mr. Falconer was nominated for Moderator of Synod. Presbytery adjourned to meet in Truro at the call of Moderator of Synod.

REV. A. C. GRAY preached his farewell sermon at Blenheim on Sunday last.

REV. MR. BALL was presented with a well filled purse and an address by the Vanhook Presbyterian church on the occasion of his farewell.

REV. MR. ASTON, a congregational minister from Scotland, has been inducted into the pastoral charge of the Merrickville Presbyterian congregation.

HIDLEY ROSS, B.A., graduate of Dalhousie, son of Mr. Daniel Ross, Stanley Bridge, New London, has left for Edinburgh, Scotland, to pursue his studies.

THE marriage took place on Tuesday of last week, of Rev. W. R. Johnston, B.D., of Penetanguisheno, and Bertha, daughter of Mr. Donald Urquhart, accountant, Toronto. The ceremony was performed by Rev. W. G. Wallace.

THE Presbyterial Sabbath School Convention of the Brockville Presbytery, will be held at South Mountain on Sept. 13th and 14th, when delegates from the various Sunday schools within the bounds of the Presbytery are expected to be present and report the standing of their respective schools on all requisite points.

MR. DONALD GUTHRIE, who occupied the pulpit of St. Andrew's Presbyterian church, during the vacation of Rev. J. A. Murray, the pastor, was tendered a farewell on Wednesday evening last. A musical programme was carried out, and during the evening Rev. Mr. Guthrie was tendered a unanimous vote of thanks.

THE congregation of Tilbury Centre has extended a unanimous call to Rev. James Hodges, B.A., a graduate of Queen's, offering him a salary of nine hundred dollars and three weeks holidays. Mr. Hodges is one of last spring's graduates, and is an eloquent and impressive speaker, this being the third call which has been offered him since graduating.—COM.

A CALL to Rev. J. S. Lochead, M.A., from the congregation of North Gower in the Ottawa Presbytery will be considered at the meeting of the Sarnia Presbytery at Strathroy on the 19th inst. Mr. Lochead has had charge of Parkhill and Lieury congregations for the last nine years, and during that time has won the esteem and respect of the citizens irrespective of denomination.

A LARGELY attended meeting was held on Wednesday of last week in Knox church, Dutton, to appoint a committee to appear at the London Presbytery in reference to the call tendered Rev. Mr. Wilson. The meeting was unanimous in maintaining the pleasant relations which have existed for nearly five years, and a large committee was appointed to present the many strong reasons why the translation should not be made.

REV. DR. McDONALD, of Searforth, Ont., who, as a member of the Executive Committee on Home Missions of the Presbyterian Church in Canada, pays especial attention to this branch of Church work, preached very acceptably in St. Andrew's church, Victoria, B.C., recently. He had intended paying a visit to the Indian school at Alberni, but changed his plans, and left for home by the Rithet, Sunday night, and will make a stop at Regina, where a visit has been promised the Indian Industrial school. During Dr. McDonald's stay in Victoria, a meeting of the Mission committee of the church here was held. Revs. Dr. Campbell, P. McF. MacLeod, D. MacRae and A. B. Winchester, with Dr. G. L. Milne, M.P.P., attending. The necessities of Alberni were

discussed, and a committee appointed in connection with the proposal to buy land and erect a Presbyterian Chinese mission in this city.

In another column will be seen a call from the Foreign Mission Committee for a missionary to Alberni. The committee had a suitable man in view, but circumstances have developed that make it impossible for him to go. The work is urgent and full of interest, and it is hoped that before long a successor will be found for Rev. J. A. McDonald who loved the work and was loved by the people, but was compelled to retire through ill health. Alberni is on the west coast of British Columbia and within sight of the Rockies, has a good climate, and regular communication by boat with Victoria. It is an opportunity for Foreign Mission work under peculiarly favourable circumstances. The Indians are asking for a teacher. Surely there will be ready response.

Nor often is such a privilege accorded one of witnessing the happy reunion of pastor with his people as was given last Friday evening to the people of the First Presbyterian church, St. Marys, by the ladies of the congregation, on the return of their pastor, Rev. T. A. Cosgrove, from his holidays. The church was handsomely decorated for the occasion. The large iron pillars were entwined with wreaths of evergreen and golden rod and the windows and chandeliers were similarly draped. Handsome bouquets were profusely scattered about, while hanging above the pastor's chair was a superb floral motto, "Welcome," beautiful as Nature alone can paint the beautiful. The usual greetings being over, a bountiful repast was served, after which the chairman called the meeting to order to listen to the programme. Addresses were given by the elders of the congregation and others. Music was dispensed by the choir and other ladies of the congregation and a more enjoyable evening could hardly have been conceived. While all the speakers expressed themselves as heartily pleased to see their beloved pastor return so invigorated, yet the chairman thought that he would not have been at all sorry had Mr. Cosgrove returned to them "a little doubled up." Mr. Cosgrove has been in his charge but a little over two years, yet in this short time he has been very successful as a pastor and the very warmest feelings exist between him and his people.—*Com.*

### The Congregation.

A RECEPTION was tendered to Rev. Dr. Jackson, Knox church, Galt, on his return home.

THE Presbyterians of Centreville are considering measures for the improvement of their church.

THE sacrament of the Lord's Supper will be dispensed in the Central church, Galt, next Sunday.

ON Tuesday last the Presbyterian church of Lakefield, Ont., held their annual picnic at Chemong Park.

FLOWER service was observed in Knox church, Guelph, on Sunday last, Rev. J. D. Freeman occupying the pulpit.

REV. J. M. McLAREN, Blenheim, arrived home on Tuesday of last week after his holiday trip, and at once resumed his duties, with old-time vigor.

MR. ALEXANDER CAMPBELL, a pioneer of Huron County, and a consistent member of the Presbyterian Church, died at Morris, Ont., on the 1st of September.

THE members of the Presbyterian church, Attwood, are busy preparing for their anniversary services and tea meeting, which come off on Sunday and Monday, 17th and 18th.

THE sacrament of the Lord's Supper was dispensed in St. Andrew's church last Sabbath. The Rev. Mr. Atkinson, of Berlin, conducted the preparatory services on Friday with great acceptance, when ten were received into membership of the church; five by certificate, and five on profession of

faith. The "Flower Service" in connection with St. Andrew's Sabbath school will be held on Sabbath evening next, that being the 22nd anniversary of the pastor's induction. Rev. R. M. Craig, of Melville church, will conduct the services and preach to the children.

REV. DR. MOFFATT, secretary of the Upper Canada Tract Society, Toronto, occupied the pulpit of Knox church, Galt, on Sunday last, morning and evening. At the morning service he gave a short but interesting account of the work of the society.

A MOST successful Harvest Home service was held in the Presbyterian church, Cambridge, on Sabbath of last week, and on the Monday evening following a celebration was held which was profitable and entertaining to the large crowd who attended.

A MEETING of the L. A. S. in connection with the Presbyterian church, Auburn, was held at the residence of Wm. Stephens, jr., last Thursday night. There is talk of having a garden party to take the place of the next regular meeting held.

THE Presbyterians of Dixie, Ont., gave a garden party on the grounds of Wm. Haines the other evening when it is estimated that over one thousand people were present. Rev. Mr. Simpson, Rev. Mr. Linton and Miss Hawkins contributed to the programme.

THE new Presbyterian church, at Paris, Ont., is steadily progressing, and is well forward. The brickwork of the Sunday school in the rear is completed, and the brickwork in connection with the church, will, it is expected, be completed in the course of a few weeks.

ANNIVERSARY services will be held in the Forest Presbyterian church on Sunday, Sept. 24th. The Rev. J. L. Murray, M.A., of Kincardine, will preach at the morning and evening services. On Monday evening Mr. Murray will deliver a lecture in aid of the church fund.

ST. JOHN'S church, Almonte, Ont., will hold their anniversary service on the first Sabbath in October. Rev. J. K. Smith, D.D., of Port Hope, so well known here, will preach on Sabbath morning and evening, and will give an address at the social to be held on the Monday evening following.

THE anniversary sermons of St. George church will be held on Sunday, 17th inst. Rev. Dr. McTavish, the eloquent and popular pastor of the Central Presbyterian church, Toronto, will preach morning and evening. Dr. McTavish will also deliver an address on the Monday evening following.

DURING the past six weeks Mr. McLish, Presbyterian evangelist, well known in and around Galt, has been holding revival services in the Presbyterian church at Gordonville. The services were well attended, received with much acceptance, and good results are confidently looked forward to as the outcome of the services held.

AFTER an absence of six months for the recruiting of his health, Rev. Dr. Laidlaw occupied his pulpit in St. Paul's church, Hamilton, on Sabbath of last week and was greeted by a large congregation. His subject was an appropriate one, being the last word of the first chapter of the Epistle of James, "Greeting." Dr. Laidlaw's health is completely restored and he preached with his old-time vigor.

ARRANGEMENTS have been completed for the re-opening of St. Andrew's Presbyterian church, Emsdale, on Sabbath next. Rev. D. L. McCrae, Ph.D., of Collingwood, will preach morning and evening, Rev. Mr. Sanderson of Emsdale preaching in the afternoon. On the following evening, Sept. 18th, a tea meeting will be held in the church, when James Sharpe, M.P.P., will act as chairman. The speakers will consist of the chairman and the rev. gentlemen named. Col. O'Brien is also expected.

A FEW days ago a donation, contributed by the children who attend the Roxboro Sabbath school, was sent to Dr. Paton, at Montreal, to aid in his mission scheme. The following letter of acknowledgment has been received: "Let us cordially thank you and the Sabbath school of the Rox-

borough district in Seaforth, for their handsome donation of \$3.40 to help us with the new mission vessel. May our dear Lord Jesus bless and reward every scholar and teacher in your Sabbath school, making it a nursery for heaven where many shall be born again into a new life of true happiness and joy in serving Jesus, and where you will see God's blessing resting on you in all your work. The Lord bless the dear children and give you all increasing evidence of being under His gracious guidance and help in all things. I feel much encouraged and praise God for such evidences of His help to His dear people. In haste, praying you may all enjoy every blessing in Jesus Christ. I remain, yours faithfully.—John G. Eaton."

THE regular monthly meeting of the Seaforth Auxiliary of the Women's Foreign Mission Society was held in the Presbyterian church on Monday night and at which twenty-one ladies were present. In the absence of the president, Mrs. A. D. McDonald, the vice-president, Mrs. Kirkman, presided. After routine business, reading minutes of former meeting, calling membership roll, etc., it was resolved to invite the pastor, Rev. A. D. McDonald, to deliver a lecture some time during October, taking for his subject the Mission Schools in Manitoba and the Northwest Territories, among which he is now visiting. A committee was appointed to draft a memorial of the late Miss Margaret Hogg, who had been a faithful and painstaking collector, in her district, for the society ever since its formation. A committee was appointed to write to the Rev. J. W. McKenzie, missionary at Efato, New Hebrides, conveying to him the sincere sympathy of the members of this auxiliary in his recent bereavement, his wife having died after a short illness. Several hymns were sung at intervals and a reading, "Criticisms of Ministers," was given by Miss M. E. McLean. A very interesting meeting was then brought to a close by Mrs. S. Dickson leading in prayer.

### Christian Endeavour.

A SUCCESSFUL Y. P. S. C. E. peach festival was held on the grounds of Rev. P. Nichol, Unionville, Ont., on Thursday evening last.

THE young people of St. John's Presbyterian church, Port Perry, gave a parlour social at the home of Mrs. J. M. Davis, on Friday last. The programme was superb and the collection liberal.

THE Christian Endeavour Society of the Central church, Galt, is well attended every Wednesday evening, and is doing good work in visiting the sick, working two mission schools in town, and other works of consequence. It has a temperance pledge, and the majority of its members are pledged teetotalers and workers for the suppression of the traffic.

THE Y. P. S. C. E. of the Presbyterian church held a meeting on Thursday night last. The subject was "Continual Witnessing." The references were Acts xxvi, 22 and Ps. xxxiv, 1-4. The pastor made a few appropriate remarks concerning worldly amusements, showing that, as Christians, we could not witness for Christ, while engaged in such. Mr. Ed. Wyllie was leader.

THE Young People's Society of Christian Endeavour of Scugog Head held a very enjoyable and profitable social at the residence of Mr. Wm. Reader, jr., on Friday last. A programme was rendered consisting of speeches, readings, singing, etc. It is probable they will continue these socials through the winter. The League is prospering, the number now being forty-five. They meet every Tuesday evening at eight o'clock in the church. All are welcome.

A UNION meeting of the Christian Endeavour Society of Knox church and the Epworth League of the Methodist church was held in the basement of the Presbyterian church, at Cannington, on Friday evening last. The meeting was open to the public. There was a programme containing some singing, readings, and an address by Rev. D. Y. Ross. Mr. Ross' address had reference to the convention that met last July in Montreal,



## The Church Abroad.

**SCOTLAND.** The Free Church of Scotland has sustained a great loss by the death of the Rev. Robert Macdonald, D.D., formerly of Blairgowrie, at the age of seventy one. With his friends, Robert Murray, McCheyne, and Andrew Bonar, he took a leading part in the great Disruption movement of 1843. The separation left the parish schools in the hands of the Established Church, and at the first General Assembly of the Free Church Macdonald offered to raise within a year a sum of £50,000 for the establishment of a system of schools. Such was the energy and power with which he set to work (says the Times) that at the next Assembly he was able to report a sum of £52,000 for the school fund. Besides this he handed in cheques to the amount of £10,000 for the college building fund. His church at Blairgowrie was admirably organized, and every department worked with vigour and earnestness. Subsequently, when his health declined, he was transferred to North Leith, where he again exerted his remarkable influence in organising the work of his church. In 1882 he was appointed Moderator of the Free Church General Assembly. With regard to literary work, his best known publication is entitled "From Day to Day; or, Helpful Words for Christian Life." The degree of D.D. was conferred on him by the University of St. Andrews.

Rev. JOHN A. McCASKILL, of North Balachulish, has declined the call to Gairloch Free church.

LORD POLWARTH occupied Coldingham pulpit recently, preaching to a large congregation.

Two young men of Dundee are undergoing twenty days imprisonment for stoning Rev. Jacob Primmer.

A STAINED-glass window has been placed in the clerestory of Dundee church by Miss Helen Luman in memory of her late uncle, Provost Lawson.

A THREE DAYS' bazaar was opened in Rothsay by Mr. Murray, M.P., to clear off a debt of £1,000 on St. Ninian's church, Port-Bannatyne.

Rev. JOHN RIDDELL, of the Wynd church, Glasgow, has obtained two months leave of absence, in order to assist Mr. Moody in his Chicago work.

THERE is a talk in Inverness of the seceders from the Free Church purchasing the old North Church building in which the late Rev. Dr. Mackay so long laboured.

THE retention by the late Sir Michael Connal of his connection with a church in the centre of Glasgow has been commended in Glasgow Presbytery as an example worthy of imitation by rich men attracted towards suburban congregations.

Rev. ALEXANDER ANDREW, M.A., of the White Memorial church, Glasgow, who has accepted the editorship of Drummond's publications, desires to remain emeritus minister without emolument, that he may retain his status as a minister. It is a matter for the Assembly, but the Presbytery is likely to stamp his request with most cordial approval.

THE death is announced of Rev. Dr. Alexander Wallace, of East Campbell Street U.P. Church, Glasgow. About the middle of July he met with an accident which resulted in fracturing the ankle bone. The shock on the system at his advanced age was severe, and complications arose which exhausted his strength, and ended in the fatal result. Dr. Wallace was born in Paisley in 1816, and was thus in his seventy-seventh year. He was one of a notable band of ministers who were ordained between 1840 and 1849, and were students together—namely, Dr. Cairns, Dr. William Robertson, Dr. John Ker, Dr. William Graham, and Dr. Reid. Dr. Wallace began his ministry in Alexandria in 1846. After a successful ministry there he removed to Bradford in 1849. He was an ardent social reformer in Bradford, and had great success in reaching the masses outside

of all churches. Whilst there he published "The Bible and the Working Classes," and this volume has had a very extensive influence and circulation. In 1851 he accepted a call to Potterrow U.P. church, Edinburgh, and in 1857 he accepted a call to East Campbell Street U.P. church, and up to the beginning of this year he continued to occupy the pulpit, so that he has been thirty-five years in Glasgow. Few clergymen have had greater success in building up a large congregation and keeping large bodies of Christian workers about him. At one time the membership of this congregation numbered over 1,300. Many still remember the interest created by his lectures on "The Charities of Great Cities," delivered in the City Hall, and how the authorities requested their re-delivery. On many occasions he preached the annual sermon of the Scottish Temperance League. He was the author of "The Desert and the Holy Land," "The Gloaming of Life," a memoir of James Stirling; "The Clouds of the Bible," "Sketches of Life and Character," and many tracts and sermons on temperance and social movements. His ministry was emphatically one for the people.

Rev. GEORGE BELL, of Newcastle, completed, on 20th ult., the fifty-ninth year since his ordination in Carlisle-Street church in 1834. The congregation has made two migrations since, to Barras Bridge in 1873, and to Jesmond in 1888, but the rev. and venerable pastor was not left behind. He is still performing his pastoral duties vigorously.

Rev. Dr. T. W. BROWN died in his seventy-third year at Tarradale, Jersey. He was at one time Free Church minister of Alva, then of Trinity church, Newcastle-on-Tyne, from which place he removed to Jersey. For a time he was Secretary of the Turkish Mission Aid Society in which position he accomplished much good work.

ST ANDREW'S CHURCH, Birkenhead, of which Rev. Ronald MacIntyre, B.D., is pastor, has been thoroughly repaired and renovated. During the past three years the congregation raised about £1,000 for special purposes and now possess church and mission buildings and two day schools free of debt. St. Andrew's is the oldest existing Presbyterian Church in Cheshire.

Rev. J. NISBET WALLACE, of Swindon, was unanimously elected on Monday to the church at Torquay. Mr. Wallace is a grandson of James Nisbet, who founded the well-known publishing firm that bears his name, and who was also for many years a distinguished elder at Regent-square. One of his daughters married the Rev. Mr. Wallace, of Hawick, an able preacher and an eminent minister of the Free Church. Mr. Nisbet Wallace laboured for some time at Shrewsbury. He is a man of very earnest spirit, and if he accepts the call to Torquay we have no doubt his ministrations there will be most acceptable and useful.

Rev. W. TANNER HUGHES, IRELAND, minister of Donegall Street Congregational church, Belfast, is removing to Weymouth to undertake the pastorate of Gloucester Street Congregational Church, in that town.

At Bangor, Co. Down, a seaside home of rest for working girls will be soon opened.

A BAZAAR in connection with Lylehill Presbyterian church was opened recently by Viscountess Templetown.

Rev. WM. PATTERSON, of Cooke's church, Toronto, addressed a public meeting in connection with the Y.M.C.A., Belfast, on the 22nd August, and received a great reception. He spoke of the work of the Young People's Endeavour Society in Canada.

At a meeting of Derry Presbytery, a call from the congregation of Mountnorris was presented to Mr. J. M. R. Dale, licentiate of Derry Presbytery. The call was signed by 180 names. Mr. Dale having intimated his intention to accept the call, he was furnished with credentials to the Newry Presbytery.

A MEETING of Strabane Presbytery was held recently to consider a call from the con-

gregation of Tullyallen to Mr. A. Galley, B.A., a licentiate in charge of the Presbytery. Mr. Galley having signified his acceptance of the call, it was ordered that he be furnished with credentials to the Newry Presbytery.

Rev. S. R. WARRENDER, UNITED STATES. New York, has been called to Mapleton, Rev. J. W. McCallum to Carlisle, Rev. E. F. Hollenbeck, New York, to Greenbush, and Rev. John Dooley, city missionary, Albany, to become Superintendent of the Burnham Industrial Farm.

THE Rev. D. H. Rohrabough has accepted a call to the Chutfield Presbyterian church, Minn., and wishes his correspondents to note his change from Lower Minnesota.

Rev. ROBERT T. LYND, the successful pastor of the Washington-avenue church, Saginaw, has resigned his pastorate in order to accept a call to Superior, Wisconsin.

Rev. JOHN TURNER was installed pastor of the Deerfield church, Presbytery of West Jersey, by a committee of Presbytery on August 23rd. Rev. John Ewing, D.D., presided and gave the charge to the pastor; Rev. Wm. J. Bridges, of Bridgeton, preached the sermon; Rev. Alfred Snyder delivered the charge to the people. Pastor Turner begins his labours in this old historic church under very favourable circumstances.

Rev. RICHARD TURNBULL, pastor of the Second-avenue church, Detroit, has offered his resignation, to be acted on by Presbytery at the fall meeting. Mr. Turnbull has been pastor of this church for nearly fifteen years, and has done an excellent work. Four years ago the church and pastor came into our body from the United Presbyterian Church. A handsome new church edifice has been built, and Mr. Turnbull leaves them all in excellent condition. When he assumed the pastorate the church was in debt for \$5,000. In two years this debt was paid and \$5,000 spent in improvements. The membership has increased from 250 to 500. Mr. Turnbull will be greatly missed, and his departure much regretted by his people and his brethren in the Presbytery.

Rev. J. C. LOWRIE, D.D., says the Herald and Presbyter, is the only survivor of the thirty-two Moderators of the Old School General Assembly. He was in the chair at the meeting in 1865, at Pittsburgh. Of the New School Moderators there are three survivors, viz.: Rev. R. W. Patterson, D.D., 1859; Rev. S. M. Hopkins, D.D., 1866; Rev. H. A. Nelson, D.D., 1867. Of the twenty-four Moderators of the reunited Church, eight have passed away, viz.: Drs. J. T. Backus, Z. M. Humphrey, Howard Crosby, S. J. Wilson, H. J. Van Dyke, James Eells, Henry Darling and E. F. Hatfield. Dr. W. H. Roberts is the only one living who has ever served the Church as stated clerk, while Drs. W. E. Schaeck, J. G. Butler and W. H. Roberts are in the list as the living predecessors of Dr. W. E. Moore in the office of permanent clerk.

## The Mission Field.

From Mhow, India.

THE following letter received from Miss Minnie Fraser, M.D., a graduate of the Women's Medical College, Kingston, and a medical missionary of the Presbyterian Church in India, is reproduced from the British Whig. Miss Fraser was attacked last Christmas with small-pox, but after a somewhat lengthy illness was restored to health. The letters were written at the close of May.

After dwelling upon very many personal matters and her estimation of the author and her work "Roland Graem," she plunged into a description of the vice rampant in the highest circles among the Anglo-Indian population, the army officers and the civil service men and women. "I have felt," she writes, "that the sin of the lower classes is not to be compared to it. It is really appalling. I do not mean the private soldiers, for whom vice in every form is plentifully supplied; I mean those English people who call themselves

first-class society. There are bright, beautiful exceptions, but they are few. I know what I am speaking about, for I am speaking of facts I have day after day to contend with. I can give you no idea of the enormity of it, nor the hopeless despair of the miserable victims who come to me constantly for help. There are poor degraded native women eaten with disease so that sometimes when I am dressing their sores, from which great insects are creeping, I have to have my assistant pour disinfectants on the ground beside me to stifle the smell. Not among the native women alone does this go on, (they are looked upon as fit for nothing else), but the private and society life is foul to the core. Mhow, you know, is a large cantonment, so I have an extra quality of such cases. I have had several meetings of the soldiers and have addressed them myself. Some of them are grand men and work earnestly with us. Mr. and Mrs. Jeffries, the Methodist chaplain and his wife, who were in Mhow, did a splendid work there. We had a quiet social evening every Monday night at the parsonage with tea, cake, etc., and nice readings and singing for as many of the soldiers as would come. It was the very best thing for the men. It gave them a sweet little glimpse of home life, and let them see pure Christian women and even if they did not become Christians, they went back to their barracks with a little better knowledge of what heaven was and better strength for the struggle with sin which surrounds them on every side. I have much faith in that sort of help for the young. Those who attended the meetings would talk of their homes and the dear ones far away. When the Christmas season comes it is an awful time of dissipation in the barracks. So we arranged that all the Christian young men, or those who wanted to be free from the evil influences, should ask their officers for the use of the prayer-room and get three or four days' leave, which they did. As Mrs. Jeffries had been at such expense for them during the whole year we did not apply to them for help, but Miss Ross, Miss Calder and I sent cakes, bread, buns, jam, coffee, tea, sugar and meat to the prayer-room and they had a very happy time. They told us afterwards that there was not one shadow during the whole time. Of course the older Christians among them would have money to help, but the very ones that most needed our care had none, so that we gave the provisions as our Christmas gift. I was so glad that it was all arranged before I became so ill. You know the rash came out on me on Christmas day. It was my Christmas box. I am so very happy in my work, both among the natives and Europeans. Every day I feel more strongly what you say about the way in which India must receive the Gospel. I will write you again on that subject.

"I have certainly worked to the utmost of my ability during the past two years, and that without rest. I had even to get out of my bed and go to the window to superintend my work when I had the small-pox, for I felt that some of those poor people might die. They would come to the bungalow imploring me to help them, and although the servants sent them away without telling me, if possible, still sometimes I would get word and my heart would yearn over them so that Dr. Parker interfered, but as soon as I was able he told me I might direct the work from the window. I don't think any one but a doctor can understand the intense longing to help.

"I have never felt as well in my life as I have since coming to India, and this mountain air is doing me great good. I will go back to the plains full of new strength for the work of the coming year."

THE Protestant chiefs of Uganda, numbering forty, and representing more than half the kingdom, have agreed to abolish domestic slavery.

REV. DR. PATON is meeting with much encouragement in Eastern Ontario and in Montreal where he has been addressing large meetings on behalf of his mission work in the New Hebrides.

THE letter of the secretary of the British and Foreign Anti-Slavery Society, stating that from 40,000 to 50,000 slaves are annually captured at Zanzibar, has brought an

indignant reply from Mr. Rennel Rodd in a letter to Lord Rosebery. He accuses Mr. Allen of culpable ignorance.

REV. R. P. ASHE will not return to Uganda, having resigned his position with the Church Missionary Society.

A RAILWAY bridge is projected between Ceylon and the mainland, a distance of sixty miles, twenty of which are the ridge of rock called Adam's Bridge. The traffic in Tamil labourers and Hindu pilgrims would, it is expected, be enormous.

THE three Presbyterian missions in Korea have agreed to organize themselves into a single advisory body to be known as the Presbyterian Council of Korea, and to labour with a view to organizing only one native Presbyterian Church. The mission includes the Northern Presbyterian Church, with ten men and eleven women missionaries; the Southern Presbyterian Church, three men and four women; the Australian Presbyterian Church, one man and eleven women, and two independent missionaries.

THE Rev. Edward Smith visited Strathlorne in the interest of Foreign Missions, but owing to the storm, was not able to hold a meeting. On Sunday the congregation got an opportunity of contributing, and gave \$20. Two other movements show the interest they have recently taken in missions. The women in the outlying districts of Cape Mabou, Mount Young and Hay River, have contributed to the funds of the W.F.M.S. yarn, socks, etc., to the value of \$14. The C.E.S. have resolved to give \$20 to the Korea Mission on the understanding that the usual contributions to the Foreign Missions be not hindered. Considering the great scarcity of money all this is creditable.

REV. O. F. WIKHOLM and Rev. A. D. Johansen, massacred by the Chinese mob at Sungpu, about a hundred miles north-east of Hankow, belonged to the Swedish Missionary Society, one of the earliest of the Scandinavian societies in China. They had been in the country more than two years, and were acting under the direction of their senior, Mr. Lund, an experienced missionary. Sungpu is an important market place of 20,000 inhabitants, and it is understood the murdered men were the only Protestant missionaries stationed there. A mob surrounded their house and stoned them as they attempted to escape from the roof and fell to the street.

OF the twelve largest cities in the world, three are in Japan. A young Japanese convert said that there is nothing left in Japan as it was thirty or forty years ago, except the natural scenery. Only about twenty years ago it was a capital crime to be a Christian in Japan. Now the fullest religious liberty is guaranteed by the national proclamation proclaimed not long ago. Anti-Christian books and periodicals are widely circulated in Japan, and are eagerly read by the people. The Buddhists, too, are stirred up to do their utmost to oppose Christianity and to misrepresent it in every possible way. The people are becoming tired of their own religions, and unless the Christian religion is placed within their reach now many of them will drift into infidelity.

THE Women's Foreign Mission Society in connection with several of our churches will be glad to receive any strong, warm, second-hand clothing, tweed, flannel, shirting, duck, cottonade, flannelette (dark shades), factory cotton, caps, handkerchiefs, hoods, suspenders, garter elastic, yarn, knitting and sewing needles, strong thread, buttons, mittens, mufflers, boots (Nos. 1 and 6 for boys) and (10 to 3 for girls), quilts, blankets, sheeting, towels, ticking and other soft goods for household use, old linen and cotton for bandages, sponges and combs, also gifts and prizes for the children in the school for forwarding to the mission in the Canadian North West.

THE Southern Presbyterian Church, U.S., has at this time missionaries employed in China, Japan, Korea, Africa, Mexico, Brazil, Cuba and Italy (one lady.) The total number under appointment is 112, of whom forty-seven are ordained ministers. The other

sixty-five are mostly ladies—the wives of ministers or single ladies engaged as teachers. One is a medical missionary, and two other laymen are engaged in active work, one in China and one in Africa. Of the whole number thirteen are now in this country, either on furlough or seeking restoration to health. The oldest mission is the one in China, which dates back about twenty five years. There are sixteen ministers and twenty other missionaries of this Church in that country. The receipts from all sources for the support of the foreign missionary work of this Church last year were \$12,811.56.

THE president of the great Wesleyan Conference held in Wales, in the course of an admirable opening address, made use of the following grave words: "If there is one thing in Methodism to-day which gives me concern more than another, it is our relation as a Church to the great subject of Foreign Missions. I tremble for Methodism when I think our zeal in that department may be decaying. Is it so? I doubt whether we can expect a grand and glorious work of God at home, if we are unfaithful to the cause of Christ abroad. Sometimes it seems to me as if our Lord, seeing the goodly array, our stately edifices, our perfect appointments, our growing numbers, our steadily increasing influence—nevertheless, whilst looking upon these things, says, "One thing thou lackest," and that one thing dearer to the heart of the Redeemer. We can't be true to Him if we are not true to His last and highest and most difficult commission. I do pray that the spirit of enthusiasm may come upon our people and preachers in relation to the great Foreign Mission enterprise. There is nothing more likely to lead to a grand and glorious work of God at home than fidelity in carrying out the work of our Foreign Missions."

A REMARKABLE utterance at the Wesleyan Conference was that by Mrs. Bishop (Miss Bird) the celebrated lady traveller. Having visited about 140 mission stations in various countries, she had seen all sides of missionary character and of mission work. Her testimony regarding missions has, accordingly, a commanding value, and is summed up in a striking confession, which deserves to be quoted in full:—"I am a convert to missions through seeing missions and the need for them. Some years ago I took no interest whatever in the condition of the heathen, I had heard much ridicule cast upon Christian missions, and perhaps had imbibed some of the unhallowed spirit. But the missionaries by their life and character, and by the work they are doing wherever I have seen them, have produced in my mind such a change, and such an enthusiasm, as I might almost express it, in favour of Christian missions that I cannot go anywhere without speaking about them, and trying to influence others in their favour who may be as indifferent as I was before I went among heathen countries."

THE North India Bible Society has asked Rev. Dr. Theodore S. Wynkoop, of Washington, D.C., to accept the secretarial of the society, making Allahabad the place of his residence. The call was signed by about twenty ministers and laymen who urged Dr. Wynkoop to accept the invitation, which he has since done. At a meeting of the Western Presbyterian church, of which Dr. Wynkoop was pastor, held on August 24th, resolutions were adopted by the church expressing gratitude for "the faithful and efficient ministry of Rev. T. S. Wynkoop in the Western Presbyterian church for the past fifteen years, and in the unbroken harmony and the growth and prosperity of the church during all his leadership." They also expressed "deep regret that he should be called from us, and we only yield to what seems to us the direct ordering of God in the call of the North India Auxiliary of the British and Foreign Bible Society for a vastly wider field of usefulness and higher responsibility, for which he is so eminently and rarely qualified." Arrangements were made for the presentation of the resolutions at the next meeting of the Presbytery when the dissolution of the relation between Dr. Wynkoop and the church will be sought.

## Rev. W. A. Hunter, M.A.

The young minister whose sermon appears in our Pulpit Series of this issue, is Rev. W. A. Hunter, M.A., of Erskine church, Toronto. He was born in Millbrook, Ont., and received his education in Peterborough and Toronto University. He was a bright student, and matriculated with honours in classics and moderns, and the possessor of a scholarship for general proficiency. He was graduated in 1877 with honours in mental and moral philosophy and civil polity. He studied theology in Knox College and Union Seminary, New York. In 1880 he settled in Parkdale, then a mission with a membership of thirty-five, a number which increased to one hundred and sixty in 1881, when he left this charge for Orangville. In Orangville he laboured with great success, reaping the reward of joy which falls to the lot of the faithful and successful pastor. He was called to Erskine church, Toronto, in 1883, to succeed the Rev. John Smith, of sainted memory, and under his able, evangelical ministrations, the congregation has maintained its high character and has greatly prospered.

## The Opinion of a Financial Expert.

A LEADING citizen, one who is connected with several wealthy corporations in Toronto, whose financial experience extends over half a century, was overheard expressing his opinion on the subject of life insurance last week. He stated that he had carried a life insurance policy in a company for nearly forty years, and during that time had paid in premiums a sum in excess of the face of the policy; now he would be able to obtain but a very small value if he surrendered it. He expressed himself thus: After having looked over a pamphlet explanatory of a policy on the Compound Investment Plan of the North American Life Assurance Company of this city, had he been insured under this form of policy he could, at the end of twenty years, have surrendered the policy for the guaranteed surrender value named therein, and also withdrawn the surplus, and thus have terminated the contract after the necessity for life insurance had passed away, as was the case at that time with the citizen above referred to.

Or, supposing that at the end of the twenty years he had some member of his family depending on him, he could have converted the whole of the policy's accumulations into paid-up insurance, and the policy being paid up, by its terms, would become payable at his death. This paid-up insurance could have then been carried until the object desired, viz., protection, had passed away, and then, if he desired to surrender the policy, he would have received from the North American Assurance Company a cash surrender value for the same. Any person who is insured in some of the many companies operating here, is well aware that after their policies have existed for some years, if they desire to obtain a cash value or a loan, they are invariably met with the reply, "That the company does not loan on its policies," or, "That they not purchase the same for cash." This is undoubtedly the case with many of the leading American companies, and is in strong contrast with the liberal practice of first-class Canadian companies, all of which are pleased to be able to accommodate their policy-holders by making loans on their policies after they have run for some few years, or, if so desired, they will pay an equitable cash value. These are but two of the many advantages to policy-holders in dealing with a first-class home company. Intending insurers should be careful to see that the company they are insuring with has been successful, and is also under competent management, otherwise it is unlikely that satisfactory returns will be realized on the money invested by way of premiums. Under the Compound Investment plan all question as to loaning on the policy is removed after it has existed for ten years, because the contract definitely specifies that the eleventh and subsequent premiums will be loaned to maintain the policy, and, moreover, a further advantage is guaranteed in the contract, that if death occur before termination of the investment period, say twenty years, the loan will be cancelled, and the full face of

the policy paid. Intending insurers would do well to communicate with the Company at its head office, 22 to 28 King Street West, Toronto, when full particulars respecting this excellent plan of insurance will be furnished; or, parties desiring to undertake an agency will find it to their advantage to communicate with the company.

## S.S. Lesson, September 24.

REVIEW.—Acts xvi: 20-31; xvii: 30; xx: 18-21, 35; xxvi: 28, 29.

## QUESTIONS.

INTRODUCTORY.—How many chapters of the Acts have we been studying this last quarter? Over how many years of Paul's ministry does this period extend? Into what great countries did he carry the Gospel? Give some account of the state of the Roman empire at this time.

SUBJECT: TWENTY-TWO YEARS WITH ST. PAUL.

Trace the whole course of Paul on the map, as you proceed with this lesson.

I. THE CALL TO EUROPE.—Give an account of Paul's third missionary journey. Whom did he seem to hear calling him to Europe? To what countries and cities there did he go? Why was this an important era in the progress of the Gospel? What practical lessons do you learn from this part of the history?

II. EXPERIENCES IN MACEDONIA.—What was the first city in Europe where Paul preached? Give his experiences there? In what two other cities did he preach? The inhabitants of which were more noble than others? What practical lessons do you find in this history?

III. EXPERIENCES IN GREECE.—What were the two chief cities in Greece? Why was Greece an important region? What was Paul's work in Athens? How long did he remain in Corinth? Practical lessons.

IV. EXPERIENCES IN ASIA MINOR.—In what city did Paul remain three years? What proof of sincerity was given by some of the disciples there? Describe the mob, and the reasons for it? Where do you find an account of Paul's work at Ephesus, as stated by himself? Practical lessons.

V. EXPERIENCES AT JERUSALEM.—Why did Paul go to Jerusalem? Give the date. What befell him there? How did he escape? What plot was formed against him? Where was he sent?

VI. EXPERIENCES AT CESARCA.—How long was Paul at Cesarea? Under what governors? On what two occasions did he have an opportunity to preach the Gospel to the heathen rulers? What great desire of Paul was being realized through these hard experiences? In what way?

VII. ON THE MEDITERRANEAN.—Why was Paul sent to Rome? Trace out his voyage on the map. Describe the storm, the wreck, and the escape. Practical lessons.

VIII. PAUL AT ROME.—When did Paul reach Rome? Who was emperor? What was done with Paul there? How long was he a prisoner? How could he aid the Gospel there? Why had he wanted to go there? What lessons do you learn from Paul's life?

IX. EPISTLES.—Name some of the Epistles Paul wrote. Point out on the map the places to which they were written. Why did Paul write them?

**DUNN'S  
BAKING  
POWDER**  
THE COOK'S BEST FRIEND

## Births, Marriages and Deaths.

## Births.

HONEYSETT—On Sept. 2nd, at the Fraser House, Port Stanley, the wife of J. S. Honeysett, Toronto, of a son.

WISHART—At 22 St. Vincent Street, Toronto, on Wednesday, Sept. 9th, the wife of Dr. D. J. Gibb Wishart, of a daughter.

## Marriages.

MACGILLIVRAY—TALYER—At 72 St. Alban Street, Toronto, at the residence of the bride's parents, by the Rev. Robert Ure, D.D., the Rev. John MacGillivray, B.D., of Cote St. Antoine, Montreal, to Janet (Nettie) Soumerville Teller, B.A., daughter of Andrew Teller, Esq.

JOHNSTON—URQUHART—At 310 Avenue Road, Toronto, on Tuesday, Sept. 5th, by the Rev. W. G. Wallace, M.A., B.D., the Rev. W. R. Johnston, B.D., of the Presbyterian church, Penetanguishene, to Bertha, daughter of Donald Urquhart.

SUTHERLAND—MACKENZIE—At Winnipeg, on Sept. 6th, at the residence of George H. Campbell, Esq., cousin of the bride, by the Rev. J. P. Peck, B.A., the Rev. Hugh C. Sutherland, of Carman, Man., and Ida Gatherer, daughter of the late Hugh Mackenzie, of Woodstock, Ont.

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"Life seemed a burden, the simplest food disagreed with me, and I was in misery from Dyspepsia, but two bottles of B.B.B. entirely freed me from it," says Miss L. A. Kahn, Hamilton, Ont.