

# THE CANADA PRESBYTERIAN.

VOL. 20.

TORONTO, WEDNESDAY, OCTOBER 14th, 1891.

No. 41.

## IMPROVED CLASS ROLL

For the use of Sabbath School Teachers.

## IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

Both the above have been carefully prepared, in response to request demands for something more complete than could heretofore be obtained, by the Rev. T. F. Fotheringham, M.A., Convener of the General Assembly's Sabbath School Committee. These books will be found to make easy the work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the returns asked for by the General Assembly. Price of Class Rolls 60 cents per doz. Price of School Registers 30 cents each. Address—

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## Notes of the Week.

THE annual Christian conference at Dundee was held in Kinnaird Hall the other week, among those present and taking part being Lord Kinnaird, Rev. C. M. Grant, of St. Marks, Rev. A. T. Donald, of St. Vincents, Glasgow, Rev. Henry Montgomery, of Belfast, Rev. H. W. Webb-Peploe, of London, and Rev. John Robertson, of Free Gorbals, Glasgow, the last of whom delivered a characteristic address.

DR. FOTHERINGHAM publishes an interesting account of his journey into the interior of Africa, in company with two ladies and five gentlemen, including his brother, Mr. Monteith Fotheringham, and Dr. Cross. Going up the Zambesi he was told by Captain Chalmers, of the steamer *James Stephenson*, a bronzed, wiry Scotsman, that "it was no easy task piloting his vessel, for that river was like modern theology—broad and shallow."

DR. WITHROW, of the Methodist Book Room, who was the genial and accomplished cicerone of a tourist party to Europe two or three years ago, has projected a tour for the spring of 1892 through Egypt, Palestine, Syria, Asia Minor, Turkey-in-Europe, Greece, Italy, Switzerland, Germany, France, Belgium, etc. The programme, a neatly printed and illustrated little pamphlet of twenty-eight pages, will be sent free to any address on request.

It is stated that Mrs. Besant and Miss Müller are going to India during the winter for the purpose of studying still further the subject of theosophy. They will investigate also the religion of Buddha, and for this purpose will go to Ceylon to meet some of the greatest exponents of the Buddhist doctrine. Several of Mrs. Besant's friends believe that she will return to England a disciple of Buddha, while others predict that her career will ultimately terminate in the Church of Rome.

MCGILL College, Montreal, has been singularly fortunate in the reception of munificent gifts from wealthy benefactors who evidently believe in the advancement of learning. Another princely gift has been made to that University by Mr. Peter Redpath, whose name is already attached to the institution in the Redpath museum. This time it is to be a library building capable of containing 200,000 books, and the gift, it is understood, for the building and library is to be in the vicinity of \$100,000. The ground for the new library is the donation of Mr. J. H. R. Molson, another benefactor, and will front on McTavish Street. The plans of the new building are being prepared, and work is to commence next spring.

THE Fourteenth Annual Meeting of the Ontario Woman's Christian Temperance Union will be held in Toronto, October 27, 28, 29 and 30, 1891. This meeting will be composed of the Executive Board, two delegates for each Affiliated Union, and one additional delegate for every twenty paying members of such Union. Any Union that has not paid its full affiliation fee for the year will please forward the amount due to Miss Jennie McArthur, Cornwall, before the 15th of October, in order that its representatives may be entitled to all the privileges of the Convention. The entertainment of all officers

and delegates will be provided for by the Toronto Woman's Christian Temperance Union. Intending delegates will kindly send their names, as soon as possible, to Mrs. Carlyle, Corner Queen and Simcoe Streets. Arrangements for reduced fares have been made with the railway companies.

THE *Christian Leader* says: Mr. Walter Besant defends the exclusion of ladies from the Authors' Club on the ground that they chiefly contribute to religious periodicals for which they are so badly paid that they cannot afford the annual subscription of five guineas. But some feminine pens are tipped with gold, and on occasion these may be dipped in gall. Mr. Besant's remark looks somewhat ridiculous beside the announcement in one of the missionary magazines that Miss Charlotte M. Yonge, whose works are mainly religious in tone, has subscribed \$10,000 for the purpose of building a missionary college at Auckland, New Zealand; while she has also fitted out at her own expense the schooner *Southern Cross* for the Melanesian Mission. Another lady, A. L. O. E., might also be credited with a sufficient income to afford a five guineas' annual subscription. But doubtless the lady authors who contribute to the religious press would hesitate to seek admission to Mr. Besant's club.

THE Third Annual Convention of the Young People's Society of Christian Endeavour in Ontario meets in Peterborough, Wednesday, Thursday and Friday, October 21, 22 and 23. The first session, comprising the addresses of welcome, will begin at 8 p.m., Wednesday evening. The meetings will be held in George Street Methodist Church and St. Pauls Presbyterian Church. The programme includes four day sessions of great practical value, presenting actual fact and practical theory, three evening sessions that will be mighty in their inspiring effect, two sunrise prayer meetings and a social reception. Mr. J. W. Baer of Boston, Mass., General Secretary of the United Society, will be present on Thursday and Friday to give an address and conduct the Question Drawer. Many other able workers and speakers of all denominations and from all parts of Ontario will assist in presenting one of the best programmes a Canadian Convention has ever had. Full information in regard to the details of the Convention arrangements can be had from E. A. Hardy, Secy-Treas., Lindsay, Ontario. The Provincial Committee want the earnest prayers of every Endeavour in Ontario, that this Convention may prove a powerful impetus to thousands of Christian workers in the Province.

IN a recent issue of the *Speaker*, there is an article on "The Scotch Minister—Old and New Style," written, it is understood, by Principal Fairbairn, of Mansfield College. In the article is the following passage in regard to the Browns, of Haddington: For four generations their name has been honoured. The founder of the family was a shepherd boy who learned to read his New Testament in the original while herding sheep on the braes of Abernethy. One day he went to St. Andrews to buy a Greek New Testament. In the shop stood a professor who, surprised at the boy's request, offered him one if he could read it. He read and obtained the book, which is still a treasured heirloom in the family. He became burgher minister of Haddington, was "passing rich on forty pounds a year," and reared for the ministry a race of sons, one of whom, Ebenezer, became famous as a preacher. Brougham is said to have praised his eloquence, and the story is told that once in Edinburgh, in the climax of a very dramatic sermon, he stood still, looked down the aisle, and said, "Here comes a man from Tarsus, and he cries, make mention of me"—the immense congregation leapt to its feet, expecting to see the man from Tarsus in bodily presence there. The eldest son, the second John Brown, became minister of a Church which stands high up in one of the wildest moorland districts in Scotland, where his name still lingers as a household word. His son, the third John Brown, was the most scholarly theologian and one of the most gracious and picturesque figures in the Edin-

burgh of his day: while his son, the fourth John Brown, of loved memory, quaint, tender, imaginative, was the friend of all good men, and of all dogs, good and otherwise, to whom we owe 'Rab and his Friends' and many another page of exquisite grace and charm."

THE *Christian Leader* says: Colonel Olcott, whose name is so prominent in the theosophical controversy, has had a remarkable public record in the United States. He founded the first agricultural school in the country in 1856; he wrote three works on agriculture and had charge of the agricultural department of the New York *Tribune*. He is the proud possessor of medals given for work in this direction. He was in four battles during the war, but was invalided and appointed to supervise contracts. The contractors grew to hate him like poison, for he unearthed their schemes and dispersed their conspiracies; they raised \$200,000 to bribe him, but there was not one who dared to make him the offer; such a man has been sorely wanted in Quebec of late years. Subsequently he devoted himself to codifying the insurance laws of several States under a society formed for that purpose. In 1874 he spent three months in examining and reporting on the doings of the Vermont spiritualists; the results were afterwards published under the title of "People from the other world." Then he met Mrs. Blavatsky, and in 1878 gave himself entirely to theosophical pursuits. It is always the puzzling element in such delusions that men and women, otherwise of hard practical intelligence, should become utterly absorbed in such visionary matters, though the flooded columns of the *Daily Chronicle*, from which we extract this life story, show how many there are ready to dabble in those mysteries that are so like chicaneries with the air of realities.

DR. BARNARDO, that untiring and practical philanthropist, has recently issued the annual report of his work among the neglected and helpless little ones. The number of children actually in residence in the homes on the 31st December, 1890, was 3,699. The actual number of fresh candidates accepted during the twelve months was 1,555, out of a total of more than four times that number of applicants. The one qualification which guides the selection in every case is absolute destitution. Referring to his visit last year to Canada, Dr. Barnardo says that he travelled 16,816 miles and visited and examined the three Homes in the Dominion, that for girls in Peterboro', that for boys at Toronto, and that for older youths in Manitoba. He also held interviews with 432 of the young men and women who had been placed out in former years. He adds: The net result of my visit was to deepen my own conviction of the almost paramount value and importance to Canada of some system of wisely conducted emigration, a system which involves the careful supervision of all the young people placed out until they shall have reached an age when they are able to stand alone. Any scheme of emigration that does not include this feature must fail, and in its failure bring discredit upon all emigration enterprises whatever; for the Canadians are slow to discriminate between the work of different societies. I also satisfied myself that even greater care than heretofore must be taken on this side of the Atlantic in the selection of emigrants, and that there must be no relaxation of what I regard as elementary principles in any work of successful emigration. These as operative in our work are as follows: That only the flower of our flock shall at any time be emigrated to Canada—that is, those who are in robust physical and mental health; who are thoroughly upright, honest, and virtuous; and who, being boys, have been trained in our work-shops for industrial careers; or who, being girls, have had careful instruction in domestic pursuits. That continued supervision should be exercised over these children after they have been placed out in Canadian homesteads, by systematic visitation; and by regular correspondence. That in case of the total failure of any emigrant, the colonies should be safe-guarded by the return of such emigrant, wherever possible, to England.