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Vol. 25.—No. 43.  
Whole No. 1289.

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# THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, OCTOBER 21st, 1896.

No. 43.

## Notes of the Week.

A Radical morning paper for Edinburgh is again promised for this winter. The *Scottish Times* is said to be the title fixed upon, and negotiations are afoot for procuring the necessary capital. One iron manufacturer in the west country (so the story goes) has set down his name for a handsome sum, and other wealthy men are being approached. The question of editorship is reported to be all but settled.

The last New South Wales census showed that of the total population of 1,132,234 of the colony in that year, 818,446 were Australasian born, mostly in New South Wales; 266,101 came from the United Kingdom and Ireland, and 4,639 from the remainder of the British Empire, forming a total of 1,089,186 born under the British flag. Of the remaining 43,048, 9,565 were German, 2,270 French or French colonists, 3,379 American, 13,157 Chinese, 11,426 from other foreign countries and 4,639 (mostly British) born at sea or unspecified.

In order to counteract certain rumors as to the expensiveness of education at Princeton University, New Jersey, a pamphlet has been published entitled, "The Cost of an Education at Princeton." In a little introductory note, Dr. Patton says that the facts detailed in the book have been collected during the last academic year, and that the information comes, in every instance, from students of character and standing, and may be relied upon. It declares that the student of moderate means is the prevailing type at Princeton, and that he can live comfortably at an annual expense of \$500.

At the unveiling lately at Paisley, Scotland, of the Burns statue, Lord Rosebery said that "the greatest debt Scotchmen owed to Burns was that he kept their enthusiasm alive." Whereupon the *Presbyterian*, of London, remarks: "It was well to remember this when a wave of moral passion was now sweeping over the country," referring to the feeling on behalf of the Armenians. "The Scotch character was proud and reserved, and they wanted a hero that could keep them warm. Burns never failed them; his lute awakened their romance, and his was the influence that maintained an abiding glow in their dour character." That there are dour Scotchmen and plenty of them, we willingly admit, just as there are plenty of stolid Englishmen, and Germans, but that the Scotch as a people are dour, that is sullen, obstinate, unreasonable and sour-tempered, we think shows ignorance of what the Scottish character really is.

The Presbyterian Church in England, not only for itself but for many other churches as well, is undoubtedly correct when it says that its great need is that of a "Revived Spiritual Life." Its example might also very well be followed in appointing a set time for its people to wait alone and together upon God for a more abundant effusion of the Holy Spirit, who is given but has ever anew to be sought. A pastoral has been issued calling upon all connected with the Church to join during the first week of October in imploring this supreme need of the Church to be bestowed upon it by God. Some of the evidences of this need mentioned in the pastoral are: "Conversions to God are not common and constant, an inadequate sense of the sinfulness of sin, lack on the part of believers of their rightful assurance of pardon, fellowship with Christ and joy in the Holy Ghost, the absence of

a contagious missionary enthusiasm, holding back of young people from full communion with the Church, a dearth in many congregations of male workers." We fear that many of these very symptoms may be found at home. If so, our Church might well follow the example of our sister Church in England.

In connection with the millennial year of Hungarian national life, there have been held somewhat in advance the opening ceremonies of a great engineering work—the clearing of a passage through the Iron Gates on the Danube. About 500,000 cubic metres of rock have been blasted in the current of the river. The work consisted mainly of constructing a canal about five miles long, by the side of the cataracts, at a depth of about nine feet beneath the lowest water-level. It is estimated to cost between thirty and forty million dollars, and will not be completed until 1899. For this great outlay Hungary will recoup herself by levying duties on the traffic. The opening was celebrated by a procession of vessels containing the Emperor of Austria and the Kings of Roumania and Servia to the Iron Gates.

The agitation in Europe over the frightful state of the Armenians in the Sultan's dominions continues, but the focus and centre of moral passion and indignation are in Britain. Though the situation has not yet greatly improved, still it is improved somewhat, and the prospect of relief ere long, though not yet without clouds, grows brighter gradually and more hopeful. The influence brought to bear upon the Czar by Lord Salisbury and the Queen, backed by the unanimous moral energies of the whole country and the colonies, especially Canada, New Zealand and Australia, it is believed, have had their weight. The great speech of Mr. Gladstone has also had a most marked effect in rousing the national conscience and indicating the path of duty. A better feeling, English papers say, and a nearer approach to a mutual good understanding between Russia, France and Britain is expressed in the press of the two former countries. *Le Temps* waxes enthusiastic over Gladstone. It says, "For him the winter of life has no ice. He is the minister of public pity. His warmth of heart compels the coldest politician. He speaks with sacerdotal authority; sets all who hear him examining their consciences." The *Christian World* says: "His speech has done more than all the red tape of the Foreign Office, and all the notes and protests of ambassadors to change the situation."

There is something quite refreshing in the thorough-going frankness, the apparent relish with which Cardinal Vaughan refers to the recent deliverance of the Pope, and the way in which he rabs it into those who were flattering themselves with the hope of a favorable answer to the appeal to His Holiness for the recognition of the validity of Anglican orders. Referring in a speech the other day to the apostolic bull on this subject, he says, "The Holy Father as supreme and final judge in matters of faith and controversy had solemnly declared that Anglican orders were 'null and void.'" The cardinal offers his sympathy to Anglicans, which must be like gall and wormwood to them, "in the pain and consternation which some of them felt in consequence of the final condemnation of their orders by the Catholic Church." "Nothing but 'overwhelming evidence' could have induced Leo XIII to have pronounced this final judgment." "The validity of Anglican orders could never form even a

single plank in the platform for either their corporate or individual reunion with the Roman Catholic Church. The Jansenist, Russian, Greek and Eastern sects who possessed valid orders," he tells Anglicans, "had never been able or willing to recognize the validity of Anglican orders. These stood alone shivering in their insular isolation." Was ever such a snub administered to High Church Anglicans? Since that which they regard as a sister Church, and whose recognition they have gone down on their knees to ask for, treats their "historic episcopate" with so little respect, if not utter contempt, Protestant non-episcopal Churches may well be pardoned if respectfully they decline in the slightest degree to acknowledge it.

The resignation of the leadership of the Liberal party in England by Lord Rosebery, and the apparent want of unanimity respecting Sir William Harcourt as leader, is creating a very unusual and somewhat difficult position for that party. It is bringing out again also in a striking manner the commanding personality, and despite his retirement, the wonderful influence of Mr. Gladstone. This is something he cannot divest himself of so long as he has the remarkable physical and mental vitality which, notwithstanding his great age, he still shows. Whoever may be the leader of the Liberal party in the House of Commons, his Liverpool speech, and the present state of things among Liberals of which it has been the occasion, if not the cause, shows that he is still unquestionably the leading Liberal of England, and real leader to whom in an emergency all eyes turn. His entering again the political arena is out of the question, and yet his whole past history shows that there is nothing which at the call of what he believes to be his duty he will not do. Whatever may be the result, the vast influence which in spite of himself Mr. Gladstone still wields, shows the kind of man who is needed to lead—perhaps we might say, the only kind of man who can lead—English Liberals, and it is honorable to them and hopeful for the nation and the whole empire that this is the case.

We frankly confess to a feeling of great satisfaction, and to regard as in every way a most beautiful and hopeful thing, that on the Sabbath which the Czar and Czarina spent at Balmoral with the Queen during their late visit to Her Majesty, despite rain, which would have kept many at home, there was a large attendance of royalties and distinguished persons at Crathie Church. Along with the Queen were the Emperor and Empress of Russia, Princess Henry of Battenberg, the Prince of Wales, the Duke and Duchess of Connaught, Prince Alexander of Battenberg, the Duchess of York, Princess Margaret and Princess Patricia of Connaught, Princess Victoria of Schleswig-Holstein, the Marquis of Salisbury, Sir Arthur Bigge, Lieutenant-Colonel Alexander (Scots Greys), General Sir John McNeill, Lord Pelham Clinton, and Sir James Reid. The service was conducted by the Rev. Dr. Colin Campbell, of Dundee. There was nothing in the sermon which could be construed as having special reference to the illustrious personages in the congregation, but there was in the prayer these passages—"and we also commend unto Thee our Imperial Majesties the Emperor and Empress of Russia, beseeching Thee to abundantly bestow upon them a happy life and prosperous reign. As Thou hast happily united them in tender ties of kindred to our Queen, so may their peoples be ever joined in peace and loving concord." The service lasted an hour and five minutes.

## PULPIT, PRESS AND PLATFORM.

Henry Van Dyke, D.D.: The preacher who does not know what his people are reading does not know his people.

W. Robertson Nicoll: What are truly numberless are God's mercies. What is truly infinite is God's love.

Ram's Horn: Find a man who loves God with all his heart, and he will be found working for Him with all his might.

Sunday School Times: Many lives are harsh and dry and unvarying simply because they have never had any humor to relieve them.

Ian Maclaren: "I am in the midst of you as one that serveth." What is that? You serve. You know someone who lives in his great suburban house, he drives his carriage, he has so many servants to wait upon him. I say nothing against that; but do you know, brother, that your place and my place in God's aristocracy depends not upon the number who serve us, but upon the number whom we serve.

Miss Frances Willard: The enemy are certainly more than the W.C.T.U., the horses and chariots are not a few, the hosts of evil seem mightier than ever before, and yet we, although a little army, are not afraid, since the Lord God who called us into being is with us to-day, leading on to greater and still greater victories. In His name and in His strength may we come up to our twenty-third annual convention at St. Louis.

Principal Barbour, D.D.: When most profuse in his benefactions the sun is most loudly praised. The earth is most welcome in her gift of greenness, most beautiful in her flowering exuberance, most wealthy in her autumnal abundance. She is least attractive when taking in the rain, or wrapping herself in snow, or crusting herself with frost that she may keep. She is more blessed in giving than receiving.

N. Y. Observer: Tact, which is but the kindly doing of the right thing in the right way, is a very useful adjunct of any character. Many people may be influenced by gentle and persistent persuasions in this or that direction who can never be suddenly and violently forced out of their prejudices. We cannot wrench a screw from its place with the claw of a hammer, but we may turn it around and around with a screw-driver and so dislodge it.

Li Hung Chang: I have now seen nearly all Europe, and everywhere I beheld immense armies and navies. Yet I leave Europe with the conviction that she will be preserved for a long time to come from the horrors of war. For I have noticed that the desire for peace is uppermost in all minds. Neither the nations nor their rulers intend to use the armaments at their disposal for anything but self-defence. It seems to me that the time for conquest is nearly past. The alliances which exist to-day among the European powers have no purpose but to prevent the love of conquest from finding fuel anywhere. Europe has lived at peace for twenty-six years, and knows the value of peace. I do not believe that war enters into the programme of any of her nations.

## Our Contributors.

### ONE GOOD REMEDY.

BY KNOXIAN.

About two months ago Lord Rosebery delivered a speech that attracted a good deal of attention in England. His subject was trade and the special thing that aroused the attention of John Bull was what his Lordship said about the growth of German manufactures. He showed that the Germans are making more and better goods than they ever made before, that they are pushing their trade in many places more vigorously than they ever pushed it and that they are underselling John Bull in markets that he has hitherto considered peculiarly his own.

Rosebery might have shown that English trade is growing perhaps as fast as the trade of Germany, but he did not say anything about that side of the question. His Lordship is too skillful a speaker to try to put everything into one speech. He did just what he wanted to do—he called the attention of British business men to the fact that Germany is giving them a hard run in certain lines of business. The press soon showed that England is holding her own in business, but that German methods are well worth studying and that British manufacturers must be alive and alert if they wish to keep at the head of the procession.

John Bull is very sensitive about his trade. He says little about his flag and nothing about his loyalty, but he is always ready to discuss a question of trade. When Rosebery's speech appeared in print there was a roar in reply from every corner of the three kingdoms. The substance of that reply was,

#### MAKE BETTER GOODS.

Make better stuff than Germany and then Germany can't drive you out of your markets. Keep down the cost of production and Germany can't undersell you. Study the business methods of Germany and where they are better than yours adopt them and go on and beat Germany.

That was a British reply. That reply lays bare one of the secrets of Britain's greatness. If your rival is gaining ground, just do your work better than he does. The spirit of that reply won Waterloo. If the old French Guard attack splendidly, the British squares must stand all the more firmly. If the Russian horse come on like a whirlwind at Balaklava, the killed Highlanders must fire the more steadily, and shoulder to shoulder keep the thin red line unbroken. Britain's course in this horrible Armenian business seems to be a shameful exception to British methods, but it is only an exception. The rule is to rise to the emergency.

How would our American neighbours meet the superior goods manufactured by German brains, German skill, and German plodding industry? They would shut the goods out with their tariff. Instead of calling on their manufacturers to make better goods they would call on McKinley to put up the fence.

How would we Canadians meet an emergency of that kind? Probably we would meet it by putting another rail on the N.P.

British people meet foreign goods by making better goods.

It is no secret that some of the churches in Canada and the United States are having a hard time. Owing to shrinkage in values and business depression the funds are low. Cutting down the estimates for our work in India was the first distinct retrograde movement ever made in the united Church. The large deficit in the revenue of Knox College and the death of the *Knox Monthly* are bad symptoms, but not the only or the worst that may easily be detected.

What is to be done? How is the emergency to be met? One way is to meet it as England meets Germany, by better work. Let ministers preach better and do better pastoral visiting. Let the hundreds of elders bring into exercise the latent power which we all know, they have, but which is largely

unused, partly no doubt because fair opportunities have not been given for its use. Let teachers and all connected with our Sabbath schools work better and always aim at the conversion of the children under their charge as well as at their instruction. Let our financial men manage church business with at least as much skill and care as they manage their own. There is power enough in the Presbyterian Church in Canada to grapple with an emergency a hundred times as great as the one that now confronts us if that power were once aroused and wisely directed.

There is no use in complaining about the past. Growing in England will not prevent the Germans from bringing their splendid educational system to bear on the manufacturing interests of the country, nor will growing in Canada prevent depression from coming after a "boom." Whine until the millennial era dawns, but whining will not raise the value of farm property. Groan until the last day comes, but groaning will not stop the shrinkage in Toronto real estate. The times call for better work and more of it and we should cheerfully do more and better work.

Does some good man say the times call for more earnest

#### PRAYER.

Glad you raised that point, brother; very glad, indeed. A few years ago Thanksgiving Day was pushed near to the end of November, the dullest and least suitable time in Autumn. Why? So that farmers could get their fall ploughing done before they took a day to thank God for His mercies. A day's ploughing was a matter of more importance than a day's thanksgiving. Thanks could be given at a time when we can do nothing else.

Mortgages are being foreclosed by the dozen on land on which military reviews were held and football matches played in lieu of thanksgiving to Almighty God. Is it any wonder that farm lands and city property have shrunk in value? Did the Presbyterian Church ever lift its voice against that national sham that we call Thanksgiving Day? Not once. Scores of our churches had scarcely a score of people in them to give thanks, and in many communities union meetings had to be held, ostensibly to cultivate "union sentiment," but really to hide the ingratitude of the land. Is it any wonder the times are hard? The only wonder is that we have anything to eat.

An effort is being made to push Thanksgiving Day a week further on so as not to interfere with navigation. How would it do to put it into the middle of February? The weather would then be in keeping with the hearts of a good many of the people.

There was no trouble in getting a good date in September for a national holiday when the politicians were after the labouring man's vote.

### REVIEW OF HOME MISSION WORK.

The work on the whole field has been prosecuted with vigor by the men in charge, although serious drawbacks have occurred in some instances interfering with its advancement. Yet in most cases honest effort has produced its invariable results. Since my last report two of the fields in Algoma—Thessalon and Webbwood—have become settled charges, under the care of the Augmentation Committee. In both of these progress is to be noted, and the hope is entertained that soon they will become self-supporting charges.

In the Presbytery of Barrie, two of our mission fields formerly having student supply are asking for ordained missionaries viz., Emsdale and Baysville. In the Presbytery of Kingston three ordained missionaries are asked for by the following fields, viz., Consecon, Sharbot Lake, and Mattawatchan; and two fields formerly being practically without winter supply, viz.,

\* The above is the report presented by the Rev. Allan Findlay, Superintendent of Missions in Muskoka and Algoma, to the convener (Rev. Dr. Cochrane) of the Assembly's Home Mission Committee at its meeting in Toronto last week.

Deseronto mission and Wilbur. In the Presbytery of Lanark and Renfrew, are one ordained missionary and one student on fields that are quite new.

But more particularly I may report that the months of April, May and June were given to the Presbyteries of Barrie and Algoma, during which time fifteen fields were visited on which ordinances were dispensed and elders ordained as occasion required, besides attention given to a variety of other matters affecting the welfare of the work. At different points it has suffered reverses of a serious character. At Warren, in the Presbytery of Algoma, a disastrous fire swept the mill, causing many of our people to find work and homes elsewhere. Cartier, another of our stations in the same Presbytery, also suffered severely from fire, and will not likely be rebuilt. The closing of the mills at Cache Bay and Chelmsford affected our work seriously at these points; while at Ophir the failure of the Mining Company to pay their men, and the disappointment many of the settlers experienced in connection with their pulp wood, has quite upset their calculations in church matters as well as those of a more private nature. The depression in the lumber trade which is severely felt in every part of this mission field—Barrie and Algoma—has produced a very marked change in many of our fields. Some of the large mills being overstocked shut down much earlier than usual, while a number of the lumber companies will not operate in the woods this winter. This means no work for the bread-winners of many families in their usual calling, forcing many for the time being to leave the country. This, in turn, as at French River and at other points which might be mentioned, has caused the people to ask that no service be given this winter, as the few that are left have no possible means of supporting ordinances. This state of affairs is brought out in the reports of many of the missionaries for the past summer. Many of them show much larger deficiencies than usual, but from no fault of the people, and certainly from no fault of the missionaries. These facts call for generous treatment on the part of the Committee, as the Presbyteries of Barrie and Algoma make special cases in one or two instances where the circumstances seem to call for it.

On the 2nd of July I commenced my work in the Presbytery of Kingston, visiting all the fields in that Presbytery assigned me by Mr. McLean, the convener for that Presbytery. Consecon and Hillier I found ready to receive an ordained missionary. Under the care of a faithful and energetic man this field may be expected to develop considerably. The mission at Deseronto, which has been under the fostering care of Mr. McTavish and his session in the past, has now reached the stage where something more is necessary to keep the work moving. Mr. Clark, their missionary for the past two summers, has done excellent work, and because of this and the growth and interest consequent thereon, they must now have regular service during the whole year. The work in the new station on the Reserve some, five miles from the town, is most interesting. The congregation is almost entirely composed of Indians, who not only take a deep interest in the services, but also appreciate very highly what is being done for them by the Church. A new building for worship is very much required by them.

On the Ernesttown field I found the people ready to appreciate a word of encouragement. This is perhaps the oldest mission field in our Church, one of the stations in the group being organized in the year 1800. Though somewhat weak and discouraged at present, they still show signs of vitality, as is evidenced by the fact that they contributed the sum of \$33.79 to our Home Mission Fund and promised to make a vigorous effort to secure an ordained missionary. Want of proper organization seemed to be responsible for a good deal here as in other parts of the Church,

My visit of last year to Sharbot Lake and associate stations I found on my return this year had borne fruit. Last year they were content to let well enough alone, fearing that the promise of \$400 per annum for an ordained missionary was too much for them. This year as the result of actual canvass they are able to promise \$425. Under the right man, growth may be expected here also. The people are now alive to the desirability of this arrangement, and I am sure will give a hearty welcome to whoever may be sent.

On the Wilbur field a new departure was made, which goes to prove what may some times be done by an active, wide-awake missionary. I found that Mr. A. M. Currie, the missionary on this field, being of an enquiring turn of mind, had been looking around and had discerned some points where Presbyterian service was very much required. In company with Mr. Currie, I visited these points contiguous to his field, in each of which there were a number of our people who were anxious for Presbyterian service. These are Ardoch, South Canonic and Plevna. In the three stations hitherto wrought by Mr. Currie, and known as the Wilbur field, there are thirty-six Presbyterian families, besides others who gave attendance at the services. In these new stations there are thirty-three Presbyterian families and others who in time may consider it their duty as well as their privilege to cast their lot with our people there. In order to work this field up, in order that it might fall in with the Wilbur field, I assumed the responsibility, after consulting with the convener, of placing for the remainder of the term a student on the field to assist Mr. Currie to get things into shape. After this, with the hearty approval of our people on the Wilbur field, the six stations will be worked as one field, giving fortnightly service in each station. When they get a church or two erected they will be ready to ask for the appointment of an ordained missionary.

Mattawatchan, though shut off very much from the outside world, I found in a very healthy condition. The people as a rule were very hearty in their desire to enjoy the services of an ordained missionary. There is room here, too, for development, as at one or two points within easy reach there is an opening for service, but under present circumstances, with service only during the summer, there is very little encouragement to take these up. Their first need is the man to take the lead in these matters, and with the right man to work up available material there is no reason why this should not become a settled charge ere long.

At the request of Rev. Dr. Campbell, of Renfrew, I spent a fortnight within the bounds of the Presbytery of Lanark and Renfrew, visiting what is known as the Temiscamingue field. This is practically two fields, and may be better known as the Temiscamingue and Kippewa fields. Until June, '95, no Presbyterian service had been held in this wide district, except an occasional service in the winter by the late Mr. McKechnie, of Mattawa, in connection with the Lumberman's Mission. In '95 the Students' Society of Knox College sent in Mr. Shaw as their missionary. He did a good work and is kindly remembered by the people, but he found the field too wide to accomplish anything efficiently. This year Messrs. Wishart and Scott were sent in by the same society, and by them the work commenced a year ago by Mr. Shaw has been successfully carried on. The Kippewa field lies entirely within the Province of Quebec, Pontiac County, with the exception of one station on the Ontario side of the Ottawa, opposite Gordon Creek, the river being about one-third of a mile wide at this point.

In company with Mr. Blaine of the Presbytery of Kingston, who wisely chose this trip for his summer outing, I first visited the Kippewa field, as being the nearest, spending one Sabbath, and dispensing ordina-

ances at two of Mr. Wisbart's stations, viz., Norcliffe and Lumsden's Mills. The notice of my coming had been necessarily very brief, but as it was, we received a hearty welcome. The services were very much appreciated, some coming quite a distance down the lake in their boats to the morning service at Norcliffe, and in the afternoon others crossing over from the Ontario side to be with us. Stations were organized at these points with about eighteen members. A large number of people are accessible on this field, as it is directly on the way to the lumber woods to the north. While we were there several car loads of men for work in the woods passed through. Lumbering seems to be the leading industry for the present, the depression which is so severely felt elsewhere, not having reached this part of the country, but as the land is reported to be good for agricultural purposes, many may be expected to make their permanent home here as many already have done. The following week we passed up to the Temiscamingue country, some seventy-five miles north of Gordon Creek, the terminus of the railway. Too much cannot be said in praise of the beautiful scenery along this route, but leaving that to others, I may say that at Baie des Peres on the Quebec side of the lake we were met by Mr. Scott, who had crossed the lake to take us over in his boat. We were invited, however, by Mr. Wright, Superintendent of the lead and silver mine a few miles up the lake, to take passage on his steam yacht which lay at the dock, he promising to see us safely over the lake to Halleybury, our destination that night. This kind offer we accepted as the lake threatened to be rough and were safely landed at Halleybury in due time after a very pleasant voyage. On this side of the lake—the western—the Ontario Government has surveyed thirty townships which are now open for settlement. Quite a number in the last four or five years have gone in to make their homes there, and many more may be expected to do so as the character of the climate and the soil become better known. The chronic grumbler has not located there yet. The people I met with are enthusiastic in praise of the country and its prospects. All they need is a railroad to give them better access to the outside world and immigration will follow. They lie just eighty-five miles due north of North Bay, the capital of the district on the direct line of the James Bay railroad. Two villages which may yet become important towns are started, one at the mouth of the bay on the west side of the lake and the other at the head of the bay at Wahbee's Creek. These are Halleybury and Liskeard. The settlers are for the most part young people who have gone in to commence life for themselves and are full of hope and energy. I rather like their spirit as illustrated by an incident which occurred here. On the evening I landed at Halleybury I met Mrs. Farr, who owns the town plot of Halleybury, and generously offered me two town plots for church purposes. This before I held my first meeting with our people. On accepting this kind offer a few days afterwards and asking on what part of the plot they were situated, I was told: "Wherever you choose among those not sold." I chose two forming a beautiful site for a church. Our people, on hearing of this, immediately resolved to proceed with the erection of a church in the spring, making all necessary preparation meantime. Trustees to hold the property were chosen and a building committee appointed that the work might proceed with as little delay as possible. But a church without a minister they felt would be a poor investment. So they desired me to secure the appointment of an ordained missionary, promising to raise the sum of \$400 for his support. At these two points, Halleybury and Liskeard, stations were organized containing seventeen members, also a committee of management at each station. The membership at each point may be expected to increase in the near future, while there is want of organization at other points which want of time prevented me from visiting. The sum of \$500 was left by

the late Mr. William Garson, an old and respected employee of the H. B. Co., "for the Presbyterian Mission on lake Temiscamingue." This I have recommended to be kept for the erection of a manse when an ordained missionary is appointed and requires one. I was assured that this would be in accordance with the wishes of the testator, who desired it to be used for something permanent rather than for current expenses. A manse will be very much required, as such a thing as a rented house is not to be had in this part of the country. In addition to an ordained missionary there will be room for at least two student missionaries during the summer, as the ordinary missionary can employ his time to advantage in visiting outlying points and looking up our people who are settled over a wide extent of country. Much more might be said in regard to this grand country and its future prospects, but space forbids.

Before leaving the bounds of this Presbytery I also visited the field lying along the C.P.R. between Mattawa and North Bay, which may be known as Calvin and Bonfield. Here there are three stations—one of which, Eau Claire, in the township of Calvin—is at present connected with Mattawa, ten miles distant. West of this station about six miles is another station, L'Amabel du Fond, and still further west a third, Bonfield. It seems a waste of energy to have to drive ten miles out of town when the work could be done by a drive of six miles. A difficulty at present exists, as Mattawa is not yet prepared to do without the assistance derived from this station. But without a doubt it would be a decided benefit to the whole field, including Mattawa, could some arrangement be made whereby Eau Claire could be united with the other two stations under an ordained missionary. The country is but recently settled and will improve as time passes. The fact that Presbyterian service is held will be an attraction to Presbyterian settlers, so that no time is to be lost in completing necessary arrangements.

I took opportunity, as occasion presented, to place the claims of the H.M. Committee Fund before our people in all these places. A little over \$330 has been received since my last report. I am also happy to be able to report that increasing interest is being taken in our work by the Young People's Societies of Christian Endeavor. In addition to those already reported, I have to state that since the last meeting of the Committee the following societies have signified their readiness to contribute as follows: The Societies of St. Helen's and Belgrave, Presbytery of Maitland, for Chisholm for the past six months, the sum of \$60. The Societies of Forest and Camlachie, Presbytery of Sarnia, for Baysfield, \$2 per week. The London Presbyterial Society for Powassan, \$3 per week. This makes seven fields within the bounds of Algoma and Barrie, for which the grant, either wholly or in part is provided by these and similar societies. With the more perfect organization of other societies within the bounds of the different Presbyteries, we anticipate still further interest in our Home Mission work. All of which is respectfully submitted. A. FINDLAY.

Barrie, Oct. 12th, 1896.

PRESBYTERIAN COLLEGE, MONTREAL.

OPENING LECTURE.

The formal opening of the Presbyterian College, Montreal, for the session 1896-7, took place on Wednesday evening, 7th October, in the David Morrice Hall. Rev. Dr. John Campbell presided in the absence of the Principal, Dr. MacVicar. There were also present on the platform the Rev. Professors Ross, Scrimger, Coussirat, Rev. Dr. Barclay, Rev. Dr. Robt. Campbell, Rev. A. J. Mowatt, Rev. J. MacGillivray, Rev. J. Myles Crombie, Rev. Mr. McLeod, of Three Rivers, and Mr. David Morrice. The main portion of the hall was well filled, a large number of stu-

dents and friends of the college being present.

After the usual devotional exercises, which were conducted by the Rev. A. J. Mowatt, Professor Campbell introduced the Rev. Dr. Barclay, who delivered the opening lectures to the students.

Dr. Barclay's theme was "Doctrine and Life," or "The Meaning and Value of Doctrinal Teaching in Relation to Life." The discourse was of a most thoughtful and practical character, strongly vindicating the importance and necessity of doctrine as the only means of permanently sustaining morality.

In these days, said the speaker, there were people who were willing to affirm that the world could get on very well without a God and a religion. They believed that a moral code was all that was necessary to keep mankind within bounds, and they spoke of morality as being entirely distinct from religion. They were willing to eliminate God and religion from the world, and put reason in their place. As well might they try to keep a plant alive after the stalk had been severed from the root. Morality could not exist without religion, as religion could not exist without a God. Morality and religion were inseparable; the former was the outcome of the latter, and in the proportion that a nation was religious just in that proportion would it be moral.

As in the past, so it would be in the future, continued Dr. Barclay, if the dreams of the moralists should ever become realities. The world could not exist without a God, without a religion, and without that standard of morality which was the natural sequence of the Christian religion. All laws having for their object the good of mankind had been founded upon religion, and without religion no true respect for law and order could be instilled in the mind of the individual. Obedience to God was virtue, and disobedience sin. The truth that morality was dependent upon religion was one of the most important for them as students thoroughly to understand and be convinced of, as had been shown by all the experience of the world. And doctrine was simply the statement of truth in religion, without which it could not be taught. Nor need there be any difficulty about finding the practical bearing of individual doctrines treated in detail. Such doctrines as the Being and Character of God, the Incarnation, the atonement were then taken up in detail, in order to show how really practical they were. Dr. Barclay concluded with an earnest appeal to the students to pursue their studies during the coming session with such diligence as would result favorably to them at the close of the term.

Professor Scrimger then read a letter from Rev. Dr. MacVicar from Florence, Italy, dated September 21, 1896, in which the latter stated that he was absent from the college opening for the first time in thirty years. During that period many changes had taken place. Many had passed away, but their good works followed them. Only four remained now who were present at the first meeting in connection with the college. They were Mrs. Redpath, Sir William Dawson, Mr. John Stirling, and himself. It seemed hard to him to reconcile his absence now with his sense of duty, but he expressed his gratitude to those who had made his absence possible without interfering with the work of the college. The date of his return was still uncertain, but would not probably be later than the close of the session and might be earlier. Dr. Scrimger added that private letters received assured them of the good health which the Principal had so far enjoyed during his holiday. He announced that while fourteen students had graduated last session, seventeen new names had been enrolled for the present term. About one hundred new books had been added to the library during the summer, including ninety volumes of the most recent theological works, presented by Mr. David Morrice, the chairman of the Board. The meeting was brought to a close by the doxology and the benediction.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

Nov. 1st, 1896. } BUILDING THE TEMPLE. { 1 Kings, v. 1-12.

GOLDEN TEXT.—Ps. cxxvii: 1. MEMORY VERSES.—4, 5. CATECHISM.—Q. 49-52.

HOME READINGS.—Mt. Exod. xxvi. 1-37. T. 1 Kings v. 1-12. II. 1 Kings vi. 1-13. Th. 1 Kings vi. 14-38. F. Ezra iii. 1-13 S. Ezek. xli. 1-26. Sab. 1 Cor. iii. 1-16.

We remember how earnestly David desired to be permitted to build a fit house for Jehovah, Israel's covenant God. We remember too what God said to him when He declined to permit the carrying on of this desire that He would raise up a son to David who should sit upon his throne, and enjoy a reign of peace, and this son should build an house to the Lord. David, in dying, charged Solomon to do this work; and now we have come to study that portion of Solomon's history which details that monarch's discharge of this sacred trust. Our lesson verses cover only a very small portion of that history, so that every teacher and every scholar should read both the whole narrative in the book of Kings and the parallel narrative in Chronicles. Let us try to be practical by grouping our thoughts under the headings *The Temple Building*, and *Its Lessons*.

I. *The Temple Building*.—First, as to the site, it will be interesting for us to read how David was led to the selection of this site, "the threshing-floor of Araunah." Suffice it to say here, the site was chosen of God. Then much work was done to prepare a foundation fit to bear the temple of the living God. The site chosen was in the sloping side of a steep hill. This necessitated building up the whole hillside into a solid stone platform upon which the superstructure was to be reared. "The rugged top of Moriah was levelled with immense labor. Its sides, which to the south and east were precipitous, were faced with a wall of stone built up perpendicularly from the bottom of the valley . . . a work of prodigious skill and labor, as the immense stones were strongly mortised together and wedged into the rock." Upon the level platform thus prepared, the house which was counted fit to be a dwelling-place for Jehovah was erected. Nothing was counted too good to be used in its building. The quarries of white limestone or marble about Jerusalem itself were despoiled of their choicest building material for the walls. Our lesson tells us of how the beams for the roof and inner walls were procured from Hiram, King of Tyre, within whose territory alone in all the world the choicest woods for this purpose could be found. The beams as well as the roof were overlaid with pure gold, while the metal castings for the brazen pillars was done as skillfully as anything which has ever been attempted in modern times, and, strangest of all, every piece of stone and wood was prepared in the quarry or forest, so that no sound of tool was heard upon the building during its erection; but silently, as was becoming in the matter of a house to such a God as Jehovah, the temple grew from month to month until the completed building at last crowned the summit of the chosen site. In size its dimensions were exactly twice those of the tabernacle, upon whose general plan as to outline and divisions the temple was erected.

II. *Its Lessons*.—There are so many things of which this temple may be regarded as a type, that one scarcely knows which comparison to choose. Perhaps the one most practical, and the one which in a sense embraces all the others, is that which regards this temple as typifying the kind of temple each one of us should be building of ourselves for the indwelling of God's Holy Spirit. The foundation must be the solid rock, the living rock Jesus Christ. That foundation is already laid; all that we have to do is to make sure that it is indeed upon that foundation we are building. Then upon that foundation we ought to be building not "wood, hay, stubble," but the very best and most precious things possible, "gold, silver, precious stones." We ought to be building "after the pattern shown in the mount," even after the model God has given us in Jesus Christ. We ought to be building with the awe and reverence which a continual sense of the awful majesty of Him for whom we are building is fitted to give us. God help us so to build.

The programme of the 31st Annual Provincial Convention of the Ontario Sabbath School Association, to be held in London from the 27th to the 29th inst., gives the promise of a very profitable and interesting meeting, which will no doubt be largely attended.

## Pastor and People.

### REDEMPTION—PROVIDENCE.

The mother bends beside her child,  
With smiling lip and joyous eye,  
Yet, from her heart there comes a sigh,  
For in the life new born and mild

The woman sees her ebbing strength,  
This tiny form, this filial band,  
Has been to her, her God's own hand  
To shape a life of wondrous length.

For when her days on earth are done,  
And weary, lone, she seeks her rest,  
This child of hers, the child she blest,  
Shall carry on what she begun.

Great God! what mystery is this,  
That one should die—and one should live?  
Some answer to us, Father, give;  
"Redemption—Providence, is this."

Could we but read between the lines,  
Infinite knowledge bring to hand,  
Explore the depths of sea and land,  
Of star and clouds make clear the signs,

Then would we see with vision clear,  
That day and night, and night and day,  
Bring from our Father's house a ray  
Of hope most pure and love most dear.

Ay! and our hearts would sweetly rest,  
For life and light with joy so free  
Would come to us from shrub and tree,  
And we should know ourselves, the blest.

The insect to the bird gives life,  
Flower and plant sustain the beast,  
While man from all provides his feast,  
Redemption—Providence, is life.

C. C. WYLIE.

Brampton, Oct. 6th, 1896.

### THE BODY: ITS WONDERFUL CONSTRUCTION AND RIGHT USE.

BY REV. JAMES HASTIE

It startled many people when Hugh Price Hughes, of England, exclaimed in the pulpit, "I have no disembodied souls in my congregation," and then went on to say that many preachers addressed all their sermons to men's *souls* and none to their bodies, forgetting that the body has needs as well as the soul, is sin laden, and sin cursed, is assaulted by Satan and beset with temptations, as well as the soul; is destined to share the same fate precisely as the soul hereafter, whether that be an eternity in heaven, or an eternity in hell. Therefore, we should preach earnestly and often to the body as well as to the soul, as Paul does in his first epistle to the Corinthians and elsewhere. We should preach the body up, we should preach the body down—up from its swinish tendencies and indulgences; down from its peacock pride and vanity. We should preach purity of body, cleanliness, moderation in all things—work, recreation; muscular Christianity, simplicity of living, conservation of vital energy for the great purposes of one's being, Bible hygiene as taught by Moses in the old ceremonial law of the Jews—all these subjects should be preached to the body. We should do this:

I. Because of the wonderful formation and functions of the body. A splendid fair was held in Toronto a few weeks ago, a still grander one was held in London, England, in Paris, in Chicago a few years ago, where marvellous inventions of men were exhibited which showed great skill and power. But, there was not a clock nor machine, nor anything else which was so mysterious, so useful, so skillfully made as is the human body. Look at a few points. In the human body there are about two hundred and sixty-three bones, five hundred muscles, and one hundred and eighty joints holding these bones together. That little organ the heart, some six inches long by four broad, beats seventy times a minute on an average, or four thousand two hundred times per hour, over one hundred thousand beats per day, or thirty-seven million times per year; in seventy years the enormous number of two billion five hundred and sixty-six million times. At each beat the heart throws out two and a half ounces of blood, which make one hundred and seventy-

five ounces per minute, or equal to seven and three-quarter tons per day, which would be equal to lifting one ton weight, one hundred and twenty-two feet high. All the blood in the body weighing some thirty pounds in an adult passes through the heart every three minutes, or twenty times every hour, or one hundred and seventy-five thousand two hundred times every year, or in seventy years equal to five hundred thousand tons of blood, which is sent to the utmost extremity of toe and finger, while each beat of the heart is equal to a force of thirteen pounds per stroke.

Take now our two lungs. The surface of the air-cells of the lungs exceed twenty thousand square inches, or nearly equal to the floor of a room twelve feet square. We breathe on an average twelve hundred times per hour, inhale six hundred gallons of air every hour, or twenty-four thousand gallons per day, or eight million seven hundred and sixty thousand gallons per year.

Next the nerves—how wonderful! These, together with their branches and ramifications, exceed ten millions, forming a "body-guard" outnumbering by far the greatest army ever marshalled! And these are all connected with the brain, the seat of the mind, and capable of giving the most terrible pain, or the most exquisite pleasure.

Then the skin, composed of three layers, each square inch containing three thousand five hundred sweating tubes or pores, each of which may be likened to a little drain pipe one quarter of an inch long, making an aggregate length of the entire surface of the body of over two hundred thousand feet, or a tile ditch for draining the body of nearly forty miles long!

The sixty-two primary elements known in nature, all have their essential bases in the four substances called oxygen, hydrogen, nitrogen, and carbon; or better known by the names fire, water, saltpetre, and charcoal. So that man, the lord of the earth, is made up as regards his body of a spark of fire, a drop of water, a grain of gunpowder, and an atom of charcoal.

Now, when you recall how small many of these veins are through which the blood passes, say in the brain, and that if one should get clogged for a few minutes the person would fall down as if shot, of apoplexy or paralysis; when you think that if the elements of the blood become changed in some directions, it becomes a poison; when you further remember that the heart beats automatically, and the lungs play automatically, *i.e.*, of themselves, without your making them, as well when you are asleep as when awake; and when you pass over the whole body and examine the outer organs, no less wonderful, how true the words of the Psalmist, "I am fearfully and wonderfully made."

Galen, a Greek physician of the second century and a heathen, was converted from Atheism by examining a human skeleton, for he felt that He who fashioned such a marvellous work must be very God. So when you examine your marvellous body, surely the study will result in making you devote its vast powers to Him from whom you have received it.

II. Because of this mutual interdependence, body and soul are so knit together as to be practically one in this life. The body is to the soul what a glove is to the hand. There is a likeness between them, a conformity which this illustration exactly expresses. This intimate connection of body and soul Christ emphasized in all His teaching, and Paul does in 1 Cor., first chapter, in Rom. i. and many places besides.

In the present life, they are constantly acting and reacting on each other. Left to itself, the body by its carnal appetites, passions, tendencies, is forever dragging the soul down, like a leaden weight about the neck of the swimmer. The soul aspires oftentimes upward, as Paul tells in Romans seventh chapter, but cannot raise an unwilling body, and the Christian cries out, "Oh wretched man that I am, who shall deliver me from the body of this death;"

while, on the other hand, the soul, unre-generate, leads the body as its servant to do many base and hurtful deeds. Of the two, the body is the bigger sinner, taking all things into account.

The first sin ever committed by man, the mother-sin of all sin, was it not a sin committed by the body—eating the forbidden fruit? And the destruction of the old world by the flood, why this? Was it not because of abounding sins against the body, especially transgressions of the seventh commandment, and the destruction of Sodom and Gomorrah with fire, why this? was it not for the same reason? And what bought disgrace upon Noah and his daughters, so soon after they had left the ark and begun to make a new home, but sin against the body, drunkenness on his part, followed by gross immorality on their part with their father? What was the cause of David's great fall, years after he had professed faith in God? And why was it his son Solomon went so far astray albeit his peerless wisdom and splendor? Was it not in both cases because of sins against the body—particularly against the seventh commandment. Read the first chapter of Rom., where Paul gives a bird's-eye view of the licentiousness of the whole heathen world of that time, and compare that picture with the whole heathen world to-day, as returned missionaries from China, India and Africa depict it, and what do you find? You find that the tap-root of all this horrid wickedness and cruelty lies in sins against the body, especially against the seventh commandment.

Investigate human life even in Christian lands, so called, in our great cities, London, Paris, New York, Chicago, Montreal, Toronto; or even in a quiet country town, or out in small villages or secluded concessions and sideroads, and what do you find? You find just what obtained among the antediluvians, what obtained in Sodom and Gomorrah, what obtained in ancient Greece and Rome, what obtains to-day in heathendom and in Christendom, that man's body, under Satan's manipulation, is the chief instrument of filling the world with devilry, and sending men in countless millions down to hell. Do men and women commit fornication, and adultery? Do they get drunk? Do they steal, and burglarize, and blow up palaces and banks with dynamite? Do they pummel each other in brutal prize-fights as Sullivan, and Heenan and Corbett do? Do they break the Sabbath by pleasure excursions, and by Sunday bicycle trips? In all these cases the body is the great sinner. What then? The very first requirement of the Christian life is the regeneration of the body. Unless that be born anew by the Holy Spirit, no man can be saved.

Now this truth is strangely overlooked by a great many preachers, by revivalists, and at revival meetings, and by pastors, and by Sunday school teachers when talking to their classes, and by parents. They try to get the soul converted, which is right. They have a great deal to say about the value of the soul, the preciousness of the soul, the awful consequences of a soul lost, all of which is right; but overlook the fact that the body is the chief instrument of sin in this life, and therefore needs to be regenerated too; that the body is immortal as well as the soul; that it shall rise from the grave one day, and will be judged, and dealt with according to its deserts, whether its deeds here were good or bad.

I believe that no greater service could be done to religion than a course of lectures, say, for a week or two every year by a Christian doctor, to men and lads alone, on the human body, its mechanism and purpose as designed of God, and how its sacred laws are being broken. And lectures of a similar kind to ladies and girls alone, by some of those lady doctors who happily are becoming more and more numerous, would be equally useful. Were this done in humble dependence on the Divine Spirit, as an auxiliary to the ordinary preaching to men's souls which is being done so faithfully and earnestly, I

believe we would see a revival of pure religion throughout the Church and a higher, and holier, and more Christ-like life among God's people such as the world has never known.

Meantime, let every one of us study our God-given bodies, our God-redeemed bodies, more than we have hitherto done and use them as God designed them to be used.

III. Because of the honor which Christ has put upon the human body;

This is the form which the Son of God assumed at His incarnation, and still wears in His mediatorial glory, even a body prepared for Him by the Holy Ghost. "A body hast Thou prepared Me," said Christ of the Father, when He came into the world, and consonant to this was the announcement of the angel to the Virgin: "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee, therefore that holy thing which shall be born of thee shall be called the Son of God."

As Christ's body here was the model after which every man's body should be governed on earth, so Christ's body now in glory is the model after which every man's body shall be fashioned at the resurrection. In 1st Cor., sixth chapter, the apostle makes four statements of momentous import which we are bound to consider:

- (a) "The body is for the Lord." v. 13.
- (b) "Your bodies are the members of Christ." v. 15.
- (c) "Your bodies are the temples of the Holy Ghost who is in you." v. 19.
- (d) He who is joined to the Lord is one spirit." v. 17.

A Divine relationship, it is seen, exists between Christ's body and ours, and covenant obligations obtain on both sides. Our purity and God's providence are counterparts. Nor does this union end at death, but rather becomes still more intimate and sacred. The body, as well as the soul, is to be preserved blameless until Christ's coming.

"For this I do find,  
We two are so joined,  
He'll not live in glory,  
And leave me behind."

If we would know how to use our bodies here, study Christ's life as recorded in the gospels and see how He kept and used His body. See how careful He was to keep it pure, clean, and in good working order—clean physically, ceremonially, morally.

How ready His hands ever were to every lowly service and useful labor. His tongue how absolutely free from every unkind or improper word. His feet how far removed from every forbidden or questionable path.

His whole demeanour, look, tone of voice, action, how humble yet majestic, how patient, and condescending, and charitable, and loving. Copying His example, how careful we should be against pampering and gorging the flesh with luxurious fare; against decking it out with extravagant dress to be seen and admired of others; and against defiling it with forbidden pleasures, thus rolling God's purchased property in the mire.

And yet, still following out Christ's example, we should be ready as He was to give up our body to any duty, painful or pleasant, which God may require, be it hunger, or thirst, or weariness, or even martyrdom, as did Daniel in Babylon, who gave his body to the lions rather than deny his Lord; as the three Hebrew children gave their bodies to the furnace for a like reason; as Stephen did, and Paul, and Peter and most of the apostles; as many a missionary is called to do in our own time among the heathen; as many a mother does watching over a sick husband or child; as many a pastor and many a physician does during a deadly epidemic—actually die to save from death others, or at least alleviate their sufferings. Finally, we should present our bodies a living sacrifice holy, acceptable unto God, which is our reasonable service. Every part of the human trinity; body, soul, spirit, employ to glorify the Divine Trinity, Father, Son and Holy Ghost, seeing your body is for the Lord.

Cornwall, Ont.

Missionary World.

CHRISTIAN ENDEAVORERS IN CHINA.

The first C.E. Society in China is believed to have been formed at Foochow, by one of the ladies of the American Congregationalist Mission there. It proved to be a means of much quickening to the churches of the city and neighbourhood. A Chinese student in the large hospital at Siokhe, a centre of the American Reformed Amoy Mission, was sent each summer for some years to the mountains near Foochow, in the hope of saving him from consumption. In the Sanitarium he came into contact, two or three summers ago, with members of the Foochow C.E. Society. He came home full of the new idea, and established a society in connection with the Siokhe Church, vigorous and fruitful from the first. Dr. Otte says of it: "The members went in turns to different villages in the Siokhe region to preach. Those who were far enough advanced in knowledge would do the preaching, while the others who accompanied them would lead in singing and prayer. Thus one of our stations, Soa-pi, which was nearly dead, received new life, and I had the pleasure of seeing the first C.E. church in course of erection at that village just before I left China for America. Siokhe was thus the second place in the empire to possess a C.E. Society. It, in its turn, became the parent of other societies." A general convention of the C.E. Societies in China has already been held in Shanghai.

GERMAN FOREIGN MISSIONS.

It would appear from their recently-published reports that the Foreign Missions of Germany are in a flourishing and satisfactory condition. Last year their accounts closed with a deficit of a quarter of a million marks (£12,500); this year the heavy deficit has been wiped out, and a considerable balance still remains to the credit of the missions. During 1895 no fewer than eighteen new central stations were founded; of these five were in German colonies in Africa. The number of missionaries has risen to 685; the entire income of the various missions to 3,750,000 marks; and the number of native Christians to 291,000. If we compare these figures with the statistics for 1884, the first year for which we have accurate details, we find that the increase of the missionary staff is 168, that the total income has increased by over 1,000,000 marks, and the number of native converts by over 100,000. The oldest and by far the most important of the German missions is that conducted by the Moravians. Their work is truly wonderful when we remember that the entire community of Moravian "Brethren" only number 34,000. This small church of 34,000 supports a mission with a staff of 213 missionaries and 193 lady assistants. One of their most successful stations is on Lake Nyassa, in German East Africa. It was only established three years ago, and already the number of baptized exceeds 1,500.

The Basle Missionary Society, although its headquarters are in Switzerland, draws the principal part of its funds and most of its missionaries from Germany. Their success in the Cameroons and in the Togo district has been wonderful, and they have succeeded in planting three stations in these regions which bid fair to become mighty evangelistic agencies. Their work in India and China has been well maintained. It is not generally known that it was the Basle society which really began Protestant missionary work among the Armenians of the Caucasus, a work which has resulted in the establishment of a flourishing little self-supporting church with branches in most large towns of the Trans-Caucasian provinces.

We have only space to mention the other German societies. There is the Rhine Society, with stations in South-West Africa, in

Dutch India, New Guinea and China. Their mission in Sumatra will be probably relinquished, as it is conducted with exceptional difficulty.

There are three societies with their headquarters in Berlin, known as Berlin I, II, and III. Berlin I. has stations in the German African possessions and in Johannesburg, also flourishing little communities in China. Berlin II. has planted stations among the Ewe tribes in English and German Togoland. Berlin III. confines itself exclusively to East Africa.

The Leipzig Foreign Mission Society is the German equivalent for our S.P.G.—High Church rigid. It is one of the oldest Christian missions in India. In recent years it has also established itself in German East Africa. Then came the Hermannsburg Mission, with stations in Persia, South Africa, and India; the Schleswig-Holstein Society, with stations in East Africa; the Neukirchner, with small communities in Java and British East Africa; the Evangelical Protestant Mission Association, with six missionaries and 208 followers in Japan and China, and the Neuen-dettelsauer at work in the German possessions in New Guinea.

This list would not be complete without mention of certain mission associations of a minor character, but nevertheless engaged in useful work. The Oriental Woman's Union of Sekundra is a sort of woman's village mission; the Jerusalem Union at work in Palestine among Jews and Mohammedans; the Kuak association with a hospital and asylum in Hong Kong; the German Baptist Mission established in the Cameroons with two missionaries, carrying on a very successful work; the German-China Alliance Mission in the interior of China with four missionaries, who are working under Hudson Taylor's guidance; and, lastly, Pastor Faber's mission among Mohammedans in Urumiah (Persia).

NOTES.

According to the number of missionaries at present located in the N.W. Provinces of India, each missionary has an average population of 200,000 souls to evangelize.

The women of the Society of Friends are growing steadily in the grace of missionary activity. In thirteen yearly meetings there are 2,059 who practise proportionate giving; in all some thirty missionaries and twenty native evangelists are supported.

The Church Missionary Society has issued a statement regarding the missions in Africa. It is calculated that there are in Africa 1,000,000 Protestant native adherents, of whom over 100,000 are communicants, more than 1,200 European missionaries and some 1,000 mission stations. It is further stated that during the seven years, 1888, 1895, the number of converts and communicants in Uganda has practically doubled year by year.

The Presbyterian Church, South, gives these figures concerning its work in Brazil: Stations, 8; out-stations, 37; missionaries, 25; native ordained preachers, 5; candidates for the ministry, 6; colporteurs, 3; other native helpers, 5; churches, 19; communicants added in 1895, 178; total communicants, 1,075; houses of worship, 13; day schools, 7; pupils in same, 138; girls' boarding schools, 1; pupils in same, 10; native contributions, \$2,450.

One of the most interesting developments of the Student Volunteer Missionary Union is a plan formed by women: students at our Universities for a Missionary Settlement of University Women at Bombay—a kind of deaconess institution for evangelistic, educational, and medical work. It is not like a society which sends missionaries. Those who have projected the scheme are going themselves, mostly at their own charges. Two women, the Misses Stone, one of them a graduate of Newham College, Cambridge, are already at Bombay, and four others sail this year.

Young People's Societies.

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

WHAT OTHERS ARE DOING.

The Southern Presbyterian Church is also seeking to give special instruction to its young people regarding their own Church. This they propose to do by a supplemental course of study in the Sabbath Schools, including the main topics suggested by our Committee on Young People's Societies. Five minutes a Sabbath is the time asked, and a true word is spoken when it is said, "The success of this plan of study depends upon faithful work, in which the interest of pastor, session, Sabbath School superintendent, teachers, parents and scholars must be united." We shall watch the working of this new scheme with interest. Our Southern Presbyterian neighbors are not likely to allow it to fail.

FOR ARMENIA.

This department has received from John Willis Baer the following cablegram from President Francis E. Olark, dated Glasgow, September 29th, where he was in attendance upon a Christian Endeavor Convention:—

"Scotch Endeavorers suggest universal prayer for Armenia, second week in November. Will America join? CLARK."

To this the following answer was sent:—

"Boston, Sept. 30th, 1896.

"Glorious suggestion. We co-operate heartily. BAER."

Mr. Baer expresses his confidence that every Christian Endeavor Society in America at its prayer meeting and at other times in the second week of November will devote the time to prayer for Armenia. We on our part heartily endorse the suggestion for united prayer, but we would fain hope that before that date, either the "powers" combined, or England alone, or why not England and America? may have taken "the great assassin" by the throat and put an end, once for all, to his damnable atrocities. Last season Canada sent substantial help to the suffering Armenians. There seems every likelihood that this will need to be repeated. Even should there be no further killing, there are tens of thousands of helpless households already bereft of their bread-winners, that will require help even to exist through the coming winter.

A GOOD RESOLUTION.

There were about 200 Presbyterian Endeavorers at the Convention, in Charlotetown last month, of the Maritime Christian Endeavor Union. Their "rally" was not only enthusiastic, but is likely to be immediately fruitful. The resolutions adopted, after expressing gratification that the first report on Young People's Societies presented to the General Assembly was so encouraging, and that the resolutions which were passed unanimously by the Assembly so heartily commend and recommend the Christian Endeavor Society," go on to say: "They rejoice to learn that the Societies in the Maritime Provinces contributed last year to the schemes of the Church through the agent the sum of \$1,509, an increase of \$458 over the previous year. At the same time they deeply regret to learn that the Home Mission Fund closed the year 1895-6 with a debt of \$3,690, and that said debt will probably amount to \$5,000 when the Synod will meet in October next. Thoroughly persuaded that for many reasons the Home Mission work of the Church must be efficiently maintained and therefore liberally supported, they resolve to put forth a special effort for the removal of the present debt on the Fund, and appeal to all the Presbyterian Societies in the Maritime Provinces to take steps to raise before the close of 1896 at least 25 cents per member for that purpose, in addition to the amount formerly contributed by them to missions."

There is to be no diminution of effort for other schemes; but for this year Home Missions is to get a special lift. A committee was named to carry out the resolution. Rev. John McMillan, of Halifax, is the convener, which, not to speak of the colleagues from the other Presbyteries, means success.

THE BLESSEDNESS OF ENTIRE SURRENDER TO GOD.

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

Nov. 1.—John xv: 1-10.

Entire surrender! How easy that should be, and yet how long a time is required to attain to it! That this lesson might be learned by the Israelites in the desert, God put them on such short allowance of provision that, when they retired at night, they had nothing prepared for breakfast. But how soon they forgot the lesson taught them so patiently! "They soon forgot His works; they waited not for His counsel" (Ps. cvi: 13). What varied experiences most of us have to pass through before we cease to expect good in ourselves, or to look for help from others! How unwilling we are to yield ourselves unreservedly to God and let Him do for us, and with us what He will! And yet our aim should be to reach that point where we can leave ourselves with implicit confidence in God's care, and trustfully place all our concerns in His hands. We must endeavor to have our own will swallowed up in the divine will, and to yield our members as instruments of righteousness to God. If we could do this, what would we expect?

I. We would enjoy perfect peace. There is a peace which the world can neither give nor take away, and it is the will of God that this peace should be enjoyed by us. But we can have it only on the condition of complete surrender to Him. There must be an implicit trust in the truth that by His wisdom He can guide us, by His power He can uphold us, by His goodness He can help us, by His bounty He can supply all our needs, by His grace he can lead us on to eternal glory. Paul had learned in whatsoever state he was therewith to be content, but this contentment came because he believed that God could supply all his needs according to the riches in glory by Christ Jesus. When we are careful for nothing; when we, in everything, by prayer and supplication, with thanksgiving, make our request known to God, then the peace of God, which passes all understanding, shall keep our hearts and minds through Christ Jesus (Phil. iv. 6, 7).

II. When we surrender ourselves entirely to God, we enjoy the assurance that we shall be guided aright. We shall hear a voice behind us saying, "This is the way, walk ye in it." God has promised to lead us with His eye, but then we must not be like the mule whose mouth must be held in with bit and bridle; we must be responsive to the divine leadings (Ps. xxxii. 8, 9). When the way before us seems so perplexing that we know not which way to turn, we shall find as Abraham's servant did, that when we leave it to God to order our path, He will lovingly lead us (Gen. xxiv. 27). The trouble with us generally is that pride rules our will; we love to choose and see our path and we forget that God offers to be our guide continually (Is. lviii. 11).

"Leave God to order all thy way,  
And trust in Him what e'er betide;  
Thou'lt find Him in the evil day  
Thine all-sufficient help and guide."

III. Another blessing, we shall be amply provided for. If we make His service our delight, our wants will be His care. Whatever is necessary for the soul or body will be liberally supplied us. We shall be abundantly satisfied with the fatness of His house; we shall be made to drink of the rivers of His pleasures (Ps. xxxvi. 8). God shall make fat our bones, and satisfy our soul in drought (Is. lviii. 11). It is said that Queen Elizabeth once ordered a courtier to do something for her, but he asked her who would take charge of his affairs, while he was attending to hers. She promptly told him to obey the behests of his sovereign, for she would see that he did not suffer. If we trustfully surrender all our concerns into our Father's hands, He will see that we are greatly the gainers.

The following quotation may fitly close this paper: "In the spiritual life our great need is the knowledge of two great lessons. The one, our entire sinfulness and helplessness—our utter impotence, by any effort of our own, to do anything towards the maintenance and increase of our inner spiritual life. The other, the infinite willingness of God's love which is nothing but a desire to communicate Himself and His blessedness to us to meet our every need, and every moment to work in us by His Son and Spirit what we need."



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TORONTO, WEDNESDAY, OCTOBER 21ST, 1896.

R. L. STEVENSON, Prof. Henry Drummond and Ian Maclaren were classmates at the Edinburgh University and not one of the three won distinction as a student. College honors are well enough in their way, but some men can get on without them.

PROFESSOR ROBINSON referred to a class of higher critics who are described as "keen-sighted in little things but short-sighted in great." With more point if less grace somebody has described people of that kind as being "able to see a fly on a barn-door without seeing the barn."

DR. CUYLER is a rare old Christian man in more ways than one. He writes that the state of religion in Princeton is very much better now than when he attended college there fifty-six years ago. Too many men of Dr. Cuyler's age think godliness has very nearly died out since they were young.

AN exchange from across the line says some ministers of the gospel became so excited over the abolition of slavery that they renounced Christianity and became open and avowed infidels. A minister of the gospel who becomes an open and avowed infidel from any cause should never have been a minister of the gospel. The ministry is well rid of him.

SYMPATHY with the oppressed Armenians is praiseworthy. The liquor traffic is destroying more people than the "great assassin" is butchering. There are men at large in the streets in every town, village and city in Canada who are as guilty of blood as the "unspeakable Turk." And they are not liquor-sellers either. They are men who tempt others to drink liquor.

WE have always greatly admired the moderation with which Dr. Sandford Fleming makes a statement. But when the learned Chancellor of Queen's says in effect that driving a steamship through ice and fog at the rate of twenty knots an hour "would result in disappointment," does he not carry moderation to an extreme? Disappointment is a very mild word for shipwreck.

IT is devoutly to be hoped that work on the James Bay Railway will begin at once. Hundreds of men who used to find employment in the lumber camps in that northern region are out of work. In fact, any public work that provides employment for labourers this winter would prove a boon to the country. The policy of starting public works to find employment for men may be doubtful, but something must be done.

NO human power can tell how much good may be done by one sermon, or by one pastoral visit. There is no power in arithmetic to show how much good may be done by one minister or by one elder, or by one Sabbath-school teacher; it is impossible to tell how much good one man may do in a lifetime. Who can form anything like a correct conception of how much good may be done in fifty or a hundred years by a Theological College? Who can form an idea of what Princeton has done for Presbyterianism, for the United States, for the Church of God in one hundred and fifty years?

IT is all very well to ask the Dominion Government to take a vote of the people in the liquor question. Sensible people ought to remember, however, that great reforms never come from Governments. They come from the people. Every good and great movement goes from the people up to the Government, not from the Government down to the people. The people of Great Britain could force Salisbury to take a firm stand on the Eastern question. The people of the United States could compel Cleveland to interfere in the East. The people of Canada can force a prohibitory law from any Government if they are in earnest and are willing to pay the cost.

DR. DALE is reported to have said:

"That in his earlier days he used to listen with profound contempt to preachers who urged upon their people the duty of regular attendance on public worship. He used to think that if he were a minister he would preach well enough to make all this unnecessary. He lived to grow wiser."

A good many other ministers have outlived the youthful delusion that good preaching will bring all the people regularly to church. No matter how well a pastor may preach, there will always be some in his congregation who attend service with painful irregularity. Even good visiting will not, in all cases, end in regular attendance. Dr. Chalmers' *dictum*, "a house-going minister will make a church-going people," may be generally true, but it does not hold good in all cases.

TIMELY notice has been given by Government of the date appointed for the annual national Thanksgiving Day, the last Thursday of November. Although we think that in many respects an earlier day would be preferable, that does not affect the reasons for thanksgiving, which are abundant. Surely nothing can be more becoming than the devout, national acknowledgment of the goodness to us as a people of Almighty God. Let all our ministers and sessions and people show by a large attendance in their several places of worship on that occasion that Thanksgiving Day is not merely a name, but is gladly turned to account to render to the Giver of all good sincere and heartfelt gratitude for innumerable national, family and individual blessings.

LORD ROSEBERY is a man of popular sympathies and democratic manners. His is one of the most kindly faces in the three kingdoms. He takes a lively interest in everything that promotes the welfare of the people. But Rosebery is unfortunate enough to be a lord, and because a lord, very much against his will, the Radicals of the Empire could not support him. Sir William Harcourt is an aristocrat to his fingertips. He has a superabundance of the languid hauteur that characterizes most men of his kind. But Sir William, with all his hauteur, is a commoner and the Radicals want him for leader. After all, there is a good deal in a name—for some kinds of people.

PRESIDENT CLEVELAND has a chance to make himself famous that may never come again. In fact, it is one of those rare chances that come but once in the lifetime of a few men and only once in a century or two to a nation. By making a peremptory demand on the Sultan for proper treatment of the Armenians and enforcing the demand with the presence of the American fleet the American Government might soon settle the Eastern question. Our neighbours have no connection with European affairs, they are thousands of miles from Turkey and are in a splendid position to interfere and if necessary make their power felt at Constantinople. Cleveland might in

a week or two lift himself into a position as high as that occupied by Washington or Lincoln. Has he the nerve to do it?

FRIENDS of temperance must have read with pleasure the following paragraph in a speech delivered the other day by the new Premier of Ontario to the electors of Essex:—

"Whatever may happen," Mr. Hardy said, "you may trust the Ontario Government never to go backward in temperance legislation. We have advanced for twenty years onward and upward. While the rights of those who, under the law, are engaged in the traffic should receive fair attention in any legislation that is passed, I think it is well that all should understand that the cause of temperance, no matter under what name, is a progressive cause in which any legislation which we have to make will be in the nature of progression."

A great deal may be done in the way of progressive temperance legislation without interfering with any "rights" acquired under the law. If Mr. Hardy will strike manfully at the *wrongs* done under the law nobody will blame him for respecting the rights—where there are any rights. In too many communities there are creatures called men who make a habit of tempting boys and men whose will power is broken, to drink. Mr. Hardy has done more difficult things than pass a law that would reach such evil-doers. Any law the operation of which would turn the flash-light of public opinion on such tempters would soon put an end to the practice. No business concern would dare to keep a man in its employ if he were once brought before a police magistrate for inducing weak men to drink. No bank would retain the services of a local agent who was shown in a court of law to make a business of ruining young men. Surely it is not beyond the power of law in this Province of Ontario to reach men that wives and mothers cannot pass on the street without a shudder.

## YOUNG PEOPLE'S SOCIETIES' COURSE OF INSTRUCTION.

THE ever-increasing prominence being given in the Church to young people, to societies to promote their interests, and the rapid strides which they have been taking to the front in all Christian movements especially, are matters for hope and encouragement for the future, provided that proper steps are taken by those of greater age and experience to direct aright this great volume of spiritual energy. The rise and progress of this movement within the Church on the part of the young people has been so sudden and rapid, that it was to be expected the best and most helpful means whereby to make it most useful for the young themselves, and most safe and salutary for the Church, should only be arrived at after some time had elapsed and experience had been acquired. There was danger at the first that the enthusiasm and zeal of the young which was just waiting for some definite channel to flow in and fill to overflowing, and which was so suddenly found in the Christian Endeavor Society, should expend itself to some extent in talk which was not always very wise or helpful. And that it did so in some measure was, we believe, the reason why there arose at the beginning of the movement a prejudice in many minds against Christian Endeavor Societies. The rapidity with which this prejudice has given way in the minds of many who are not easily moved, is one of the marked instances of how quickly in these days, through means of an omnipresent press and of all our other methods of disseminating information, the education of the public advances in new ideas and ways of working.

In addition to the practical work to which Christian Endeavor effort is directed, and the exercises chiefly engaged in at their regular weekly meetings, it has been felt in our Church which is so largely educative in its character, and which values so highly solidity, permanence, stability in all its work and methods, that more needed to be done than has yet been done in Christian Endeavor Societies, to cultivate and strengthen the understanding and judgment, as well as give scope for that which, though excellent and even indispensable, comes more within the sphere of the affections and emotions. Accordingly at the last meeting of the General Assembly, one of the recommendations of the committee charged with Young People's Societies and adopted by the Assembly was that, "the committee be hereby instructed to consider how the doctrine, polity, history and work of the Church may be brought more adequately before the young people through their societies,

and to propose to the societies such means to this end as the committee may find feasible."

This recommendation is altogether in the right direction, and the committee, through its energetic convener, Rev. R. D. Fraser, is now asking the attention of the Church to it. The means already at hand are to be used for this purpose, and no new or additional organization is to be set on foot. In this the committee has acted wisely.

The plan, in detail, provides for the recitation and brief consideration of a question of the Shorter Catechism at each meeting—say five minutes in all. This for doctrine. A meeting a month was asked for the consideration of the polity, history, and work of the Church, and the topics for 1897 embrace a general survey, of the great missionary, educational, and benevolent schemes of the Church, a meeting to each, and such further topics as "Why We Are Presbyterians," "Foundation Work—John Knox and His Times," "The Westminster Assembly," "How the Business of the Church is Done—Her Constitution and Courts," "The Story of the Unions and the Present Strength of the Church," "What Our Young People May Do for the Church."

As we would expect, the plan here outlined has so far been well received by the Church. As time goes on improvements can be made as the need for them is discovered. The season is now on us for a long pull of steady, hard work, and if our young people will all earnestly enter into this proposed plan, it will be fraught with much benefit to themselves, it will establish them in the great scriptural doctrines, and in the glorious history with which our Church is identified, and add the lustre of increased usefulness to all efforts after Christian Endeavor, both in our own Church and in the world-wide organization which is the bond uniting together all Christian Endeavor Societies.

### WINTER HOME MISSION WORK.

THE approach of winter brings much anxiety to the superintendents of our Home Missions and Presbyterian Home Mission Conventions respecting the supply for the season with missionaries and Church ordinances of our widely scattered and needy Home Mission fields. Some time ago a circular referring to our winter supply and demands was issued by Rev. Dr. Warden containing the following statement :

"There is likely to be a larger number of missionaries required for the Home Mission field during the approaching winter, than for several years past. Especially is this the case with reference to the North-west. In a letter just received from Rev. Dr. Robertson, he says: 'So far as I can make out now every mission field in the Presbytery of Victoria will be vacant; four will be vacant in the Westminster Presbytery; eleven in Kamloops; ten in Edmonton and Calgary; eleven in Regina; seven in Minnedosa; five in Melita, seven in Brandon; seven in Portage la Prairie; five in Rock Lake; five in Superior. Only about twenty men will be available for this district from Manitoba College. If fifty or sixty missions are to be left vacant, or even the half of that number, it would look as if we might go out of the Home Mission business.' In view of such a state of matters, it is earnestly hoped that many men, both ordained and unordained, will come to the help of the Church, and offer their services for the ensuing winter."

The Executive of the Home Mission Committee met here last week and transacted a large amount of business. The report shows that to the various Presbyteries there were allotted for services rendered during the last six months the total amount of \$28,776. Changes in grants were made, new applications considered and appointments settled upon to mission fields for the winter to the number of one hundred and six. The claims of the Synods of Manitoba and the North-west, and of British Columbia were also attended to, the Rev. Dr. Robertson being on hand to give information, as also Rev. Allan Findlay, to report for his field, which we publish in full and which will be read with interest by all who have our Home Mission work on their heart. We urgently and most heartily commend it to the attention of all our readers. For the information and guidance of students and others who many contemplate making application for appointment in the spring as missionaries, we quote the following from the report of the proceedings of the committee :

"It was resolved that applications at the spring meeting of the committee for appointments from university students, who only offer their services for the summer, will not be considered until all theological and other students, who agree to remain for at least one year in the mission field, have received appointments.

"It was further agreed that hereafter no student or other missionary appointed to fields in the Synods of Manitoba and the North-west, and of British Columbia, will have his return expenses paid from the funds of this committee unless he labor in the field continuously for at least ten months. Further, it was agreed that only those students who offer their services for a term of at least six months, will hereafter be eligible for appointments. The following were empowered to make any necessary appointments to fields prior to the March meeting of the committee:—Drs. Cochrane, Robertson and Warden. Blank forms of application for work can be obtained by sending a post-card to Rev. Dr. Warden, Toronto, and all applications will be laid before the committee."

Although the committee have put forth strenuous efforts to supply the mission fields in the

western part of the Dominion, it would appear that there are still fifteen missions unprovided for. Such congregations as Morris, Plympton, Balmoral, Oak Lake, Shanks, Chater, Alexander, Melita, Deloraine, etc., are also vacant and more are likely to be in the same list soon. When there are so many ministers, missionaries and licentiates in Ontario who find it difficult to get settled, why should not some of them go west? During the past five years about twenty-three missions in that part of the Church have become congregations and many more would follow suit if they could find suitable pastors. Would it not be preferable to accept an appointment to a weak but growing mission in the west rather than a call to a feeble and decaying congregation in the east? A policy that would man the frontier and relieve the congestion in Ontario would be a rare boon. We understand that only with the greatest difficulty could a man be found for Rossland, for example, last spring; all graduates seemed to fight shy of it. Where could a strong man find a better field for work? Let this reproach of vacant fields in the west and idle men in the east be removed if possible.

In view of statements such as the above, and those in the report of Rev. Mr. Findlay, and of others already made in our columns, no one who wishes to know about our Home Mission fields, and the need of labourers, can plead lack of information. An aspect of this part of our work which is most serious and makes a loud call for liberality upon our Church, and which it is to be hoped will be heeded, is the failure to so large an extent of work in the lumbering regions where our Church is carrying on her missions. The ability of the people in all these districts to give as they have done, where it is not entirely taken away, is very greatly crippled. The means is in the more favored parts of the Church to meet this increased demand made upon them, and every feeling of Christian sympathy for our brethren thus impoverished, the call of duty, and love to the Master come to these more favored ones to arise and meet this increased present, but in all probability only temporary need.

### MINISTERS', WIDOWS' AND ORPHANS' FUND.

WE have already published an appeal to the Church on behalf of this fund from the committee charged with administering it. The collection to be made for it in those congregations which support it in this way is to be taken up next Sabbath. We would remind pastors and Sessions of this fact. This is one of the schemes that surely ought to appeal most strongly to the sympathy, as well as liberality of our Christian people. It is the one designed to provide a maintenance for the widows and orphans of deceased ministers of the Church, and we confess to a feeling of surprise and pain to learn that a large number of congregations last year sent no contribution whatever towards this fund. The result was that the income fell short of the expenditure by \$3,600. As the Committee are not allowed to draw upon capital for the payment of the annuities, it will be necessary to reduce these, already small, unless the amount received this year shall be some \$5,000 in excess of that of last year. Owing to depreciation in the value of property upon which investments were made in former years, and owing to the great decrease in the rate of interest, the income from this source is very considerably smaller than formerly. On the other hand, the number of annuitants has greatly increased. We are well aware that the continued depression throughout the country affects the ability of many of our people to contribute large sums, but surely there ought to be no difficulty whatever in obtaining the comparatively small amount required for the maintenance of this scheme. This matter rests very largely with ministers and sessions, and we earnestly trust that no session or minister will deprive their people of at least an opportunity to contribute something in its support, but that the claims of the scheme will be presented from every pulpit in the denomination, and a collection taken. As the annuities require to be paid upon the 1st November, it is hoped that the collection will not only be taken next Sabbath, but that the amount of it will be forwarded to the Rev. Dr. Warden, before the end of the week.

Ministers are also reminded that their personal rates are payable in advance on the 1st November each year.

## Books and Magazines.

THE TALE OF BALEN. By Charles Algernon Swinburne. New York: Charles Scribner's Sons.

Mr. Swinburne stands so undoubtedly high in the ranks of living British poets that a new work by him is eagerly read; but his real status among our great poets of the last half of the nineteenth century is still undetermined, and will probably so remain until his works are subjected to the unprejudiced criticism of a later day. Like Tennyson in his idyl "Ballin and Balan," Swinburne finds his theme in Mallory's Arthurian legends; and a comparison of the treatment of the same story by the two poets is naturally suggested, but is beyond the scope of this notice. Suffice it to say that while Tennyson, as is usual with him, merely finds a subject which he develops in his own way, Swinburne follows Mallory's story quite closely; and while Tennyson uses blank verse as in his other idyls, Swinburne uses the ballad stanza of Tennyson's "Lady of Shallott"—a stanza that is apt to become wearisome in so long a poem as "The Tale of Balen," if its fitness for such a theme may not be questioned on æsthetic grounds. Mr. Swinburne is an acknowledged master of all English poetical measures; and the way he overcomes the difficulties of some of them, in finding or making rhymes and rounding up stanzas is simply amazing. He has a prodigality of language that is quite unexampled among modern English poets, and he is sometimes so carried away by "the exuberance of his own verbosity" that his meaning is not always quite clear. To say that what is not clearly intelligible has no meaning would be unfair; but when the meaning cannot be readily apprehended it seems to us the form of expression must be faulty. We might quote several passages from this poem in which this vagueness of meaning is apparent, but it pleases us better to quote a stanza in which the poet's power of description and mastery of rhythm are distinctly noticeable. Our Canadian winter is coming on apace as we are warned by the changing leaves and falling temperature; and this is how the poet sings of, let us say, a Northumbrian winter:

In winter when the year burns low  
As fire wherein no firebrands glow,  
And winds dishevel as they blow  
The lovely stormy wings of snow,  
The hearts of northern men burn bright  
With joy that mocks the joy of spring  
To hear all heaven's keen clarions ring  
Music that bids the spirit sing  
And day give thanks for night.

The publishers have produced the book in irreproachable form—clear type, thick paper, wide margins, uncut edges, and strong artistic covers.

The October *Cosmopolitan* contains a great many exquisitely executed illustrations which are in themselves a source of pleasure and instruction, to which the first articles, "A Summer Tour in the Scottish Highlands," "The Story of a Child Trainer," "The Perils and Wonders of a True Desert" very well lend themselves. Of the same kind are "The Modern Woman Out of Doors" and "Some Examples of Recent Art." "A Modern Fairy Tale" is the first part of a tale of modern business life by Theron C. Crawford. "The History of our Cooks," is another of the longer stories by Frances Courtenay Baylor. In the World of Art and Letters, and the Progress of Science there are the usual brief notes on a variety of timely subjects. [The *Cosmopolitan*, Irvington, New York, U.S.]

"All of Grace," an earnest word with those who are seeking salvation by the Lord Jesus Christ. By C. H. Spurgeon. Toronto: Fleming H. Revell Company. Every one who knows Spurgeon's writings knows what he may expect to find in a book from him with this title. No man has ever surpassed Mr. Spurgeon in the felicity and force with which he presents the saving truths of the Word of God, and here one of the central truths about salvation will be found fully set forth in the writer's own clear, forcible and instructive way. "It is God that Justifieth"; "Concerning Deliverance from Sinning"; "By Grace Through Faith"; "How May Faith be Illustrated"; "Alas! I Can Do Nothing"; "How Repentance is Given"; "Kept by the Power of God" are the titles of some of the chapters of this helpful little book. Price 50 cts.

In the October number of *Godey's Magazine* there appears a most interesting article on caricaturing and caricaturists, "The Present Campaign in Cartoon." This of course refers to the Presidential contest in the adjacent Union, and, together with an exposition of the principles of the work in question and some account of the achievements of the various workers, presents samples of a number of the best instances of pictorial badinage, which have so far appeared in the different metropolitan dailies. Although the writer of this article styles Mr. C. G. Bush, of the *New York Herald*, "the dean of newspaper caricature," we are inclined to appreciate most the productions of Mr. Homer C. Davenport, of the *New York Journal*. His cartoons, aside from being well-executed technically, are irresistibly droll. [The *Godey Company*, 52 Lafayette Place, New York.]

The *Methodist Magazine and Review* for October presents an interesting bill of fare. It leads off with an article on Australia, the "Greater Britain of the South Seas." Other interesting articles are, "In Search of His Grave," giving an account of the search for the true site of Calvary and the tomb of Christ, by Bishop Vincent; "Memories of the Bay of Naples," "James Russell Lowell and the Bigelow Papers," "John Nelson, the Yorkshire Mason," "Catherine of Siena," "An Inspiring Chapter in Methodist History," "True Emphasis in Religion," "The Far Distances of Our Universe," "The Mats of the Ancient Ethiopic Church." In the closing part we find an able bit of original research by W. M. Paton, of Leiden, Holland. A review of Swinburne's new poem; "Modern Apologetics," by Chancellor Burwash; notices of Lord Russell, Li Hung Chang, and Nansen, with portraits and map of Nansen's route; and Recent Science, with cut of Bazin's new rolling steamer, etc., make up a number of special interest. [William Briggs, Publisher, Toronto.]

## The Family Circle.

### NIGHT.

Oh, lovely night, thou comest with a blessing  
To weary souls grown restless with despair,  
Thou bringest gentle sleep to close their eyelids,  
And banish for awhile each haunting care.  
Like a tired child on its mother's breast  
They lay them down and gently, sweetly  
rest.

Sleep brings them dreams of happy youth and  
childhood,

Of pleasant journeys in fair summer lands,  
They see again old friends, long since departed,  
They feel once more the touch of vanished  
hands.

Sickness and sorrow, poverty and pain  
Are gone until the morning dawns again.

The rich, the happy, love the golden sunshine;  
The young and gay, the prosperous, seek the  
light;

But the forsaken ones, the broken-hearted,  
Find solace, peace, and comfort in the night.  
For night brings sleep, and sleep brings  
visions fair,  
Or blest oblivion of all pain and care.

### THE LITTLE SERGEANT.

No, Sir, nothin' stronger 'n coffee.  
Think you struck a queer camp, do  
you? Well, depends on how you look at  
it. I'm gettin' so it seems queer to me  
how anybody that needs brains 'll keep on  
drinkin' what he knows 'll muddle 'em  
up till they're no use. I wasn't always  
that way though, I'm bound to own; it  
all come of the young 'cruitin' sergeant.  
Queer little chap he was—thin, pale-fac-  
ed, blue-eyed, an' nothin' but a boy.  
'Pears like a miner's camp was the most  
unlike place on earth for one of his sort  
to drop into, the doctors had said he must  
give up schoolin' an' try livin' out-doors  
if he was goin' to live at all, an' so he  
came here. He was a rare one for this  
region, I can tell you! Didn't know one  
card from another, wouldn't drink nor  
swear, nor do anything that was the  
fashion as you might say. Chaff him?  
Well, I reckon you never heard such talk  
and ridicule, nor see such jokes, some of  
'em pretty rough ones, too, as was played  
on him. But he wouldn't budge an inch.  
"Laugh at me, fight me, or do what you  
will, boys, I stand by my colors," says he.  
That's how we come to call him Sergeant.  
You'd have thought such a pale, puny  
chap could be twisted round to suit any  
one, but, bless you, he was always tryin'  
to twist us round to his way of thinkin'.  
"Aint satisfied with bein' a color-bearer  
an' the whole army besides, but he wants  
to be recruitin' station, too," says old  
Jake, one day. An' after that he was  
the little 'cruitin' sergeant to the end of  
the chapter. No, 'twas'n't a very long  
chapter.

Mebby 'twouldn't a been any way, he  
didn't look like it, but somethin' happen-  
ed to finish it up sudden.

If you'll believe it he actually liked  
that name we give him! It didn't rile  
him a bit. His eyes kinder lit up when  
he heard it. "That's it," says he, "that's  
what I orter be," an' he tried harder'n  
ever to make us 'list in his army, as he  
called it. 'Peared like he might as well  
talk to the wind as to such a set as we  
was. The fellows stopped tormentin'  
him after a while, seein' it didn't move  
him none, an' they liked him, too, nobody  
could help it, but it seemed's if they grew  
wilder an' rougher just 'count of his tryin'  
to stop 'em.

'Twas in the fall, an' there come a  
spell of miser'ble rainy weather that shut  
us in an' partly stopped the work—teams  
couldn't run much, ye see. But there  
was plenty of whiskey, an' when the boys  
hadn't nothin' else to do they was sure

to lounge round the fire, smokin', drinkin',  
an' playin' cards. A week of that sort  
of thing won't leave nobody's head clear,  
an' the whole set was more reckless than  
common even. We was diggin' in the  
side-hill then, an' a little slide had made  
the openin' sort of onhandy to reach, so  
we'd built a long platform in front of it.  
Afterwards we'd put a roof over it, an'  
boarded it up into a little room for storin'  
loose traps, or doin' odd bits of mendin'  
without havin' to go clear down the hill to  
camp.

The men used to gather there a good  
deal that rainy spell, mostly to shuffle  
cards and grumble 'bout the weather,  
seemed like, but one day we fell to  
'rguin' over the thickness of a vein we'd  
struck. The little Sergeant an' some of  
the men went into the mine to settle it,  
an' pretty soon the rest followed 'em.  
Well, we was markin' an' measurin', an'  
all talkin' at once, when all of a sudden a  
great cloud of smoke rolled in an' a red  
flame flashed by the mouth of the mine.  
We knew in a minute what had happen-  
ed. Some careless fellow had dropped a  
match or the ashes from his pipe among  
the dry rubbish in that little workin'-  
room an' started the whole thing in a  
blaze. We sensed it all in a minute, as  
I say, but we just stood starin' at each  
other an' at the openin'; all but one.

The little Sergeant, he gave a quick  
cry that, as I mind it now, was half a  
prayer, an' sprang forward till it didn't  
seem's if he made more'n one bound to  
that openin' an' out into the smokin'  
platform. Off it? No, Sir! He pushed  
right into that blazin' room, and we  
that had followed him slower and dazed  
like, thought he had gone crazy, an' called  
after him. But in a minute he dashed  
out again with that in his arms as  
made the stoutest man turn pale—keg  
of powder! He sprang from the platform  
away down the hill with it an' then as he  
fell, managed to send it rollin' the rest of  
the way down into the brook where it was  
safe. He was the only one that had re-  
membered it was there, an' but for his  
pluck an' quickness we'd all have been  
buried in the mine or crushed under  
the rocks. He was bad burnt though,  
an' hurt by that leap that he took, too.  
We could see there wasn't much chance  
for him as soon as we got to him. He  
knew it, too, but it didn't trouble him  
like it did us. We all watched by him  
that night in camp, an' big Jake says with  
a queer shake in his voice, "You have  
give your life for us."

"A mightier One did that eighteen  
hundred years ago," says the little Serg-  
eant, an' then, gaspin' like, "Bys, if you  
think—a clear head was worth anything  
to-day—won't you join—my army?"

Well, I put my hand in his without a  
word, an' then another came on top of it,  
an' another till they was all there in a  
pile. An' then the little Sergeant laugh-  
ed—a softly laugh that sorter died in his  
throat—an' he was gone. But I like to  
think how pleased he was to carry the  
names of so many who had 'listed, up  
to headquarters. "So that's why ours  
is a queer camp, an' why we don't drink  
nothin' stronger 'n coffee."—*Selected.*

There is wealth in contentment;  
power in patience, and joy in being grate-  
ful. Blessed are the meek; for they  
shall inherit the earth. They are the  
people who will get the most good out of  
this life.

### A LIVELY SKETCH OF LORD DUFFERIN.

Lord-Lieutenant of Ireland seems to  
us (says the *London Echo*) exactly the  
position for Lord Dufferin. His Excel-  
lency is an Irishman. He is thoroughly  
Irish in wit, and in that charming variety  
of humbug which forms such an agreeable  
strain in his general character. He is  
thoroughly self-sacrificing in the sense of  
being ready to fall in with the mood of  
the hour. If a picturesque orator is de-  
sired who shall tickle the ear like a magic  
rod, Lord Dufferin is the man for the job.  
He would impart to the sombre pomp of  
Dublin Castle just that flattery and light-  
ness which Lord Cadogan is too serious  
and too indifferent to the position to give  
it. Lord Dufferin is distinctly a light  
comedian. He is a worthy descendant of  
Brinsley Sheridan. The stage has been, in  
a sense, his official platform. The aroma  
of the footlights is not unknown to his  
diplomacy. All this has helped to fasci-  
nate in advance the men and the people  
whom it was desired to win to a sterner  
purpose. Lord Dufferin, in a word, would  
go down very well in Ireland, and equally  
Lord Cadogan would go out of it with de-  
light. But whether he go to Ireland or to  
Constantinople, or wherever his eminent  
tact is needed, Lord Dufferin should not,  
and must not, be suffered to pass into  
desuetude. He will always be one of Eng-  
land's most fascinating characters.

### THE ATTITUDE OF WOMEN TO- WARD DUMB ANIMALS.

Women have so long been in the habit  
of effacing themselves, and of being effac-  
ed, in any question of responsibility out-  
side of their own households, that they  
have never taken the position they should  
take in relation to many affairs needing  
reform. Among the matters where there  
is still a large debit to their account is  
their relation to the treatment of dumb  
animals.

It is not yet fully recognized that  
every one who takes a pet of any sort  
into the family owes it something of the  
tenderness which nature shows to all liv-  
ing things in giving them the means to pro-  
tect themselves, the colors to hide them-  
selves, the power to feed themselves. Hav-  
ing taken them out of wild life, we owe  
them all that civilized life can mean in  
their regard. But in how many houses is  
it faithfully seen that the dog, their de-  
fender, has his regular, suitable, and  
sufficient food, instead of any chance  
bone, his clean drink, his warm bed? In-  
deed, in the matter of drink there is great  
domestic sinning; it is taken too much  
for granted that the little animals go out  
and care for themselves, and so no especial  
provision is made where undoubtedly  
they often suffer cruelly for water.

To those who take pleasure in the  
grace and beauty of the cat, who believe  
in her intelligence and affection, the way  
in which, when families go out of town,  
cats are left, like the young lions, to seek  
their food from God, since man has re-  
fused it, is not only something personally  
painful, but an evident first lesson in  
cruelty to the children of such families.  
Even those who do not love the little  
animals find their condition miserably  
pathetic—suddenly turned from the  
shelter of home and friends to the mer-  
cies of out-door, dejected, hungry, home-  
less, the target of cruel boys, the prey of  
all their enemies. If the cat cannot ac-

company the family, which it has a right  
to do, having been made a member of it,  
it should never have been taken in in the  
first place, or else it should be either  
boarded at a small price at one of the  
homes provided in almost every city, or  
quietly and painlessly put to sleep. It  
has been a member of the organized  
household, useful here and ornamental  
there, fed and petted and secure—how  
pitiful is the contrast of its condition  
when scurrying through crowded and  
hostile streets on its furtive errands for  
poor morsels, crouching under any pro-  
tecting fence or jut in rain and storm,  
timid and unhappy, dying, weak and  
wretched and starved at last!

But by far the larger portion of  
cruelty makes the horse its victim; and  
here again women must be called to ac-  
count both for their active participation  
in it and their passive non-resistance to  
it. In the old days of human slavery the  
accusation of cruelty to the slave was  
answered by the assertion that the slave  
was property, and no man was such a fool  
as to injure his own property. But the  
horse is property, and we see him mis-  
used and abused every time we go into  
the street. Not only is he too often given  
the load whose hauling is an all but in-  
supportable strain, and a fatally injurious  
one, but his harness is allowed to gall  
him and to rub over the sore spot so that  
every movement and every moment is an  
agony, he is left standing in blistering  
heat and blinding sun, he is so badly shod  
that he wounds himself, and for economy's  
sake his shoes are allowed to become so  
smooth that in winter he slips on icy and  
in summer on worn pavements, to be  
pulled up with a murderous jerk and  
lash, if he does not fall and hurt himself  
in a way that obliges him to be put out  
of his misery. We see him, again, in the  
more elegant and stylish teams, checked  
so tautly that the curve of his beautiful  
neck, in which the Prince of the Desert  
delighted, saying it was clothed with  
thunder, is no longer a line of beauty  
but a line of pain. But pain is nothing  
accounted of in the matter of horses. We  
see that in the way they are given over to  
a stupid driver, who flourishes his whip  
about them, vents upon them his angry  
spleen or the excitement of his last drink,  
leaves them to be startled by unknown  
accidents, and revenges his own neglect  
by repeated kicks from heavy boots, given  
so viciously that it takes all your courage  
to accost him, shame, rebuke, and stop  
him. We see it, moreover, in the dock-  
ing of the tail and in the short trim of tail  
and mane decreed by fashion, which  
hinders the flicking off of flies, and creates  
the misery of one of the cruelest of the  
Chinese death-punishments, in which the  
victim is smeared with honey and ex-  
posed to flies. One sometimes questions  
how it is that a woman of delicate sensi-  
bilities can allow herself to drive or be  
driven behind a horse so mutilated and  
so outraged. When women of fashion  
and social power refuse to countenance  
it, that outrage, at any rate, will be ended,  
and so, at the same frown, will that of  
the high check-rein cease.

In reality women have it in their  
power to abolish all this cruelty to  
animals. For it is their part and office to  
call into existence and to foster the senti-  
ment that will make it impossible. Let  
women—who most of all the world know  
what pain is—remember that to the  
mothers of the world belongs the province  
of saving and shielding from pain, that

of them is expected a tenderness almost divine, that their possibility of motherliness means hearts large enough to hold pity not only for their own offspring, not only for that of other women, but for the offspring of every creature of which God said that it was good. Let them realize that what the Maker thought of sufficient importance to be made so carefully, with such complexity, and precision, and beauty as the smallest creature shows, deserves their recognition of that importance; in the light of which cruelty becomes not merely an injury to the animal and to their own souls, but a challenge of the wisdom of God; let them feel the pathos of the fathomless gaze of those that have no other language, the brotherhood and sisterhood of all life, as St. Francis of Assisi did when he preached his sermon to "my brothers, the birds," the sacredness of even the dumb personality, and they will come to a sense of their absolute responsibility in relation to the misuse and abuse of animals, and they will not only show their brothers and husbands and sons the example and necessity of greater kindness, and train their daughters to exercise it, but, no matter at what cost to their own shrinking diffidence and delicacy, they will not suffer cruelty anywhere to go unrebuked and unremedied.—*Harriet Prescott Spofford, in Harper's Bazar.*

#### THE PRESS.

The Lord Mayor of Belfast, Ireland, welcoming lately to the hospitalities of the city the Institute of Journalists, spoke as follows of the Press and of Journalists:—

"We are, I think, as a nation greatly indebted to our journalists, not only for the promptitude with which the world's news is served up to us every day, but also for the independent and impartial spirit invariably manifested by them, and the outspoken character of the articles written on every subject of public interest. The Press is the medium of the expression of public opinion, and is therefore one of the most powerful agencies for preserving the free character of our public institutions and ensuring the adoption of those progressive principles that are the best guarantee for the continued prosperity of the country. But it is more than this; it not only presents and represents public opinion, but, in a measure, it moulds and forms public opinion. It presents the facts of the case in every sphere of life in the community, and every department of public service. It discusses the questions involved in a certain proposition, the advantages or dangers of the adoption and promulgation of a certain policy. It rebukes, it checks, it encourages, it reasons, it exhorts; it presents a matter in a variety of aspects until the issue is clearly seen and the public mind is prepared to express an intelligent decision. Our free Press is one of our greatest national blessings, and we owe it not only to the manly and independent spirit of our race, but to a large extent also to the self-reliance and integrity of our journalists, past and present. The saying has become a proverb that 'You cannot bribe the Times,' and it is equally true of every organ of any importance that exists for the communication of news and the expression of ideas or for the criticism of those who are, or would fain be, in public positions of more or less importance. It is impossible to

estimate the value of a free and independent Press. With it no injustice can escape publicity, and no course of action detrimental to the public interest can be long pursued; the denunciation which such a course meets with in the Press invariably proves an effectual barrier. In fact, it expresses the mind and will of the nation often far more clearly than a general election does, and so long as the Press maintains its integrity and impartiality this will continue to be the case, and I trust it will always remain as it is at present one of the most valuable possessions of a free and enlightened race."

#### JOHN KNOX'S HOUSE IN EDINBURGH.

An interesting paper from the pen of Mr. Charles Guthrie, Advocate, youngest son of Dr. Guthrie, appears in the current number of the *Free Church Monthly*, on John Knox's house, Edinburgh, and how it became Free Church property. Over fifty years ago it appears that its doom was sealed, an order was signed by the Dean of Guild for its demolition, to make way for city improvements. An attempt was made at the time to prove that the Reformer's connection with it was a popular fiction. This roused Scotsmen all over the land, various public bodies entered into the controversy, the Antiquarian Society among the rest, and the connection of Knox with the old quaint historic building was placed beyond a doubt. A large number of the members of the Free Church, undeterred by her vast obligations, took up this burden also, and collected money sufficient to purchase the property. It was fitted up as a kind of museum, and is now becoming more and more popular every year. As many as 6,000 people paid a visit to it last year. The paper is, besides, an excellent tribute to the character of the great Scotsman. In the face of the defection of many in Scotland from the old faith, the preservation of the old monuments connected with former struggles for her Protestantism is of the greatest importance at the present day. Mr. Guthrie is preparing a handbook as a guide to the house and its interesting contents, and the work could not be in better or more sympathetic hands.

#### JOHN O'GROAT'S HOUSE.

In the reign of James IV of Scotland, John O'Groat and his two brothers, Malcolm and Gavin, arrived at Caithness and bought the estates of Warsse and Dugisby, situated on the northern extremity of the mainland of Scotland. In time their family increased until there were eight households of the same name. They lived as relatives and neighbors in peace and amity and held yearly reunions in the original O'Groat house. At last the question of precedence arose among the younger members, and they disputed as to who should enter the room first or sit at the head of the table. Old Johnnie O'Groat was made arbitrator of the dispute. He promised that before the next meeting he would settle the matter to the satisfaction of all. Accordingly he built an eight-sided house in which to hold the annual banquet. This octagonal house was fitted with a door and a window on each side and a round table in the centre of the room, so that the head of each family of the O'Groats might enter by his own door and then sit at a table which was practically and actually without a "head." John O'Groat's house became the best known building in Great Britain. Its site is now marked only by some grass covered mounds.—*St. Louis Republic.*

## Our Young Folks.

### WANTED—A LITTLE GIRL.

Where have they gone to—the little girls,  
With natural manners and natural curls,  
Who have their dollies and like their toys  
And talk of something besides the boys?

Little old women in plenty I find,  
Mature in manners and old of mind;  
Little old flirts who talk of their "beaux"  
And vie with each other in stylish clothes.

Little old belles who, at nine and ten,  
Are sick of pleasure and tired of men;  
Weary of travel, of balls, of fun,  
And find no new thing under the sun.

Once, in the beautiful long ago,  
Some dear little children I used to know,  
Girls who were merry as lambs at play  
And laughed and rollicked the livelong day.

They thought not at all of the "style" of their  
clothes,  
They never imagined that boys were "beaux,"  
"Other girls' brothers" and "mates" were they;  
Splendid fellows to help them play.

Where have they gone to? If you see  
One of them anywhere, send her to me.  
I would give a medal of purest gold  
To one of those dear little girls of old,  
With an innocent heart and an open smile,  
Who knows not the meaning of "flirt" or  
"style."

### WILLIE'S GOLD MINE.

"If I were rich I'd never go to school another day!" exclaimed Willie, as he threw his books and strap upon the sofa in the cosy sitting-room. "What's the use bothering away all one's time in school any way?"

"Well, Willie," inquired grandma, cheerily, from her pleasant corner, "how would you like to own a gold mine—your very own?"

"A gold mine! My! I'd like it awfully, grandma, but," continued Willie, slowly, "I don't suppose I'll ever own one."

"I see no reason why you can't, if you really want one," replied grandma, smiling.

"How? Do tell me quick!" cried Willie, eagerly. "I guess Jim West won't feel so big if I get a gold mine," and Willie whistled gaily at the thought.

After a moment's silence Willie continued, thoughtfully, "I can't buy a gold mine, for I've only two dollars in my bank, and a mine will cost heaps."

"Sit down a minute while I explain," and as she spoke, grandma fondly drew her pet to her side. "You can't buy this gold mine with money; and no one can give it to you; you must work for it, and work hard, too, Willie."

"O, grandma, I'll do anything, sure! See how big and tall I am," and Willie actually grew six inches taller all at once, by standing on his tiptoes.

"You can't get your gold mine in a hurry, either," went on grandma. "You must get it little by little. It isn't like some gold mines that are full of wealth at the beginning—you must fill this mine yourself."

"Will it take long to fill it, grandma?"

"Yes, a number of years. Each day you can add some valuable bit to it, and by-and-by, lo! you will have an inexhaustible treasure. No one can steal your mine from you, Willie, and you can never dig it dry."

"My!" exclaimed Willie, with sparkling eyes. "When can I begin to get my gold mine, grandma?"

"At any time! You have already begun to fill your treasure house, and by going to—"

"I know, grandma," interrupted Wil-

lie. "It's an education that you mean; that's the gold mine."

"And isn't that a fine one, Willie?"

"Y-es, and I'm going to begin now to fill it up. Hurrah for grandma and the gold mine!"

"And the school, too," added grandma.

"Why, of course," laughed Willie.—*Presbyterian.*

### A BRAVE KANGAROO.

A very pathetic story comes from Australia, describing a kangaroo's daring for the sake of her young. The owner of a country station was sitting one evening on the balcony outside his house when he was surprised to notice a kangaroo lingering about, alternately approaching and retiring from the house, as though half in doubt and fear what to do. At last she approached the water-pails, and, taking a young one from her pouch, held it to the water to drink. While the baby was satisfying its thirst, the mother was quivering all over with excitement, for she was only a few feet from the balcony on which one of her great foes was sitting watching her. The little one having finished drinking, it was replaced in the pouch, and the old kangaroo started off at a rapid pace. When the natural timidity of the kangaroo is taken into account, it will be recognized what astonishing bravery this affectionate mother betrayed. It is a pleasing ending to the story to be able to state that the eye-witness was so affected by the scene, that from that time forward he could never shoot a kangaroo.

### A REMARKABLE COW.

Down south lives a gentleman who owns a most remarkable cow. She looks like a most ordinary black cow, but she isn't ordinary at all, for she absolutely refuses to be separated from her owner's children. If the children are at home, the cow will stay in the pasture, which is near the house, separated from it by a low fence. But if the children go away, she will jump high fences to follow them until she is caught. When the cow has been put in pasture, she remains quiet; but if put in the lot near the house when the children are away from home, it is impossible to keep her there. If allowed, she will follow the children about exactly like a dog, keeping behind them and apparently watching over them, perfectly happy if only the children are within sight or hearing.

A lady who lived near one of the Holiday Homes of the London Ragged School Union, invited the little visitors to tea. She says that she found that some of them had never seen a field of green grass before; had never known that apples grow on trees, and potatoes in the ground; had never seen a rabbit warren. Nor had they ever seen horses or cows at large in the open fields. The common things of rural life were mysteries to them—the birds in the trees, the butterflies in the air, the stag-beetles on the banks, the fish in the pond, and the wild flowers.—*In His Name.*

A little girl who had mastered her catechism confessed herself disappointed "because," she said, "though I obey the fifth commandment and honor my papa and mamma, yet my days are not a bit longer in the land, because I am put to bed at seven o'clock."





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### British and Foreign.

The Rev. Dr. Minton, of San Francisco, after his return from Glasgow, addressed the ministers' meeting on the character and proceedings of the Conference.

Mr. H. F. Rankin and Miss Rankin, who are to assist the Rev. A. Lamont in his Eastern school work in Singapore, have sailed by the ss. *Glengarry*.

The Press Association understands that Mr. Gladstone has written a short article on the massacres in Armenia for the October number of the *Nineteenth Century*.

The Methodist Episcopal Church of the States has nearly trebled in thirty years. It has a membership of 2,700,000, with 14,812 travelling, and 15,507 local preachers.

Five new asteroids were discovered on photographs of the heavens one evening recently by Dr. Max Wolf, of Heidelberg. This brings the number of minor planets up to 423.

The Rev. A. J. B. Paterson, M.A., of Duns U.P. Church, has declined the call to Arthur's Hill Presbyterian Church of England, Newcastle, owing to the state of his health.

The Rev. John J. McClure, of Duneane, Randalstown, has accepted a nomination to the pastorate of the Gardens Church, Capetown, in connection with the Presbyterian Church of South Africa.

The Transvaal Volksraad has passed a law to the effect that every political or personal article in the newspapers published in the country shall be signed with the full name and address of the writer.

A Bill has been introduced into the New Zealand Legislature to prohibit medical practitioners from making or assisting at necropsies on the bodies of persons whom they have attended professionally.

The Rev. Wm. C. Fleming, B.A., who was recently ordained by the Presbytery of London North, has left by the ss. *Austral* for Colombo, where he is to be colleague and successor to the Rev. Samuel Lindsay.

The death is announced of Dr. G. Brown Goode, secretary of the Smithsonian Institution, in charge of the United States National Museum, and recognised by American scientists as one of the ablest men in the States.

The Rev. Dr. Campbell, of Stirling, has published an account of his travels over 30,000 miles, and includes descriptions of excursions in the northern Provinces of India, in Ceylon, the Straits Settlements, and in China and Japan.

Reports from most of the Presbyterian theological seminaries state that they all have as many students as they can provide for. Union Seminary, it is said, has been compelled to turn students away, because of inability to provide for them.

The recent investigation of the poor tenement buildings in New York, under the leadership of R. W. Gilder, editor of the *Century*, has led to the formation of a company, with a capital of \$1,000,000, for erecting improved dwellings for the poor.

The Rev. Dr. W. W. Moore, writing in the *Central Presbyterian*, of Richmond, Va., on the subject of Scottish preachers whom he had heard on a recent visit, says that the two men who impressed him most were Dr. Marcus Dods and Dr. George Matheson, the blind preacher of Edinburgh.

Thirty Chinese boys, sons of wealthy inhabitants of Canton and other cities, arrived in New York under the care of the Rev. H. Kit, a Presbyterian minister. These are the forerunners of larger numbers who are to be educated in school and college at the expense of the Chinese Government.

### A VICTIM OF SCIATICA.

UNABLE TO WORK THOUGH STRONG AND WILLING.

The Sufferings of a Well Known Guelph Citizen—Could Not Move About Without the Aid of a Stick—Again as Strong and Healthy as Ever.

From the Guelph Mercury.

There is, perhaps, no business or occupation that any man could follow that is more trying to the health—particularly in the winter—than that of moulding. A workman leaves the shop with his clothing wringing wet from perspiration, and a cold wind chills him to the marrow, making him a ready mark for lumbago, sciatica and kindred troubles. A moulder requires to be a man of more than ordinary strength, and to continue at his work must always be in good health, for the moulding shop is no place for an invalid. Sciatica is by no means an uncommon affliction for men of this craft, and once the dread disease has lanced a victim he seldom shakes himself free from it again. In fact some people declare that it is incurable, but that it is not we are able to testify by a personal interview with one once afflicted with the trouble; but who is now in perfect health, thanks to his timely use of the famous remedy. There are few workmen better known in Guelph than Chas. W. Waldren, perhaps better known as "Charley Waldren," for he has lived in Guelph almost continuously since he was three years of age, and he has now passed the 38th mile post. Mr. Waldren is a moulder, and has worked at that business or 22 years; and besides, being noted as a steady workman, he is a man whose veracity is unquestioned. It is a well known fact here that Mr. Waldren had to quit work in January, 1896, on account of a severe attack of sciatica, and for eleven weeks was unable to do a tap. Knowing that he was again at work a Mercury reporter called at his residence one evening to learn the exact facts of the case. Mr. Waldren, when spoken to on the subject, replied quite freely, and had no hesitation in crediting Dr. Williams' Pink Pills with his remarkable recovery. "I am not one of those people who are seeking newspaper notoriety," said Mr. Waldren, "neither have I been snatched from death's door, but from the day when I quit work, until March 30th, when I started again, I was confined to the house with sciatica. It located in my hip and would shoot down my leg to my foot and was very painful. I could not move about the house without the aid of a cane, and then only with great pain. I was totally useless as far as doing my work was concerned, was never free from pain, and it made me feel very much depressed, for beyond that I felt strong and anxious to be about. I am a member of three benefit societies, from which I drew pay, viz.: The Three Links, the Iron Moulders' Association, and the Raymond Benefit Society. People came to see me, and, of course, everybody recommended a sure cure. I didn't try half of them. It was not possible, but I tried a great many—particularly remedies that I had been in the habit of using for lumbago—but I found no relief. I tried Dr. Williams' Pink Pills. After using two boxes I noticed an improvement, and I kept on using them. When I had used six boxes I was back at work again. I kept on until I had finished the 8th box, and I never felt better in my life.

"Have you noticed any recurrence of trouble since?" queried the reporter. "I have not," he replied, "suffered a single twinge since." Mr. Waldren has worked in all the moulding shops in the city, and was never in his life laid off sick as long as he was from the attack of sciatica. He hardly knew what it was to be sick, and is of that tough, wiry nature that he can stand much greater physical strain than most people would imagine. Almost any person in the city can verify his story. Mr. Waldren said, as the reporter got up to leave, "I only hope some poor fellow who has suffered as I did may notice my case and get relief as I did."

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.

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September 27th was the thirteenth anniversary of Rev. Dr. Thornton's settlement over the Cambden Presbyterian congregation, London, England. Dr. Dykes was the preacher in the forenoon, the pastor of a neighboring Baptist Church spoke in the afternoon, and in the evening the pulpit was occupied by the Rev. J. Thain Davidson, D.D., of Ealing.

The Rev. Dr. Henry C. McCook, of Philadelphia, on returning to his people after his holiday, made China and Christianity the subject of his morning sermon. The American missions had 260 stations, 177 American missionaries, 543 native ordained missionaries, 74 organised churches, and 7,000 people connected with them.

Amongst the thousands of Armenians who have been so ruthlessly butchered by the Turks, nineteen men stand out in significant prominence. They are educated and refined Protestant ministers, whose only crime charged against them was faith in Jesus Christ. In every case the offer of life on the condition of embracing Mohammedanism was made, and in several cases time was allowed for consideration of the proposal. Since last November these nineteen ministers, one and all, have suffered a shameful death rather than give up the truth they held dearer than life.—*Evangelical Christendom.*



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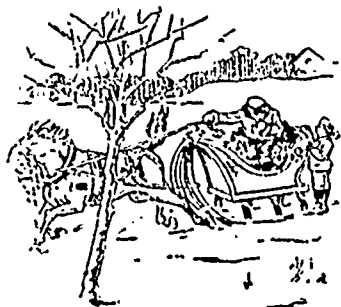
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**MISCELLANEOUS.**

**On the Honeymoon.**—Bridegroom (on ocean steamer, faintly but bravely)—I told her I would give up everything for her sake, and I've done it.

**Too Lazy to Kick.**—Flasher—So Easeman's dead, eh? Poor fellow! How did he die? Dumbleton—Without a struggle. Flasher—I might have known it. He never was known to exert himself.

**RECALLED STORMY TIMES.**

"Well that looks natural," said the old soldier looking at a can of condensed milk on the breakfast table in place of ordinary milk that failed on account of the storm. "It's the Gail Borden Eagle Brand we used during the war."

By the will of the late Charles Crocker, who died in 1891, Geo. Crocker, of San Francisco, Cal., is entitled to the sum of \$490,000 should he abstain from the use of intoxicating liquors for five years. As George has kept sober for that time the custodians have brought suit to terminate the trust and turn the money over to him.

**From a Legal Point of View.**—First Lawyer—I was looking over my boy's geometry lesson last night. I was quite interested in that proposition that the three angles of a triangle are equal to two right angles. Second Lawyer—That isn't very complicated. First Lawyer—No; but I was trying to think what a man could do if he had the other side of the case.

One of the most unique festivals in the world—the Kansas corn carnival—is held annually in Atchison the last week in September. This year's festival eclipsed all former ones. It was a celebration of a harvest of 300,000,000 bushels of corn in Kansas in 1896. Twenty thousand people congregated on the principal streets of the city in a most unusual demonstration. Fifty bands joined in a grand concert, and the flambeaux parade was magnificent.

Mrs. De Morgan says of Carlyle that "all the neighbours and tradespeople of Chelsea were naturally proud of the sage who made their little nook of London so famous. The conductors of the omnibuses were very careful not to hurry him in getting in and out, and I once saw him pointed out by one of them to a friend: "That 'ere old gent has written a lot of books." "Have you read them?" the friend asked. "No; but the Queen has, and the Government."

Sir Charles Russell, Lord Chief Justice of England, was asked by a Montreal interviewer, "Have you seen our Sunday newspapers?" He replied, "Yes; I think they are monumental and awful." It is something we do not have in England. Whenever I see one I am reminded of the case of an old gentleman of Oxford, who read his paper with great care and thoroughness, but whose progress was so slow and whose paper was so large that he was always six months behind the current issue."

In connection with his geological and cosmological investigations," says *The Scientific American*, "Prof. Clarence King has constructed a series of temperature gradients, as they are termed; that is, tables with diagrammatic representations of temperature and pressure from the surface to the center of the earth. He finds that, while there is really a very slight change of temperature from the surface to the center below a certain superficial depth, the pressure augments with one downward sweep to the center; thus it passes 1,741 degrees at 175,000 atmospheres, thence steadily augmenting until at the center it reaches over 3,000,000 atmospheres pressure; it appears, therefore, that the empire of heat over pressure is confined only to the superficial layer of the earth, that of pressure over heat being not far below the surface and increasing steadily downward to the center. The temperature of the earth, as a globe, according to Professor King's investigations, never exceeded 2,000° C."

In the absence of the regular golf editor the following question from a beginner was referred to the turf editor for an answer: "In a game of golf is it right to fuzzle your put, or is it better to fetter on the tee?" The turf editor set his teeth firmly, stared hard at the wall in front of him a few moments, and wrote the following reply: "In case a player snaggles his iron it is permissible for him to fuzzle his put, but a better plan would be for him to drop his guppy into the pringle and snoodle it out with a niblick."

The Philippines comprise about four hundred islands, which lie two or three hundred miles south of Formosa and extend almost due north and south to Borneo. There is a small resident Spanish population, and a considerable number of Chinese; the natives are mostly Malays. The population, which is estimated to number seven millions, is not of the character that would be likely to rise in spontaneous revolt; and Madrid officials ascribe the trouble to the machinations of Cuban agents operating from Hongkong.

The Rev. Mark Guy Pearse, the English preacher and author, tells this story against himself: "When I was going with my boy for a day's trout-fishing on the loch, we chanced to meet with a grave Scotch divine, who said, 'Pray, sir, are ye the Rev. Mark Guy Pearse?' 'I am,' said I, with all the cheeriness that a holiday puts into a tired Londoner. 'Ye are not what I pictured ye when I read your buiks,' said he. 'I am very sorry,' I stammered. 'Ah, but when I read your buiks I pictured ye as long and then and sanctimoornious-looking!'"

Mr. William J. Bryan, the Democratic candidate for the Presidency in the United States, is essentially a master of articulation and inflection, and can utter words at a tremendous rate when he wants to, and still preserve the distinctness of every syllable and maintain the proper pauses for oratorical effect. The stenographers who have been travelling with Bryan ever since he was nominated, and have taken down every public speech he has delivered, agree that his average rate is 100 words per minute. This is remarkable, considering that the time consumed in applause is included, but Bryan's word-producing abilities are not limited by the century mark. In some of his train platform speeches, when he has arguments to make, and a limited time in which to make them, he speaks at the rate of 170 words a minute, while his record is 2,000 words in ten minutes.

While in Britain as in all the thickly peopled countries of the Old World, and increasingly also on this side the Atlantic, there is need for incessant care and watchfulness over the morals of the people, there is no country where more is being done in this regard, if even so much, as in Britain. The National Vigilance Association, of which the Duke of Westminster is president, has issued its eleventh annual report. The Association's efforts in the cause of social purity are many and varied. Offenders against women and girls are prosecuted, and women on the downward path are received into institutions connected with the work. The Association makes war upon disgraceful posters and suggestive illustrated journals. A great amount of work has been accomplished in the last twelve months in the prevention of vice as well as in the protection of the wronged.

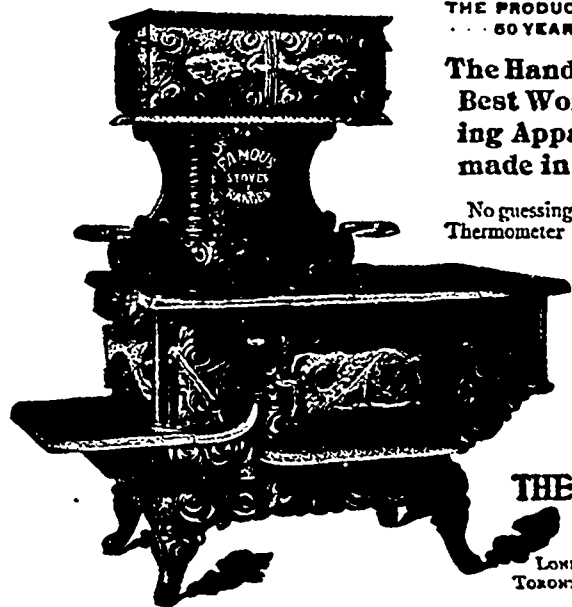
**Lasting Effects.**

REV. H. CARTER, Maddock, Springfield, P.E.I., wrote the following under date June, 1895.—"It is impossible for my wife to find words to praise your K. D. C. for what it has done for her. She suffered with water brash and awful distress, in fact, she was in misery all last winter, so much so, that she could not bear to have her clothes on, so I thought I would get her some K. D. C. Each dose seemed to tell, and long before she took two bottles she was cured, and can now eat anything."  
This letter shows the great merit of K. D. C. and the following shows that its effects are lasting. Mr. Carter writes us July 31st, 1896, more than a year later. "Some time ago I sent you a letter testifying to the value of your wonderful K. D. C. to my wife. She is still enjoying good health, with no signs of her old trouble." Try it sufferers, K. D. C. PILLS are splendid for the liver and bowels.

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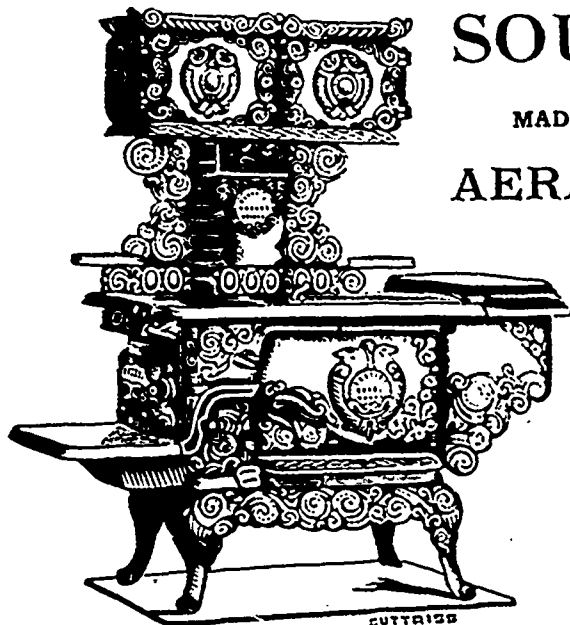
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**MEETINGS OF PRESBYTERY.**

**BARRIE.**—At Orillia, December 15th, at 2 p.m.  
**BRANDON.**—At Brandon, first Tuesday in March, 1897.  
**BRCKVILLE.**—At Brockville, in First Church, December 8th, at 2 p.m.  
**HELENSBURGH.**—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 12th, 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.

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**PRESBYTERY MEETING.**

**BRANDON:** This Presbytery met in Brandon on the 1st inst., at 10 a.m. Mr. E. A. Henry was appointed Moderator for six months. The resignation of the Breadalbane session was considered and, after explanation, accepted, the Presbytery commending the firm spirit manifested by the members of session in seeking to promote the harmony of the congregation. The Committee on Church Law and Property was instructed to enquire into the validity of titles by which church property is held and see that deeds are properly registered, also to enquire regarding the insurance of church property within bounds. The Home Mission Committee reported regarding proposed readjustment of fields in vicinity of Brandon, but after careful consideration it was agreed to work all the fields as at present. Mr. A. N. McQuarrie, licentiate, of Pipestone field, was, after examination, ordained as missionary within our bounds. Mr. James Hood was appointed missionary for six months to Elkhorn. Mr. W. T. McKenzie to Alexander. Mr. W. K. McCullough to Griswold. Mr. J. Feiry to Chater, Zion, etc.—T. R. SHEARER, Clerk.

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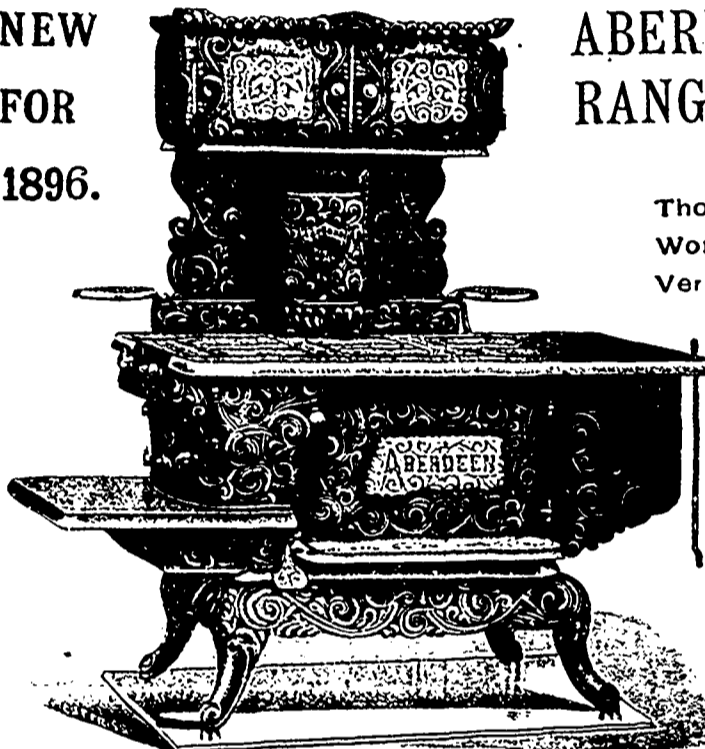
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