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Whole No. 1237.

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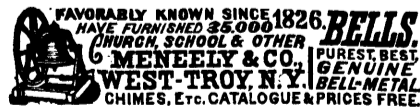
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Nervous people should eat fat food. Every irritable and exhausted nerve should, if possible, be coated with fat. With the fat should be combined grain foods and vegetables for strength, and fruit to keep up a healthful consistency of the blood.

The Louisville (Ky.) *Medical News* offers this remedy for dropsy, bladder and kidney troubles: Take two double handfuls of fresh corn silk and boil in two gallons of water until one gallon remains. Add sugar to make a syrup, and drink a tumbler of this three times daily.

Chopped Potatoes Fried.—Chop cold boiled potatoes and season them with a little pepper. Fry a slice or two of pork crisp in a spider, then take out and put in the potato and brown it.

Puffs for Tea.—One cupful of cornstarch, two-thirds of a cupful of pulverized sugar, one-half cupful of butter, four well-beaten eggs, two teaspoonfuls of baking powder. Bake in gem irons or patty tins, in a quick oven.

Baked Cheese.—One and one-half cupfuls of grated cheese, one-half cupful of very fine bread crumbs, one cupful of milk, one egg, beaten separately; dash of pepper, pinch of salt. Bake half an hour in a hot oven in a buttered dish.

Cocoon Cream.—Whip one pint of cream to a stiff froth. Have ready three quarters of a box of gelatine which has been soaked in one cup of milk for half an hour and the milk heated until the gelatine is dissolved. Strain, and when cool add it to the cream with one cup of sugar and two cups of cocoonut. Either the desiccated cocoonut or the fresh nut grated can be used. Put the cream into a mould and set it on ice or in a very cold place.

To Make Good Apple Dumplings.—Pare and halve the apples and core them; allow one good handful of flour to a dumpling; rub in a little salt, some lard the size of a walnut and a good teaspoonful of baking powder; moisten with ice water; have water boiling hot; roll the dumplings after putting them together in the flour box so as to avoid them sticking together, then drop into the boiling water; boil moderately twenty minutes or half an hour. This will make four dumplings. Serve immediately.

Peach Fritters.—Make a batter from one quart of flour, one cup of lukewarm milk and three quarters of a yeast cake dissolved in a little water. Set to rise in a warm place; this will take from four to five hours. When light add to the mixture three well beaten eggs, two tablespoonfuls of sugar, a piece of butter the size of an egg, and a little salt. Mix with the hands as you would raised biscuit. Break off small pieces of the dough and spread out thin with the hand. In the centre place a peach that has been cut in half and the stone removed. Roll the dough around it to make a ball and leave on the moulding board to rise the second time. When again light fry slowly in very hot lard. The fritters are to be eaten with powdered sugar on a liquid lemon sauce.

It has been estimated that in Chicago last year \$40,000,000 was spent for liquors. It has also been pertinently added: What would this do toward settling the wage question? It would give 20,000 families homes worth \$2,000 each.

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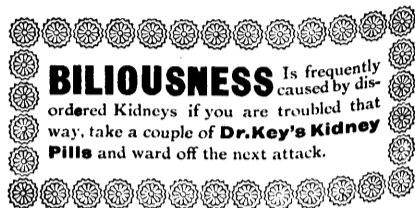
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# THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, OCTOBER 23rd, 1895.

No. 43.

## Notes of the Week.

Theodore Roosevelt is of mixed Dutch, French, Irish and Scotch descent; wherefore the London *Saturday Review* calls him "a typical Anglo-Saxon!" "He is much better, a typical American," says the *Boston Pilot*.

The Arts Department of Manitoba College opened lately with good prospects for a large attendance and a satisfactory session. In the department of philosophy the college is to have the assistance this year of Dr. Wardlaw Taylor, son of Chief Justice Taylor, who is a graduate in philosophy both of Manitoba University and of Cornell.

A census of centenarians has been taken in France, and the results, which have been published, show that there are now alive in that country 213 persons who are over 100 years old. Of these 147 are women, the alleged stronger sex being thus only able to show sixty-six specimens who are managing to still "husband out life's taper" after the lapse of a century.

A correspondent of an influential United States journal, who has been comparing several large cities as regards Sabbath keeping, gives the palm to Pittsburg. The reason he gives for this is interesting. He says:

"Tobacco and fruit stores are closed, and while the Sunday newspaper abounds and too many of the mills force their men to work on Sunday when running full time, on the whole, Pittsburg is claimed to be the quietest large city in the United States on Sunday. The reason for this I believe to be the character given to it by its Scotch-Irish Presbyterian founders and builders, which not even two decades of immigration have succeeded in destroying."

Rev. John McNeill, speaking at the Scottish Permissive Bill meeting, told of his successful opposition when a missionary in Trinity Free Church, Glasgow, to an application for a license, and said: "If you could only have seen the personnel of this liquor traffic, if you could only have seen the old men with the grey hairs that were not honorable, if you could only have seen the young fellows with bloated faces and sporting the flash jewellery, you would have seen that the whole thing was stamped with degradation."

The name of the Rev. Hugh Goldie is fragrant in the memory of many who in former days belonged to the Scottish United Presbyterian Church, and is indelibly associated, along with that of the late Rev. Hope M. Waddell and with missionary work in Old Calabar, Africa. This veteran missionary has been removed by death, at Creek Town, Old Calabar, where he began his labors in 1847. In 1862 Mr. Goldie completed a translation of the New Testament into Efik, and he was also the author of "Calabar and its Mission," and of a "Memoir of King Eyo VII., of Old Calabar, a Christian King in Africa."

An interesting order to the army of the late General Winfield Scott has been recently brought to light. It is dated August 18th, 1837, and was occasioned by the appearance of cholera among the troops at Rock Island, Ill., where the general was then stationed. It says that:

"He has seen much of the disease, knows that it is intemperance which in the present state of the atmosphere, generates and spreads the calamity, and that when once spread good and intemperate men are likely to take the infection. He therefore peremptorily commands that every soldier or ranger that shall be found drunk or sensibly intoxicated after the publication of this order be compelled as soon as his strength will permit, to dig a grave at a suitable burying place large enough for his own reception, as such grave cannot fail soon to be wanted for the drunken man himself, or some drunken companion. This order is given as well to serve for the punishment of drunkenness, as to spare good temperate men the labor of digging graves for their worthless companions."

The London *Sunday School Chronicle*, on account of the increase of crimes of violence committed by mere youths, caused to some extent at least by reading what are called penny "dreadfuls," has had this demand given point to by another boy suicide lately. It asks that some steps be taken by government for the suppression of the worst of this class of literature. Speaking of the reading of works of fiction, the *Chronicle* says:—

"While some are grudging the increase of rates for Free Libraries, and others are deploring the large proportion of fiction which is read in these institutions, we, for our part, welcome every attempt to place pure fiction within the reach of boys, with whom a desire for excitement is as natural as the ambition to get into trousers."

Archbishop Langevin and all his Catholic friends, consider that the cause for which he and they have been fighting for the past five years has been greatly strengthened by resolutions passed at a conference of Anglican bishops in Montreal recently favoring separate schools, and also by the letters of Principal Grant, voicing the sentiments of the Presbyterian Church. Archbishop Langevin should be given to understand that, however many Presbyterians may agree with Principal Grant, his opinions as expressed in his letters are purely his own, and have no authority whatever as voicing the views of the Presbyterian Church, which is voiced only through its properly constituted courts.

The special course of lectures given last week by Rev. Dr. Warfield, of Princeton, New Jersey, in Knox College, was largely attended by the city ministers and those in the neighborhood, and not a few even from a long distance were noticed in the audience. The general public, including a good many ladies, were present in the evenings. It is a matter of regret that the exceedingly defective acoustic qualities of the Convocation Hall make easy hearing, or hearing at all, difficult or impossible to many who attend on such occasions. The success of the lectures, however, evidently justifies the wisdom of the board in providing such a course, and even when the college is fully equipped, as it may be hoped it soon will be, it might still be well occasionally at least, if not regularly, so far as its income will allow, to provide from time to time special courses by well-known specialists.

A National Purity Congress, under the auspices of the American Purity Alliance, was held in Baltimore from the 14th to the 16th inst. The papers and addresses covered a wide range of topics, and the programme included many gifted, well-known writers and speakers of the United States and other countries. Immediate action is called for through holding such meetings, everywhere attended by thousands, thus creating a public sentiment which will make licensed vice impossible in a Christian community. Very recently, an incorporated organization in New York framed a bill for passage by the State Legislature, legalizing the vilest sin against human purity in certain sections of that city. A similar effort inaugurated in Boston failed in Massachusetts. The Governor of Missouri lately saved his State the shame of partnership in crime by vetoing a bill passed during the recent session of the Legislature, authorizing licensed houses of prostitution in St. Louis and other cities in that State. It is a fact, as humiliating as it is notorious, that there obtains also in many American cities municipal taxation and toleration, in effect, amounting to municipal and police regulation of vice. Prostitution thus organized, based upon the sensual demands of immoral men, give rise to a cruel traffic in dependent women and exposed young girls, and the grossest outrages. All Social Purity, White Cross, Moral Education, and Woman's Christian Temperance Union organizations, all churches, and other religious bodies, and philanthropic associations, in sympathy with the objects of the congress, were invited to send five, or more, representatives, to the congress.

To defeat the law's delays and also a prize fight which was arranged to take place in Texas to the dishonor of the State, as thought its young Governor, Hon. Charles A. Culberson, who, by the way, is said to be of Cumberland Presbyterian parentage, a special session of the Legislature was promptly called "To denounce prize fighting and kindred practices in clear and unambiguous terms, and prohibit the same, by appropriate pains and penalties, putting the law into immediate operation, and making necessary provisions for its enforcement, so that the proposed exhibition of this character within this State may be prevented, the undoubted will of the people upon the subject respected, and this affront to the moral sense and enlightened progress of Texas averted." To the honor of the legislators they came from far and near, roused by the call to duty, anxious to save the State from the disgrace that threatened it, and by their prompt action made prize fighting a felony punishable by imprisonment in the penitentiary for a term of not less than two nor more than five years.

The school question, which it appears cannot be laid to rest, is just now a burning one in Britain. The question there, as with us, and the difficulty is not, whether there shall be moral and religious teaching of some kind, nearly all are agreed that there should be; but whether some one denomination shall enjoy the right to teach its special doctrines at the expense of the State. On this point the Ardrossan Free Church Presbytery, lately, unanimously adopted a memorial to the Marquis of Salisbury, declaring that there is no "injustice in those who desire denominational schools for the propagation of their own faith being left to provide these at their own expense and not at that of the nation." Further, we notice that at a meeting of the Gillingham (Kent) School Board a proposal that the "Apostles' Creed, together with the Lord's Prayer and the Ten Commandments, should be taught in the Board Schools was carried by four votes to two, the Roman Catholic priest (Father Alton) supporting the resolution. Would that the Hierarchy in this country had a little more of the good judgment and liberality of this Roman Catholic priest.

The annual Synod of the Vaudois met at La Tour, in the valley of Lucerne at the foot of the Piedmontese Alps, a short time ago. There was a large gathering of ministers and elders, and of the general public, together with delegates from the Reformed churches of France, Switzerland and Germany. The English Presbyterian Church was represented by the Moderator, the Rev. Richard Leitch, M.A., Newcastle-on-Tyne. Among other matters that engaged the attention of the Synod was the great celebration that took place in Rome on the 20th of last month, in honour of the 25th anniversary of the freedom of Rome and the annexation of the Papal States to Italy. After a long and animated discussion the following finding was come to: "The Waldensian Synod joins in the rejoicings of Italy on this 25th anniversary of the 20th of September, 1870, the day that assured Italy's unity for ever, along with her liberties, amongst which that of conscience and freedom of worship holds the first place. The members of the Presidential Office, acting concurrently with the Boards of the Church, are directed to make the above decision known through whatever means they may consider worthy of the Church they represent, and of the people to whom it is offered." A deputation, headed by Dr. Prochet, of Rome, Dr. Gamonet, of Florence, the Moderator of the Synod, and Pastor Pons, of La Tour, were to attend at Rome and join in the celebration. A letter was also to be sent to King Umberto I. expressive of the good feeling which the Waldensian Church cherishes towards him, and congratulating him on his reigning over free and united Italy.

## Our Contributors.

### CONCERNING NEWSPAPER ENTERPRISE

BY KNOXIAN.

The *Globe* gave two illustrations of modern journalistic enterprise the other week. One of them was an undoubtedly good thing to do; the usefulness of the other is at least questionable.

It was a right good thing to send a reporter 160 miles to Loon Lake to write up the fearful calamity that befel a family there. The result of that night's journalistic enterprise may be a new home for what remains of that stricken family. The young man who made that midnight journey spent his strength in the highest interests of humanity and the journal that sent him deserves the thanks of all humane people. About that stroke of newspaper enterprise there can be but one opinion among men who have hearts, and the great majority of Canadians, whatever be their faults, have hearts that always beat responsive to a story of real suffering.

The enterprise that sent the *Globe* scribe in an easterly direction on a mission of mercy was praiseworthy and useful; the enterprise that sent him west in search of the horrible may have been brilliant, but we utterly fail to see that it served any permanently useful purpose. What good did it do the people of Canada to know that a hired man in London Township tried to elope with his employer's daughter, failed, slashed her face with a razor and then hurled himself, unbidden, into the presence of his Judge. Is there not a possibility that reading these horrible facts not only did no good, but did a very considerable amount of evil.

Viewed as a mere matter of journalism the work was brilliant and it shows in a most interesting light what can be accomplished in a few hours by an expert. Leaving Toronto in the afternoon, the reporter finds himself in London at 7 p.m. Then he starts on an eighteen mile drive out into London Township, his driver making it twenty by going off the direct road. Then he has to find out the exact facts from a number of people who, if they are like ordinary mortals, must have been too much excited to get down to facts as bare as an honest reporter always wants them. The facts being entered in his notebook, he starts back on his eighteen-mile drive to London. Now the most difficult part of the enterprise begins. It is 2 o'clock in the morning and the two columns must be written out in full and telegraphed to Toronto in time to be put in type for the morning paper. We don't happen to know what hour the *Globe* goes to press, but it is on the earliest morning trains and some of these start long before the majority of the human family are out of bed. Writing two columns is formidable work at any time, but writing them at 2 o'clock in the morning, after a forty mile drive, is something so difficult that it cannot be understood by any but those who have tried their hand at such work. It goes unsaid that writing is the most difficult kind of brain work. The difficulty is many times increased if you know that what you write will be in cold type in a few hours. It is intensified if you know that the copy must be ready in a few minutes. We don't know any kind of work that tries a man more than making "copy" and watching the clock. How the hands do go around when you are striking off the pages of manuscript. The man who never made "copy" while a telegraph boy or a printer was waiting, or the mail closing, never found out what five minutes are worth. The nearest you ever come to the journalistic test of time is in writing examination papers.

Our young man sits down in London after his forty-mile ride and begins to write his report 2 o'clock. At half-past three it is in type in the *Globe* office in Toronto, and

soon afterwards thousands of people are reading about the tragedy in London Township. Splendid work no, doubt. As an illustration of what can be accomplished in a few hours by machinery and trained men, it is superb. But, after all, was the game worth the candle? Did the average reader of the *Globe* receive any real benefit from the enterprise. What earthly good did it do the most of us to know in detail that a hired man in London Township slashed a young woman's face with a razor and then committed suicide. What side of human nature is bettered by news of that kind written up in detail.

Nobody outside of the *Globe* office knows whether that midnight enterprise paid in dollars and cents. Were we allowed to guess we would guess that it did not. We venture to say that a sufficient number of extra *Globes* were not sold the following morning to pay the reporter's expenses and the telegraph bill. Why, then, publish matter of that kind? Partly, we suppose, because publishing it pays indirectly, and partly because a certain number of readers like that sort of newspaper diet. They like to read the horrible.

One day, long years ago, this contributor was receiving instructions from Mr. Gordon Brown about some work that he wished done in the General Assembly for the *Globe*. We mildly protested against writing the kind of "notes" that he wanted, and urged as a reason that nobody reads notes of that kind except Dr. Reid and a few other official people. "These are just the people," said Mr. Brown, "that we want to read them." Of course, that reply flattened us out as badly as a silk hat is flattened out when a man of two hundred weight sits suddenly on it. Were one to say nobody cares to read about such tragedies as that enacted in London Township except diseased lovers of the horrible, would the *Globe* reply, "These are just the people we want to read them."

Might it not be urged that publishing a report of such crimes in graphic detail has an injurious effect on public morals. Is it possible for the public mind to come into contact with crime on the printed page without receiving more or less injury?

Supposing that general question disposed of in some way, is not the publication of crimes of the kind committed in London Township specially dangerous. On the other side of the line a threat to commit suicide is one of the recognized ways of trying to convince a young woman to marry a man she does not want—probably hates. Instances of unbalanced youths killing the girl they cannot get and then killing themselves are not by any means uncommon in these modern days. We do not want that style of courtship popularized in this country. The Gerry-mander and the P. P. A. and the American style of trying accused people by detectives are quite enough to do us for some time in the way of importing American customs and institutions.

The real question, however, is a large one. How much of the worst side of human nature should a clean family journal lay before its readers. The *Globe* is a good journal to wrestle with that problem. It is a difficult one. The one thing clear is that if a good many people did not want to read the horrible, good journals would not lay out so much money in dishing up the horrible.

### ONTARIO W.C.T.U.

BY MRS. M. WILEY.

The Eighteenth Annual Convention of the Ontario Woman's Christian Temperance Union will be held in Hamilton (D.V.) October 29th to November 1st, inclusive. Now is the time for a grand rally of the forces. We need to gather fresh courage and knowledge, and add to both "the baptism of power from on high." Could there be a better opportunity than that afforded by our approaching convention?

The W.C.T.U. ladies of Hamilton, who have promised a cordial welcome to all

comers, will provide entertainment for the regularly appointed delegates, and will be pleased to give to visitors full information, concerning suitable boarding places. The local corresponding secretaries will kindly send the names of their delegates as early as possible to Mrs. Watters, 57 West Ave., North Hamilton, stating whether they will require a billet or intend to stay with friends.

According to the constitution, the convention will be composed of the Executive Board, one delegate for each affiliated Union, and one additional delegate for every twenty paying members of such Union. Let this eighteenth convention be a really representative one. The full affiliation fees should now be in the hands of the Provincial Treasurer, Miss Jennie MacArthur, of Cornwall. But if any Union has neglected to do its duty in this respect, will the local treasurer see that the money is sent, without delay, to the County Treasurer, if in an organized county, or direct to Miss MacArthur if in an unorganized county. The provincial books will be closed, positively, by October 16th. Local corresponding secretaries are requested to send to Mrs. Mary Wiley, Prov. Cor. Sec., Richmond Hill, for credential forms; and to see that each delegate is furnished with one, properly filled out, to be handed to credential committee at convention. If every county would kindly have its shield prepared with correct statistics, much labor would be avoided in awarding the prize banner. Bring your county and local banners to help decorate convention hall. The usual rates will be arranged with the railroad companies, whereby visitors and delegates to convention may travel at one and one third fare, if they secure certificates from the station agent at starting point, and have these signed by the Corresponding Secretary at convention. Certificates are not kept at all the small stations, but if delegates give early notice of their intentions, the agent will procure them in time for the trip. Tickets must not be purchased earlier than three days before, nor later than three days after close of convention.

Our convention speaker will, we think, be introduced, for the first time, to a Canadian audience. Mrs. Ella Boole, of Staten Island, New York, one of the rising stars on the W.C.T.U. horizon, has been secured for Thursday evening October, 31st. Of one of her lectures Miss Willard says, "The address from Mrs. Ella A. Boole was remarkable by reason of its bristling points, its happy humor, its well timed pathos, and inexorable logic. The speech was a revelation." Mrs. Boole will also give a morning address and a parliamentary drill at the school of methods. The school of methods will take place on Thursday afternoon, special attractions for county workers; but local interests not forgotten.

Those addressed in this communication include every member of every Union from Prescott to Essex, and from Algoma to Lincoln counties. It is our earnest hope that not a white ribboner who reads it but may feel that this Hamilton convention is *her* convention; demands if possible *her* presence; and has a right to her continuous and faith-filled prayers, from the opening gavel tap to the closing benediction. Do not say I cannot go, and our Union is too poor to send a delegate, and because the bottom of the county treasury is always in sight *they* can do nothing. Where there is a will there is a way. Local success, in any large measure, is impossible without provincial success. You owe it to yourselves, and to the work in general, to do something towards rendering our eighteenth provincial gathering better than any one of the seventeen that have preceded it. Readers, stir up your local society to send a delegate, and do not rest till the county has a representative, and may God grant us such a combination of human effort and Divine blessing, as never before marked this yearly halting ground between past achievements and future struggles.

Richmond Hill, Ont.

### FOREIGN AND HOME MISSIONS.

REV. C. W. GORDON'S LETTER.

MR. EDITOR,—Will you allow a reply to Mr. Gordon's letter which appears in your last issue, and I shall be as brief as I can. Very cordially do I reciprocate Mr. Gordon's personal references. I detest newspaper war for many reasons, and amongst them, for this, that it places one in seeming antagonism to such men as Mr. Gordon. However, if he will have war, a Highlander cannot retreat.

First, as to the bona fide character of the circular. Mr. Gordon says: "This proposal comes to the Young People's Societies with authority neither of Assembly nor of Home Mission Committee, nor indeed, if I mistake not, of the Foreign Mission Committee as a whole." "The Secretary of Foreign Missions sends forth his circular and the Home Mission Convener takes him to task for it, and, as it seems, with some reason and success. "An unfortunate mistake, it was easy for the Foreign Mission Secretary to make, anxious for this authority," i.e., to say he had the authority of the Home Mission Committee when he had not this authority. This is of course a charge of insincerity, no doubt unintentional, which Mr. Gordon will excuse me if I say that he ought to be sure of his facts before making. At the meeting of the Foreign Mission Committee in May last, the circular was read and unanimously approved, again at the meeting of the Foreign Mission Committee on the 25th Sept., the first *Leaflet* was submitted, and in the light of the correspondence that had taken place, they reaffirmed their approval by formal resolution. It was not possible to consult the Home Mission Committee, but Dr. Cochrane was consulted and the circular was withheld until his answer came to hand. As I am writing this on the train I cannot reproduce Dr. Cochrane's exact words, but they have been given to the public by Mr. Conning. As it was a matter of some public importance we accepted Dr. Cochrane's letter as official. He, however, states that he wished his letter to be regarded as private, and accordingly the circular was at once modified by the removal of all reference to the Home Mission Committee. I do not expect to advance the Lord's work either by exaggeration of facts or suppression of truth and neither offence has been committed in this case.

2. What then, is this new scheme that has so horrified Mr. Gordon and will he, he thinks, so mischievous in results? Let me explain its origin. I felt when in the pastorate that the Christian Endeavor Societies were in danger of effervescing for want of solid, systematic study, and I tried then at home to supply the need. It occurred to me that so far as Foreign Missions are concerned it might be possible to lead all societies through a course of systematic study, by taking up one field and concentrating attention upon that for a time. Accordingly, after consultation with brethren known to be specially interested in Y.P. Societies, the circular was issued proposing that the young people should for the first year study China, and make their contributions, so far as they contribute to Foreign Missions, towards the support of Honan. The intention at first was to make no reference to the Home Mission Committee, but it was urged that the same scheme could be profitably applied in Home Mission interests, and hence the correspondence with Dr. Cochrane. What was in our simplicity intended to be helpful to Home work and thought would be acceptable to the Committee, is regarded as surreptitious and hostile. I have not changed my mind upon that point, and think Dr. Cochrane's mistake was not in giving his assent, but in withdrawing it after it was given.

3. I cannot follow Mr. Gordon in the discussion of his imaginary dangers. The young people are giving money now as societies, apart from the congregational givings; they have been doing so from the beginning, and Mr. Gordon does not seem to object to this so far as Y.P. Societies organ-

ed for Home Mission work are concerned. They do give a considerable part of their offerings to outside schemes—their contribution notwithstanding. Whilst I would be sorry to cut off all sympathy with outside efforts, yet it is but fair that they should chiefly devote their givings to our own work, and that they are asked to do in the support of Home for this year. No Session that believes the young people should take an interest in Foreign Missions at all, can object to this. Mr. Gordon says: "I should consider it a foolish and wicked thing to seek to turn the minds of our young people from the study of Foreign Missions." I am delighted to be able to agree with him on one point, and for that very reason this *Leaflet* is published. If any better method is proposed, I shall be glad to support it to the best of my ability. It is evident the Home Mission Committee approves of the method because they have appointed a committee to prepare a *Leaflet* for distribution amongst Y.P. Missionary Societies and C.E. Societies. Surely an argument should work both ways.

4. And now what about the influence of this scheme upon Home Mission work, for, after all, this is the point of the problem. I know Mr. Gordon will not give me credit for interest in Home Mission work, and does not regard me a competent judge. "Mr. MacKay has Foreign Mission eyes, and his facts are Foreign Mission facts," and it seems that Dr. Cochrane is afflicted in a similar way as regards Home Missions. It is pleasant to have such respectable company, even if it is in an infirmity; yet I must use such eyes as I have, and I think they are not entirely blind to the importance of Home Mission work. I agree with Mr. Gordon "that the Foreign Mission work of a Church that neglects its Home Mission work is doomed to failure," and I believe the converse is equally true, that the Home Mission work of the Church that neglects Foreign Mission work is doomed to failure. Men and money are not the greatest need to-day at home, infinitely more important is that baptism without which all effort is futile, and such a baptism can only be looked for in obedience to Christ's command. I believe in my heart that the greatest enemies to Home work to-day are they who refuse to recognize this and are antagonizing the Church's efforts to obey the Lord's command. This may be regarded as too strong a statement, but I make it advisedly. Who that has read history has failed to recognize that to the individual and community richest blessings come when in apparent self-forgetfulness they follow in the Master's footsteps? Then they serve themselves best. Mr. Gordon did not need when in Scotland to apologize for the Foreign Mission activity of the Canadian Church, and he did not represent the heart of the Canadian Church in so doing. He might have told the British Churches that a large percentage of the moneys given for Foreign Missions is spent in Home work. I have not the figures before me, but about 25 per cent. or about \$25,000 were spent last year on Indians, Chinese and Jews in our own land by the Foreign Mission Committee. Someway or other that point is never referred to in discussions on the relative proportions of these departments of work, so fairness it ought not to be forgotten.

5. There remains but a word on the imitation and hurtfulness of antagonizing two schemes of the Church. I quite believe it is hurtful, and see no reason for it. Will Mr. Gordon tell us who is responsible? His trouble, no doubt, is that he has Home Mission eyes. He suggests certain "silly women," who become hysterical at the sight of Dr. Robertson. I have not met such women, although I have met ladies who disapproved of some of Dr. Robertson's public statements. Yet if you were to ask some of us, what man is best liked in the Dominion? I am not sure but the answer might be, "Dr. Robertson."

Now I am done. Let us try honestly to

educate the people and leave the Holy Spirit to prompt to intelligence in action in whatever direction He will, and we need fear nothing. Both Home and Foreign work will grow side by side and the Church will be blessed.

R. P. MACKAY.

#### ELDERS AS MODERATORS OF CHURCH COURTS.

MR. EDITOR,—I permit me to add a few concluding observations on this question, the discussion of which has so far been conducted on its merits, and without any unpleasant personalities.

The theory of the office of ruling elder which makes it identical with the office of the minister of the Word is, I believe, un-Presbyterian and unscriptural. In support of this position I call attention to the fact that such a theory is opposed to the judgment and practice of all the Reformed Churches holding the Presbyterian form of government. An elder's presiding as Moderator of Presbytery at the ordination of a minister is a thing unknown in the history of the Presbyterian Church. Only those holding the office of bishop, in the scriptural sense of that term, take part in the laying on of hands. Calvin in his "Institutes," Vol. II., Book IV., Chap. III., Section 8, says: "In calling those who preside over churches, bishops, elders, pastors, and ministers without any distinction, I have followed the usage of Scripture." So when Paul enjoins Titus to ordain elders in every city, he immediately adds: "For a bishop must be blameless." Now, the mistake into which some have fallen is that of assuming that wherever the term elder occurs in Scripture it means the ruling elder. Speaking of the ruling eldership, Calvin says: "Governors I apprehend to have been persons of advanced years, selected from the people, to unite with the bishops in giving admonitions and exercising discipline."

The late eminent Dr. Charles Hodge, of Princeton, in his work on Church Polity, page 128, says: "The ruling elder is a layman. He has a different office from the minister. He has different training, duties, prerogatives and ordination. It is precisely because the ruling elder is a layman that he is a real power in our system. The moment you dress him in canonicals, you destroy his power and make him ridiculous." In the old Jewish Church there were schools of the Prophets, but no schools of the elders. So it is with us. Nevertheless it is true that prophets and apostles were elders. Moses is one of the list of elders mentioned in Hebrews, 11th chap. Indeed, the word is used in a very general and comprehensive sense in Scripture. It is a term of gravity and dignity rather than of specific office. When we read in Gen. 50th, 7th, of the elders of Pharaoh's house accompanying Joseph at Jacob's funeral, it is manifest that the term is used in a wide sense. Representatives of Pharaoh's court and ministers of the government went in honor of Joseph, and are called elders. It would be a mistake to infer that they were Presbyterians, or that they held an office identical with that of a member of a kirk session. A term that includes members of a royal court, aged persons, rulers of a city, ministers of the Gospel, apostles as well as officers in the Church who rule only, is a term to be used with a good deal of caution and careful investigation, in order to the right interpretation of a Scripture passage in which such term occurs.

With much that "Elder" has said in his letters I am in cordial agreement. Much irritation and trouble in congregations has arisen from the minister assuming that he is the session. Ministers have no right to make changes in the order or parts of public worship or to introduce anything affecting church life in the congregation, without the concurrence of the session. In the joint combination of ministers and elders in the courts of the Church, Church power resides,

and not in the individuals composing those courts. Destroy this principle of the system and you destroy Presbyterianism. Declare the session complete without a presiding minister ordained by the Presbytery and you rend the system at its most vital point. Change the system so that the elder ceases to be a layman, and differs from the minister only in function and not in office, and you resolve Presbyterianism into a clerical despotism pure and simple, from which lay representation has been eliminated. As, however, every rule has an exception, distinguished service rendered to the whole Church by an elder whom all desired in some way to honor, might be recognized in the superior courts by calling on fitting occasion such elder to the chair. But it is the question of what should be the rule which is now under discussion and not the exceptions to it. The people and the eldership are deeply interested in the ultimate settlement of the question raised. If the elders are declared to be one and the same with the ministers in office, then, as Dr. Charles Hodge puts it, "The legislative, judicial and executive power, according to our system, is in church courts, and if these courts are to be composed entirely of clergymen, and are close, self-perpetuating bodies, then we have, or we should have, as complete a clerical domination as the world has ever seen."

Having now pretty fully defined my views on a question to be discussed in several of the Synods and in the next General Assembly, a question in which the Church as a whole is interested, it is but right I should give place to other correspondents.

Yours, etc.,

W. T. McMULLEN.

Woodstock, Oct. 17th, 1895.

#### RIGHT OF ELDERS TO BE MODERATORS—REV. DR. McMULLEN CRITICIZED.

MR. EDITOR,—I did not happen to see Dr. McMullen's first letter on "Elders as Moderators of Church Courts," nor did I see "Elders" reply. But it appears from Dr. McMullen's letter in your issue of the 18th ult., that his position from the first is this: "a standing ministry in the Church is Christ's ordinance." Surely no intelligent elders ever questioned that. But very many, quite as well informed as Dr. McMullen, have questioned the meaning which he seems to attach to it. His "standing ministry" is a class or a caste. Christ's "standing ministry" is a spiritual office, never distinguished as lay and clerical. It is one office—involving a diversity of gifts—and all its occupants are officially equal. There never were, and there are not now, lay and clerical elders in the Presbyterian Church. The office is one—is spiritual, involving neither a caste, nor a priesthood, but spiritual service.

Dr. McMullen seems to be much alarmed at the idea of an elder moderating in a session. Why should he not, if the Presbytery of which he is at the time a member appoints him to do so? I for one see no cause at all for alarm, but on the contrary many advantages. No one knows better than Dr. McMullen the amount of petty patronage that is sometimes practiced by clerical Moderators of vacant sessions. Here is a case in point. The Moderator of a vacant session, not far away, and not long ago, called a meeting of the congregation to moderate in a call. He had the call all ready, with even the name of his favorite candidate written in the blank space. His candidate was duly proposed and so was another. The vote being taken the amendment was carried and his candidate was left. But he was equal to the occasion. There was a whispered conversation between the Church Moderator and the ruling elder, and the result was an adjournment of the meeting for two weeks, during which time a vigorous canvass was instituted in favor of the Moderator's candidate, which

resulted in his election at the adjourned meeting. This is one of the ways, not often let us hope, in which a clerical Moderator of a vacant session sometimes acts. Could a "lay" Moderator act the petty patron more effectually than that? I trow not.

Dr. McMullen's distinctions without differences notwithstanding, it is high time that the elders of our Canadian Church—many of them occupying the very highest social, scholastic, judicial and political positions in the land—asserted their rights to preside over any Church Court to which their brethren elect them. This is not a question of "gain," but a question of principle and of equal rights.

Our elders have borne with an unscriptural and invidious distinction long enough, and a great deal longer than the clerical elders would have done. They can very easily have their rights if they want them now.

F. MCCUAIG.

Welland, Sept. 26th, 1895.

#### INCONSISTENT.

A Christian Scientist in the United States says that he has received bodily damages. He has therefore, brought an action for \$50,000 for repairs, as an Irish gentleman once expressed it. But, according to his own theory, he has no body. Then, how it could be damaged, one would need a magnifying glass of 50,000 horse power to see. Well, he who has no body, is really a nobody. But tell that Christian Scientist that he is a nobody, and, perhaps, he will do you bodily damage.

Some boast that they are Agnostics, as they call themselves. Agnostic is Greek for "don't know." Ignoramus is Latin for "don't know." But tell an agnostic that he is an ignoramus, and his feelings will be very much hurt. Strange.

T. F.

Woodbridge, Ont.

#### A NEW FORM OF POLICY.

It is doubtless within the recollection of a great many of our readers when life insurance could only be obtained on the life plan, under which the insured pays premiums for the term of his life, and in case of his death the full amount of the policy becomes payable, whereas of late years several new systems (such as the tontine and the semi-tontine) have been introduced, under which are combined the elements of protection to a man's dependents in case of his death, and a desirable investment for himself if he lives to the end of the investment period.

One of the latest forms of policy offered to the insuring public of Canada is that of the investment annuity plan.

Under it, should death occur within the first ten years the policy becomes payable in equal annual instalments; if after that, and within the investment period selected with the first instalment, there will be payable a mortuary dividend of the eleventh and subsequent premiums paid thereon.

This form of policy contract should commend itself to intending insurers, as under it a much lower premium is chargeable than on the other plans of insurance on account of the payment on the face of the policy being extended over a period of twenty or twenty-five years.

The company that issues this most desirable form of insurance is the North American Life Assurance Company, 22 to 28 King Street West, Toronto, from whom full particulars can be obtained by applying for the same at their head office or through any of their agents.

We notice that the British American Business College Company, of Toronto, Ltd., has obtained its charter with an authorized capital of \$10,000. Its shareholders comprise some of the most solid and best known business men of this city. With a change of proprietorship there will be a complete change in the course of study. The school-room is now practically a large business office, and the work is that of a book keeper from the start rather than that of a student in the old fashioned college. In a word, the student handles and makes out all the papers in the office, and, as it were, grows up with the business, really becoming a part of it. Students with this sort of training will not experience the difficulty they have in the past in making a start in business houses. The great advantages of attending a business school controlled by merchants and business men of influence and experience are not to be questioned.

# Pastor and People.

## THE HEAVENLY GUEST.

Sec, O soul, there standeth at thy lowly do  
One whom all the angels worship and adore,  
Condescension wondrous, love and grace divine,  
Lo, He seeks to enter that poor heart of thine.

"And if any open," this is what He saith,  
He whose love is stronger, stronger e'en than  
death,

"I will gladly enter. I will be his guest,"  
Hasten, soul, to open, spread for Him thy best.

"Ah! Thou Lord of glory, nought have I for fare,  
Lo, the house is empty and the table bare;  
Long my soul hath eaten only husks of sin,  
Still He standeth, calling. "Fain would I come  
in;

"Let not this thy straitness thee at all distress,  
I who fed the thousands in the wilderness,  
I who turned the water into purple wine,  
I will spread to fulness that scant board of thine.

"He shall never hunger, never by want be  
press'd,

He hath treasure endless who hath Me for guest;  
He whose heart I enter, heir of God shall be,  
Soul, what is thine answer what say'st thou to  
me?"

Lord, I bid Thee welcome, while the flowing tears  
Tell my grief and sorrow for the sin-spent years;  
Lord, Thou hast been waiting long outside the  
door,

Enter now to leave me, never, never more.

—Robt. M. Offord, in *New York Observer*.

Written for THE CANADA PRESBYTERIAN.

## PEGGY AND THE PREACHER ON BAPTISM.

### SCENE—THE GROVE BRIDGE.

Preacher—'Good morning, Peggy.'

Peggy—'Sure, sir, an I think ye hae the  
advantage o' me.'

Pr.—'Oh, that doesn't matter, but I just  
wanted to ask you: How is it with your  
soul?'

P.—'Deed, sir, bein' a stranger to me  
I'd just return the compliment and ask.  
How is it with your ain?'

Pr.—'Oh, I'm all right, I'm on the  
straight road to heaven.'

P.—'I'm cruel glad to hear it, for there is  
so many of them tramps goin' about now,  
that care little at out their souls.'

Pr.—'I think you mistake me, Peggy;  
I'm the new preacher in the Tent at Moyle-  
tragh.'

P.—'Oh, the preacher, are ye; 'deed  
I've heard iv ye; ye belong to the folk they  
ca' "Dippers."'

Pr.—'I belong to the family of Christ,  
and not like your so-called religious people  
here. I am as sure of heaven as if I were  
in it.'

P.—'You must be a far greater man than  
Paul, for he niver said nothin' so strong.  
But I do remember reading of anither yin—  
maybe he was a frien' o' yours—who was so  
good that he thankit God that he wasn't as  
ither men.'

Pr.—'Never mind, Peggy, about my  
friends, but answer my question: Are ye  
saved?'

P.—'I'd jist answer one question by axin'  
another: Are ye saved yersel?'

Pr.—'Sure, I've told you, Peggy, and  
that's enough.'

P.—'No, the Master says its by their  
fruits ye'll know them, and not by their  
talk; for all I know ye may be no converted  
a bit yet.'

Pr.—'Peggy, I was converted two years  
ago, and I'm rejoicing in God ever since.'

P.—'I'm three score and nine years  
the owl May fair of Garvagh last, an' I hae  
seen mony things in my time, an' I heerd  
plenty o' people in the Revival sayin' they  
were just as sure o' heaven as you are, an'  
they turned out the greatest rascals in the  
country.'

Pr.—'Will you come to the tent, Peggy,  
and maybe I'll convince you.'

P.—'Before I answer, might I make so  
bowl'd as to ax ye were ye always of the  
dippin' way o' thinking; or what business  
did ye follow before?'

Pr.—'I was a colporteur until I was con-  
verted.'

P.—'A coal-porter. Them's the ones  
that carry the books. Indeed, we hae ex-  
perience o' some o' them boys.'

Pr.—'Well, bu', Peggy, will you come  
to the tent?'

P.—'Before I go, is it the Dippin' ye're  
going to preach?'

Pr.—'Yes, on Monday night I'm going  
to prove from Scripture that baptism can  
only be by dipping, and that none should be  
baptized until they are converted.'

P.—'Marcy on us! then naue o' us is  
baptized?'

Pr.—'No; ye couldn't be when you  
weren't dipped.'

P.—'Well, now, I remember the Israelites  
weren't dipped goin' through the Red Sea,  
and Paul says they were baptized, an' the  
Egyptians were completely soused in the  
water; and they weren't baptized. What  
do you say to that?'

Pr.—'Oh that does not refer to the sac-  
rament of baptism.'

P.—'It refers to the way o' doin' the  
thing an' it jist proves the opposite o' your  
preachin', for it proves that sprinklin' is bap-  
tism; dippin' is not.'

Pr.—'Well, come to the celebration of  
the ordinance.'

P.—'Well, then, when ye're bate at the  
Red Sea, we'll tak Paul; how was he bap-  
tized?'

Pr.—'He was dipped, of course.'

P.—'Av course he was nathin' o' the  
kind. Hae common sense, man. How  
could he be dipped, jist brought into a  
strange house, in a private bed-room, an'  
ordered to stan' up. Dear me, but the  
water was mighty plenty in Damascus when  
they could fill a bedroom at a moment's  
notice, an' them havin' to carry it in goat-  
skins on their heads. Their doors, too,  
must have been very tight.'

Pr.—'Well, but he could be dipped after  
all.'

P.—'If so, then Ananias would hae said.  
Lie down in this tub, Paul, like a ca. in a  
hat, and we'll try and dip you, for the wath-  
er is very scarce. But instead o' that, he  
said "Paul, stan' up an' be baptized;  
completely provin' that Paul was baptized  
by sprinklin' when standin' up.'

Pr.—'At any rate, Peggy, the eunuch  
was dipped when he was baptized. They  
both went down into the water and came up  
out of the water. That settles you.'

P.—'Well, I heerd our minister explain  
that, an' he knows the 'aanguages which you  
coal-porters don't, and he said it jist meant  
down to the wather and up frae the wather.  
They might hae wet their shins, ye know,  
but that wouldn't be your dippin', an' by  
the same token, if Philip dipped the eun-  
uch, the eunuch just turned and dipped  
Philip. An' how was only one baptized, al-  
though both were dipped? so that it is out of  
the frying-pan into the fire for you, Dippers,  
to explain the eunuch.'

Pr.—'But baptism is represented as a  
burial—"Buried with Him by baptism,"  
which could not be said if it was sprink-  
ling.'

P.—'Now, ye're awa somewhere else;  
ye're like a hungry cow in a field of clover,  
glamin' a mouthfu' here an' anither there,  
an' defend ony o' your ain cases. I could  
prove in the same way that ye ought to bang  
yersel'. Judas went out an' hanged hissel'.  
Go thou and do likewise.'

Pr.—'But baptism as a burial settles the  
question; there is no getting over that.'

P.—'I thought when a person was buried  
that he was clean away for iver in this worl',  
but when ye bury by dippin' ye hae them up  
the next minit as if a thing had never hap-  
pened. Ye see the thing doesna fit ava. If  
ye did the thing right ye wad bury like the  
Egyptians, when ye hae them doon keep  
them doon; but then they were not bap-  
tized after a' the dippin' and buryin', so  
that ye are in a box no matter what way ye  
tak' it.'

Pr.—'Sure there is no sense in sprink-  
ling; it does not mean anything.'

P.—'Mean anything! It means all God  
intended it. It is a type o' the baptism o'  
the Spirit, and the type must be like the  
substance. Now, when you were converted  
were you dipped into the Spirit?'

Pr.—'Oh, the Spirit, I know, is poured  
out, but that is nothing.'

P.—'It is nothing! Your dippin' is  
clean away to the dogs, man, when it is no  
a pictur of the baptism that saves; for that  
matter, ye might as well rowl your convarts  
in the mud, in Mr. McLaughlin's milldam  
down there. Sure, man, it's as plain as a  
pikestaff that the baptism by water must re-  
semble the baptism o' the Spirit.'

Pr.—'I was going to say, Peggy, that the  
pouring out of the Spirit has nothing do with  
baptism—it is the blood of Christ. You  
know we are plunged in the blood of Christ.'

P.—'D'ye hear the man! Plunged in  
the blood o' Christ! Whar d'ye get that,  
man?'

Pr.—'Peggy, don't you know about the  
fountain filled with blood?'

P.—'warmly' 'Pshaw! ye're now at  
your men-made hymns; but it will no do  
Mr. Preacher; I now challenge you to pro-  
duce in a' the Bible ony expression or idea  
like "plunged in the blood o' Christ." Man,  
ye're makin' Scripture now, an' then fater-  
ing it on yer Maker. There's nae sic ex-  
pression ava. Now, since ye hae mention-  
ed the blood, it's sprinklin' that is the thing,  
man. It was sprinkled on the door-posts in  
Egypt, an' the High Priest sprinkled it on the  
mercy seat, a type o' the sprinklin' of  
Christ's blood on the hearts, as Paul shows  
in the Hebrews.'

Pr.—'Well, now, Peggy, what about the  
baptism of infants? You know there is no  
proof in all the Scripture for it.'

P.—'What fools nearly all the world  
must hae been then to believe it. Pity God  
didn't mak' you eighteen hundred years ago,  
to keep the worl' right on the point.'

Pr.—'I challenge you to produce one  
proof.'

P.—'Well, now, before we look, I'll gie  
ye anither challenge, an' ye haven't answer-  
ed a challenge I gave you yet. Produce  
from the Scripture any case o' a child o'  
Christian parents whose baptism was delay-  
ed until he was able to profess his own  
faith.'

Pr.—'That's not the point, Peggy. Give  
us the proof.'

P.—'Man alive, hae ye na gumption  
ava? That's jist the point. Sure, there is  
no dispute about baptisin' convarts. It's the  
children o' convarts or believers is the ques-  
tion. Are they to be baptized or no?'

Pr.—'Certainly not. There is no author-  
ity for it. Even where the apostles baptized  
whole households every member professed  
his own faith.'

P.—'Deed, sir, I think ye hae carried  
more books on your back than iver ye got  
into your head, especially the owl Bible.  
Did ye niver hear Lydia?'

Pr.—'Oh yes, Peggy; but Lydia's house-  
hold all believed. You cannot prove there  
were children in it.'

P.—'Whar did Lydia's household all be-  
lieve?'

Pr.—(turns up the passage, reads.)

P.—'Whar, I say (sensation). Sure,  
you see ye're only belyin' your Maker again.  
Nobody's heart was opened, but Lydia's  
ain; yet her weans were all baptized on the  
profession o' her faith, an' to prove the  
thing Lydia confesses as much by sayin':  
"If ye have judged me to be faithful," an'  
hiver mentions ony other in the house be-  
lievin'.

Pr.—'But I believe they were all adults.'

P.—'Ye may believe that that cow is  
stannin' on her heed if you like, but that  
doesn't alter the fact. Lydia was the only  
believer in the house, an' the whole house-  
hold was baptized on the profession o' her  
faith. That settles the business.'

Pr.—'Well, its only an' inference, after  
all, in Lydia's case. Give me a command to  
baptize infants.'

P.—'A guid inference is a guid argu-  
ment, and I'm glad ye acknowledge as  
much, an' if there was nae ither, Lydia  
squelches you Dippers clean an' cliver.  
But tell me what was the method o' admittin'  
into the Jewish Church?'

Pr.—'Oh, you are going back to circum-

cision; that has nothing to do with bap-  
tism.'

P.—'Its admittin' into the Church is the  
question; how is that to be done. In the  
Jewish church it was done by circumcision  
of infants. What's the method in the Chris-  
tian church?'

Pr.—'On profession of faith.'

P.—'Ach, man, don't hedge. What  
ordinance do you administer when admittin'?

Pr.—(hesitatingly) 'We baptize by im-  
mersion.'

P.—'I knew I'd block it out o' you.  
Then baptism is the door o' admission into  
the Christian church, jist as circumcision  
was the door into the Jewish. Now, ye'll  
not deny that infants were received into the  
Jewish church. Gie me a "Thus saith the  
Lord" for excludin' them in the Christian.'

Pr.—'Oh, you must prove that they  
were ever admitted into the Christian  
Church.'

P.—'Man alive, they are in it already,  
for they were niver put out; an' they hae as  
good a promise to be in it, Peter says, as  
you hae. "The promise is unto you and to  
your children." An' the Master himself  
said: "Suffer the infants to come unto Me  
and forbid them not, for o' such is the king-  
dom o' heaven."'

Pr.—'But the Master wasn't speaking  
of baptism then.'

P.—'Well, if they were fit for the king-  
dom o' glory, they were surely fit for the  
kingdom o' earth. I think that knocks the  
bottom out o' your objection to children.'

Pr.—'But what connection is there be-  
tween sprinkling with water and cutting  
with a knife.'

P.—'What connection is there between  
bakin' bread and catchin' fish? Yet Christ  
says the kingdom o' heaven is like them  
baith. Man, don't you know that Paul says  
the cuttin' awa o' the flesh represents the  
cuttin' awa o' the body of sin, and the wash-  
in' wi' wather represents the cleansin'  
frae sin. The takin' awa o' sin is like cut-  
tin' in the yin case an' washin' in the ither.'

Pr.—'But circumcision was only admin-  
istered to males, and you baptize children,  
both males and females.'

P.—'So the Passover was only observed  
by males, yet we all admit both males and  
females, to the Lord's Supper. Man, sure  
ye ought to know that in ancient times the  
females were always represented by the  
males, but the blessings o' the Gospel are  
for everybody now.'

Pr.—'But how does baptism seal an in-  
fant's engrafting into Christ?'

P.—'It does not seal it to the infant at  
all. It's a seal o' engrafting to the parents  
who profess their faith. They represent  
their child, which is the law all the worl'  
over, an' if only yin o' them be a beleever,  
its enough, for "the unbeleevin' husband is  
sanctified by the beleevin' wif, else were  
your children unclean, but now are they  
holy."'

Pr.—'But it is the child who is baptized.'

P.—'So it was the child Isaac who was  
circumcised, but the circumcision was the  
seal o' the father Abraham's faith—not o'  
the child's—because Abraham represented  
the child in the ordinance.'

Pr.—'I must admit, Peggy, you have  
read your Bible well, but how will you  
answer this. Faith is necessary to baptism;  
infants cannot believe, therefore they should  
not be baptized.'

P.—'I'll jist answer it in this way:  
Faith is necessary to salvation; infants can-  
not believe, therefore, they cannot be sav-  
ed. Your argument excludin' them from  
baptism will send every yin o' them to hell.  
So you may take your choice between your  
argument and its consequences.'

Pr.—(uneasy, and looking at his watch)  
'I must be going, Peggy. I have wasted a  
long time.'

P.—'Its not wasted, I hope. I think I  
hae given ye more true knowledge o' bap-  
tism than ye got since ye were converted.  
But I'll ax ye a question or two before you  
go.'

## Missionary World.

### MARITIME PROVINCES W.F.M.S. ANNUAL MEETING.

At the annual meeting of the W.F.M.S. of the Maritime Provinces the President spoke of marked success during the past year. She also sketched the work of missions in Africa and China, paid a touching tribute to Mr. McKenzie who died in Corea, and referred to the work in Trinidad and the New Hebrides. In England there is one Christian minister to 900 people; in Japan one to 114,000; in India one to 165,000; in Africa one to 225,000; in China one to 440,000. The address pleaded for enlarged interest in the cause, and pointed to the significant fact that one-half the amount raised by the Canadian church during the past year was raised by women.

At the evening meeting Rev. Mr. McPherson pastor of St. John's Church, Halifax, where the meeting was held, gave some statistics in connection with the work of the society. There are eight Presbyteries, comprising the Auxiliaries in the Presbytery. There are 172 auxiliaries and eight new auxiliaries were organized during the year. The membership is 4,530 with 345 scattered helpers. There were 18 new life members during the year. A donation of \$25 entitles a person to life membership. The number of copies of *The Message* issued was 1,875. The amount raised for the work was \$7,610.49, an increase on the amount collected last year. Rev. Mr. Thompson, from Trinidad, who was present, speaking of the work there, said. There are five churches, fifty schools, one college and 600 communicants. Each lady teacher has 120 children in the school. Besides looking after them she has a Bible class in the evening and teaches Sunday school. On Sunday 150 services are held, which shows the field is well occupied. Every teacher for the 50 schools is provided by the mission schools and some teachers have been sent to Jamaica. Speaking of the results of the work, Mr. Thompson said he might take financial matters, although that would hardly be a fair test. The average offering per communicant is \$5 and the majority of the people do not get more than 25 cents per day. Therefore they contribute liberally. They are very systematic givers. Some give a tenth of their earnings. The problem to-day is to push the work into the heart of Trinidad, to Jamaica, Demarara and the other islands. So far only the fringe of heathenism has been touched in the West Indies. The church at home should supply the ammunition. Mrs. Lyall, of Swatow, China; Mrs. Morton, of Trinidad; Miss Ben Oliei, of Jerusalem, and Rev. A. Gandier also gave addresses.

During the first century of work of the London Missionary Society it has had the honour of sending out to the foreign field more than a thousand missionaries, not reckoning their wives; while it has on its present staff 258 missionaries, 17 of whom are qualified medical missionaries; and 1,476 native ordained pastors and evangelists, with over 12,000 other native helpers. In its mission fields there are 95,076 church members, with 412,375 recognised adherents; 1,847 schools; and 131,698 scholars. Never did the Society possess a stronger, abler, or more devoted bands of agents than to-day; never had it such openings for work or such promise of success as now; and the earnest prayer of all interested in the advance of Christ's kingdom will be that the good which has been accomplished through its instrumentality in the century that is gone may be but the pledge and earnest of still greater things to be done in the years that are to come.

That the interest of Henry M. Stanley, M.P., in African affairs is not waning is evident by his recent action in becoming associate editor of Bishop Taylor's publication, *Illustrated Africa*. Mr. Stanley, in a letter to the Bishop, says: "When I was at Lake Victoria eighteen years ago, there was not a missionary, now there are fifty thousand native Christians and two hundred churches. The natives are enthusiastic converts and would spend their last penny to acquire a Bible.

## PULPIT, PRESS AND PLATFORM.

Young Men's Era: Personal comfort is the most dangerous enemy to personal consecration.

Ram's Horn: Every trial God permits us to have, is to teach us something new about Christ.

The Golden Rule: Man would often be as greatly cursed by receiving what he desires as by receiving what he deserves.

Lutheran Observer: If prohibitory laws and laws for Sabbath observance are "sumptuary laws that vex the citizen," the citizen is sadly in need of being thus vexed.

Lutheran Observer: The length of a sermon cannot be measured by the time taken in its delivery. A sermon with great breadth and sweep is never long, while one that has neither height nor depth is never short.

Rev. Geo. A. Gordon: Home is one of the deepest and dearest words in the language. It stands for an association of human beings, the most sacred and momentous. The true home is built upon sacrifice, the surrender of each to the good of all.

Charles H. Parkhurst, D.D.: Faith is the very heroism and enterprise of intellect. Faith is not a passivity, but a faculty. Faith is power, the material of effort. Faith is a kind of winged intellect. The great workmen of history have been men who believed like giants.

The Golden Rule: Howells says that the longer he lives the more he is persuaded "that the problems of this life are to be solved elsewhere, or never." The more experience a man has, the surer he becomes that he is only on the edge of a vast and eternal experience.

United Presbyterian: It is a duty the Christian owes to himself, to his God, to his church, and to his pastor, to attend upon all the ordinances of religion punctually, faithfully, devoutly. In all ordinary cases his right place is in his own church, in his own prayer-meeting, in his own Sabbath-school, with his own pastor, and with his own people.

Sir John Lubbock: We have in life many troubles, and troubles are of many kinds. Some sorrows, alas, are real enough, especially those we bring on ourselves, but others, and by no means the least numberable, are mere ghosts of troubles; if we face them boldly we find that they have no substance or reality, but are mere creations of our own morbid imagination.

The Independent: What agriculture is to the earth, education is to man. One cultivates the ground, the other cultivates the mind; one gives fruitfulness, the other character; one provides a soil that will produce wheat and maize, and rice and grass and cattle, the other provides men who will produce plows and railroads and cities and pictures and poems and senates and churches.

Alexander Maclaren, D.D.: Jesus turns away men from sin because, by the magnetism of his love and the attractive raying out of influence from his cross, he turns them to himself. He turns us from our iniquities by the expulsive power of a new affection, which, coming into our hearts like a great tide into some foul Augean stable, sweeps out on its waters all the filth that no broom can ever clear out in detail. He turns men from their iniquities by his gift of a new life kindred with that from which it is derived.

## Teacher and Scholar.

BY REV. W. A. J. MARTIN, TORONTO.

Nov. 3rd, 1895. } SAMUEL THE JUDGE. { I. Sam. vii. 5-15.

GOLDEN TEXT.—I. Samuel vii. 12.

MEMORY VERSES.—10-12.

CATECHISM.—Q. 14-16.

HOME READINGS.—M. I Sam. iv. 1-18 T. I Sam. vii. 5-15. W. Ps. xcix. 1-9. Th. 2 Cor. vii. 8-16. F. Eph. ii. 13-22. S. Rom. viii. 31-39. Sab. Rev. xi. 1-12.

About forty years has elapsed since Samuel's call; forty years of almost constant oppression of Israel by the Philistines. For twenty of these Eli and his ungodly sons continued in their offices at Shiloh; then came that most terrible of disasters; the ark, which a superstitious army had persisted in carrying into battle against the enemy, was taken by the Philistines, Eli's sons were slain, and Eli himself killed by the news. During the next twenty years Samuel continued to labor most earnestly to lead the people back to God. Probably his efforts had to be carried on in secret because of the oppression of the Philistines, but at length success has crowned his efforts to awaken the people to penitence. The first thing he called upon them to do was to put away the false gods they had worshipped, then to re-establish Jehovah worship. The ark had been returned to Israel by the Philistines, but had not been returned to the Tabernacle for some reason, so that when the time was ripe for the next step in the return of Israel to Jehovah, viz., the calling of a religious assembly, it was to Mizpeh the people were called. In connection with this assembly occurred the events of this week's lesson. We shall consider *Israel's Danger and Deliverance*.

I. *Israel's Danger*.—It was for purely religious purposes the people had come to Mizpeh. The summons for the assembly said, "Come and I will pray for you unto the Lord." Therefore we find the people unprepared to ward off any attack which might be made upon them. The first thing they did as an assembly was to draw and pour out water before the Lord, symbolizing the whole-hearted character of their vows of renewed devotion to Jehovah; they could never be revoked, even as water spilled upon the ground can never be gathered up again. Then they feasted and made confession of their sins unto God, and Samuel was recognized as one whom God had raised up for the deliverance of His people. Now whether the Philistines knew the exact character of the assembly at Mizpeh or not, they at least understood this, that whether for religion or war, such a national assembly could only have one meaning, Israel was about to revolt from their rule. Therefore the whole confederacy of the Philistine dukedoms was summoned, and in great force the lords of the five great cities went up to destroy Israel at one blow. It was a critical time. The Israelites were unprepared for a defence against their enemies, much less for a victorious attack upon them; therefore they were afraid of the Philistines. In their terror they recognized, as never before, the fact that in the favor of God was their only safety, and therefore they urged Samuel to cease not to pray for deliverance at the hand of the Lord their God.

II. *The Deliverance*.—Deliverance came, for as Samuel, through the priests, laid a sucking lamb upon the altar as a whole burnt-offering, thus signifying the unreserved consecration of the people to God; and as he cried aloud for deliverance, the Lord heard him, and sent a mighty thunderstorm, which discomfited the whole Philistine host; then drawing near in battle array, a sudden panic seized the whole army and they fled, not so much before Israel as from the face of Israel's God. Then the people plucked up heart and pursued after the flying enemy and smote them "until they came under Beth-car;" though where this was exactly we cannot now tell. The result of the deliverance was that the Philistines were so completely subdued before Israel that the latter regained the cities which had been taken away from them and restored their "coasts" to their previous condition. Then too there was peace with the most powerful of the Canaanitish tribes, the Amorites, and there was consequently great prosperity in Israel as long as Samuel continued to be judge. At that time were laid the foundations of that greatness which Israel attained under David and Solomon. The victory at Mizpeh was marked by a fitting memorial. Upon the very spot where twenty years before the ark of the Lord had been taken by the Philistines, Samuel set up a stone, the name of which he called "Ebenezer," saying, "Hitherto hath the Lord helped us." Who can tell whether the disaster of a score of years before this time had not been the first thing which aroused the people to thought, and to an appreciation of the blessings they had forfeited in the loss of the Tabernacle services, and thus led directly to the victory marked by the stone "Ebenezer." Thus often that which seems at the time the gravest possible disaster proves to have furnished the seed out of which great subsequent blessings have come. What a noble character is Samuel's! What a blessing his life proved to Israel! What a pity that his absorption in public affairs seems to have caused him to neglect the training of his boys in the home, so that not one of them was worthy of his father. The secret of Samuel's nobility and strength is to be found in his close walk with God, something in which we can all imitate him to our own and our country's profit.

Pr.—'Very well, Peggy.'

P.—'In your church ye're a' convarted, an' ye're a' beleevers, an' ye're a' saved, an' ye hae no haythin' children among ye. Now what hae ye done for Christlanity these eighteen hundred years above other churches?'

Pr.—'Well, I'm sorry we haven't done more than we have.'

P.—'But you know you hae no unconvarted ministers, an' ye hae no unconvarted communicants, an' ye ought to do wonderfu' works for God. Now what hae ye done this long time in Cowlraine, for example?'

Pr.—'The people are very prejudiced about Coleraine.'

P.—'A church as pure as yours ought soon to live down prejudice, but I'm sorry to say its dyin' out in Cowlraine wi' a' gallopin' consumption—a bad sign o' a pure church.'

Pr.—'Yes; but look at the success of our tent here in Moylragh.'

P.—'That's to be tried yet. But now, what about your church in England? How is it doin'?'

Pr.—'We have a very large church in England.'

P.—'But what is the kirrecthur o' it? That's what I want.'

Pr.—'It's, I think, very good.'

P.—'Well, I'm only spakin' the opinion o' Spurgeon, who has kicked your church clean aff in England, and though you're a' convarted, and a' beleevers, and a' washed frae sin, he says ye neither preach nor practise the common doctrines o' salvation, an' that ye're on the "'doon grade," whatever he means by that.'

Pr.—'I suppose he means that we are not as good as we ought to be.'

P.—'Do you know what I think he means? I think he had in his eye the story in the Gospel where the Devil got into the pigs one time on the mountain, an' they got on the doon grade, an' ye know the end o' them, an' I think he was 'feered your church was like the pigs, an' he wanted to escape in time.'

Pr.—'Good-bye, Peggy.'

P.—'Good-bye, kindly, sir, an' God be wi' you.'

### GOOD PRAYER-MEETINGS.

Every devotional meeting of a church is essentially a family gathering, and there should be the utmost freedom for every one of the family, male or female, to take part. If any devout mother in Israel has a request to make, or a good word to say, or a fervent prayer in her heart, let her have free utterance. The leader who would silence her would have silenced Anne for prophesying and Priscilla for teaching and faithful Persis for "laboring in the Lord." There is never likely to be any excess of female voices in church prayer-meetings; but I honestly think that our meetings lose more in spiritual power by the silence of godly women than they ever would by the indiscreet utterances of forwardness or garrulity. Other lady missionaries who return from abroad make most edifying addresses in our social meetings.

While the topic of the evening may in most cases command the most attention, yet that should not put an embargo on any one who has any fitting word to say, or request to offer, or experience to relate. Above all things, freedom from cut-and-dried routine and formality. Where the Spirit of the Lord is, there is liberty. No timid soul should be discouraged, and no fervid soul should be chilled in the free, warm, and devout intercourse of Christ's disciples with each other and with their Master.

Prayer-meetings are too often diverted from their great, holy purpose by those who have some "axe to grind" or pet object to present. During my long pastorate I was constantly urged to permit some good brother to present his "cause" at the weekly meeting. Sometimes I gladly consented where the person and the object had a right to be heard and the people would be profited. But I often had to say to importunate applicants, "Please remember that hundreds of God's people have just one hour in each week for their united spiritual devotion, and every moment is precious. You must not seek to rob them for your own benefit."—*Dr. T. L. Cuyler.*



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## The Canada Presbyterian

O. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, OCT. 23RD, 1895.

THINGS have come to an unpleasant pass in the Province of Quebec when large numbers of leading citizens petition against the appointment of a judge on the ground that he is a Roman Catholic. There is no sense in blazing at the Roman Catholic Church about the matter. The appointment was made, and the prayer of the petition refused by an Orange Premier.

THE enterprising correspondent has been giving some attention to Knox College. The Halifax *Witness* says that the daily papers down there have been reporting a "financial crisis" in Knox and "consternation" among its friends. There is no "crisis" of any kind in the institution and its friends are not suffering from "consternation" to any great extent. In fact, they are quite composed.

AN English professor speaking recently of a young minister said he "presented the two rare combinations of enlightened scholarship and evangelical fervor." Why should such a combination be rare? Why should enlightened scholarship be associated so often with spiritual coldness, and blatant, brassy ignorance, with spiritual warmth? The Church needs both the scholarship and the fervor, and should have both.

THE verdict in the Shortiss trial will turn on the question of the prisoner's sanity. The mob say "hang him, sane or insane," and some experts of continental reputation swear that the man was not capable of judging the moral quality of his actions when he committed the deed for which he is on trial. Most men of sense and fairness would rather be guided by the opinion of an expert like Dr. Daniel Clarke than by the howling of an infuriated mob. Some of these people are not morally sane themselves.

NO kind of teaching, either religious or secular, is more difficult, if so difficult as successful primary teaching. All hints from and comparing of notes among practical and experienced teachers in this department are especially to be valued and sought after. The Toronto Primary Sabbath School Teachers' Union exists specially as a means of affording this mutual help. Until the end of December, its meetings will be held in Knox Church, on Tuesday evening; and for the three following months in Trinity Methodist Church.

NOT a few who are ready to regard as myths the early accounts of the Book of Genesis! are willing at once to accept as unquestionable facts the early Babylonian records. Mr. Russam the explorer has shown in late numbers of the *Victoria Institute Journal* the impossibility of the Babylonian Garden of Eden being the original of the Bible "Garden in Eden," as has been claimed; and that the name of the Creator, as given in Genesis, is borrowed or adapted from the Babylonian; it is similar, but, for reasons given, cannot have been derived from it.

THE action of the Presbytery of Glengarry in undertaking, in addition to its ordinary givings to missions and the other schemes of the Church, to support a missionary of its own in the foreign field, is provoking other Presbyteries to go and do likewise. A proposition is now before the Peterborough Presbytery, to be considered at its December meeting, to follow the example of the Glengarry Presbytery. The number of families in both Presbyteries is the same, and on the face of it it does not appear impossible for the Peterborough Presbytery to do what that of Glengarry is now doing.

PERHAPS no collection of hymns is more widely known and popular than the "Gospel Hymns" compiled by Ira D. Sankey. He is now writing the history of the "Gospel Hymns," together with incidents of blessing in connection therewith, and wishes very much that Ministers, Christian Workers and others, would send him in writing, accounts of striking incidents that may have fallen under their own personal observation, in connection with the use of these sacred songs. Only well authenticated facts are asked for by Mr. Sankey, whose address is 148 South Oxford Street, Brooklyn, N. Y.

SIR OLIVER MOWAT said the other day, in an address at Upper Canada College, that he "did not think it was in the interests of Canada that an inferior man should be placed in an important position simply because he was a Canadian; but when a man was not only most fitted, but was also a Canadian, it was in his favor." True, but the real difficulty in such cases often arises from the fact that many colonists think a man from the old country must necessarily be better fitted than a Canadian. Sir Oliver's own profession never imported any judges, and there must always have been legal gentlemen in England better qualified than some who got judicial appointments in Ontario.

TWO of the essential conditions of sustained missionary interest are, first, a thoroughly quickened Christian spirit, and next some adequate knowledge of the claims and needs of the mission field. This latter can best be obtained from missionary periodical literature, and books devoted to this subject. The Cross-Bearers' Missionary Reading Circle has this latter object, specific courses of missionary reading distinctly in view. Its course of reading for the year 1895-6 embraces the biographies of Henry Martyn, Joseph Hardy Neesima, with other books and periodicals which cannot but be helpful to missionary interest. It is under the charge of Rev. Marcus L. Gray, St. Louis, Mo., who is always ready to give full information on this matter.

THE *British Weekly* gives a synopsis of a sermon recently preached by Dr. Stalker on the second Psalm. Speaking of God's derision for his enemies, Dr. Stalker said Christian people do not laugh enough. "We take some things too seriously, and are too ready to tremble for the Holy Ark. When some upstart who has never left his own country brings forward a scheme for missionary improvement, which the wisest missionaries have considered again and again and as often rejected, our proper attitude is not alarm, but a sense of the absurdity of such proposals." Over here, upstarts do not confine their operations to schemes for missionary improvement. Some of them aim at preaching a new gospel, and their highest ambition is to make silly, illiterate people say they never heard the gospel before.

WE respectfully call the attention of Dr. Robertson to a speech delivered at the recent Christian Endeavor Convention in Brantford, a synopsis of which was given by "Delegate" in our last issue. We ask Dr. Robertson's special attention to paragraph five. Is it a fact that three missionaries in Manitoba or the North-west have been driven insane by being removed so far from the fellowship of their brethren. Is it true that seventy-five missionaries have been forced to remove to Dakota for want of adequate support? If these are facts, then the Church has not been correctly informed with regard to its Home Mission field in Manitoba and the North-west Territories. The popular impression in the Church is that our people out there are in the main excellent people who hunger for the word of life, who are willing to sustain gospel ordinances to the best of their ability, and who gladly welcome the missionaries to their homes and do all in their power to make them comfortable. We know that some of the settlers are widely scattered, that some of the people may have grown careless, and that a few may have lapsed, but the general impression is that the bulk of the Presbyterians are worthy people, many of them picked men from Ontario, Nova Scotia and other Eastern Provinces. How does it come that "hardships" have been endured in laboring among these worthy people, so intense as to drive some missionaries insane and others out of the country? Is there any necessity for such "hardships" in a Province that has more miles of railway to the acre than any other Province in the Dominion and that has just harvested sixty million bushels of grain? Hardships may have been unavoidable in the early days, but there should be no such hardships in Manitoba now, and there never were any greater hardships endured in Manitoba than were endured by the first ministers in Ontario. THE CANADA PRESBYTERIAN has many a time urged students and young ministers to go to Manitoba and the North-west and we naturally feel inclined to know something about the "hardships" that drive missionaries insane and send them over to Dakota.

## KNOX COLLEGE ALUMNI ASSOCIATION.

PRIDE in one's *Alma Mater* is a feeling all but universal among college-bred men. The man who has no such feeling is regarded with more or less of suspicion and distrust by his fellow-graduates. It is to this natural feeling of pride in one's own college that Knox College Alumni Association owes its existence; and one of its objects is to keep it alive, and also to advance the interests of the College in every legitimate way. The alumni of the various colleges of the church constitute almost her whole ministry, and both in their own persons and through their congregations, they can exert a most powerful influence upon them, and especially upon their financial support, by inspiring confidence in them, and in the work they are doing. Every true son of a college will take a pride in its being thoroughly equipped, and raised to and supported in a state of the fullest sufficiency. On this account, accordingly, everything connected with the colleges is a matter of interest and of more or less importance to their alumni, suitable buildings, professorial staff, library, means of support, by endowment or otherwise.

The circumstances of Knox College are at the present juncture somewhat peculiar, we might say critical, and as such are calculated to arouse and draw toward her the liveliest interest of the church, but most especially of all her sons. A difficulty of exciting this interest, of keeping it keenly alive, of bringing it to a focus and to bear with all its force upon the support of the college, consists in her alumni being so widely scattered. And it is a matter well worth the attention of the Association how to keep up, to concentrate, and rally to the aid of the college the support of all her widely scattered sons. A step was taken toward effecting this at the semi-annual meeting held last week, in the proposal, to be more fully discussed on a subsequent occasion, of holding the meetings of the Association at such times only as are favorable to the largest number of graduates being present from outside of the city.

Another matter of much interest to the Association was the reading of a letter of characteristic zeal and enthusiasm from the Rev. Mr. Goforth,

Honan, China, and of a report upon the state of the Goforth fund. A report was also presented by Mr. Mutch respecting a post-graduate course of studies to commence on the last Tuesday of January of next year. But the most important matters before the alumni were those relating to the increase of the present endowment fund, which, because of the lowering of the rate of interest, has ceased to be nearly as productive of revenue as it once was or is likely ever again to be; and the appointments to be made to the vacant professorships.

With regard to the former more especially, the Rev. Mr. Jordan of this city, by the request of the College Board, addressed the Association at some length in a forcible speech, and as a result a committee was appointed to confer with a committee of the Board regarding the formation of an endowment association, to have branches at different points throughout Canada, for the purpose of assisting in the effort to increase the endowment fund of the college.

Touching the professorships, there was first read by Rev. Mr. Turnbull of the city, a resolution to be entered on the minutes of the Association respecting the lamented death of the late Professor Thompson, owing to which one of the vacancies was caused. After this a free and informal conversation was held, taken part in by a good number of those present as to the way in which the Association might, at the proper time, render assistance to the Presbyteries and the College Board in making the best selection possible to professorships, a matter which all present were unanimous in regarding as most vital to the usefulness and prosperity of the college. In pursuance of this a committee was appointed whose duty it shall be to make enquiry in every proper manner as to the qualifications and fitness of candidates for the vacant chairs, and to report at a meeting of the Association to be held at the time of the holding of the post-graduate course.

#### OUR FOREIGN MISSIONARY STAFF.

IN referring to our Foreign Missionary staff it is natural to begin with the most recent additions to it. The others have been noticed at more or less length in these columns. We begin with Miss Rachel W. Chase, B.A., of Toronto University where she took a high place. Orillia being her home, her designation took place there last Wednesday evening in the presence of a large congregation which assembled in Knox Church. Her being the first to offer herself for Foreign Mission service from any church in town, gave a special interest to the occasion. Besides Rev. Dr. Grant, pastor of the church there were present and took part in the service, which was most solemn and impressive, Rev. Dr. Gray, of Orillia; Mr. Hamilton Cassels, convener of the Foreign Mission Committee; Rev. R. P. MacKay, secretary; Rev. Dr. Wardrop, and the Rev. D. D. Macleod, of Barrie, who represented the Barrie Presbytery. The W.F.M.S. was represented by Mrs. R. N. Grant, president of the local branch, who, in the name of the general society, presented Miss Chase with a Bible, in connection with which Rev. Dr. Grant read a letter from Mrs. Harvie, the secretary of the W.F.M.S. Dr. Grant also, on behalf of the session, and Mr. H. Cooke, Sabbath School superintendent, on behalf of the school made a presentation of several valuable books to Miss Chase, and the Young People's Society of Christian Endeavor, through Mr. C. J. Miller, presented a portable organ. For these presentations and to the addresses made in connection with them, Miss Chase made a touching reply. Previous to this meeting, the members of the Young Ladies' Sunday morning class, of which Miss Chase had been leader, and of the local Christian Endeavor Union embracing the Presbyterian and Methodist societies, had both made suitable gifts, expressive of their affection and esteem.

Miss Ptolemy, who has also been appointed to India, and who accompanies Miss Chase, goes from Binwood congregation, of which Rev. W. P. Walker is pastor, and where also her designation took place. Miss Ptolemy has for some time been a teacher in a ladies' school in Hamilton, and like Miss Chase, possesses high scholarly attainments. In her designation services, besides the pastor there were present and took part, Mr. Hamilton Cassels, Rev. Mr. Shearer and Rev. Dr. Lyle, of Hamilton, who

on the occasion represented the Presbytery of Hamilton. The congregation of Binwood and many friends have taken very deep interest in Miss Ptolemy's devoting herself and her experience and scholarship to this work, and manifested their interest at the farewell meeting by affectionate parting presentations to gladden her on her way and in her work. Both of these ladies are regarded by the Foreign Mission Board as possessing exceptional fitness for the work to which they have given themselves.

There accompanies them for medical mission work in India, Dr. Thompson, whose designation at Kirkton as a medical missionary we have already noticed. To fit himself as thoroughly as possible for this work to which he has been looking forward for years, he has added to three years practice as a doctor in Kirkton, a post-graduate course in New York. These three valuable additions to our mission staff in India, left Union Station, Toronto on Thursday evening for Montreal, and are now on the Atlantic to proceed from Britain to their destination, followed by the prayers of the whole church as well as of many warm personal friends.

The arrival, as we go to press, of the following letter from that well known friend of our missions in India and of our church, Rev. S. H. Kellogg, D.D., and its special bearing upon our Indian mission work at this very time, has turned us from our purpose for the present, to refer more at length to our Foreign Mission staff. We do so that we may give the pleasant tidings which his letter conveys to the church, and that we may join in the prayers which Dr. Kellogg invokes, for a blessing upon his work and that of all our brethren in India in the interesting services in which they have just been engaged, and in which they have enjoyed his valued assistance and long experience, a service for which the whole church in Canada will feel grateful.

Landour, N. India, Sept. 17th, 1895.

MR. EDITOR:—As a general rule, I am careful to abstain from putting my hand into any matter which may affect the special interest of another mission than that of which I am a member, but I have this day made an exception to this rule in respect of the Canadian Presbyterian Mission. Nevertheless, when the Canadian Presbyterians who shall read this shall have read my confession and self justification, I feel confident that both the honored members of the Assembly's Foreign Mission Committee, and the general public will pardon me for putting my hand into business which more especially concerns their own mission.

In a word, then, what I this day have done is this: I have taken active part in the transfer of a young lady of this place, a missionary's daughter of another mission, to the Central India Mission of the Canadian Presbyterian Church. Not to be ambiguous, however, I should say that this young lady, Miss Maggie Evans, has seen fit to enter your mission as Mrs. Frank H. Russell; and my share in the transaction—no very large share indeed,—consists in this, that the Rev. Norman Russell and I assisted her honored father in that ceremony which gave Miss Evans the right to this name. Leaving, however, all pleasantries, I wish to take this early opportunity through the columns of the CANADA PRESBYTERIAN, to congratulate the Church on this addition to their staff in Central India. I am sure that those most concerned will pardon me for saying so much as this, which every one else here is saying, that Mr. Frank Russell has herein not only done well for himself, but also exceedingly well for his mission, in bringing about this addition to their number. Miss Evans is the daughter of a worthy Welsh missionary, whom I have known well for some twenty-four years, and with whom for the past two years I have been associated in the charge of the Union Church in this station of Mussoorie; so that she is "to the manor born," and in entering into your mission, will only work elsewhere in a work in which, both by grace and by the spirit of a happy missionary home, she has already been well trained.

I was particularly pleased to learn that Mr. Russell and his wife will begin their life work together in one of your new stations, the city of Dbar, west of Mhow, where the fallow ground is as yet quite unbroken, and where, I am delighted to hear, the ruling Raja has by a considerable gift of land, etc., shown a hearty interest in the establishment of a mission in his little State. One could not wish for a more pleasant and encouraging beginning of Mr. and Mrs. Russell's work, and I am sure that they will have the prayers of many in Canada, that they may not only be indeed a blessing to each other, but both of them an occasion of eternal blessing to many of the unevangelized multitudes of Dhar.

I recently had a letter from your well-known missionary, the Rev. Dr. Buchanan, of Ujjain, which gave me great pleasure, asking me to come and assist them in a Christian "mela," which they propose to hold there on the 18th October, just before the meeting of the Mission Council. This, the providence of God permitting, I propose to do; and am anticipating very special pleasure in meeting at that time all the members of the Canadian Mission, with nearly all of whom I already have the privilege of more or less personal acquaintance. It is also in the plan that I should arrange, if possible, to deliver a short course of lectures on Christian Apologetics to the large class of English-speaking, educated native gentlemen in Indore, a little after the mela. So that by just about the time that this will appear in the CANADA PRESBYTERIAN, I shall probably be with the members of your mission in Ujjain, and trying to help them, with God's blessing, to quicken the spiritual life among the Hindoo Christians of your mission. After I shall have made this visit to the Canadian Mission, I shall hope to write again to the CANADA PRESBYTERIAN, whose readers, I am sure, will be glad to hear in this way from the mission and work in which they feel so much interest. Meantime, I will ask the prayers of Canadian Christians that in the coming meetings in Ujjain, which will probably be in progress about the time this is published, we may have abundant evidence of the presence and blessing of God the Holy Spirit, among both missionaries and the native brethren of the mission.

S. H. KELLOGG.

## Books and Magazines.

The October number of *Knox College Monthly* is decidedly above its average in articles that are thoroughly interesting as well as useful. It opens with an article by John A. Patterson, M.A., on "Paul the Apostle Arraigned," in his usual felicitous, flowing style and wealth of allusion. Every article he writes only makes us wish he would write more. The somewhat abstruse subject of "Hypnotism" is discussed by John Ferguson, of Toronto; while Rev. William Fritzell discusses the vexed but important question of "Woman's Place in the Church." "Summer Schools of Theology" are treated by two such competent authorities, inasmuch as they took part in them, as Professor McCurdy, of Toronto University, and Rev. Louis H. Jordan, B.D., pastor of St. James Square Church, of this city. The former gives an account of that held in Halifax in connection with our own Church, and the latter of that held in Cleveland, in which, amongst other able men, Principal Fairbairn was the shining light. A letter from Honan, by Rev. J. A. Simmon, which has already appeared in our columns, and some odds and ends complete a good number. [F. N. W. Brown, Toronto.]

The October *Queen's Quarterly* is a most interesting number. The first and second articles deal with two poems both well worthy of the study and pains bestowed upon them, and both most helpful to the intelligent reading of the poems treated. The first is by J. M. Dixon, on "In Memoriam." It contains many quotations, and to those who have not already made this poem a study, will add greatly to its interest. The next is equally, perhaps, more interesting. It is "Browning's Interpretation of Alcestis," concluded by Professor Watson, of Kingston. It has also plentiful extracts with commentary upon them. Two learned works are noticed and discussed at some length; "Beyschlag's New Testament Theology," by Professor Sharp and "Harnack's History of Dogma," by Herbert Symonds. An interesting popular article by R. Vashon Rogers is "Some Notes on Widows, giving some account of their status, social and legal position and rights in various countries. Science Notes contain many interesting and suggestive references. Current Events, signed by G., are racy and fresh, as we would expect them to be from that facile pen. [The News Printing Company, Kingston, Ont.]

The October *Arena* is filled with articles on subjects both interesting, and many of them most important. It opens with a portrait of Will Allen Dromgoole as a frontispiece, who also contributes an article entitled: "A Humble Advocate." B. O. Flower, the editor, writes two papers, both on English subjects, the first beautifully illustrated, "Chester-on-the-Dee," and the other, "The England of Sir Thomas Moore." This monthly is doing good work in the battle for social purity and protection of women from their destroyers. Of this character are the articles: "A Battle for Sound Morality," and "Representative Women on Vital Social Problems: a Symposium." Other valuable articles which may be mentioned are: "An Era of Fraud and Embezzlement"; "Preacher and Plutocrat"; "Why the Workers Want"; "The Significance of Labour Day," by Eugene V. Debs; and "Manual Training for Women and the Problems of Domestic Service," by G. Vrooman. Several other valuable papers may be found in this number with notices of a large number of Books of the Day. [The Arena Publishing Company, Boston, Mass., U.S.]

*Godey's Magazine* makes a point of having at least one article of weighty importance each month. The November number contains a timely and suggestive discussion of "The Vatican and the Peace of Europe," by Jesse A. Locke. A narrative that will provoke much argument is Cleveland Moffett's impartial description of "The Miracles of Saint Anne." "Camera Caprices" describes and illustrates many of the illusions possible in photography and is as amusing as it is instructive. The true characters of those picturesque plutocrats, Hettie Green and Russell Sage, are portrayed entertainingly, and what Lee J. Vance tells about "The Gold Fields of the South" will be a surprise to many. The musical article discusses American Grand Opera. "Fashion, Facts, and Fancy," gives the latest ideas for personal and house adornment, as well as hints on innumerable subjects of interest to women. And on the whole the magazine, brilliantly illustrated as it is, is full of variety and entertainment. Ten cents a copy. [The Godey Company, 52-54 Lafayette Place, New York.]

*Book News* for October has a new and ornate cover design. Numerous improvements are noticeable in this old friend of the book-lover, and the fact is no reader of books can afford to do without it. Nobody ever pretended to know how such a magazine can be furnished at fifty cents a year. The plate-paper portrait of Frank Vincent, traveler-writer, is accompanied by a story of his life prepared especially for *Book News*. Talcott Williams, M.D., is at home "With the New Books;" the Boston literary field is gleaned by Mr. Dole; Gotham is done by Walter T. Edwards. Selections from "The Stark-Munro Letters," by A. Conan Doyle; "About Paris," by Richard Harding Davis; "From the Memoirs of a Minister of France," by Stanley J. Weyman, find place among the illustrations from the new books. Reviews, notes, poetry and other miscellany go to make up an attractive number. [John Wanamaker, Philadelphia.]

The *Sanitarian* for October, after an opening article on "Sanitary Brushwood Picked up in Europe," discusses such useful and practical questions as "Filters"; "What Shall We do With the Old Well"; "Sewerage of Edinburgh and Leith," a consular report; "Tenement Houses and Dwellings for Workingmen in Glasgow"; and besides many interesting bits of information under "Medical Excerpts" and the "Editor's Table," and notices of new books. [The American News Company, New York.]

## The Family Circle.

### ENGLAND AND THE TURK.

The following strong sonnet is by the distinguished English poet, William Watson, not possibly successor of Tennyson in the laureateship. It is the noblest of all the poems inspired by the Armenian outrages.

What profits it, O England, to prevail  
In camp, and mart and council, and bestrew  
With sovereign argosies the subject blue,  
And wrest thy tribute from each golden gale,  
If, in thy strongholds, thou canst hear the wail  
Of maidens martyred by the turbaned crew  
Whose tenderest mercy was the sword that slew,  
And lift no hand to wield the purging flail?  
We deemed of old thou heldst a charge from Him  
Who watches, girdled by His seraphim,  
To smite the wronger with thy destined rod.  
Wait'st thou His sign? Enough, the sleepless cry  
Of virgin souls for vengeance, and on high  
The gathering blackness of the frown of God.  
—Selected.

### PARSON BROWN'S PASTORATE.

'Yes, things in the church are dull—all at a standstill, it seems to me. I think Parson Brown ought to open up a little.'

Mary and I were sitting on the front porch, Sabbath afternoon; Mary was reading sensational stories in a Sunday paper, sometimes reading aloud to me. I was little interested, and finally began dozing; but managed to get wide awake before Mary indulged in the foregoing remark.

After a moment's thoughtful hesitation, I remarked:

'Well, I must say I'm getting tired of the same old thing, Sabbath after Sabbath. The same face, the same voice, the same gestures, and sometimes the same illustrations. Now, when I was at Spencerville, where they had just received a new minister there was so much going on and everything so lively. There were all the ladies fixing up the parsonage and everybody calling there and making presents—and the house warming I dear me! It all seemed to make so much good feeling!'

'That's it,' said Mary. 'There is no feeling at all here. Parson Brown is a good enough man, but he is so slow! It sometimes comes over me, John—then Mary lowered her voice, whether it was in fear of being heard by the leaves of the apple tree near by, or by the robins building their nest in the tree top, or by the old dog, Madge, that lay on the mat by the window, I cannot say—that perhaps it would be best for us to have a change of pastors, though I would not like to be the one to start the idea in the parish.'

'No, indeed,' I said; 'but still he has been here a long time.'

'Yes, and getting a trifle old, a little worn—self-worn, if we were to use a mercantile term. A younger man, now would 'liven up things.' We could pay him a better salary and give things a new start,' answered Mary.

'There is no fault to be found with Brother Brown, though,' I said, for I could not find it in my heart to hear him run down; 'not a bit! not a bit! It's only that—that—perhaps his usefulness here is at an end. What do you say, Mary, to driving over to hear Parson Jones this morning—just for a change. He is more my style; beats and wakes folks up, so they say.'

'What,' said Mary, 'clear over to Pipe-town? It was ten miles away.'

'Yes,' I said, 'I'll hitch up in a few minutes, and we can make the trip nicely in an hour.'

Mary made no objection, in fact rather enjoyed the suggestion and in a little while we were spinning on our way. As we neared Pipe-town, we saw many people on their way to church.

'Great many people out for morning services,' said I. 'Our folks do not turn out this way.'

'Parson Jones is a man that draws,' said Mary; 'keeps up the interest in the church, you see.'

There was quite a crowd in the entry, and as we were waiting for some one to show us a seat, we heard a man say:

'You'll hear something worth hearing to-day. Mr. (I couldn't get hold of the name, though I tried) is going to preach.'

I looked at Mary. I was afraid she had set her heart on hearing Mr. Jones, but as far as I was concerned I didn't mind hearing a stranger, especially if he was like what they said, for they were talking right on.

'He's a strong preacher; yes, strong—that's just the word. We are always glad when we get him on an exchange. Wonder he has stayed so long in the country. He's none of your hop-and-jump sort—does not waste any force in hammering out sparks, but goes straight to the truth and drives it home—and clinches it—yes, that is just the word, clinches it.'

I could see the folks were expecting a little something uncommon by the way they looked as they settled into their seats. I was looking about a little to see if I knew anybody present, for I had frequently been to Pipe-town.

I did not look toward the pulpit till I heard the minister's voice, and then I almost jumped from my seat as I stared at him.

Then I stared at Mary and Mary stared at me. It was Parson Brown, as sure as you live! If it had not been in the church I should a'laughed right out, to see Mary's blank look. But I sobered down. Then I could not help observing how the people listened. It was very plain that they considered Parson Brown a great preacher. Their interest set me to noticing him more carefully. I finally concluded that, while he was not a handsome man, it is not often you see a more scholarly face or hear more earnest words. Then I noticed the deep lines of care on his face, made largely by the heavy church burdens he was obliged to carry. I thought of the children he had baptized, the funerals he had conducted; of the sorrowing hearts he had comforted; of the many kind and helpful words he had spoken, and as I kept on thinking, I felt tears swell in my eyes and run down my cheeks.

When he came to his text, Mary gave me a nudge, for, if you will believe me, it was the same we had heard the Sabbath before. But I am willing to confess that it was mostly new, for I did not listen well before—in fact I had gotten into the way of thinking that Brother Brown's sermons were not edifying to me. I saw the man we heard in the entry nod his head as much as to say, 'Didn't I tell you so? That's one of his clinchers.' After the sermon was finished and the hand-shaking time came, I think Mary and I were just a little proud to have folks know that Parson Brown was our minister.

We didn't speak a word for more than half the way home, and then I said:

'I say, Mary, there's such a thing as going farther and faring worse.'

'Well,' said Mary, 'if that's what you mean, we have been faring just about the same.'

'No, that isn't what I mean. Mary, how much bigger salary ought we to raise for Brother Brown? Yes it ought to be done. These things need stirring up, and I for one am going to stir them up.' Here I jerked the lines till the horse fairly jumped. 'I am going to take hold with the pastor with greater heartiness than ever before. The old parsonage needs lots of repairing. The church ought to be renovated. I'll talk to the men about it if you will talk with the women.'

To this proposition Mary gladly consented.

'Yes, Mary, we'll set things humming in our church. I guess we have been wrong in our judgment. The fault of slowness or dulness must partly lie with us. I am sure we can make much more of our church and pastor. We can be regular attendants. We can be good listeners. We can encourage him with kind words. We can endeavor to preach through the week what we hear him preach on Sabbath. Mary,

what do you say to giving Brother Brown a house-warming next week? We will let him know before we get through that he is worth more than a new preacher.'

'Get up, old horse. We're home—and home we'll stay.'—Selected.

### AN IMPORTANT BABYLONIAN TABLET.

In the year 1884 a large number of Babylonian tablets were acquired by the trustees of the British Museum, one of which, having recently been deciphered and published, deserves to be specially noticed, as it throws considerable light on many hitherto obscure passages in Scripture history. The tablet is of unbaked clay, measuring 6 1-8 inches by 7 3-4 inches, and is inscribed on both sides in the Babylonian character with a complete chronicle of events immediately following upon the year 747 B. C.

The tablet begins with the reign of Nabunazar in 747 B. C., and ends with the accession of Shamash-sum-ukin, who was a foster brother of Assur-bani-pal, 667, the famous Sardanapalus of Greek writers. In the early years of Nabunazar's reign a violent disturbance broke out in Borsippa, which was with great difficulty put down. During the revolt the statues of some of the gods were taken away, which led to further complications with the Babylonians. One Nadiou, who appears to have been the leader of the rebels, died, and peace was restored, but not for long, for we are informed in the next paragraph that the accession of Tiglath Pileser was the signal for another and more violent disturbance. Bands of Elamites, Moabites, and nomads began to flock in from all parts and over-run the country. Moreover, as the spirit of rebellion had spread as far as Phœnicia, there was great fear of the whole of Western Asia being drawn into a general war. At this point the tablet throws considerable light on a certain passage of Scripture. In 2 Kings xv. 19 we read: "And Pul, the King of Assyria, came against the land, and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand." Now, there has been much controversy among historians as to the identity of this Assyrian King Pul. No such king is known on the monuments, neither is a king of that name mentioned in the cuneiform inscriptions. The recently discovered tablets, however, completely clear up this historical enigma. It appears that Tiglath Pileser adopted a policy similar to that followed in later times by Sargon and Sennacherib. This, which may be called the policy of reconciliation, consisted of allowing the Court of Assyria to reside for six months of the year at Nineveh and six at Babylon. This would naturally give satisfaction to the Babylonian as well as to the Assyrian portion of the population. During the six months that the Court resided at Babylon everything was carried out in the Babylonian style. Now we find, according to the new tablet, that Pul is given as a Babylonian abbreviated form of the native Assyrian Tokulti-Pal-Uzur, which, of course, has come to be called by us Tiglath Pileser. We have here, therefore, a solution of the Scriptural enigma; and we find that Tiglath Pileser and Pul are one and the same king. The next important passage in the tablet is that concerning the death of Sennacherib and the accession of his son Esarhaddon. When Sennacherib ascended the throne we find that little by little the various foreign states which had become tributary to Assyria refused to send the annual gifts to Nineveh; and, moreover, Merodach Baladan, King of Babylon, attempted to free himself from Assyrian rule. Sennacherib, at the head of a large army, crossed the Euphrates and marched on Babylon, leaving the administration of the home affairs to Esarhaddon. Merodach Baladan, on hearing of the approach of the Assyrians, fled to the marshes, thus leaving Sennacherib

master of the situation. Finding that no further good could be done in Babylonla, Sennacherib invaded Elam, which was avenged by Hallusa, King of Elam, marching to Babylon and placing a certain Nergal-uzezib upon the Babylonian throne. The tablet next informs us concerning the death of Sennacherib, and as this will doubtless be of the greatest interest, we will examine it side by side with the Scriptural account of the same event. In 2 Kings xix. 37, we have the account of Sennacherib's death given thus: "And it came to pass as he (Sennacherib) was worshipping in the house of Nisrach his god, that Adramelech and Sharezer his sons smote him with the sword, and they escaped into Armenia. And Esarhaddon, his son, reigned in his stead." What says the tablet? Esarhaddon was the favourite son of Sennacherib, and when the king went out on his Babylonian campaign he left him as a kind of viceroy in Nineveh. Hardly had Sennacherib left the country when a revolt broke out, headed by two of his sons, against their brother. In column iii., line 34, we have the exact day and month of the assassination of the king given thus: "Arah Tebele umu esra, Sin abi eriba Sarru mat As-sur apli-us in si-bi iduk-su . . . Arhu Adar umu samanesrit As-sur-abi-ddina apli-us ina mat Assur ina Russi usesib." "The month Tibal (January-February), the day 20, Sennacherib, King of Assyria, in a revolt his son killed him . . . The month Adar (March-April), the day 18, Esarhaddon, his son, in the land of Assyria, sat on the throne."

It is needless to point out the close connection between the tablet and the Scriptural account. Enough has been said to show that in this new and interesting discovery we have one more testimony to the general accuracy of Biblical history.—*Manchester Guardian*.

### FACTS ABOUT GREENLAND.

A lecture on Greenland was given not long ago by Mr. Clements Markham. His history of the early discoveries included the voyage of Eric the Red.

Hall was the first Englishman who laid his bones on the shores of Greenland.

In 1721 Hans Egede, the Apostle of the Esquimaux landed in Greenland.

It is 320,000 square miles in extent, the whole being a mass of ice. A Danish professor in 1820 made his way for thirty miles inland, and described the scene he saw.

There is nothing but a white world supporting a blue vault. From far below one's feet there comes a moaning noise, the voice of rivers flowing far beneath. Occasionally there are loud reports from the opening of a cleft, a vast mass of water pierces its way in the ice down to the underlying granite itself, for thousands of feet. At thirty miles from the coast the height above the sea was two thousand two hundred feet, and the ice was still rising. A wonderful sight is that of the colossal rivers, deep and broad, which flow between tall blue banks, and pour at the end of their course down a cleft with a mighty cascade, which is conspicuous from a distance by a cloud of mist which always hangs above it.

On the strips of the land near the coast the Greenland flora, though scanty, is very pleasant to the eye. Vegetation covers the ground in thick masses, forming turf in the level places, while it fills the chinks and crannies of the rocks and creeps over the surface of the stone, giving a bright appearance to the land in summer.

The prettiest thing of all is the clod moss, with its graceful little white-bell flowers like miniature lilies of the valley. With it are generally the dwarf-willow and birch, and whortleberry with its red berry and glossy little leaves.

As far as Disco, but not farther north, there are beds of lady's mantle and angelica, and masses of holly fern, the erect red blossom of the pedicularis, bright little red and white saxifrages, the dandelion, potentillas and ranunculus, the Arctic poppy, the sweet-smelling ledumpalustre, and the showy purple blossoms of the epilobium alpinum.

## Our Young Folks.

### FATHER SUN AND JACK FROST.

"Ah, now," cried Jack Frost, "is a fine time to freeze!  
The Sun's gone to bed, and I'll do as I please."  
So he hung little icicles over the trees.  
When the fiery old Sun came again the next day,  
He glared at Jack's frost-drops, and, to his dismay,  
Quickly set them to weeping their young lives away!

—Martha Burr Banks.

### THE MAPLE LEAF.

In days of yore, from Britain's shore  
Wolfe, the dauntless hero came,  
And planted firm Britannia's flag  
On Canada's fair domain!  
Here we wave, our boast, our pride,  
And joined in love together,  
The Thistle, Shamrock, Rose entwine  
The Maple Leaf forever!

#### CHORUS:

The Maple Leaf, our emblem dear,  
The Maple Leaf forever!  
God save our Queen and Heaven bless  
The Maple Leaf forever!

At Queenston Heights and Lundy's Lane  
Our brave fathers, side by side  
For freedom, homes and loved ones dear,  
Firmly stood and nobly died;  
And those dear rights which they maintained  
We swear to yield them never,  
Our watchword evermore shall be  
The Maple Leaf forever!

Our fair Dominion now extends  
From Cape Race to Nootka Sound;  
May peace forever be our lot  
And plentiful store abound;  
And may those ties of love be ours  
Which discord cannot sever,  
And flourish green o'er Freedom's home  
The Maple Leaf forever!

#### CHORUS:

The Maple Leaf, our emblem dear,  
The Maple Leaf forever!  
And flourish green o'er Freedom's home  
The Maple Leaf forever!

On merry England's far famed land  
May kind Heaven sweetly smile;  
God bless old Scotland evermore  
And Ireland—Emerald Isle;  
Then swell the song, both loud and long,  
Till rocks and forest quiver,  
God save our Queen and Heaven bless  
The Maple Leaf forever!

### A MISCHIEVOUS LITTLE BEAR AT THE ZOO.

A favorite amusement of the little bear was to go off to the end of his cage away from his mother, and then, rising on his hind feet, walk over to her, and throwing his arms about her neck, hug her for all he was worth, and then begin to bite and scratch and pommel her.

This she would stand for awhile, but if it became too severe the usual cuffing was given him; or else, if he was very bad, she would take him up in her mouth and go and drop him in the large water tank at the end of the cage, the edge of which was on a level with the floor. This great tank was two feet deep, and even when there was no water in it, it was wet and slimy, and the little bear did not like it.

Sometimes he was thrown in when the tank was half full of water, and was left to gasp and choke several times before the old bear would reach in, and, grabbing by the leg, foot, back or head, whichever one came uppermost, pull him out and drop him on the floor to dry. The last time I saw him he was very naughty, indeed, and was several times doused in the water.

The last dip seemed to have been successful, for a very quiet little bear crept up to its mother's side by the edge of the tank. But, when the mother's head was turned, he leaped up and sprang at her in such a way as to make her lose her balance. There was a tremendous splash as the old bear slid over the side and under the water.

The little bear's ears stood straight up, and he looked the very imp of mischief as he saw his mother disappear. His expression changed, however, when the old bear's head came above the water again. There was a look in her face that made him think that it would be well to retire.

With ears laid flat back, he sped for the small covered room opening off the back of the cage, and retired to the darkest corner, where he crouched down, and pretended to go asleep. Mrs. Bear slowly climbed out of the tank, then tramped across the cage to the room in the rear, and blocking up the entrance with her body, leaned forward and administered several resounding thumps to the little black bundle in the corner. The little bear was on his good behavior after that for twenty minutes.—*The Congregationalist.*

### QUEER TREES

The winds from the Polar regions blow hard and constantly over the Falkland Islands. These winds have twisted the tress into most curious shapes. Travelers tell us that when walking in these islands you will see bowlders of peculiar shape. If you attempt to move these bowlders you find they have roots that hold them fast. The wind has so twisted and turned the limbs and trunks of the trees as to give them the appearance of great stones. The wood is almost as hard as stone, and is made to burn with great difficulty because it is so tough. These trees are called "living stones."

### HOW CHINESE USE BAMBOO.

Just go and look at your long, slender bamboo fishing pole, and try to fancy what a house would look like built of that sort of thing. Yet when a Chinaman wishes to build a house he doesn't hire an architect and look up a contractor, and turn gray over plumbers and decorators; he just merely goes and plants a few bamboo roots. Then he goes on quietly attending to his business and lets them grow. In a few months he has a fine forest of bamboo from forty to eight feet high, and with stalks ranging from half an inch to eighteen inches in diameter. He digs a trench the shape and size he wishes his house, and proceeds to cut the trees he thinks the proper size, and set them up in this trench, which he fills up. With the slender stalks he makes the rafters and shingles it with bamboo leaves. The windows are delicate lattice work of bamboo, and the furniture is of slender bamboo, bent and curled and plaited. His water-bucket is a good big stalk, sawed off just below the joint, and made as deep as he needs above it. For a bottle he takes a slender piece and treats it in the same way. If in the confusion of building he mislays his knife, he just takes a good sharp edge of a bamboo, and it does just as well for every thing, except cutting bamboo, as if it were Sheffield steel. While he is building he keeps off hunger by cutting the little tender shoots just as they peep from the ground, and cooking them like asparagus.

### STREET CAR POLITENESS.

A friend of mine was in a cable-car the other day. After taking his seat he presently began to be very uncomfortable. For everybody seemed amused at him, glances were levelled in his direction, girls giggled, elderly ladies drew their faces into a pucker, and the atmosphere of the place was as electric as the fluid which sent the car through space. After a short interval the puzzled gentleman discovered that it was not he who was the object of mirth to his comrades on the road, but a poor, shy, blushing, tearful, trembling, frightened girl who was sitting by his side. She, poor child was dressed in an outre fashion, which did not please the set of people in that conveyance, and, evidently, she had met with an accident, for her clothing was tumbled and torn, her face was bruised and cut, and one hand had been wrenched and seemed to be paining her very much. I can imagine nothing more brutally ill-bred and rudely ignorant and unfeeling than the behavior of those silly girls and boys, and still more silly grown-up people in that car. Can you? They were laughing at a child who had met with an accident on her wheel.

One of the first rules to be adopted by a thoroughly polite person is this: Never show surprise, except of the genuinely gracious kind, the kind that expresses cordial interest and pleasure. Never laugh at an awkward predicament, at, for example, a fall, or a mistake made by another. Be careful never to pain any one, friend or stranger, by ridicule, or by thoughtlessly plain speaking.—*Hanger's Round Table.*

### PRESBYTERY MEETINGS.

CHATHAM: This Presbytery met in First Church, Chatham, on Tuesday Sept. 10th. Rev. Mr. Becket was elected Moderator. Mr. Davidson reported that he had completed the organization of Bent Path which now had a session and 30 communicants. On motion his report was received and he was appointed Moderator of the session. Mr. Colter reported that he had moderated in a call at Dresden which had resulted in favor of Mr. T. D. McCullough licentiate. His conduct was sustained. The call was laid on the table and with it a guarantee of stipend to the amount of \$500 a year and the free use of a manse. Commissioners were heard. The call was unanimous being signed by all the members and adherents and it was sustained and ordered to be forwarded to Mr. McCullough. It was agreed to ask a grant of \$250 per annum for Dresden from the Augmentation Committee. St. Andrew's Church, Windsor, asked authority to borrow eighteen thousand dollars (\$18,000) and to mortgage the church property to secure the same. On motion the necessary permission was granted. Mr. Nattress read the motion re the appointment to the foreign field of all applicants duly qualified, of which he had given notice. After discussion Messrs. Nattress, Davidson and Jamieson, Sutherland and McDonald were appointed a committee to further examine the matter and to report at next regular meeting. Standing committees with their conveners for the year were appointed as follows: Home Mission, Dr. Battsby; Augmentation, Mr. Tolmie; Church Life and Work, Messrs. Manson and Anderson; Sabbath Schools, Mr. Manson; Aged and Infirm Ministers' Fund, Mr. Becket; Statistics, the Clerk. Mr. Kay resigned the charge of Duart and Higgate and it was agreed to hold an adjourned meeting in Blenheim on 24th inst., when the matter would be issued. Presbytery's Home Mission Committee reported recommending as follows: that as Caven Church and North Dawn are still too weak to call. Mr. Greathead be continued as supply for six months, that Mr. Uzzle be supply for Colchester and Mr. Alex. McLean for the winter, and that a grant of \$3 per Sabbath be asked from the Home Mission Committee for each of these last named stations; that a grant of \$150 per annum be asked for Price and Renaud Line so that they may be able to maintain an ordained missionary and that if the grant be obtained an ordained missionary for the field should be secured. The report was received and adopted. It was agreed to name the united stations of Knox and Chalmers churches, in Mr. McLintock's charge, McColl Church. Presbytery's Augmentation Committee was instructed to visit Blytheswood, etc., in the interests of the Augmentation Fund. The Presbytery held an adjourned meeting in Blenheim on 24th inst. A letter from Mr. McCullough, accepting the call from Dresden, was read, and it was agreed that his ordination and induction should take place in Dresden on October 5th, Mr. D. Currier to preside. Mr. Kay's resignation of the charge of Duart, etc., was taken up. Commissioners from the congregation were heard expressing the highest esteem for Mr. Kay and sorrow at the prospect of parting from him, but Mr. Kay adhered to his resignation, which was accepted to take place on 30th ult. Mr. Hunter was appointed Moderator *pro tem* of Duart Session and instructed to declare the pulpit vacant on October 6th.—W. M. FLEMING, Clerk.

KINGSTON: This Presbytery held its ordinary meeting in St. Andrew's Church, Kingston, on the 17th ult. Rev. Geo. R. Lang, Moderator. Out of a membership of 35 ministers and 26 representative elders only 12 ministers and 3 elders were present. A call from Napanee in favour of Mr. W. W. Peck, M.A., LL.B., was sustained and accepted by Mr. Peck, and his ordination and induction appointed to take place in Napanee on October 3rd, at 7:30 p.m. The Moderator was appointed to preside at the ordination, and in his absence Rev. I. Gandier, Moderator *pro tem* of the session. The books of the late treasurer, Mr. W. J. Dick, were found to be carefully and correctly kept, showing a balance on hand of \$50. Mr. Jas. Adams was appointed treasurer. Congregations are to be visited as follows: Lansdowne etc. by Messrs. Gracy and Gilles; St. John's Church, Pittsburg, by Messrs. MacGillivray and Adams; Glensvale, etc., by Messrs. Laird and J. McIntyre; Amherst Island, by Messrs. J. Mackie and Prof. Dyde; Camden and Tamworth, by Messrs. Gandier and Bixsonette; Roslin and Thurlow, by Messrs. McTavish and S. Russell; Trenton, by Messrs. McArthur and Hudson. Rev. M. W. Maclean presented the report of the Home Mission Committee, which included a lengthy and interesting report from Rev. Mr. Findlay, Superintendent of Missions, who had spent 40 days in examining the various mission stations in a portion of the field. The thanks of the Presbytery were given to Mr. Findlay for his diligence and able report. Mr. Maclean stated that in the Mar-mara field, lately entered upon, \$450 had been subscribed towards maintenance of an ordained missionary. Also that ordained missionaries were wanted for Bancroft and for Tweed. It was reported that a subscription list of \$500 would be forthcoming for Tweed and Fuller and that they already had in view one who would be willing to enter upon the field as an ordained missionary. A motion was passed in commendation of Rev. J. L. George, M.A., Belleville, and the feeling of the Presbytery was expressed that his departure was much to be regretted.—W. M. THOS. WILKINS, Clerk.

## Christian Endeavor.

### OUR ENEMIES: OUR WEAPONS; OUR ALLIES.

REV. W. S. MCTAVISH, B.D., DESRRONTO.

Nov. 3rd.—Eph. vi. 8-10.

It is not unusual to represent the Christian as a soldier. Some have supposed that when Paul was in Rome he often saw the soldiers of the Eternal City exercising in some place reserved for drills, and that, as he looked at them, it occurred to him, that certain features of the Christian life might be represented under such imagery. Be that as it may, the fact is that this figure was a favorite one with Paul. In this chapter, however, he goes into more minute details than is commonly the case with him, and he has certainly made the picture a very vivid and interesting one. Following the line suggested by the topic we shall consider—

I. Our Enemies. The first and greatest is the devil. He goes about like a roaring lion seeking whom he may devour (1 Peter v. 8). He works terrible havoc with men now that they are in a state of sin, but he deluded and deceived our first parents even when they were in a state of innocence. Many are subject to his sway, and he leads them captive at his will. No matter how far advanced in Christian attainments the believer may be, he cannot hope to escape the solicitations of the arch enemy. Job, though he was called a perfect man, did not escape the attacks of the wicked one, and even our Lord Himself, though He was holy, harmless, undefiled and separate from sinners, did not escape the malignant assaults of the great deceiver. Well might the arch fiend be called the "Accuser of the brethren," for he is still guilty of the same diabolical tactics which were so conspicuous in his treatment of Job. He is a most bitter and malignant enemy. He is an old fowler and he knows where to spread the nets to entrap the unwary. He is an experienced marksman, and can take such unerring aim that few can hope to evade his darts. He is a powerful antagonist, and even the strongest Christian may expect to have more than one encounter with him. Endeavorers would do well to read again the thrilling story, by Bunyan, of the conflict between Christian and Apollyon.

This adversary has many subordinates or minions. Paul refers to them when he says, "We wrestle not with flesh and blood, but with principalities," etc.

II. Our Weapons. Unless, with Bunyan, we call "all prayer" a weapon, the only one which is mentioned in the text is "the sword of the Spirit which is the Word of God." What a powerful weapon it is, however, when it is skillfully wielded! Many a time has a quotation from it made the careless sinner pause and think. Many a time has a verse been applied in such a way as to bring defiant ones to their knees to sue for mercy. Many a time has this sword been so wielded as to force scores of the enemies of the Lord to cheerfully surrender themselves to Him. How dexterously our Lord wielded this weapon when the evil one presented those temptations in the wilderness. By it the tempter was foiled again and again. May we learn to use it with some of the same vigor and effectiveness!

But while the Christian has only the one weapon he is well protected with armor. Upon his head there is the helmet of salvation; under his feet the sandals of the Gospel of peace; upon his bosom the breastplate of righteousness. Indeed, there is ample protection from every part but the back. It was never intended that the Christian should turn his back upon the foe. "Resist the devil and he will flee from you" (James iv. 7). Let us not be of them that turn back unto perdition, but of them that believe in the saving of the soul.

III. Our Allies. All the members of the Church militant. "Like a mighty army moves the Church of God." The angels are constantly coming to our assistance, guarding, strengthening, comforting, encouraging us in a thousand ways.

"The angels are on our side.  
And God is over all."



Healthy, happy babies are generally the offspring of healthy, happy mothers. It would hardly be natural if it were otherwise. The baby's health and happiness depend on the mother's. The mother's condition during gestation particularly exerts an influence on the whole life of the child.

Impure blood, weakness and nervousness in the mother are pretty sure to repeat themselves in the child.

If a woman is not careful at any other time, she certainly should be during the period preliminary to parturition. It is a time when greatest care is necessary, and Nature will be the better for a little help. Even strong, well women will find themselves feeling better, their time of labor shortened and their pains lessened if they will take Dr. Pierce's Favorite Prescription. To those whom troubles peculiarly feminine have rendered in any degree weak, it will prove a veritable blessing. It is a good general tonic for the whole system, and at any time will promote the proper and regular action of all the organs. It is a medicine for women only and for all complaints confined to their sex is of inestimable value.

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## Ministers and Churches.

The Presbyterian manse, Hillsburg, is finished, and Rev. J. J. Elliott has moved into it.

The sacrament of the Lord's Supper was administered in Brigden, Ont., Sabbath, October 6th.

The Rev. Dr. Waits, of Knox Church, Owen Sound, has returned from the Old Country after a three months' furlough.

Rev. Mr. Pettigrew, Glenmorris, read a paper entitled "The Press," at a meeting of the Berlin Ministerial Association recently.

Rev. J. C. McKee, A.M., Ph.D., is pursuing special classical studies. His library, in twelve different languages, is one of the finest in Western Ontario.

The Rev. Mr. Robertson, of London East, will preach the pulpits of Dorchester and Crumlin vacant on 27th inst. Rev. J. Currie, of Belmont, will act as interim Moderator of Session during the vacancy.

The many friends of Rev. D. Perrie, of Wingham, will be sorry to learn that he is again in poor health, and it is feared that unless he improves shortly he will have to give up the ministry for a time at least.

Anniversary services were conducted in Atwood congregation, of which Rev. A. Henderson is pastor, on September 29th, by Rev. Gustavus Munro, M.A., of Harriston. These services were a decided success notwithstanding the unfavorable weather.

Rev. J. W. M. Millan, formerly of Vancouver, who is now comfortably settled in his new charge at Lindsay, has fully sustained the expectations of those who were instrumental in getting him to come east. His people are delighted with his ministrations. Last Sunday he opened a new Presbyterian church at Uphill.

A mission band has been organized lately, and now numbers from sixty to seventy members in the congregation of Bayfield, with Miss C. McKenzie as President. It has been named by the members "The Lou Graham Mission Band," in honor of Miss (Dr.) Lou Graham who passed to her rest while in the mission field of Honan.

The Presbyterians at Fenelon Falls, says the *Lindsay Post*, are at present building a magnificent new brick church on Colborne St., which, when completed, will be one of the finest in that district, being built on the latest city plans, and of which the congregation and their pastor, the Rev. M. McKinnon, will no doubt feel very proud.

Rev. Robert Laird, the recently inducted pastor of St. Andrew's church, Campbellford, is a native of Malpeque, Prince Edward Island; is the second son of Rev. R. Laird of Sunbury; a graduate and medalist of Queen's, and while at that institution was an enthusiastic athlete. He has also approved himself an earnest and effective preacher.

Rev. M. N. Bethune, who it was reported, had decided to resign his present pastorate at Beaverton, has consented to remain in that charge during the coming winter. Since his trip to the Old Country last summer, his health has been considerably better. With proper care of his health he will no doubt be able to minister to his people as acceptably as of yore.

The Rev. A. H. Scott, now of Perth and formerly pastor of Knox Church, Owen Sound, has been visiting and preaching to his old congregation. The attendance at both services could not fail to be gratifying to Mr. Scott. The sermons were of the most interesting character, and were delivered in the convincing manner which characterizes his addresses.

The anniversary of the ordination and induction of the Rev. James Hodges, B.A., as pastor of the Presbyterian Church, Tilbury, was duly observed on Sabbath, September 29th. The popular young pastor preached himself on the occasion appropriate and eloquent sermons. The entertainment on the following evening was a success in every sense, the receipts being \$52. The tea served by the ladies was an ideal one, and the literary programme, as announced, was carried out almost in its entirety. The feature of the occasion was the magnificent address of the Rev. J. C. Tolmie, of Windsor.

The Rev. Dr. Waits, of Owen Sound, after three months' sojourn in Europe, lately arrived home. He was a passenger on the *Tanquer* on which Sir Oliver Mowat was a passenger and with whom he had very pleasant intercourse. The *London Christian World* and *The British Weekly*, both refer in very high terms of praise to Dr. Waits' services in Tottenham Court Road (Whitefield's) Tabernacle. He also preached in Hammersmith, Stoke Newington, St. Ives, and was invited by the Rev. Halliday Douglas, M.A., to occupy the pulpit of the New Presbyterian Church in Cambridge. *The Daily News*, Cambridge, Sept. 15th, said: "Dr. E. Wallace Waits, who is a native, belongs to one of the oldest families of this town. He is the eldest surviving son of Councillor Waits, who has served this borough for the past twenty years. Dr. Waits preached, last Sunday, splendid sermons to overflowing congregations." Dr. Waits was welcomed home, and his congregation were pleased to see him in his own pulpit morning and evening of Sabbath, 13th inst. During his absence he has travelled in several countries, and preached in many pulpits, and will have much to tell his people from time to time of what he has seen and heard.

Rev. Mr. McBeth, of Winnipeg, visited lately Rat Portage and Keewatin. At the former place he conducted harvest home services in Knox Church, and also took part in an afternoon service for the Sunday school. At all these services special offerings to a large amount were made in aid of local church funds. On Monday evening Mr. MacBeth lectured in the music hall to a large audience under the auspices of the same congregation; and on Tuesday he lectured in the church of his old college friend, Mr. Omand, at Keewatin, to a fine gathering. Mr. McBeth reports much mining activity about Rat Portage, in which many Winnipeggers are prominent. At Keewatin the C.P.R. yard is filled with the wheat cars of the Lake of the Woods Milling Company. The autumn scenery around the triplet towns and the lake is pronounced magnificent.

St. John's Church, Port Perry, was filled on Sunday evening, 13th inst., by an intelligent and sympathetic congregation to participate in the memorial services of Mrs. J. C. Browne, eldest daughter of the late Mr. James Graham, of Scugog. The lessons, hymns, anthems, sermon, and prayers were all markedly appropriate to the solemn occasion. By request of the deceased lady, the Rev. Mr. McMechan, whom she regarded as her spiritual father, delivered a most impressive discourse from the text, Ecclesiastes ix. v: "The living know that they shall die." The rev. gentleman bore strong testimony to the many virtues which adorned her character, as a daughter, sister, wife and mother, and also to the exalted spiritual experience to which she had attained, before the Divine voice called her hence and home. "Blessed are the dead that die in the Lord."

The monthly meeting of the Toronto Auxiliary of the Canadian McAll Association was held in the Y. W. C. A. library on the 3rd inst. The president, Mrs. Howitt, occupied the chair. An interesting feature of the meeting was a letter, read by Miss Caven, from Monsieur Dureleman, the missionary supported by this auxiliary in France. He gives hopeful news of his stations (Rochefort and La Rochelle) in which the auxiliary is directly interested. An able article relating to the succession of the Rev. Charles Greig to the leadership of Dr. McAll was read by Mrs. Henderson. His selection to fill the place of their honored leader was the unanimous choice of the board of directors, "and from that day there has been perfect accord in the mission's counsels." Everything points to a wise administration and an ever-widening power for good in France.

The Presbytery of Barrie, at its meeting on the 24th ult., in accepting the resignation of the charge of Parry Sound tendered by Rev. J. B. Duncan, adopted the following resolution: "That the Presbytery, in accepting the resignation of the Rev. J. B. Duncan as minister of Parry Sound desires to express its deep regret in parting with him, and also to bear testimony to his able and efficient services while labouring in the charge which he has just demitted. The Presbytery records with pleasure its high appreciation of the eminent pulpit abilities and the valuable labors of an esteemed co-presbyter during his long ministry of upwards of forty-seven years; and at the same times cherishes the hope that the evening of his days may be blessed with that heavenly peace and comfort which are the fruits of a life consecrated for so many years to advance the cause and kingdom of the Lord Jesus Christ."

Children's Day at St. Paul's Church, Bowmanville, proved to be a very interesting one. Rev. Geo. B. McLeod, the new minister of Newcastle and Newtonville, took the morning service, his text being "Suffer the little children to come unto me," etc., from which he preached a vigorous and telling sermon. Mr. McLeod is a young man of great promise. In the evening the children's day service was heartily rendered by the school, under the leadership of Dr. McLaughlin, superintendent. Rev. Mr. Fraser addressing the little children, and Mr. Gillilan, of the High School, the young people. The collections were good, and the decorations of autumn leaves, vines, flowers and fruit were brought as a gift by the children, and on Monday morning fifteen baskets and three barrels of pears, grapes and apples were sent to the Children's Shelter, the Haven and the Children's Hospital, Toronto.

On Sunday and Monday, October 6th and 7th, Melville Church, Cashel, celebrated the jubilee of its formation. Rev. D. M. Mackintosh, ex-pastor, preached on Sabbath morning; Principal Caven, of Knox College, in the evening, and in the afternoon J. A. Patterson, M.A., of Toronto, addressed the Sabbath School. On Monday evening there was held in the church a social gathering, at which the Rev. Dr. Carmichael, of King, presided in an able manner. Letters of regret were read from Revs. Dr. Reid, of Toronto; Julius Straus, of Salt Point, N. Y., a former pastor; and Dr. Bruce, of St. John, N. B., a former member of the congregation. An interesting paper was read by the pastor, Rev. H. E. A. Reid, B.A., giving a concise history of the congregation, of which only three names, those of Mr. and Mrs. Alexander Duncan, and Mr. John Bruce, who was also a member of the original session, are now on the roll of members. Interspersed with music, addresses were delivered by the Revs. D. M. Mackintosh, J. McD. Duncan, B.A., of Woodville, and neighboring clergymen. The church has been recently resited and otherwise improved, the jubilee services being also the reopening of the church. At the services on Sabbath and the entertainment on Monday, the attendance was very large and the feeling amongst the members and friends of the congregation excellent. Altogether the jubilee celebration will be long remembered as a landmark in the history of the congregation.

## CHURCH OPENING—AN HONORABLE RECORD.

St. Peter's Presbyterian Church, Madoc, destroyed by fire, all but the stone walls, about eight months ago, was re-dedicated on Sabbath 6th, by a sermon and communion services in the morning, conducted by Rev. Principal McVicar, of Montreal. In the afternoon there was a gathering of the Methodist and Presbyterian Sabbath-schools, addressed by Rev. Mr. Brown, Methodist minister, Rev. Principal McVicar and the pastor, Rev. David Wishart. The chair was occupied by A. F. Wood, Esq., ex M.P.P., Superintendent of the Presbyterian Sunday-school, and on the platform with him was J. C. Dale, Esq., Superintendent of the Methodist Sunday-school. In the evening a sermon was preached by Rev. Principal McVicar. At both morning and afternoon services there were large congregations. In the evening the Methodists having withdrawn their usual appointment attended the Presbyterian Church which was crowded to the doors. It was estimated 1,000 people were present. The sermons, morning and evening, were powerful and deeply spiritual, and will be long remembered. In the afternoon the addresses were of a highly practical and personal character, and the impression made must be lasting and for good. This church was burned in February last. Its original cost was about \$22,000. It is fully restored and in many ways improved, particularly in the basement used for Sabbath-school purposes. On the day of re-dedication there was not a dollar of debt, and the collection on that day of about a \$100, was a thank-offering to be applied by the Session in adding to the schemes of the Church. Rev. Mr. Wishart has been the pastor for nearly thirty-eight years and the churches planted through his influence in the surrounding country, and back in the country reached by the Hastings road, amount to eight or nine, besides St. Peter's referred to. After the death of Mrs. Wishart, a few years ago, a memorial window was put in by the ladies of the congregation. It was destroyed by the fire, but was replaced at a cost of \$150 by them; and their organization, termed a "Ladies Aid Society," supplied, besides, a new carpet for the church and chancel, at a cost of over \$400. Mr. Wishart is advancing in years, approaching 70; but his hold on his people is as strong as ever it was. There is one incident in this connection that should not go unrecorded. When the Church was destroyed the officials of the Methodist church with their pastor tendered half the time allotted for religious services in their own church to the Presbyterian congregation. It was accepted for a brief period, but they were enabled to secure a hall soon. The remembrance of the kindly act will not soon pass away.

## A FAREWELL.

A large company assembled in the West Presbyterian Church, New Westminster, B.C., to do honor to Rev. Mr. Chesnut, who is leaving for the East. There were on the platform, besides chairman Mr. Alex. Philip, Rev. Mr. Chesnut, Rev. Thos. Scouler, Rev. Dr. Reid, Rev. J. H. Best, Rev. Principal Whittington, and Rev. J. D. P. Knox. A service of tea and fruit provided by the ladies being disposed of, the chairman said they had met to take leave of their esteemed friend and pastor, but they had also met to render honor to those to whom they believed honor was due. In Mr. Chesnut they had had a man who was faithful to the truth of God and faithful to those under his pastoral care. By hard work, he had added station after station to his field of labor, till latter-

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He was at work in Sapperton, Port Moody, Coquitlam, and the West End congregation. He had also been most zealous for mission work among the Chinese here, and among the heathen in other lands, and an honest, true-hearted friend and pastor. They all regretted very much losing him, but they gave him their very best wishes for his future prosperity and success. Mrs. Chesnut had been a true helpmate to her husband in all his work, and they would ever remember the excellent and useful addresses which she has delivered at the Missionary Society. A presentation of books and of an address was made Mr. Chesnut, expressing high appreciation of his services, and deeply regretting that it had become necessary to sever the pastoral tie, and wishing him every success in his new field of labor. The address also contained kindly references to Mrs. Chesnut. Miss McMartin presented to Mrs. Chesnut a pocket Bible and hymn book from the congregation, as a token of their respect and esteem. The ministerial brethren present, in brief addresses, all expressed regret at losing the presence and services of Mr. Chesnut from the city, and their high opinion of him as a man, and as a colleague in ministerial work. Rev. Mr. Chesnut replied suitably to the kind words expressed by the different speakers in reference to himself and wife, and also tendered thanks for the gifts they had received. At the close of the meeting Mr. and Mrs. Chesnut took leave of all, many feeling deeply the loss sustained by their going away.

**INDUCTION OF REV. W. W. PECK.**

There was a large attendance at the Presbyterian church, Nanaimo, on the evening of the 3rd inst., to witness the ordination and induction of the new pastor, Rev. William W. Peck, M.A., LL.B. Besides the members of the congregation, there was a large representation from the different denominations of the town to welcome the new pastor to our town.

The Rev. Joseph Gandier, of Newburgh, Moderator of Session, narrated the steps that had been taken to fill the vacancy caused by the resignation of Rev. Duncan MacEachern.

The questions appointed to be put to ministers of the Presbyterian church at their ordination and induction to a charge, were then satisfactorily answered by Mr. Peck. The Moderator with the Presbytery then solemnly ordained him to the ministry, and giving him the right hand of fellowship said: "In the Name of the Lord Jesus Christ, the King and Only Head of the Church, and by authority of the Presbytery of Kingston, I now induct you to the pastoral charge of the Presbyterian congregation Nanaimo, and admit you to the rights and privileges thereto belonging."

The other members of Presbytery then gave the right hand of fellowship, after which Rev. M. McGillivray, M.A., of Kingston, addressed the newly inducted minister and Rev. John Mackie, M.A., also of Kingston, next addressed the people. As the congregation retired an opportunity was allowed them of exchanging greetings with their new minister.

Mr. Peck enters upon his work in Nanaimo with every prospect of a successful and happy ministry. The call was most unanimous and enthusiastic. There is a well organized staff of officers and Sabbath School teachers under whose guidance the work went on most harmoniously during the short vacancy in the pastorate, the church is free of debt, and now that they have a recognized leader, they will doubtless continue their labors with renewed energy and success.

**PRESBYTERY MEETINGS.**

**BARRIE:** This Presbytery met on 24th ult., and was largely attended. Rev. Mr. James, Moderator. A request of the congregation of North Bay was granted that, after the resignation of Mr. J. McMillan, a minister should be appointed by Presbytery to take charge for six months. Mr. J. J. Cochrane, of Sault Ste. Marie, was appointed Moderator of session. Dr. Gray gave in a report on the S. B. Ardagh Manse, which was given some years ago to the Presbytery by His Honor Judge Gowan, that the building is in fair repair and insured for \$500 till August, 1895. He recommended the sum of twelve dollars, accruing from rent, be applied to the Presbytery's Home Mission Fund. This was agreed to and thanks tendered to Dr. Gray for his management of the property. A committee was formed to prepare a resolution for next meeting in regard to providing a refuge for the poor of the county and members of Presbytery were recommended to use their influence to further the object. The circular of the Augmentation Committee, asking \$600 from this Presbytery, was read. A resolution of sympathy with Mr. Macdonnell, the convener of the committee, in his illness, was adopted. It was then agreed that the sum be apportioned to the congregations. Mr. Carwell was allowed to withdraw the resignation of a part of his charge tendered at last regular meeting. Leave was granted to mortgage the church property in Collingwood for \$3,000, in order to make alterations and extension made necessary by the increase of the congregation. The greater part of the afternoon was engaged with consideration of Home Mission business. Claims of grants from the Assembly's Committee for the summer and coming winter, and the supply of missionaries for next six months were arranged, as were also claims of aid-receiving congregations on the Augmentation Fund. Mr. Fiddley was requested to enquire into the condition of the mission at Roseau. Mr. W. E. Wallace was nominated as ordained missionary at Miacung, Edeavale and



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**MARRIAGES.**

On Wednesday, Oct. 16th, 1895, by Rev. R. J. Beattie, of Guelph, at the residence of the bride's mother, Ward Street, John Harcourt, of the G. N. W. Telegraph Co., to Mary Elsie Maude, only daughter of the late Robert Cochrane, all of Port Hope.

**MIDHURST.** Dr. Gray reported that the Women's Home Mission Society of Orillia contributed \$78 to support the mission at Carling and Shebushkong for summer services, and would contribute further during winter without being held to a specified sum or for any stated mission. The cordial thanks were extended to the society. Arrangement was made for missionary work in the lumber camps. The nomination of professors to the vacancies in Knox College was postponed to the January meeting. Mr. W. Burns, of the Aged and Infirm Ministers' Fund, was present and addressed the Presbytery on the fund, specially with regard to a motion carried on May 28th in Presbytery, which reflected unfavorably upon his work. He answered questions put to him on the administration of the fund, and explained the action of the committee in certain cases, wherein that action has been thought to be faulty. His address was satisfactory as appears from the amende honorable made in a motion moved by Mr. McLeod, seconded by Dr. Grant, and carried without dissent in following terms:—"That having heard the statements of Mr. Burns with regard to the Aged and Infirm Ministers' Fund with satisfaction, the Presbytery warmly recommends the congregation of the bounds to support the fund and remit to the Committee on Aged and Infirm Ministers' Fund to take charge of the matter during the year, and with respect to the motion passed by this Presbytery at a former meeting in regard to Mr. Burns' services, the Presbytery is satisfied that he has discharged the duties of his office with fidelity.—RONT. MOODIE, Clerk.

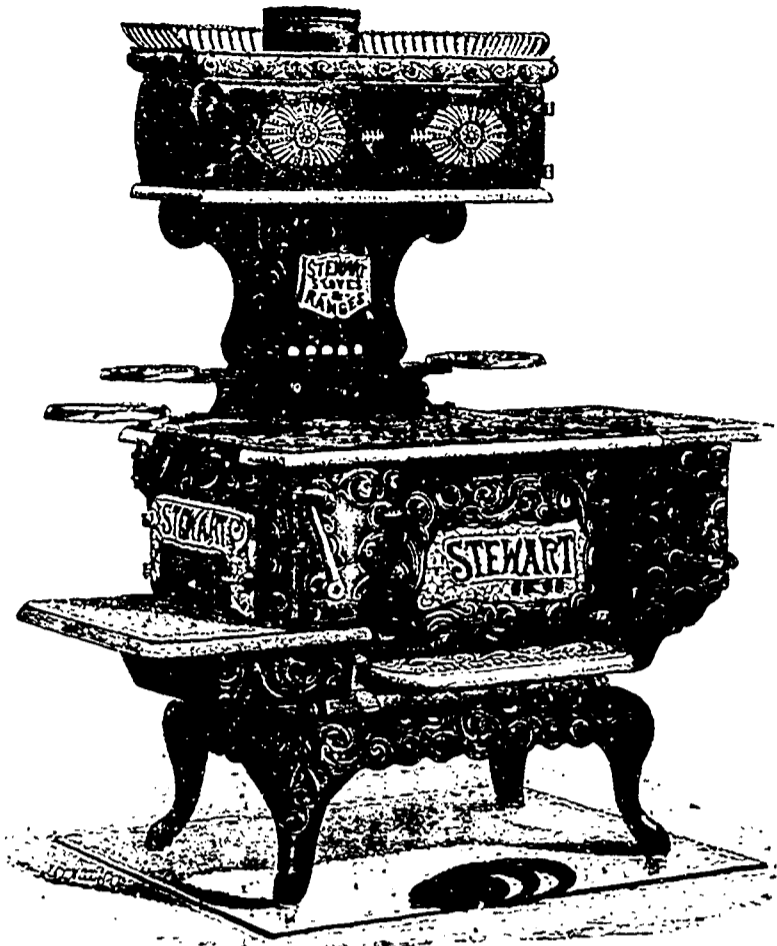
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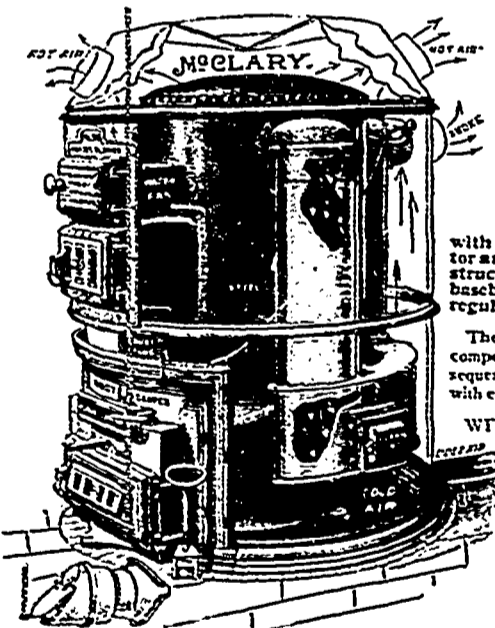


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other remedy to stave off the ill effects that come from catarrhal trouble. One short puff of the breath through the Blower, supplied with each bottle of Dr. Agnew's Catharrhal Powder, diffuses this powder over the surface of the nasal passages. Painless and delightful to use, it relieves in ten minutes, and permanently cures Catarrh, Hay Fever, Colds, Headache, Sore Throat, Tonsillitis and Deafness. 60 cents. Sample bottle with Blower sent free on receipt of two three cent stamps. S. G. Detchon, 44 Church Street, Toronto.

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# British and Foreign.

At Victoria Docks, London, store-rooms for two hundred and fifty thousand carcasses of beef have been provided.

The words "emerald isle" as applied to Ireland, were first used by Dr. Drenman in a poem entitled "Erin."

Dr. Talmage has accepted a call to Washington, as co-pastor with Dr. Sutherland, of the First Presbyterian Church.

Lalithgow E. C. Presbytery has agreed to raise its proportion of Assembly expenses, but hopes that body "won't do it again."

Two ladies and two gentlemen made the ascent of Ben Nevis, on the precipitous side, the first time ladies have accomplished the feat.

Mrs. C. F. Alexander, wife of the Bishop of Derry and writer of "The Burial of Moses," and several well-known hymns, is dead.

The Turks have refused to permit an excavation at the supposed tomb of Joseph. It was thought that the mummy of the ruler of Egypt might possibly be discovered.

In a special article in a Birmingham paper a deplorable account is given of the havoc wrought by football on the Sunday-school. The football editions of papers are brought into the very class.

Rev. Dr. Marshall Lang, speaking at the meeting in Belfast, of the Evangelical Alliance, said there was no welcome like an Irish one, the Scots on ceasing to be Irish having become cold-blooded.

Dr. Haffkine's inoculations in Northern India for cholera are said to have been very successful. Consumptives in the earlier stages are said to have been successfully treated in Rome with serum.

A proposal is on foot in Bristol to purchase and retain the collection of relics belonging to Jenner in connection with his introduction of vaccination, the idea of which he is said to have conceived in 1780.

The Rev. Marshall B. Laug, B.D., Glasgow, a son of Dr. Marshall Laug, ex-Moderator, was recently ordained and inducted to the ministry of Meldrum Church by the Presbytery of Garioch.

According to the census report the value of property in America is £13,000,000,000, which, if divided, would give £200 to each inhabitant. The wealth of the United Kingdom would yield £350 per inhabitant.

Principal Rainy would rather hand over Armenia to Russia than maintain the present Turkish system. The Lebanon arrangement seems to him the best—a governor appointed by and responsible to the European powers.

Rev. Dr. Donald Macleod admits a measure of truth in the assertion that it is civil government and not the church which is ameliorating the condition of the people. Christianity had failed to reach its ideal; hence the cries of modern socialists.

Mail advices received by Reuter's agency October 3rd, from Nyassaland, state that Mr. H. Jobstone has returned to Zomba after a tour of inspection of affairs on Lake Nyassa, and found it generally satisfactory, but uneasiness prevails in North Nyassa, owing to the menacing attitude of Mputa Arabs.

A shameful scene occurred on a recent Sabbath at Portobello when two men, former members of the Railway mission, were baptized in the sea by the minister of the newly-formed congregation. A great crowd laughed and jeered, and feeling on the doctrinal question ran high, so that at one time a riot was feared.

# THE PEOPLE MARVELLED.

AT THE RESCUE OF MR. METCALFE OF HORNING MILLS.

Badly Crippled With Sciatica and an Intense Sufferer for Years—For Two Years Was Not Able to Do Any Work—Dr. Williams' Pink Pills Restores Him to Health

From the Shelburne Economist.

The completion of the local telephone service between Shelburne and Horning's Mills, by Messrs. John Metcalfe and W. H. Marlatt, referred to in these columns recently, was the means of bringing to the notice of a reporter of the Economist the fact of the remarkable restoration to health some time ago of Mr. Metcalfe, the chief promoter of the line. For about two years Mr. Metcalfe was a terrible sufferer from sciatica, and unable to work. While not altogether bedfast, he was so badly crippled that his bent form, as he occasionally hobbled about the streets of Horning's Mills excited universal sympathy. The trouble was in one of his hips and he could not stand or walk erect. His familiar attitude, as the residents of Horning's Mills can vouch, was a stooped over condition, with one hand on his knee. Mr. Metcalfe says:—"For about two years I was not able to do any work. Local physicians failed to do me any good, and I went to Toronto for treatment, with equally unsatisfactory results. I also tried electrical appliances without avail. I returned home from Toronto discouraged, and said that I would take no more medicine, that it seemed as if I had to die anyway. My system was very much run down and the pains at times were excruciating. I adhered for several months to my determination to take no more medicine but finally consented to a trial of Dr. Williams' Pink Pills strongly recommended by a friend. Before I had taken them very long I



"Walked in a stooped position."

felt a great deal better, my appetite returned, and the pains diminished. After using the pills for some time longer I was able to stand and walk erect and resume my work, in the full enjoyment of health and strength. People who knew me marvelled at the change, and on my personal recommendation many have used Pink Pills. This is the first time, however, that I have given the facts for publication."

On being asked if the sciatica had ever returned, Mr. Metcalfe stated that once or twice, as the result of unusual exposure, he had experienced slight attacks but he always kept some of the pills at hand for use on such occasions, and they never failed to fix him up all right. Mr. Metcalfe, who is 52 years of age, is in the flour and provision business, and, as proof of his ability to do as good a day's work as he ever did in his life, we may state that the most of his work connected with the erection of his six miles of telephone line was performed by himself. Mr. Metcalfe also mentioned several other instances in which the users of Pink Pills derived great benefit, among them being that of a lady resident of Horning's Mills. The Economist knows of a number of instances in Shelburne where great good has followed the use of this well known remedy.

The public are cautioned against imitations and substitutes, said to be "just as good." These are only offered by some unscrupulous dealers because there is a large profit for them in the imitation. There is no other remedy that can successfully take the place of Dr. Williams' Pink Pills, and those who are in need of a medicine should insist upon getting

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Has no Hoops  
Can't Leak  
Can't Swell  
Can't Shrink  
Is Seamless

Pails and tubs of one kind only have these qualities. They are kept by all well appointed grocery stores and are called

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the genuine, which are always put up in boxes bearing the words "Dr. Williams' Pink Pills for Pale People." If you cannot obtain them from your dealer, they will be sent post-paid on receipt of 50 cents a box, or \$2.50 for six boxes, by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N.Y.

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# HOME-COMFORT

## ROLL OF HONOR.

- THREE GOLD and ONE SILVER MEDAL THE WORLD'S INDUSTRIAL and COTTON CENTENNIAL EXPOSITION, NEW ORLEANS, 1884 and 1885.
- HIGHEST AWARDS NEBRASKA STATE BOARD OF AGRICULTURE, 1887.
- DIPLOMA ALABAMA STATE AGRICULTURAL SOCIETY, At Montgomery, 1888.
- AWARD Chattahoochee Valley Exposition, Columbus, Ga., 1888.

- HIGHEST AWARDS 25th ANNUAL FAIR ST. LOUIS AGRICULTURAL & MECHANICAL ASSOCIATION, 1889.

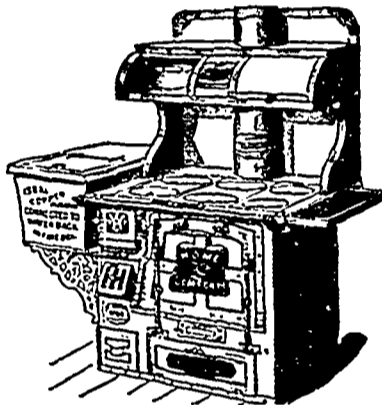
- SIX HIGHEST AWARDS WORLD'S COLUMBIAN EXPOSITION CHICAGO, 1893.

- HIGHEST AWARDS WESTERN FAIR ASSOCIATION, LONDON, CAN. 1893.

- SIX GOLD MEDALS MIDWINTER FAIR, San Francisco, Cal., 1894.

### ABOVE HONORS WERE

RECEIVED BY WROUGHT IRON RANGE CO., MANUFACTURERS OF Hotel Steel Ranges, Kitchen Outfittings and "Home Comfort" Hot-Air Steel Furnaces. OFFICES, SALESROOMS AND FACTORIES, 70 to 76 PEARL STREET, TORONTO, ONTARIO, and Washington Avenue, 19th to 20th Streets, ST. LOUIS MO., U. S. A. Founded 1864. Paid up Capital, \$1,000,000.



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SALES TO JANUARY 1st, 1895, 299,327.

### MISCELLANEOUS.

Method is like packing things in a box; a good packer will get in half as much again as a bad one.—Cecil.

Hood's Sarsaparilla, taken at this season, will make you feel strong and vigorous and keep you from sickness later on.

A mission to Lepers, India, founded in Edinburgh in 1874, has 30 different centres in connection with 12 missionary societies.

There are 50,000 Indians belonging to the Sioux tribe, and of this number, there are now 4,000 that belong to the Episcopal, Presbyterian and Congregational churches.

RELIEF IN SIX HOURS.—Distressing Kidney and Bladder diseases relieved in six hours by the "NEW GREAT SOUTH AMERICAN KIDNEY CURE." This new remedy is a great surprise and delight to physicians on account of its exceeding promptness in relieving pain in the bladder, kidneys, back and every part of the urinary passages in male or female. It relieves retention of water and pain in passing it almost immediately. If you want quick relief and cure this is your remedy. Sold by all Druggists.

Dean Farrar's successor as chaplain to the British House of Commons will probably be his son-in-law, Rev. John Stafford Northcote, third son of the first Earl of Iddesleigh.

The poet utters, the thinker meditates, the righteous acts; but he who stands upon the borders of the divine world prays and his prayer is word, thought, action in one.—Balzac.

THE DIMPLE CHEEKED VILLAGE MAID may not retain her dimples and rosy cheeks "blooming with health," until she finds a good husband. A little neglect or accident may bring about some one of the many "female" diseases and "weaknesses," to which the sex is subject, and health may be forever impaired, and hopes and happiness be at an end. Thanks to Dr. Pierce, his Favorite Prescription, prepared by him for women, cures the worst cases of uterine diseases, nervousness, neuralgia, irregularities, and "weaknesses." It is a great invigorating tonic and nerve, and rapidly builds up the health and strength.

Dr. Pierce's Pellets for constipation, sick headache, biliousness, indigestion. Once taken, always in favor.

Thomas Carlyle's home in Cheyne Row, Chelsea, London, which was bought for \$100,000 for the purpose of making a Carlyle museum, was recently opened to the public. There was a large attendance of Carlyle's admirers. Many pieces of furniture and other Carlyle relics have been restored.

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle will never know.—Charles Kingsley.

### TRIED, TESTED AND TRUE.

Thousands Know of the Quick and Certain Relief that Comes from South American Kidney Cure.

This medicine will not cure all the ills that flesh is heir to, but it will cure kidney troubles of whatever kind—no case too aggravated. It will cure speedily—sure relief in six hours. It is rich in healing powers, and whilst it quickly gives ease, where pain existed before, it also gives strength to the weak and deranged organs, making the cure complete and lasting. Thousands who know what South American Kidney Cure has done for them will tell you so.

## Radway's Ready Relief.

Pain Cured in an Instant.

For headache (whether sick or nervous, tooth ache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of RADWAY'S READY RELIEF will afford immediate ease, and its continued use for a few days effect a permanent cure.

### A CURE FOR ALL SUMMER COMPLAINTS.

A half to a teaspoonful of Ready Relief in a half a tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach and bowels will afford immediate relief and soon effect a cure.

Internally A half to a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heart Burn, Nervousness, Sleeplessness, Sick Headache, Flatulency, and all internal pains.

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399 Queen St., West, Toronto.

The great Christian Endeavor chorus which sang at the Boston meeting has organized as a permanent body. There are \$25 charter members.

Evil, once manfully fronted, ceases to be evil; there is generous battle-hope in place of dead, passive misery; the evil itself has become a kind of good.—Carlyle.

Prof. Howard B. Grose, registrar and assistant professor of history in the university extension department of Chicago University, has resigned his position to take up editorial work on a Boston paper.

The Academy of Sciences at Bologna has issued an international circular urging that, as there is a strong opposition in Europe to Greenwich being retained as the initial meridian on longitude, Jerusalem be made the initial meridian, which, the academicians believe, would be acceptable to every nation. Students of prophecy will be interested in this fact, having long ago come to the conclusion that Jerusalem will yet be the capital of the whole world.

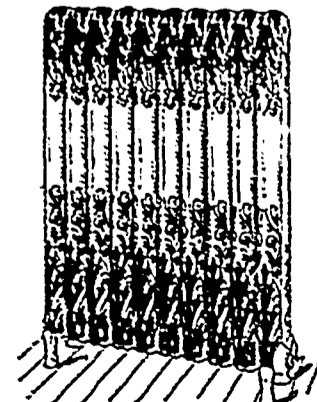
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MEETINGS OF PRESBYTERY.

ALGOMA.—At Webbwood, in March, 1896. BRUCE.—At Paisley, on Dec. 10th, at 1.30 p.m. BARRIE.—At Barrie, on Tuesday, Nov. 26th, at 10.30 a.m. BRANDON.—Regular meetings in March, first Tuesday; second Tuesday of July and September of each year. Meets next in Brandon. CHATHAM.—At Ridgetown, on Dec. 9th, at 7.30 p.m. CALGARY.—At Calgary, in Knox Church, on first Friday, in March, 1896, at 8 p.m. GUELPH.—At Guelph, in Knox Church, on Tuesday, the 19th November, at 10.30 a.m. HURON.—At Clinton, on Nov. 12th, at 10.30 a.m. KAMLOOPS.—At Inderby, on Dec. 4th, at 10.30 a.m. KINGSTON.—At Belleville, in St. Andrew's Church, on Dec. 17th, at 2 p.m. LONDON.—At St. Thomas, in Knox Church, on November 12th, at 11 a.m. for conference, business at 7.30 p.m. MAITLAND.—At Wingham, on November 19th, at 11.30 a.m. MONTREAL.—At Montreal, in Knox Church, on Dec. 17th, at 10 a.m. ORANGEVILLE.—At Orangeville, on Nov. 12th, at 10.30 a.m. OWEN SOUND.—At Owen Sound, in Knox Church, on Dec. 17th, at 10 a.m. PARIS.—At Woodstock, in Knox Church, on January 14th. PETERBORO.—At Peterboro, in St. Paul's Church, on Dec. 17th, at 9 a.m. QUEBEC.—At Richmond, on Nov. 12th. REGINA.—At Moosomin, on first Wednesday, in March, 1896. SUPERIOR.—At Keewatin, in September. SAUGEEN.—At Mount Forest, on Dec. 10th, at 10 a.m. SARNIA.—At Sarnia, in St. Andrew's Church, on Dec. 17th, at 11 a.m. STRATFORD.—At Stratford, in Knox Church, on Nov. 12th, at 10.30 a.m. TORONTO.—In St. Andrew's on first Tuesday of every month. VICTORIA, B.C.—At Nanimo, in St. Andrew's Church, on Dec. 3rd, at 2 p.m. WINNIPEG.—At Winnipeg, in Manitoba College, on Nov. 12th. WESTMINSTER.—At New Westminster, in St. Andrew's Church, on Dec. 3rd, at 2.30 p.m.

Agonizing, Transfixing Pain.

The most excruciating pain known is perhaps caused by Agina Pectoris, which is most to be dreaded of any diseases of the heart. It distinguishes itself, especially by pain, and by pain which is best described as agonizing. The pain literally transfixes the patient, generally radiating from the heart to the left shoulder and down the arm. The face shows the picture of terror, and is either deathly white, or livid. To a person suffering from this species of heart trouble, or from palpitation or fluttering of the heart, shortness of the breath or smothering spells, the value of Dr. Agnew's Cure for the heart cannot be estimated, as it will give relief in thirty minutes in every case, and if judiciously used, effects a cure. Dr. Agnew's Cure for the Heart is the greatest life saving remedy of the age. Sold by.

MAITLAND: This Presbytery met at St. Helens on 10th inst., Rev. John Rose, Moderator, presiding. The ordination trials of Mr. Sidney M. Whaley B.A., licentiate of the Presbytery of Toronto, were cordially sustained; and he was solemnly set apart to the office of the holy ministry and inducted into the pastoral charge of St. Helens and East Ashfield congregations. Rev. W. T. Hall preached on the occasion, Rev. F. A. MacLennan delivered the charge to the minister and Rev. R. Fairbairn addressed the congregation. A cordial welcome was given by the congregation to the newly inducted pastor. Rev. T. A. MacLennan was authorized to moderate in a call in Huron Church, Ripley.—JOHN MACNABB, Clerk.

VICTORIA: This Presbytery met in St. Andrew's Church, Victoria, on the 3rd ult. Rev. W. L. Clay was appointed Moderator for the ensuing twelve months. A deputation consisting of Dr. Campbell, W. L. Clay and Dr. McRae, with Dr. Robertson, was appointed to visit and confer with the Central Church, Victoria, in reference to pulpit supply and other matters. An application to the Church and Manse Board for a grant of \$100 towards church building from Colwood was recommended. It was agreed to certify Messrs. J. R. Robertson and G. H. Menzies, students to Manitoba College. Mr. D. A. MacRae, convener, presented the Home Mission report for the past six months, which was carefully considered and necessary arrangements for supply, etc., were made for the ensuing six months. It was agreed to place St. Paul's, Victoria, and St. George's, Union Mines, on the list of augmented charges at the request of these congregations. An adjourned meeting of the Presbytery was held in St. Columbia Church, Victoria, on Monday evening, 16th ult., for the ordination of Mr. J. C. Forster, the missionary in charge. Rev. W. L. Clay presided.—D. MACRAE, Clerk.

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