

is no doubt to strengthen the bonds of fellowship between the Free Church bodies. The Free Church Federation is itself an evidence of the recognition of a common interest of the evangelical bodies as against the Romeward drift. The National Free Church Council is to hold its next annual meeting in Liverpool next spring. Elaborate preparations, it is stated, are being made for this gathering and representatives from local councils and federations are to be invited to the number of 1500. Something in the way of a new departure is the reception announced to be held on Dec. 1st, in the City Temple, London, to the presidents of all the Evangelical Free Church bodies in England and Wales. An address of welcome is to be given by Dr. Clifford who is president of the National Council, and addresses on federation work are to be given by the presidents of the several Unions.

—Nonconformity in England and Wales has to contend with many disadvantages as compared with the Established church, and it is doubtless true that the membership of the Free churches does not increase so rapidly as could be desired, but Mr. Howard Evans, in a letter to the London 'Times', has shown that the Bishop of Truro was altogether wide of the mark when he said in a recent speech that "by the published accounts of Nonconformity these societies appear to be decreasing." The following figures taken from the official year books, show the gain in membership, of the three bodies mentioned in the last decade:

	1888.	1898.
Baptists	191,015	241,024
Presbyterians	62,566	71,444
Methodists of various kinds	725,089	748,557

These statistics are incomplete, including only the Baptists connected with Baptist Union. Congregationalists are not included because they publish no statistics, nor are Welsh Calvinistic Methodists, who report a present membership of over 150,000 and are known to have had considerable increase in recent years. The figures given show, however, a considerable increase in the membership of the Free churches. They also show that the percentage of increase among the Baptist is much larger than that of the other bodies.

Ordination—What it Means.

If ordination means no more than the setting apart a particular individual as pastor of a particular church which desires in this formal way to induct him into office, probably no one will question its right to choose whom it may please and continue his services as long as it may please. But the established practice of our churches makes ordination mean much more than this. Ordination qualifies the ordained person to administer the ordinances, not only for the church over which he was ordained, but also in and for any of our churches. It makes him, wherever he may be, a minister of the common faith and practice of the denomination. It is understood to be a guarantee to the churches and the public that the ordained minister is sound in the faith, of clean reputation and good moral character. Immediately after his ordination the association within whose bounds he holds his membership, enters his name on its list of accredited ministers, thus in a formal manner vouching for his faith and character before the public. In virtue of his ordination the Convention accepts him as a member "in his own right" and at once invests him with the responsibilities and authority of a director in respect to the general objects of that body. It places his name on its list of ordained ministers and thus gives a larger guarantee to the public in respect to his character and official standing. As an ordained minister he has the privilege of connecting himself with the Annuity Board of the Convention in order to obtain financial assistance through that Board from denominational funds. If he be in need after ordination, he is entitled to an appropriation from the Convention's Relief and Aid Board.

Thus it appears that with us ordination means something more than the introduction of a new man to the pastorate of a particular church. In effect it means the introduction of a new candidate to the ministerial office for the denomination at large. It is probable that, when the candidate comes into the assembly on the evening of his ordination, he is thinking chiefly of the new responsibilities that he is assuming as pastor of a particular church; but it is quite certain that, when he goes to his work the next morning, he looks out on a broader horizon than the limits of his church and feels himself to be a minister of the Baptist denomination. It is reasonable that, when ordination is proposed, these larger meanings and implications of the ceremony should be taken into consideration, as well as the relations of the candidate to

the particular church that asks for the ordination. By what method this may be reached, may be a question. But that this end should be reached by some method that shall call for cooperation from a large number of churches as representatives of the denomination, is clearly demanded by consistency with other denominational customs. The independence of the church is valuable and should be guarded. But if there is to be cooperation of the churches in large plans of Christian activity, and if there is to be something like a common denominational life, then the fellowship of the churches is equally important and the obligations which it implies should be cheerfully acknowledged and sincerely honored.

A. W. S.

Arrows From A Hunter's Quiver.

MCMASTER FIELD DAY.

The human race is fond of recreation, and when not indulged in today, it is either because it is not appreciated, or the pressure upon life is too hard from the labor side. McMaster does not intend to build up a scholarly aristocracy, nor a delicate manhood, so "Field Day" is an institution well patronized. On that day Senate, Faculty and Students are in evidence and look physically their best. If the games of classic Greece, held in the presence of the gods and many noble witnesses—and that with dignity—were a national blessing, our feats performed with Christian dignity, in the presence of a splendid company ought to result in good. The "Tug of War," between Arts and Theology, evinced the former to possess a little more muscle, but in no way proved the latter to be inferior in brains.

PHILIP JOHN QUINN.

We have had a novel crusade against gambling in progress here of late, conducted by the famous P. J. Quinn. His aim is to expose the tricks and vices of gambling, and for the purpose he has duplicates of a host of the infernal implements of warfare, used all the way from Monte Carlo, to the lowest New York dive. He has lost and won, cursed and laughed, over all these games of ruin, but he is now a converted and a reformed man. After a crowd gathers, he opens by a Bible reading and prayer and then proceeds to "show up" the ways to always win, a game followed by the expert. Scores of men have left his services determined never to gamble again.

DR. A. B. SIMPSON.

The Missionary Alliance has a Branch in Toronto, and it was recently favored with a visit from its president, Rev. A. B. Simpson, D. D. He preached in Walmer Road Baptist church on Lord's Day last, and in the Y. M. C. A. Hall in the afternoon and evening. To hear him with a sincere heart, is to believe in him and his work. While advocating a strong, clear, Scriptural doctrine and life, he practicalizes the commission by reaching out to save men with the means to hand, and does it while others are debating "ways and means."

THE ABERDEEN.

Toronto, is a loyal city, and seeks to outdo all others in splendid demonstration, so their Excellencies Lord and Lady Aberdeen, were given a Farewell Banquet on the 7th, in the Pavilion. The Mayor presided. Eight hundred guests, ladies and gentlemen, paying \$6 to \$12 a ticket were present. Some wanted wine on the tables, others on the "side door" place. "Guess they got it both ways. Query. How many of these people would be willing to give \$10 to feed the poor this winter?"

There were speeches galore, involving all the greatest adjectives related to phrases of praise, flattery, compliment, blarney, etc., etc., characteristic of after dinner spontaneity. Some people's religion must be broad and hazy, low and lazy or high and crazy, or these things would not be. But the end is not yet, for Lord Minto has just taken Quebec by storm, and we have to begin all over again and spend five years paying him compliments, or other 'ments. But there, least we be taken for anarchists, we must say these things are of the craven heart, and that the Aberdeens have created a good and Christian influence among Canadians.

HON. S. H. BLAKE.

In striking contrast to the Banquet, on the same evening, was the "Reunion" of the Hon. S. H. Blake's Teachers Class, held in the Y. M. C. A. Hall. Five hundred were present, who, after a rare treat to "spicy" addresses, were entertained with refreshments and a "social chat." For thirty years Mr. Blake has led this large class, and in spite of a large professional business, often taking him away from home, he has been known to leave his business and travel 500 miles on Friday and Saturday, in order to meet his class on Saturday afternoon, and then have to return again on Monday morning at his own expense. In his brief speech he said he would rather be their servant than the central figure in the Pavilion. And he also said to the guests tonight are the best blood in the city," and he was right. Mr. Blake is an Evangelical churchman, and a noble Christian. Such men lift the nation.

BULLS EYNS.

Dr. Barrow's lectures in the city, though not attracting great crowds, have been heard with eagerness and satisfaction by the orthodox class. Jarvis Street Church recently celebrated the 17th anniversary of the pastorate of Dr. Thomas. The union has been a happy and successful one, and there is no talk of divorce yet.

Bloor Street Church has organized a Social Club, which under Pastor Eaton's leadership, will be an active force during the winter. Evangelistic services have been going on there for two weeks with blessing.

J. HARRY KING.

Toronto, Nov. 15th.

Fulfilled.

In a beautiful city of the Maritimes, where Baptists have always been among the feeble folk, one of our minister's was selecting a site for the church, and in his wisdom considered that the corner lot, opposite the residence of a certain functionary, would be a suitable place. In conversation with the gentleman whose in-

posing mansion loomed up on the corner, the good man objected to having a meeting-house so near, and blandly intimated that the Baptists being an obscure denomination, ought to be content with a less conspicuous place. The pastor, being of Highland blood, instinctively put his hand on his *shean dhu*, and slit the skin so deftly that ere he was aware, the high functionary felt the blood trickling down. "Judge Blank, the time will come when this locality will be known, not as the vicinity of the residence of Judge Blank, but as the vicinity of the Baptist church." The years have come and gone, not many, and it is even as the minister said. ZIP.

Carlylese.

VERACITY.

"Veracity, it is the basis of all; and some say, means genius itself; the prime essence of all genius whatsoever."

Veracity, true simplicity of heart, how valuable are these always! He that speaks what is really in him, will find men to listen, though under never such impediments.

SOUL AND SALT.

A certain degree of soul, as Ben Jonson reminds us, is indispensable to keep the very body from destruction of the frightfullest sort, to 'save us', says he the 'expense of salt.' Ben has known men who had soul enough to keep their body and five senses from becoming carrion, and save salt:—men and also nations. You may look around on our councils and governing bodies of all kinds—of which we have far too many—and say whether either soul, or else salt, is not somewhat wanted at present.

THE PAV THAT PROMPTS.

King John, having been entertained for a fortnight with a large retinue, at the monastery of St. Edmundsbury, at parting gave the abbot thirteen pence to say a mass for him—about 25 cents, whereupon Carlyle with infinite drollery: "We of course said our mass for him, having covenanted to do it, but let impartial posterity judge, with what degree of fervor!" Aye, how can a decent funeral service—Methodist or Catholic, or other—be heartily performed for twenty-five cents? ZIP.

New Books.

In The Land of the Condor. By Hezekiah Butterworth. Illustrated. 12mo, 192 pages. Price \$1.00. American Baptist Publication Society, 1420 Chestnut Street, Philadelphia.

The land of the Condor, which is the scene of events real or imaginative related in the story, is a part of western South America. "Seven hundred miles it lies along the purple waters of the placid ocean, between the ports of Valparaiso and Callao, where the sea is a long silence and the sky a rainless splendor." It is described as a desert shining in dazzling whiteness. "Few palms are there and no flowers, but over the long white sands rise the Bolivian highlands, full of beauty and bloom, where the mountains are a wall of glory and the air is a charm." The land of the Condor is also the land of nitrates which are found there in inexhaustible quantities, extensively mined, and, after preparation, shipped to Europe to be used as plant food. The author narrates in a charming manner the fortunes of a Welsh Baptist family, named Holley, who immigrated to this strange land. The interest centres chiefly in Jane Holley and her school established for the education and religious training of the children of the people employed in the nitrate works. The reader will feel himself at a loss to know how far the book is a record of facts and how far a work of the imagination. It would seem worth while for the author to have taken us into his confidence in this matter by way of a prefatory note. But whether fact or parable, the story is highly interesting and altogether wholesome in its influence.

Path finding on Plain and Prairie by John McDougall. Author of "Forest Lake and Prairie," "Saddle, Sled and Snowshoe" etc. Toronto: William Briggs.

The author of these books was a pioneer missionary to the Indians of the Canadian Northwest, a kind of life for which a rugged constitution, an adventurous and brave spirit and the true Christian passion for humanity, would seem to have peculiarly fitted him. The present volume is a narrative of events occurring in 1865 and the two or three years following, events with which the author was personally and intimately connected. Those were the days when the great herds of buffalo still roamed the prairies and afforded the chief means of living to the roving bands of Indians, who frequently turned from the excitement of hunting buffalo to the still more exciting business of hunting one another. To a great extent Mr. McDougall lived the life of the Indians. He journeyed with them, hunted with them and instructed them in the truths of Christianity and the elements of civilization. He certainly is far from endorsing the silly saying that "the only good Indian is a dead Indian." Of the Indian as a type he writes respectfully, and there were individuals among them to whom from his first acquaintance with them, he felt drawn as to kindred spirits. Mr. McDougall's book is exceedingly entertaining and it also contains much interesting information concerning the condition of the western country just prior to the time when it became a part of the new Dominion of Canada. While there is much in its pages that will interest the seniors, it is a capital book for boys. Every page is interesting and it is also pure and wholesome reading, a charming book for a boy's birthday or Christmas present.