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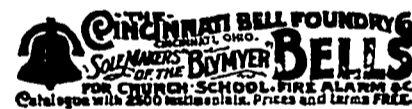
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**Chicken Pie.**—Joint your chicken in the usual manner, boil it until tender, having water enough to make gravy. Make a rich baking powder biscuit dough, roll it out quite thin, line your pudding dish, carefully place the pieces of chicken in it and pour over the gravy made from the water in which the chicken was boiled, by adding a little flour, seasoning to taste and a generous lump of butter. Put on the top crust and bake it for about three-quarters of an hour. Always have a bowl of gravy to dip on the chicken when it is served.

**Baked Chicken.**—Unless the chicken to be baked is very tender put it in a kettle of boiling, salted water and let it boil about an hour before baking; then remove it from the pot and treat it as you would a young chicken. Stuff it with a dressing made as follows: Chop a loaf of stale bread from which the crust has been removed, moisten it with hot water or with some of the broth in which the chicken was boiled, season it with salt, pepper and sage, and a teaspoonful of sugar, a heaping tablespoonful of butter and one or two well-beaten eggs. If liked, a little chopped onion may be added or chopped oysters. When the chicken is well stuffed sew up the incision, tie the wings down, placing a thin slice of salt pork under each one, also between each leg and the body, then tie the legs together and place the chicken in a dripping pan. Pour hot water around it, or, if it was boiled, add the remaining broth and bake it until very tender, basting it often. For those who like celery flavor in their dressing here is a nice recipe: Boil two or three heads of celery until soft, mash them and add them to an equal amount of bread crumbs. Season to taste with butter, pepper and salt. If this does not make enough to stuff the fowl add more bread crumbs.

There's risk in using cheap baking powders—when you want purity in your baking—health in your cooking—insist upon

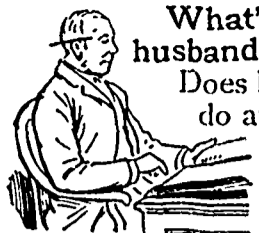
## PURE GOLD

BAKING POWDER

**Fried Chicken.**—Cut the chicken into pieces, put it into frying pan, with a little water and half a teacupful of butter, season to taste, cover closely, turning the chicken often that it may be thoroughly cooked through. There should only be enough water in the frying pan to keep the chicken from frying, and produce steam enough to cook it. When it is cooked through the water should all have been boiled away and should then fry a nice brown. When brown on both sides remove it to a hot platter and make a gravy of milk or water as preferred.

**Escalloped Chicken:** Cut the meat from the bones of a cold, baked fowl, rejecting the skin and gristle and chop it fine. Cover the bottom of a pudding dish with cracker crumbs, moisten with milk, then spread on a layer of the minced fowl with bits of the stuffing, adding pepper, salt and butter to taste. Have alternate layers of the cracker crumbs and chicken until the dish is nearly full. The top layer should be of the crumbs stirred into milk, to which two well-beaten eggs have been added and pepper and salt to taste. If you have any chicken gravy pour this over the dish before putting on the top layer, then spread on the crumbs, stick bits of butter all over the top and bake from a half to three-quarters of an hour, according to the size.

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## Notes of the Week.

The memory of William H. Howland will long be kept green in the hearts of the people of Toronto, and of thousands beyond it. It will please all who knew and loved him personally and his nobly unselfish, Christian life, that the Memorial Hall erected in Mimico to commemorate his name in connection with a philanthropic work which lay near to his heart, the saving of poor boys by giving them a Christian industrial education, has now been opened. The small sum needed to thoroughly equip the building will, we hope, soon be secured, and in the hands of the institution with which it is connected will long continue to be a means of blessing to those for whose benefit it has been erected and a tribute of love to the good man whose early loss is yet deplored.

At a recent Wesleyan Missionary Convention held in Bolton, England, one meeting was given up to asking and answering questions. It suggests a really good idea. Ministers and laymen asked questions on missionary work and methods, which were answered by officials or missionaries of experience. The chief questions dealt with the proportion of money spent on home and foreign organization; the kind of religious life fostered by native churches; how far educational methods are justified by results; and the advisability of retaining European stations. We fancy that the convener or secretary of our Foreign Mission Committee could clear away a good deal of ignorance and misunderstanding on many points by answering *viva voce* just such questions.

Meetings still continue to be held in Britain to express indignation against Turkey. The sentiment grows every day stronger, every day according to the newspapers something is to be done, but nothing effective is done. The contrast between the way in which this shameful Armenian business has been handled, and how Cromwell did in his day is thus pointed out by a contemporary. Oliver Cromwell heard the cry of the Waldenses, and here are his answer to that and the present-day action of Europe, conveniently placed side by side:

<p>THE OLD WAY.</p> <p>In my cousin Louis.</p> <p>SIR:—I have to inform you that the persecution of Waldensian Christians must cease hereafter. My army is ready, and only awaits the order to march.</p> <p>OLIVER CROMWELL.</p>	<p>THE NEW WAY.</p> <p>“We (the ambassadors) regret the recent events in this capital. They ought to cease immediately; otherwise they will bring prejudice upon Turkey and your dynasty.” [Signed by the various European Embassies at Constantinople, Sept. 1, 1896.]</p>
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The visit to Canada of the Rev. Dr. Watson (Ian Maclaren) has been the occasion of the appearance of no small amount of Drumtochty literature and hero-worship. The literature has been for the most part very interesting, and has been so plentiful and varied that Dr. Maclaren, personally, and his views on literature, theology and Canada, are about as well known as are the men and women whom he has made famous, if not immortal in “The Bonnie Brier Bush” and his other works. He appears from all that has been said to be a thoroughly genial, hearty, well-pleased visitor. It is not to be wondered at that not all the expectations of all who heard him in Massey Hall, Toronto, were realized. It was rather funny, however, though not singular to hear that, according to some critics, the reading of the Scottish tongue by the man who knows so well how to write it was not a striking success.

At this late date the cutting of the first sod for a memorial to John Wyclif, the “Morning Star of the Reformation,” took place recently at Lutterworth. Fifteen years ago the rector of Lutterworth advocated the erection of a bronze statue of Wyclif, surrounded by his “poor preachers.” The proposal was not taken up, and it is only recently that the more modest plan of an obelisk, with a little museum of Wyclif relics, has become practicable. The obelisk, on a site near the church, will be 33ft. high, and it will cost about £1,000 to carry out the entire scheme. Only £300 is in hand, but it is believed that English Protestants, without distinction of Church and Dissent, will speedily contribute the £700 still wanted. The village—still a village as in Wyclif’s day—kept holiday, and entered thoroughly into the spirit of the occasion, which was joined in alike by Anglicans, Methodists, Congregationalists and Presbyterians.

Union between the Free and United Presbyterian Churches of Scotland has for years been talked of, and has been the subject of prolonged negotiations, which have so far failed. The Free Presbytery of Kincardine O’Neil has not only sent an overture to the Assembly in favor of union, pointing out in effect that the time had gone by for talking and the time for action had arrived, but it resolved upon a new departure, which was to invite the U.P. ministers to attend the Free Presbytery meetings and constitute them members of Presbytery while it is sitting. If the United Presbyterian Presbytery reciprocates by making the Free Church ministers members of the U.P. Presbytery, we have forthwith a practical union of the two Churches without waiting on the slow moving Synod and Assembly. If this method is allowable it is an example well worth following.

Secession from a Church, even when it consists of large numbers and is accompanied with great enthusiasm, involves most formidable difficulties, as the history of the Free Church of Scotland shows. These difficulties are all vastly intensified when the numbers are small and comparatively poor. One of those difficulties is the training of students. The late secessionists from the Free Church are now finding this out. They are getting anxious about the training of students for the ministry of their churches. For a time they had the Belfast College to fall back upon, but they have lost confidence in that institution since the death of Professor Watts, and since one of their number heard the professor of Hebrew there bestow high praise upon Professor A. B. Davidson and Marcus Ooda. Hence they have appointed a committee to undertake the responsibility of looking after the training of students during the winter.

It is only when such a tragedy happens as that which so lately befell three firemen in Montreal who lost their lives in the discharge of duty that we see what great risks our brave firemen run of their lives, and their families of their providers and protectors. The accounts given of the fire in the Montreal papers, of the dead firemen and of the spirit of the fire brigade as a whole show that the days of deeds of heroism and of the noblest, most unselfish courage are not past. The city council and citizens generally have shown a spirit of appreciation and hearty, generous recognition of duty bravely done, and of practical, helpful compassion and sympathy in the prompt and generous measures being taken to make some provision for the widows and orphans of the dead. Of the latter there are sixteen. The Council is to be commended for making,

with the consent of the Legislature, some arrangement for the support of the bereaved, and no doubt through the contributions of Montreal’s well-known liberal and able citizens a handsome sum will be realized. The firemen of Montreal and of other places as well, by the spontaneous and universal expression of sympathy on the part of the citizens, will see how much their labors and their daring are appreciated by those in whose interest they risk their lives, and perform prodigies of valour not surpassed by any done on the battle-field.

Since the days of the Civil War across the border, certainly no such exciting election has been held as that which is now fiercely agitating the United States from centre to circumference. The tension of feeling throughout the whole country is extreme, and the situation is felt by many of the wisest men not to be free from peril of a grave kind to the state. Unhappily it is felt also, and thoughtful men generally believe that, the crucial silver question is only the symptom of a deep-seated evil in the body politic, which, even should the silver party gain the election, a thing it is supposed not likely, their triumph would not remove, if it did even intensify. On the other hand, should McKinley and the Republicans win, it will be another victory for the policy which is regarded by a vast number as one of the main causes which have brought the country into its present evil plight, so that at present it appears to be between the devil and the deep sea. The more the system, not to say the form of republican government as we see it in the United States, is being confronted with the problems which perplex older lauds, and in addition with those arising from their very heterogeneous population, the more does it appear impossible as yet to say whether it is going to be able to bear the terrible strain put upon it. Certainly there is nothing in it to excite the envy of those who enjoy as we do, as all Britons do, the blessing of responsible, representative government under a stable limited monarchy.

The announcement made that the terms of agreement on the school question in Manitoba, though not yet finally and absolutely agreed upon, are yet so far advanced as to be, it is believed, in substance agreed upon, that it has been done so speedily and quietly by the use of conciliatory measures, and that there is no likelihood of it again entering into the political arena to awaken all the ill-feeling it engendered in the past, is something which the entire country, except a few extremists will rejoice in. The history of the whole question contains a lesson which ought not to be forgotten in the future by politicians or by the people of the several Provinces of the Dominion. The attempt has been made to coerce one of the weakest Provinces, numerically, in a matter in which they were within their rights in legislating for themselves, and this attempt has signally and ignominiously failed after being made for years a bone of contention and ill-feeling. It has at once yielded to milder methods based upon the recognition of the undoubted, guaranteed rights of the Province of Manitoba. This ought to be the last attempt at the coercion of any Province on the part of one or all the other Provinces of the confederation combined. If this lesson has now been at length learned, the agitation of the past years over the vexed Manitoba School Question will not have been in vain. As the terms of settlement are not yet authoritatively known, but will be so probably in a few days, there is no use in wasting words and time in mere conjecture about them.

## PULPIT, PRESS AND PLATFORM.

Lord Chief Justice of England: I think the American Sunday newspapers are monumental and awful.

Presbyterian Witness: Many of us will need to retrench in other things in order to give for the advancement of the Kingdom of Christ. It ought to be, no doubt it will be, a pleasure to many to make some sacrifice in the greatest of all causes.

The Outlook: To learn to leave things with God, and to do one’s work as if God could be trusted, is to gain the repose and full-heartedness which permit one to pour out his whole strength without anxiety, worry or distraction.

New York Observer: Dr. Joseph Parker, of London, has little sympathy with nebulousness either of theology or homiletics, and stands squarely for a vigorously evangelical preaching. “Plagues of rhetoric set in panels of admiration will never,” he says, “touch with resurrectional power and hope a world dead in trespasses and sins.”

Herald and Presbyter: There are those who affect to be too sweet-spirited to tolerate the imprecatory Psalms. They were not out of place for the purpose for which they were written, and when one reads of the outrages and insults for which the Sultan of Turkey is responsible, he feels that these Psalms express the mind of all righteous people of to-day in view of the horrible character and acts of this man.

The Advance: The man who in literature or religious teaching aims to reach the highest rather than the mass, seldom finds himself on the way to success. He is teacher, leader and commander of the people who reaches downward rather than upward. When the churches begin to look for nice neighborhoods, for the better class of people, the cultured and the wealthy, they run to leanness and disappointment.

T. L. Cuyler, D.D.: It is the easiest thing in the world to obey God when He commands us to do what we like, and to trust Him when the path is all sunshine. The real victory of faith is to trust God in the dark and through the dark. Let us be assured of this, that if the lesson and the rod are of His appointing, and His all-wise love has engineered the tunnels of trial on the heavenward road, He will never desert us during the discipline. The vital thing for us is not to deny and desert Him.

The Congregationalist: The sins of the tongue all point to the necessity and profit of self-mastery. So evident and so important did this appear to James that it occurs again and again in his epistle. “In many things we all stumble,” he writes. “If any stumble not in word, the same is a perfect man, able to bridle the whole body, also.” If this confession of failure and magnifying of the office of the tongue seem exaggerated, let any one sit down quietly and think of the sins and cruelties of human speech. The careless words which no repentance can call back again, the rash promises, which it has cost us so much to fulfil, the expression of the lower nature which has shamed the higher, the confessions of evil and yieldings to falsehood, the hot, angry words which sober thought condemned—these are some of the perils of the tongue.



## Our Contributors.

### CONCERNING BIG TALK.

BY KNOXIAN.

The *Interior* stated the other day that one of its business rules is "to have as little as possible to do with any man who talks big." The operation of this rule may account for the fact that certain names seen almost every week in some other papers, seldom appear in the *Interior*. The men who "talk big," very likely write their own puffs or get a friend to write them, and our Chicago contemporary rules out both the men and their puffs.

The principle on which the *Interior* avoids men who "talk big" is a sound one. Truthfulness lies at the basis of good character. It is one of the foundation virtues. A defect in veracity is likely to prove in the end a defect in all the essentials of character. A man given to much big talking is in danger of becoming, if he has not already become, a man "fairly giv'en to leein'." In fact big talking often is "leein'."

Perhaps the most disgusting kind of big talk is boasting about one's property. In a young country like ours where so many people began poor and have succeeded in securing a competency, this kind of swagger is almost sure to abound. A good farm is a great thing to a man who bought his first axe on credit. A block of buildings or a house means much to a man who carried a hod thirty years ago. All honour to the men who succeeded in securing a little property for themselves, all honour to them, say we, but, we must add, more's the pity if they spoil the business by talking big about what they have done.

There is something very sickening in the talk of a man who boasts about his money. Big talk of that kind is not only vulgar, it is perfectly nauseating. It reveals dense ignorance in the talker. Every intelligent man knows that there is not much accumulated wealth in a young country like Canada. Compared with the wealth of Great Britain we are all poor. Thanks to a kind Providence the wealth we have is fairly well distributed. Being pretty well distributed, comparatively few individual men have much more than their neighbours. Big talk about a thing you have is bad enough, but boasting about a thing you haven't is a good deal worse.

The huge fortunes of the millionaires and combines on the other side of the line are a menace to the Republic at this very moment, and the danger is not by any means over. The people may be provoked to rise in their might and trample down the men who talk and act as if they owned the United States. The constant swagger about "millions" is very galling to men whose children are hungry. The free coinage of silver is merely an incident in a social struggle that has been going on for years. We want no war here between the classes and the masses and one way to prevent it is to sit heavily on every man who talks big about his money—especially if he has none.

Big talk about one's alleged distinguished relations is a sorry business. Some people can talk by the hour about their distinguished uncles and aunts and cousins, but they are always careful to locate them in some distant place. If you went to that place you might find that the alleged distinction—perhaps even the people themselves, are pure myths.

The worst kind of big talk because the most dangerous, is big talk about one's religion. A man is never on more slippery ground than when he blows about his alleged holiness. The blowing is all the worse if done in the way of denouncing others for their lack of holiness. When you draw another man in as a background on which to exhibit your own imaginary light you add lack of charity to the sin of boasting. Boasting about holiness is bad enough in anybody, but it is perfectly monstrous in a man who professes to believe in the Calvinistic system

of theology. If all is of grace, where is the room for big talk?

Nearly allied to big talk about personal attainments in religion is big talk about "work." Now it is a right thing, a seemly thing, a scriptural thing humbly to give thanks to our Master for the honour of being made instruments in His hands in advancing His cause. But there is all the difference imaginable between the way in which Paul gave thanks for that honour and the way in which a modern big talker alludes to the "great work" he is carrying on.

What right has any man who calls himself a Calvinist to boast about his work? If he believes his own theology, the work, if any good, is not his. Is there any worse kind of heresy than declaring you believe in a creed and then giving the lie to your declaration by boasting at every conference and on every platform? And yet the very man who tramples upon his own creed by boasting he has done or is doing what his creed says the Holy Spirit alone can do, is usually among the first who wishes to impeach somebody for alleged heresy in other directions. The doctrines of grace exclude boasting, at least so Paul thought, and he used to be considered good authority on a question of theology.

Big talk, besides being often morally bad, is essentially vulgar. It invariably indicates a coarse nature and low breeding. It proves conclusively that the talker is not sure of his position. If a person knows that he stands well he never needs to swagger about his standing. The fellow who hangs on the side is usually the fellow who talks biggest.

If you must talk big get out of the ministry, out of the church, make a patent medicine and push its sale. There is a fine field for big talk in the patent medicine business.

### AN OLD ADDRESS.

Fifty years ago five young men were sent out by the Secession Church of Scotland to labor in Canada. Their names were Revs. George Fisher, James Pringle, A. W. Waddell, A. A. Drummond and A. Henderson. On the designation of these men as missionaries to Canada the Rev. James Robertson delivered an earnest and eloquent address. After the lapse of fifty years this old address will doubtless prove most interesting reading. He said:

"It devolves on me to offer a few remarks on the scene to which the brethren before us are about to proceed. It is Canada, a country of prodigious extent and of ever-growing importance. It may convey some idea of its size to mention that it is larger than any of the states of Europe excepting Russia, and nearly three times the dimensions of Great Britain and Ireland. It is computed to extend from east to west about 1,400 miles, and from north to south from 200 to 400 miles. Time would fail were we to dwell on its physical character, and the occasion forbids it. Suffice it to remark that it is divided into two Provinces, the Upper and the Lower, or as they are now called, Canada East and Canada West; that while the soil of the former is excellent, that of the latter is pre-eminently rich and productive; that its lakes and rivers are stamped with a peculiar character of grandeur; that its climate, notwithstanding extremes of heat and cold, is indisputably salubrious and healthy, and that every year through the rapid increase of inhabitants and the consequent progress of cultivation, the country is affording a more comfortable home, and assuming a more attractive aspect. The forest is giving place to the farm, the miserable hut to the comfortable frame house, roads are being greatly improved, and railways on an extensive scale projected, while, in addition to all this, smiling towns and villages are springing up, not only on the banks of the St. Lawrence, but throughout the interior.

"As a field of missionary labor Canada can hardly be over-estimated, and the fact that much of it has already been lost demands that we shall leave nothing undone to secure what is still within our reach.

"Lower Canada, with a population of 700,000

is almost entirely Popish. On its conquest by the English, in 1759, all ecclesiastical property was respected, hence the Roman Catholic priesthood retained their ancient possessions and abound in wealth and influence. Only 200,000 are Protestant, even in name. Still, though a small minority, they are not inactive either in the way of maintaining Divine ordinances among themselves or of endeavoring in the use of scriptural means to enlighten and emancipate their benighted and enslaved fellow-countrymen. They are doing not a little for the degraded habitants; we wish they were in circumstances to do more and we therefore hope that while Canada West is favored with the largest proportion of the preachers we send out, our Presbytery in Montreal will share largely in our regards and from time to time receive suitable accessions to their number.

"Upper Canada furnishes the widest scope for exertion. It commences immediately above the island at Montreal at the point where the St. Lawrence and Ottawa unite their waters. These two are the principal rivers of the Province. The former has its origin in Lake Superior and passes thence, under a variety of names—Lake Huron, Lake St. Clair, Lake Erie, Niagara River, Lake Ontario—onwards to the ocean a distance of nearly 2,000 miles; while the Ottawa, rising considerably to the east of Lake Superior, runs a course of 420 miles in a south-easterly direction, and then falls into the St. Lawrence. The region included between the two is Canada West, containing an area larger than the whole of Great Britain by upwards of 12,000 square miles, and a population of 600,000. This population is to be found partly clustered in the towns and villages referred to, but chiefly scattered sparsely throughout the Province, and it is rapidly on the increase. In 1783 the settlers of Upper Canada were estimated at only 10,000, the greater part of whom were connected with the frontier posts and garrisons of the country. In 1829 they had risen to 225,000, and they have now become upwards of half a million. At the close of the last century one or two solitary wigwags marked the spot where Toronto now stands, a city which at the present moment contains 20,000 inhabitants, and which has doubled its size even since the commencement of our mission. Every year emigration is adding thousands to the population of the country, and this taken in connection with the natural increase of its numbers shows that ere long it will become no insignificant empire. It is able to sustain and will no doubt eventually possess a population of at least from twenty to forty millions. What is to be the character of these millions? Ignorant, superstitious, infidel, licentious, having no hope without God in the world, or enlightened, Christian, holy, and an eminent accession to the ranks of those who are striving to evangelize the earth, to bring it back to knowledge and piety, to happiness and God. Here there is boundless scope for exertion, a field, even as it is, demanding more labourers, and a field enlarging indefinitely every day. Brethren, these are evermore calling for help and telling us of townships unsupplied with the gospel whose necessities they cannot meet. True, they are not the only evangelists on the field. No, we bless God there are many others, not a few of whom are as devoted as themselves, but all of them together are insufficient to meet the demands of the present day, and much more are they insufficient to supply when it comes the demands of to-morrow. Here, then, is the exalted vocation of a Canadian missionary to assist, not in reforming an old community which is a comparatively desperate task, but in rearing and moulding an infant nation which is a most hopeful undertaking. Let the supply of faithful and energetic ministers of the gospel, whether that supply be foreign or indigenous or partly both, keep pace with the growth of the population, and in answer to believing prayer let the Spirit be poured down copiously from on high and the result will be glorious. The wilderness will become a fruitful field

and the fruitful field will be counted for a forest. Great in its physical capabilities, Canada will become greater still in its moral and Christian resources. Blessed in itself it will seek to bless others. Societies like the London Missionary Society and the British and Foreign Bible Society will become on a similar scale the glory of Canada too, and ships such as leave the Thames and the Mersey freighted with missionaries for the South Seas and Calabar, will be seen sailing down the St. Lawrence on their voyages of mercy.

(To be continued.)

### A TRIP THROUGH HONAN.

BY REV. DONALD MACGILLIVRAY, B.D.

The hot weather being over, I started out on a short tour to the country. An old man, who formerly used to push the perquisites of a theatrical company about the villages, was my barrowman. He was boycotted on account of his Christianity, and I was glad to give him a job. I was accompanied by Mr. Yang, a colporteur, whom the Scottish Bible Society has placed under our care. This Society is more liberal than the other Societies, in allowing its agents to sell tracts explanatory of the Scriptures, as well as the Scriptures themselves. The Society pays all Mr. Yang's expenses, and we give him the necessary oversight. Other helpers I had none with me, as helpers are very scarce.

Meantime, at any rate, it is impossible to take with one such a noble band of assistants as Dr. MacKay's students and preachers in Formosa; and, over this flat and uninteresting plain, our journeys must ever be very prosaic in comparison with those of his "O'er moor and fen, o'er crag and torrent," in yonder sea-girt isle. But, after all, the most interesting object on the earth is *Man*; and of his species we see so many,—both when we desire it and when we do not desire it,—that a peripatetic college would be an impossibility.

We are heading this time for a region in which there is not merely the roaring lion of Heathenism, but also the wolf of *Romanism*, prowling round our little sheep pens. This wolf addresses the lambs as follows: "Dear lambs, I love you very dearly; that Protestant *hireling* does not love you. As a proof of my affection, I invite you to a place inside my visible body. It is true your liberty will be somewhat interfered with, but you will be entirely free from anxious thought as to what you shall eat, and drink, and wear. Meantime, outside of me, you suffer much on account of poverty. Come inside and I will attend to all that for you." And some of the silly lambs walk right in. It is difficult as yet to say how many have *finally* joined these proselytizers.

I see by the papers that the same tactics are being used against older Protestant Missions in others of these Provinces. So we have Rome in China, as in Africa and Canada, the same sleepless enemy of the pure Gospel. In one house the priest, in the absence of a member of the house who was opposed to the Roman Catholics, carried off all the Protestant books, including several New Testaments and one Old Testament. On the man's return, he discovered what had been done: and this proved to be the last straw. Although all the rest, including his father, have gone over, he says he never will. I had heard that the Roman Catholics were about to establish a free school in that village, in which about this time last year we joyfully accepted eight persons on probation with a view to baptism. As far as I know, only one of these remains uncorrupted. I was glad to find that the school was not to be meantime established. Their agent was gone. In this I was disappointed as I hoped to meet him. The priest and his agents are using all their arts to bribe our people away. To the leading men they say: "We will make you helpers, doctors, or teachers in your village." To the rest they say: "We will give your children free schooling, free food, and free clothing." The

priest told one man: "The Roman Catholics have yearly sixty-seven shiploads of silver arrive at Tientsin for the purpose of helping the needy Chinese."

Of course, no thought has ever entered our heads of fighting this new foe with such weapons as the devil has put into *their* hands. We had recently a Presbytery meeting, called largely to discuss the crisis. No plans were devised which were not in harmony with the Scriptures, the sure and all-sufficient guide to the Church. We rely on the sword of the Spirit. A day of prayer and fasting was appointed, viz.: the first Sabbath of September.

I returned from this journey feeling encouraged; our first feeling of alarm is being replaced by a feeling of strong confidence in God and the power of that Gospel which He has committed unto us. The truth is great and will prevail.

The young man who took Li's place is still daily preaching at Chu Wang, and is from all accounts doing excellent work. We will soon be able to tell whether we can get Li back again or not.

It is now definitely known that I am *not* going home this fall. Hence, in view of a prolonged stay in China, I am about to leave here for a few week's change.

Chang Tê Fu, Honan,  
August 21, 1896.

#### FRAGMENTARY NOTES.

BY K.

During the holidays I sent some notes to your readers, but since then the holiday-makers have returned to their various employments. All along the line pastors have returned to their pulpits, and the people are pleased to meet them once more, when congregational work will commence afresh.

I understand that there was nearly being one exception to this, as the popular pastor of St. Andrew's Church, Quebec, Rev. Mr. Love, while on a visit to the old country last summer, had strong pressure brought on him to remain and accept the pastorate of a large congregation in Scotland. Mr. Love has made his mark in Quebec, and it would have been a loss to the entire Church, and to the city and Province of Quebec had he consented. In a quiet and persevering, but in an inoffensive manner, he has gathered around him a strong, sympathetic congregation, who from time to time have given unmistakable tokens of their appreciation of his services. Should the pastor of St. Andrew's Church wish a change of pastorate he will not require to go to Scotland.

The Evangelical movement in Quebec goes on apace, and although not so smoothly or rapidly as one could wish, still it is there, and the proof that it is making headway is the fact that Protestant missionaries are still meeting with the most determined opposition, but the work goes on and is spreading, and soon the "wilderness and solitary place shall be glad for them (and even Quebec) shall blossom as the rose."

In these remarks I do not wish to be understood as giving the credit to Presbyterians alone, as all the other evangelical denominations have done their part, and very properly overlooking all denominational distinctions, have in the most successful way helped forward the work.

The mission which our Church carries on among the French is being attended with the most gratifying results, and in several places I have heard of the good work done by the Point Aux Trembles school as being an active agency in spreading a knowledge of gospel truth. How could it be otherwise? With a staff of professors and teachers who, with minds enlightened by the Spirit of God, and able to speak to the people in their own tongue (as I have heard them) and hearts fired with love to the Saviour, superstition and idolatry must fall before them.

While I write, the Synod of the Maritime Provinces is in session; and next to the

meeting of the General Assembly this Synodical gathering is looked forward to with the greatest interest. It is a meeting for the despatch of business; and here the brethren do up their business in good shape. The speeches are brief, lucid, and to the point, and when they adjourn they are all well pleased with one another, and equally well pleased with the entire Church. The Moderator is the Rev. A. Falconer of Prince Street Church, Pictou, who has occupied charges in Charlottetown, Prince Edward Island, Dartmouth and Trinidad previous to his present church, and who in every sphere has won the respect and esteem of his brethren.

It is in every way fitting that the Synod should meet in Pictou, and indeed if sufficient accommodation could be made for the General Assembly, Pictou could claim the honor. It may be justly termed the Jerusalem of Presbyterianism of the Maritime Provinces. Any of the Maritime ministers who have come west have met with receptions worthy of the men and of the Church. Without being invidious, let me refer to two or three who occur to me at the moment, and no doubt others can think of other names which adorn the roll of the General Assembly. We have the Moderator of the Assembly, Rev. Professor Gordon, D.D.; we have Rev. Principal Grant, D.D.; Rev. L. H. Jordan B.D., and Rev. M. Mowat and the late lamented and much loved D. J. Macdonnell, B.D.; and if there were no others these men for scholarship, administrative ability, and preaching power would do credit to any Church.

For the last few weeks the "fat hog" and the "big pumpkin" have had the floor. We had first the great exhibition in Toronto, then a very large fair in Montreal, one in London, another in Ottawa, and last what was called an International exhibition in St. John, all following in rapid succession, and one sometimes could wish "that they had the wings of a dove so that they could fly away and be at rest." During my stay in St. John the Women's Convention was held and was largely attended. The delegates were chiefly, if not altogether, from the United States. It was said that they all spoke well, some indeed eloquently. On the Sunday some of the city pulpits were occupied by the delegates, notably the Unitarian and Congregational churches. I did not hear the addresses, but from the outline given in the papers there did not seem to be much for the soul to feed on, or which was calculated to lead a sinner to the Saviour.

Any preaching that ignores the doctrines of grace and dwells exclusively on moral reformation must eventually fail in its mission. Some clergymen might be ashamed to announce such texts as they do on some occasions, for the purpose of drawing a giggling crowd. I sometimes wonder if the Apostle Paul were among us would he announce a discourse on bloomers, balloon sleeves, or the dangers to morality of the bicycle.

Cumberland Co., N.S., 8th Oct., 1896.

#### BARONESS BURDETT COUTTS' CHARITIES.

The charities of the Baroness Burdett Coutts have been colossal ever since her twenty-third year, when, in company with Dickens, she visited some of the worst slums in London, and, as a result of these visits, turned many of the foul dens into model tenement houses. She offered a quarter of a million of money to the Government for the benefit of destitute Irish, spent £100,000 in building the Church of St. Stephen's at Westminster, and employed numerous nurses, doctors, and sanitary inspectors in the East End during the terrible cholera epidemic of 1867. General Gordon highly valued a pocket book which the Baroness presented to him shortly before he left the country on his mission to Khartoum in 1884.—*Western British American.*

#### THE SIMPLE GOSPEL.

BY REV. JOHN BURTON, B.D.

Reading a criticism on the theology of Ian Maclaren after a perusal of the inaugural on Deuteronomy at the opening of Knox College, a conversation with a devout Christian woman not many days since was brought to mind: "If I worried myself about such questions as these," she said, "I should lose my faith; the simple gospel is enough for me." How often upon earnest souls in every grade of life the question presses, what is the simple gospel? I am not in the mood of justifying the theology of Ian Maclaren; the mood may come some other day, but in reading the strictures thereon these words catch the eye on Drumsheugh's prayer for Weellum Macclure, "Be kind to him as he has been true to us for forty years!" No Christ. Thus Maclaren sends this kind-hearted doctor into the presence of God without Christ. Let us clear our minds of cant, as the old Chelsea cynic advised. No Christ? Whose Christ? That of the critic's theology or His of the gospels? If Weellum Macclure exemplified for forty years the gift of self-denying loving service did He not exemplify, "By this shall all men know that ye are my disciples, if ye have love one to another;" and is there no Christ in John's theology when he writes, "Every one that loveth is begotten of God, and knoweth God?"

It will be pointed out that faith must have some objective facts on which to rest ere it can lay claim to be called a Christian faith. Let it be granted. I find such statements in the Scriptures; here is one: Christ died for our sins according to the Scriptures; He was buried; He hath been raised on the third day according to the Scriptures. Those facts are accepted and enter into the life; in them we have a simple announcement of the glad tidings of great joy to all people. Surely a fact may be accepted with or without a theory. As a matter of history the Church had won all its early triumphs without any "views of the atonement." The subtleties of Anselm are not needed to make my trust thereon sure and safe. Nor can it in any way invalidate that trust to leave behind some displaced traditions. Nor is the question of authorship one to be made vital to faith. Frankly, an apology for the theory that Moses wrote Deuteronomy is to me about as conclusive as an attempt to justify the position taken by the Roman Church in condemning the Copernican system which places the sun as the centre of our system; indeed, less conclusive, for motion being relative to some assumed fixed point, something can be said for the Ptolemaic system. Such is my mind on the matter, certainly no infallibility is claimed. Why should my implicit faith in the Old Testament scriptures be impugned thereby any more than is my trust in Christ's atonement to be tried by Anselm's scholastic test? There is a simple gospel, and for it the world waits, but we in our zeal for truth have multiplied theories and inferences, which, however fraught with truth to us, are veritable hindrances to the faith of others. My plea is that in our presentation to men such accretions be laid aside. The simple gospel is broad enough, and exhaustive in its application. Are theological and critical enquiries therefore of questionable utility? By no means. But scholarship is as frequently proved by silence as by utterance. Shallowness knows everything; depth has grasped some simple truths and allows the remainder meanwhile to stand aside.

"A little learning is a dangerous thing;  
Drink deep, or touch not the Pierian spring."

The theology of Ian Maclaren's stories may be somewhat bald; but in so far as they aid in removing the haze of tradition from the simple gospel of the Jewish life, and leave us freer to learn that Christ Jesus came into the world to save sinners, it will not speak in vain; in leading us to appreciate character as inseparable from a true salvation, the Drumtochty sketches are veritable sermons of power.

#### Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

Nov. 8th, } THE TEMPLE DEDICATED. { 1 Kings  
1896. } } viii. 54-63.

GOLDEN TEXT.—Hab. ii. 20.

MEMORY VERSES.—62, 63.

CATECHISM.—Q. 53-56.

HOME READINGS.—M. 1 King viii. 1-21. T. 1 Kings viii. 22-53. W. 1 Kings viii. 54-66. Th. 2 Chron. v. 1-14. F. Rom. xii. 1-21. S. Mat. vii. 7-12. Sab. Eph. ii. 11-22.

At last the temple is finished. From every known land materials have been drawn for its erection and adornment; and now it stands in all its beauty, a thing of delight to those who had lived and worked and prayed so long for this end. One thing only is lacking, the visible symbol of God's presence in the midst of His people, and of His acceptance of this house as His own. Therefore all Israel has assembled to witness and take part in the solemn dedication ceremonies. This time the people do not merely send the heads of the tribes and their elders to represent them, but every adult male in Israel who can possibly be present has come to Jerusalem from "the entering in of Hamath to the river of Egypt." It must have been an imposing sight to see that immense concourse of men with eager, expectant faces turned towards the platform of bronze upon which the king stood arrayed in all his glory to lead in the services of solemn dedication. Let us try to give some conception of the *Dedicatory Prayer* and the *Dedicatory Benediction*.

I. The Dedicatory Prayer.—This lies outside the lesson verses for this week, but it is necessary for us to look at this prayer if we would understand our lesson itself. There, in the presence of all, stood Solomon there, after relating briefly the story as to how this house came to be erected by him in pursuance of his father's desires, lifted up his hands to heaven and sinking upon his knees poured out this sublime prayer of dedication. He praised God for all His mercies, asked Him to accept this house and make it His abiding place, so that all who, loving His covenant and remembering His promises, turned their faces towards this house might be heard in their prayers and blessed of Jehovah. Then he prayed for the people, that even if they forgot God and so brought upon themselves famine or pestilence or oppression from their enemies, yet God should hear them when they returned unto Him and cried unto their covenant God, and that He should do all this because of His goodness and care in the past. How solemnized must have been the people's hearts as they listened, and their hearts joined in these petitions. How rejoiced must have been the heart of even the most grudging, as he realized that God was in the midst of His people. How well prepared must such have been to receive the blessing.

II. The Dedicatory Benediction.—When he had made an end of his prayer Solomon arose and "stood and blessed all the congregation of Israel with a loud voice." He wanted to impress upon the people the fact that not only this temple, but they themselves must be dedicated to God, if His purposes concerning them were to be accomplished. That end is stated explicitly in the 60th verse, "That all the people of the earth may know that Jehovah is God, and that there is none else." It was at times such as this that we find utterances recorded which show that some at least in Israel apprehended the purpose of their separation as a nation. Alas! how fully even the best of them forgot that purpose, or at least put himself so out of harmony with God as made that purpose impossible of accomplishment. Here are the conditions after the successful accomplishment of that purpose, as set forth in Solomon's blessing: God must be in the midst of His people to incline their hearts unto Him that they might keep His commandments. Therefore the people must be perfect with the Lord their God. They could not look for God's presence and blessing if they themselves were indifferent to His claims, and careless as to whether they kept His commandments or not. They must earnestly desire to do His will and earnestly seek His help if God were to bless them. Then in solemn communion feast was this act of dedication of the temple and themselves sealed—for the peace-offering was in principle a feast of communion with God. O that Israel had remembered that day and lived up to what they undertook. To His church God has renewed His communion to make known His name to all men. There is only one way in which that purpose can be accomplished, through God's presence in the midst of a willing people. Let us seek, therefore, willingness to do His will, that He may own and bless us to do His work.

## Pastor and People.

### ADORATION.

I love my God, but with no love of mine,  
For I have none to give;  
I love Thee, Lord, but all the love is Thine,  
For by Thy life I live.  
I am as nothing, and rejoice to be  
Emptied, and lost, and swallowed up in Thee.  
Thou, Lord, alone, art all Thy children need,  
And there is none beside:  
From Thee the streams of blessedness proceed,  
In Thee the blest abide.—  
Fountain of life, and all-abounding grace,  
Our source, our centre, and our dwelling-place.  
—Mme. Guyon.

### THE SABBATH.

O Day most calm, most bright,  
The fruit of this; the next world's bud;  
The endorsement of supreme delight.  
Writ by a Friend, and with His blood;  
The couch of time; care's balm and bay;  
The week were dark but for Thy light;  
Thy torch doth show the way.  
—Herbert.

### THE HARMONY DIVINE.

However wrangling men may war,  
Or jangling discords jar and mar  
God's Symphony eternal,  
A Law-engendered purpose runs  
Throughout the universe of suns  
Each with its song supernal.  
The Harmony Divine;—no plan  
Conceived by heart of mortal man  
Disturbs its order splendid;  
For as the hurrying years revolve,  
The most discordant notes dissolve  
In triumph never ended.  
—N. Y. Independent.

Written for THE CANADA PRESBYTERIAN.

### SCRIPTURE TEXTS ILLUSTRATED.

REV. J. A. M'KEEN, B.A.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be My disciples."—John xv. 8.

I have often watched the banana trees waving their great broad leaves in the sultry air. Their wide surface gathers the dew of the morning, and bears it along to the stem of the tree, down which it runs to the roots. The tree selfishly overshadows a wide circle of ground, and forbids the growth of anything within its domain. When a strong breeze blows the leaves are torn into shreds, and hang like ragged banners upon their poles. But new leaves are sent out from the heart of the tree. They were safe there from the storm. They grow out over the torn and withered leaves, and the tree is always fresh and vigorous. It greedily gathers strength, storing it up in its own strong stem. But a day arrives when by some strange process a blossom comes up from the place where the leaves had their birth. From that time the tree is unmindful of self, and all its care is for the fruit. The stem that had been receiving is now giving. No new leaves are formed. The leaves which were on the tree, when it blossomed, soon wither. Whilst the fruit is ripening the tree is dying.

The wicked man often spreads himself like a green banana tree. Under the dark shadow of his life no good thing can flourish. The ground he occupies is for himself alone. His blessedness is to receive. He greedily gathers gain, and to that end a decree goes forth that all his environment shall be taxed. But a day comes when the wind of God blows upon him, and his life blossoms. He then becomes the subject of a new and marvellous unfolding. The old man is put off. The new man is put on. The one is withered and forsaken. The other is nourished and renewed. He is no longer living for self, but for Christ. He is bearing fruit. "Herein is my Father glorified, that ye bear much fruit; so shall ye be My disciples."

Orono.

David found the valley of the shadow of death a better place than the green pastures, but it is hard to convince those who have not tried it that it is that way.

### MR. SANKEY AND THE LATE DR. HORATIUS BONAR.

Mr. Sankey, the American Evangelist, in the course of an article which he has contributed to the *Sunday School Times*, on his first experiences of "singing the Gospel" in Scotland, says:—"Our third meeting was held in the Barclay Church, and great interest was manifested therein by the citizens.

"The question of solo singing, as to its propriety and usefulness, was not as yet fully understood or admitted; hence it was with much fear and trepidation that we thus really entered, this third night, upon, our three months' campaign.

"As I took my seat at the instrument on that, to me, most memorable evening, I discovered, to my great surprise, that Dr. Bonar was seated close to my organ, right in front of the pulpit.

"Of all men in Scotland, he was the one man of whose decision I was most solicitous. He was indeed my ideal hymn-writer, the prince among hymnists of this day and generation. And yet he would not sing one of his own beautiful hymns in his own congregation, such as 'I heard the voice of Jesus say,' or, 'I was a wandering sheep,' because he ministered to a church that believed in the use of David's Psalms only.

"It was with fear and trembling I announced as a solo the song, 'Free from the Law, oh, happy condition.'

"No prayer having been offered for this part of the service, and feeling that the singing might prove only an entertainment, and not a spiritual blessing, I requested the whole congregation to join me in a word of prayer, asking God to bless the truth about to be sung.

"In the prayer my anxiety was relieved. Believing and rejoicing in the glorious truth contained in the song, I sang it through to the end.

"At the close of Mr. Moody's address, Dr. Bonar turned toward me, with a smile on his venerable face, and, reaching out his hand, he said, 'Well, Mr. Sankey, you sang the Gospel to-night.'

"And thus the way was opened for my mission of sacred song in Scotland."

### WHAT IS PASTORAL VISITING?

Sometimes when pastors report a large number of pastoral visits their people question the accuracy of the reports. Last year one of our pastors reported about sixteen hundred pastoral calls in three months, if we remember correctly. When this announcement was made many shook their heads and said, "Surely there is some mistake about that." But it was true.

Why are these reports of a large number of visits questioned? Because as a rule, of a wrong conception of what it takes to constitute a pastoral visit. They seem to think anything less than a half day's call is not deserving the name "visit." Much less would they consider a fifteen or twenty minutes' call a pastoral visit. According to their idea, the pastor should always pray with the family visited, else his visit is only a social, not a pastoral call. This is all a mistake. Sometimes the best and most helpful visits are brief. It is well for the pastor to pray with the families visited when it is practicable; but it is not always practicable. But when the pastor drops into the home and inquires about the health of the family, spiritual and physical, speaks a word about the Sunday school, prayer meeting, and public services, and closes by saying, "I hope to see you at the meetings next Sunday," he has made a pastoral visit, if he did not stay five minutes. Where one calls as a pastor to show an interest in his flock, and to help them by a handshake and a kindly word, he has made a pastoral visit which should be counted. Where longer calls are proper and expedient, prayer should be offered if the family are so situated that the members can have leisure for such a home service.

All pastoral visits, shorter or longer, should always be serious and purposeful. A writer in *Zion's Herald* calls attention to an ideal pastor's visit as follows:

"What a comfort to feel that you are under the pastoral care of a good man! I wish I could give a description of this visit, so that younger ministers who are forming their ministerial habits could be influenced by such methods and spirit. But I am at a loss to even describe it to myself. It was not so much what he said as the influence and spirit of the man himself. He came in so quietly that I hardly knew he was in the room until I had opened my eyes. He did not stay more than ten minutes; but an angel could not have made a more helpful impression in the same length of time. He did not joke, or try to cheer me by his wit or drollery. He seemed to understand that I needed spiritual help, and, in refined and practical words, he led my thoughts to high and holy things. I was not strong enough to talk much; and after getting me to say sufficient to relieve any embarrassment which I might feel, he dropped on his knees, and was talking with the same simple and direct earnestness to the Lord our God. He commended the sick man and his work and his family to the care of the Covenant Keeper, and with a warm 'God bless you!' went quietly out. It was my sickest day, but that call was better than medicine."

### PRACTICAL SENSE.

The quality which makes largely for success in the ministry is that which, for lack of a better term, we call the practical sense—the ability to apprehend the situation, to know men, and to judge whether a proposition before a local or the general Church is desirable and feasible or visionary and impracticable. It is pitiful to see good and able ministers fall, again and again, at just this point. "What ails him?" we recently heard one minister ask of another concerning a man who was never wanted for a second pastorate within the bounds of the same conference, and the answer was as quickly made: "Why, he has no practical sense." Such ministers have a decided prepossession for new schemes; they would reform and improve the Church at every point, and have in mind just the plans to make it possible. The Church to them is a sort of military organization whose business it is to hear the word of command and to promptly obey. The simple fact is never learned that the Church is an association of the disciples of Christ who can be influenced only by that which appeals favorably to intelligent and conscientious judgment. A leading question which the man of practical sense puts to all propositions that are presented to the Church is this: "Will it work?" Dr. Leighton Parks, in writing recently of Phillips Brooks, strongly enforces our thought. He declares: "It was often said before his election to the episcopate that he was not a man of affairs. But all men knew better who knew him at all. When he dealt with affairs he was so practical that you would have thought he had been bred in a counting house. He was impatient of vague theories. 'Will it work?' he had a somewhat disconcerting way of asking. When we were having one of the mild forms of ecclesiastical grip some years ago, and it was urged that the parish system was a failure and that the bishop should appoint all ministers and pay their salaries out of a common fund, he said: 'Well, that is a fine scheme. Suppose the bishop (Paddock) sent me to Acton or Ware, and the people said, 'We don't like him,' and would not come to church nor pay, what then? I think the little Paddocks would go without shoes this winter.'" In seeking, therefore, for the qualities needed in order to insure success in the ministry, the fact should not be overlooked that the possession of practical sense is of supreme value and importance.—*Zion's Herald*.

### BAD USE OF THE WHEEL.

The Sunday bicycle is a practical question at issue before Christians. It is on, and calls for consideration. Thousands are crowding the city thoroughfares and spinning through the rural districts, every fair Lord's day. Multitudes "remember the Sabbath day"—chiefly to ride the bicycle. Some church members and otherwise good people take part in this with the ungodly. The morality or the wrong is to be settled.

Sunday cars hold an analogous relation to this new question. It is not long since that all riding in cars running on Sunday was generally regarded as wrong. But Sunday cars, now in standing before the law, are relatively right and wrong. There is a use that such running may serve in works of necessity and mercy. To relieve the sick, the poor, and the labor enslaved, some acts may be done by them on Sunday, in the name of the Lord. For any such purposes Christians allow themselves to ride in cars—and to attend divine service. Each one is, however, to be a law unto himself, and must stand or fall before his own Master. For sinful pleasure, or for worldly gain, or for any evil purpose the Sunday car is not right.

For similar considerations the Sunday bicycle may be approved—or condemned. You may go on errands of mercy, for the doctor, for the relief of some one, or to enable you to go to church, or as some ministers—to preach the gospel. These may be, perhaps, exceptional cases—but yet real ones. It is not unfair to say, that the great bulk of Sunday bicycle riders are not moved by any such worthy considerations. They go for selfishness and sin, first and last. They want to exercise their skill, or to gain more than they yet have. They seek the frolic and excitement of the excursion. They join with godless and worldly associates. They indulge their likings for the exhilaration, till it becomes a harmful, absorbing passion. Only a step lies between this and the wildest dissipation. It is a dangerous aid to sin. This part of it is evil continually.

God's word not only forbids and condemns what is grossly sinful in this sort of discretion, but it also encourages those who regard the Lord's day, and turn from doing their own pleasure on His holy day—making it honorable and a delight unto Him. Pleasure-riding on Sunday, whether in cars or carriage, or on a bicycle, is wrong, and should be discountenanced and discouraged by Christians. By example, and counsel, and earnest admonition, the Sunday desecration by the bicycle should be abolished. The fad has now strong popularity in its favor, but it is better to please God than to fall into the sinful follies of godless men. Don't use the wheel to dishonor the Lord, our loving Saviour.—*German Reformed Messenger*.

### THE SECRET OF POWER.

The Rev. L. H. Hastings gives this illustration: "Waiting one night in the darkness on the railway platform at Framingham camp-ground, I heard two ministers discussing the secret of a certain noted evangelist's power. After listening awhile I ventured to intrude the suggestion that if they would get a look at that evangelist's old Bible, they might learn the secret of his power; for it contained more marks of use than fifty ordinary well-kept ministers' Bibles. It reminded me of the old Scotch warrior's claymore. He had been in twenty-four battles, and there were twenty-four hacks in the edge of his well-tempered blade. He had struck fire every time. A well-studied Bible, believed and preached and practised, is a source of power which will ever remain a mystery to those who neglect the Word of the living God."

Many a man cheats himself out of a blessing, because he is not willing to trust God with the way in which it shall come.



Missionary World.

MADAGASCAR.

A Norwegian missionary writes: "At present we have a very troublesome time. The people are rebelling against the French in several places and murdering many Europeans. It is not only a rebellion against the French authorities, but also a rising against Christianity. The old idols are restored, the churches burned, and missionaries, as well as their faithful adherents, persecuted and killed. Churches and school-houses are burned, Bibles and other books destroyed. Our mission in the North Betsileo has had a very severe loss. One of our best stations has been altogether destroyed, and at another many valuable houses have been ruined. All the churches belonging to these stations, with three or four exceptions (altogether 75), have been burned. At Antsiraha we had a hospital, a sanatorium, and a leper home, with 300 lepers in about 60 houses. In the leper village there was also a church and a little hospital. All these buildings, as well as the doctor's dwelling-house, have been destroyed."

NOTES.

Missionaries on the foreign field bring in three times as many converts every year as all the ministers here at home, aided by Christian influence, workers, and literature.

There are said to be over thirty thousand Protestant Kaffir members in the Wesleyan missions in South Africa, and they are all professed abstainers from intoxicating liquors.

For the erection of a new church at Apia, in the Samoan Islands, the natives themselves recently contributed \$3,500. The Samoan Church supports twenty missionaries in New Guinea.

One hundred and fifty Chinese converts were baptized during the last twelve months by the Rev. Hopkin Rees, a Welsh missionary of the London Missionary Society, who is located at Tientsin, North China.

The Presbyterian Church of Japan is soon to begin missionary work in Formosa. President Ibuko, of Tokio, and President Ogimi, of Steele College, Nagasaki, have been appointed to visit the field and report to the Mission Board. Three thousand dollars are to be raised from the Japanese churches to inaugurate and push forward his new work.

The contention that the only hope of missions lies in the education of children and not in the vain attempt to convert adults finds a strong refutation in the mission work of the late J. A. Leyenberger in China. During his missionary life he baptized 940 adults, 46 of whom were between the ages of fifty and sixty, and 27 were over seventy years of age.

The annual report of the London Missionary Society shows that the Society's European missionaries number 252, and its native Christian agents 2 557, exclusive of Madagascar, where, before the French invasion, there were 6,940 native preachers, and 1,300 native congregations. Of the income of £141,704 no less than £18,616 was raised at the mission stations.

"The morning stars sang together, and all the sons of God shouted for joy, when they first saw the field which the first missionary was to fill. The great and terrible God, before whom angels veil their faces, had an only Son, and He was sent to the earth as a Missionary Physician. It is something to be a missionary—to be a follower, however feeble, in the wake of the Great Teacher and only Model Missionary that ever appeared amongst men; and now that He is Head over all things, King of kings and Lord of lords, what commission is equal to that which the missionary holds from Him? May we venture to invite young men of education, when laying down the plan of their lives, to take a glance at that of missionary?"—David Livingstone.

Young People's Societies.

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

OUR OWN CHURCH: ITS DOCTRINE, POLITY, HISTORY AND WORK.

(The Assembly Committee's Plan of Study.)

Under the above heading the General Assembly's Committee on Young People's Societies have issued the plan of study, prepared by instruction of the Assembly and now distributed, through Presbytery conveners, to ministers, missionaries and Young People's Societies throughout the Church.

The plan has been most carefully considered and will, it is hoped, come widely into use, and add to rather than take from the spirituality of the devotional meetings, whilst deepening also the love of the young people for their own Church and stimulating them to more diligent effort on behalf of the great enterprises to which she has set her hand.

The plan is adapted to all the various sorts of Young People's Societies and is in the form of a graft upon the methods already in use.

It is, in brief—

(a) For Doctrine—Five minutes of each meeting, the Shorter Catechism being the text book;

(b) For the Polity, History, and Work of the Church—One meeting each month.

For the Catechism the order followed is the same as in the Sabbath school and the same book of reference is recommended—Prof. Salmond's Primer—which may be purchased in three small volumes at 20 cts. each, or the three in one, 20 cts. For 1897 the Questions are from 82 to 107, both included. It is suggested that the question may be recited in common and a brief address or paper given on some chief point in it. The whole exercise need not occupy more than five minutes. The minister or other qualified person may give a brief review or preview at the end of each quarter.

The monthly topics on the polity, history and work of the Church take the form, for 1897, of a General Survey, and are, in detail, as below:

FOR WEEK BEGINNING

- Jan. 10—Why we are Presbyterians.—1 Peter iii. 8-16.
Feb. 14—The Great Home Field.—Luke x. 1-16.
Mar. 14—Foundation Work; John Knox and His Times.—Gen. xii. 1-19; Heb. xi. 8-10.
April 11—The Work Abroad: Our Foreign Field.—Isa. xlix. 1-12.
May 9—The Westminster Assembly.—Deut. vi. 1-9; Acts xv. 1-5.
June 13—French Canada and its Evangelization.—Matt. ix. 36-38; x. 1-16.
July 11—How the Business of the Church is done; Her Constitution and Courts.—Acts vi. 1-8.
Aug. 8—The Benevolent Funds.—Mat. xxv. 31-46.
Sept. 12—Many Streams, one River; the story of the Unions and the present strength of the Church.—Eph. iv. 1-16.
Oct. 10—How the Ministry is Trained; Our Colleges and their Work.—2 Tim. ii. 1-3; iii. 14-17; vi. 1-8.
Nov. 14—Our Weaker Congregations; the Augmentation Scheme.—2 Cor. 12, 12-27.
Dec. 12—What the Young People may do for the Church.—Psalm cxxii.; Luke ii. 42-52.

By way of "Helps" it has been arranged that in the Presbyterian Record of each month the topic for the month following shall be discussed by qualified writers, with a special view to assistance in preparation for the meetings. The Committees on the Schemes are assisting in this matter.

The young people are also referred to the reports found in the Assembly Minutes for information for the meetings on the Schemes and the following helpful books and leaflets are named in addition:

January: "Presbyterianism," Rev. John McPherson, T. & T. Clark's Handbooks, 50c.; and by Presbyterian Board of Publication, Philadelphia, Rev. Dr. Roberts' "The Presbyterian System," 50c.; Rev. Dr. Herrick Johnson's, "Why I am a

Presbyterian"; Rev. Dr. Charles Hodge's, "What is Presbyterianism?" Rev. Dr. Breed's "Presbyterianism," 3c. each.

March: McCrie's, "John Knox"; G. Barnett Smith's, "John Knox and the Scottish Reformation," Taylor Innes' book on Knox, each 50c.; "John Knox" in "Memories of Mighty Men" series, 3c.

May: Hetherington, "Westminster Assembly"; price \$2.

July: The book of Rules and Forms, Presbyterian Church in Canada.

September: Rev. Prof. Gregg's Short History; price \$1.

With such assistance as above indicated it ought not to be difficult to discuss the topics intelligently and with interest and profit.

The Presbyteries of Guelph and Toronto have already heartily recommended the Plan of Study to the societies within their bounds, and the Presbyterian rally at the recent Inter-Provincial Christian Endeavor Convention at Ottawa adopted a resolution urging Christian Endeavor Societies to take it up and thus give effect to the General Assembly's wishes.

We shall be much disappointed if the Plan of Study, simple, easily wrought out, and of varied interest of detail, does not receive a most cordial reception at the hands of the young people.

CONFESSING CHRIST.

They told me a remarkable incident at the academy in Burlington, Ia. He who is now Rev. J. E. Clough, D.D., perhaps the most successful missionary of modern times, the apostle of the Telugus in India, came, years since, to that academy, an infidel, even a blatantly defiant young man. It so chanced that he must share the room of a Christian student. At once young Clough said: "There must be no praying in this room." But the Christian student drew a chalk line dividing the room in half, and said that while he freely granted a half of the room to young Clough, and that, of course, he might do as he pleased in his half of the room, he, the Christian student, should do as he thought right in his half, and should surely pray and read his Bible in it. Young Clough was naturally too fair himself to dispute so evidently fair a proposition. And the sight of the confessing Christian young man, at his daily devotions in his half of the room, made Clough, whose surprising subsequent service for Jesus the world now knows, a Christian. Yes, confession is power over others.—N. Y. Observer.

At the Irish Convention of Christian Endeavorers held in Belfast at the beginning of October, the Rev. John Pollock delivered a forcible address on "Fellowship—interdenominational." He said that Christian Endeavor was teaching them that loyalty to their own Church and appreciation of the position of the Church on the other side of the street were not at all incompatible. Interdenominational fellowship did not mean in the very slightest degree unfaithfulness to distinctive principles. What was wanted was a stronger loyalty in the heart of each man to the Church of his choice, a more intelligent loyalty, a better informed loyalty, and a broader charity for other churches. Interdenominational fellowship did not mean speaking well about every Church but their own. It meant the recognition of Christ in every true follower of the Master; it meant, as had been beautifully expressed, growing up in Christ Jesus till they were tall enough to see over the walls of their own Church, to see Christ in every Church, and to recognize that their denomination was not Christ's Church, but only a part of it.

Each of the more than one thousand prisoners in Iowa prisons receives at the holiday season a written greeting and a bunch of flowers from the Christian Endeavor Societies of the state.

THE MOST INTERESTING THING I KNOW ABOUT FOREIGN MISSIONS.

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

Nov. 8.—Acts xvii: 16-31.

The meeting to-night should assume the form of a Foreign Mission rally. The work done by our foreign missionaries, in the way of teaching, preaching, healing, opening hospitals and dispensaries is so many-sided and so varied, that a great many most interesting things can be said about it. It is difficult to determine what is the most interesting thing about Foreign Missions. Such accounts as have been given of the work of Mackay in Uganda, of Mackay in Formosa, of Paton in the new Hebrides, of Moffatt and Livingstone in Africa, of Gordon in Erromanga, should supply any number of interesting facts and incidents, and as literature of this character is accessible to almost every one, there is not much necessity to dwell upon it here.

One of the most interesting and encouraging things about Foreign Missions is that the old Gospel always and everywhere exerts a powerful influence for good when properly presented. The heathen to-day in India or China, or Japan, are very similar in many respects, to the heathen whom Paul encountered in Athens, and if we make a study of his work there we shall see that the Gospel of Jesus Christ, though it had many obstacles to overcome, was then a mighty power; and if we trace the history of Foreign Missions since then, we shall see that it has not been weakened by time.

The Gospel, as Paul proclaimed it, had to encounter all manner of prejudice, and fight its way against systems of false philosophy. The Epicureans, looking upon pleasure as the great end and aim in life, felt that the Gospel ran counter to all their cherished opinions. The Stoics thought that the highest happiness consisted in being indifferent to all pain. Hence, they too, felt that the new doctrine taught by Paul was contrary to sound philosophy.

But how did Paul meet this opposition? While showing that they worshipped their gods in ignorance, he also tried to show that he and they had something in common. They expected another life after the present, and so he preached to them about the resurrection (ver. 18). They were looking for one who could exhibit a perfect life, and so he pointed them to Jesus the perfect man. They hoped to find that perfect example in divinity; he assured them that Christ was divine. As they longed to find one from whom the highest glory proceeded, he told them of the Father. They thought the gods were everywhere; he reminded them of God the Great Creator, in whom all live and move and have their being. He indicated that they had been taking too low a view of themselves and of worship, for he reminded them that God was near, and that they were His children. He knew, as it has been said, that it was easier to find a god than a man in Athens, and so he told them of the great God who is over all, blessed forever. The Athenians wanted to hear something new and they heard it. The result was that some of them believed, and that, too, in spite of all their former prejudice, their false philosophy, their boasted learning and their idle curiosity.

The Gospel which Paul preached has lost none of its energy, when earnestly and lovingly proclaimed among the heathen to-day. It may encounter the superstitious and prejudices of Taoism, Buddhism, Shintoism, Parseism, Brahminism, Mohammedanism, but it can overcome these obstacles and every day win fresh triumphs, even as in cultured Athens. When the banner of the Cross is unfurled even in the heart of darkest Africa, or among the ignorant natives of Madagascar, or among the savages of the South Sea Islands, converts are enlisted under it, and these converts show by the lives they afterwards lead, that in their minds knowledge has taken the place of ignorance, and that, in their hearts, love to God and man has supplanted cruelty, bigotry and pride. Such a work as "The Miracles of Missions," by the Rev. Dr. A. T. Person, furnishes illustrations in abundance.



# The Canada Presbyterian

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TORONTO, WEDNESDAY, OCTOBER 28TH, 1896.

WE see it frequently stated that on the occasion of the passing of a bill extending the franchise in England about thirty years ago, Robert Lowe said, "We must educate our masters." What Mr. Lowe did say was, "We must teach our masters to spell." Principal Willis used to laugh heartily at this stinging utterance. The Principal took much stronger ground in favour of correct spelling than he took in favour of an extended franchise.

MR. JOHN A. PATERSON is reported as having said at a meeting in Toronto the other evening that "there are not enough days in the week to attend to all the meetings and engagements in connection with the Church." The same statement has been made many times before, and the proper remedy is the one suggested by Mr. Paterson—strike from the list every meeting not essential to the welfare and progress of the Church and give more time and attention to those that are essential. No man ought to be away from his family every night in the week. If the family suffers, the Church must suffer along with it, for the Church is made up of families. Let the important meetings be attended and let the unimportant go.

SOME news correspondents are comparing—perhaps we should say contrasting—in a way unfavorable to Canadians the spirit and manner which characterize the contest for the Presidential chair with the bitterness too often seen in Canadian political contests. The comparison is scarcely fair. There is no racial nor religious issue in the contest for the Presidency. The comparative value of gold and silver is not a question that stirs the blood. Even an excitable citizen may keep cool over such an issue as "16 to 1," especially if he does not understand what it means. If the firebrands who wish to gain money, or place, or notoriety, by inflaming the worst passions of Canadians would only keep still, our people would conduct themselves in a crisis just as creditably as any people in the world and much more creditably than some of the citizens of the United States are doing at the present time.

IT was with a feeling of deep personal disappointment and sorrow that we read the news in one of our city contemporaries, that the *Dayspring*, the mission vessel of the New Hebrides mission, which cost the Rev. Dr. Paton so much thought and toil, and in which so many thousands of Christians both in this country and Great Britain and Ireland are interested, had been wrecked on a rock north of New Caledonia Island. The captain and seven men escaped in the boat, but the remaining nine persons who were on board are supposed to have perished. Further particulars will be anxiously looked for. In common with all who have contri-

buted to the building of this vessel, and who are interested in mission-work in the New Hebrides, we sympathize deeply with the brethren of that mission, with the Australian Church, and most especially with Dr. Paton in this repeated loss and discouragement caused to their work by the wreck of this last and best *Dayspring*, just as it had entered upon what it was hoped would be a long and valuable career of service to the mission.

WE would ask the attention of all our readers to the "Plan of Study" for Young People's Societies as outlined in our columns this week by the General Assembly's Committee charged with that work. It has the great merit of being simple, inexpensive, feasible, instructive if faithfully gone into by the young people, and particularly that it calls for no new and special machinery, of which we have already a superabundance. Very much can be done to help in its general adoption by the co-operation of all interested in our young people growing up intelligent Presbyterians as well as Christians, parents, Sabbath-school workers, and pastors and sessions. If these latter especially enter into this plan and lend it their aid as they should do, coming as it does virtually from the Assembly, it will be all but universally adopted throughout the Church, and the result cannot but be that the generation of Endeavorers growing up will not only be Christian, but at the same time able to render to all a reason based upon Scripture why they are Presbyterians.

A WESTERN religious journal was recently taken to task for saying "that capital has a tremendous advantage in the courts of law." The journal hastened to disavow any such sentiment and seemed to feel hurt for being suspected of holding such heretical views. Our contemporary must be abnormally sensitive for a Western journal. The courts of Canada are much in advance of the courts of the United States, and yet the late Sir John Macdonald candidly avowed in a recent discussion in Parliament, that a rich litigant could always have an advantage over a poor one and that no Act of Parliament could make it otherwise. Sir John knew a good deal more about courts of law than any religious journal knows. The court may be as pure as the snowflakes that are falling as we write and a rich litigant may have tremendous advantages in the way he brings his case before it. Ask any young lawyer who is conducting a case for a poor client against a rich man or a powerful corporation if wealth has no advantages in litigation. By the way, was it not generally understood some years ago that some of the wealthy corporations of New York kept a judge for their own use.

ON the last Sabbath in October, 1876, Rev. G. M. Milligan commenced a pastorate over the congregation of Old St. Andrew's Church, in this city, which has continued ever since. Twenty years ago he who is now Dr. Milligan preached his first sermon in this charge in the building which formerly stood at the corner of Church and Adelaide streets. Last Sunday evening, in connection with the anniversary which marked the completion of a score of years of active ministration over one people, he again delivered the same sermon. Dr. Milligan, like the great world around us, has progressed very much in these twenty years. We do not wish to convey the idea that the resurrected discourse was not a very respectable effort. Such would not be in accordance with the fact. It was full of flowing periods, and adorned by many graces of rhetoric; altogether quite fine. But no one was sorry when the Doctor, discarding the old manuscript, commenced to give the spirit of his former remarks in the present-day forcible and virile manner with which we are all acquainted. Dr. Milligan took occasion to speak appreciatively of Carlyle, and in some respects he is possessed of the same characteristics as the Sage of Chelsea. Strong, rugged, and at times brilliant, he can, like that great master, give happy and vigorous and direct expression to the subject under discussion, in many cases, with a few bold and rapid touches, presenting to his auditors an idea with startling luminousness. Dr. Milligan has done a lasting work in Old St. Andrew's Church, a work which, still vigorously prosecuted, is calculated to confer increasing blessings within an ever-widening circle of influence.

WERE it not that the following appeared in such a respectable and well conducted journal as the *Christian Work*, and was copied from the report of the *New York Times*, we would hesitate about giving it a place in our columns. At a ministers' meeting held in New York a few days ago, the *Times* reports Mr. Moody as having said:

"Your preachers will have to give up preaching the gospel only. I believe that thousands and thousands could be brought into your churches. One of the greatest calamities that has ever befallen the Church is that Sunday night services are given up entirely to preaching the gospel. Sunday night should be given to the conversion of souls."

How are souls to be converted except by preaching the gospel? A good many people are laboring under the impression that it is by the preaching of the gospel that souls are usually saved. In fact, many fairly intelligent Christians believe that Christ himself intended the preaching of the gospel to be the principal means by which souls are to be saved. Does Mr. Moody believe that they are to be saved by committees, by organization, by choirs with many voices, by platform addresses on secular subjects, sometimes delivered by men whose standing where they are best known is none of the highest. These devices have been tried, and tried usually with the effect of destroying the Sunday night service. The Sunday night service suffers generally from too little gospel rather than from too much. If there is only one man in New York who preaches the gospel every Sunday evening, that man is John Hall and his church is always crowded. Of course we all know that a "show" of some kind can fill a church for a few evenings, but the show soon loses its drawing power. The crowd soon goes in search of another show, and when it has gone the round of all the sensations goes to no place at all. The gospel is the only power that draws permanently.

THE *Herald and Presbyterian* thinks it might be well if there were no deviation from the rule in the Presbyterian Church which requires a certain standard of education for its ministers. Concerning exceptions our respected contemporary says:

"There have always been, however, exceptional or extraordinary cases, and these have called for exceptional treatment. Men who, in mature life, of practical Christian usefulness or with professional experience, feel impelled to enter the ministry, and who possess a practical equivalent for the qualifications laid down in the rules, may sometimes be admitted without lowering the general standard, and rules have been devised touching such cases. It has been apparent, however, that a tendency exists to make these exceptional rules apply to cases for which they were never meant. Young and inexperienced and undeveloped men have had an anxiety to rush into the ministry without adequate preparation, and there have been those to encourage them. Life-long regrets have often followed the giving or taking of such encouragement."

There are two difficulties in connection with exceptional or extraordinary cases. The one is to determine exactly what constitutes an exceptional or extraordinary case, and the other, and perhaps more serious one, is that in a few years the man who was considered exceptional and extraordinary becomes a most ordinary kind of minister and is judged by ordinary rules. The Presbytery and the College Senate may consider him extraordinary, but his second congregation will not do so even if the first one does. The extraordinary features of the case soon pass away and the young man who rushed into the ministry by a short cut has to take his chance among men of much superior equipment. The *Herald and Presbyterian* says "life-long regrets have often followed." Regrets is a weak word for the suffering that not unfrequently follows, and the suffering sometimes comes with most severity on the wife and children. It is no kindness to any young man to allow him enter the ministry "inexperienced," "undeveloped," and "without adequate preparation."

## A NEEDY CASE.

AMONG the schemes of our Church, there are two at home, which it may be said in an especial manner should appeal to the Christian sympathy and brotherly feeling of the whole Church, and particularly to that of ministers and sessions. These are the Aged and Infirm Ministers' and Ministers' Widows' and Orphans' Funds. The very names of these objects go at once to the heart or ought to go; aged and infirm ministers, ministers' widows and orphans! A distinctive feature of the religion of Christ is the prominence which it gives

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to the idea of the brotherhood of all men, and the special sacredness which attaches to Christian brotherhood. From this arises the obligation enforced by the precept and still more by the example of Christ, which to all Christians is law, that the strong should help the weak. Many of these aged ministers are infirm as well as aged, and their infirmities are the result of labors in behalf of a cause, the cause of Christ dear to all Christians, and by which we all have been benefited so much. We owe them, therefore, a debt of real moral obligation. It is notorious also that many of them are not only infirm but actually poor, and that for reasons which have made it unavoidable. While engaged in active labor, and at the best part of their life, their salaries for the most part have been so small, that the wonder is, not that they were unable to make any provision for old age, but how they managed to bring up their families, educate them and give them a start in life so well as they have done. And now these men with their wives are aged, many of them infirm and also poor. And there are widows and orphans of ministers who have been left dependent upon the Church because they have been bereaved of their husbands or fathers. Surely these do have a claim upon the Christian kindness and practical aid of their brethren in the Church which is properly described as special.

The labors of these aged and infirm ministers, it may be added, in many cases have been given to the Church in her most laborious fields, in loneliness and obscurity, struggling with straitened circumstances, and yet were given not only uncomplainingly but cheerfully; and by means of them not only has the Church we love been built up, but the cause of Christ in the salvation of immortal souls, in the promotion of truth and righteousness in the land has been extended, and Canada made the desirable country for a home which we know it to be. There can be no doubt or question as to the claims which these aged and infirm ministers, and ministers' widows and orphans have upon the Christian sympathy and help of their brethren in the Church.

The time of the year has come at which the Church is called upon to make provision for these their brethren. It is difficult to understand how any ministers, or sessions, or congregations with these facts before them, which it requires but a little thought to know and understand the force of, can simply do nothing, pass by on the other side and give no heed whatever to these claims. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" So says the Spirit by the Apostle John, and yet many in the Church who would be indignant if it were denied that they have the love of God in them, give this very evidence that they do not have it; they shut up their bowels of compassion from their brethren when they are called upon to help them. At best the response which is made to the appeal on their behalf is small, and in too many cases there is none whatever. What is strangest of all is, that the fault is largely due, it is believed, to the indifference of brethren in the ministry to the claims of these aged and infirm ministers, and of those whose widows or orphans may need the help of this fund, which they do so little or nothing for.

Last year the amount contributed for the Aged and Infirm Ministers' Fund was \$8,718, less than the year before by \$889. For widows and orphans of ministers there was given by the Church \$5,759, an increase over the previous year of \$105. These sums together make for these two objects \$14,477, being less for both by \$784 than in the previous year. It amounted only to a fraction more than seven cents per communicant. The amount given to the annuitants on these funds is not large at the most, and there is danger that it will have to be made smaller. But a very little more from each member would meet the modest demands made, and save the Church the humiliation of failing to make up the small amount needed for each one now upon these funds, and save those looking to it, to many of whom it means much, the disappointment and real deprivation which the cutting down of even a few dollars will bring with it. Ten cents a member instead of seven would make all the difference, and enable the committee to meet its obligations. It lies very largely in the power of the ministers of the Church to say whether this shall be done or not; it is to them the eyes of these aged and infirm ministers and ministers' widows and orphans turn, and surely they will not turn in vain.

THERE were some important statements made in the addresses given by several prominent men at the University Convocation lately held here, which we could have wished to see urged more upon the attention of the public by the press of this city especially than they have been. No more can a nation than a man live by bread alone, and hence the importance to any people who wish to live the nobler life of the higher learning which it is the work of a university to give. The welfare and success of the University of Toronto is a matter of importance to the Dominion, more especially to the Province of Ontario, and to no part of the population of this Province more than to Presbyterians, because, first, Knox College is and has always been in such close affiliation with the University, and also because so large a proportion of its students belong to the Presbyterian body.

It is of importance that all those especially who care anything for the higher education of their sons and daughters, and for the honor and well-being of the country in the highest sense, should know something of the kind of work done at the University, and of the facilities it possesses for doing the work which it exists to do. All the many alumni of the University, whether still resident in Canada or scattered in other lands, will always be glad to know of the good service it is rendering, and of its honourable record and standing among other institutions of learning. In this regard President Loudon, in his address at the Convocation, stated some facts which, we fancy, will be new to the great majority of the graduates of the University, and which cannot but be most gratifying to them all.

After referring to steps now being taken to arrange for post-graduate courses, and for the prosecution of original work in various departments for teaching in which students must now repair to the older and wealthier universities of Europe or the United States, he went on to say, that

"He had been compiling statistics of the various positions held by graduates of the University in the institutions across the line. The returns though still incomplete, were most gratifying, and afforded a signal proof of the ability of the students and the thoroughness of the system of instruction given in the University. The list contained no less than eighty-one names, not including Chicago, Harvard, Yale and Princeton, from which replies had not yet come in. As it stands it includes all the great Universities of the United States, and he called special attention to the fact that, it is in just those Universities whose reputation is best, that Toronto's graduates are most numerously represented and have been specially honored. For Clark University there are fourteen names, for Johns Hopkins fifteen, for Chicago ten, and for Columbia seven, in these four important graduate institutions alone forty-six names in all out of a total of eighty-one. Every graduating arts department of the University is represented, and several of the honors fall to the comparatively new faculty of medicine. These figures, it will be observed, do not include graduates appointed to honorable positions in Toronto and other Canadian Universities."

Testimony of a similarly honorable kind comes to us from quite a different quarter, Professor Viedor of the University of Marburg. This eminent teacher was requested by the German Association of Modern Language masters and professors, to collect information from various sources outside of Germany, showing what progress has been made in instruction in living languages, and particularly in the preparation of teachers for that work. His enquiries extended to twenty-one countries in Europe and America, and his report concludes thus: "The countries which can teach us most upon the points in question, apart from France, Scandinavia and Finland, are Chili and Canada, which is in this instance represented by Ontario, and Ontario by its Provincial University.

The above is a record of which we in Ontario, and the University, and all its alumni may well be proud. It should give confidence to all the patrons and friends of the University, and to the general public respecting the thoroughness and excellence of the work done in it by the teachers and professors of the institution. We shall not say more at present, but shall return again to this subject as it is of moment to the public, and in some measure specially to our Church and Presbyterians generally. In the meantime we quote President Loudon's closing words:

"On the whole the outlook is favorable. Apart from the question of finance, I think I may say that it never was more so. At no time in the history of the University, as far as I know it, has there been more steady and energetic effort in the pursuit of learning or more encouraging results, as far as it is possible to gauge those results by available standards. The faculty and myself look forward to the work of the year with hopefulness and with the strong desire to maintain for the University the proud position it has already won, and, if it lies within our power, to make still further advancement."

Books and Magazines.

WAITING ON GOD. By the Rev. Andrew Murray. Toronto: Fleming H. Revell Company.

The title of this book will indicate its general character, and especially when it is known that Rev. Andrew Murray is the author of it. The author feels, as many devoted Christians feel, that God has not reached the limit of what He can do, and is willing to do for His people; that it is their duty to trust Him with a more implicit confidence, to expect to understand His glorious character better, and to look for fuller revelations from Him. There is a satisfaction, a peace, a blessedness, a power in the Christian life that comparatively few Christians enjoy. How are these things to be attained? Mr. Murray points out that this fulness of blessing can come only to those who wait upon God. He therefore enjoins Christians hopefully, trustfully, patiently, continually to wait upon God for supplies, for direction, for counsel—in a word, for everything. The book is sweetly devotional, and any one who reads a page of it anywhere will be almost impelled to say, "My soul, wait thou only upon God."

"The Fifteenth International Christian Endeavor Convention, Washington, D.C., July 8-13, 1896," is the official report of this great convention. It contains a very full account of all that was done at this great gathering, especially the speeches, reports, etc., and closes with a table showing the number of Societies of Christian Endeavor of several grades throughout the world in July last, and which is most helpful, an index to the matters contained in the book which extends to 346 pages, and in paper cover costs but 50 cts., cloth \$1, postpaid. Every Endeavorer should have it. It will refresh the memories of those who were at the convention and be a good substitute for it to those who were not. [William Shaw, 646 Washington St., Boston, Mass., U.S.]

From beginning to end the November *Atlantic Monthly* is filled with articles of interest. "Marm Lisa," is continued and two begun are "Cheerful Yesterdays," and "The Juggler." Among those of immediate interest we may mention, "Causes of Agricultural Ureest," by J. Lawrence Laughlin, "Utah as an Industrial Object Lesson," "A Night and a Day in Spain," "The German and the German-American," "Trade Unions in the United Kingdom." Other interesting articles are, "Early Recollections of Bret Harte," "A History of the Gift of Painless Surgery," "Out of the Book of Humanity," and "The Young Shakespeare." "A Study of Romeo," "Discriminating and Valuable Comments on New Books," and the "Contributors' Club," finish up the number. [Boston, Houghton, Mifflin & Company, 11 East Seventeenth Street, New York, N.Y., U.S.]

The *Biblical World* for October contains several very interesting articles chief among which are an interesting sketch of the Rev. A. B. Davidson, D.D., LL.D., Professor of Hebrew in the New College, Edinburgh, by the Rev. Professor A. B. Bruce D.D., of the Free Church College, Glasgow. This is prefaced by an excellent likeness. "The Relation of the Seminary to Previous Bible Study," by Professor O. H. Gates Ph.D., of Oberlin Theological Seminary; "The Apocrypha" by Professor Frank C. Porter. President Harper continues his useful "Outline Topics in the History of Old Testament Prophecy," dealing with Jeremiah and his contemporaries. The Rev. R. H. Beattie, A.M., of Newburgh, New York, contributes "The Certificate of an Apostasy during the Persecution of Decian." An interesting contribution is "A Paraphrase of the Epistle to the Romans," by Prof. G. B. Stevens, Ph.D., D.D. Reviews and notices of various books and articles conclude the number. [The University of Chicago Press, Chicago, Ill., U.S.]

The *Missionary Review of the World* is never dull or uninteresting to any lover of missions. The number for November fully sustains its high character. The second article on the late William E. Dodge by the editor appears this month. "Six Years in Utah" and "Foreign Community Life in China" are written from personal experience of the writers. Article II of "The Russian Studists" is given by Professor G. Godet. The disputed subject of "The Place of the School in the Work of Evangelization" is discussed by Rev. John M. Kyle, D.D., of Nova Friburg, Brazil. An interesting account is given of "Professor White's Call to India," by the Rev. James M. Gray, D.D., Boston. The International department contains interesting papers on "The Doshistra," "The Attitude of the Chinese Government toward Christian Missions," and "Li Hung Chang and the Missionary Representatives." Other departments are filled as usual with interesting and varied information on missions and mission work. [Funk & Wagnalls Company, 30 Lafayette Place, New York, N.Y., U.S.]

That long established and sterling magazine, *The Living Age*, presents in its weekly numbers the best fiction, the ablest essays, the most interesting bits of biography, adventure and travel, in a word, the most readable and profitable contributions to foreign periodical literature. Recent numbers contain, with much more equally good and interesting reading, "Mrs. Meynell's Two Books of Essays," by George Meredith; "Recent Science," by Prince Krapotkin; "An Excursion in the Atlas Mountains," by Walter B. Harris; "Sir Henry Parkes," by A. Patchett Martin; "Thomas Henry Huxley," by Wilfrid Ward; "Some Short Notes on Poetry for Children," by E. V. Lucas; "Some Recollections of Cardinal Newman," by Aubrey de Vere; "African Folklore," by A. Werner; "A Northern Pilgrimage," by Wemyss Reid. At least one short story and selections of recent poetry appear in each weekly issue. Information regarding "New Features" about to be introduced with special offers to new subscribers, may be obtained by application to the publishers. The Living Age Co., Boston.

## The Family Circle.

### THE CLOCK THAT FATHER USED TO WIND.

The clock that father used to wind—what pictures it recalls,  
Of childhood's romps and boyhood's plays within the homestead's walls.  
And as we look upon the scenes our young years used to know,  
His dear old face comes back to us in the long ago;  
It sometimes seems he's living yet, and in the quietude  
Of evening when the fire burns low, and bat-like shadows brood,  
We half expect to see him stand and with his gentle touch,  
Still turn the key as he was wont in years we loved o'er much.  
O, we will love this memory wherever we may roam—  
The clock that father used to wind when we were boys at home!

If winter with its snows were there, the summer with its flowers,  
The same sweet happiness would reign, the same content was ours:  
For we ne'er dreamed the circling hands upon the dial white  
Were slowly measuring the time when he would leave our sight:  
We had no thought that change or death would sober all our joys,  
Or chill the heart that beat in love forever for his boys.  
But time and change must flow and ebb, and he we loved is gone,  
To where the opalescent lights engild a deathless dawn;  
And yet there's left a memory we'll love whatever may come—  
The clock that father used to wind when we were boys at home.

—Will T. Hate.

### A HOME RUN IN INDIANA.

The men of the block-house fort had eaten breakfast by candle-light, for an early start to their work upon the various clearings. The long, rough table would be reset later for the women and children. They were a band of settlers in the wilderness, who had arrived from Virginia the preceding autumn barely in time to build one house for the shelter of all. Before another summer should be over each family would possess a dwelling of its own, and the beginning of a farm great with the promise of future orchards and fields of grain.

The severity of the winter had departed, March was bringing many days of brightness, with songs from the earlier birds of spring. It was now the hour of dawn, and, far to the east, above where rolled the broad Ohio, the sky was rosy with the sun's bright greeting. Across the Big Blue River to the west were clouds of morning mist, which made the higher hills beyond appear like wooded islands in a rolling sea.

John Martin stood near the block-house with his long rifle on his arm and his axe in hand, ready to start for the home clearing. He was twenty-five years old, of medium height and excellent form. There was not his equal in the settlement for activity and strength.

By his side stood his wife, a girlish-looking woman yet in her "teens," with her hands clasped upon his shoulder. Her eyes were looking earnestly into his, and there was anxiety in her voice as she said:

"I hope, John, you and Stephen are not growing careless about watching because no Indians have been seen for many weeks. You know one can never tell when they may come, 'like a thief in the night.' Do you keep one on guard while the other works, as you used to?"

"Well, no, we haven't lately, to tell the truth, Mary," he replied; "it seems like such a waste of time when there's so much to do. We've cut away the undergrowth

for a good distance round to give us a clear view, and we both work and watch the best we can. I've heard the Indians were entirely out of powder and lead this spring, and they will not probably go on the war-path till they get some. Don't you worry, dear; I don't believe there's any danger now. Come on, Stephen," he called, "let's be off; it's been daylight half an hour; you can 'most see the sun."

The youth addressed was standing with their mother, a few steps apart, and they had been conversing in low tones. He was only fifteen, her "baby," and the subject of her special tenderness and care; for he was the only one of the children who had no memory of his father, a brave soldier of the Revolution, who had come home from Yorktown but to spend a year and die.

Though a gray-haired woman of more than fifty years, she was still vigorous, and there was rich color in her cheeks. She had thrown a shawl over her head and shoulders, and come out as usual "to see the boys off."

"Aren't you going to take your rifle with you, son?" she asked of Stephen, as he turned to go.

"No, mother; I think not to-day. The fact is, I've carried the gun back and forth all winter and never had the least use for it, and it's powerful heavy, especially at night after a hard day's work. I reckon I'm getting lazy," he added, with an attempt to smile.

The mother sighed, knowing well that "laziness" in this case meant weariness; that the lad was doing more than he ought, from a boy's ambition to do a man's work.

"All right," she said, gently; "perhaps it's just as well, though I've a notion to go along and stand guard myself. Take good care of this boy," she said to John. "I'm afraid he's overworking; you're both so ambitious, just like your father."

"Yes, mother," John replied, cheerily, "but it's hard to hold him back; you see he takes after his father and mother both."

At this they all laughed, and the brothers walked away, followed by the gaze of loving eyes till their forms had disappeared among the trees.

At the home-clearing the morning passed as usual, with the work of felling trees and piling brush. At noon the two ate their "dinner" of cold johnny-cake and dried venison by the smouldering coals of a brush-heap, whereon they also boiled a pot of water and made "corn coffee."

"We can always work better," John had said, "for a little something hot;" and they sweetened the "coffee" with maple-sugar made by mother and Mary from sap of trees growing near the fort.

After half an hour's rest they cut down a tall tree, which fell northward, as Stephen said, "pointing to the fort." They had trimmed away the limbs, and Stephen was "topping" the tree—that is cutting off the small end of the trunk to go with the brush for burning. John was measuring off the "cuts," when a large buck sprang into the clearing from the south, and paused with head erect, looking backward.

To John this seemed a joyful opportunity. The men of the settlement had taken little time for hunting during recent weeks and meat was getting scarce. Very quietly, but quickly, he crept along the log to where his rifle stood leaning against the stump, while Stephen had as

quickly dropped from sight behind the brush. The left shoulder of the deer was fairly presented at a distance of only fifty yards, and almost instantly he gave a bound forward and fell dead, shot through the heart.

Laying down the weapon John started to run to the buck, passing near Stephen and saying, "Load the gun, and I'll—" But the look and attitude of his brother made him pause. He was gazing intently, not towards the deer, but in the direction from which it had come. John turned and beheld a startling sight. Stealthily approaching along a little ravine not far away, were a dozen or more savages in war paint and feathers.

John was a man of quick decision and resolute action. All the meaning of the situation flashed upon his mind. They were but two, and outnumbered six or eight to one; they had but one gun, that empty, fifty feet distant toward the foe. But the way was open to the fort, across the clearing and through the woods. Had he been alone, he would have sprung to the path in a moment and gained a good start on the savages. But Stephen had the unfortunate habit of hesitating in emergencies. Whenever startled or surprised he seemed powerless to act, and would stand as one dazed. John had to go to him, therefore, take him by the shoulder, turn him about and say:

"Run to the fort!" pushing with the word to get him started. Once going, however, he ran like a frightened doe; so hard, indeed, that without the restraint and guidance of his brother he would have been exhausted early in the race.

The Indians, of course, on finding their approach discovered, sprang nimbly to the pursuit, but they had at first to run up hill, and when they came to the tree the foremost stopped to examine the gun and pouches, and a dispute arose over their possession. This was quickly settled by the chief, but every moment gained was precious to the fugitives.

Any company of men in danger must needs have a captain, and John was born for a commander, whether of two or fifty. He set the pace which he believed Stephen could keep to the end, and said:

"Don't look back; I will keep watch on the Indians for us both. We must not follow our usual path too closely. If the way is clear we must cut short wherever we can."

John had taken note as they ran of several important facts. Only two or three of the Indians carried rifles, and they were not among the foremost. He believed that, in accordance with the report he had heard, the guns were empty.

The Indian who had secured the white man's rifle had stopped to load it, and was now far in the rear. It was the evident purpose of the leaders to run their victims down and kill them with tomahawk and knife; then, if possible, they would surprise the fort, massacre the inmates and carry away the ammunition there to be found.

The reason for their confidence soon became apparent. Stephen, notwithstanding his brother's advice, could not avoid now and then turning his head for a backward glance, and he it was who first recognized in the foremost runner a famous Indian chief named Bigfoot, known as the bravest warrior and swiftest runner of the Wyandotte tribe. It was reported also that he had three brothers, nearly equal to himself in swiftness, who usually went with him on his expeditions.

There had not been a doubt in the mind of John about his own ability to outrun the Indians. The question from the first had been how to save Stephen, and this new discovery made the situation desperate. The boy could run very swiftly for a short distance, but he lacked the endurance of a fully developed man. In spite of his brother's encouragement his steps began to flag. Bigfoot was easily gaining upon them, and three others were not far behind him. Soon he came so near that John feared he might, by a quick rush, be able to throw his tomahawk with deadly effect. He said to Stephen:

"Jump behind the big tree we are coming near, but keep on running."

Dropping behind a pace or two, he followed Stephen's movement in line with the tree. The Indian, fearing an assault, halted for a moment, and by this they gained several rods. The ruse was repeated two or three times and they were now half-way to the fort.

Here Stephen seemed to be well-nigh exhausted and ready to despair. He said to John:

"Run ahead and save yourself. I'm a goner anyway." But the other replied:

"I'll not leave you. Don't give up. Keep up your heart and we'll beat them yet."

Bigfoot, feeling sure of his prey, had slackened his pace for the others to overtake him, and the four together were coming on rapidly. John now determined on the only plan which might possibly save them both. He said to Stephen:

"We must separate. As we pass the big hickory, do you bear to the right while I go to the left. Bigfoot will follow me, and you can outrun the others. When you strike the clearing, yell to warn the women. I'll do the same. Go it, now and do your best!"

This plan gave the boy new hope, for Bigfoot had been his especial terror. As he thought, too, of his mother and sisters, and their danger, he sprang forward from the big hickory and ran bravely.

The savages paused a moment, and then, as John had foretold, the big Indian took the left course, followed by the swiftest of the others.

Then began the real test between the two runners, red and white, neither of whom had ever before found his match. For a time John turned his head frequently, keeping watch upon his pursuers, and he soon learned that the distance between them, little by little, was shortening. The Indian was gaining because he did not look back; his eye was steadily on the white man. John Martin thought:

"I must not turn my head, but look steadily forward, and trust my ears to measure the space between us. If I find that he is nearing me, I will stop and fight; my little knife against his long one and the hatchet."

Now the space does not grow less, and to the Indian, who had expected an easy victory, this is maddening. John hears him muttering curses in his own language, and they sound musical. Then he calls in broken English,

"White man, stop talk; me no kill."

His only purpose is to secure a moment's pause; but to all appearance the other hears not. The Indian leaps and bounds in his rage, but nothing can be gained. The long quick steps of the white man have the steady movement of an eagle's wing; they flag not, nor does he turn his head till he has leaped the fence



and given the promised yell. Almost on the instant he hears the whiz of a bullet and the crack of Mary's rifle. The ball grazes a tree behind which the Indian has suddenly skulked, really dodging a shot truly aimed. Then, with a cry of baffled rage, he springs into the forest and is seen no more.

When Stephen left his brother's side, he felt that he was put upon his mettle as never in his life before. He had recovered his "second wind," the swiftest of the Indians had gone the other way, and he had great hope that he could win the race. He *must* win, for if John should fail, who but himself could warn the people of the fort. Left alone, he suddenly became cool, calculating, and self-reliant. Before him was a bit of thicket. He turned suddenly behind this, as though seeking to hide along a ravine which bore away to the right, and as quickly again resumed his course. The Indians were deceived, and turned, as they supposed, to cut him off, and by this he gained considerably. Then, in plain sight, he took a curved path, knowing that across the shorter way were many trailing vines and low shrubs. In these the foremost savage became entangled, and lost his position in the race. And now the lad had only to make a supreme effort, the clearing was in sight; he heard his brother's voice, and the report of his sister's rifle. All was well, and he would have gone unscathed, but in leaping the fence he tripped and fell headlong. As he rose and started forward, the foremost Indian threw a tomahawk, the blade of which cut his shoulder, while the handle struck his head, stunning him, and he fell again.

The savage, eager to secure a scalp and recover his weapon, sprang over the fence, unaware of the risk he was taking, for by this time John had given the point of his brother's approach, and the brave mother was on the watch. The Indian's feet had but touched the open ground when she drew a bead upon him, and as he paused to draw his scalping-knife the rifle sent its messenger to his breast. He fell at Stephen's feet, mortally wounded, and died in a few moments.

The mother began reloading her piece. "We may need another bullet," she said, as she rammed one "home." "Help the boy in, and I'll keep an eye on the woods."

But no other foe appeared, and Stephen, whose wounds though bleeding and painful were not dangerous, soon was resting on a couch before the fire.

Notwithstanding the excitement he had passed through, he immediately fell asleep from utter exhaustion. When at sunset he awoke and saw his mother by his side he placed a hand in hers, and there was a world of love and admiration in his eyes.

In the meantime the sound of guns had brought the men quickly to the fort. John, whose blood was hot, wished to organize a party at once and pursue the Indians, but the older and more prudent objected. The mother said, "No, that is just what they will expect you to do. They will lead you a long and useless chase, or else they will wait for you in ambush. We have no lives to spare, and nothing to avenge. We're Christians and not savages, and we've every reason to-night to be thankful we're alive. I want you to bury the one I shot to save my boy, his scalp on his head and his weapons with him. Bury him in a corner of the clearing and put up a bit of slab to mark the spot."

Some frowned at this, but it was done as she had said.

Before long the story of this burial in some way reached the savages, and was told in many wigwams.

Years afterward an aged squaw came to the fort and asked in broken English to be shown the Indian's grave, and when she saw it she bowed herself thereon and wept.—*Garrett Newkirk, in Harper's Round Table.*

### THE GIRL WHO PLAYS.

Once upon a time, there was a girl who had had exactly one thousand dollars spent on her music lessons and her piano together, and all she could play, without her notes, was one polka. So one night, when there was company present, her father gravely said to her: "Katherine, we should enjoy some music; won't you play your thousand-dollar polka?"

Now, this story is a true one, if it does begin with "once upon a time," and I doubt not that there are many, many stories just like it, of girls who have had music lessons month after month and year after year, and yet, when asked to play, have only a lame excuse, or some music so poor that no excuse would be better. Now, for the benefit of these girls, let me offer a few suggestions.

If you have not the desire, or the perseverance, after once taking up music, to become really good performers, then be content to become a medium performer, but also an accommodating and ever-ready one, and, consequently, a very agreeable and much-sought-after one. Have not you heard it said of girls who play, "Oh, she doesn't play so very well, but she is always ready with something, and what she does know, she knows without her notes." And haven't you heard girls asked to play in the evening when away from home and heard them answer: "I really don't know a thing to play by heart."

Now, just choose yourself which you would rather be, the one who gets up cheerfully and plays some simple little thing, perhaps, or the one who plays much more difficult music, but hasn't it at her fingers' ends? The moral of this, it seems to me, is to select a few bright, sparkling little compositions—marches and waltzes always take well, or some familiar opera, with variations—sit down and learn them thoroughly. Practise them until they can be dashed off without thinking, then when you go out or when you have company to entertain, you will find you have made a much better investment than in some difficult piece that is not learned "by heart." No matter how simple the pieces you select, if they are played without notes and learned perfectly, you will soon be able to throw more dash into them than into something you are not quite so sure of.

The same with vocal music. If you know the words and accompaniment perfectly to some simple ballad or popular song, and are able to go to the piano and sing without hesitation, it frequently takes better than a more elaborate song where you have to be accompanied and have the words before you. Of course, these suggestions are not intended for real musicians, those who spend four or five hours a day at the piano, or whose voice is thoroughly trained, but for those girls who desire to make friends and be attractive, both at home and abroad, and who are sensible enough to know that nothing is more valuable to them in attaining this end than music.

A house where there is a piano always open, and some one always ready to play or sing, is invariably more attractive than one where such is not the case, and when it requires no very great knowledge or skill, only a little industry, any girl who reads this will, I am sure, do all she can to put something into her fingers' ends besides a "thousand-dollar polka."—*L. T. D. in the Housekeeper.*

## Our Young Folks.

### FATHER AT PLAY.

Such fun as we had one rainy day,  
When father was home and helped us play!

We made a ship and hoisted sail,  
And crossed the sea in a fearful gale—  
But we hadn't sailed into London town  
When captain and crew and vessel went down.

Down, down in a jolly wreck,  
With the captain rolling under the deck.

But he broke out again with a lion's roar,  
And we on two legs, he on four,

Ran out of the parlor and up the stair,  
And frightened mamma and the baby there.

So mamma said she'd be policeman now,  
And tried to 'rest us. She didn't know how.

Then the lion laughed and forgot to roar;  
Till we chased him out of the nursery door!

And then he turned to a pony gay,  
And carried us all on his back away.

Whippity, lickity, hickity ho,  
If we hadn't fun, then I don't know!

Till we tumbled off, and he cantered on,  
Never stopping to see if his load was gone.

And I couldn't tell any more than he  
Which was Charlie and which was me.

Or which was Towzer, for all in a mix,  
You'd think three people had turned to six.

Till Towzer's tail was caught in the door—  
He wouldn't hurrah with us any more.

And mamma came out the rumpus to quiet,  
And told us a story to break up the riot.

—*The Standard.*

### A NEW SOCIETY.

Violet Kerr was excited about something; that was clear. Her cheeks were flushed and her eyes were very bright.

"Girls! girls!" she exclaimed, as soon as she could recover her breath after her hurry to overtake the group who were walking along a pleasant street. "What do you think I heard Miss Baker say just now?"

"We can't think at all, 'cause we don't know, of course. Tell us," chimed two or three voices.

"Well, you know I ran back for my book, and when I got it, I started out the front way. Miss Baker and Mr. Clarke were talking in the hall, and I heard Miss Baker say, 'I'm just discouraged. I wonder if some one else could do any better with my class?' And I wouldn't go past them for anything, so I came back as softly as I could and ran out the other way; and, girls, whatever should we do if Miss Baker wouldn't teach us any more?" Violet's blue eyes opened wide as she asked the question.

"I don't know what she's discouraged about," said May Grant, the youngest scholar.

"Well, I know," said Violet; "it's the way we've been behaving lately. I just feel ashamed of myself."

"It's too bad," said Grace Bell. "We haven't learned our Golden Texts, nor studied our lessons, nor any thing."

"It would be dreadful if Miss Baker gave us up," said Susie Gray. "She's the best teacher we ever had. I don't know why we've been cutting up so in the class and not minding her. It's mean as can be, I think."

"I wonder if it would encourage her if we'd all begin right off to be good?" said little May.

"Of course it would!" exclaimed Grace, who was the eldest; "and, O, girls! I've thought of something. Let's be a society to help Miss Baker and encourage her. We won't need any officers, nor any thing like that. We'll only promise to help Miss Baker, every one of us. How'll we do it?"

"We'll be in time, for one thing. We've been lazy lately," said one.

"We must study our lessons," said another.

"And get new scholars if we can."

"Jennie Green and Maud Harper were absent to-day. We must tell them, so that they will help, too."

This wonderful list of things to do to help Miss Baker showed plainly enough that the girls knew very well what was needed.

Did they wait till next Sunday to begin? O, no, indeed! That very day they looked over the lesson for the next Sunday. That was a good beginning.

Then they told Jennie and Maud of the new society, and reminded each other through the week of their promise. They might have called their new circle the Teacher's Aid Society, but they did not think of it. They did not name themselves at all. They simply did what they banded together to do, and it was much better to do this without a fine name, than to have a fine name and do nothing.

You should have seen Miss Baker's face the next Sunday, after the well-learned lesson had been recited by the well-beloved class. It was plain to be seen that she was "encouraged," as May had said. She did not refer to their previous carelessness and inattention, but she said, in the gladdest tone, "Girls, you have helped me much to-day. I have enjoyed every minute of the hour."

But after school little May did the most encouraging thing of all.

"Thank you, Miss Baker, for the nice lesson to-day," she whispered; "I liked it ever so much, and I mean to try to remember it."

Miss Baker kissed May lovingly.

"It is so good to have you tell me this, if you think it," she said.—*Morning Star.*

A well-known artist who lives uptown tells the following story of a dog and a cat who are members of his household. The two grew up together and have always been the greatest of chums. A short time ago the cat presented the family with a number of kittens, and the dog evinced the liveliest interest in the new arrivals. Several days ago, after the manner peculiar to cats, the mother took it into her head to move her family. One by one she tenderly carried the kittens to their new home, the dog trotting by her side, his eyes wide open with wonder. Finally the last kitten was reached. Mrs. Pussy took it in her mouth and was about to start off with it when Mr. Dog was suddenly seized with the idea that he was lacking in gallantry. Carefully noting the manner in which the cat carried her offspring, he seized the mother by the back of the neck in the same manner, and the strange-looking trio made the trip to the new quarters in safety.

Some years ago a gentleman heard two children talking earnestly about their "sacred money." The expression interested him, and he learned, upon inquiry, that these children were in the habit of setting apart at least one tenth of all the money which came into their hands and using it for Christian work. They each kept a purse for this fund, and an account of all that was put into it and paid out of it. Their father said that they invented the expression, "sacred money." They would often give much more than a tenth to this fund, but never less.

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## Ministers and Churches.

Rev. J. C. Tolmie, of Windsor, has joined the Masons.

Mr. S. O. Nixon, of Knox College, has been preaching in Cheltenham.

Rev. C. S. Lord, of Grafton, preached in the church at Cobourg lately.

Rev. D. D. McLeod, of Barrie, recently gave a lecture dealing with the British Isles.

Rev. J. A. Cranston, of Verschoyle, preached a week ago Sabbath in the church at Norwich.

Rev. McGillivray preached the anniversary sermons in the Bank Street Church, Ottawa.

Rev. Dr. DuVal, of Winnipeg, preached at the third anniversary of the opening of the Gladstone Church.

Rev. W. T. Herridge, of Ottawa, is giving a series of sermons on the different petitions in the Lord's Prayer.

Rev. Robert Johnson, of London, was extremely well received when he conducted the anniversary services at Bramp'oon.

Rev. H. A. E. Reid, of Stouffville, while in Lindsay on the 17th inst. preaching in St. Andrew's Church, gave an address before the Y. M.C.A.

Rev. A. Henderson, of Atwood, was absent from his pulpit a week ago Sabbath, his place being well filled by Rev. John Anderson, of Tiverton.

Rev. Thomas Wilson, of the King Street Church, London, is attracting considerable attention by a series of sermons on "The Sins of our Day."

St. Paul's Church, Hamilton, has not yet decided upon a pastor, and candidates will continue to be heard. Rev. J. G. Shearer, of that city, is the Moderator.

While in Detroit a week ago Sunday, Mr. W. J. Bryan, the Democratic nominee for the Presidency, attended morning service in Westminster Presbyterian Church.

During his stay in Thamesville, where he preached in the Presbyterian Church, Rev. William Forrest, of Owen Sound, was the guest of Mr. R. Ferguson.

Rev. J. McD. Duncan, of Woodville, preached the anniversary services in Knox Church, Beaverton. Rev. D. McDonald, of Glenora, occupied the pulpit of that church lately.

Rev. W. McThomas, who has just returned from pursuing post-graduate courses at Edinburgh and in Germany, has concluded two Sabbath's service in Knox Church, Ottawa.

The Ladies' Aid of the Presbyterian Church, Elmira, intend giving a "Hard Times" concert some time next month. Everything is being celebrated these days, even to devastating fires.

At the annual meeting of the St. Andrew's Society of the County of Hastings, held at Belleville, on Friday night last. Rev. E. W. Mackay, B.A., of Madoc, was elected one of the chaplains of the society.

Rev. Dr. Moore, of Ottawa, who is a graduate of Princeton College, was present at the great celebration last week. By invitation of the authorities, he on Sunday preached before the faculty and students.

An ordained missionary is wanted for the congregation of Cedarville and Esplin, Saugeen Presbytery. Appointment for six months or a year, stipend \$600 without a manse. Apply to Rev. D. MacVicar, Dromore.

The thank-offering at the last meeting of the Woman's Missionary Auxiliary connected with Knox Church, Guelph, amounted to \$54. Rev. W. A. J. Martin, pastor of the congregation, delivered an instructive address.

The ministers of the various denominations in Peterborough, a week ago Sabbath, delivered sermons on Parental Authority, Dr. Torrance and Rev. James G. Potter, among others, giving practical and forcible discourses.

Rev. J. Cumming Smith, of Trinity Presbyterian Church, San Francisco, Cal., occupied the pulpit of the First Church, Port Hope, at both services a week ago Sabbath, preaching excellent sermons to very large congregations.

During the next half year, these gentlemen will labor in the mission field of Barrie Presbytery:—W. A. Munro, Hugh Ferguson, A. L. Howard, W. Anderson, J. H. Rodgers, J. J. Jackson, W. B. Hutton and Alex McTaggart.

At the thank-offering meeting in Willis Church, Jarratt's Corner, inspiring and helpful addresses were given by Mrs. R. N. Grant, Orillia, Mrs. D. Cameron, of Allandale and Mrs. N. Campbell, of Oro. The offering was good.

The young people of Knox Church, Tavistock, held a sociable recently. Rev. R. Pyke, the pastor, presiding at the succeeding programme, Miss Murray sang a solo, while recitations were given by the Misses Clara Squires and Maud Pepper.

These names will be balloted upon by the congregation of St. John's Church, Hamilton, for the position of elder: Messrs. R. Ballour, A. Patterson, A. McKenzie, J. Madill, M. Turnbull, W. O. Eastman, J. Gordon, John Kerr, W. H. Wardrope, A. Wilson and J. Shaw.

The annual thank-offering meeting of the St. Paul's, Carlisle, W.F.M. Society were very acceptably addressed this year by Rev. Dr. Smyth, now under appointment to India. The pastor presided. The offering was \$44.16.

The thank-offering meeting of Winchester W.F.M.S. was held at the manse recently, Mr. Connery, the president, in the chair. This promises to be the most successful year in the history of the society. The offering was upwards of \$50.

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

During the temporary absence on furlough of the Rev. Principal McVicar, the Rev. John Campbell, LL.D., the senior professor, is president of the Senate of the Presbyterian College, Montreal, and the Rev. Professor Ross, B.D., M.A., takes his place as secretary.

The children of the church at Norval gave an entertainment last week. Rev. Mr. McKay presided at the meeting which followed a substantial supper. Rev. Mr. Dyke and Rev. J. C. Tibb, Streetsville, gave addresses. The little ones carried out their part of the programme nicely.

A farewell reception was given by the people of St. Andrew's Church, Berlin, in honor of their pastor, Rev. R. Atkinson, who has gone upon an extensive trip in the Old Land. Rev. J. H. McVicar delivered an address on China, while Rev. J. B. Mullan, of Fergus, spoke upon missions.

The Theological Hall of Queen's University, Kingston, will be formally opened on Monday, November 2, at 8 p.m., in Convocation Hall. Prof. Glover will deliver the opening address—subject: "A Chapter of English Church History." Lectures in theology will commence on November 2.

A farewell service for the seven young men who are shortly to leave for China in connection with the China Inland Mission was held on Wednesday evening, the 21st October, in Queen Street East Presbyterian Church. Addresses were given by Mr. J. A. Steven, Mr. Frost and the missionaries themselves.

The annual thank-offering service of the Sunderland W.F.M.S. was held on a recent evening, when an address was delivered by Rev. J. McD. Duncan, Woodville; collection \$36.10. At the service preparatory to the communion at Sunderland, recently observed, nine new names were added to the roll.

The Presbyterians of Berkeley recently celebrated their Harvest Home in the usual way. These took part in the programme: Rev. Messrs. J. F. McLaren, M. M. Goldberg, Hunter, and Thompson; Messrs. R. Jamieson, J. Caesar, J. W. Whitby and Beatty; Mrs. Caesar, Miss Moore and Master Atkins.

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

The First Church of Chatham held its annual supper last week. Fully five hundred people were entertained. A very effective programme was supplied by Revs. R. McCosh, Dr. Battisby, E. M. Baker; Mrs. Cooper; Misses Taylor and Ross; and Messrs. R. Marcotte, H. Anderson and W. C. Phillimore.

Rev. D. Strachan, of Hespeler, preached the anniversary sermons at Georgetown on Sunday week, followed by an effective lecture on Monday evening. Beautiful solos were sung on each occasion by Mrs. F. Thompson and Miss Lawson. Miss Barber had charge of the floral decorations, and very tastefully, with exquisite effect, did she perform this duty.

The Endeavor Society of the Cobourg Church has elected these officers:—Hon. President, Rev. J. Hay; president, Mr. J. Munro; vice-president, Miss J. Mitchell; recording secretary, Miss A. Kerr; corresponding secretary, Miss L. Allan; treasurer, Miss A. Poe; organists, Miss Cora Williams and Miss N. McKinnon; librarian, Mr. C. Trebilcock.

Rev. W. J. Clark, of London, is evidently not a very firm believer in the methods of modern evangelists. During a recent sermon bearing upon this point he said that in the present day, if the churches did their work properly there would be no necessity for the evangelist. He also expressed doubt whether the work of evangelists was lasting and durable.

Two ministers of the same name—Rev. W. A. McKay, D.D., of Woodstock, and Rev. A. McKay, of Lucknow—preached the anniversary sermons at Whitechurch on a late Sabbath. Both were very successful. A sociable was held on the following evening. Rev. Messrs. Whaley, Leach, and Dr. McKay gave addresses; G. W. Clive, of Wingham, supplied some music; and Mr. Sam Gracy read two selections.

An occasion of much interest to the ladies of St. Andrew's Church, Lindsay, was the thank-offering meeting of their Auxiliary. Mrs. Robt. Ross, the president, presided. Two little girls from the Junior Mission Band, Miss Mabel Paton and Miss Cora Burdick, read original papers on "Giving," followed by a duet from Misses Gross and Skinner. Mrs. John Harvie, of Toronto, delivered an able address on her experiences in the North-West.

## A THOUGHT THAT KILLED A MAN!

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

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Safe Cure

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

THERE IS NOTHING ELSE THAT CAN TAKE ITS PLACE

At the last meeting of the Sarnia Presbytery, the mission fields of Marthaville and Inwood were linked into one field, and received permission to settle an ordained missionary. The charge promises to become a strong one. A missionary will be chosen at an early date. Rev. C. H. Daly, of Oil Springs, was appointed Moderator of the new charge.

A purely Scottish concert was given in Knox Church, London, last week. Those taking part were Mrs. Gauld, the Misses Gilmour, McArthur, Bremner, and Templeton, and Messrs. St. George, R. Jex, W. Jex, J. W. McInosh, and W. Fairbairn. Mr. Fred Evans was the accompanist. The Rev. J. G. Stuart presided and introduced the numbers in the best Scotch at his command. After the programme, the audience adjourned to the upper room, where refreshments were served and enjoyed by all.

The annual thank-offering meeting of the Bothwell Auxiliary of the W.F.M. Society was held on the evening of Friday the 9th October. The President, Mrs. Davidson, presided and gave a short and interesting address on "The Progress of the W.F.M. Society since its Organization Twenty Years Ago." Mrs. Zimmerman, of Petrolia, who had spent some years in Africa, gave a most interesting address on "The Women of Algeria." The meeting was largely attended and the addresses and also the music furnished by the church choir were much appreciated. The offerings amounted to \$20.

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J. K. CRANSTON, Wholesale and Retail Bookseller, GALT.

The Rev. Dr. Sexton, preached the anniversary sermons in the Presbyterian churches, Baltimore and Cold Springs, on Sabbath the 18th inst. There was a large attendance at both places.

Rev. Principal Caven preached in Old St. Andrew's Church on Sunday morning in connection with the twentieth anniversary of Dr. Milligan's settlement as pastor of that charge.

Receipts of sums towards the Central Park Church, B.C., by Rev. E. D. McLaren, are as follows: Christian Endeavor Societies of Falmouth Street, Sydney, C.B., \$3; Eskine Church, Toronto, \$5; Zion Church, Charlottetown, \$10; Knox Church, Galt, \$3; Woodville, \$2. A friend, Carlisle, \$2; previously acknowledged, \$167.80. Total, \$192.80.

There was recently held at Petrolia a most interesting preparatory service in connection with the congregation of which Rev. Neil McPherson is pastor. Rev. R. W. Ross, B.A., of Glencoe, preached. Twenty-seven persons were admitted into fellowship. Messrs. Robert Barbour and Robert Stewart were added to the ranks of the eldership, and, after the ordination, Rev. Geo. Cuthbertson, of Wyoming, addressed them in a few appropriate words. Mrs. John Frances and Miss Aggie McVicar were baptized.

The first of the visiting lecturers at the Toronto Bible Training School this session is the well-known Bible teacher, Rev. W. J. Erdman, D.D., of Philadelphia, who has arrived in the city to enter on his duties Tuesdays and Thursdays. Visitors are cordially welcomed to all the classes, which are held for the present in the lecture room of the Walmer Road Baptist Church. The attendance at the Training School is steadily increasing. No fewer than twenty-two of its students have already gone to labor in different parts of the foreign field.

The Augmentation Committee of the Synod of Toronto and Kingston met here last week, Rev. Dr. Somerville, convener. The committee considered the claims of Presbyteries for grants for the half year ending September 30th, and approved them to the amount of \$3,410.54. Applications of Presbyteries for new grants for the next year were considered and approved. The committee agreed to recommend the Presbyteries of Toronto and Lindsay to consult as to the expediency of uniting congregations in one Presbytery contiguous to congregations in the bounds of the other. The committee instructed its convener and secretary to prepare a circular in the interests of the fund to be distributed among congregations of the Synod.

Rev. J. T. Hall, a graduate of Knox College, has been inducted into the pastoral charge of Bond Head and Monkman—two excellent congregations. The Rev. F. Smith, of Bradford, who was Moderator of the session during the vacancy, presided. A very excellent sermon was preached by the Rev. P. Nicol, of Tottenham. Rev. James A. Ross, of Churchill, addressed the minister and Rev. K. Pogue, of Stayner, spoke to the congregation. Mr. Hall begins his work with every prospect of success.

The church at Sarawak, which, under the pastorate of Rev. D. A. McLean, has been greatly prospered in every respect, was on a recent Sabbath reopened for public services. Dr. Somerville, of Owen Sound, preached the opening sermons. Succeeding a tea on the following evenings, speeches of a high order were made by the following gentlemen:—Rev. Drs. Somerville and Waits, of Owen Sound; Russel, of Hepworth; Strachan, of Brooke, and Carson, of Kemble. The choir under the leadership of Mr. Jas. Shaw, Kemble, rendered appropriate and excellent music.

Several families of gipsies are camping in the neighbourhood of Stratford. Not long since Rev. M. L. Leitch, of that town, was driving past and dropped in to see them. He found that they are all Scotch and are well versed in the Bible and the Shorter Catechism. The bairns have been taught the doctrines of the Presbyterian Church, their parents being evidently well informed on religious subjects. They professed great displeasure with the way the Canadians observed the Sabbath, especially with whistling and bicycle riding. "It was no like this at home," they said. Mr. Leitch considers them the most intelligent gipsies he has ever met.

The bazaar held a week ago Thursday by the ladies of the First Church, Port Hope, was a grand success, the proceeds amounting to \$90. During the evening a very interesting programme was presented to those present, in which those who took part acquitted themselves admirably. An instrumental by Miss May Hales; duets by Misses Aggie Chambers and Lottie Cochrane, and a solo by Miss Ethel Richardson, tableaux and a dialogue in which Miss Edwina Eakins sang were the chief features. The ladies displayed beautiful handiwork and good taste in the many handsome, useful articles presented, all of which met with ready sale.

The annual thank-offering meeting of the W. F. M. Auxiliary of First Church, London, was held on the evening of October 8th. The president (Mrs. J. Cameron) presided, and there was a large attendance of members and others. Mrs. Charles Leonard gave a Scripture reading and a very excellent paper on thanksgiving. The president, in a few pleasant words, introduced Mrs. (Dean) Boomer, who gave a very interesting address on missions. Vocal solos were given by the Misses Templeton and Burniss. The offering amounted to \$80. The platform was prettily decorated for the occasion. At the close of the meeting refreshments were served and a social hour was spent.

Mrs. R. N. Grant presided at the annual thank-offering meeting of the Orillia Auxiliary. An address by Mrs. Cameron, of Barrie, on "Thank-offerings," as also one by Mrs. McKinnell on "Perseverance," were highly appreciated. Miss Stewart and Mrs. Greene (of St. James' Church), spoke on "Service." During the evening Mrs. McPhail, Mrs. Wm. H. Smith and Mrs. C. J. Miller led in prayer. Solos were sung by Miss Chas., Miss Liggett and Mrs. Hunter. Miss Essie Miller read a beautiful little article on "Praise." Mrs. Grant at the close of the meeting announced that the offering amounted to the fine sum of \$85. In all respects this thank-offering meeting has surpassed all others held in previous years.

On Thursday evening, October 1st, the Auxiliary of the W.F.M.S. of the First Church, Brockville, held its annual thank-offering meeting; the attendance was very gratifying. The lecture room of the church looked very cosy and was prettily decorated. After the thanksgiving service, the texts enclosed in the envelopes with the offerings were read. Earnest and encouraging reports were given by ladies from Elizabethtown, Caintown, and from the Auxiliaries of the other churches in town, every church being represented. After the reports had been heard, refreshments were served, and a pleasant social time was spent. The thank-offerings given by the women of the church are purely voluntary, and amounted on this occasion to over \$105. The progress made by these Auxiliaries is most noticeable, both in increased membership and contributions. A few years ago there were no missionary societies in Brockville, now eight churches in town each has its Auxiliary.

#### PRESBYTERY MEETING.

SARNIA: This Presbytery met in Strathroy on the 14th ult. Rev. Mr. Eadie, Moderator, in the chair. Mr. McPherson, of Petrolia, was appointed Moderator for the next six months. Mr. Daly, on behalf of the deputation appointed to visit Marthaville, Brooke and Inwood, reported that their mission had been successful and that they had succeeded in uniting these three stations under one charge. Mr. McPherson, convener of the Committee on Young People's Societies, reported that they had made arrangements for a united meeting in Sarnia in December next, and submitted a programme which was approved of. Rev. Mr. Fortune was appointed the Presbytery's representative on MacIntosh College. Presbytery took up for consideration a call from Avonton and

Carlingford, of the Presbytery of Stratford, to Mr. Graham, of Watford, within the bounds of this Presbytery. After hearing all the parties in the case, Mr. Graham intimated his acceptance of the call and it was agreed with regret to grant the translation, the same to take effect on the 5th of October. Mr. Jordan was appointed to preach and declare the pulpit vacant on the 11th inst., and act as interim Moderator of the session. Rev. Mr. McRobie laid on the table a petition asking the Presbytery to take steps to allow him to retire from the active duties of the ministry, and share in the benefit of the Aged and Infirm Minister's Fund. The Presbytery agreed to take the usual steps in the matter. The half yearly report of the Home Mission Committee was presented by Mr. Currie, convener, intimating what had been done in the six missionary fields from the 1st of May to 30th of September, with claims from the Home Mission Committee for said labors, also claims for four augmented congregations. In connection with the report, in terms of reports from deputations visiting the various fields, it was agreed that the Home Mission Committee be instructed at an early date, subject to the call of Mr. Currie, convener, to meet at Sarnia or Brigiden, and to listen to any suggestions that may be given on the various mission fields and to rearrange the same in the best and most harmonious manner possible. Meantime it was suggested that Plum Creek be detached from Black Creek and Guthrie and united with Brigiden; that Duthel be detached from Sombra and attached to Guthrie and Black Creek and that Courtright and Sombra be united. In the event of satisfactory arrangement, Presbyterial powers were granted the committee to take immediate action on the same.—GEO. CUTHBERTSON, Clerk.

#### OBITUARY.

THE LATE REV. ARTHUR WODEHOUSE MARLING, M.A.

We deeply regret to record this week the death of the late Rev. Arthur W. Marling, M.A. Though not labouring in connection with our Church, he was closely identified with it because brought up in it. In it he was admitted to his studies for the ministry, of which he took his first year at Knox College. His father, the late S. Arthur Marling, M.A., at his death an Inspector of High Schools in Ontario, was long a valued elder in our Church; and his mother, a truly saintly woman, who died but a few months ago, was, at her death, a member, and so long as her strength permitted, an active worker in Westminster Church, Rev. Mr. Neil's, of this city. The deceased finished his theological education at Yinceton Theological Seminary, New Jersey, and while there, in response to an earnest appeal made to the students on behalf of the American Presbyterian Mission at the Gaboon, on the West Coast of Africa, he offered his services which were accepted, and there he has spent his whole ministerial life, sixteen years, in earnest and devoted missionary labour. The climate is a trying one, and necessitated Mr. Marling's return to this country or Europe several times to overcome the results of attacks of fever from which he had suffered. It was hoped that now he had become acclimated, but on the 12th inst. he succumbed to another assault of that disease, the dread of the African Coast. He was of the most amiable disposition, of devout piety and consecrated zeal in the cause of his Master. All this made him beloved by his fellow-missionaries, and by the people among whom, and for whom, he laid down his life. He was an excellent classical scholar and linguist, and besides reducing to a written form the Fang dialect, a language spoken by millions of the aborigines, he translated into it the Gospels of Matthew and Mark, the book of Genesis, and was, at the time of his death, engaged on the Acts of the Apostles. He was also the author of a primer of the language, and with his wife made translations of many hymns for the use of the natives in their Christian worship. His services and character were highly prized by the Board, and his loss is deeply lamented. He leaves a wife and one child in Africa, and four in England, receiving their education. Three sisters are in this city, actively sharing in the Christian work of the congregations with which they are identified. After the lapse of but a few months he has followed his mother to the better country, the heavenly, where he and she, and other Christian kindred, fallen asleep in Jesus, now rest from their labours, and their works do follow them.

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THE LATE REV. DR. SMYTH.

It will be learned with deep regret that the Rev. Dr. Smyth, concerning whose serious illness much anxiety has been experienced for several weeks, died on the morning of the 20th inst., surrounded by his sorrowing family.

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

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

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

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

#### FOR WINTER EVENINGS.

The new game "Parlor Curling," invented and patented by J. H. Cranston, of Galt, is certainly worthy of a young Canadian, being both, interesting and scientific and quite ingenious. On referring to our advertising columns it will be seen that the table is so arranged that any number can play, the board swinging opposite each player in turn. It is claimed by Mr. Cranston that "Parlor Curling" is an exact reproduction of the ice game, with the advantage that it can be played indoors.

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on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A. CANADIAN HOUSE, 6 Hospital St., Montreal.



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British and Foreign.

The session of the English Presbyterian  
College began on the 12th inst., with seven  
new students, making fifteen in all.

There was more Crown land taken up in  
1895 in Queensland than in any previous  
year, and the aggregate rents were greater.

The Rev. John McNeill's winter cam-  
paign includes special missions at Warring-  
ton, Preston, Blackburn, York, and Man-  
chester.

Mr. Bryce, M.P., lectured to a joint meet-  
ing of Aberdeen Free Church literary socie-  
ties recently on "The Cultivation of Taste  
in Literature."

Rev. James Paterson, formerly of Knock-  
bracken, near Belfast, has been inducted  
as pastor of the Reformed Presbyterian con-  
gregation, Thurso.

Forty-five ladies sailed from England  
lately for the stations in India, China and  
Ceylon of the Church of England Zenana  
Missionary Society.

Dr. Henry C. McCook, Philadelphia, on  
returning to his people after his holiday,  
made China and Christianity the subject of  
his morning sermon.

The Waldensian colony in North Caro-  
lina, according to Dr. John M. Rose, writ-  
ing in the *Central Presbyterian*, is full of en-  
couragement and hope.

The Bible booth visited Ayr races. The  
sales were 135 Bibles, 713 New Testaments,  
229 copies of the "Pilgrim's Progress," and  
10,000 leaflets were distributed gratis.

Rev. Professor Bruce, of the Free Church  
College, Glasgow, preached in Newington  
parish church, Edinburgh, on a recent Sun-  
day morning, on the occasion of the reopen-  
ing.

About twenty missionaries have gone out  
lately for the Baptist Missionary Society.  
Three of these are inexperienced, seventeen  
are returning to their old stations in India  
and China.

The Rev. H. M. Williamson, D.D.,  
Moderator of the Irish Presbyterian Church,  
preached the anniversary sermons in Caven-  
dish Road Presbyterian Church, Leeds, on  
Sabbath, October 4th.

Miss Meredith Brown, a daughter of Rev.  
Principal Brown, of Aberdeen, is about to  
visit America, in the interest of slum work  
in London in connection with the Shatt-  
esbury Institute, Lisson Grove.

A series of special preachers will supply  
in his absence the pulpit of Rev. Dr.  
Watson during his American tour. Pro-  
fessor George Adam Smith, at the first, oc-  
cupied his pulpit on Sabbath, October 4th.

There was a meeting held lately in Mary-  
lebone Church, Rev. Dr. Pentecost's, London,  
England, to take leave of four lady mis-  
sionaries who were going out in labour under  
the auspices of the Women's Missionary As-  
sociation.

The Southern Presbyterians at Memphis  
favor an independent Synod for the negro.  
They have raised money to organize the  
Synod, but both the Presbyteries are op-  
posed to a separate coloured Presbyterian  
Church.

The Press Association states that Mr.  
Augustine Birrell, M.P., has consented to  
stand as Liberal candidate for the Lord  
Rectorship of Glasgow University. Mr.  
Chamberlain is the adopted Liberal Union-  
ist candidate.

The subject of the best means of forming  
an organization of lay evangelists in the  
English Presbyterian Church, similar in  
some respects to the lay preachers of the  
Wesleyan Church, is to be brought before  
the autumn conference of the Liverpool  
Presbyterian Evangelistic Union.

HEALTHY DIGESTION.

A BOON AND A BLESSING TO MANKIND.

The Life of a Dyspeptic One of Constant  
Misery—One Who Has Suffered From  
Its Pangs Points the Way to Renewed  
Health.

From the Cornwall Freeholder.

The life of the dyspeptic is proverbially a  
miserable one, eliciting universal commisera-  
tion. Not so much because of the actual  
painfulness of the ailment, but largely because  
it projects its pessimistic shadows upon all the  
concerns of life, and here they sit like a  
deadly incubus upon every enterprise. An  
impaired digestion gives rise to an irritability  
that exposes the person to much annoyance,  
besides being extremely trying upon others.  
We are all aware of the value of cheerfulness  
in life. It is a flower of the rarest  
worth and strongest attractions. It is a tonic  
to the sick and a disinfectant to the healthy.  
Those things that destroy a man's habitual  
cheerfulness, lessen his usefulness, and ought  
therefore to be resisted by some drastic and  
efficient remedy. The duties that devolve  
upon the average man and woman are invest-  
ed in so much difficulty as to put a premium  
on hopefulness. The relation between the  
prevailing moods of the mind, and the health  
of the digestive apparatus is close and vital.  
Hence it is not surprising that many would-be  
benefactors have caught the patronage of  
sufferers from indigestion. Judging by re-  
sults Dr. Williams' Pink Pills is a remedy  
unique in its success, therefore it is confident-  
ly recommended as a safe and adequate cure  
for acute dyspepsia. This claim is substanti-  
ated by experience, as the following facts will  
show:

Mrs. D. McCrimmon of Williamstown,  
Glengarry Co., suffered untold misery from a  
severe attack of dyspepsia, which manifested  
itself in those many unpleasant ways for  
which dyspepsia is notorious. Every attempt  
to take food was a menace to every feeling of  
comfort, until the stomach was relieved of its  
burden by vomiting. When not suffering  
from the presence of food in the stomach,  
there were other symptoms more or less dis-  
agreeable consequent to the functional dis-  
turbance of the stomach, such as impaired  
taste and appetite, unwonted languor, in-  
creasing apathy, and failing ambition. Such  
an aggregation of the symptoms produced a  
trying state of affairs and relief was eagerly  
sought. One of the best physicians of the  
neighborhood was consulted. He prescribed.  
His medicine was taken and his directions  
followed, but unfortunately three months of  
the treatment brought no substantial relief.  
When Mrs. McCrimmon expressed her in-  
tention of trying Dr. Williams' Pink Pills  
the doctor laughed and held the thought in  
derision. However Mrs. McCrimmon decided  
she could not afford to leave untried such  
a well recommended remedy as Dr. Williams'  
Pink Pills. Hence she took a course of this  
medicine, which after a fair trial was emi-  
nently successful. From being only able to  
take stale bread and milk or soda biscuits,  
she became able to take a hearty meal of  
any variety, without the painful effects that  
once assailed themselves after every meal.  
It only remains to be said that Mrs. Mc-  
Crimmon improved in flesh and general com-  
fort from the first taking of the pills, and  
almost anything going she could eat with  
impunity. Dyspepsia became a thing less  
dreaded, and largely belonging to the past. It  
is little wonder, therefore, that she urges the  
use of Dr. Williams' Pink Pills upon others  
similarly afflicted.

Dr. Williams' Pink Pills create new blood,  
build up the nerves, and thus drive disease  
from the system. In hundreds of cases they  
have cured after all other medicines have  
failed, thus establishing the claim that they  
are a marvel among the triumphs of modern  
medical science. The genuine Pink Pills are  
sold only in boxes, bearing the full trade mark,  
"Dr. Williams' Pink Pills for Pale People."  
Protect yourself from imposition by refusing  
any pill that does not bear the registered  
trade mark around the box.

The syndicate has been formed to tunnel  
the Great St. Bernard, connecting Turin and  
Lausanne by rail.

These Familiar Brands

"TELEGRAPH,"  
"TELEPHONE,"  
"TIGER,"

Are synonyms for the best matches  
made.

ASK YOUR GROCER FOR

E. B. Eddy's Matches

MENEELY BELL COMPANY,

CLINTON H. MENEELY - General Manager  
TROY, N. Y., AND NEW YORK CITY.  
MANUFACTURE SUPERIOR CHURCH BELLS

THE ONLY True Blood Purifier  
prominently in the public eye to-  
day is Hood's Sarsaparilla. Therefore  
get Hood's and ONLY HOOD'S.

The Rev. R. H. Fisher, B.D., who was  
recently inducted to the West Church, Aber-  
deen, conducted divine service at Balmora,  
on Sabbath, Oct. 4th. In the evening he  
had the honour of dining with the Queen and  
the Royal Family.

The annual conference of United Pres-  
byterian ministers—Dr. Black, of Glasgow,  
presiding—has been held, as usual, at  
Bridge of Allan. There was a good attend-  
ance. The subject of conference was "The  
Tendencies of the Times, and How to Deal  
with Them."

Many will bear with regret that Profes-  
sor Candlish is not much better. The seat  
of his complaint is the heart, which is in  
such a feeble state that he can with diffi-  
culty be moved. There is not now the  
slightest hope of his being able for his class  
this winter.

It is said that Rev. Dr. Watson (Ian  
Maclaren) is having pressure brought to bear  
upon him to accept the pastorate of one of  
the leading churches in America. He is not  
expected to accede to this. It is generally  
understood that he will be Moderator of the  
English Presbyterian Synod which in 1898  
meets in Liverpool.

Rev. Donald Fraser, who presided at the  
remarkable conference of the Student  
Volunteer Missionary Union at Liverpool,  
is on his way to Livingstonia to labour as a  
missionary. He has been prevailed upon to  
prolong his stay in Cape Colony, and to visit  
the neighbouring States, with a view to pro-  
moting aggressive evangelical work amongst  
the students of South Africa.



SEE THAT MARK "G. B."

It's on the bottom of the best Chocolates only  
the most delicious. Look for the G. B.

Ganong Bros., Ltd.,  
ST. STEPHEN, N.B.

Best for

Wash Day

makes clothes  
sweet, clean,  
white, with  
the least  
labor.

USE  
SURPRISE  
SOAP

Its  
remark-  
able lasting  
and cleansing  
properties make  
SURPRISE most  
economical and

Best for  
Every Day

### Who'd Wear Two Coats...

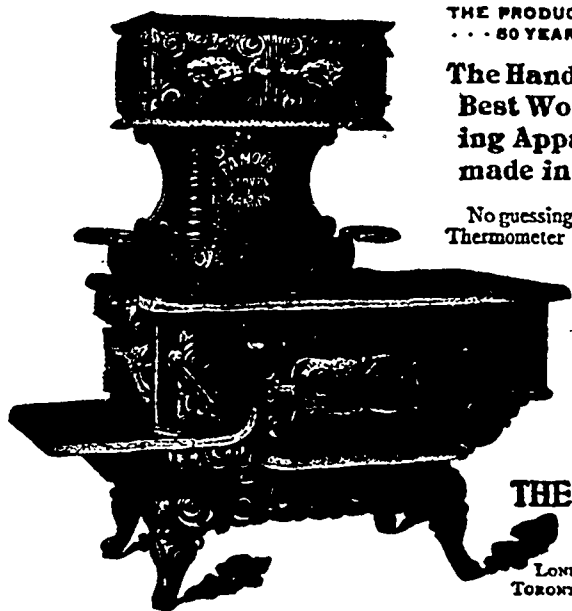


when one is warmer? That is if the one is interlined with Fibre Chamois. It gives such a wholesome comforting warmth without adding weight or bulk, that you can enjoy outdoor exercise or labor as much again as if you were all muffled up. Besides you know it is only a matter of time till the piercing wind gets at you even through three ordinary coats, while neither the frostiest winds, nor rain, nor sleet can penetrate this invaluable Fibre Chamois.

See that it is put in your ordered clothing and find the Fibre Chamois Label on every ready-to-wear garment you buy. Then you're sure of perfect satisfaction.

SELLS FOR 25 CENTS A YARD.

### The "Famous Active" Range



THE PRODUCT OF... 50 YEARS EXPERIENCE.

The Handsomest and Best Working Cooking Apparatus ever made in Canada.

No guessing as to heat of oven. Thermometer in door shows it exactly. Every cook will appreciate this feature.

Oven ventilated and cemented top and bottom, ensuring even cooking.

THE McCLARY M'fg. Co.,

LONDON, MONTREAL, TORONTO, WINNIPEG, VANCOUVER.

If your local dealer does not handle our goods, write our nearest house.

## Aerated Ovens

Make SOUVENIRS the Greatest Stoves of the Nineteenth Century.

AERATED OVENS require less fuel to heat.

They don't destroy the natural flavor of food like ordinary ovens do.

They are the most active and easily managed ovens in the world.



SOUVENIRS have more up-to-date improvements and give users better service and more satisfaction than ordinary stoves. One of these beautiful ranges in your home would save you much time, money and annoyance.

SOLD EVERYWHERE. ONE WILL LAST A LIFETIME.

THE GURNEY-TILDEN CO., LTD., HAMILTON.

THE GURNEY STOVE AND RANGE CO., LTD., WINNIPEG.

THE GURNEY-MASSEY CO., LTD., MONTREAL.

### MISCELLANEOUS.

Facotious Passenger—How often, conductor, does your trolley car kill a man? Conductor (tartly)—Only once.

How very easily a child may get out of a scrape is shown by the case of the little nephew who had gone to be the guest of his aunt, and who, on being asked at tea if he had not been helping himself secretly to jam, said quietly: "Please, auntie, pa never 'lows me to talk at meals."

This story—declared to be absolutely without exaggeration—is told about a librarian of a prominent institution: Reader—I should like to get a copy of the Koran? Librarian—Koran? Koran? Don't think I know it. Who is the author? Reader—Mohammed. Librarian—What is his other name?

Arthur Hamilton, a wealthy and eccentric Englishman, has just died near Vienna, leaving behind him a most remarkable series of collections, not the least singular of which consists of 20,000 buttons, representing all the uniforms of the different armies of the world. Another collection is made up of the teeth of all the most formidable wild beasts; while in contrast to this are 352 fans which originally belonged to the most beautiful women in the world.

Paderewski's son, when a little boy, asked his father, who was playing in Paris at the time, whether he might go to the Cirque, where Paderewski was to perform. The distinguished pianist consented. When the lad came home his father asked him how he had enjoyed himself. "Oh, not at all," was the youngster's reply. "It was the dullest circus I have ever been to. I expected to see you go through hoops, but you only played at the piano, just as you do at home."

### FALSE ECONOMY

is practised by people who buy inferior articles of food. The Gail Borden Eagle Brand Condensed Milk is the best infant food. Infant Health is the title of a valuable pamphlet for mothers. Sent free by New York Condensed Milk Co., N. Y.

A tutor of one of the Oxford colleges, who limped in his walk, was some years ago accosted by a well-known politician, who asked him if he was not the chaplain of the college at such a time, naming the year. The Doctor replied that he was. The interrogator observed, "I knew you by your limp." "Well," said the Doctor, "it seemed my limping made a deeper impression than my preaching." "Ah, Doctor," was the reply, with ready wit, "it is the highest compliment we can pay a minister to say that he is known by his walk rather than by his conversation".

Mr. Eugene Field and his wife once entered a street car, to find all the seats taken save one at each end of the car, and they seated themselves accordingly. When the conductor collected the fares Mr. Field announced in audible tones, as he gave a dime, at the same time pointing to the far end of the car: "This is to pay the fare of the lady over there—the one wearing the new, beautiful brown silk dress." All eyes were turned toward her, and her pretty face took a most becoming rose-color; but back of the reproving glance she threw him, was one of mingled indulgence, appreciation and mirth at the unexpected and apparently truthful announcement.

## Grace Darling

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

Unhealthy stomachs cause unhappy homes—unhappy people, wherever they are found. Help, relief and cure for unhealthy stomachs are found in K. D. C. Try it. Highest Endorsements.

K. D. C. PILLS are splendid for the Liver and Bowels.

Price reduced from \$25 to \$10 By express, \$10.25 by registered mail. Delivered free of duty in Canada.



An Oxygen Home Remedy

Without Medicine.

IMPERVILLE, QUE., CAN., Feb. 20, 1885.

I have been a sufferer for a long period from nervous debility and dyspepsia. I had an attack last summer and was under the care of two excellent doctors, who confined me to my bed for three months without experiencing any permanent relief and was so weakened down that I could with difficulty walk even across my bedroom; I was gradually losing weight. Hearing of the Electro-poise I was induced to purchase one of these instruments. After using it, on the second course of treatment I experienced great relief and was soon up and attending to my business. I gradually regained my strength and weight, putting on twenty-two pounds in two months; in fact I am a new man to-day and attribute it to THE ELECTROPOISE. I can safely recommend its use. I have also tried it for inflammatory rheumatism and find that the Electro-poise has done all the patentees claim for it. I consider it a good investment for the amount it costs.

G. H. FARRAR.

Often Cures How?

Cases Pronounced Incurable By its new method of introducing oxygen directly into entire circulation.

BOOK telling about the Electro-poise, with 250 letters like above, by mail, to any address. FREE

Electrolibration Co., 1122 Broadway, N. Y.

Tired City Child—"Mamma, I'm awful sick of city streets." Mamma—"Well, my dear, next Saturday we'll go to the Queen's Park and you can have a lovely time all day long keeping off the grass."

### SOUVENIR STOVES.

The most remarkable stoves placed upon the market during the present century is the famous line of Souvenir Stoves and Ranges. The Souvenir Ranges have the wonderful aerated oven, having a continuous flow of pure fresh air. Recent scientific experiments have shown that where food is cooked in air-tight ovens it absorbs all the impurities of the heated atmosphere surrounding it. This greatly destroys the delicate and sweet natural flavors, besides imparting impurities. Souvenirs require less fuel and labor to operate than any other stoves made. An aerated oven can be heated more quickly, and with less fuel than the ordinary ovens. The Gurney-Tilden Co. of Hamilton, Ont., is one of the oldest and greatest stove building concerns in North America, their stoves are sold everywhere between the two oceans, and their goods are guaranteed to give extra satisfaction. Souvenir stoves are a marvel of beauty, economy and convenience, and are made in 75 different styles and sizes. You can buy any kind of a Souvenir that may be required.

Here is a cure for a terrible disorder of the mouth, commonly called "scandál": "Take of 'good nature,' one ounce; of an herb called by the Indians 'mind your business,' one ounce; mix these with a little 'charity for others,' and two or three sprigs of 'keep your tongue between your teeth.' Application: The symptoms are a violent itching of the tongue and roof of the mouth, which invariably takes place while you are in company of a species of animals called gossips. When you feel a fit of it coming on, take a spoonful of the mixture, hold it in your mouth, which you will keep closely shut till you get home, and you will find a complete cure. Should you apprehend a relapse, keep a small bottleful about you, and on the slightest symptom repeat the dose."

### MCLAREN'S CELEBRATED COOK'S FRIEND BAKING POWDER

Has given Universal Satisfaction for over thirty years. It is made of the purest and most healthful ingredients, and is the *Safest* Baking Powder in existence.

**NO ALUM**

Buy only McLaren's Genuine Cook's Friend.

### Toronto Railway Company Service of Cars into the Parks.

**Victoria and Muir Park.**—Open cars on King Street run every six minutes. Connections are made at the Junction of Queen Street and the Kingston Road with the Toronto and Scarborough Railway cars, which run direct to the Park gates.

**High Park.**—College and Yonge, and Carlton and College cars run every five minutes direct into the Park.

**Long Branch.**—Open cars leave Sunnyside by the Toronto and Mimico Railway every twenty minutes. Special rates from any part of the city to this Park may be had for school and other picnic parties.

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

June 13, 1896.

JAMES GUNN, Supt.

To Organists, Harmoniumists, Choirmasters, Head Teachers of Schools, Conductors of Music in Church Societies, Church Choirs, Sunday Schools, Temperance Societies, etc.

### J. CURWEN & SONS,

5 & 9, WARWICK LANE, LONDON, E.C.

the leading publishers of good Popular Music, have just issued their Annual Catalogue, with Coupon for sample copies of new works at nominal prices.

Any of the above are invited to apply for the Catalogue and Coupon, which will be sent post free.

### FREEHOLD LOAN & SAVINGS CO.

DIVIDEND NO. 74.

Notice is hereby given that a dividend at the rate of 6 per cent. per annum on the capital stock of the Company has been declared for the current half year, payable on and after the 1st day of December next, at the office of the Company, corner of Victoria and Adelaide Streets, Toronto. The Transfer Books will be closed from the 16th to the 30th November, inclusive.

By order of the Board.

S. C. WOOD, Managing Director

Toronto, 21st October, 1896.

### Macrae & Macrae

The Newspaper Delivery Co.

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Circular Distribution to any part of Toronto or Hamilton at shortest notice and lowest prices.

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Highest Grade, Pure Tone Westminster Bells. Founders of Largest Bell in America.

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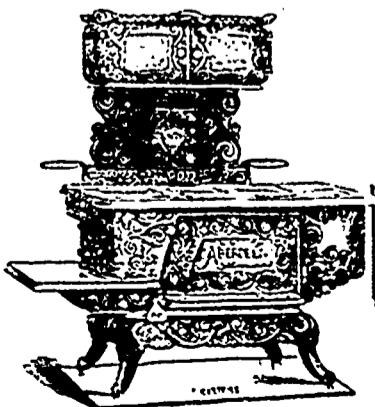
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Its Proof of Excellence is the  
Gratifying Testimonials of Users.

### WE CLAIM

**MATCHLESS BEAUTY,  
PERFECT OPERATING OVEN,  
ENDURING SERVICE,  
UNEQUALLED ECONOMY  
AND CONVENIENCE.**



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TORONTO BRANCH, 13 RICHMOND STREET WEST.

### FREE!

We direct special attention to the following remarkable statements:

The late Prof. Basil Manley, of the South Baptist Theo. Seminary, Louisville, Ky., says of Aerial Medication: "I can cordially recommend its use." Write for a fac-simile of his letter.



### A Teacher's Experience.

While teaching a country school twelve years ago, I took Catarrh in its worst form, which almost made a physical wreck of me. In '92 I had LaGrippe, was followed by a very bad cough, free expectation, loss of weight and strength. My physician advised change of climate. This I was not able to do, but used Aerial Medication; to the surprise of friends, it cured me, and for three years have had the good health that belonged to me twelve years ago.

RICHARD OSHORN, Brazil, Ind.

I took Catarrh in 1862. Grew worse for over thirty years, suffered untold misery with headaches, attacks would come on every two or three weeks and last about three days, then the gathering would break and run bloody matter; green scabs would form; hearing and memory become very much impaired. Since using Aerial Medication four months in 1892, am entirely free from all Catarrhal affection; hearing and memory restored, throat and intense headaches entirely cured.

J. C. CARRITHERS, Riverton, Ala.

Medicine for 3 Months' Treatment Free.

To introduce this treatment and prove beyond doubt that Aerial Medication will cure Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send Medicines for three months' treatment free. Address,

J. H. Moore, M.D., Dept. B. I., Cincinnati, O.

### A Few Years Ago

There were no "Full Iron Frame" Pianos manufactured in Canada. D. W. Karn & Co. was the first to adopt this most important improvement. Other companies scoffed at the idea, but experience has proved the wisdom of the innovation, and time has turned the tables on the scoffers, for now all makers with any reasonable claim to merit have accepted the principle and are following the example set by Karn. Full Iron Frame Pianos have come to stay. When you purchase give your preference to the pioneer. Karn is King

**D. W. KARN & CO.,**  
Organ and Piano Mfrs.,  
WOODSTOCK, ONT.

### MEETINGS OF PRESBYTERY.

ALGOMA.—At Thessalon, third Tuesday March, 1897, at 7.30 p.m.  
BARRIK.—At Orillia, December 15th, at 2 p.m.  
BRANDON.—At Brandon, first Tuesday in March, 1897.  
BROOKVILLE.—At Brookville, in First Church, December 8th, at 2 p.m.  
BRUCE.—At Paisley, December 8th, at 1.30 p.m.  
CHATHAM.—In First Church, Chatham, on Tuesday, December 8th, at 10 a.m.  
GUELPH.—In Chalmers' Church, Guelph, Wednesday, November 11th, at 10 a.m.  
HURON.—At Clinton, November 10, at 10.30 a.m.  
LONDON.—In Knox Church, St. Thomas, on November 10th, at 11 a.m.  
MAITLAND.—At Wingham, Nov. 17th, at 11.30 a.m.  
MELITA.—At Melita, in the first week in March, 1897.  
MONTREAL.—In Knox Church, Montreal, on December 15th, at 10 a.m.  
ORANGEVILLE.—At Orangeville Nov 10, at 10.10 a.m.  
OWEN SOUND.—In Division Street Hall, Owen Sound, December 15th, at 10 a.m.  
PARIS.—In Chalmers Church, Woodstock, December 8th, at 11 a.m.  
PETERBORO.—In St. Paul's Church, Peterboro, on December 15th, at 9 a.m.  
REGINA.—At Regina, December 9th, at 9 a.m.  
SARNIA.—In St. Andrew's Church, Sarnia, December 8  
SAUGHERN.—At Durham, December 8th, at 10 a.m.  
STRATFORD.—At Stratford, in Knox Church, November 10th, at 10.30 a.m.  
QUEBEC.—At Richmond, December 15th  
VICTORIA.—In St. George's Church, Union, Dec. 2nd.

### BIRTHS, MARRIAGES AND DEATHS

NOT EXCEEDING FOUR LINES 25 CENTS.

### MARRIED.

On Wednesday, October 14th, at Pembroke, Ont., the Rev. Stephen Childerhose, B.A., of Parry Sound, to Belle C. Kennedy, second daughter of the late Adam Kennedy, of that place.

### DIED.

At Jal Angom, West Africa, October 12th, 1896, of fever, Rev. Arthur Wodehouse Marling, M.A., of the American Presbyterian mission, in the 42nd year of his age.

### PRESBYTERY MEETING.

GUELPH: This Presbytery met in Chalmers Church, Guelph, on the 15th September, the Rev. W. Robertson, M.A., Moderator. The attendance of members was large. Mr. Mullan reported from the Committee on Missionary Meetings and Sermons, recommending an exchange of pulpits on the last Sabbath of October, or as near that date as possible, and that sermons be preached on liberality for missionary objects, but stating that they were not prepared to recommend any one plan for raising funds for the schemes of the Church. The report, with the exchange of pulpits as proposed, was approved. He also reported from the Committee on Evangelistic Services, suggesting that in view of the proposed exchange of pulpits and missionary sermons and of the fact that a series of meetings was held last year under the authority of the Presbytery, the whole matter be left this year in the hands of Sessions, and that reports of what they have done be given in at the meeting in March. The suggestion was approved. A report was handed in by Mr. David Strachan, convener of the Committee on Young People's Societies, showing that the convention for which arrangements had been made, had been held, and containing a number of resolutions, which were read and adopted by the Presbytery. The committee, with the addition of the ministers residing in Guelph, was instructed to carry out the suggestions of these resolutions. Mr. McNair, of Waterloo, was appointed to bring the claims of Manitoba College before the congregations in the bounds. Dr. Torrance, convener, Mr. Smith and Mr. J. A. McCrea were appointed a committee to consider the remits from the General Assembly, requiring the attention of the Presbyteries, and report. A memorial to the Minister of Justice on the Dominion Reformatory for Young Men, was considered, and the clerk was authorized to sign the same and forward it.

A well-known business man of St. John, N.B., writes: "In 1881 I took out a fifteen-year endowment policy for \$5,000 in your company, The North American Life, for the benefit of my family, and now that the policy has matured it is very gratifying to find that the total cash value is \$8,300.28, being a cash surplus of \$3,300.28 in addition to the face of the policy, and have had protection of \$5,000 life insurance for fifteen years in addition.

"Considering the ample security afforded to those who insure their lives in a company like yours, maintaining the reserve in accordance with the requirements of the Dominion Government, there are few investments to-day that can equal an endowment policy in the North American Life."

The North American Life Assurance Company is one of the leading Canadian companies, and has an unexcelled reputation for the promptness with which it has paid its death losses. Its financial standing is clearly indicated by the fact that its ratio of assets to liabilities exceeds that of any other home company, and therefore in the matter of net surplus to liabilities it leads all its competitors. The annual report, also pamphlets explanatory of its investment, plans and particulars of results paid under its matured investment policies, can be obtained from any of the company's agents throughout the Dominion, or by application to the head office, Toronto.

### Educational.

## SHORTHAND AND TYPEWRITING.

There is a daily increasing demand for good Stenographers. We have placed over 120 students in positions within the past year. We can always place competent young men and young women. We teach the Isaac Pitman system and have the largest and most efficient shorthand College in Canada. Write for free prospectus.

### British American Business College Co., Ltd.,

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D. W. HOSKINS, Secretary.

### TORONTO CONSERVATORY OF MUSIC

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Unequaled facilities and advantages in Music.

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### ALBERT COLLEGE, BELLEVILLE, ONT.

OPEN TO BOTH SEXES. The new buildings, "Massey Hall" and the "Gym," are greatly admired. Highest facilities in Son. Matriculation, Son. Leaving, Music, Elocution, Fine Arts, and Com. Science. Will re-open September 8th, 1896. For special illustrated circular address PRINCIPAL DYER.

### BRANTFORD Presbyterian Ladies' College

—AND—  
Conservatory of Music.

In English, Classics, and Mathematics the Curriculum is in line with Toronto University. In Piano-forte, Organ, Violin, Voice Culture, Harmony, etc. the Course is identical with the large Conservatories with fees decidedly moderate. Last Session eight of the students received the degree of A.V.C.M. of the Victoria College of Music, London, (Eng.) The Art, Elocution and Business Departments are under popular and experienced teachers.  
WM. COCHRANE, A.M., D.D., Governor.  
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### COLIGNY COLLEGE

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For the Board and Education of YOUNG LADIES.

This institution is the property of the Presbyterian Church. Its aim is to give a first-class English Education, with French and German, Music and the Fine Arts; also Calisthenics, Typewriting and Stenography. Grounds extensive. Buildings have all modern conveniences. The staff thoroughly efficient and experienced. Music teachers from the best Conservatories of Music. The Art teacher a Provincial medalist. Teachers reside in College. Cheerful home life. Special attention to religious training. Fees moderate. Reduced rates to Ministers. Session begins 7th September, 1896. Early application necessary. For prospectus address:  
REV. W. R. CRUIKSHANK B.A., Room 6, Y.M.C.A. Building, Montreal

### Woodstock College.

Prepares for University, Teaching and Business, Manual Training, Preparatory and Science Courses. The new Catalogue gives terms of admission, expenses, etc.

Opens Sept. 1st.

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### Moulton College.

Prepares Young Women for University.

Full courses in Literature, Music, Art, Elocution and Physical Culture. University Trained Teachers. Careful and sympathetic discipline.

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