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Vol. 25.—No. 48.  
Whole No. 1294

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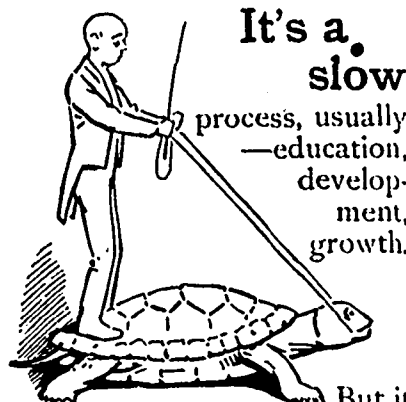
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A noted Southern way of cooking chicken is as follows: Cut two chickens into large pieces; season them with pepper and salt, and put into a dripping pan. Peel four large tomatoes, cut them into pieces, and put them into the pan with one sliced onion and two green peppers chopped. Rub three tablespoonfuls of butter over the chickens, and pour over the whole two wineglasses of wine. Cover the pan and place it in a hot oven and bake until the vegetables are all cooked to pieces and the chicken is tender.

Apple Butter.—To forty gallons of sweet cider made from sound, sweet apples, use three bushels of select apples. The cider should be boiled down to one-third or a little less before putting in apples, which should be pared clean, all specks, bruises, seeds and seed cavities removed. They may be quartered or cut into eights if very large. If in a hurry the apples can be boiled in a little water before putting into the cider. Stirring should commence as soon as the fruit gets soft, and kept up carefully until done. At all times prevent the flames of fire striking the kettle above the line of contents. When boiled down to ten gallons it will be done, and it will be an article fit for a king. Put it in earthen vessels and when cold dip clear white paper in good whiskey or brandy, and lay it over the tops. In four months from making, if kept in a garret (the best place), the jars can be inverted on a floor or shelf without running out. Will keep for years, and if made with the right kind of apples, such as rainbow and smokehouse or bell-flower, will become smooth as cheese.



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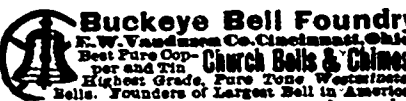
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Sweet Tomato Pickle.—One peck of green tomatoes, ten small onions, whole spices, pepper, bay leaves, two teaspoonfuls of sugar, vinegar and salt. Peel tomatoes like an apple, leaving them whole and sprinkle with two-thirds of a cupful of salt. After standing six hours hang them in a bag to drain all night. Break up cinnamon and cloves and put into a thin muslin bag. Peel and chop the onions, sprinkling them with salt. When tomatoes and onions are well drained pack in layers in a jar, putting bits of bay leaf and small peppers on each layer. Cover with good vinegar, put in the spice bag and let stand nine days, having them well covered and pressed down by a cloth, plate and weight. When the time has passed boil the mixture as it is, adding the sugar. Seal in glass jars, after laying horse-radish slices and black mustard seed on top of the pickle.

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# THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, NOVEMBER 25th, 1896.

No. 48.

## Notes of the Week.

Very deep and general sympathy is felt throughout the Presbyterian Church in Great Britain and Ireland, as well as in the States and among ourselves, at the loss of the *Dayspring*. Referring to the subject, the *Christian Leader* says "that the blow must be a heavy trial to Dr. Paton, and for his sake, as well as for the sake of the work he loves, we have no doubt many will hasten to cheer him in this disaster."

In the course of his lecture on a recent Sunday night in the Barony Church, Glasgow, on "The City and its Citizens," Dr. Marshall Lang spoke on the coming election of their local parliament—that is, their City Council—in language which may, at this time, be very aptly applied to our cities and towns here in Canada. "We don't want," he said, "small men and small ideas, we want men who fear God and nobody else." "If I can interpret your minds," he continued, "you would wish three things—temperance, protection of the rest-day, and the proper housing of the poor." He also remarked that there was "no need for the prodigious number of cars that run on Sundays, and the shops opening on the Sabbath day" were increasing every year. "We want councillors who will protect this day as far as in their power, and who will do something for the early closing of shops on Saturday evenings."

A meeting of the Presbytery of Chicago, recently held at the village of St. Anne's, sixty miles south of the city, recalls some interesting incidents respecting the Church there. Forty-four years ago, Father Chiniquy was appointed priest to a small colony of French Canadians who had established themselves there. In 1858 Chiniquy and his people renounced Romanism, and formed themselves into a Protestant church, and in 1861 it was regularly organized as a Presbyterian church. Father Chiniquy remained its pastor for several years, resigning his office that he might give himself to evangelising among the French Canadians. The Church at St. Anne's has a membership of four hundred, and is ministered to by the Rev. M. Boudreau, who, as a boy of ten years, followed his parents out of Popery into Protestantism, and has now been twenty-six years pastor. Dr. Chiniquy is now in Britain, and, though he has attained the venerable age of eighty-seven, he is actively pleading for the work to which he has devoted his life. The great work he has done and the sufferings he has borne for the Saviour should open the hearts and pockets of Presbyterians in Britain on his behalf.

The terms of settlement of the Manitoba School question, so far as definitely made known, ought to be satisfactory to all reasonably-minded people. Fortunately they constitute an immense majority of the people and the unreasonable will have perforce to be content. The arrangement appears to us to be eminently wise and conciliatory in spirit. The thoroughly national character of the schools is maintained as respects qualifications of teachers, subjects to be taught and text-books to be used. We do not see how, in the circumstances, the crucial difficulty of religious instruction could be otherwise or better got over than it is: by making it optional with the parents of the children who are to receive it whether or not they shall avail them-

selves of it. This guards the rights of Protestant parents in Roman Catholic districts and of Roman Catholic parents in Protestant school sections; and in sections prevaillingly Roman Catholic and French their susceptibilities are respected, and yet such provision made as will secure their being raised up through the school system a people instructed in and loyal to those institutions which, as being all British subjects, they must live under.

The general aspect of international affairs at the present moment is interesting. The great struggle which has been waged in the United States is safely settled for the present at least, and if the people's leaders act wisely so fierce a struggle may not occur again for a long time. A serious internal difficulty amongst ourselves has been safely got over, and there is the promise of the rapid development of new sources of wealth in our mines. The Venezuelan trouble is also so settled as to increase the mutual respect, and lay a solid foundation for lasting peace, between the two great English-speaking nations. Italy and Abyssinia have come to terms. Russia, France and England are drawing together in a way which bodes well for Europe, and promises to at last compel that crowned savage at Constantinople to stay his bloody hands from murder. And Spain, at the prospect of being still further stripped of what little she still holds of foreign possessions that once were more extensive than those of any other power, has burst forth into a display of patriotism and national life and vigor which no one would expect. Happily the outlook upon the whole is bright with promises of peace. But who knows!

The Rev. Dr. Storrs, pastor of the Church of the Pilgrims in Brooklyn, has long been a very conspicuous figure in religious circles, and in many other ways in the United States, and the broad outlines of his career and work are well known in Canada. His eloquence, learning and activity in Christian work have been recognized in many ways and by the bestowal upon him of many honours. There is no way, however, in which he is better or more honourably known amongst us than as President of the American Board of Commissioners for Foreign Missions, a position which he has occupied since 1878, and in the eloquent and powerful appeals and addresses which, as president of that great missionary organization, he has made on behalf of the cause of missions. A life and work such as has been that of Dr. Storrs are a blessing of untold value to the Church and the nation, felt even to distant lands and down through distant ages. Fortunate are the people who have such men and many of them.

Those who for over an hour listened to Hon. Clifford Sifton, in Massey Hall in this city, while he unfolded and expounded the Manitoba school case at an acute stage of the crisis, will have no manner of doubt that, in taking him into his Cabinet, the Leader of the Government has made an addition to it of strength, wisdom, ability and fairness. No more clear, calm, dispassionate and honest statement of the whole case could be made than the Minister of the Interior made on that occasion. In the whole discussion we have never heard or read anything better. It was such a clear and comprehensive statement of the whole case as to give a very high idea of the intellectual power and acumen of the man; his stand was patriotic, and his

language was not seldom of that order of eloquence which comes from a strong case, high character, and a man of strong and honest convictions. The whole country, and Manitoba especially, may be congratulated on having such a man at this juncture to put into a place which requires just such qualities as we believe from our own observation Mr. Sifton possesses and where he will find ample scope for their exercise. Every lover of his country will hope that in his hands the West may enter upon an era of rapid, peaceful and solid development.

The gaunt and terrible spectre of famine threatening large portions of India must awaken concern and pity in every heart, and, so far as the occasion may call for it, will surely be met with assistance from other portions of the empire. It is something of which fortunately, in Canada, we do not even have the smallest idea by actual experience; but anything which is more to be shrunk from than the ravages and multiplied miseries of famine we can hardly conceive. We stand aghast at the thought of the numbers that might have perished from absolute want of food, and the horrible sights connected with such a death. It is fortunate for India now that the resources of the British Empire in skill and money to avert as far as maybe that awful calamity will be employed. Such arrangements have already been made during British occupation of the country to anticipate and lessen mortality by famine, and such additional measures are being now taken as, by the blessing of God, will reduce to a minimum evils and suffering which cannot wholly be averted. Now will be another opportunity for the Christian Church to show the people its benignant spirit, and open hearts for the reception of the gospel which might otherwise be closed against it; and now also will be an opportunity for Britain to win favor and willing acceptance of her rule by people who might, but for its willing and effectual aid in time of need, be inclined to resent it.

No one knows better than Lord Dufferin how to say or do a thing gracefully. Having last October given a piece of ground in a fine situation free of rent for ever to the Presbyterian congregation of St. Helen's Bay on which to build a church, the Marchioness of Dufferin recently laid the first of five memorial stones, four being laid by other ladies, to be placed in the building. Replying on behalf of these ladies to a vote of thanks given them on the occasion, the Marquis among other things said: "It is impossible to conceive any pleasanter auspices to have attended our new arrival in our old home than the duty of assisting at the foundation of a church—a church which I trust will long remain as a centre of light and religious teaching, and of harmony and every Christian grace and virtue to the population which is gradually accumulating in this neighborhood. The Moderator of the General Assembly has been good enough to refer to the fact that it has been my good fortune to place a few rods of land at the disposal of the trustees of this building, but on the contrary I wish him to understand that I have esteemed it a very great privilege on my part to be able to place this slight testimony of my sympathy and reverence for the Presbyterian Church in Ireland in the hands of this congregation. Those who will gather here are my personal friends, and all of them, I trust, will in some way consider me as one of their most affectionate and warm-hearted neighbours."

## PULPIT, PRESS AND PLATFORM.

The Religious Herald: Theosophy is the scotched serpent of Buddhist theology trying to squirm into life in the light cast by Jesus the Christ.

London Christian: To differentiate between the authority of the words of the Lord and the writings of His Apostles, is to differentiate between God at one time and God at another.

Gospel Banner: Do not deceive yourself with the thought that because you are better than some other Christian professor, therefore you must be right. As long as you think that way you are surely all wrong.

Bible Reader: The fact that every man with an impossible theory goes to the Bible to prove it is no evidence that the Bible is visionary. It only goes to prove that whatever men may think of the Book they always want it on their side.

James McCosh: It is not the motive, properly speaking, that determines the working of the will; but it is the will that imparts strength to the motive. As Coleridge says: "It is the man that makes the motive, and not the motive the man."

Presbyterian: Christ had His transfiguration, but it was preceded and succeeded by work and trial. Elevated moods, spiritual uplifts and rapt visions are the cordials given us by the way, but as abiding experiences they belong to the heavenly state.

United Presbyterian: There are "dead languages;" they are no longer spoken by the people. The language of the gospel never becomes dead. It never ceases to speak to the heart, to awaken conscience, and inspire hope through the gracious love of God.

President Cleveland: A Government resting upon the will and universal suffrage of the people has no anchorage except in the people's intelligence. Education tends to an elevation of political conditions, especially when consideration is given to it by the young men of the country.

Hall Caine: I know my Bible as few literary men know it. There is no book in the world like it, and the finest words ever written fall far short in interest of the stories it tells. Whatever strong situations I have in my books are not of my creation, but are taken from the Bible.

Smiles: Truth is the very bond of society, without which it must dissolve into anarchy and chaos. A household cannot be governed by lying, nor can a nation. Sir Thomas Browne was once asked: "Do the devils lie?" "No," was his answer; "for then even hell could not subsist!"

Central Presbyterian: The religious influence of colleges and boarding schools should be the object of much solicitude and prayer just now in many homes, that the son and the daughter may come back unspotted, uncontaminated by evil, refined and quickened into the safety and purity and blessing of a regenerated heart and a converted life.

## Our Contributors.

### THE MODEL MINISTER OF DRUMTOCHTY.

BY KNOXONIAN.

Of the half-dozen ministers sketched by Ian Maclaren, Dr. Davidson is the only one that a sensible young minister could imitate with any degree of safety. Dr. Marcus Dods, than whom there is no better authority in such matters, tells us in an article in the *British Weekly* that Carmichael is by no means a typical Free Church minister, and most people who admire the Free Church will be glad to believe that the criticism of the Edinburgh Doctor is right. Dr. Dods thinks that the "Rabbi" is wholly an exceptional person, and not a fair specimen of the average Free Church minister. The learned professor does not say whether he considers the clerk of the Muirtown Presbytery a fair representative of his class or not, but most likely his silence in regard to that functionary may fairly be considered a reply in the affirmative. Even in Canada where types are not so pronounced as in Scotland, we have all seen officials a good deal like the Muirtown Presbytery clerk.

Viewing him all round, Dr. Davidson is a grand man and a model minister. Some of us would admire him still more had he been a total abstainer, but he, like all other men, should be judged by the standards that obtain in his own place and time. His manly, erect form, his courteous manners, his generous hospitality, his kindness to the poor, his professional honour in dealing with his brethren, his heroic conduct when he lost his money—all these and many more natural and acquired qualities make Dr. Davidson one of the finest characters Ian Maclaren has sketched. There are not many things in his *Idylls* that have a more wholesome influence than the chapter which tells us how the parish minister bore himself when he learned that his all had gone down with the Glasgow Bank and that he and his fellow shareholders were left worse than penniless. The speech he delivered to the frenzied creditors of the ruined institution is, in our opinion, one of the most useful things Ian Maclaren has ever written. It is useful because it is just such a speech as a man who has a little in a bank might be called upon to deliver any day in the year. We do not see many better things in Drumtochty than the picture of the Doctor after he has read the bad news from Glasgow. He read word for word twice, then he was dazed for a few minutes, then he "straightened himself" and started home determined that whatever happened he "would play the man." Janet, "that honest admirer of able-bodied, good-looking men," came out and followed him with her eyes down the road just for the sight of his unbroken carriage. There was no whimper, no snivel about the parish minister that day. The first shock stunned him, as it stuns the bravest. He feared as he entered the cloud, but when the first shock was over and the cloud had rolled away he thought of only two things. One was that he could not now help the poor as he used to do and the other was the loss that would be sustained by his friend Carnegie, who had put his money in the ruined bank on the Doctor's advice.

As one follows Dr. Davidson home that dark day one ceases to wonder why the Church has such a strong hold on Scotland. Given parishioners like the Drumtochty people and pastors like Dr. Davidson and the problem solves itself.

Have we any ministers of the Dr. Davidson type? We can think of two or three, and there be many more—the more the better for the Church and for Canada. That good minister who went to his reward from St. Andrew's manse, Toronto, the other day, was in many respects like Dr. Davidson. Of course, Dr. Smellie was a Free Kirk man and Dr.

Davidson was a "Moderate," whatever that may mean, but Dr. Davidson was not an extreme State Churchman and Dr. Smellie was not an extreme Voluntary. The more we think of the two men, the one as the one appears in Ian Maclaren's pages and the other as he appeared for half a century in Fergus, the more striking does the resemblance become.

The late Rev. Donald McKenzie, of Zorra, was a good deal like Dr. Davidson, as much like him perhaps as a Free Church minister from the North can be like a Kirk minister in Perthshire. He had Dr. Davidson's fine manly bearing, his courteous dignity, his chivalrous regard for the poor and weak. Dr. Davidson's pastoral visit and Mr. McKenzie's "diet of catechising," were substantially the same kind of exercise. If we had more pastoral work of that kind and not so many visits such as Carmichael used to make, perhaps getting money for augmentation would not so much resemble tooth-pulling as it now does. Hugh Miller used to describe a certain kind of pastoral visit as "an hour's gossip with a short prayer tacked to the end of it." We heard that description beaten out of sight the other week by an intelligent and most estimable young lady who works and worships in a church that has had a great variety of supply during the last twenty years. She said, "They come and sit, and sit, and sit, and talk about any mortal thing except religion."

Study of the character and influence of a man like Dr. Davidson should do much in the way of raising the professional honor of ministers to a much higher plane. If the hundredth part of what one hears ministers say of one another is true, there is less professional honor in the clerical than in any other profession. Judging by the frequent boasts we hear on the platform about the local ministers dwelling together in harmony and treating one another with courtesy, one is perfectly justified in concluding that the general public expect them to treat one another in quite an opposite way. And that is exactly what the average public does expect. Deny it who may, the evidence is palpable as a mountain that even many church-going people do not expect to treat one another as gentlemen. How did the people come by this idea of the ministry? They came by it honestly enough. They saw that the professional courtesy which exists among all doctors of the better class, and among lawyers without any regard to class is often conspicuous by its absence among the clergy. We know at least one ex-Moderator of Assembly who holds that there is less professional honor and courtesy in the clerical than in any other profession. There are lots of things done every day by clergymen that one could not imagine Dr. Davidson doing. It is beyond the power even of an evil imagination to think of Dr. Davidson so loaded up with envy, jealousy, or bad feeling of any kind that he would backbite any minister, or make an anonymous attack on any minister in the papers, or steal sheep from the flock of any neighboring minister—or rejoice in the mistakes of any minister. The thing is absolutely unthinkable. You cannot imagine the man doing it. The old Doctor would rather die than do many of the things that are done in this country every day under the guise of superior piety.

May a kind heaven give us a large number of Dr. Davidsons. We have a few slender imitations of Carmichael—and a few are quite enough. We need lots of Davidsons—men who can die if they have to, but cannot do a sneaking, ungentlemanly thing.

Mohammedanism has a history of thirty centuries. It has won 200,000,000 followers, and its degraded and wretched myriads are confined to Southern Asia and Northern Africa. Christianity, after nineteen centuries of life, has won 400,000,000 followers, and, with the exception of China and Turkey, its happy and enlightened people rule the world.

### YOUNG PEOPLE'S SOCIETIES.\*

BY REV. R. J. MACBETH, M.A.

The General Assembly of our Church has done many wise things, and amongst these we give prominent place to the action taken at the meetings held in London in 1895, when it was resolved to constitute a committee for special oversight of Young People's Societies, and for reporting on their operations. By taking this step the Presbyterian Church gave another proof of her readiness to lay hold upon every agency that was giving evidence of a strength that could be utilized to the advancement of Christ's kingdom, and also of her wisdom in seeing that the intense enthusiasm of the Christian Endeavor movement—one of the greatest religious movements of our century—would be the better of close connection with a Church whose splendid system of government and whose strong theology afford the best possible safeguard against the danger of unreasoning zeal. This young people's movement has passed beyond the region of experiment, though it still has its dangers as well as its vast potentialities. But we feel that the dangers are greatly diminished when the great Church to which we belong is drawing Young People's Societies into closer touch with the noble record of the martyrdoms through which she has won the liberties we enjoy, and to the central doctrines of a creed whose disciples have stood at the pivotal points of history and have once and again, under the sovereignty of God, swung the prow of this Old-World vessel toward "the sea of glass unmingled with fire." It was because the General Assembly had taken action in the matter that your convener had the honor of requesting this Synod last year to appoint the committee which has now the pleasing duty of laying before you its first report. Owing to our Synod holding its meeting in the fall, and to the fact that it has been a suggestion from the Assembly to the Young People's Societies of our Church to close their year at the end of December, in keeping with the general practice of the Church, this report is made up from the reports of Presbyteries as sent at the end of the year to the Assembly's convener. It might be well for the Synod to consider whether in future years your committee should or should not try to bring the report down to a time nearer the date of meeting.

Without going into minute details as to the statistics gathered from Presbyteries, we give a few of the most interesting figures. Out of nine Presbyteries in the Synod seven sent reports, though in some cases the reports are very meagre, and in the case of Regina Presbytery a portion of the report was mislaid. The Presbyteries of Portage la Prairie and Glenboro' did not send any reports. It is within the personal knowledge of members of your committee that within the bounds of these two Presbyteries there are a number of strong and energetic societies. It may be possible that a committee on Young People's Societies was not formed in these Presbyteries. Should such still be the case, let this notice of the fact be a suggestion to them from Synod to do so, in that they may have the good work which we know they are doing in this line represented for the encouragement of others. In all from this Synod fifty-four societies reported with a total membership of 1,581. In both Senior and Junior societies the so-called stronger sex are in the minority though not alarmingly so. We trust all our ministers will strive to keep before the growing lads and young men in their congregations the ideal type of manhood—the one perfect man our earth has known, even Jesus—the infinitely brave and true, and tender and pure—so that they may increasingly feel that the manliest thing under God's heaven is to do the right—and the weakest to do the wrong, for then we shall see less difference in the number of men and women in our societies

\* Report of the Committee on Young People's Societies to the Synod of Manitoba and the North-west Territories. Presented by Rev. R. J. MacBeth, M.A.

and prayer meetings than we do now. The words of the dying King of Israel to his son Solomon should be made to ring in the ears of every growing lad around us: "Be thou strong, therefore, and show thyself a man." Well would it be for us and for the Church if men were as faithful to their Lord as those of the other sex who were the last to leave the quivering cross, the first to come to the rock-hewn grave, and who, to-day, girdle the earth with organizations that are toiling up new Calvaries ever in their fight for purity, and temperance, and home, and heaven and God.

As we turn from the composition of the societies to the practical work in which they engage, it is a delight to find in so many returns that such work as visiting the sick in hospital or elsewhere, relieving the poor and the distressed, going to the hotels and boarding houses with invitations to church services and meetings, sending out literature to mission fields, etc., bulk so largely in the programmes of the Young People's Societies. After all, a religion that works in these lines with the incentive of the constraining love of the Redeemer is the religion that tells in a world that is cursed with sin and selfishness, and is the religion that wins approval from the compassionate Lord of Life. In the great day yonder we opine there will be many surprises. Many people who, with flourish of trumpet and the heraldry of newspapers, gave largely out of their abundance for certain things, will be surprised to find that God's Angel never thought them or their ostentatious gifts worth recording, while on the other hand some humble Endeavorer never heard of beyond the concession line, surprised by hearing words of special commendation, will in vain modestly disclaim, saying: "Lord, when saw we thee an hungered and fed thee, or thirsty and gave thee drink. When saw we thee naked and clothed thee, or sick and in prison, and visited thee?" for Christ shall reply: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." Humanity can never be the same since the Son of God in the form of man trod the green sward of Palestine, and if the young people of our societies are seeing something of the Christ-like and divine in the unfortunate around them who need help and are helping them for the sake of Christ, they are doing noble work indeed.

If we pass now to the question of the raising and expenditure of money we are glad to find here also marked evidence of earnestness. It is true that the societies as a whole have not made this a speciality, as the members doubtless contributed regularly through their respective churches, but a very considerable sum was raised during the year, of which it is pleasing to find that more than half was given to the missions and colleges of our Church. In addition to the sums thus given to the schemes, several societies, either in whole or part, undertook the support of a missionary either at home or abroad. This, it seems to us, above other things augurs well for the prosperity and permanence of the Christian Endeavor Society. There was a time when a great many of us doubtless feared that the society would fall when the first few years of enthusiasm and novelty had worn away, unless some work of a definite and tangible kind were earnestly taken up. Indications are that God is drawing the energies of these societies more and more out towards the great missions of the world which a recent article in the *Missionary Review* calls "His Peculiar Enterprise," and as this is more felt the force of the society will be the more experienced in the Church. We believe that the society ought to become more and more an agent in the hands of God for the evangelization of the world, and we urge our pastors and young people to keep that end in view. The present proposal of the General Assembly's Committee to make the study of the doctrines, polity, history and work of our own Church a prominent part in the societies' programme for meetings will be extremely helpful here if faithfully carried out.

The following resolutions are proposed for adoption by the Synod :

1. The Synod rejoices in the knowledge that so many of the young people in our land are banding themselves together in the service of Christ, and urges ministers and sessions to give loving encouragement and counsel to those who are thus striving to advance the cause of the Master.

2. The Synod urges upon Presbyteries the desirability of securing full information as to the societies within their bounds, also the formation of Presbyterian societies where considered advisable, and the holding of an annual conference on the subject at some orderment of Presbytery.

3. The Synod reiterates the General Assembly's recommendation in regard to moneys, (1) To adopt some systematic method of raising funds; (2) To give the first place to the support of work connected with their own congregations and to the great missionary, educational and benevolent schemes of our own Church.

4. The Synod warmly approves of the plan of study proposed by the Assembly's Committee with a view to bringing more adequately before the young people the doctrine, polity, history and work of the Church, and earnestly urges the ministers and sessions and Young People's Societies to carry it out as far as possible.

THE FIREWORKS AT PARIS IN HONOR OF THE CZAR AND CZARINA.

BY REV. T. FENWICK.

I lately received from Rev. M. Villeger, of Auxerre, Yonne, France, four copies of Le Petit Journal of Paris, which contain a very full account of the festivities there on the occasion of the visit to it of "the Russian sovereigns" (les souverains russes)—the "tsar" and "tsarine." Below I give a translation of the description of the principal fireworks then displayed. These, I need not say, were of a very different kind from those displayed by the French at the Malakoff, September 8th, 1855. The fewer of the latter the better.

THE FIREWORKS.

Several fireworks were let off yesterday in different parts of Paris, but to the curious, the "real thing" was the display of them at the Trocadero. Thither flowed the crowd in a compact mass forming a real sea with its eddies. Three hundred thousand persons took possession of the terraces and the approaches to the Palace, to witness their favorite spectacle. The Trocadero was marvellously lighted up. The cascades which had been motionless for a long time, were made to play. In the gardens, the whole of which next the Seine was guarded by soldiers, small lamps, chandeliers, and white globes, shed a brilliant lustre.

At 9.30 p.m., the first fuses furrowed the sky, and the first bombs burst in a rain of many-colored stars, amid the ringing shouts and cheers of the multitude.

On a sudden, there was an awful uproar. The Eiffel Tower seemed all in a blaze with red Bengal flames. Then all went out, and a colossal St. George (1) of twenty-five square metres (2) in lamps in blue, red, green, and yellow glass, appeared at the top of the second platform of the tower.

Then the latter lighted itself up from top to bottom. From all the iron beams of the vast building, bouquets, volcanoes, tornadoes, and cascades, gushed, while a cloud of Roman candles shot up from the Jena bridge.

The finale was a real piece of enchantment. More than eighteen thousand fuses burst at once, opening out into stars of double and triple colors, forming glittering sheaves of gold and silver, wonderful showers and diabolical crackers in the midst of the red clouds from Bengal lights. It was enrapturing.

At 10 p.m. all was over, and the crowd slowly moved away into Paris which was illuminated.

From 8 o'clock a considerable crowd began to move along towards the Seine to be present at the festivities of the evening.

The Place de la Concorde, the Esplanade des Invalides, the gardens of the Trocadero, the Champ de Mars, the bridges and the piers on the right side, and on the left of the river were soon crowded with people. The very barges were full of the curious.

The Seine was furrowed with boats gracefully adorned with Venetian lanterns.

I cannot, for lack of space, give a translation of the description of the illuminations. Le Petit Journal says of them: "Never has Paris witnessed an evening festival so remarkably successful."

(1) St. George is the patron saint of Russia, as well as of "Merrie England." Attending to both countries must keep him very busy.

(2) A metre lacks a very slight fraction of forty inches.

Woodbridge, Ont., Nov., 1896.

THE CHINESE QUESTION.

MR. EDITOR,—I have noticed of late references in your columns to the discussion which took place at the late session of the House of Commons anent the question of keeping Chinese out of the Dominion or, at least, making it more difficult for them to come in. The question is largely one of expediency or policy, and, I confess, to some amusement at the persistent way in which some folk insist upon discussing it as if it were entirely a matter of religion or morals.

I know a little about the matter, having had some special opportunities of looking into it, and I venture to say that no unprejudiced person, fairly well informed in the premises, will dispute the substantial accuracy of the subjoined propositions:

1. John Chinaman (the average Chinese immigrant) is gifted with a capacity for monotonous, plodding, machine-like labor; he is also gifted with acquisitiveness, and these qualities, coupled with the fact that he must work or starve when he comes to this country, have gained for him a reputation for industry. But any one who has had opportunity to observe how little he will do out of the line of direct pursuit of gain knows that he is industrious only in the lower sense of the word.

2. He is quick at "picking up the knack" of doing things, and here again is machine-like. Taught to do a thing in a certain way, he will keep on doing it that way; set in a groove and started, he will generally run right along in that groove. It follows, of course, that in these days of one man to one process, he can find employment in a good many trades.

3. He is spoken of as frugal and economical. I grant that he is, with the qualification that the words are used in their lower sense. These qualities, so far as he possesses them, are the children of his acquisitiveness; he has none of that hatred of waste which is the basis of true and praiseworthy economy.

4. Morally—well, we know something of heathen morality. Policy and a dread of the law do much to deter him from crime; still he is a good deal in evidence as a sneak-thief and petty offender.

5. His spirit is the spirit of the serf; not of the freeman. He seems destitute of those sentiments and feelings from which the heroic virtues spring.

6. He refuses to rise to the level of our civilization; you cannot make a citizen of him; he remains a Chinaman to the end.

7. I know that opinions differ, but I am inclined to give him credit for being rather cleanly than otherwise as far as his own person is concerned; but it is nevertheless true that he is content to almost literally wallow in filth. His surroundings are generally unsanitary to a disgusting extent. No one who reads can be ignorant of the fact

that he is the despair of boards of health, opposing to their efforts a vis inertiae which would be admirable in a good cause.

8. He is a bachelor for the most part; and a dozen of him will live in a shanty hardly fit, as far as its size is concerned, to be the kitchen of a white laborer's cottage; and generally not fit, as far as its appearance is concerned, to be the woodshed.

Now let us look for a moment at another thing which has an important bearing on the question at issue—to wit, the condition of the white workingman. Let us limit the argument to him in the meantime. He must wait for some one to hire him, and he must sell his labor at the market price. It is to be remembered also that in the labor market of late years the supply has tended generally to exceed the demand not only in Canada but in the United States as well.

Admit, then, to this overstocked labor market, a swarm of men possessing the qualifications set forth in propositions 1 and 2; acceptable to the monopolistic "boss" for the reason set forth in proposition 5; having a standard of comfort and decency so far below ours that they can accumulate money from wages which would compel even a single man, who tried to live as we expect decent white men to live, to content himself with the prospect of a bare existence, and what will be the result? I need not trace the steps of the process; they must be plain to the meanest intelligence; the Dominion of Canada would become a Chinese colony.

I am quite willing to grant that it is possible so to change conditions that we need fear no such result from the opening of our ports to the Chinese. But I fail to see that any considerable number of those who pose as the friends of "John" and wax indignant over the un-British and un-Christian attitude of men who would exclude him, are doing much in the way of working to bring about the necessary changes. One of them, writing recently, was eloquent over the blessing disguised under the semblance of a Chinaman or anything else that would keep labor cheap. I think the good man was chiefly concerned about the length of his washing bill. Now I should like to know upon what sound system of Christianity or political economy cheap labor can be considered a desirable thing. I had in my ignorance supposed that a community in which involuntary poverty was unknown would necessarily be a prosperous one; and my reading had even taught me to believe that it would be a comparatively virtuous one. I am, however, open to conviction if any "cheap labor" advocate can demonstrate that I am wrong. Unless what David said in his haste is true of most of those to whom we look for information on such matters, the natural resources of Canada are sufficient to provide for continuous high wages all round, even though that million we hear of should pour into the country within the next decade. Monopolized and exploited by cheap labor, these resources will doubtless make a number of millionaires; but it seems to me that Christianity should rather proceed upon the theory that the Creator meant them to be divided around somewhat more evenly; and it also seems to me that the aim of statesmanship should be to have them so divided, to devise methods which should secure such a division. Might I suggest that work along such lines as this would be at least as Christian and as patriotic as the endeavor to introduce a swarm of heathen cheap labor, which, conditions in other respects remaining as they are, would inevitably rob those "of our own household" of even the hand-to-mouth pittance they can now secure?

R. A. DIX.

All that I have taught of art, everything that I have written, every greatness that there has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart.—Ruskin.

Teacher and Scholar.

BY REV. W. A. I. MARTIN, GUELPH.

Dec. 6th, 1896. } SOLOMON'S SIN. { 1 Kings, xi., 4-13.

GOLDEN TEXT.—1 Cor. x, 12.

MEMORY VERSES.—9-10.

CATECHISM. Q. 70-72.

HOME READINGS.—M. Mat. iv. 1-12. T. James i. 1-14. W. Mat. vii. 16-27. Th. Mat. xxv. 14-30. F. 1. Kings xi. 1-13. S. Prov. iv. 10-27. Sab. Rom. vii. 7-20.

We have come this week to the closing lesson from Solomon's life. It is a sad one indeed, and one well fitted to emphasize the thought of our Golden Text. Looking back to the commencement of his reign, and recalling Solomon's choice of "wisdom" that he might rule aright God's chosen people, we cannot but wonder at the inglorious ending of a life which promised so fair. The change came about through Solomon's self-confidence, which led to forgetfulness of God, and thus to his downfall. Let us briefly examine "Solomon's Sin" and "Its Consequences."

I. Solomon's Sin.—It seems plain that Solomon himself did not become an idolater; for there seems an effort to make prominent the idea that "his heart was not perfect with the Lord his God," that is, that "he went not fully after the Lord, as did David his father." To him there was only one God, yet it is probable that he was led into some of the lustful practices which characterized the cult of many of the heathen deities, whose worship he first tolerated, and then supported within the chosen city itself. The difficulty seems to have arisen in some such way as this: Solomon was possessed of great wealth and great power; soon he began to rely upon these things, as in themselves, both sufficient and necessary for the maintenance of his position. Therefore to make himself secure, he entered into alliances with the heathen kings around him, cementing these alliances by taking to himself as a wife a daughter of the king with whom he entered into such alliance. Then two things began to develop. Solomon grew proud of his "harem" and allowed his fleshly lusts to get the mastery over him; while, in order to keep the alliances with these heathen princes, he was obliged to yield consent to the daughters whom he had taken as wives, having shrines to their own national gods erected for their own use. Perhaps at first Solomon yielded with reluctance. He did not like it; but human nature is such that even vice, however hideous, when "seen too oft, familiar with its face, we first endure, then pity, then embrace." Solomon could not witness the heathen practices, in which the gratification of lust was made an act of religious worship, without being led into participation in these practices. Then the next step was easy: temples were built for these heathen gods alongside the very temple of Jehovah. Thus it ever is when men forget God, and to maintain self, enter into alliances with evil. They find that one wrong step requires another until at length they find themselves far off from God. There is only one safeguard; God must be kept ever before us.

II. The Consequences.—Solomon sinned against the greatest light that any man had possessed up to his day. God had given him special favors and special warnings. Yet he persisted in wrong, in spite of these things. "Therefore the Lord was angry with Solomon." We can not wonder at it. Probably it was this peremptory message from God which brought Solomon to his senses in his old days, and led him to sum up the result of his life's experiment in these words: "Fear God and keep His commandments, for this is the whole duty of man." It must certainly have been a rude shock to Solomon, when God declared that because of his unfaithfulness to his covenant, the kingdom, save a small remnant, should be wrested out of the hand of his son. Doubtless he had been building great hopes for the future, and had in imagination seen "a long line of kings come out of him," until it terminated in the everlasting kingship of the Messiah. Alas! through folly and forgetfulness of God, his hopes are blasted and he finds that in one generation the kingdom should pass from his line. Just because of David's faithfulness there should be a small remnant kept for his house. Thus we see what great evils came upon Solomon, upon his descendants and upon the whole house of Israel, because the king forgot God and sought earthly strengthening which led him into sin and away from God. Let us "take heed, lest we fall."

## Pastor and People.

### A THANKSGIVING.

For the wealth of pathless forests,  
Whereon no axe may fall;  
For the winds that haunt the branches;  
The young bird's timid call;  
For the red leaves dropped like rubies  
Upon the dark green sod;  
For the waving of the forests,  
I thank thee, O my God!

For the lifting up of mountains  
In brightness and in dread;  
For the peaks where snow and sunshine  
Alone have dared to tread;  
For the dark of silent gorges,  
Whence mighty cedars nod;  
For the majesty of mountains,  
I thank thee, O my God!

For the earth and all its beauty;  
The sky, and all its light;  
For the dim and soothing shadows  
That rest the dazzled sight;  
For unfading fields and prairies,  
Where sense in vain has trod;  
For the world's exhaustless beauty,  
I thank thee, O my God!

For an eye of inward seeing  
A soul to know and love;  
For these common aspirations,  
That our high heirship prove,  
For the hearts that bless each other  
Beneath thy smile, thy rod;  
For the amaranth saved from Eden,  
I thank thee, O my God.

For the hidden scroll o'erwritten  
With one dear name adored!  
For the heavenly in the human;  
The Spirit in the Word;  
For the tokens of Thy presence  
Within, above, abroad;  
For thine own great gift of being,  
I thank thee, O my God!

—Lucy Larton.

Written for THE CANADA PRESBYTERIAN

### THEOLOGY AND LIFE.\*

BY W. G. JORDAN, B.A.

The writer of this review was asked the other day, on the street, "What do you think of 'People's Churches'?" Living in a small town that is so full of churches of the ordinary type that there is no room for theological or anti-theological novelties, one has to confess one's ignorance with as little loss of dignity as possible. But when we gain the information that these People's Churches are churches without a creed, congregations gathered round some attractive preacher who wishes to cherish sweet Christian sentiments and pursue the philanthropic life without "metaphysics" and "dogma," then we are driven to express the conviction that it is just as possible for a Christian church to exist without a creed as it is for us to have a human body without bones. Churches of the people, made by the people and for the people, may express the fashion of the hour, but they can scarcely be said to be founded on a rock. If they have any value as a protest against narrow ecclesiasticism they are weak because they depend too much upon small temporary attractions and have not caught the meaning of that great word, "I will build my Church." This is the feeling that we have as soon as the subject is pressed upon our attention, and when we turn to Dr. Scott's scholarly lectures we are reminded that history is constantly repeating itself, that many a new experiment is simply the ghost of some scheme that was dead and buried long ago, that ethical culture clubs, Unitarian societies, and other forms of the creedless church have tried in vain to meet the need of the sin-stricken soul.

Of Thomas Carlyle, Froude tells us, "In earlier years he had spoken contemptuously of the Athanasian controversy, of the Christian world torn to pieces over a diphthong; and he would ring the changes in broad Annandale on the Homousion and Homolousion. He told me that he perceived Christianity itself to have been at stake.

\* Origin and development of the Nicene Theology, with some reference to the Ritschian view of Theology and history of doctrine, by Hugh M. Scott, D.D., Professor of Ecclesiastical History in Chicago Theological Seminary.

If the Arians had won, Christianity would have dwindled away to a legend." In Carlyle's day "the school of Ritschl," had not arisen to explain how Jesus Christ can have the "religious value" of God and yet be man, and if it had it is not probable that the great Scotch thinker would have tolerated any such trifling.

We are led to make these remarks by the volume before us, a volume by Dr. H. M. Scott, of Chicago, and dedicated to Dr. Green, of Princeton. This volume consists of a series of lectures, six in number, "written at the request of the Faculty of Princeton Theological Seminary, having in view especially students of divinity and young ministers." Certainly it can be commended to the class for which it is intended on the distinct understanding that this is not, "a little book on religion," which can be read in an afternoon, but a text-book which along with other scholarly works may be used in studying some of the most important problems of Church life and history. If the aim had been to produce a more readable book, I suppose it would have been possible for Professor Scott to have worked up more of the material into the body of the book, and so have reduced the number of the notes which might then have been placed at the end of each lecture instead of at the bottom of the page, occasionally creeping very near to the top. The multiplicity of notes reminds one sometimes of the gentleman who explained to Kant that the reason why he did not read the great philosopher's works was that he had not a sufficient number of fingers to "keep track" of the different clauses of the sentence. This, of course, is merely a question of form, and so to the earnest student is, relatively speaking, a small question. While dealing with trifles of this sort, we may point out that the index—an important part of a work of this kind—might be made more complete, e.g., interesting statements are made about Dr. Robertson Smith, and Dr. Martineau, but these names do not appear in the index.

These lectures deal with the development of doctrine during the first three centuries with reference to modern criticism, especially the criticism of the Ritschl school. It is a book to be read along with Harnack and Hatch when we are investigating the growth of the early Church in its relations to Roman civic life and Greek philosophical thought. The lecturer speaks from the standpoint of intelligent orthodoxy with the advantage that he has had abundant means and opportunities of studying the latest phases of German theology, and historical criticism. He owns his indebtedness to "Harnack and men of his school," but at the same time opposes vigorously the "defective theory of Christianity and its doctrines" which is championed by these brilliant scholars.

Harnack tells us that, "in reality there no longer exists any distinction between German and English theological science. The exchange is now so brisk that scientific theologians of all evangelical lands form already one Concilium." (Preface to *Outlines of the History of Dogma*). This seems to us to be a sanguine statement, but it is becoming truer as the years roll on, and we are glad to welcome this specimen of "brisk exchange" from Professor Scott dealing with Harnack's own subject of which he can say, "So far as I know, these lectures are the first attempt in English to outline the growth of the Nicene theology, with any real reference to the work of the school of Ritschl." We have heard not a little about Ritschl lately and it seems that we are destined to hear more. In the *British Weekly* of Sept 3rd, there is the following quotation from the German correspondent of *Le Chretien Evangelique*: "Pastor Nouman is now sailing on with a favouring breeze, which is not surprising considering his immense ability. Ability, however, is not the only cause of his success. In his newspaper he prefers to dwell on the effects rather than on the causes of Christianity, on

the love of Christ rather than on His atoning death. If I am not mistaken, all this belongs to the inner traditions of Ritschlism," and in the same number of this journal we read, "Whereas of Mr. Balfour we have heard it well said that he would make a very good Ritschlian." As Mr. Jourdan discovered that he had been talking "prose" all his life without knowing, so some of us may wake up and find that we have been "Ritschlian" quite unawares. If so, Dr. Scott will show us that Christianity must be something more than vague sentiment and that the highest Christian life cannot flourish where the intellect and heart are at variance. It is one thing to struggle against the formalism which reduces Christian doctrine to a dry scholastic system, it is another thing to run to the opposite "falsehood of extremes" which maintains that we can have no clear knowledge of God, and the Divine Christ, and must be content with an enthusiastic faith which is felt from the intellectual standpoint to be half illusion.

It does not require a very extensive knowledge of "Ritschlianism" to see that it has affinities with the subtle forms of agnostic philosophy, which have played such a great part in the nineteenth century, and with the popular sentimental aversion to definite doctrine, which in many of us is simply a sign of intellectual indolence. This cry of "no metaphysics" and "no dogma" may not matter much when it comes from emotional people who are ignorant and uninfluential, but when it is made the watchword of scholars who attempt to reconstruct the history of the Christian Church in the light of their presuppositions it is fraught with danger. Dr. Hatch's book is, considering its subject, written in a pleasing popular style and often throws light upon important questions, but it gives us sometimes the uneasy feeling that instead of the development of Christian theology being explained, it is being explained away, and we are prompted with Dr. Scott to declare that in the name of "Hellenism" the critics "have taken away our Lord." We welcome, then, most cordially, Professor Scott's attempt to disentangle for us some fundamental truths from the bewildering mass of conflicting opinions. Criticism has done its best and its worst upon the original documents of our faith, with the result that the life of our Lord and the teaching of the Apostles stand upon a firmer basis than ever before. The critics are now attempting to reconstruct the history of the first centuries, and it will be some time before the last word is spoken on that great subject. Ritschl, Harnack and others of that school will in their own way render service to the cause of truth, and teach the Church some needful lessons; but in the meantime it is important that both in Germany and England, and America the same subject should be treated by men of great scholarship whose faith in the Divine Christ and His atoning sacrifice is absolutely unshaken.

It is impossible in a brief notice of this kind to do more than indicate in a general fashion the nature of the work undertaken in these lectures by Dr. H. M. Scott. The main question is, of course, the Divinity of our Lord, but many other important matters are discussed as arising out of this central theme. In fact, all significant questions of theology are raised, many of which can only receive a slight discussion, but in so far as they are touched they are placed in relationship to the doctrine of the Divine Christ. We learn that the Nicene theology which vindicated once for all the true Divinity of our Lord was not a corruption but a necessary and legitimate development, setting in clear, intellectual terms the truths taught in the gospel, and carrying to a noble conclusion the best thoughts of the early apologists and theologians. In such a process Greek philosophy and rhetoric necessarily played a great part, but in this particular, Christianity conquered Greek philosophy and used it as a servant, and the early faith was not lost

in the weltering chaos of Greek speculation. The proof of this involves an investigation into the nature of "Gnosticism" an examination of the teaching of Ignatius, Irenaeus, Justin, Origen, Athanasius, and many others, as well as an attempt to estimate the influence of the Old Testament of the school of Alexandria, and of ancient Greek philosophy upon the theology and apologetics of the early Church.

In such a varied course there is room for great variety of opinion on many questions of detail, but we think that on the main question the author of these lectures has supported very strongly his case that "Christianity is the religion of the Divine Christ and of His body the Church" and that this lofty conception coming from the memoirs of our Lord and the Epistles of Paul was a quickening power amidst the confusion and controversy of post-apostolic times, until, under providential guidance, it was cleared from corrupting influences and expressed as the essential faith of the "Holy Catholic Church." These modern critics may tell us that Jesus Christ is not really Divine but is "a man who has for us the religious value of God," and they may make the Church an ethical society instead of the body of Christ; but in doing this, instead of "reforming" the Church, they are bringing in a new Christianity, which is not the Christianity of Paul or of those first disciples who vindicated the faith against the power of Rome and the culture of Greece. There is, as Dr. Scott recognizes, another side to this picture, neither Hellenism nor any other ism is "perfect human reason," and even in those early days corrupt influences were at work which have dimmed the glory of the pure gospel and produced dark, disastrous influences ever since.

For the present we must take leave of this suggestive volume, and close this short review with the conviction that what we all need is a clearer view of our Lord as "the life, the truth, and the way," as a Saviour and a Teacher who can meet all the needs of our complex nature, and inspire in us a faith which will control our practical and intellectual as well as our emotional life, so giving us strength to make all needful readjustments in the sphere of thought, while our heart and conscience maintain unswerving loyalty to Him.

Strathroy.

### THE CONDITIONS OF HAPPINESS.

The *Presbyterian* indicates the conditions of true happiness in the following:

Happiness finds its deepest spring and highest realization, not in selfish gratification, but in a kindly and helping spirit and activity. He is not the happiest who is always thinking of, and advancing, his own comfort and enjoyment, but he who is trying to make others comfortable and happy. For instance, a person is pretty sure to have a dull time at the church social and to go away dissatisfied and complaining who feels and acts as if everybody should entertain him, while he is under no obligations to entertain others. He who sits in his little corner and does nothing to make others feel at home and happy, fails to grasp the very conditions upon which social happiness is generated and maintained.

Professor Charteris, in opening his class last week in Edinburgh University, dealt with the present position of New Testament criticism. He said: The incarnation, the resurrection, the ascension to divine power and glory might be left out of account in the opinion of those scholars, but they were to hold fast by the truth of the divine Fatherhood and by the work of the Holy Spirit. This new controversy came with strange significance just when they hoped to have a time of peace in the enjoyment of the gospels, whose early origin they had seen to be almost universally admitted. Those who denied that there was anything supernatural in the birth and death and life of Christ's human body, but yet clung to the faith of Christendom, seemed to him to have sawn the branch between themselves and the tree; and if they looked up from the ground where they contentedly sat, and said they had not fallen, he was compelled to doubt whether they and their branch were ever of the ground.

# Missionary World.

## INDIAN MISSION REPORT.

(Continued.)

### MEDICAL WORK.

This branch of mission work is being energetically developed. During the year medical work has been carried on in all the mission centres auxiliary to the preaching of the gospel, and thousands in every station have seen practically manifested the spirit of Him who ever went about doing good.

This work is done through means of hospitals, dispensaries, house-to-house visiting and village work. It is conducted not only in the centres of our mission work such as Indore, Mhow, etc., but in dispensaries in adjoining towns, and in tours of the doctors, male and female, into many villages. Where there is no hospital the work is carried on at much disadvantage for the most part. Of the many uses to which, in the circumstances of our Indian missionaries, hospitals are put, Dr. Buchanan gives us a good idea:

"The hospital at Ujjain, which has been a labour of love, was completed this year. The new hall, in addition to being the place where the patients are gathered day by day to hear the Word, has been a great help to the mission, as it is here we have been having our regular Sunday and week-day meetings of the Christians. It has been largely used also for evangelistic meetings. As four large double doors open to the front verandah, which is sixty feet long by ten wide, its capacity is thus much increased. This two-story building, together with four new out-houses, has been erected without drawing upon the mission funds of the Church."

Of the hospital at Indore, under the care of Drs. Marion Oliver and Margaret McKellar, the report says:

"A gospel service is held every afternoon from four to five, for all who are able to attend it, and we have sought also to keep in mind that the admission of a sick woman to the hospital means a God-given opportunity for individual conversation with her and the friend or friends who come to stay with her. Thus not only the sick ones but many others have been taught the way of salvation."

### VILLAGE WORK.

These ladies speak of visiting twenty-six villages in their touring expeditions. Miss Dr. O'Hara tells of ten round Dhar which she visited. And Miss Dr. Agnes Turnbull, in company with Miss Duncan, speaking of their work says:

"We have done a good deal of village work during this cold season. We have visited most of the large villages on the main roads within a radius of twelve miles, and many of the smaller ones also to which there are only rough tracks across the plain; and we have been almost always very well received and even gladly welcomed. Miss Duncan and I have gone together and taken with us a Bible-woman who has helped us with the singing of hymns and explaining the Gospel message, after which I have dispensed medicine to many and visited others in their homes."

From the "statistical table" we learn that at Indore, Ujjain, and Neemuch, there are a hospital and dispensary, and at Rutlam and Dhar each a dispensary. The statistics of cases are: In-patients, 317; out-patients, 25,998; number of treatments, 110,419; visits to patients in their homes during itinerancies, 1,195; average daily attendance at Bible-readings at all the hospitals and dispensaries, 1,642.

### WORK AMONG THE YOUNG—HIGHER EDUCATION.

A large part of the report is devoted to this most important part of the work. It is treated under the head of (I) Higher Education. This is conducted chiefly at Indore.

"Our new building," says Mr. Wilkie, "is a very great comfort to all concerned and enables us to do our work in a very much more satisfactory way."

School attendance has increased; the report shows nearly fifty per cent. during the year at Mhow, the attendance at classes for different castes being 294. The Inspector's reports of the teaching and progress are most satisfactory. "Altogether," he says, "I am much pleased with the general progress

effected in the educational work of the mission during the year, especially with the attention devoted to the extension of vernacular education on a sound basis."

### II. MIDDLE AND PRIMARY SCHOOLS.

Reports of schools of this kind are given from Neemuch, Mandsaur, Ujjain, Rutlam, Dhar and Mhow, and there are besides schools in various places. The work is subject to many interruptions from visitations of epidemic diseases, as cholera, small-pox, or the marriage of the scholars or their friends, yet much precious seed is sown which will bear fruit, is, indeed, doing so. Of the work done and its result, Mr. Wilson says:

"The Bible lesson is given the chief place and is taught by one of our best agents. Since my return I have been looking anxiously for fruits of previous work, and what I have found is chiefly this, that many of those who have gone through our schools now occupy influential positions of various kinds and are friendly disposed towards us."

Where Christianity is not embraced, conscience is awakened so that they can no longer yield obedience to or practise the immoralities of the Hindu religion.

### III. GIRLS' PRIMARY SCHOOLS.

Of these there are twenty-five reported, including a Marathi girls' school at Indore, with 196 names on the roll and an average attendance of seventy-five. This is a most hopeful and important part of missionary work. These girls are to be the wives and mothers of the future, and their influence for Christianity will yet be all-powerful. Encouragements and discouragements are alike mentioned in the report, but the general tone is one of hopefulness, patience and courage expressed by Miss Duncan as follows: "The Government Inspector expressed himself as very much pleased with the progress and deportment of the scholars." Miss Campbell says: "Very marked progress has been made by the pupils of this school during the year. There is also a growing tendency on the part of parents to allow their girls to remain longer in school."

### IV. GIRLS' BOARDING SCHOOL.

This is at Indore and in charge of Miss White, who says thirty-four boarders are in actual attendance and the school has been very favourably reported upon by the Government Inspector:

"During the year one of the girls was baptized and with three others united with the Church, thus making ten now in full communion. The Y.W.C.A. branch, organized by the girls under Miss Sinclair nearly eighteen months ago, continues to flourish. Meetings are held weekly in which many ably take part. This society, in addition to affording a wider knowledge of Scripture, has been the means of training the girls to help others."

### V. SABBATH SCHOOLS.

Respecting these we shall quote only a single sentence or two from Rev. Mr. Wilkie's report upon the boys' school and Miss Oliver's girls' school at Indore. The former says:

"Our Sabbath schools have continued to increase in number and influence. There are at Indore in all twenty-four Sunday schools. Every Sunday morning the whole community, European and native, take part in this work, in twenty-four different centres. Three new schools are conducted by those who three years ago were regarded as low Hindus, and though their schools are hardly up to our Home standard yet they are doing a splendid work in their own simple way for the Master. At Christmas we had our usual examination and gathering of the children in the college hall. Over 1,000 were present, of whom about 850 were our actual scholars."

Miss Oliver thus refers to her Sabbath school work:

"Every Sunday of the year our class of Mang Christian women and in-patients has met for two hours in the waiting room of the hospital. When you think of the material we have to work upon—grandmothers, mothers, children and grandchildren of the poor Mang Christians living in mud or straw huts on the compound, together with 'the lame, the halt, the blind,' and such like from the hospital wards, not one of whom can either read or write, nor has ever been taught to think for herself—you will not be surprised to hear that our progress has been slow."

The number of Sunday schools in the mission altogether is fifty-six; of scholars, 2,546; and of teachers, 102, which mean a large amount of Christian work constantly and faithfully carried on.

(To be continued.)

# Young People's Societies.

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

### A RISING TIDE

The Christian Endeavor movement moves forward like a great shoreward tide. The fall conventions held in the separate States and Provinces have been unprecedented for their size, interest, and power. Dr. Clark has had similar experience in Britain where he lately spent a few days addressing meetings. The biggest hall in Scotland was jammed at the Glasgow meeting, and Belfast had no building large enough to accommodate all who attended the sessions of the Irish National Convention. Spurgeon's Tabernacle was crowded to the last degree in a Christian Endeavor rally, presided over by Rev. F. B. Meyer and addressed by the American visitor. All which shows the magnificent enthusiasm of the young people and of the Church on their account. Nor is the enthusiasm so much empty air. It is turning many wheels and spindles. Local church and charitable work, and the larger field of missions are receiving the benefit. Young people are practical. They will soon discard whatever does not work. The wisdom, therefore, of the leaders is to keep the practical side to the front. It should never be lost sight of that the movement is one of Endeavor.

### A CYCLING TESTIMONY.

Almost every young man now can cycle. Seeing a young man pass, going like the wind and as straight as an arrow, a friend said, "That is the champion cyclist in our county." Recently I had the pleasure of meeting him.

He has over seventy prizes gained by cycling, forty-one gold medals, three silver ones, and the rest made up of such things as a silver tea-set and a marble timepiece. Last year he rode one hundred miles in five hours, thirty-four minutes, twenty-two seconds; and last year also he won the fifty miles road record in two hours, thirty minutes, nine seconds, which means that he went on a road for fifty miles at the speed of one mile in every three minutes and much less than half a second.

He began his successful career by finding that the more regularly he pedaled the straighter he rode he went the quicker. In a long race—he has broken three times the road record for one hundred miles—there is no time allowed to take any refreshment. It must be taken on the back of the bicycle. This champion cyclist usually takes fruit or some cheap gruel.

"Did you ever take spirits of any kind?" I asked. "I mean whiskey or brandy."

"No. They cut the breath short. You can't race and take brandy. Any one who tries it is soon broken winded and puffed. It may help for a little, but it leaves you worse. I believe that if five or six men were together in a race say two miles from the tape, and one was handed a drink of brandy, it might let him break away and win easily. But if he had ten miles or had a long race before him he would find great difficulty in riding. His breath would be cut."

"So you don't believe in brandy?"

"No. It may help for a short spurt, but is no good for a long run. Only a temperate man can be a good racer."

As I thought of the wide meaning of this as applied to life instead of cycling, I said, "Do you know, you are giving a strong testimony for temperance? We ministers often teach that spirits do more harm than good for a long and successful life, and that they are only good in, say, an accident or illness, when you need strength to pass quickly some danger. Would you kindly allow me to make known your experience and words? People are willing to believe a champion cyclist."

"Yes, I am quite willing."

This is now done in the above lines.—  
Rev. J. M. Strachan, B.D., in *Guild Life and Work*.

# HOW TO STRENGTHEN OUR FAITH IN CHRISTIANITY.

Dec 6th.—Mark ix. 14-29.

This is a very practical subject. Many Christians whose faith is weak and who are desirous of enjoying a stronger, are asking how their faith may be strengthened. Many are troubled with "honest doubt" and they would gladly cast these doubts to the winds and enjoy the peace which comes from faith. Many Christian workers are troubled when they see such insignificant results from their labors, and they feel inclined at times to give up the cause.

"O! It is hard to work for God.  
To rise and take our part  
Upon the battlefields of earth  
And not sometimes lose heart."

If anything can be done to brighten hope, and to strengthen faith, it is well that we should know it. If there are "aids to faith" we should know what they are.

I. Our faith may be strengthened by a careful study of the life of Christ. No study so interesting, so profitable, so fascinating as this! Christ should be the centre of all our study and thought. It is true, as Paul declares, that the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made (Rom. i. 21). But the intellect of man and his heart, too, cry out for a fuller revelation of God than can be seen in nature.

Now is it reasonable that the loving Father should give a fuller revelation of Himself? Certainly. Would we not expect that this revelation of Himself would be such that man would understand Him better and love Him more? This is surely what we would expect. Was not the revelation which God made of Himself in Christ just such as we would reasonably look for? This question can be answered only as we understand the life and character of the Lord Jesus. Now the gospels show most clearly that Jesus was in every respect a true man, having taken upon Himself a true body and a reasonable soul. Would not our reason say that, since God desired to reveal Himself more fully than He had ever done before, He would make Himself known to the world in the person of a man? Most assuredly. But the evangelic story shows that Christ was more than man—that He was holy, harmless and undefiled and separate from sinners. Would not our reason further say that this was what was to be expected? Had Jesus been only a man, living on no higher plane than others, teaching no other lessons than those which had been taught before, we would question whether He was the Divine Word. But a careful study of the life of Christ shows that He was all that He claimed to be—the Son of God, declaring the mind and will of God for our salvation. Let the life of Christ be studied by us till this thought is burned into our consciousness. Thus will our doubt speedily disappear. Then can we say, "Standing where I stand and weeping where I weep, He enters by the openings which grief has made into my heart and gently makes it all His own. . . . He takes hold of me by my sorrow that I may take hold of Him for deliverance from my sin."

II. Our faith may be strengthened by more prayer. To produce the best results our study should be prayerful study. While we are reading the story of Christ's beautiful life we should be much in communion with Him, for thus more and more will His beauty be revealed to us, and the more clearly we apprehend the glory of His character the more implicit will be our trust in Him. Then, too, if we are earnest in prayer our labors will be more abundantly blessed, and as our labors are blessed, doubt vanishes and faith is strengthened.

III. Doubt is sometimes banished and faith is strengthened by active work. A young minister was often troubled with doubts, and he confided his state of mind to a friend. In the course of time that young minister went out to a mission field. When he came home on furlough, his friend enquired, "How about your doubts now, Doctor?" "Why," said he, "I have been too busy to think about them." It is a true saying that assurance is not so much gained by self-examination as by action. It is reported of a famous preacher that whenever he was troubled with doubts, he went down into the slums of the city to preach to the poorest and the worst, and the result invariably was that his faith was strengthened. Suppose we try the remedy.



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Thou Lord, has made me glad through Thy work. I will triumph in the works of Thy hands.—Ps. xcii. 4.

Give thanks unto the Lord, for He is good; for His mercy endureth for ever.—Ps. cvii. 1.

WE are pleased to be able to announce to our many readers that Rev. Principal Caven, who for some days past has been confined to his house, was on Monday able to drive down to the College, although not yet allowed to resume his work.

IAN MACLAREN says that the only character in his last book drawn from life is the one the critics unite in describing as "impossible." Mark Twain once said that a critical audience applauded him all through his lecture until he came to the first truth and then they hissed him.

DR. ROBERTSON NICOLL of the *British Weekly*, the discoverer of Ian Maclaren, Barrie, Lyall and other brilliant writers, has just made a discovery that eclipses all his former efforts. Writing to his journal from this side of the water he says that "Americans are modest in their views about the future of their country!"

THE most discouraging feature in Canadian national life to-day is the rush that is made for every small office in the Dominion or in any of the Provinces, and often made by men who a few years ago would not have taken the position as a gift. Either Canadians are losing their self-reliance or Canada has come to the verge of commercial ruin.

DR. MARCUS DODS is rather severe on Ian Maclaren's last book. One of his criticisms is that the "raciness is constantly on the edge of farce" and sometimes goes over the edge. There is no hard and fast line between raciness and farce. That which seems very broad to the severe taste of Dr. Dods or of Principal Caven may be quite pleasant reading for some other fairly good men.

THE amazing hold that ecclesiastical and religious questions have on the Scotch mind may be learned from the fact that Ian Maclaren, Barrie and Crockett have got on the highest rung in literature by writing on such questions. May not Scotland's influence be accounted for in part by the training Scotchmen get in connection with the Church. The discussion of Church topics may not always be profitable, and certainly it is not always pleasant, but wrestling with Church problems seems to give men more brain power than dealing with problems of any other kind.

FOR years after confederation Sir John Macdonald was opposed to making any change in the arrangement by which the churches name a Thanksgiving Day. One reason he gave was that the Dominion is a large country with varied interests and while a day of thanksgiving might be the right thing in one place a day of humiliation might be the proper thing in another. Did the hon. gentleman see that a day appointed by the Government would soon lapse into a mere national holiday?

"DOLLAR WHEAT" would help greatly to wipe out the deficits in our church accounts. Increased consecration on the part of the membership would help still more. But with business as it now is, or soon will be, and the spiritual life of the Church as it now is, there would not be a dollar of debt on any scheme if all the people contributed to the support of the schemes. The Church courts meet and seem to be willing to do anything rather than grapple with the gaps in the financial columns of the Blue Book.

THE religious journals on the other side of the line are making pathetic appeals to their readers asking them, now that the election is over, to resume their church work and give some attention to the salvation of souls. It would seem as if all religious work had stopped during the excitement. We have a good deal of politics to the acre in Canada but beyond the priests in Quebec and the professional "workers" very few people allow an election to interfere with their church duties. Nobody could tell by the appearance of a congregation the Sabbath before polling that an election was going on.

WE read flaming reports of a great work that is said to be going on in some of the churches of Philadelphia and New York. The list of ministers, evangelists, professional singers and specialists of various kinds that have been asked to take part in Philadelphia almost fills a column. If the Presbyterian millionaires of New York and Philadelphia would put down a few hundred thousands to undo the "cut" that has been made in the salaries of the Home missionaries in the West, sensible people might conclude that the movement in these cities means something more than such movements often mean.

A LARGE deputation waited upon the Ontario Government last week and suggested some changes in the license law. Most of the changes if adopted may be useful, but they all proceed upon the assumption that the seller of liquor is wholly responsible for the evils of intemperance. A very ordinary knowledge of Canadian society should convince any fair man that no small part, and the very worst part of the evils is caused by men who lead young men and weak men into drinking places and induce them to drink. If Mr. Hardy in his new bill can strike a blow at these seducers, he will do much more effective work than by merely changing the hours during which liquor may be legally sold.

Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men.—Ps. cvii. 8.

## THANKSGIVING.

THANKSGIVING DAY is a glad season for all and should therefore be a welcome one. It is again upon us with its many happy associations, and memories of joy and gladness and its call for devout feeling and gratitude to the Giver of all good. Thanksgiving Day does not by any means signify that this exercise is to be confined or all compressed into this one day. It ought to be, and in every right constituted mind thanksgiving is the permanent note, one of the fundamental and all-pervading laws of life. The appointment and observance of a national day only furnishes an occasion for a definite and visible expression of national thanksgiving, provides a culminating point for the thanksgiving of the whole people to rise to.

The sense of dependence is universal, and so also is the consciousness of support and providential care, from some quarter external to ourselves, and there is thus provided in the heart of every rational being a ground for the grateful acknowledgment of and thanksgiving for kindnesses bestowed upon us. While even the lowest in the scale of human beings are capable of and do exercise the feeling of gratitude and thankfulness, it partakes of a higher and nobler character according as any people rise in the scale of being, in intelligence or right and especially of Christian feeling. In the Christian heart thanksgiving rises up spontaneously and rejoicingly, and assumes its highest form, corresponding indeed closely to that of those lofty intelligences who stand always in the Divine presence, and all whose service is one long and glad service of thanksgiving.

What a mighty advance it marks in a people when, from blind groping after some being whom to make the object of their thanksgiving, they have risen to the clear and joyful recognition of one living, pure, personal Being who is felt and known as Creator, Provider, and above all Father, not of one people, race or nation only, but of the whole human family. The feeling of thankfulness is greatly deepened when this great Being is regarded not simply as Creator and Provider in a general sense, but also as deeply and minutely interested in men as His children, and in guiding and watching over them with wise and tender care. This is the Christian doctrine and gives a special character to the thanksgiving of a Christian people. It is not by blind chance or according to the action of some unreasoning law that we are provided for, that our life proceeds as it does from day to day, but because we are the children of God, and are the objects of His continual care and wisdom and love. And the thought that this care and love extend beyond our present physical wants, and this brief life, and in Christ reach to that higher life which the Christian lives, and to the future which he hopes and expects to spend with God, makes his thanksgiving service one of the highest of all acts of worship, like to that of those who are even now in the presence of God, and praise, and serve Him day and night without ceasing.

If, however, for the present we confine our attention to national thanksgiving for national mercies, they are great and abundant. Without looking abroad and comparing or contrasting our circumstances with those of other people or nations, as the key to and the condition of the enjoying of so many other blessings, the freedom of our people from any prevailing epidemic, the enjoyment by so large a proportion of them of health, is a plain and manifest cause for thanksgiving. It is commonplace, we know, to say this, but is it not true and a thing to be thankful for, that our best mercies are commonplace in that they are within the reach of and enjoyed by all? The salubrity of our climate and our growing knowledge of the laws of health afford ground for hope that the fact we have mentioned will long and often furnish cause for thanksgiving as the day annually comes round.

Again, as in so many former years, our land has yielded an abundance of food for man and beast, so that anything like a large class of our people suffering from want needs not be feared. And the fact of this abundance not only of food, but all the good things of life, being so generally and uniformly distributed amongst us, so that there is as little almost as we can hope to have of social discontent and inequality, is indeed a ground for thankfulness. We are in this way spared and we may long desire to be from a cause of national danger now so rife in many lands. The dawning, according to general opinion, of what we call "better times," and the prospect opening so fast of new and all but exhaustless sources of wealth in our mines, are of their kind just causes for thankfulness to Him who has in all the respects alluded to given us such a goodly heritage.

Next to favourable physical conditions as matters for sincere and devout thanksgiving, we are placed in equally favorable circumstances for social, civil and political well-being. These touch a higher part of our nature and give ground for still greater thankfulness. Very much depends upon these for the enjoyment of life in its nobler forms, and for making a people who shall take a worthy place among the nations. Considering the difficulties which beset our young nation, some of which, of a racial and religious kind, are formidable enough, the comparatively small amount of friction, the smooth and harmonious working upon the whole

of our social, civil and political machinery by which we enjoy so much freedom, quiet and order, should stimulate our gratitude and thanksgiving. That we should pass so safely through such a political change as we have just passed through in the choice of our own rulers in circumstances of peculiar difficulty, and not only so little irritation left behind, but threatening sources of danger also left behind cannot but fill every patriotic heart with thankfulness. Contrasted with the agony of struggle and anxiety which we have just seen among our neighbors to the south in like circumstances, and compared with what we see in other countries, we cannot but feel that our social, civil and political conditions are not inferior, to say the least, to the best in any land. Cognate to this, we cannot but notice as a reason for national thanksgiving the fact that, a danger of the most serious kind with which we were threatened through our connection with the mother country, to the extent even of war with a sister nation, not only has happily passed away, but has been removed in such a manner as to make very remote the possibility of the recurrence of the danger of a fratricidal war.

Rising to still higher grounds of thanksgiving, to those which touch the highest life, what privileges we enjoy, and despite of much which all good men would wish to see improved, where is there a people more favored than we are? The state of public morals and the conditions favorable to their improvement, education, secular and religious, the fullest liberty of worship, the respect for things sacred and divine which prevails, the honor shown to God's house, and day, and worship, are all marks of special Divine favor to our land and people, and should especially fill our hearts with thanksgiving and tune our voices to praise Him from whom all blessings come, and with regard to which He has made us to differ from so many other nations. The fact that in these things we enjoy so many and great blessings, and that they are the source of all that is best in the individual and the nation, should teach us to cherish and hold them fast, that by means of them we may both retain what we have and rise to yet higher things. The great principles of the Divine government have been always the same for nations as well as for individuals, and it is only as we hold fast, cherish and follow the laws and teachings of God's Word that we can hope to retain the national blessings which we now enjoy, and by retaining and fostering them as successive years and generations come and go, hope to have still fresh and ever-increasing reason as this day returns for devout and hearty thanksgiving to Almighty God in our families, civic communities and as a nation.

THE "HOME STUDY" S. S. LESSON HELPS.

WE have received a parcel of samples of the Sabbath School Lesson Helps published by the General Assembly's S. S. Committee, and edited by the convener, and wish to commend them very heartily to our schools. In intrinsic excellence they are quite up to the mark, and in their educational plan very original and effective. The *Teacher's Monthly* has been enlarged to thirty-two pages, and a coloured map has been inserted, making it now one of the fullest lesson commentaries published in monthly form. The first three pages are devoted to paragraphs and articles of interest and value to the teacher; the next twenty-two pages contain the matter pertaining to the lessons of the month; then follow five pages, edited by Mr. Geo. H. Archibald, one of the rising men amongst primary workers, and the energetic secretary of the Quebec S. S. Union, in which the lessons are treated from the standpoint of the Infant-class teacher. Each lesson is illustrated by a woodcut of a blackboard with a simple, yet very vivid, representation of the central truth. Almost any one can reproduce these before the class. The last two pages are devoted to the department of Teacher Training, which has been ably conducted during the past year by Prof. Ross, of Montreal. The method followed in the explanation of the lessons is most thorough and practical. About five pages are devoted to each lesson. The "Expository Notes" place the teacher in possession of the cream of the best commentaries, enriched with copious carefully selected Bible references. No difficulty is evaded, or smoothed over by pious commonplaces, but when necessary dif-

ferent views are concisely stated, and reasons given for the one preferred, a judicious and independent spirit seems to mark the editor's work here. Then follows "Bible Search-Lights," a phrase happily chosen for a group of questions on each verse, such as an intelligent teacher should ask himself, in order to a full investigation of the points raised, with references to the light thrown upon these by the bible itself. This section should be of great value to those who conduct Bible classes. The "Practical Lessons," which next invite attention, are filled with suggestive thoughts, illustrations, and anecdotes, and, we note with pleasure, not a little poetry, all tastefully selected, while the "Added Points" gather up the fragments of truth, that the teacher may lose nothing. The Superintendent's "Blackboard Review" gives just enough and no more; any one who is qualified to manage a Sabbath school can easily use it. We have given a pretty full description of the teacher's magazine, because we would like all our teachers to take it for themselves. It worthily ranks with the best.

The scholars' helps, both *Quarterlies* and *Leaflets*, are published in two editions, (a) without, and (b) with, the text of the lesson. The committee very strongly recommend the first as constraining to the use of the Bible itself in the school, but when, for any reason, the authorities of a school desire it, the same matter is furnished, accompanied, as in the ordinary scholar's leaflet, with the lesson printed in full for each Sabbath. The *Leaflets* are also supplied either cut apart so that they may be distributed every Sabbath, or four folded together, so that a monthly serving out will suffice. The majority of subscribers seem to prefer the weekly form. The teacher should always make it a point to call with the lesson leaf upon an absent scholar. The *Lesson Leaf* contains, besides the usual items, a doctrine to be proved, and questions from the Shorter Catechism. These will always in future be printed in full, for convenience. The portion of the Catechism laid down in the syllabus of Higher Religious Instruction is taken up, so that those who use these helps may be prepared to pass the examination if they wish. The whole Catechism is covered in three years. The "Introductory" section of "Helps in Studying," briefly places the scholar in the right mental attitude for taking up the lesson. The "Lesson Plan" is logical and natural, as a rule, without any of that straining after alliterative effect which hinders rather than helps the memory, and the notes are clear and concise. "Lessons" are added, and "Bible Search-Lights" appear in all the senior helps.

To us it appears that one of the most commendable features of the scholars' helps is the "Questions to be Answered in Writing." These are usually five in number, and sufficient blank space is left for the answer. On one leaflet the advantages of lesson help and question paper are combined. Our committee supply at the price of an ordinary leaflet what some publishers charge five times as much for. Scholars who write faithfully the answers to these questions have given the lessons a very fair amount of study. The *Quarterlies* are similar to the *Leaflets*, and, like them, are published in three grades, senior, intermediate, and primary. The inside of the covers of the *Quarterlies* and *Teacher's Monthly* are occupied with a very convenient "Bible Dictionary."

The *Primary Quarterly* and *Leaflet* merit special mention. They are edited by Mr. Geo. H. Archibald, and the treatment of the lesson is in harmony with the best educational methods. Mr. Archibald and Mrs. Archibald, who is associated with her husband in the preparation of these helps, are graduates of the Springfield School for Christian Workers, and have devoted themselves for years to the special study of child-nature and kindergarten principles. We do not profess to be experts in this line, but these lessons seem to be peculiarly fresh and interesting. They are copiously illustrated by pictures and symbols.

On the whole, we congratulate the Church upon now having a series of S. S. lesson helps of its own, and do not think that it will be creditable to the loyalty and good taste of our schools if they are not almost universally adopted. Samples have been sent to every minister in the Church, and anyone wishing to examine them for himself has only to drop a postal card to that effect to the convener, Rev. T. F. Fotheringham, St. John, N.B., and he will receive a full set by return mail.

Books and Magazines.

An extended and comprehensive catalogue has been issued by Scribners. It contains the names of their book publications and importations, with detailed remarks respecting each volume. The catalogue may be had upon application to the publishers. [Charles Scribner's Sons, 153 157 Fifth Avenue, New York.]

A daintily printed series of booklets, containing poems of comfort and consolation, have just been issued, their general attractiveness making them well adapted for presentation purposes. The following famous poems are included in the series: "Not Changed but Glorified," "Not Knowing," by Mrs. Brainard; "Resignation," by Longfellow; "Compensation," by Miss Havergal; and "Crossing the Bar," by Tennyson, with "The Pilot," by Henry Alford, the two last named being printed together. [Thomas Whittaker, 2,3 Bible House, New York. Price 20 cents each.]

In "His Brother's Keeper" the Rev. Charles M. Sheldon has produced a striking and interesting volume. The story relates how the perplexities of a great labor trouble led a rich young man to see that his money was not given him for his own individual pleasure and profit alone. There are some strong people in the book, and their characteristics are remarkably well delineated. It is hard to see how any one, after perusing these pages, could any longer take a narrow or selfish view of the great problems of civilization. [Congregational Sunday School and Publishing Society, Boston and Chicago. Price \$1.50.]

To the appearance of none of the numerous annuals do we look forward with greater expectancy than to that of "Chatterbox," whose wealth of illustrations, expressly designed for it by the most eminent English artists, attractive in themselves, are used to adorn reading matter not less attractive and interesting. The 400 page volume of this year, with its 200 original illustrations, is fully up to former standards of excellence. "Chatterbox" is not only a most interesting but a very instructive book, and its healthy moral tone has always been acknowledged. Six handsomely colored plates have been added to the present volume. [Estes & Lauriat, Boston. Price—illuminated board covers, \$1.25; handsome cloth, gilt edges, \$1.75.]

Mr. Peter Newell has furnished several unique books for children. The two Topsy Turvy books, in which the illustrations made a set of comic pictures when looked at one way, and an entirely different set when turned upside down are matched in point of novelty by "The Shadow Show." This volume is made up of a number of pictures of strange men and beasts, printed in color. When the pages are held up to the light and looked at from the back they show the most surprising effects in the way of silhouettes. It has the charm of the unexpected, like a magic-lantern show; hence the title. This idea is further carried out by the decoration of the back of the pages, showing groups of curious children agape at the silhouettes that appear only when the light penetrates the leaves. [The Century Company, New York. Price \$1.00.]

Somewhat over twenty years ago Dr. W. H. Withrow, the noted author and traveller, prepared an extensive work on "The Catacombs of Rome," a work which has not yet been superseded as the best volume dealing with this subject on the market. Owing to this continued demand Dr. Withrow wrote a smaller volume, utilizing the data employed in the larger book, but presenting the information glossed over with the allurement of a fascinating tale. This latter effort—"Valeria: the Martyr of the Catacombs"—has now been issued in its fifth edition of three thousand copies. It gives a vivid picture of early Christian trial and triumph in Rome during the last of the Ten Great Persecutions, that under Domitian. It describes the secret worship of the catacombs, the trial and persecution of the Christians, even of those of Cæsar's household, and the wife and mother of Cæsar himself, the turbulent scenes in market and forum and amphitheatre. It abounds in elements of heroism, pathos and tragedy, and gives a very graphic account of the conflict between Christianity and paganism for the possession of the old Roman World. No better holiday gift-book could be procured, and it will be found of much interest in connection with the Sunday school lessons on the life of St. Paul for the coming year. [William Briggs, Toronto; C. W. Coates, Montreal. Price 75 cents.]

"English Synonyms and Antonyms, with Notes on the Correct Use of Prepositions." By James O. Fernald. This useful volume is evidently an outgrowth from the Standard Dictionary, as Mr. Fernald was the editor of Synonyms, Antonyms, and Prepositions for that work. "The English language is peculiarly rich in synonyms, as, with such a history, it could not fail to be. . . . Scarcely any two of such words, commonly known as synonyms, are identical at once in signification and in use. . . . This work treats within 375 pages more than 7,500 synonyms. It has been the study of the author to give every definition or distinction in the fewest possible words consistent with clearness of statement. . . . The book contains also more than 3,700 antonyms. These are valuable as supplying definition by contrast or negation, one of the most effective methods of defining being in many cases to tell what a thing is not. . . . Young writers will find much help from the indication of the correct use of prepositions, the misuse of which is one of the most common of errors. . . . while their right use gives to style cohesion, firmness and compactness, and is an important aid to perspicuity." These extracts indicate the principal characteristics of a work that must prove most acceptable and useful to the student, teacher, editor, author, merchant and man of business. [Funk & Wagnalls Co., New York.]

## The Family Circle.

### THE AUTUMN IS DYING.

The autumn is dying,  
And leaves that are still,  
Grief's token, are lying  
On plain and on hill;  
My garden of pleasure  
Lies withered and bare,  
Oh the pitiless measure  
Of ruin wrought there.

In a hedgerow wind-shaken  
To wildest unrest,  
Forlorn and forsaken  
I see a bird's nest,  
Its soft down decaying,  
Its fledglings all flown,  
Naught save the shell staying  
Deserted and lone.

Then the thought rises, cleaving  
The depths of my mind,  
Soon we too shall be leaving  
Our loved homes behind,  
Soon the grave will enclose us—  
Life's pilgrimage o'er—  
"And the place that now knows us  
Shall know us no more."

—Mackenzie Bell.

### THE THANKSGIVING OF MARTHA AND JOHN.

"Thanksgiving will be next week, Thursday," said Martha Flynn.

"Well, I can't see that we've anything to be particularly thankful about," rejoined her old bachelor brother, John. "What with short crops and the savings bank having failed, and you being laid up more than half the time with rheumatism, I don't see but we're as badly off as any one."

"That's true enough," sighed Martha.

"And, moreover," added John, "I don't see why we should go to an expense we can't afford for extra things to eat on that particular day, and this year I don't mean to do it."

Martha looked up at him amazed, for this was so utterly going against all the old traditions.

"Why, John!" she said blankly, while a vision of disappearing poultry and sauces and pies and cakes passed before her bewildered eyes.

"I mean it," John said sharply. "So see you don't go and cook up a single extra thing. I never was less thankful in all my life."

"We've got a good roof over our heads, for one thing," began Martha mildly.

"It leaks," said John, "around the chimney. Do all I can, I can't seem to fix it tight. Them shingles shrink away and let the wet right in. And there you are—about crippled half the time with rheumatism."

Martha sighed. "But then John," she began again more cheerfully, "I ain't never had it in my hands. Look at that poor old Miss Dill with her fingers all twisted, crooked and helpless, and her knuckles like lumps of chalk. That's something I've got to be thankful for, anyhow."

"You'll have it yet," said John, "you'll see, and be as helpless as any one—and then who's to wait on you, I'd like to know? I can't do much more than I'm doing now. What, with the heavy farm work, and drawing water, and splitting and carrying in wood, I'm most tuckered out, some nights as it is."

"Poor John," said Martha in anxious pity. "You oughter have some help."

"Help," growled John. "It's all I can

do to make both ends meet as it is, and how could I afford to feed an extra mouth—to say nothing of paying the wages of an able-bodied man. No, I say we've nothing to be thankful for—two hard-working people, beginning to breakdown afore we're really old, with no one to look out for us in our old age and make things easy for us—and all our little savings swept away. The person may call it being rebellious if he likes, but I've done with giving thanks for what I haven't got."

And with that John took his hat down from its peg and went out.

Martha watched her brother until he had passed out of sight. She noticed now for the first time how bent he was beginning to be, and that all the elasticity was gone from his shuffling gait. Then she thought of the weary days to come, when she might, indeed, be helpless with rheumatism, and she wondered mournfully how, as John had said, two old and helpless people who could not afford to hire any one to take care of them, were going to get along. And she thought how dreary life had become to them, even now, and if things should indeed grow worse, what would it be!

She looked around the poor old living room with tear-dimmed eyes. It looked sordid and dingy now, but she remembered how bright and pleasant it had seemed to her twenty years ago, when she had been young and happy and free from care, when her mother and father and sister Kate had been here, too. But all were gone now, all dead and gone. And Kate's children, the boy and girl whom Martha yearned for, but had never seen, were living out far in the West with their father, a stern and self-willed man, who vowed he would never return to the East. And so Kate's children would grow up and marry and settle out there, knowing little and caring less for their poor old aunt and uncle in their distant Eastern home.

Life looked very dreary indeed to poor Martha, as she sat there thinking wistfully of dead and gone youth and happiness and prosperity. She thought of her own youthful hopes, crushed forever on the day the falling elm tree had shattered the strong young life of the man she loved and had promised to marry. And after that first awful shock and sorrow, other sorrows had come fast upon her. Her father had died soon after, then Kate married and went to live far, far away; and before the end of the second year, her mother had also died, and she and John had been left alone together in the old home.

How she had watched him then, all through those following years with anxious jealous eyes. He was all she had left to love, and she had hated the thought that he might marry and bring his wife into the old home, for then she feared that her affection might be set aside and she would be more desolate than ever.

Whenever he smiled on a pretty face or walked home with a young girl after meeting, Martha's heart had throbbed with a passion of jealous fear. But the years wore on, John's youth had slipped away from him, and in the dull middle age that had lately come upon them both she had almost forgotten those early fears.

And now with a bitter pang, she saw the awful results of her selfish mistaken affection. They would soon be growing old, unlovely and unloved, and an uncertain vision came before her tear-dim-

med eyes of what life might have been, for them both, had she with right sisterly affection counselled him wisely to choose a wife from among those fair young girls of so many years ago. She thought what the old home might have become, resounding with happy childish voices; and she saw, now that it was too late, how her selfishness had robbed of happiness and affection their two hard lives.

During the next few days Martha and John seemed to settle further and further into the depths of unthankfulness and dependency. But on Tuesday afternoon something unusual happened. John came in hasting with a yellow envelope in his hand.

"I met a boy coming down from the village," he said, "with this here telegram for me. You read it, Marthy; I ain't got my glasses."

Martha opened it with trembling fingers while her heart fluttered like a frightened bird; for it was the first telegram that had ever come within their quiet home, and she feared it as the awful portent of some strange, bad news. It bore the signature of Donald King, her dead sister's only son.

"Blanktown Junction wiped out by flood and fire," she read. "Father drowned. Kitty and I on our way East. Will reach you to-morrow night."

There was silence when she had finished full a minute's space. John's dark and weather-beaten face grew curiously white, and the hand on the arm of his chair shook visibly. He was picturing to himself the awful horror of a town swept out of existence by fire and flood, the fearful struggles for escape, the agony of the dying, and the helplessness and sorrow of those whom the awful catastrophe had left, homeless and desolate.

Martha was sobbing audibly.

"Poor Tom, poor Tom! We never liked him much, he was so set and stubborn-like in all his ways. But he was a good husband to Kate, and she was fond of him, and he was a good father. But, O, those poor dear orphan lambs! They belong to us now, John; they've no one in the world but us! And I'm so thankful they're coming right straight off. I'm so thankful that they weren't drowned. I'm thankful we've got a good home to give them. John, John, John, there'll be some one for us to love and care for now, and some one to love us and care for us when we get old and helpless! Donald is sixteen, come next spring, and Kitty, nine. Think, what they'll be to us, Kate's children! O, I'm a thankful woman, John, and God forgive me for my awful ingratitude all this past week!"

"I oughter be thankful, too," John muttered hoarsely, "and most of all, that them two poor young travellers will get here to-morrow night. Marthy, I want you to get ready as good a Thanksgiving dinner for them as ever you cooked in all your life! We'll have the big fat turkey gobbler, and I'll see to getting all the usual fixings. We'll give that poor motherless, fatherless boy and girl the heartiest kind of a welcome. They'll be weary with travelling and sick with sorrow, and I want them to remember all their lives long and feel thankful that when sorrow and misfortune came upon them, they had an old aunt and uncle who made them heartily welcome to their humble home."—*Judith Spencer in New York Observer.*

### LADY SOMERSET'S GIRLHOOD.

Lady Henry Somerset has many qualities to single her out for distinction. For instance, she has just published a little volume of stories, called "Studies in Black and White," of such conspicuous merit that were she to choose to abandon her labors of love for the poor and afflicted, she would probably make herself a great name as a novelist. A very pretty story is told of this great lady's childhood. When four or five years old a ball was given at Buckingham Palace, to be attended by none except the first-born of peers. Little Lady Isabel went with her parents the Earl and Countess Somers. Being an independent morsel of humanity, she strayed off from her guardians and went on a tour of observation through the great hall, and finally, when Queen Victoria and Prince Albert left to go to the banquet table, she seated herself on the cushioned seat the Queen had vacated. She had on a white tulle dress with real daisies pinned or fastened to it, and a wreath of natural daisies rested on her chestnut-brown hair. When Queen Victoria returned, behold, the little girl was in her seat, whereat the Queen seemed quite amused, and said, "And this is little Isabel." The child answered with quite a toss of her head, "This is Lady Isabel." When Lady Henry was eighteen years old, she was presented at Court, and wore a white dress, covered with natural flowers as before. The Queen bent over to kiss her fresh young cheek, as is the custom with the daughters of peers when they are presented, and said, "Daisies again! Lady Isabel!" She had remembered the circumstance of the ballroom all those years in the midst of her greatly preoccupied life.

### FINISHED AND FOLDED UP.

"There, that is finished and folded up, and I am heartily glad!" said Bertha, as she took off her little thimble, and laid on the table a pretty blue muslin dress, on which she had been busy for several days.

"Is it well done, too?" asked practical Aunt Mabel.

"Pretty well done for me, auntie; mother says I improve in dress-making."

"That is encouraging. Now, Bertha, do you know that something else of yours is also finished and folded up this evening?"

"What else can it be, Aunt Mabel? This is the only piece of work I have had to do this week, unless it is that tidy. I do not expect to see the end of that for six weeks."

"Still you have finished and folded up something more important than your tidy, or your dress even—something that will not be unfolded again for ages, perhaps; and yet you will see it again, with every line and fold. Your day's history is done and gone from your keeping. You may remodel the dress if it does not please you, but you cannot change one jot or tittle of the day's record."

Aunt Mabel had the fashion of dropping these seed-thoughts, which often grew up strong, vigorous plants in young hearts.

"What has the record been?" asked Bertha of her own heart, as she thoughtfully laid away the blue muslin. As little by little she tried to go over the hours, there was much she would gladly have changed if she could.

"I wish I had spoken pleasantly to Ned when he wished me to help him with his flag. It would only have taken me a minute or two; and he was first sad and then vexed with my crossness. It is too bad! I left mother to do all her baking alone, and did not even prepare the cherries for her, in my haste to finish my dress." A sight of a little Bible, whose clasp had been closed all day, suggested still more reproachful thoughts. "No wonder I had such a poor day's record when I began it in too much haste for prayer, or reading a verse even."

That day's work did not look so satisfactory from this standpoint, and she sighed as she felt it was "folded up!"

THE GREAT BELL OF PEKING.

The Emperor Yong-loh, founder of the Ming dynasty—just previous to the present one, and contemporary with Ferdinand and Isabella of Spain—in order to mark the removal of his capital from Nanking to Peking, and at the same time to honour Buddha and win personal merit for himself in the future world, resolved to have cast at Peking a great memorial bell. To this end he invited to his northern capital the most skilled masters in this ancient art. In due time, after divination and consulting Buddhistic scholars as to the prayers to be embossed on the bell, and collecting vast quantities of different metals, constructing furnaces, models, and moulds, the work was satisfactorily accomplished and the event celebrated by great civic and religious rejoicings. It is in many respects the finest work of art in Asia—the product of native skill—and could not be duplicated by the highest ability or resources of Western foundries. It stands fourteen feet high, thirty-four feet in circumference, nearly one foot in thickness, and weighs over 120,000 pounds. But what makes the bell the *chef d'œuvre* of Asia is the fact that, without a flaw or defect of any kind, it is completely covered, in relief both inside and out, with myriads of Chinese characters each one not an inch in size, consisting of prayers from Buddhistic classics. It is one of the vagaries of Buddhism that the prayers of the faithful may be infinitely and acceptably repeated by mechanical helps, as for instance, when written petitions are attached to revolving wheels, so here, when the lips of this mighty and eloquent bell are moved by a fitting tongue, they breathe forth in deep, sweet, prolonged, and wonderfully vibratory voice these prayers to Buddha, and call, as well, all devotees to worship.

In a beautiful German lyric repentance is represented as having been awakened by gazing from a bridge upon a river as it rolled along in its steady course. The reflection of the beholder was, "Not a wave rolls back again!" suggesting the thought that the running water is an image of human life, which is daily running away, and not a day returns or can possibly be recovered.

Scotland claims the credit of having the smallest burial ground in the world. It is situated in the town of Galashiels, between Bridge street and High street. It measures only twenty-two and one-half feet by fourteen and one-half feet, and is surrounded by a rickety wall about seven feet high. It has been closed as a burial ground for many years.

Our Young Folks.

THE LITTLE DOG UNDER THE WAGGON.

"Come, wife," said good old farmer Gray, "Put on your things, 'tis market day—And we'll be off to the nearest town, There and back ere the sun goes down. Spot? No, we'll leave old Spot behind." But Spot he barked and Spot he whined, And soon made up his doggy mind To follow under the waggon.

Away they went at a good round pace, And joy came into the farmer's face: "Poor Spot," said he, did want to come, But I'm very glad he's left at home; He'll guard the barn, and guard the cot, And keep the cattle out of the lot." "I'm not so sure of that," thought Spot The little dog under the waggon.

The farmer all his produce sold, And got his pay in yellow gold, Then started homeward after dark, Home through the lonely forest. Hark! A robber springs from behind a tree— "Your money or else your life," said he; The moon was up, but he didn't see The little dog under the waggon.

Spot ne'er barked, and Spot ne'er whined, But quickly caught the thief behind; He dragged him down in the mire and dirt, And tore his coat and tore his shirt, Then held him fast on the miry ground; The robber uttered not a sound, While his hands and feet the farmer bound, And tumbled him into the waggon.

So Spot he saved the farmer's life, The farmer's money, the farmer's wife; And now, a hero grand and gay, A silver collar he wears to-day; Among his friends, among his foes, And everywhere his master goes, He follows on his horny toes, The little dog under the waggon.

—New Orleans Picayune.

THANKS-PAYING.

Dinner was at two o'clock on Thanksgiving Day. With all the goodies to digest, Mrs. Stanley said it should not be later, on account of Helen and Robert. Children musn't have nightmares on Thanksgiving night. Besides, she wanted time for a quiet talk, and maybe something else.

"Helen," she began, "what were some of the first words you learned—do you remember?"

"Yes, mamma, you told me so often. They were, 'Thank you.'"

"Me, too," said Rob, "only we said, 'Tank oo.'"

They laughed.

"It was common politeness I taught you. Nothing is ruder than to receive gifts or favors silently. But when you say, 'Thank you' to me, does that end it? Do you feel the same as before? Don't you think, 'How I love mamma, I wish I could do something for her?' Or, 'I can try to mind whatever she says?' Isn't it so?"

Helen and Rob agreed it was.

"Now, to whom do you say, 'Thank you,' to-day?"

The children looked somewhat awed. Then Helen said in a low tone, "God."

"Yes, dear, to our Heavenly Father. We ask also to be forgiven for the many times we have been rude and forgotten to say it. What else?"

"We mean to be gooder children," put in Rob.

"We can't do anything for Him," said Helen, whose older head had thought out the lesson.

"'Inasmuch as ye did it unto one of these,' " the mother repeated softly. "A month ago we saw a poor child run over in the street. She was taken to the hospital, and is better now. Suppose we go to see her to-day. Think, if you can, of some way to make her happy."

Helen and Rob put their heads together.

"We've 'cided," said Rob. "I'll give her my pot of primroses."

"I'll take my doll Mabel; maybe she hasn't any doll, poor thing." Helen's tears came at such possible destitution.

The children's ward looked cheery when all that brightness went in. The little waif sat up in bed, her curls dancing with delight.

By her side Helen and Rob learned the beautiful truth, that sometimes thanks-giving means thanks-paying.

A RACE WITH DACOITS ON MY BICYCLE.

I believe I was the first man to ride a bicycle in Rangoon. I know I was the cause of much wonder to the natives, who would stare in open-eyed astonishment to see a white man scorching by on a little iron carriage with two wheels. When I chanced to dismount, they would gather around and take a look at the machine, finger the tires, ask how much it cost, and finally they grunt out some such remark as *Teh goundy, naw?*—Pretty good, isn't it? It was pleasant to be the centre of all this admiration, but not so pleasant when I turned the admiration into amusement by coasting boldly down a steep hill, making a sharp turn just in time to avoid a deep ditch, and driving full speed into a most unyielding fence. It is peculiarly mortifying to be laughed at by those whom you regard as your social inferiors.

When I arrived in Rangoon, it was just after the "dacoit times." Dacoits are the highway-robbers of India. They work in gangs, and travel over the country plundering, murdering, and sacking and burning the villages in the jungle. They carry guns when they can get them; but as the English are very careful to confiscate guns found in the possession of natives, the dacoits are generally armed with *dahs*, as the Burmese swords are called.

Shortly before I arrived in Burmah, the country had been infested with dacoits, so that even in the outskirts of Rangoon houses were barricaded at night, and the employment of private watchmen, always common in Burmah, became almost universal. By the time I arrived there, however, the gentle custom of dacoity had been pretty thoroughly broken up. Now and then a lonely village in the jungle might be looted and burned, or an English official living in some remote town might be murdered, but we who lived in Rangoon were safe. No dacoit dared to show himself there. At least, so I was assured.

Now I had a sweetheart in those days; and have her still—no less sweet now that she shares my home. But then she lived in Kemendine, a considerable village about two miles from my own home in Rangoon. I believe that technically Kemendine lies within the municipal limits of Rangoon, but practically it is a separate community, being cut off from Rangoon proper by a considerable stretch of unimproved land. Kemendine is distinctively a native community, having a large population of Burmans, but not half a dozen white inhabitants.

I was in the habit of using my bicycle when I went out to spend an evening with my fiancée. The road was lonely, but I considered it perfectly safe.

One night, after the good-byes had been said, I started for home a little after

nine o'clock. A minute or so of easy pedalling brought me to the railway track which bounded Kemendine village. The gates at the crossing were closed, in anticipation of the Prome mail-train, which was due there in a quarter of an hour. I dismounted while the Hindoo gateman opened the gates just enough to let me through. Then I walked my wheel across the track and remounted, receiving, as I rolled away, the beautiful Oriental salutation, "Salaam, sahib"—Peace be with you, sir—a pious wish strangely in contrast with the scene which was almost immediately to follow.

On crossing the railway track I had left behind me the lights in the village street, and the road before me was illuminated only by the waning light, which had just risen, affording me light enough to pick my way, though not as much as I wanted before I got safely home. On my left was the Burmese cemetery, on my right the ample grounds of a *kyaung*—a Buddhist monastery. Of these two, the proximity of the latter was much the more legitimate cause of anxiety, as the indiscriminate hospitality of the *kyaungs* makes them favorite lurking-places for bad characters. But all I thought about the *kyaung* just then was that the bells of its pagodas jingled sweetly in the night wind. About half-way down the hill the road turned at right angles from the cemetery, and skirted along the other side of the *kyaung*. On the left was a little village called Shan-zu. It was as still as the grave; the villagers were evidently all asleep. Here the road began to be bordered with bushes and bamboos, which grew denser as the road left the *kyaung* and the village behind and began to cross the waste-land between Kemendine and Rangoon. At the foot of the hill the road passed over a little bridge.

Of course I didn't coast down the hill, lest I should come to grief at the corner. But after turning the corner the road lay straight before me clear into the town, and I let my machine go, keeping my feet on the pedals, however, that I might have control of the wheel in case anything should happen.

(To be continued.)

TINY OXEN.

One of the greatest curiosities among the domesticated animals of Ceylon is a breed of cattle known to the zoologists as the "sacred running oxen." They are the dwarfs of the whole ox family, the largest specimen of the species never exceeding thirty inches in height. One sent to the Marquis of Canterbury in the year 1891, which is still living, and is believed to be somewhere near ten years of age, is only twenty-two inches high, and weighs but one hundred and nine and a half pounds. In Ceylon they are used for quick trips across country with express matter and other light loads, and it is said that four of them can pull a driver of a two-wheeled cart and a two hundred pound load of miscellaneous matter sixty to seventy miles a day. They keep up a constant swinging trot or run, and have been known to travel one hundred miles in a day and night without either food or water. No one knows anything concerning the origin of this peculiar breed of miniature cattle. They have been known on the island of Ceylon and in other Buddhistic countries for more than a thousand years.

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### Ministers and Churches.

Rev. S. O. Nixon, of Hollen, has been called to Havelock.

Rev James Gourlay, of this city, has been preaching at Newmarket.

Rev. J. A. Mustard has just preached a preparatory service at Dresden.

Rev. Dr. Jackson, of Galt, preached at Wintbourne on a recent Sabbath.

Rev. T. A. Bell was given an enthusiastic reception by his new congregation at Napier.

Rev. R. N. Grant, of Orillia, and Rev. N. Campbell, of Ora, exchanged pulpits recently.

Rev. T. J. Thompson, of Belleville, preached the sermons at the reopening of the Consecration Church.

Rev. R. J. Hutcheon, M.A., has been inducted into the pastorate of St. Andrew's Church, Almonte.

Rev. A. MacWilliams, of Wentworth Church, Hamilton, has quite recovered from his recent indisposition.

Rev. W. A. Bradley, of Mitchell, and Rev. E. W. Panton, of Stratford, exchanged pulpits a week ago Sabbath.

The largest communion ever dispensed in the church at Rodney has just been conducted by the pastor, Rev. J. F. Scott.

Rev. S. S. Burns, of Westport, has been called to the congregation of Stirling (St. Andrew's) and West Huntingdon.

Rev John Young, of St. John's Church, Hamilton, and Rev. D. McKenzie, Orangeville, exchanged pulpits on a late Sabbath.

Rev. Thomas Wilson read a paper last week on "How to Conduct a Prayer Meeting" before the Presbyterian Council in London.

"The Sunny South" was the subject of a lecture by Rev. R. E. Knowles, last Friday night, in the New Edinburgh Church, Ottawa.

Rev. James G. Potter, of Peterborough, addressed several audiences in connection with the Millbrook Church on a late Sabbath.

Rev. Professor Ross, of Montreal, will give a lecture on "Scottish Life and Character" in the town hall at Perth on Thanksgiving Day.

Rev. H. F. Thomas, of Preston, and Rev. H. R. Home, of Elora, indulged in an agreeable interchange of pulpits a week ago Sabbath.

Miss Beattie, of Guelph, a sister of Rev. Prof. Francis R. Beattie, has assumed the duties of matron at the Children's Home in London, Ontario.

The usual union service on Christmas morning in London will be held this year in St. Andrew's Church. Revs. J. G. Stuart and T. Wilson will give addresses.

Rev. Professor Hart, of Manitoba College, and Mrs. Hart, accompanied by Miss Helen King, daughter of Principal King, have gone to the Old Country.

"Infant Church Membership," was the title of a paper read by Rev. S. Carruthers, of Dovercourt, before a meeting of Presbyterian ministers recently in this city.

Rev. R. H. Cameron, of Cranbrook, was ordained and inducted into the pastoral charge of the North Easthope and Hampstead congregations on the 17th inst.

Rev. Dr. DuVal, of Winnipeg, preached the anniversary services at Gladstone on the 15th inst., and on the following evening lectured on "Elements of Success."

Mr. A. E. Thompson, a student, commencing on the first Sabbath in December, is to occupy the pulpit of the Ardrea Church throughout the remainder of the winter.

Rev. E. W. Panton, of Stratford, recently preached to a large representation of the Order of Chosen Friends in that city. Miss Watson sang a solo sympathetically.

Rev. S. C. Murray, of Port Arthur, preached two able sermons in Knox Church, Winnipeg, on a recent Sabbath. Miss Nellie Campbell sang the offertory solos at both services.

Mr. Malcolm Smith, organist of South Side Church, wheeled to Peterborough and back. He made very good time. While in Peterborough he was the guest of Rev. J. G. Potter.

Rev. Donald J. McLean, of Arnprior, conducted the anniversary services at Lochwinnoch, the pastor of the latter charge, Rev. Hugh Taylor, filling the position of the former for the day.

Mrs David MacLaren presided at the annual meeting of the W.F.M.S. of Stewarton Presbyterian Church recently. During the afternoon Mrs. (Dr.) Thorburn gave an interesting missionary address. The collection was the largest in the history of the society.

The young people of Erskine Church, Hamilton, gave an entertainment last week. Mr. Alex. Mitchell, in the chair. Rev. Robert Johnston, B.A., of London, and Rev. A. McWilliams, B.A., of Wentworth Street Church, were the speakers. The musical part of the programme was also very much enjoyed and consisted of a solo by Miss Davies, a trio by the Misses Carey and Taylor, and a solo by Miss Allan.

Miss Maggie Miller gave an interesting report of the Ottawa convention at a recent meeting of the Orillia Y.P.S.C.E. Misses Olive McKinnell, M. W. Wilson and Congalton added to the pleasure of the evening.

Among the Elmira notes in the Waterloo Chronicle is to be noted the following: "The Rev. Mr. Rieder has moved into the fine new parsonage erected by his congregation to the north of the Presbyterian Church."

Miss Jennie Hillier, a former president of the Christian Endeavor Society at Millbrook, conducted one of its meetings recently. Miss Lottie Cochran, and Messrs. Brock, Archer and Foster, took part in the programme.

A Ladies' Aid has been organized in connection with the church at Whitney. The officers are—President, Mrs. J. A. McDonald; vice president, Mrs. Thos Orr; secretary, Miss Wetherall; treasurer, Mrs. John Mattson.

The beauty of the Presbyterian cemetery at Milverton has been greatly enhanced by the addition of a monument to the Brydone plot. It is of Quincy (Mass.) granite, and consists of eight pieces. The stone stands seventeen feet high and cost \$740.

The Christian Endeavor Society of Knox Church, Guelph, gave a pleasant social a week or two since. Mr. John I. Hobson occupied the chair. Rev. W. A. J. Martin gave an address. Musical selections and refreshments formed the balance of the entertainment.

Rev. A. McLean, of Blyth, has completed thirty years' service in that pastorate. His work has been uniformly successful, and is still being vigorously prosecuted. During the period mentioned Mr. McLean has added to the church roll annually an average of eight members.

Rev. R. E. Knowles has been indulging in the somewhat unique privilege of preaching a special sermon to young women. From the line of argument pursued, as reported in the Ottawa Free Press, it is to be feared that Mr. Knowles is very conservative regarding woman's sphere.

The Orillia Packet says: "The Rev. Neil Campbell, of Oro, must be no ordinary man. He came in last Sunday to preach for Dr. Grant, and the deputation which went out to take his usual work comprised a Doctor of Divinity, a Doctor of Medicine, a Doctor of Law and a Doctor of Pharmacy."

An open meeting has just been held by the Auxiliary of the W.F.M.S. connected with Chalmers Church, Elora. Mrs. Shortreed and Mrs. Jeffrey gave addresses. "The Whys of Foreign Mission Work" was the subject of Rev. W. A. J. Martin's inspiring maiden speech before an Elora audience.

The students at the Ontario Agricultural College were recently entertained by the young people of Knox Church, Guelph. Mr. John I. Hobson was chairman. Misses Lamont, Lowes, Torrance, Snell and Anderson, and Messrs. Martin, Hackney and Laing, took part in an enjoyable programme.

Mrs. W. A. Patterson was in the chair at the annual thank-offering meeting of the W.F.M.S. in Zion Church, Carleton Place. The offering amounted to \$14.75, which with that of the ladies (\$134) made a total of \$148.75. Mrs. A. A. Scott, Mrs. (Dr.) D. McEwen and Miss Shaw took part in the proceedings.

Rev. J. F. Scott was given an enthusiastic welcome by the congregations of Rodney and New Glasgow on his return from Scotland. The chair was occupied by Mr. F. G. Macdiarmid, and addresses were delivered by Revs. Scott, Mack and McVitty and Messrs A. D. McGugan and T. W. Kirkpatrick. Miss Johnston, of Newbury, rendered a couple of solos.

Communion services were held in the Egmondville Presbyterian Church, on Sabbath Nov. 15. Preparatory service was conducted on the Friday previous by Rev. J. A. McDonald, Varma, and on the Monday following the Thanksgiving service was conducted by Rev. J. S. Henderson, of Hensall. Seven united with the Church on profession of their faith. This makes eighteen added during the year.

The Walkerton Auxiliary of the W.F.M.S. has held its annual thank-offering meeting. About one hundred ladies were present. Mrs. Norman Robertson was in the chair. The offering amounted to \$46. Mrs. D. McCrea, of Guelph, delivered an address. Mesdames McGowan, Warren, Ostic and Keeling and the Misses Lizzie Nesbitt, Hortense Bruce, Campbell, and Robertson took part in the meeting.

Rev. Dr. Watson, of Beaverton, who, it was stated, had resigned his charge, will continue to preach once each Sabbath in St. Andrew's Church, alternately morning and evening. After stating that Dr. Watson had occupied his present charge for forty-three years, the Cannington Echo proceeds: "We wonder if there is another clergyman in Canada who has been so long in charge of one congregation and whose loss is as deeply deplored as the Rev. Dr. Watson—a gentleman who, by his kind, gentle and considerate manner and consistent living, has endeared himself to all classes, high or low, rich or poor, Catholic or Protestant in this and widely surrounding neighborhood. In his withdrawal from the charge the congregation of St. Andrew's Church has sustained a loss from which they will never recover."

The Ladies' Aid Society of St. Andrew's Church, Stratford (Rev. E. W. Panton, pastor), gave a concert last week. Mr. Harold Jarvis was the chief attraction, and his beautiful tenor

**HIS IS THE TIME**

of year .. .. when men .. and women .. become weakened by .. the weather, and run down generally. .. The first parts that the weather affects are the kidneys. The urea is not thrown off, but is forced back upon the lungs, and disease results—caused by weakness of the kidneys.

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voice was heard to great advantage in several selections. The others who took part were Miss Macdonald, Miss Gertrude Watson, and Mr. J. I. Hill. Mrs. R. M. Ballantyne played the accompaniments with great taste.

The Auxiliary of the W.F.M.S. at Laner, with Mrs. Harrison, president, and Mrs. Kickle, secretary, is fairly prosperous and is much encouraged by evidences of increasing interest in its work. Mrs. McNabb, Lucknow, gave an interesting and helpful address, at the thank-offering meeting which was held recently. A paper on Missions by Miss McDonald, St. Helens, was much enjoyed. Two solos by Miss McNabb, Lucknow, were highly appreciated. The thank-offering was encouraging. Refreshments were served.

Rev. John F. Scott, of Rodney, spent three months this year in the British Isles, doing most of his travelling on a bicycle. He has returned to his work greatly benefited in health. During the past few years the people at Mr. Scott's New Glasgow appointment, numbering only thirty-two families, aside from paying \$500 a year towards their pastor's salary, have paid \$2,000 on church improvements, as well as materially increasing their gifts to the schemes of the Church. This must be considered an extremely good record, and is worthy of wide emulation.

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2d. The addition of a MONTHLY SUPPLEMENT containing three departments, viz. READINGS FROM AMERICAN MAGAZINES. READINGS FROM NEW BOOKS. A LIST OF BOOKS OF THE MONTH.

The number for Nov. 14th, No. 2732, contains the opening chapters of a New Serial Story by Ivan Tourgenieff, translated especially for THE LIVING AGE.

The same issue contains articles by Gladstone, Castelar, Prof. Filanders Petrie, and other eminent writers.

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### A POLICY-HOLDER HIGHLY ELATED.

The following letter was recently received at the head office of the North American Life Assurance Company, and is but one of many similar letters this company is constantly receiving from holders of maturing investment policies:—

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## INDIAN MISSIONS.

A most interesting conference extending over two days was held on this subject in Winnipeg on the 5th and 6th inst. There were present a large number of ministers from the country and city, missionaries and others. The day sessions were devoted to the reading of papers on important subjects, followed by discussion, and the evenings were given up to public meetings, at which addresses also bearing upon the subjects of conference were given. After devotional exercises and being welcomed duly to the city, Mr. Alex. Skene, of File Hills, read the first paper on "The Teaching of English to Indians," and Miss McLeod, of Birnie, one on "The Education of Indian Girls," in the preparation of which Miss McLaren was associated with her. In the discussion which followed there took part: Messrs. Gilmour, White, Munroe, and Miss Lesidlaw, McIlwaine, Cummings, Nichol, Frazer, Gilmer and McArthur.

At the second session Rev. Hugh McKay presented a paper on "How to Preach to the Indians." He recommended doing without an interpreter from the first and urged to preach to the people in love: "Take into account their disadvantages. Preach everywhere. Have regular appointments; but go besides to those who will not come to you. Preach in faith. Preach the gospel—nothing else. Some say it is of no use to preach to Indians; but we have many tokens of success." Difference of opinion was expressed as to the use of interpreters, but all agreed that they should be done without as soon as possible.

The next paper was on "Helping in the Home Life," by Miss Frazer, of Portage la Prairie. She strongly advocated encouraging the Indians to get for themselves permanent homes. She said, "Get them to trust you. Visit them. Employ both precept and example. Teach sewing, etc. Help them in case of sickness." She told how these methods had been successful at Portage la Prairie, every family having built a new house within the past two or three years; and every man having paid for his land out of his own earnings.

Rev. Prof. Baird gave an address on "The Missionary, His Qualifications and Manner of Life." Mr. Skene, Rev. Joseph Hogg, Rev. Dr. Bryce and Principal King took part in the discussion which followed.

The first paper on the second day was by Mr. Gilmour, of Indian Head, on "Schoolroom Work." Misses Leslie and Baker, and Mr. Smith took part in the discussion on the subject. "The Distributing of Clothing" sent to the mission was considered and Rev. Hugh McKay called attention to the great destitution occurring in many places and the extreme care needed to get every portion of the clothing where it was most needed. This matter was very fully discussed, showing clearly the importance attached to it by the missionaries.

The afternoon session of the second day was opened with a paper by Rev. C. W. Whyte, B.A., of the Crowstand Mission on "The Relation of Day Boarding and Industrial Schools." One of the most important practical discussions of the conference was on the subject of the "Outing System," introduced in an address by Mr. Munroe, of Regina. By the Outing System is meant sending the Indians out to live among white people and thus learn to work and acquire domestic tastes, habits and thrift. Mr. Munroe laid down very emphatically the principle that the only way to learn the ways of white people is to go among white people. Last year Indian boys of his school had gone out to work for white farmers during the summer, returning home once in two or three weeks, and their earnings, aggregating over \$1,100 had been banked in their individual names. The boys had sent various sums, \$5, \$10, or \$15 to their parents. The results has been exceedingly satisfactory. Several took part in the discussion on this subject and the testimony to it was generally most favourable. Mr. McPherson regarded this Outing System as one of the best schemes in view for the progress of the Indian children, especially where there were opportunities of attending the public schools.

Professor Baird next introduced a discussion on the question "What is to be done with Pupils as they Graduate?" A very lively and most interesting discussion took place, the prevailing view being expressed by Mr. Munroe who said, "He had failed to see one single graduate of a school, industrial or otherwise, who had been able on a reserve to stand where it was desired

they should stand. In ordinary circumstances, on the reserves the boys and girls will retrograde. A great deal of the work and of the money on the reserves was lost if the future of the children was to be on the reserves." On the other hand Rev. Hugh McKay believed that "it would be better to endeavor to raise up the homes, the parents as well as the children. No care, no affection in an institution, can take the place of parents' love."

At the evening meeting of the first day Rev. Prof. Baird presided, and in his opening remarks referred to the absence of Professor Hart, to whose heart this mission lay very near, and who was the senior member of the committee. He spoke of the founding of the Indian department of the work of the Presbyterian Church thirty years ago, when Rev. James Nisbet went from the Red River Valley to the neighborhood of Prince Albert. Now, he said, there are thirty to thirty-five mission workers, of whom twenty-two or twenty-three are present at this conference. The home missions extend from Portage la Prairie to sixty-five miles west of Prince Albert. They are doing educational work for several hundred pupils in day schools, boarding schools and industrial schools. The cost to the church is \$20,000 or \$21,000, and this is supplemented by Government grants amounting to almost the same sum."

Mr. Alex. Skene, of File Hills Reserve, was the first speaker. His mission was north of Qu' Appelle. Their building, thanks to the ladies, would be a credit to any denomination, but the mission was twenty miles from the nearest post office, and they had been sometimes for fifteen months without hearing a sermon. The Indians there were pagans; and in the work were many discouragements, but there were signs of improvement, better dressing, greater cleanliness of person, better houses, gardens this year, and in one instance a flower garden. The main part of his work was among the children.

Miss Baker was the next speaker. She is a pioneer in this work and seventeen years had elapsed since she first passed through Winnipeg on her way to Prince Albert, which it then took her six weeks to reach. On the foundation of the mission school of Indian, half-breeds, and a few white children, there was now a fine public school with five teachers, and a high school department. From her long experience Miss Baker gave many good illustrative incidents showing the nature of her work.

Mr. John Black and Rev. Hugh McKay followed Miss Baker, and both spoke of the discouragements and difficulties of work among the Indians, indifference and even hostility all slowly but surely being overcome and giving place to appreciation of and love for their teachers and their work. "At first," said Mr. McKay, "there was hostility, the people did not want missions or schools, but now they supported them; formerly they were rebellious, now they were loyal."

On the evening of the second day tea was served in the lecture room of the church, where the ladies had arranged for a social to enable the people of the city who are interested in Indian missions to form the acquaintance of the missionaries. A couple of hundred took advantage of the opportunity afforded. After tea the conference resumed session for the purpose of discussing a series of rules under which the missionaries are appointed and the work is carried on.

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### British and Foreign.

Commander Booth Tucker has just opened a new Prison-Gate Home at Chicago.

Glasgow University Chapel was reopened on a recent Sunday in the Bute Hall of the College when the Very Rev. Dr. Marshall Lang preached.

Dr. Glog, the "locum tenens" in the conduct of the Biblical Criticism class, began work the 3rd inst., and had an introductory lecture, open to the public.

Considerable accessions have been made to the churches connected with the Irish Presbyterian mission in Gujerat, India. Several new stations have been opened.

Dr. C. L. Thompson has made an eloquent and earnest appeal to the Presbyterian Churches of New York on behalf of the Home Mission Campaign for the relief of the funds of the Board of Home Missions.

The Rev. James D. Houston, of Coleraine, has been appointed by the Irish Reformed Presbyterian Synod to the Professorship of Church History and Pastoral Theology.

The ruling elders of the Presbytery of Chester, Pennsylvania, have had a three days' convention to educate themselves along the line of their duty, and to stimulate each other in spiritual things.

Dr. Muirhead, of Shanghai, completed last month fifty years of service in the China mission field. Among the visible fruits of this half-century of Christian service are 1,500 Chinamen who have professed conversion to God.

The *Bombay Guardian*, just to hand, states that the death rate from the plague three weeks ago was as high as forty-seven per thousand. Hospitals have been opened to separate those affected, so as to stamp out the disease.

The Rev. J. C. Scrimgeour, assistant to the Rev. James McNeil, St. George's Free Church, Dumfries, has just been appointed to the Professorship of English Literature and Moral Philosophy at the Free Church College, Calcutta.

The Baptists in Russia report, says the *Freeman*, a membership of 17,000 and last year baptized 1,200 converts. But just now the Stundists are most in evidence. They have rapidly increased. The last estimate of their number was 250,000.

Professor Headland, of the Peking University, states that the young Emperor of China is now studying the New Testament, and is at present reading the gospel of Luke. This, if true, may have important effects upon Christian work in China.

The deficiency in the rainfall in India makes it only too likely that the wheat crops will be a failure. Prices are rising, and the grip of impending famine is already being felt. The Government is addressing itself vigorously to cope with the danger.

A venerable survivor of the earliest Wesleyan missionary work in South Africa has just died. The Rev. William Impey went out from Britain in 1836, and for many years rendered most valuable service as a missionary, being general superintendent of the district.

In an octogenarian gathering of teetotalers, last summer, Mr. Mearns stated that during his long ministry he had never been unable to preach on account of ill-health for a single Sabbath. The statement of this fact, he declared, spoke more eloquently in favour of abstinence from strong drink than any speech could do.

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### IN THE SHADOW OF DEATH

THE CONDITION OF MANY YOUNG GIRLS IN CANADA.

Pale Faces And Bloodless Lips—Given to Headaches—Extreme Weakness, Heart Palpitation and Other Distressing Symptoms—The Means of Cure Readily at Hand.

From the Leamington Post.

The attention of the Post has lately been frequently called to a remarkable cure in the case of a young girl living within a few miles of this town, whose life was despaired of, but who was completely cured in a short space of time by the most wonderful of all remedies, Dr. Williams' Pink Pills. Since reading in almost every issue of the Post of the cures effected by the use of this medicine, we felt it to be a duty we owed to investigate this case which has so urgently been brought to our notice, and we are sure the interview will be read with interest by the thousands of young girls all over Canada, as well as by the parents of such interesting patients. The young lady in question is not anxious for notoriety, but is willing to make her case known in order that others who are similarly afflicted may have an opportunity of being



equally benefited. The symptoms in her disease differed in no way from those affecting thousands of young girls about her age. She was suffering from extreme weakness, caused by an impoverished condition of the blood, and her chances of life seemed to grow less every day. The best and brightest fade away as well as others, but when we see a young girl of sixteen years, who should be in the best of health, with cheeks aglow with the rosy flush of youth, and eyes bright and flashing, just the opposite, with sallow cheeks, bloodless lips, listless in every motion, despondent, despairing of life with no expectation or hope of regaining health, and with only one wish left, that of complete rest, physical and mental, we think it one of the saddest of sights.

In the quiet little hamlet of Strangfield, in Essex County, just such a case was presented to the sorrowing eyes of loving friends a few months ago in the person of Miss Ella Beacon, who frequently said she did not care how soon she died, as life had no charms for her. To our reporter she declared that life had been a burden, but after suffering in this way for months, and after trying all sorts of remedies prescribed by physicians or furnished by friends from some cherished recipe handed down from their grandmother, but without being benefited in the least, she was at last persuaded by a neighbour to give Dr. Williams' Pink Pills a fair trial; but she had tried so many remedies without getting relief that she still refused for some weeks. However, after repeated urgings by her parents and friends she began the use of the pills. Before one box was taken she experienced some relief, and after the use of a few more boxes she was restored to perfect health, and there are few young girls now who enjoy life more. She says she owes her life and happiness to Dr. Williams' Pink Pills, and is willing that all the world shall know it. Her case attracted much attention and her perfect recovery has created much comment.

The facts above related are important to parents, as there are many young girls just

budding into womanhood whose condition is, to say the least, more critical than their parents imagine. Their complexion is pale and waxy in appearance, troubled with heart palpitation, headaches, shortness of breath on the slightest exercise, faintness and other distressing symptoms which invariably lead to a premature grave unless prompt steps are taken to bring about a natural condition of health. In this emergency no remedy yet discovered can supply the place of Dr. Williams' Pink Pills, which build anew the blood, strengthen the nerves and restore the glow of health to pale and sallow cheeks. They are a certain cure for all troubles peculiar to the female system, young or old. Pink Pills also cure such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration, the after effects of la grippe, influenza and severe colds, diseases depending on humours in the blood, such as scrofula, chronic erysipelas, etc. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of any nature.

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The New Hebrides Mission Synod has held its annual meeting in the island of Anelitym. The attendance was the largest in the history of the mission. Four newly ordained missionaries were welcomed by the Synod, one of them being a medical missionary, the third now in the group.

The Rev. Dr. Ritchie, of Dunse, has just entered upon the 55th year of his ministry in the United Presbyterian Church. The Doctor has outlived by several years all the ministers who were in active pastoral work in Berwickshire in 1839. He and the Rev. Peter Mearns, of Coldstream, are the sole remaining members of the former Associate Presbytery of Coldstream and Berwick, by which both were ordained.



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**BARRIE PRESBYTERIAL W.F.M.S.**

The tenth annual meeting of the Barrie Presbyterial Society was held in the church at Barrie on Tuesday and Wednesday, October 27th and 28th. The ninety-one delegates registered represented all the branches, with two exceptions. The sessions throughout were inspiring, altogether this being the most successful meeting in the history of the Presbyterial. The excellent papers read and topics discussed will stimulate the workers to greater results.

Tuesday morning the session opened with a devotional meeting, Mrs. Clarke, of Bracebridge, presiding. Reports from all Auxiliaries and Mission Bands were read by their respective secretaries. Gratifying progress was shown in their work. One pleasing feature was the high average attendance maintained. The President, Mrs. R. N. Grant, Orillia, then gave her address, which was full of points for our benefit.

Tuesday afternoon, Mrs. Gallie, President of Barrie Auxiliary, in a few well-chosen words, welcomed the delegates to Barrie. Mrs. Smith, of Bradford, made a very happy reply on their behalf. Mrs. McKimmell read a practical paper on "Perseverance Amid Difficulties," pointing out clearly that difficulties are good for us if rightly borne. Mrs. Needham, the secretary, reported twenty-eight Auxiliaries and nineteen Mission Bands, in all forty-seven branches; four of this number were organized during the year. A number of removals are reported, while the accession of new members leaves our roll much the same as last year. The thank-offering services were in many cases the feature of the year's work. Miss Robertson, Missionary Leaflet secretary, stated 549 Leaflets in circulation. The report of Mrs. Bailie, Gravenhurst, secretary of supply, was the best ever presented. 1,300 pounds of suitable clothing, valued at \$551, were sent to the North-west. The treasurer, Mrs. Stevenson, reported \$1,453.17 in contributions, \$205 in excess of last year, notwithstanding the period of depression. Surely the "Lord of Hosts" is stirring the hearts of our women. Mrs. McCrae, of Collingwood, gave an excellent address upon the "Ways, Means and Motives of Our Work." Mrs. J. G. Scott sang with much acceptance "A Song of Trust," after which Miss McKenzie (late of Honan) gave an interesting talk on Honan. "The Children's Hour," one of the most interesting features of the day, was ably conducted by Mrs. Moodle; the ready response to questions asked the Barrie Junior Band, showed how well children can be trained in church and mission work. Miss Isa Scott sang sweetly, "Open the Door for the Children." Specially interesting was it when Miss L. Stevenson recited the exact route by rail, steamers, and changes to be made, incident to a voyage from Barrie to Chu Wang, China. The session was brought to a close by a forcible address from M. S. Cameron on "The Value of Little Things," showing clearly the importance of children's work. The delegates and their friends adjourned to the basement, where the Barrie ladies had kindly prepared a bountiful tea. The hour was improved by meeting with old and new friends.

At 8 o'clock a public meeting was held in the church, presided over by Rev. D. D. McLeod, pastor. Rev. R. N. Grant, D.D., Orillia, was the speaker for the evening. His forceful address was based upon the words "Come over into Macedonia and help us," touching upon the Armenian question as well.

Wednesday morning, after the delegates had assembled, the subject of "Daily Calendars" was discussed. This silent reminder was commended to every member. It was strongly urged that the envelope contributions be used for no other purpose than sending the gospel to the heathen. Mrs. Garrett, of Bradford, introduced the subject of "Outlook of Our Young Women's Bands." Home influence was greater than any other. It was urged that presidents be thoroughly consecrated. Numbers are not always a sign of strength—these points were noticed specially. An instructive paper, full of suggestive thoughts on "Opportunity," by Mrs. Young, of Gravenhurst, was read by Miss Beck, of Penetang.

After luncheon in the basement the closing session opened at 1.30. Several important questions were discussed in the "Question Drawer." A pleasing feature of the Presbyterial meeting was the resolution to present Mrs. Carswell, of Burk's Falls, and Mrs. Smith, Bradford, with life-membership certificates, they having been intimately connected with the W.F.M.S. for many years. The Nominating Committee brought forward the following officers elected for 1897:—Hon. president, Mrs. R. N. Grant, Orillia; president, Mrs. McCrae, Collingwood; 1st vice-president, Mrs. Cameron, Allandale; 2nd vice-president, Mrs. Clarke, Bracebridge; 3rd vice-president, Mrs. Smith, Bradford; 4th vice-president, Mrs. Webster, Jarratt's Corners; secretary, Miss Kean, Orillia; assistant secretary, Miss McConkey, Barrie; treasurer, Mrs. Cameron, Allandale; secretary of supply, Miss M. Young, Gravenhurst. It was with deep regret the resignation of retiring officers was accepted. Mrs. Webster addressed a few closing words, charging all "to keep close to the Master," if our work is to be successful. Hearty votes of thanks were tendered to the ladies of Barrie for their courtesy to the visiting friends, to the church officers, choir, etc. Prayer by Mrs. Ault, Barrie, closed the large gathering, to meet in Bradford, October, 1897.

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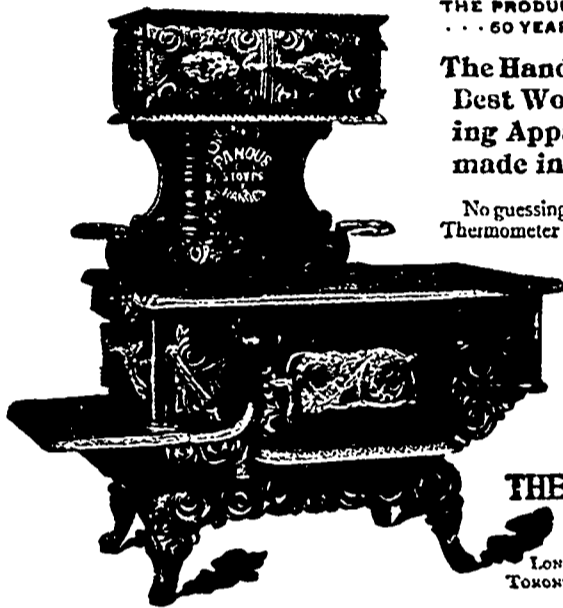
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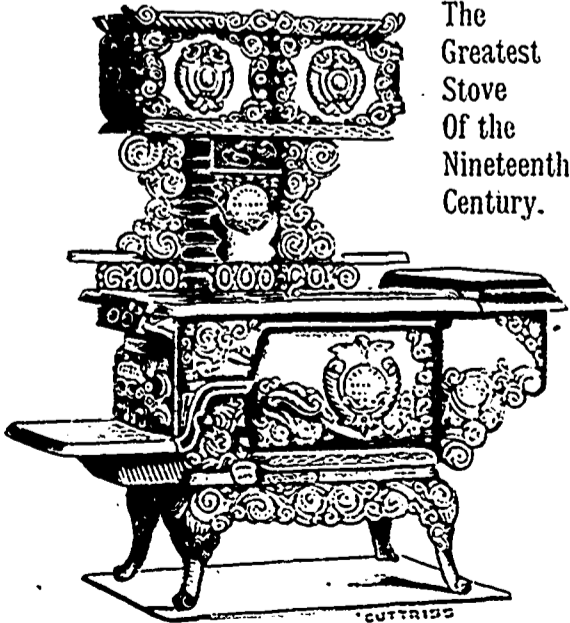
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**THE McALL MISSION.**

The annual thank-offering meeting of the Toronto Auxiliary of the Canadian McAll Association was held in room No. 9, Y.M.C.A., on Thursday, November 5th. In the absence of the President, Mrs. Howitt, Mrs. Duncan Clarke occupied the chair. After the usual devotional exercises, Mrs. Sutherland Stayner, in an informal address, gave some beautiful thoughts on thank-offering, and touched on the subject of individual work. A letter read by Miss McCallum told of the good work done by the McAll Mission boat—*Le Bon Messager*—during its recent summer campaign. Miss Joan Inglis gave a most interesting account of a personal visit to a mission hall in Paris. Owing to the extremely bad weather the attendance was smaller than usual, and consequently the thank-offering not as large as in former years. The meeting was closed with prayer by Mrs. Edward Blake.

A service of more than ordinary interest was held in the West End Mission, Deseronto, on the evening of Sabbath, Nov. 1st. Several things conspired to make the service a memorable one. On that occasion the first anniversary of the organization of the mission into a congregation was celebrated. This was in itself an event of no small importance. It is only about five years since the work was begun in that part of the town, but so greatly has it been blessed that there is now a flourishing and progressive congregation. To add to the interest of the occasion the congregation assembled in the mission hall which had just been so greatly enlarged and in every way improved that it is now as comfortable and commodious as could be desired. But perhaps the special interest centered in the fact that the meeting was intended to commemorate the life and work of the late Mr. C. H. Day, a young man whose life, so beautiful and full of promise, was lately cut off by an attack of fever. From the inception of the mission till the time of his death he labored with great tact, zeal and devotion, and his early death was deeply deplored. The enlargement of the mission hall was undertaken as a memorial of his earnest and unselfish labors, and a very beautiful tablet, suitably inscribed, was placed in position on the day before the meeting. The tablet is the work of Mr. A. Burns, a member of the mission, and is indeed a piece of artistic workmanship. Addresses suitable to the occasion were delivered by Mr. J. K. Clark, B.A., the student in charge; Mr. S. Russell, M.A., editor of *The Tribune*, and Rev. W. S. McTavish, B.D., pastor of the Church of the Redeemer. Mr. Clark, who has spent two summers in the field now returns to Queen's College to complete his studies. During his stay in Deseronto he has made many warm friends, and his zealous and faithful labors have been richly blessed.

The Presbyterian Church of Indianford, in the Glenboro Presbytery, was opened on Sabbath, October 25th, by the Rev. A. MacTavish, of Treherne, who preached thoughtful and practical sermons, morning and evening, to crowded congregations. The church is a neat and commodious frame structure, and is indeed a credit to the congregation. Its erection is largely due to the untiring energy, zeal and labors of the pastor, the Rev. John Mowat. Both pastor and people are to be congratulated on having such a comfortable place of worship, almost entirely free of debt. On Monday evening a social was held in the new church, which was filled to its utmost capacity by the congregation and their friends. The pastor gave a brief account of the steps which led to the erection of the church and the difficulties to be overcome. A number of clergymen were on the platform and gave short addresses. The choir of the Presbyterian Church, Treherne and the Buchbach family contributed largely to the enjoyment of the evening.

The session of Innerkip, at its last meeting, unanimously passed the following resolution: "The session of Innerkip Presbyterian Church records with deep sorrow the death of Mr. David McBeath, for about thirty-eight years a member of this session. We wish to express our appreciation of his high Christian character and the deep interest he ever took in this congregation and our loss in his removal from our midst, and we express our deepest sympathy with his bereaved wife and family, and pray that the God of all comfort may be with them, and that they may experience the truth of His Word, 'Yea though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me, Thy rod and Thy staff they comfort me.'"

**MORE** than a year ago Rev. T. Watson of Coburn, Ont., wrote the following:—"K. D. C. has produced in me a wonderful change, almost from the first time of using. My indigestion is all gone, and my general health is much better than it has been for years. K. D. C. has my heartiest and unqualified commendation. I believe it to be all its makers claim it to be." (Aug. 14, 1895), he writes again:—"I am thankful to say that the benefits derived from K. D. C. in my case did not prove merely temporary but abiding." **K. D. C.** ought to be found in every home, as it is the remedy for little stomach ills, as well as the great curer for the worst forms of Dyspepsia. **K. D. C. Pills** are splendid for the liver and bowels. They cure chronic constipation when taken with K. D. C.



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As in 1st Corinthians XIII., the word "charity" must be read "Love," so in thousands of similar instances some other word will enable the Bible teacher to clarify the text. In all these instances that other word "the word that illumines" is brought to the tip of one's pen at a moment's notice by

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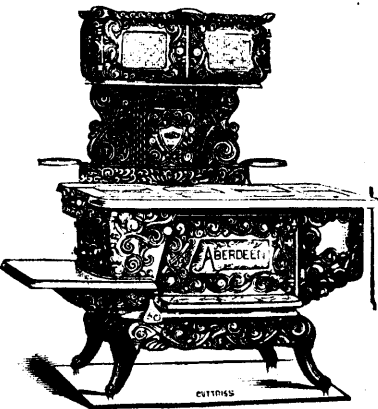
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TENDERS FOR SUPPLIES, 1897.

The undersigned will receive tenders for supplies up to noon on

MONDAY, NOVEMBER 30TH, 1896,

For the supply of butchers' meat, butter, dairy and creamery, giving price for each, flour, oatmeal, potatoes, cordwood, etc., for the following institutions during the year 1897, viz.:

At the Asylum for the Insane in Toronto, London, Kingston, Hamilton, Mimico, Brockville and Orillia; the Central Prison and Mercer Reformatory, Toronto; the Reformatory for Boys, Penetanguishene; the Institutions for the Deaf and Dumb, Belleville, and the Blind at Brantford.

Two sufficient sureties will be required for the due fulfilment of each contract.

Specifications and forms of tender can only be had by making application to the bursars of the respective institutions.

N.B.—Tenders are not required for the supply of meat to the Asylums in Toronto, London, Kingston, Hamilton and Mimico, nor to the Central Prison and Mercer Reformatory, Toronto.

The lowest or any tender not necessarily accepted.

R. CHRISTIE, T. F. CHAMBERLAIN, JAMES NOXON,

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Toronto Railway Company.

Service of Cars into the Parks.

Victoria and Munro Parks.—Open cars on King Street run every six minutes. Connections are made at the junction of Queen Street and the Kingston Road with the Toronto and Scarboro' Railway cars, which run direct to the Park gates.

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

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

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

June 13, 1896. JAMES GUNN, Supt.

FREEHOLD LOAN & SAVINGS CO.

DIVIDEND NO. 74.

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

By order of the Board. S. C. WOOD, Managing Director. Toronto, 21st October, 1896.

OBITUARY.

DAVID TURNBULL.

On Sabbath evening, November 8th, David Turnbull died at his home in Exeter, surrounded by all the surviving members of his family. He was one of the best known and respected of the pioneers of South Huron. His funeral on the following Tuesday was very largely attended; the services were conducted by Rev. Mr. Martin, of Exeter, and Rev. C. Fletcher, of Thames Road. The three sons of the deceased and three sons-in-law acted as pall-bearers.

Mr. Turnbull attained the ripe age of over four scores; he was born in Govan, Scotland, in the year of Waterloo. Fourteen years afterwards he came out to this country with his parents, settling in the county of Lanark. In the year 1841 he married Isabella Aitken, who has ever been a faithful sharer of his joys and sorrows, and who is now left to mourn his loss.

In 1852 they came to the county of Huron, taking up land on the Thames Road, then very little cleared. Here they raised a large family, and through care, industry, and integrity secured a comfortable home, a good competency and the respect of all. Mr. Turnbull took an active interest in matters of Church and State. For several years he was a member of the council of his township and his good sense and judgment were highly valued. In 1866 he was ordained an elder in the Thames Road Church, in which capacity he faithfully served till his retirement to Exeter a few years ago.

The subject of this notice, had a very high appreciation of a stated ministry, and was always a kind and true friend of his own pastor. That one of his sons should choose the ministry for his life work is only what might have been expected. Mr. Turnbull had very distinct convictions of the doctrines of the Church, and although he was not obtrusive in relating his spiritual experiences, when he did speak his testimony was very clear and hopeful; this was specially manifest during his last illness, which he bore with fortitude and simple faith, anxious to enter into the rest remaining for the people of God.

Besides his widow, three sons and four daughters survive him. The sons are Rev. J. A. Turnbull, of the West Church, Toronto; Alexander, on the homestead; William, also on a farm near by, and his daughters are all comfortably settled in the neighborhood.

MEETINGS OF PRESBYTERY.

- ALGOMA.—At Thessalon, third Tuesday March, 1897, at 7.30 p.m.
BARRIE.—At Orillia, December 15th, at 2 p.m.
BRANDON.—At Brandon, first Tuesday in March, 1897.
BROCKVILLE.—At Brockville, in First Church, December 8th, at 2 p.m.
BAUCS.—At Paisley, December 8th, at 1.30 p.m.
CHATHAM.—In First Church, Chatham, on Tuesday, December 8th, at 10 a.m.
KINGSTON.—In St. Andrew's Church, Belleville, on December 15th, at 2 p.m.
LINDSAY.—At Lindsay, December 15th, at 11 a.m.
MELITA.—At Melita, in the first week in March, 1897.
MONTREAL.—In Knox Church, Montreal, on December 15th, at 10 a.m.
OWEN SOUND.—In Division Street Hall, Owen Sound, December 15th, at 10 a.m.
PARIS.—In Chalmers Church, Woodstock, December 8th, at 11 a.m.
PETERBORO.—In St. Paul's Church, Peterboro, on December 15th, at 9 a.m.
REGINA.—At Regina, December 9th, at 9 a.m.
SARNIA.—In St. Andrew's Church, Sarnia, December 8.
SAUGREY.—At Durham, December 8th, at 10 a.m.
SUPERIOR.—At Superior, first Tuesday in March, at 10 a.m.
QUEBEC.—At Richmond, December 15th.
VICTORIA.—In St. George's Church, Union, Dec. 2nd.

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Five years ago I had measles which caused two gatherings, one in the frontal cavity and one in my ears, which was the beginning of catarrh.

Since have twice had lagrippe, which aggravated the monster; had dulness and pain in my head, the result of clearing my throat was annoyance to myself and neighbors, and the least singing would produce hoarseness. Since using Aerial Medication seldom have trouble with head or throat; can sing all I wish, and preach twice every Sunday without inconvenience. I believe this treatment is all that is claimed for it, and do not hesitate to recommend it.

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