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# THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, DECEMBER 2nd, 1896.

No. 49.

## Notes of the Week.

A memorial was lately presented at the Town Hall to the Lord Mayor of Belfast, very influentially signed, asking that a public meeting of the citizens should be called to take into consideration steps for suitably commemorating the "record reign of our most beloved Queen." It was suggested that as there is now an Albert memorial dedicated to the memory of the late Prince Consort, there should be erected a statue of the Queen which would be an ornament to the city, and at the same time a lasting memorial to the loyalty of Belfast.

The public may well be congratulated, as also the authorities of the C.P.R. and its telegraph employees, upon the final settlement, for some time at least, of the differences which lately threatened so seriously to interfere at a most inopportune time with the business of the whole country. After friendly conferences held, it is announced that a final understanding has been reached, and a one year agreement signed, regarding the duties of the men. All parties state that all differences have been disposed of in a manner satisfactory to all. In this we have another evidence and illustration of the more excellent way of settling differences by conciliation rather than by attempted coercion.

Where the stronghold of the liquor traffic in the United States may be found is made very plain in a statement found in *The Voice*. The United States Brewers' Association is a powerful organization, and of the twelve presidents which it has had, eight were foreigners, and three of the remaining four were of foreign descent. Most of the beer barons, like the saloon-keepers, who are their distributing agents, are among the imported evils of the country. Of all the many imported evils which our neighbours have had to struggle against, this is one of the most gigantic, but time, and work, and patience, and prayer will, we confidently believe, enable them yet to overcome it to a great extent, eventually altogether, we hope.

Among other large gatherings of which Toronto is next summer to be the scene, and additional to those which have already been noted, such for example as the British Association for the Advancement of Science and the Convention of the World's W.C.T.U., it appears that two eminent Methodist clergymen from the United States were in this city a few days ago making arrangements with Methodist brethren here, for holding in Toronto next July the third biennial international convention of the Epworth League of the Methodist Church, at which no fewer than 20,000 delegates are expected to be present, among whom may perhaps be the President of the United States. The occasion will be looked forward to with interest by all Christian denominations, as well as by Methodists.

Penny postage, or, as we would say, a two cent letter postage, is one of the good things which we have for some time been looking for, and more especially since the adoption of that rate by the United States. The Montreal and other Boards of Trade have asked this from the Government. It is to be regretted that upon investigation of the subject by the officers of the post office department, the reduction to a two cent rate, it is found, would involve a deficit in that department of from three

quarters to a million and a half of dollars, which would of course have to be made up by increased taxation. A large deficit, it appears, has been the result of the change in the United States. So long as this state of matters continues we must be content to remain as we are, as it is evident there is no advantage to be derived from taking money out of one pocket only to put it into another.

The lamented death of the late Archbishop Benson has necessitated a number of changes in the episcopate in England, all of which Lord Salisbury has made with commendable promptitude. Dr. Temple has been appointed to succeed Archbishop Benson, and Dr. Mandell Creighton, Bishop of Peterborough, to be the successor of Bishop Temple, of London. He was chosen to represent his Church at the coronation of the Czar, and fell greatly in love with all things Russian. "On the whole," the *Christian World* tells us, "he has won the respect of Nonconformists and Churchmen alike." His wife presided at the Congress of Women Workers, at Manchester, and is described as a woman of unusual literary ability, a fine speaker, and a charming hostess. The Rev. Edward Carr Glyn, who has been appointed Bishop of Peterborough in place of Dr. Creighton, is son-in-law of the Duke of Argyll. He is a "moderate" Churchman, a busy organizer, a fair preacher, and a zealous temperance man. Dr. Creighton, it may be added, is also a thorough-going temperance reformer, and is President of the National Temperance League.

The Pope's recent Encyclical deciding absolutely and forever, for Rome is always the same, against the validity of Anglican orders has given our Anglican friends no little trouble, and called forth a perfect deluge of correspondence. How little it troubles Presbyterians is very well illustrated by the language of Professor R. H. Story in his opening lecture to his Church History Class in Glasgow University. "He did not suppose," he said, "there was a single Churchman in Scotland, cleric or lay, who cared a straw whether the Bishop of Rome considered ordination by a Scottish Presbytery valid or invalid. His opinion was of no importance to them. No candid reader of Scottish Church history would deny that the period when that Church was under the influence and control of Rome was the darkest and most corrupt it ever knew, and that it was to Presbyterian Protestantism and not to Episcopacy of any type that Scotland owed what was best in its national character and its modern life."

What England should do with Egypt, is a subject on which some of the European powers are fond of enlightening her. The mind of Britain is probably pretty clearly settled upon what she will do. Lord Charles Beresford thinks it was a mistake for Britain ever to say that her occupation was to be only temporary, and that the time has now come "for a strong, clear, but courteous declaration that the circumstances of the case have altered our policy, and that we intend to stay." As in other countries, so in Egypt; reforms and improvements have been effected during English occupation, before undreamt of. Taxation has been reduced, but instead of a deficit there is a surplus of £1,000,000. Lord Charles well asks, "To whom should it be handed back?" No one would dream of giving it over again to the Turks or

Egyptians. If a plebiscite of the Egyptians were taken, they would wish the British to remain; so would the French property holders. "Lord Cromer," he says, "has done more for the country than Rameses the Great, and his work would last longer. Unless we frankly announced our intention of remaining permanently, we might drift on until things came to such a pass that, in consequence of demands made upon us at an inconvenient moment, our choice would be between war or a humiliating departure from the country."

Some most interesting facts respecting theological schools in the United States appeared in a late number of the *Independent*, taken from the Report of the Commissioner of Education. The Presbyterians, including the different bodies, North, South, United, Cumberland, etc., have the largest number of seminaries and 1,375 students, or 17.9 per cent. of the whole. As to number of students the other bodies stand in the following order: Roman Catholics, Baptists, Lutherans, Methodists, Congregationalists, Protestant Episcopal Church, Disciples of Christ and Christians. The endowments of Presbyterian seminaries amount to about six and a half million dollars, giving an average of about \$40,000 endowment to each of its 167 professorships, while in Union Seminary and Princeton it amounts to nearly \$100,000 for each. The Southern Baptists and the Southern Methodist Episcopal Church have each but one theological seminary. Only six seminaries have an attendance of over 200, two of which are McCormick Theological Seminary, Chicago, and Princeton, New Jersey. Of students in proportion to number of church members the Congregationalists come first with 12, and Presbyterians next with 11 for every 10,000 members. A very much larger percentage of theological students are graduates of colleges than of any other profession amounting to 46 per cent., while of law which comes next, so far as can be determined, only 20 per cent. are graduates.

Reading some of Lord Dufferin's sayings since his retirement from public life, one could not resist the feeling that he and Lady Dufferin were not only pleased but greatly delighted to be at home finally, and to dwell among their own people. At a banquet given in his honour a few days ago by the Lord Mayor of Belfast, he plainly said so. "Having arrived 'red hot from a foreign capital,' and freed from official supervision, he said he felt like a young colt turned out to grass, and ready to kick up his heels at all authority." Although, however, he felt this way he did not follow the course taken by Bismarck, and make any unsettling revelations. The dislike to England among continental nations Lord Dufferin ascribed to her insular isolation, removing her from those anxieties respecting war which haunt them, and keep them ever on the "ragged edge." Yet she compelled respect, and whenever her detractors affected to descant upon her loss of prestige, they knew they were talking arrant nonsense. Another statement he made was, after nineteen Christian centuries, a rather sad and discouraging one. It was, "That might and not right was still the dominant factor in human affairs, in spite of Christianity, civilization, humanitarian philosophy, or the lessons of history. No nation's independence or possessions were safe for a moment unless she could guard them with her own right hand. Under such circumstances, he declared, disarmament would be madness."

## MANITOBA SCHOOL SETTLEMENT.

Huntingdon Gleaner: Mr. Laurier has fulfilled all his pledges, and the burning question which threatened to disrupt the Confederation has been solved on principles of justice.

Principal Grant: A settlement has been agreed upon by the high contracting parties. A fair chance should be given to it, and what pleases the people of Manitoba will please us.

La Patrie, Montreal. The evil days for the children of the French race are ended in Manitoba. They will have their French and Catholic schools, their French and Catholic teachers, and all without increased expense.

Dr. Caven: The agreement, as outlined, should be eminently satisfactory to the people of Ontario. So far as he was able to judge there should be nothing but satisfaction over the conclusion of the negotiations between the Dominion and Manitoba Governments.

La Verité: The duty of the moment appears to us very clear. The settlement in question cannot be accepted since it does not give the Catholic school to which the Catholics of Manitoba have a right, and which alone can assure the religious and moral welfare of their children.

Witness, Montreal: Is not this a system which on its merits commends itself to intelligent and good-willed people of all races, religions and political parties? It provides for the religious instruction of children by their own pastors or teachers, and for secular instruction of children in their own tongue.

Globe, Toronto: By representative Catholics in Manitoba the settlement is regarded as the best possible, short of the restoration of the Separate School system. Mr. Prendergast, who retired from the Manitoba Government because of the school dispute and who is a good representative of the Catholic laity, has announced that if the settlement is honestly carried out it will be acceptable to the people.

Principal King: The measure is a fairly successful attempt at an equitable adjustment, one which, in my opinion, should meet the approval of fair-minded persons of all creeds and parties. It preserves unimpaired the principle of public schools open to all classes and conducted under direct and full control of the educational authorities of the Province. On the other hand, it furnishes an adequate opportunity, where parents desire it, for that religious instruction to which all Christian men at least attach great importance.

Archbishop Langevin: We wish, in the first place, the control of our schools; secondly, Catholic school districts everywhere; thirdly, our Catholic histories and reading books at the least; fourthly, our Catholic inspectors; fifthly, competent Catholic teachers, instructed by us; sixthly, our taxes and exemption from taxes for other schools. Now our faith is outraged, our religious rights sacrificed, and while, in fact, French, we are not accorded anything but that which is given to any first comer. I protest against this abuse of sacred things.

## Our Contributors.

### MR. OLDTIME ON THE TARIFF AND OTHER MATTERS.

BY KNOXONIAN.

If Mr. Oldtime could come back from his grave he might be supposed to make a speech something like the following:—

Men of Canada, I notice on my return that you are very much exercised about your tariff. Three members of your Government are going about the country hearing what you have to say about protecting your business and helping you on generally. In my day members of the Government never came round except at election times when they wanted our votes, and as few of us had votes in those early days we did not see much of our rulers. We had a *Chopping Association* in our township, but we never sent any deputation to the Government to ask that the duty be raised or lowered on our axes. We just kept pegging away at the trees until they fell. Our arms were often sore but they were not made sore by shaking hands with members of Parliament. Our backs often ached but the pain was not caused by bowing and scraping to tariff commissioners. We chopped hard every winter and soon made as big a hole in the forest as you would make in the Dominion revenue or in Mr. Hardy's surplus if you got a chance. We also had a

#### LOGGING ASSOCIATION.

The Chopping Association and the Logging Association stood in about the same relation to each other as you Grits and Tories stand when you want to make a haul of some kind—they worked together. Logging was rather hard work but it had to be done and we did it. We worked as hard as some of you moderns do when you are saving the country at an election or looking for an office after the country has been saved. The Loggers' Association never appeared before any tariff commission nor waited on any Government. We just worked away and cleared up the land. Had we understood modern methods we might have asked the Government for help of some kind, but we were ignorant of those modern improvements; we were simple-minded bushwhackers without any knowledge of political economy and we just had to go on and help ourselves.

It will surprise you to hear that we had a

#### SUGAR TRUST

in those early times. Most of us were manufacturers of sugar. The process was simple except when the snow was deep. We just went out to the woods, tapped the maple tree, and let the sap flow into a home-made trough. Then we boiled the raw material into the manufactured product. We were all sugar barons in those good old days and many of our wives and daughters were baronesses. We never went to the Government and asked them to put a prohibitory tariff on Muscovado. If any of our citizens preferred Muscovado and could afford to get it that was none of our business. Besides the leading politicians of those days were nearly all Free Traders in principle. They believed in a tariff for revenue purposes only. Their minds had been poisoned in their youth by British Free Trade heresy. George Brown was fairly ruined in that way when he was a young man in Edinburgh. Our public men had not learned to sit at the feet of Yankee tariff manipulators and receive from them chunks of fiscal wisdom. So we just had to go on and manufacture sugar as best we could, take it to the nearest corner store and exchange it for goods. We also manufactured molasses and the young people sometimes made taffy. I notice that the politicians give you lots of taffy at election times and that you often give the Government taffy when you want favours, but yours is not the kind of taffy we used to make. Yours is another kind of industry.

In those early days we had

#### A GOOD ROADS ASSOCIATION

in nearly every township. There was not much style about these associations. We had no brilliant editors writing up "good roads"—no conventions about good roads—no Government inspector coming round to inspect our roads. We just went into the woods and got timber and made a corduroy bridge across the swamps. It was corduroy or no road, and we said corduroy. I notice some of you dudes turn up your imbecille noses at the mention of corduroy bridges. Better men than you will ever be made corduroy roads and drove over them for years. Better women than you will ever marry carried their babies over corduroy roads. Better babies than you will ever own were rocked in a sap trough and carried over corduroy bridges. In fact, I hope you may never own any kind of a baby. There are too many of your kind in the country now.

I notice you modern citizens are making a great fuss over what you call your

#### MANITOBA SCHOOL QUESTION.

I suppose you think we old-timers knew nothing about schools because we did not make such a noise about the matter as you have been making. You very likely think that we had no religious exercises in our schools because in our day there was not a man on every stump shouting about religion in the schools. I tell you we old-timers were just the men who did know a good deal about schools. We built the first school-houses with our own hands. If the building of school-houses had to be left in the hands of many of the men who have been shouting about the Manitoba School Question there would not be half a dozen school-houses in any county in Canada. Why, even Sifton and D'Alton McCarthy and Laurier and Tarte and all the rest of them could not build a school-house such as we old-timers built when the country was new. Not a man of them could "build a corner," if the effort were to save his life. And we had religious exercises too. The children read the Bible and the teacher often explained it, and no one made any fuss. School was always opened and closed with prayer. There was more religion in the schools then than there is now and no one objected. Clergymen often dropped in and said an encouraging word to the children without having their visits regulated by Act of Parliament. I tell you—and here Mr. Oldtime showed some temper—this bad feeling about schools has been worked up mainly by priests and by politicians who would rather ride on a wave of sectarian hate than not ride at all. I suppose you think we did not learn anything in those early schools. I can tell you one thing we did not learn. We never learned to put two l's in until. That achievement was left for a college man of modern days. Our girls did not learn to write that they took a glass of "ail" before dinner. That triumph in orthography was left for modern times and a fashionable institution. Yes, we did learn a little, and correct spelling was one of the things that many of the old dominies made a specialty.

Mr. Oldtime discussed several other matters and took his seat amidst painful silence. The dudes present said "Oldtime's speech was in bad form." The intelligent, thoughtful people went home acknowledging, some of them, rather reluctantly, that Oldtime had given them something to think about.

#### UNIFORMITY IN PUBLIC WORSHIP.

BY REV. JOHN LAINO, D.D.

The report of the committee on this subject was received by last General Assembly; but as it had not been reached until late in the last evening, and as a subject so important ought not to be disposed of by a small remnant such as was then present, consider-

ation of the report was postponed till next Assembly.

It seems unnecessary to enlarge on the several points of the report; but it may not be amiss to say a few words by way of removing certain misconceptions of the action of the committee which I have met with in private conversation. In what follows I wish it to be understood that I am writing my own individual sentiments, and that the committee is not responsible for these.

The design of the original overture was not to consider "the whole question regarding uniformity of worship;" as the Assembly of 1895 instructed the committee to do. It was merely "to afford direction to the Church, so as to secure the reverent and edifying observance of public worship, with due regard to Christian liberty on the one hand and general uniformity on the other, throughout the entire body." This seemed desirable and attainable without the prescription of any particular liturgical forms; and the overtureists thought this could be brought about by a revision of the Westminster Directory, adapting it to the changed circumstances and needs of the Church at the present time. The proposal did not originally come from those who feel a need of "enriching" our Church services, as they express it, although such men at once fell in with the proposal, and have rendered good service to the committee. Even the most enthusiastic Liturgists never dreamed of introducing a liturgy either obligatory or optional into this Church.

The third section of the Basis of Union provides that "the worship of this Church shall be in accordance with the recognized principles and practice of Presbyterian Churches as laid down generally in the Directory for the public worship of God" (Westminster). At ordination our ministers and elders "acknowledge the purity of worship at present authorized in this Church and promise to conform thereto." Now at the date of the union many usages obtained which are not referred to, nay, in some cases, as we shall see, were virtually objected to by the Westminster divines, such as singing of hymns, instrumental music, anthems, funeral services with prayers at the grave, dedication or consecration services for buildings, etc.; so that we must interpret the following statement from the Westminster Form of Church Government by the light of the Basis of Union when we seek to ascertain what was "the purity of worship authorized by this Church" at the Union. "The ordinances in a single congregation are praying, thanksgiving, and singing of psalms, the Word read, . . . the Word expounded and applied, catechizing, the sacraments administered, collection made for the poor, dismissing the people with a blessing."

It will be admitted that the Westminster Directory is not now generally followed; indeed, many office-bearers scarcely know that there is such a book, and not a few have never seen it, nor do they care to read it. Those who do know its provisions are convinced that these are not in many respects suitable to the present time, hence they think the book should be revised and adapted to the present needs of the Church. A return to the practices of the seventeenth century is not to be thought of.

The reasons given by the Westminster divines for setting aside "the liturgy used in the Church of England" have not certainly lost their cogency, and the foresight of these men has been and is to-day fully vindicated when they "resolved to lay aside the former liturgy with the many rites and ceremonies formerly used in the worship of God." We also must admire their "care to hold forth such things as are of divine institution in every ordinance; and to set forth other things according to their rules of Christian guidance agreeable to the general rules of the Word of God. Their meaning or aim also commends itself, "that there may be a consent of all the churches in those things that contain the substance of the service and worship of God; and the ministers may be directed in their administrations to

keep like soundness in doctrine and prayer, and may, if need be, have some help and furniture . . . and may be careful to furnish heart and tongue with further or other materials of prayer and exhortation as shall be needful on all occasions."

When this Directory was approved by the General Assembly of the Scottish Church, an important proviso was added regarding the usages of that Church in which the Scottish or Genevan Common Service Book had a place, viz.: "This shall be no prejudice to the order and practice of this Kirk, in such particulars as are appointed by the books of discipline and Acts of General Assemblies, and are not otherwise ordered and appointed in the Directory."

From this it is clear that in our Canadian Church there is nothing to prevent each individual minister, session and congregation to have the service such as may be deemed for edification. This present liberty it is not proposed to abridge; but to set forth for the guidance of all concerned such an order as in the opinion of this Church is suitable to its present circumstances and requirements which may be followed by any who are seeking direction.

But it may properly be asked: Is there any need for this being done at this time? Not a few, both of ministers and earnest, intelligent laymen are strongly of opinion that there is such need; and that the sooner such direction is afforded the better it will be for the Church. I may not enter fully into the reasons for they are many, but a few statements will suffice.

In the second part of the report, "The committee finds,"—our readers will see the state of matters as reported to the committee. In the third section we read, "that additions to the services hitherto obtaining have already been introduced." And reference is made to the effect these must have in time to come. Is the tendency towards ritualism and formality? Should these new usages be encouraged or discouraged? In the fifth section we find: "In the administration of the sacraments, the solemnization of marriage, and the burial of the dead forms of service are generally used." It might be added that there are also in use services for the dedication of churches, for admission to full communion, and for the baptism of adults as something different in its nature from that of infants. A great variety of forms are in use, some as given in *Elogia* and other books prepared for the Scottish Churches, others are taken from the American Churches, prepared by such men as A. A. Hodge, Herrick, Johnston, etc., while some forms are taken from Churches not Presbyterian, and others have been prepared by the minister himself. Now it does seem advisable that this Church should guide ministers as to the use of such forms, or if expedient even prepare forms which may be used by those who desire to do so.

It is to be observed just here that however good some of the forms in use may be, there are things found in them which are not in accordance with the Westminster Directory, and some things are ignored which that formulary requires. For example: In baptism some forms do not recognize the federal relation of children to the Church; and ignore the corresponding duty of parents to the Church, and in this and other ways fail to give the solemnity and importance of the ordinance due prominence. The same may be said regarding the Lord's Supper when celebrated according to some forms. In the solemnization of marriage, also, the minister, according to many forms, declares that the parties are married "in the name of the Father, Son and Holy Ghost," using the baptismal formula which certainly is not in accordance with the Westminster Directory. In the burial of the dead our general practice of "praying and reading at the grave" is in direct contravention of the Westminster Standard, and if it is permitted, our revised Directory should not forbid it. In the Appendix to the Westminster Directory we find: "As no place is capable of any holiness under pretence of whatsoever dedica-

tion or consecration." Nevertheless forms for dedicatory or consecration services are very generally in use. Would it not be well to see to it that such services do not inculcate the popish doctrine of relative holiness? The above may serve to show the propriety both of revising our present Directory and bringing before the Church in some way those forms already provided, which are unobjectionable and may be used with profit.

The recommendations of the report speak for themselves. And it seems only necessary in closing to insist that, while by revising the Directory, and providing forms of service that may be used on sacramental and special occasions, it is understood that every minister is "left to his liberty as God shall direct and enable him in piety and wisdom to discharge his duty," whether this be done by free prayer and extempore exhortation, or in the use of forms whether prepared by himself or taken from other sources.

Dundas, Ont., Nov., 1896.

GIVING.

BY REV. EDWIN WILSON.

Your giving is the gauge of your love. The conscientious Christian examines the Word of God to get God's mind about right giving and doing. It is from this that he gets instruction for observing the Lord's Supper. Why not consult this wonderfully safe Book in reference to giving? There is no safety apart from its pages; if God's benediction is esteemed of value, God's Book is the only source of direction for His children for right living and right giving. The crying need of our Church to-day is "better livers and better givers."

Two questions might be propounded by our usually grave, but not always wise elders, to every one seeking admission into the Church, What are you going to do? What are you going to give?

Perhaps you have read of the man who gave \$1,000 to the lawyer to save his land, \$100,000 to the doctor to save his body, and ten cents to the preacher to save his soul. Doubtless also you have heard of the man who would neither do nor give anything for the Lord's work. His pastor asked him if he would not take part in the prayer meeting? He said, "No, the dying thief never did." "Well," said the pastor, "won't you visit the sick?" "No," said the man, "the dying thief never did." "Won't you give something for the Lord's work," said the faithful man of God? "No," said the man, the dying thief never gave anything." "Well," said the pastor, "do you know the difference between you and the dying thief?" "No," said the man, "I do not." "I will tell you, then," said the preacher, "he was a dying thief, and you are a living one."

Paul says, Ephesians v. 1, 2, "Be ye followers of God as dear children and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God as a sweet smelling savour." Here we see the apostle's exhortation by the Holy Ghost is to follow God, Christ being set forth as the visible example, who gave Himself for us an offering and a sacrifice to God. "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." This Scripture presents the thought of God as a giver, God loved and He GAVE. We believe and have. If illiberal and penurious it is a grave question as to our believing and having.

A few simple thoughts are suggested to govern the child of God in giving:—1st. Give gratefully. Jesus said it is more blessed to give than to receive. Not as a hardship, not grudgingly, not as a duty merely, not because you ought to, not because some one said you ought to give, but out of an overflowing heart as to Him from whom all blessings flow.

2nd. Give Voluntarily. This you will be sure to do if you give gratefully. Don't wait for the deacons to solicit your subscription. Gladden the pastor's heart by going to him at the first of the year and saying to him: "Pastor, I am going to give so much a week for the year 1897." The pastor's begging sermons will never grate harshly on your sensibilities if you have forestalled his asking by your spontaneous giving.

3rd. Give Proportionately. Not in proportion to what others give but in proportion to what God has given you.

4th. Give Systematically. Not at random; not when you feel like it; plan for it as you plan to purchase something for yourself. Observe the Holy Ghost's directions in 1 Cor. xvi. 2: "Upon the first day of the week let every one of you lay by him in store as God hath prospered." Plan for it with God in your plans.

5th. Wisely. Do not of necessity give to every object for which you are solicited; discriminate, weigh the arguments offered, pray about it, go to God for wisdom, for He says: "If any of you lack wisdom let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him." Give, but wisely.

6th. Promptly. Don't hesitate when you are sure of having the Lord's mind. The King's business requires haste. Delays here may be baneful in their effect upon those to whom you ought to give. The reflex effect upon yourself is hurtful. Give promptly.

7th. Give Cheerfully. Why? For God loveth a cheerful giver, 2 Cor. ix. 7. Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity, for God loveth a cheerful giver.

Let these simple lines suggest better ways, better rules, a better, more intelligent basis for your giving. If you want blessing to grow out of your giving get God's mind for your guide. Let your giving be characterized by spontaneity.

If you are a child of God and look with misgiving upon the methods often employed by the Church in gathering funds for the Lord's work, set the example of scriptural giving, and give from a heart overflowing with love: Gratefully, Voluntarily, Proportionately, Systematically, Wisely, Promptly and Cheerfully.

Springfield, Nov., 1896.

SYNOD OF MANITOBA AND NORTH-WEST TERRITORIES.

This Synod met in Knox Church, Winnipeg, on the evening of the 10th ult. After devotional exercises and sermon by the retiring Moderator, Rev. Alexander Matheson, of Springfield, the court was constituted, and, on motion of Rev. Principal King, the Rev. Joseph Hogg, of St. Andrew's Church, Winnipeg, was unanimously elected Moderator, who returned thanks for the honour conferred upon him by his brethren.

SECOND DAY.

After an hour spent in devotional exercises it was agreed that as last year the travelling expenses of members of Synod be equalized and a committee was appointed for that purpose.

A report was presented from the trustees of the Nesbit Academy which showed that for want of a suitable building no girls' school had as yet been established. A committee on this report subsequently recommended that a beginning of teaching work should be made before a building was procured. The assets of the committee amounted to \$2,821.

Rev. Principal King reported for the committee on the maintenance of Manitoba College by the Synod of Manitoba and the North-west Territories and British Columbia. The report was a cheering one, the amount contributed for the College by these Synods during the past year being almost double that of a year ago. On the year ending May last \$5,276 was the amount given for this object, of which \$4,816 came from the Synod of Manitoba and the North-west Territories. This amount included interest on \$1,200 given by the United Presbyterian Church of Scotland for theological education. After paying certain salaries there was left a balance on hand of \$354. Contributions from individuals and con-

gregations had increased materially during the year, as for instance \$540 to \$550 more of such contributions had come from Winnipeg this year than last. The Board of the College, on the recommendation of the committee, had agreed that the contributions of individuals and congregations of the Western Synods should go to the maintenance of the College as a whole and not for the Theological department only. The Endowment Fund now amounts to \$46,715. The general work of the College Dr. King reported as excellent. The number of students last year, inclusive of twenty-seven or twenty-eight in theology, had been over 200, and this year by Christmas there will be that number, not including those in theology, and of that 200 probably sixty will have study for the ministry in view. Although the students of Manitoba College had those of four other colleges to compete with, they had carried off almost the half of the money value of the scholarships awarded at the university examinations. Several members of Synod spoke in warm terms of the work of Dr. King and his fellow professors, and expressed sympathy with Prof. Hart in his illness and absence from the work for the time. A committee to which this report was referred subsequently reported along the line of Prof. King's remarks and report. At this stage it was intimated that the time was near when another theological professor should be appointed to the College. Thanks were felt by all to be due to Rev. Professors McLaren, D.D., F. R. Beattie, D.D., of Louisville, Kentucky; and Dr. Adam Smith, Glasgow, for their valuable services.

The evening was given up to the consideration of and addresses upon the Foreign and Home Mission work of the Church. In the absence of Rev. Prof. Hart, Prof. Baird presented the report on Foreign Missions. Other speakers were Rev. M. C. Rumball and D. Carswell. The Home Mission report, a most interesting one, was presented by Rev. C. W. Gordon. In the Synod are 111 missions, 440 preaching places or stations, an average Sabbath attendance of 13,123; 4,077 Presbyterian families; 1,463 single persons and 5,359 communicants. These stations contributed \$30,000 for the support of ordinances, and in their aid the Home Mission Committee of the Church gave \$16,500. Rev. Messrs. D. Munro, Carmichael, Lang and Ross, of British Columbia, gave addresses. The latter said that in places the condition of things spiritually was very bad. The Church was making an impression; the country was better morally and spiritually than it was ten years ago. There were great difficulties, but the work was most interesting. Men of ability, not boys, were needed for the missions.

THIRD DAY.

An appeal case occupied the chief part of the forenoon of this day. Dr. DuVal reported for the Committee on Church Life and Work, and on the following day a committee to which this report was referred reported upon it. The subject of arrears in salaries was fully discussed in connection with a report presented by Rev. Mr. Farquharson. The Home Mission report was discussed faithfully at length and several important recommendations approved. During this discussion, and on several occasions during the Synod, the invaluable services of Rev. Dr. Robertson were referred to.

At the evening sederunt the report of the Committee on Sabbath Schools was presented by Rev. Alexander Hamilton, of Stonewall. Including five Indian schools, 182 out of 206 known to exist reported. The report was encouraging and showed an increase of thirty-three per cent. Mr. Hamilton dwelt in detail upon the subject, and Rev. Messrs. Arch, Matheson, Qu'Appelle, Dr. Bryce and Rev. J. G. McKechnie also gave addresses.

The report on Young People's Societies, also a most interesting one, was given by Rev. R. G. MacBeth, Winnipeg, which, with its accompanying address having appeared in our columns, we need not further refer to. Other speakers on this subject were Rev. Messrs. Henry, Brandon, and Wright, of Portage la Prairie.

FOURTH DAY.

On the morning of this day Rev. Principal King, as convener, reported on the subject of Sabbath Observance. One or two committees reported, which, being of only local importance, need not be dwelt upon here. Standing committees for the year were appointed. In a few words closing the 14th annual session, the Moderator said the Synod had reason to be grateful for the condition of the Church. Though some things had been reported which were not just what might have been desired, they should thank God for the past and take courage for the future. There was cause for gratitude that in so large a body of ministers no obituary notices had been brought forward. He prayed that God would spare them to meet again in annual session.

Prayer was offered by Principal King, some verses of a psalm were sung, "Pray that Jerusalem may have peace and felicity," etc., the Moderator pronounced the benediction and declared the Synod adjourned to meet next year in Westminster Church on the second Tuesday in November.

Teacher and Scholar.

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

Dec. 13th, 1896. } CAUTIONS AGAINST INTEMPERANCE. { Proverbs xxxiii: 15-25

GOLDEN TEXT.—1 Prov. xxiii. 21.

MEMORY VERSE.—19-21.

CATECHISM.—Q. 73-75.

HOME READINGS.—M. Prov. xxiii: 1-14. T. Prov. xxiii: 15-25. W. Prov. xxiii: 26-35. Th. Isa. v: 1-22. F. Hab. ii: 5-17. S. Dan. i: 1-15. Sab. Gal. v: 16-26.

For the last time this year, we turn to Solomon's book of wisdom for our lesson. Twice already this quarter have we noticed the characteristics of the book of Proverbs, and the main lines along which its admonitions and warnings run. Therefore we shall come this time immediately to our lesson, and shall try to arrange its thoughts under the heads, "A Wise Son" and "A Glad Father."

I. A Wise Son.—As is usual in the book of Proverbs we have the wise sayings and warnings put in the form of an address from a parent to his son: "My son, if thou be wise, my heart shall rejoice, even mine." And then certain marks of this wisdom are pointed out. There is first of all this mark—a wise son is one who measures things at their true worth, and is not misled by any mere promise of good. He is one whose way is separated from the way of sinners so completely that he does not even envy them their seeming pleasures and apparent prosperity. It is so easy for the experienced man of the world to be misled as to the true worth of any course of conduct by the promise of some immediate return for the effort put forth; how much easier for the young and inexperienced. Because the man who chooses sinful ways seems to be enjoying himself, because it may be that ways that are wrong and dishonest seem to conduce to rapid advancement in the things of this world, the young man is sometimes led into "envying sinners." But the wise youth will not be misled, he looks beyond the immediate results to the end to which these things lead. He sees that there must come an end to the seeming prosperity of the wrong-doer, and that the one whose hope is in his integrity, maintained by the grace of God, will never have his "expectation cut off." Therefore he chooses the way of righteousness, having an eye to "the recompense of reward." Then a second thing that marks the wise son is that he keeps out of bad company. Sometimes we hear people talking as though they could make boon companions of the vile and unclean and still maintain their rectitude. It cannot be done. "Who can touch pitch and not be defiled?" To "walk in the way of the ungodly" is the first step towards "standing in the way of sinners"; and the step which follows immediately is "sitting in the seat of the scornful." The particular class of bad companions here warned against is the winebibbers and gluttons, those who seek their highest delight in eating and drinking and becoming drunken. It is only the earthly loss which is here held up as a warning to the wise son; but when we read that no drunkard can inherit the kingdom of heaven, we see that there is a much more far-reaching reason to warn us against habits which lead to drunkenness. There is one thing always sure, and that is that the boy who will have nothing to do with intoxicants is in no danger of becoming a drunkard. The boy who never tastes the first glass will certainly never take the second. A third characteristic of the wise son is that he respects his parents, and honors them even when they are old and he is a man full grown. The fourth and the last characteristic here noted is that the wise son is one who "buys the truth" and "sells it not." That is, he gives up everything which would hinder him from coming into full possession of the truth, and especially of the truth "as it is in Jesus;" and when having come into possession of that, he esteems it so highly, that nothing can induce him to part with it.

II. A Glad Father.—This same Book of Proverbs tells us that "a wise son maketh a glad father," and that is the truth stated here. "If thou be wise, my heart shall rejoice, even in me." The father of the righteous shall greatly rejoice; and he that begetteth a wise child shall have joy of him. "Thy father and thy mother shall be glad." Sometimes the young people imagine that fathers and mothers warn against certain evils, and urge the choice of good, just because they want to interfere with their children's pleasure. That is not true. Every father earnestly desires the best and highest welfare of his sons and daughters; all his warnings and exhortations spring out of a larger experience than his children have had, and are dictated by an earnest desire to see their children securing the best and highest possible good. If there were no other reasons urged in our lesson for choosing the way of wisdom than that thereby the hearts of our parents will be made to rejoice, that one ought to be sufficient to lead every boy and girl in our Sabbath Schools to seek grace from God to be "wise," and when we consider the rewards implied, by way of contrast with the evils which overcome the wicked, there is still stronger reasons to urge this choice.

## Pastor and People.

### THE COMING OF HIS FEET.

In the crimson of the morning, in the whiteness  
of the noon,  
In the amber of the day's retreat,  
In the midnight, robed in darkness, or the gleaming  
of the moon,  
I listen for the coming of His feet.

I heard His weary footsteps on the sands of  
Galilee,  
On the temple's marble pavement, on the  
street,  
Worn with weight of sorrow, faltering up the  
slopes of Calvary,  
The sorrow of the coming of His feet.

Down the minster-aisles of splendor, from be-  
twixt the cherubim,  
Through the wondering throng, with motion  
strong and fleet,  
Sounds His victor tread, approaching with a  
music far and dim—  
The music of the coming of His feet.

Sandled with sheen of silver, girded not with  
woven gold,  
Weighted not with shimmering gems and odors  
sweet,  
But white-winged and shod with glory in the  
Tabor-light of old—  
The glory of the coming of His feet.

He is coming, O my spirit I with His everlasting  
peace,  
With His blessedness immortal and complete.  
He is coming, O my spirit! and His coming  
brings release,  
I listen for the coming of His feet.

—Julia Ward Howe.

WRITTEN FOR THE CANADA PRESBYTERIAN.

### SUFFER THE CHILDREN

BY REV JOHN BURTON B.D.

The simple record of Mark x. 15, 16, with the parallel passages in Matthew and Luke, may be called Childhood's Magna Charter in the kingdom of heaven. It is the extension of the gospels invitation "Come," not merely to the wise, the thinking, the mature, but also to babes who must needs be carried into the presence of Him who became a child.

It may be well for a moment to view this incident from the more sombre background of law and custom as then prevailing. No doubt exaggerated statements as to the depravity of the heathen or pagan world are frequent among certain classes of Christian apologists, who are apt to have thereby their eyes taken off from evils to be found nearer home and call for the exercise of Christian self-denial; this, however, should not lead us to the folly of forgetting the mighty influence for good the gospel has wrought, is working now among the nations of the earth. To us, childhood has charms of which no traces can be found in classic art or unchristian philosophy. In our illustrated magazines, prize pictures, art galleries, incidents of child-life form no insignificant part. Who does not dwell with delight on the chubby face with its varied expressions of trust, indignation, hope, anticipation? Ancient art presents no such pictures. In law-abiding Rome the exposure of children was not uncommon; if the child was deformed exposure could quote law in justification; and should any one take pity upon an exposed child, that child was by right a slave, absolutely at the finder's disposal. Even in the history of Israel the practice was not unknown of causing the children to pass through fire, a sacrifice to some deity. The scene presented in the narrative we are looking at has familiarized us with the children as gathered in the Redeemer's arms; let us not forget that largely to that Redeemer we are indebted for the place childhood holds in the social and religious life of the day. Nor are children to be left in ignorance of the debt they owe of grateful love to Him who above all others is the children's friend. It was a revelation indeed: "Of such is the kingdom of heaven." There are few spots on earth's pilgrim way over which the love of Jesus sheds a brighter or more sympathetic glow than that of merry childhood. May none of our children stray therefrom.

At the time the children were brought to Jesus, He was on His way out from Perea

to Jerusalem, consciously to meet with His rejection, betrayal and death. He was to enter the Holy City in triumph as a king, to leave it for Calvary and its cross, a victim. He had come to His own, they received Him not; with such bitterness did they destroy Him that they challenged His blood upon both themselves and their children. He had been teaching His disciples this, to their most disappointing truth, that the cross must come before the crown, and that the crown in His kingdom was not of this world. Whether they who brought the children had heard any of that teaching so contrary to general expectation cannot be told; but they had heard words such as never before man spake of the heavenly Father's love and forgiveness; messages of hope to the despairing outcast; and words that were as showers upon the thirsty land; they had seen the sympathetic touch that cleansed the leper; listened to the compassionate command which gave sight to the blind, hearing to the deaf, and caused the tongue of the dumb to stammer. Would not that voice bless their children, those loving hands enfold their babies?

"There is a day in spring  
When under all the earth the secret germs  
Begin to stir and glow before they bud!"

So in these young lives were the budding promise of the life that with the coming generation was hastening on. What wonders might be bestowed, blessing secured, by the expressed sympathy of the prophet of Nazareth.

But serious business threatened, perplexities were worrying; who wants to be troubled with children at such seasons? The disciples rebuked those that brought them. What use in carrying babes to that Presence over which the shadows were fast thickening? They could not comprehend the great mystery of sacrifice; and even should the fresh smile of unburdened infancy meet the pensive look of the all-conscious man of sorrows as His face was steadily set to the sacrifice, those little ones could receive no spiritual influence. They were too young—Ab, stay! A gentle mother, does she not mould the forming character even as the babe rests on her breast? A harsh nurse, how early will she stir up the roots of bitterness. Has the grace of God no right to set its seal upon the infant brow, to touch the life within? Can any man forbid the water that these should not be baptized which have received the right of entry into the kingdom of heaven as well as we? Too young to be brought to Jesus! The indignation with children into His presence marks His sentiment which He viewed this forbidding of the infants, and the universality of His saving mission. Children die; yet He saves them. He shepherds the flock, and among them are the lambs whom, as the prophet declared, He carries in His arms and folds into His bosom. Who dare stand between Christ and His own? Heaven cannot want the children; even home is desolate without them.

One would dearly like to know something of the after lives of these children. Did that blessing shield them from the ills of life? or lead them under the bitter cross to the crown? Legend identifies one of the early martyr-bishops as one of those taken in the Saviour's arms. (Ignatius, called also Theophorus.) We cannot tell, but still the rhyme of childhood lingers:

"I wish that His hands had been placed on my  
head,  
That His arms had been thrown around me;  
And that I might have seen His kind look when  
He said,  
Let the little ones come unto Me."

Surely in the future of some one of those little ones would the memory linger of that loving look and tender embrace; impressing more deeply the events that followed declaring that great fact, "I gave my life for thee." "Of such is the kingdom of heaven." Too well we know how readily the seeds of evil find congenial soil in a child's life. How soon the ear is open to flattery, the appetites to lust. Many a parent in discouragement

cries, How hard to know what to do with children. But then the kingdom of heaven did not come down to this sin-laden earth to receive the sinless, the stainless the perfectly upright. Christ came to seek and to save the sinner, the lost; and children too must be embraced therein. Was not Christ a child? He redeems them. But the instinct of the child which causes it to cling to its mother as its eyes open upon a world from which it shrinks, is the spirit with which Christ would have us cling to Him from the evil which curses and kills.

As helpless as a child who clings  
Fast to his father's arms,  
And casts his weakness on the strength  
That keeps him safe from harm.

So I, my Father, cling to Thee,  
And thus I every hour,  
Would link my earthly feebleness  
To Thine almighty power.

Gravenhurst, Ont.

WRITTEN FOR THE CANADA PRESBYTERIAN

### "FAITHFULNESS IN SERVICE."

BY MARGARET A. KETCHEN

"With God there is no great or small,  
Save as we yield him part or all;  
All that we are His claim demands  
Spirit and brain and heart and hands;  
Then be our lot however poor,  
Each dawn is as a welcome door,  
Each humblest act the wondrous key  
Of infinite opportunity."

The importance of being faithful in our work cannot be too highly estimated by us, and until we are following the Master, then, and not till then, will we fully realize the true import of rendering to Him who died for us, a loving, willing, joyous, and faithful service. We must study the Divine life, which dates from the Cross as its dawn, and climbs in glorious gradations towards the meridian of a day that can never be shadowed by night, for in it we will find all that is necessary to call forth faithful service in this life below.

The word faithful as a standard of moral requirement, implies in general the doing of all our work as well as we can. Our work, of course, includes our business, our trade, our household duties, all our daily task, as well as our praying, our Bible reading, and our obeying the moral laws. We must not make the mistake that there is no service in the way we do the common work of our trade, or household, or our work on the farm or in the mill or store. The faithfulness Christ requires and commends takes in all these things. Ofttimes, too, it would be easier to be faithful in some great trial, requiring great courage, than in the little duties of an ordinary day; but "faithful servant" will be the commendation on the judgment-day of those who have lived well on earth. Not great deeds will be commended, but faithfulness. The smallest ministries will rank with the most conspicuous, if they are all that the weak hands can do, for prominence is not the measure of the grandeur or importance of the work. Conspicuous service is by no means usual; we must be content to live common-place lives, for there are multitudes of lowly lives lived on earth which have no name among men, whose work no pen records, but which are known and dear to God, and their influence will reach to the farthest shores. How silently fall the sunbeams, and yet what cheer, what beauty, what life they diffuse! How silently the angels work! Who has ever heard the flutter of their wings, the whisper of their tongues, or the tread of their footsteps? Christ Himself shunned all publicity and notoriety, but His influence is pulsing yet in millions of hearts and in abodes of redeemed ones; so, too, may we live lowly lives full of blessing, shedding unconscious influence on every life that comes in contact with our own. The word of cheer from the lips of an earnest Endeavorer to some disconsolate or lone one may be as great a work for the Master as a sermon an hour long, and one which He will reward, though no one on earth may know how it cheered the weary heart of His disciples.

Then the faithfulness required of us must reach to everything we do. "Be thou faith-

ful," is the word that rings from heaven in every ear, God's requirement for every piece of work that any one may do. No work can be of so little importance that it matters not whether it be done faithfully or not! Unfaithfulness in the smallest things is unfaithfulness, and God is grieved, and possibly sometime disaster may come as the consequence of the neglect. On the other hand faithfulness is pleasing to God, though it be only in the smallest things, for is it not far-reaching in its influence? The universe is not quite complete without each one's little work well done, and faithfulness as a measure of requirement is something that cannot be reached without an effort. It is not a low standard to make life easy. It is indeed a lofty measurement. "Thou has been faithful" is the highest possible commendation.

Nor must we confine our faithfulness to this or that duty. Our part may be but to wait, no active work at all. Some weary one shut up in a sick chamber may be illustrating more beautifully true faithfulness than one whose hands are completely filled with Christian work in this bustling world; and if we are faithfully following Jesus we have passed out of the world which rejected our Lord and belong to that in which He is Supreme.

But we should not be oblivious to the needs of the world and those around us. Its sorrows and sins lie near our heart. Its call for help like the piteous cry of sailors from a wreck is ever in our ears; its needs should call forth our most strenuous efforts. But we do not belong to it; we enter it to be ever its salt and light, and our true standing should be without it where Jesus is and we must always be attending to our Master's work. Charles the Twelfth of Sweden when besieged in S:raalsund was one day dictating a letter to his secretary when a bombshell from the enemy's camp came crashing through the roof into an adjoining room. The report was so great, that the frightened secretary dropped his pen. "What's the matter?" said the king with a perfectly composed countenance; "why do you not go on writing?" "Most gracious sire," said he, "the bombshell!" "Well," said the king, "what has the bombshell to do with the letter! Go on writing." And in like manner should we turn from the gaities and frivolities of the world to the more important work for Christ.

There is no work without its discouragements; we oftentimes feel that our labor is resulting in no fruit and that some one else would accomplish more. But the one question should be, Am I faithful? am I seeking strength and guidance from Jesus in every word and act? If so, then work on, labor on, pray on, confident that ye shall reap if ye faint not, and the more earnest the prayer, the more entire the dependence on Almighty Power, the brighter will be the work to us, and the more clearly will God flash the light of His wisdom upon our path, and the more quickly will the harvest grain appear.

In the museum at Rotterdam is a rough painting, it is a mere daub, and the keenest observer cannot discover any mark on it of genius or skill. But by its side hangs a masterpiece whose value is almost beyond estimate. The artist of the two is the same, the famous Rembrandt, but years of patient study and toil intervened between the two paintings. It doth not yet appear what we shall be; but we can toil on, we can make daubs, and the touch of Jesus' hand will transform them into masterpieces, and remember, poor trembling worker, He will not lose sight of your feeblest efforts. "Be thou faithful."

"You must live each day at your very best;  
The work of the world is done by few;  
God asks that a part be done by you."

"Say oft of the years as they pass from sight,  
This is life with its golden store;  
I shall have it once, but it comes no more."

"Have a purpose, and do it with your utmost  
might;  
You will finish your task on the other side,  
When you wake in His likeness satisfied."

Judge Tourgee, in one of his books, tells of a young soldier, scarce a month from his

peaceful home, standing now in the excitement of the field, and asking in a tense whisper with white quivering lips, "Do you think there will be a battle?" Almost as he spoke there leaped from a wooded crest near by flashing tongues of flame that brought death to hundreds. Later in the struggle, this brave lad was still at his post, the weakened line was wavering, and the boy's brother, an old veteran, saw it, and rushed for an instant from his post of duty, and sought for the boy he loved as his own soul. As his eyes fell upon him, faithful still, he placed his hand upon the lad's shoulder and said, "Be a man, John!" The tide of battle ebbed and flowed, and when the moon rose after that tumultuous day, its pale beams shone on John's face white and cold, lying where he had stood, his feet the foremost in the ranks towards the foe. We are all in a battle, which will not end for us until in our turn the moon's beams shine down upon each of our faces as we sleep on the field. We must be faithful.

And then faithfulness has a certain assurance of reward, "Be thou faithful unto death and I will give thee a crown of life." As Endeavorers, we must be faithful to our pledge, and to all the work committed to us. The self-culture that there is in the mere habit of faithfulness is in itself a rich reward for all our striving. The habit unyieldingly persisted in of doing everything conscientiously builds up in one who so lives a noble and beautiful character. Rest is sweet, but service (in proportion to our love) is sweeter still. Those who have served faithfully here below cannot but anticipate the fuller and more perfect service above. The word has been breathed into His heart and He will treasure it there and keep it for us. It has been said and the sound-waves can never be recalled, they will vibrate through the universe for ever. God grant that no traitorous whisper may ever cross them. And how short the service! only for a day and then comes evening, and the rest by the River of Life. The hallelujahs of the redeemed, the crown heavy with stars, and the rapturous vision of His face which was marred for our salvation, but whose radiance now illumines the city of our God; in that city and before that glorified face, crowned by His pierced hands, among that vast circle of ransomed spirits, may we all, having been faithful unto death, meet and hear the Master say, "Thou hast been faithful."

Whitby.

## Missionary World.

### INDIAN MISSION REPORT.

(Concluded)

#### INDORE - ZENANA WORK.

Miss Duncan reports this work to have kept on steadily throughout the year. "In camp," she says, "some forty families have been regularly visited, in most of which women are learning to read, and making, as a rule, very good progress. No work is dearer to my heart than this and we cannot help but become very much attached to these women who receive us as their friends and share with us all their joys and sorrows. We believe that many of their hearts are touched by the story of the cross and that the knowledge of a Saviour's love does brighten many of their cheerless lives. We would like to see public confessions, but hemmed in as these women are, we can sympathize with their backwardness and we trust that our Father will gather many of them into his home above who have thus silently learned to love His name below. For two months," she adds, "Rebecca, a Bible-woman, visited in succession thirty villages within a radius of twelve miles and Dr. Turnbull and I had the pleasure of visiting along with her all the largest ones."

The following incident is mentioned of a woman whose simple earnestness much impressed Miss Duncan, and it gives a very suggestive glimpse of the life and inward

groping and longings of not a few, it may be hoped, of these spiritually ignorant Hindoo women. After speaking to her about God she said:

"Is it true, then, that God is in our country—I never knew this before. I thought He was only in some far-off land." Every thing said seemed to touch her and she concluded by saying: "Well, if God loves me and will hear my prayers I will never pray to any other." One day she cried a great deal over the story of the cross and said: "How sinful I am and how Jesus must have loved me to suffer so much and to die for me! I am glad I have heard this story. How dreadful it would have been if I had died without hearing it!" In this camp over sixteen hundred visits have been paid and the Gospel has been faithfully proclaimed each time. In the native city Rebecca carried on her zenana work regularly, and during ten months she, with my help, paid about fifteen hundred visits and went to almost every house in the city.

Of Ujjain, Miss Jamieson says: "Two Bible-women go regularly to the various mohallas, or wards, occupied by low caste people. They have always been kindly received; indeed, we find the people of Ujjain very friendly."

Miss Grier speaks similarly of her work in Indore. Miss Calder at Mhow tells us that, "During the past year the work has been on the whole very encouraging. We have been able to give the gospel to many new homes and in all of them have been very kindly received and warmly invited to come again."

Miss Ross, also at Mhow, gives this account of her work for and among women: "Wednesday afternoons I go to Garibpura, and Thursday at 2 p.m. we gather a number of the heathen women to hear the gospel in the bazaar school. On Friday afternoons the Bohra women gather in large numbers to hear the Koran read; for a short time I went to the meetings. They received me courteously and allowed me to give them the message of salvation through Christ, but their priest feared that the gospel might take effect so he closed that door."

The report gives this summary of the zenana work. There are twenty-five zenana teachers and Bible-women, 3,887 families have been visited and 4,407 visits have been made; from the zenanas nine have joined the Church, twenty-eight teachers are employed and the number of pupils is 550 with an average attendance of 364.

#### INDUSTRIAL AGENCIES.

Of these the press is first mentioned, and as this may be less known than most other parts of the work, we quote what Mr. Wilson says of it:

"The *Indian Standard* and *Gyan Patrika* were issued regularly. A number of Hindi tracts were published for gratuitous distribution, and some for sale. The printing and binding of the Shorter Catechism in Hindi were completed, and the whole edition of 1,000 copies is now about exhausted. Stephen and Benton's *Analysis of the Life of Christ* was translated into Hindi and printed in connection with the Union Graded Lesson Series on the Life of Christ. Arrangements have been made for translating and publishing the primary grade of this series as being more suitable to our vernacular schools than the International Series. The lectures to the training class on Transmigration were amplified and published in pamphlet form. The work of printing, 'Prepare to Meet Thy God,' by an American missionary, was completed. A fair amount of job work furnished, chiefly by the railway, was turned out, which added materially to the earnings of the Press."

The other part of Industrial work is the

#### WOMEN'S INDUSTRIAL HOME,

in charge of Mrs. Johory, of whom Mr. Wilkie says: "She has continued without salary to bear cheerfully and successfully the burden of the Industrial Home. It is with her a real labour of love bringing with it very heavy serious responsibility. She has done a splendid work there that has exceeded our most sanguine expectations. The women now find a ready sale for all the work that they can do, and as their fingers become more deft, their profits will be larger and so the school will become more thoroughly self-supporting. From both the Industrial and Boarding schools some have been led to join the Church."

This epitome of the report of our mission work in India, which extend to sixty-two pages, and which is now finished, we hope may increase our readers' knowledge of it, their interest in it and make their support of it more liberal and hearty.

## Young People's Societies.

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

#### THE CLOSING YEAR.

December has come, and with it the reminder that the year's work is almost at an end. The Assembly's Committee is just about to send out the Annual Questions to the Young People's Societies, and hopes to have a fuller and completer report "from all along the line" than even last year's. It will help very much if societies will follow the recommendation to close the year's business with the 31st December, as church managers and Sabbath Schools do. They will thus be ready to fill in the answer to the Questions early in January, so that, by the first of February, Presbytery conveners will have all the returns in and the material ready for their reports. It takes all the time between that date and the 1st of May to get the reports of Presbyteries gathered together and into the hands of the Assembly's convener. He ought to have them a fortnight at least earlier in order to have them well digested for the Assembly in early June.

#### PLANS FOR THE NEW YEAR.

December should be a month of plans. Young People's Societies are efficient and successful much in the measure in which their work is well thought out beforehand. Plans of study, plans for obtaining new members, for quickening the spiritual life of the society, for helping on in any work in the congregation that needs a lift, all these should be settled on as the year is closing, so that all the freshness of inspiration and resolve that the new year brings may run into channels carefully marked out, and not go to waste, as without fixed plans it is sure to do.

As to study, the Assembly Committee's plan is being much inquired about. It seems likely to be widely adopted. Endeavor societies should not forget that they can obtain Topic Cards with the twelve meetings of this plan incorporated with the uniform topics. This gives them a complete year's programme ready for use. Nor should it be overlooked by any sort of young people's society, that the Monthly Helps in the *Presbyterian Record* are being prepared by some of the ablest pens in the Church and will be found valuable aids in preparing for meetings.

As to new sorts of work, the executives of societies would do well to spend an evening considering just where the young people can best help. Every congregation has some part of its machinery which needs fresh force to make it effective, some burden which the older people are finding too heavy, some opportunity which the young people, with their bright and contagious enthusiasm, can best occupy. The "lighted candle" of an earnest desire to be more useful, will certainly find out some fresh avenue.

#### WAYS OF WORKING.

A unique but melancholy service was done by some Christian Endeavor young men of Yarker, Ont., in digging the grave for the burial of a young man whose parents could not afford the expense.

A Christian Endeavorer of Berlin, Ont., a young woman seventeen years old, visits the alms-house every Sunday carrying good literature. The poor old folks anxiously look for her, and her visit is to them the brightest spot in the week. Hundreds of Christian Endeavor Societies are engaged in similar work.

Some time ago a Mexican convict was converted through the efforts of the Zacatecas Christian Endeavor Society. Later, together with his wife, he travelled a long distance to attend the national Christian Endeavor Convention, and upon his return home organized a Christian congregation, and as every fresh avenue is found let Endeavorers press into them to make 1897 the best year in the history of our society.

## LESSONS FROM SOLOMON'S LIFE AND WRITINGS.

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

Dec. 13—1 Kings iii 5-15.

I. One of the first lessons suggested by the life of Solomon is, that it is no small blessing to belong to a good religious family. He inherited some good qualities from his father; he was fortunate in being well trained in his youth; the eminence he attained during his later life he owed in a great measure to early discipline; many of his blessings were bestowed upon him because of the covenant which God had made with his father David; his sin was not as severely punished as it would have been had there been no covenant; and the solemn charge which his dying father gave him must have had considerable effect in moulding his manhood. If we have inherited good qualities from our ancestors, if we have been well trained in a pious home, if our parents entered into covenant with God at our baptism, let us seek to make the most of these things—neither abusing nor neglecting our privileges.

II. This study also directs us to the source of true wisdom. We know how Solomon acquired the wisdom for which he was so famous. He asked it of God, and God who giveth to all men liberally and upbraideth not, bestowed it upon him (James i. 5). Solomon himself tells us that the fear of the Lord is the beginning of wisdom. We should therefore be in the fear of the Lord all the day long (Prov. xxiii. 17).

III. We learn further that even in this life, God honors those who honor Him. In the early part of his reign, Solomon certainly honored God, and the result was that no one of all the kings who preceded him or succeeded him, enjoyed such a reputation for true wisdom as he did. In the best sense of the word, it "pays" to be good, to honor God and to keep His commandments.

IV. The story of Solomon's life teaches very emphatically that a man's soul is endangered in proportion as he lives in luxury. It seems very clear that, as his wealth increased, he became more and more extravagant in his tastes and habits, until finally his heart was corrupted, and a rein, altogether too free, was given to his passions, his love of greatness caused him to make, with foreign powers, alliances which were most detrimental to his religious life and which ultimately weaned his heart away from God.

V. We may learn moreover from this topic that it is exceedingly dangerous to indulge in any sin.

"Ill habits gather by unseen degrees  
As brooks run into rivers, rivers into seas."

In the old fable the Arab permitted the camel to put its nose into his tent, but he soon discovered that the animal had one foot in and then another till its whole body was in. To his dismay he found that the intruder refused to go out.

"Tis dangerous building upon any sin;  
One sin entered leads another in;  
The second leads a third, the third to four,  
And they for all the rest set open the door."

Solomon's first mistake was in marrying a heathen—the daughter of Pharaoh. The next step—that of allowing her god or gods in the land—followed easily, quickly and naturally. When one heathen god was tolerated, there was no reason why others should not be. The toleration of false gods sears the conscience, hardens the heart, susses holy ambition, hamstrings moral feeling.

VI. The record of Solomon's life sets forth impressively the fact that no amount of earthly greatness, or treasure, or fame or honors will satisfy the cravings of the human soul. When Solomon had procured all that his own ingenuity could invent, and all that his servants could devise for him; when he had surrounded himself with every comfort and luxury which money could purchase, he was so far from being satisfied that he gave expression to that memorable wail, "Vanity of vanities: all is vanity!" The soul of man never has been satisfied, nor will it ever be satisfied with the husks of this world, and the man who makes the attempt to thus satisfy its cravings, grievously wrongs himself.



# The Canada Presbyterian

Published every Wednesday by

The Presbyterian Printing & Publishing Co.,

C. BLACKFETT ROBINSON, Manager.

5 Jordan St., Toronto, Ont.

Terms: Two Dollars Per Annum, Payable in Advance

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Communications should be addressed

The Presbyterian Printing & Publishing Co.,  
5 JORDAN STREET, TORONTO.

TORONTO, WEDNESDAY, DECEMBER 2ND, 1896

THE cry "back to Christ" seems to be a popular one with some people. The Presbyterians of Canada can say "we never left Him."

THOSE of our readers who have not already heard will be glad to learn that the missing boat of the *Dayspring* has arrived at Cape Capricorn with her nine occupants all safe. The men suffered great privations owing to the loss of their provisions through the capsizing of the boat in a heavy sea.

OUR celebrated Bagster Bible Premium to getter up of club for THE CANADA PRESBYTERIAN, on this semi-jubilee occasion, is sure to give universal satisfaction. To secure a copy it is only necessary that you send us eight names with \$10, and the Bible will at once be forwarded to you. No more suitable Christmas present could be selected. See last page for full particulars.

COMMENTING on the religious life which has marked the history of Princeton for one hundred and fifty years, the *New York Observer* finely says, "Culture needs the cross more than the cross needs culture." College people, old and young, would do well to keep that fact in mind. The most learned man needs the gospel much more than the gospel needs him.

BEFORE becoming excited over Ian MacLaren's alleged heterodoxy in theology, it might be well to ask whether the Drumtochty man knows enough about theology to be very pronounced either way. It does not by any means follow that because a minister can write an inimitably good story, or deliver a good speech, or preach a good sermon, that he is necessarily a theologian.

THERE seems to be a general expectation that we are on the eve of better times financially. Most devoutly do we hope so, for the sake of the Church as well as for many other reasons. It must be very painful for our officials to be continually reporting deficits and sending out circulars asking for money. There is no danger that any of our people will hurt themselves by giving too much, but there is a danger of producing irritation by asking too often and too urgently.

CANADA never saw a Thanksgiving Day on which a good citizen had more to be thankful for in the way of recent deliverances, than he had last Thursday. A few days ago the Venezuela question was referred to arbitration, and all chances of war averted. On the third day of

November our neighbors declared for sound money, and a commercial panic which would have seriously affected Canada was stopped. Our school question was also settled two or three days before Thanksgiving Day. In fact it has been a year of settlements, for which every good citizen should be devoutly thankful.

IF the numbers who gather every Sabbath afternoon in the Horticultural Pavilion in this city to hear the temperance addresses, all for prohibition, of the speakers who are brought there under the auspices of the Canadian Temperance League can be considered as any indication of the state of feeling in Toronto on the question of prohibition, the result of a plebiscite, so far as this city is concerned, need not be feared. The League deserves the utmost credit for all its efforts to rouse and prepare popular sentiment so as to gain a great victory whenever the day of battle comes.

THE *Interior* asks:

Is it not about time that the dude caricaturists, and the publishers whom they serve, should go to the country and observe that the farmers are in every way better looking men than themselves—that they are better men physically, have better forms, and, as men, are their superiors in general respectability. Then if the dude artist or writer will enter into conversation with the average farmer, he will discover that he has met his superior in general intelligence.

The trouble is that when the "dude caricaturist," or the dude clerical, or any other species of dude does go into the country or into a small town, the people of the country or small town look upon said dude as if he were a person of great importance. If people in the country rated city dudes at their proper value they would by so doing add greatly to their own social standing. It is hard to esteem a man highly who cannot see through a dude.

IN the Presbyterian Churches in Britain steps are already being taken towards deciding upon Moderators for the coming General Assembly and Synod meetings. A suggestion appears in another column of this issue of a name to Presbyteries, the Rev. Dr. Campbell, of Renfrew, well worthy by the services he has rendered the Church of the honor of being made Moderator of our General Assembly. In addition to reasons there given, we might add that, for twenty-five years, Dr. Campbell has ministered to one congregation, which he has raised up from comparative weakness to strength and marked liberality in support of all the schemes of the Church. It is well that from time to time not only professorial service in our colleges, or that of an official kind in behalf of our great schemes, should be thus honored, but also that service in the pastorate purely should be recognized by the honorable distinction of the Moderatorship, and in all three departments we might say that Dr. Campbell has well earned this honor.

DR. WILLIS used to urge upon his students the desirability not only of standing well with their own congregations but of occupying a good position in the whole community, and of being able to hold their own with representative men of every class. Dr. Storrs, of Brooklyn, has done that very thing in an eminent degree for the half century of his pastorate. The *New York Evangelist* says:—

At the meeting of ministers in Brooklyn, President Patton of Princeton University put Dr. Storrs in the class of great men, not only in his own profession, but in any profession, a judgment in which we fully agree. We have seen a good deal of the public men of this country in Washington and elsewhere, and if we were asked to point out the "tallest head" among them all—including pulpit and bar, the Senate of the United States, and the Judges on the bench of the Supreme Court—we could not name one more worthy of all that has been or can be said of him, than our own beloved Dr. Storrs.

Yes, the Rev. Richard Salter Storrs, D.D., LL.D., is a grand man. The longer we look at his splendid face on the first page of *The Evangelist*, the more heartily do we join our American contemporaries in wishing him many more years of happy and useful labor in the congregation he has ministered to for fifty years. Dr. Storrs is one of the men that sustain the pulpit, he is not sustained by it.

## THE MANITOBA SCHOOL SETTLEMENT.

WE desire at once to express our great satisfaction both that this question which has so long been a bone of contention in the politics of the Dominion is settled, and also at the kind of settlement of it which has been arrived at. For we believe that in spite of all the kicking against it, the fiery language, and the threatenings and slaughter breathed out against it in certain quarters at present, it is substantially a *settlement* of this one vexed question, and of several others cognate to it. Men of the Archbishop Langevin stamp, whether in Manitoba or Quebec, and doctrinaire politicians who have a certain theory of society and neither of whom will accept anything that does not please them, are not in this case to be reasoned with at all. Nothing but the logic of events and experience, sometimes bitter, will teach them, if indeed they can learn anything. So we put them aside.

We believe it is a settlement, because it is based upon a principle which, the more it is examined and the longer it is tested, the more will it commend itself to all honest and fair-minded people, the principle, namely, that in a country situated as ours is, the only practicable system of education which is to reach and benefit all classes and creeds of the people must be thoroughly national. This settlement has been made also under the ministry of the first French-speaking Roman Catholic politician who has been thought liberal enough and independent enough to be made Premier of the Dominion.

We rejoice at the firm stand both the people and Government of Manitoba have made against interference by the Federal Government with a matter which concerns themselves, which they were within their rights in legislating upon, and for the determination they have shown to hold fast at all hazards by the principle of national schools for which they have won this great victory. Their triumph will bear fruit to the benefit of the whole Dominion in days to come. It has killed coercion outright, a thing so repugnant to the whole genius of our people and to the spirit of our institutions. As a victory for the right, it is only second to that won by the French Roman Catholic people of Quebec at the last general election, when they gave their bishops plainly to understand that they had done forever with being in leading strings, and that from this time forth, whatever they might say or threaten, they were going to do their own thinking, to vote according to their own convictions and upon their own responsibility.

We welcome the settlement because of its recognition within certain limits of the French or any other language and of the principle of religious instruction in common schools. It will prove, we believe, in respect of language a great boon to the French-speaking people of Manitoba and those using any other language than English, because it will afford them an opportunity of learning English at the hands of properly qualified teachers, so that in the future instead of being handicapped for the want of a knowledge of English, they will really have an advantage over others from their knowing and being able to use two languages instead of one.

Then as to religious instruction, the principle of national schools being finally laid down as fundamental and settled, the provision made for giving religious instruction is fair to all, and the time allotted to it is of reasonable length. If, however, any feel that more time is needed for this important duty, they have from 3.30 p.m., until 9 a.m., of which time as much can be taken as clergy or parents may desire to use for this purpose. Surely that ought to satisfy the most zealous for the religious instruction of the young. To say, as some do, that because a set time is fixed for this part of school work, all the instruction during the rest of the day is non-religious, is simply absurd. Because, for example, grammar and the art of correct reading must be taught at set times, does it follow that a teacher will, for the rest of the day, allow his pupils to murder at their will the Queen's English?

We rejoice at the recognition of the principle of religious instruction in the common school and a definite period of the day being set apart for it, because of the influence it must have in impressing upon the mind of the young, that religion is not a thing only for Sundays, or other set sacred days, but that it has to do with all our life, and every day of the week. The arrangement also so fully provided for in the settlement, for the people of every school section being allowed such full and free exercise of the principle of local option in the matter of

religious instruction, is a feature well calculated to give satisfaction to all. The people have the matter really in their own hands. And the number of pupils, twenty-five or upwards in villages and rural districts, and forty or upwards in towns and cities for whom Trustees shall, if required by their parents or guardians, provide a duly certificated Roman Catholic teacher, is surely as reasonable and liberal as could be expected, and gives evidence of the desire of the Manitoba Government to consult, as far as possible, the religious preferences of parents. That the children of all different creeds and nationalities are to be brought together into the same school, and grow up and be taught side by side, it must be acknowledged by every intelligent, enlightened citizen is a most wise and beneficial arrangement, well calculated to promote mutual consideration and respect, to allay religious animosities, do away with religious narrowness and bigotry and make a homogeneous and united people. It cannot but be regretted by every wise and patriotic Canadian that the youth of the country should be separated and brought up while receiving their education in different buildings, because their parents happen to hold different religious creeds. This evil is avoided in Manitoba by the settlement. We congratulate the people of our sister Province in having carried so important a measure, and regard it as full of promise for the future of Manitoba.

Complaint is made in some quarters that in the settlement the minority has not been consulted and treated with as a minority, and especially that Archbishop Langevin, as it is said, has been ignored. This is a foolish and senseless complaint. The whole responsibility for the settlement has been assumed by the Government where it properly belongs, and where it ought to lie. The Government of a country is the Government of the minority as much as of the majority, and it is bound to take fairly into consideration the interests and good of the minority, as far as that is compatible with the good of the whole body of the people; and although, of course, there is difference of opinion whether that has been done in this case, we believe time will show that it has. How could any Government be carried on, it may be asked, if in questions where there is a difference of opinion and a conflict of interests, as there always will be, a Cabinet should have to treat with and satisfy minorities before coming to a decision? Much more, why should either the Dominion or Provincial Government consult Archbishop Langevin either in his private or official capacity? What has either Government to do with his being either a Frenchman or a Roman Catholic, or with him in any character except as a citizen, exactly on the same footing as any other citizen-clergyman. For the Government to have treated with him in either his private or official character for the purpose of either tickling his vanity, or recognizing him as a contracting party in any settlement, would be to have introduced a most vicious principle of government, to open a door for all kinds of secret cabals and backstairs influence the end of which no one could foresee, but which could only be evil. It is to us one of the recommendations of the settlement that it has been a purely Government transaction, and that the principle of responsibility for it has been kept where it properly belongs.

The settlement of this question and the manner in which it has been brought about, cannot but exercise a powerful effect upon the future legislation of the country. Lessons of several kinds have been taught by it and by the whole history of the question which are not likely soon to be forgotten, and the effect of which will be long and widely felt. The result of the whole struggle and settlement so far as the question of education is concerned, is now in the hands of the people and Government of Manitoba. There can be no going back, and the effect of continued agitation and opposition of the Roman Catholics in Manitoba, Quebec, or anywhere else can only be to prevent their obtaining such concessions in future as it may be found possible to make consistently with preserving intact the national character of the schools. If, on the contrary, they will fall in and make the most and the best of concessions already made, there is every reason to believe they will obtain such modifications as time and experience may show to be necessary to the perfecting and harmonious working of a system of national public schools for which Manitoba has so manfully contended, and which is full of promise for the best interests of the Province in the future.

## Books and Magazines.

An attractive and interesting booklet written by Rev. James Cleland, of Port Hope, gives a very interesting sketch of the great popularity and usefulness of the familiar hymn, "What a friend we have in Jesus." Its authorship is ascribed, and proved beyond doubt, to Joseph Scriven, a native of Dublin, but who in 1850 came to Canada. He settled and lived in the neighbourhood of Rice Lake where, in August, 1886, he died at the age of sixty-six. Many interesting incidents in the life of the writer of this universally favorite hymn are given in this booklet and some other hymns which have never before been published. [W. Williamson, Port Hope.]

The latest output of that charming and entertaining writer of romance, Mr. Anthony Hope, is entitled "The Heart of Princess Oara," a book whose nine chapters originally appeared as separate stories in a magazine, but which, all dealing in the main with the same sentimental personage, have still a distinct unity throughout. Each of these tales deals with a love episode in the life of the Princess Oara, and owing to this fact it has been suggested that the author has not chosen the right title for his novel. Should it not rather relate to her heartlessness? But even if it be granted that the Princess was a flirt, it must be added that she was a flirt whom the whole masculine section of the human race would instantly pardon. In the entire book there is not a single dull sentence, and no one in search of light fiction can do better than devote a few hours to its perusal. [The Copp, Clark Co., Toronto; Longmans, Green & Co., London. Price 6s cents.]

Any one who has felt the need of a volume that can be opened at any point with the assurance of finding a well-selected passage of Scripture, suited in length and character for devotional reading or for use at family worship, will greatly appreciate a valuable book entitled "Bible Selections for Daily Devotion." Omitting such historical, abstruse, and other portions of Scripture as are suited for Bible study, but were not intended for devotional reading, the choicest passages from Genesis to Revelation are arranged in 365 consecutive readings of about twenty-five verses each, and printed in clear type, without note or comment. Difficult names are pronounced, the poetical parts are in verse, the text is from the Authorized Version printed in paragraphs as in the Revised Version, and the Four Gospels are arranged in one continuous narrative. Desiring to secure the re-establishment of family worship, Dr. Sylvanus Stall could not have devoted himself more effectively than in thus using his spare time for a period of three years in the selection and compilation of this volume, which is the only book of its kind published, and which will prove of great value by supplying in this most convenient form such passages of Scripture as are best suited for private, family, or public worship. The merits which make this book helpful and valuable, when known, are sure to secure for it an immense circulation. [Funk & Wagnalls Co., 11 Richmond St. West, Toronto. Price \$1.00.]

The November *Biblical World* opens with "Islam: a Sketch with Bibliography." Following this is a sketch by Professor Bruce of the Rev. Prof. Gilmour of Aberdeen, accompanied with an excellent likeness. "The Fore-shadowings of Christ," by Professor Goodspeed, Chicago, is another helpful article, to which must be added several others with notices of books, making altogether an interesting number. [The University of Chicago Press.]

Of interesting articles in the most recent numbers of *Littell's Living Age* we may mention two on William Morris, "Russia's Strength," "The Queen," "The Constantinople Massacre," "The Two Archbishops," "Sir Walter Scott's First Love," "Of Women in Assemblies," by Charles Selby Oakley and a reply by Harriet McIlquham; "The Outlook of the Established Church" and "Modern Life." [The Living Age Company, Boston, Mass., U.S.]

*St. Nicholas* for December comes to hand with the usual wealth of juvenile literature. It is impossible, in a few words, to give any adequate idea of the excellence of this magazine as a recreation in reading for our young folks. *St. Nicholas* (The Century Co., New York), the *Youth's Companion* (Boston), *Harper's Round Table* (New York), the latter two weeklies—these are three publications of a similar nature, equal in point of merit, with one of which every home would do well to be supplied.

Vol. 16, No. 1, of *The Montreal Presbyterian College Journal* is both attractive in its appearance, and in its contents varied as well as attractive. Its departments are: "Our Graduates' Pulpit," "The Old Testament and the New Sciences," "Modern English Poets," "Home Missions," various matters, for instance the "College Opening" and "Talks on Books," given again, which all readers of the Journal will be glad to know, by Professor Campbell, LL.D. [M. H. MacIntosh, B.A., P. O. Box 42, St. Catherine Centre, Montreal, Que.]

Charles Dana Gibson, the illustrator, after having had the idea suggested to him by two of those most familiar with his work and the scope of his abilities, neither of these being aware of the suggestion of the other, has produced a series of character sketches in pen and ink dealing with the people of Dickens. The first—that of Scrooge from "A Christmas Carol"—appears in the December number of the *Ladies Home Journal*. Mr. Gibson has evidently struck a new vein, which we will hope may be as pleasantly productive as that of the American girl. Mrs. H. W. Beecher describes in this number how her famous husband sold slaves from the Plymouth pulpit. [The Curtis Publishing Co., Philadelphia.]

*Godey's Magazine* continues to improve month by month. The Christmas number is especially rich in wholesome and entertaining reading. "Her Cobra Lover," a short story, the scene of which is laid in Burma, is somewhat reminiscent of Rudyard Kipling. The profession of the trained nurse is sympathetically considered, the dictum of the author being that "the vocation is one to be proud of. A woman of education and refinement can earn a competence and at the same time be doing noble work for others." [The Godey Company, 52 Lafayette Place, New York.]

The special winter number of *The Studio* forms a rich treat for those of artistic predilections. The frontispiece is a sketch by G. H. Boughton, R.A., reproduced in colours. A second color supplement is the work of Alexandre Carpentier. The whole number is exquisitely illustrated, and forms an admirable commentary upon the printer's art. In the way of letter-press there are nine articles, each of much interest to the artistic world. The first of these, "A Mountain Town in France," is by Robert Louis Stevenson. [The Studio, 5 Henrietta Street, Covent Garden, London, W.C. Price one shilling.]

*Massey's Magazine* is probably the most creditable thing in the line of this class of work that has yet been attempted in Canada. A decided advance may here be noted in the line of illustrating by our local artists, while, in the Christmas number, their work has been supplemented by several reproductions of Alma-Tadema's best paintings. "Before the Fire" is a study of several comfortable-looking kittens, the well-executed production of Mr. J. T. M. Burnside. Mr. F. H. Bridgen has drawn several appropriate and attractive accompaniments for poetical selections. The reading matter of this magazine shows no failure in interest. [The Massey Press, Toronto.]

The finest cover-design that we have yet noted belongs to *Scribner's Magazine* for December. It is chastely conceived and beautifully executed. And the rest of the contents do not disappoint the expectations thus aroused. At the outset is an article on Sir John Millais, illustrated by reproductions from his paintings. Richard Harding Davis contributes a readable sketch, entitled "The Last Ride Together." We have not had the pleasure of perusing anything from this gifted author's pen of late, and are consequently delighted to hear that in the January number of *Scribner's* will appear the first instalment of the only considerable novel he has so far attempted. "Soldiers of Fortune" is its attractive title. [Charles Scribner's Sons, New York.]

*Poet-Lore*, which has adorned many cultured homes with its presence, is in the future to be issued as a quarterly magazine of letters. The initial quarterly number covering October, November, December, 1896—is now before us, and, as has been the custom, though on a much more extensive scale, is devoted to appreciation of the poets and comparative literature. The object of *Poet-Lore*, we might explain for the information of those who are not acquainted with its nature, is to bring Life and Letters into closer touch with each other. Accordingly, its work is carried on in a new spirit; it considers literature as an exponent of human evolution rather than as a finished product, and aims to study life and the progress of ideals in letters. [Poet-Lore Co., 18 Pemberton Square, Boston, Mass. Yearly subscription, \$2.50.]

The chief feature of *Lippincott's Magazine* for a number of years has been the publication each month of a complete novel—a departure which, up to the present, has remained characteristic. "The Chase of an Heiress," by Christian Reid, is that contained in the issue for December. Several miscellaneous articles, with four attractive poems, complete a readable *melange*. Not the least interesting part of this number is a beautifully printed catalogue of books for Christmas. "Books are like comrades, good for any day in the year. But as good-fellowship seems heartiest at Christmas, so a good book is at its best beside the Christmas hearth." And so here you have a perfect banquet of books, to read about which is, in itself, to enjoy a delightful repast. [The J. B. Lippincott Company, Philadelphia.]

In his series of articles on "White Man's Africa," in *Harper's Magazine*, Mr. F. M. Howells deals, in the issue for December, with the personality—the appearance and character—of Paul Kruger, the nominal president and virtual dictator of the Transvaal Republic. Here is in part what the author says of this very remarkable personage:—"His is a remarkable face and form. The first impression I received of Kruger suggested to me a composite portrait made up of Abraham Lincoln and Oliver Cromwell, with a fragment of John Bright about the eyes. Kruger has the eyes of a man never weary of watching, yet watching so steadily and so unobtrusively that few suspect how keen his gaze can be. There is something of the slumbering lion about those great eyes—something fearless, yet given to repose. Could we think of Kruger as an animal, it would be something suggested both by the lion and the ox. We know him to be a man of passionate act and word when roused, yet outwardly he carries an air of undisturbed serenity. His features, like those of most great men, are of striking size and form, and, moreover, harmonious. The mouth is strikingly like that of Benjamin Franklin in the well-known portrait by Du Plessis. It is a mouth that appears set by an act of will, and not by natural disposition. It parts willingly into a smile, and that smile lights his whole face into an expression wholly benevolent. All those who know Kruger have noticed this feature—this beautifying effect of his cheery smile. The photographs of him give only his expression when ready for an official speech—not his happy mood when chatting with his familiars." W. D. Howells treats of Oliver Wendell Holmes, in which he tells in his best vein the story of his acquaintance with that great man. Dr. William M. Jacques describes an interesting process for generating electricity from coal without the intervention of the steam-engine—a process of which he is the inventor. [Harpers & Bros., New York.]

## The Family Circle.

### DOWN TO SLEEP.

November woods are bare and still ;  
November days are clear and bright ;  
Each noon burns up the morn'g's chill ;  
The morning's snow is gone by night ;  
Each day my steps grow slow, grow light,  
As through the woods I reverent creep,  
Watching all things lie "down to sleep."

I never knew before what beds,  
Fragrant to smell and soft to touch,  
The forest silts and shapes and spreads ;  
I never knew before how much  
Of human sound there is in such  
Low tones as through the forest sweep  
When all wild things lie "down to sleep."

Each day I find new coverlids  
Tucked in and more sweet eyes shut tight ;  
Sometimes the viewless mother bids  
Her ferns kneel down, full in my sight ;  
I hear their chorus of "Good night,  
And half I smile and half I weep,  
Listening while they lie "down to sleep."

November woods are bare and still ;  
November days are bright and good ;  
Life's noon burn up life's morning chill ;  
Life's night rests feet which long have stood ;  
Some warm, soft bed, in field or wood,  
The mother will not fail to keep,  
Where we can lay us "down to sleep."

—Helen Hunt

### JANET CAIRNS' "GUID-DOCHTER."

"My idea of an earthly paradise," said Wardrop, as he ran his fingers wearily through his hair, "is a place where it is possible to lock the door and keep it locked."

I did not wonder at his mild grumbling—nay, I wondered that it was mild.

"Some men can do it; why can't you?" I asked, bluntly. "If you invest me with authority, I'll undertake to hold this door against a siege if you like."

"Well, you see," said Wardrop, with a whimsical smile, "I lost the key at the beginning, and it's no use hunting for it now. And after all, the work does get done; we get warstled through somehow, in spite of the interruptions."

"Yes," I admitted, grudgingly, "but at what expense. Your time and strength are fretted away by dozens of petty affairs and pettier folk, when there's no need for it. I wish you'd let me turn over the leaf for you, or interview them when they come—anything to save you, sir."

Wardrop smiled, but shook his head. "I'm something like a doctor, David; you know how people kick at a strange doctor. It's me they want. Well, I've given away seven pound ten this morning, and promised to look for situations for three lads and a young woman."

I groaned, for I had heard him, and felt wrath within. Also the heinousness of my own offence in having once added to the burden on this good man's shoulders rose up before me accusingly. Yet now I would seek to expiate that offence by closing the door on others who were perhaps more needful than I had been! Human nature all over, that; and I felt myself a poor, mean wretch as I spoke. But Wardrop did not seem to notice anything odd by suggestion or comparison.

"Here's somebody else, David. Well, I believe I will slip into the other room. Don't betray me if you can help it."

I said nothing, but inwardly resolved that for nobody less than the Queen herself would I knock at the inner door. I gave him ample time to disappear before I called "Come in" to the intruder at the outer door.

Great was my astonishment when a countrywoman, decently attired, and apparently just off a journey, stepped into the room. She was a bright, winsome-

looking woman, with rosy-red cheeks, kind blue eyes, and a certain alertness in her whole appearance which indicated good health and a fund of active energy in reserve. She was "purpose-like," as we say in Faulds, and that means a lot. I remember the details of her attire because its old-fashioned simplicity appealed to my heart in no ordinary fashion. She had on a skirt of purple merino, trimmed with rows of narrow black velvet at the hem, a plaid of shepherd's tartan, and a black lace bonnet with purple violets at the brim, and black velvet strings tied in a particularly neat bow under her chin. She carried over her arm a little bag of velvet plush with red roses on it, and her woollen-gloved hands were folded in front of her as she surveyed the room with a good deal of disappointment in her eyes.

"It's Maister Wardrop I want to see," she said, in rather a shrill voice. "Is he no in?"

Her tongue had the Forder twang, and I knew that if Wardrop could but catch its echo through the door it was all up with him. I waited half a moment just to see, and sure enough his head popped round the door.

"Hullo, Mrs. Cairns! What brings you here?" he asked, coming out with both hands outstretched, and a smile of no ordinary welcome on his face—a smile which was reflected on her face too, as they stood shaking each other by the hand.

"I've come to see Geordie. They tell me he's gotten mairret, an' he's never said a cheep to me about it. Do you think it's true, Robert?"

The smile faded from her face, and there came in her eyes a kind of hungry, anxious look I have seen in the eyes of many mothers in my time.

"It's quite true, Mrs. Cairns, I believe," Wardrop answered, and I fancied a stern note in his voice.

"It was Jeanie Nicoll, her that's in service wi' Lady Marchbank, that wrote to oor Bess, an' she even gied me the address."

She began to fumble in her velvet bag, and I observed her fingers trembling a little, and guessed that the confirmation of her fears Wardrop had just given was more than a disappointment to her. It was a shock. Wardrop saw it also, and taking her by the arm, set her down in a chair.

"I canna understand it," she went on, still fumbling in the bag. "It be true, what for did he no write? Surely his mither deserved that frae him at least."

"Yes, surely, but he would mean to write," answered Wardrop, and his voice was very tender. "Geordie was not a bad lad, only thoughtless."

"Eh, no, no a bad lad; naebody could say that," she answered. "But he micht hae written. Here's the address."

She produced a soiled scrap of paper from the bag and handed it to Wardrop.

"Seventeen Colwyn Avenue, Streatham," he read. "Um, that's a goodish bit out. Are you in a hurry, Mrs. Cairns?"

"No in sic a hurry, as long's I get there afore dark," she said. "If it be true that he is mairret, of course they'll be for me stoppin' a' night, an' maybe twa three days, wha kens?"

She look round with a kind of confident enquiry which touched us both.

"Jeanie Nicoll said it was a terrible braw hoose, for she gaed out to see it

when it was her Sunday oot, an' she even spak till the servant at the door, spoirin' if George Cairns bade there, an' a' this afore she wraite a line to me ava."

"Well, Mrs. Cairns, I'm very much occupied just now, and won't be free for two hours. I want to take you there myself, so if you'll let David take you over to our house, the landlady will give you a bite, and you can rest there till I am ready."

"A' richt, I kent I wad be a' richt wi' you," said Mrs. Cairns, rising blithely, quite unconscious that she was taking up minutes of time as precious as fine gold. I rose too, but ere we passed out by the door, Wardrop called me back.

"See that she gets a good cup of tea and something to it, David, and be as kind to her as you can. Poor soul, poor soul, it would give me no small joy at this minute to kick Mr. George Cairns down that stair and into the street."

I took Mrs. Cairns over to Surrey Street, saw to her comfort, and left her content and cheerful. When I got back to the office, I found that Wardrop had been summoned to the House of Commons, and had left a note for me. It simply bade me take Mrs. Cairns out to the Streatham address, and to bring her right back again, unless I was assured by my own eyes and ears that she was made welcome there. I did his bidding joyfully, for it was another mark of his true confidence in me that he passed on the doing of such kindnesses to me, assured that I would not fail him. So I took Janet Cairns from Ludgate Hill to Streatham, and thence in a four-wheeler to her son's house in Colwyn Avenue.

It was one of those commodious and picturesque houses which abound in the suburbs of London, standing in its own grounds, and possessing all the attributes of the country, together with the advantages of proximity to the metropolis.

"Od sakes, man," observed Mrs. Cairns, as we drove up the avenue to the house. "My Geordie canna live here. It's a perfect pailace. But Jeanie Nicoll said it was a terrible braw place."

With that we came to the door, and bidding her sit still, I ran up the steps and rang the bell. And when the smart maid-servant answered my summons, I was not surprised to be told that Mr. Cairns was not yet returned from the city. Mrs. Cairns, however, was within. I hesitated a moment, not knowing what to do, and then, asking the maid to wait a moment, I went out to the cab.

"Your son lives here right enough, Mrs. Cairns," I said. "But he isn't home from business yet. Hadn't you better go back with me and write to him that you have come to London?"

"What for should I gang back wi' you, my man, if my son bides here?" she enquired in high scorn. "If he bides here, it maun be true that he has mairret a rich wife, for he had but twa hunder a year, an' that disna gang faur in toons. An' if he's mairret, then his wife is my guid-dochter, an' I wull see her, so there."

With that she began to get down in haste from the cab. I was sore put to it then to know how to act, and my chief, nay my sole desire, was to spare my countrywoman's feelings from being wounded, as I feared was most likely. I did what seemed best to me when we were admitted by asking the maid to take my card to her mistress and request private

speech with her. We were shown into the library of the house, which was small, but well furnished, with books and good pictures and fine bronzes. Mrs. Cairns, I saw, began to feel some weight on her spirits; she sat down on the edge of a chair, and did not look at home. The house was very quiet, but presently there sounded through the stillness the cry of a little child. Then Mrs. Cairns sprang from her chair, and the color came and went on her homely, kind face.

"Mercy me, there's a bairn! If that be Geordie's bairn an' me never kent, I'll never forgie him in this world."

Before I could reply, the maid-servant reappeared and asked me to step upstairs. I was intensely relieved at this, as I had feared that the lady of the house might answer my request in person. I whispered to Mrs. Cairns to wait a moment, but I saw that she resented being left. I hoped I was acting wisely. I feared the scene if the two women, who apparently were not aware of each other's existence, should be suddenly confronted with each other. I was taken up to the drawing-room, where Mrs. George Cairns awaited me. She was young, but not a mere girl, a very stately, lady-like woman, with a frank, pleasant manner, which relieved me a good deal. I knew she was a Londoner before she spoke, and I felt that never in my life had I encountered a more difficult task.

"There is a lady downstairs, madam," I began, "who has come a long way to see you, and whom I am sure you will be pleased to see. She has come unexpectedly, but I feel sure her welcome will not be lacking."

"A lady to see me? Let us go down at once. I was certainly not expecting any visitor to-day. What is her name?"

"Cairns. She is your husband's mother."

It was a blunt speech, but how could I put it otherwise? I could only answer her question as straightly as it was put.

Mrs. George Cairns flushed and looked distinctly distressed.

"My husband's mother!" she repeated with difficulty. "I—I was not aware that my husband had a mother alive. There has been some mistake. Sir, who are you? perhaps some relation also of whom I have not heard."

"No, madam, I am acting for an old friend of Mrs. Cairns, Mr. Robert Wardrop, of the *St. George's Gazette*, who intended to come himself with Mrs. Cairns, but was unavoidably detained."

I saw that she was hardly listening to me. Suddenly the child's cry rang through the house again, and without a word of apology she hurried from the room. I was at a loss what to do there, and thought I had better return to the room below. When I got down to the hall I heard some strange sounds, and through the half-open door I saw George Cairns' mother with the baby on her knee, and the "guid-dochter" she had come so far to see kneeling by her side, and the tears were streaming down her face. There were no tears in the eyes of Janet Cairns, but only a kind of yearning and glorified look which I remember to this day. They had forgotten me entirely, and something whispered that I could leave my charge without fear. The look on the face of the kneeling girl told me that her heart was in the right place, and that Janet Cairns would be welcome there so long as she elected to stay. So I slipped out by

the door with a glow at my heart, thinking of the joy it would be to Wardrop's honest heart to hear such good news in place of the evil he had feared.

It was getting dusk as I drove out by the lodge gate, and just then a gentleman passed me whistling. I put my head out of the window and took a good look at George Cairns, nor could I deny that he was a man of gentlemanly appearance, and handsomer than most. He had made the most of the gifts nature had bestowed on him, evidently having risen from the clerk's stool to be the son-in-law of his master, one of the merchant princes of the city. Nevertheless, as my four-wheeler went lumbering along the muddy road to Streatham Station, and I thought of what would meet him when he got within his own door, there was no man in London I envied less than Mr. George Cairns.—*David; Lyall in British Weekly.*

JAPAN.

Japan is a land without the domestic animals. It is this lack which strikes the stranger so forcibly, in looking upon Japanese landscapes. There are no cows—the Japanese neither drink milk nor eat meat. There are but few horses, and these are imported mainly for the use of foreigners. The waggons in the city streets are pulled and pushed by coolies, and the pleasure carriages are drawn by men. There are but few dogs, and these are neither used as watch-dogs, beasts of burden, nor in hunting, except by foreigners. There are no sheep in Japan; the wool is not used in clothing, silk and cotton being the staples. There are no pigs—pork is an unknown article of diet, and lard is not used in cooking. There are no goats, or mules, or donkeys. Wild animals there are, however—in particular, bears of enormous size. One of these Mr. Finck saw stuffed in a museum, and he describes it as being as "big as an ox." War, of course, is acquainting the Japanese with the use of animals. The army have cavalry horses, and others to drag the field guns. The Empress also, in obvious imitation of European royalties, is an expert horsewoman, and saddle horses are kept for her use.—*Science Sitings, London, Eng.*

THE TERM "MIDDLE AGES."

"Middle ages" is a term of no definite period, but varies a little with almost every nation. Roughly it may be regarded as including a period of about a thousand years, or from the fifth to the end of the fifteenth century; or if reckoned by events, as extending from the subversion of the Roman Empire, and the transfer of the Imperial dignity from Rome to Constantinople (A.D. 476) to the outbreak of the Reformation (A.D. 1520). Hallam, in his "History of the Middle Ages," says: "It is not possible to fix accurate limits to the Middle Ages; but though the ten centuries from the fifth to the fifteenth seem, in a general point of view, to constitute that period, a less arbitrary division was necessary to render the commencement and conclusion of an historical narrative satisfactory;" and he accordingly makes the period to extend "from the invasion of France by Clovis (A.D. 489) to that of Naples by Charles VIII. (1495)." For his purpose this might be advisable, but for common use there is little advantage in any such arbitrary restriction. The term must be accepted for convenience rather than precision, and to understand it as comprising a thousand years, from the end of the fifth to the beginning of the sixteenth century, is for all ordinary purposes sufficient.

Our Young Folks.

THE MOTHER POET.

My mother was a poet I  
And, though she left no song  
To ripple down the centuries  
And cheer the world along.

Her soul was full of music;  
Her thought was set to rhyme  
Of little feet, that kept her heart  
A singing all the time.

Her life was one long measure  
Of kind, unselfish deeds;  
So common is the doing  
One scarcely knows or heeds.

She gave herself so freely,  
Thought had she for us all,  
And time to note each flower,  
And the first blue bird's call.

A singer who sings truly  
Must often sing of pain,  
Yet hope rose through her sorrow  
As rainbows through the rain.

Oh, what a wondrous poem  
Is mother duty done!  
My mother was a poet—  
I'm sure that yours was one.

—Mary A. Mason.

A RACE WITH DACOITS ON MY BICYCLE.

(Concluded.)

As I left the *kyauing* behind and was making for the bridge, I heard a few notes whistled softly just behind me. The sound seemed to come from the bushes skirting the *kyauing*. I should not have thought anything of this, however, if the same notes had not been whistled again, this time apparently from the fields just ahead. This was evidently a call and an answer; and it made me a little nervous, especially if the danger (if danger there were) menaced me both in front and in the rear. I looked around, but saw nothing more than I had seen many a night on that same road. Not knowing anything else to do, I went steadily ahead, keeping myself and my wheel well in hand, so as to be ready for any emergency which might arise. Passing by some gaps in the shrubbery, I saw some figures in the fields near the road making stealthily for the narrow bridge which I should have to cross before I could get into the town. I thought I could see some *dahs* under their arms. Then I saw the danger which threatened me. The dacoits evidently planned to intercept me at the bridge, and cut me to pieces when I should be at a disadvantage. I couldn't go back; for even if I had not had reason to think that some of the gang were lurking behind me, the time I should have lost in turning around would have put me at the mercy of my pursuers. There was only one thing to do, and it didn't take me long to decide upon it. My wheel was under pretty good headway, and I crowded on all the power I could to try and reach that bridge before the dacoits got there. As I shot ahead an awful yell arose behind me. I had been sharply watched. Immediately my ears were greeted by a chorus of shouts from the fields on both sides of the road.

My recollections of the next few minutes are not very clear. All I remember is, pedalling with all my might, with those bloodthirsty cries ringing in my ears, and my mind making incessant calculations as to the chance of getting a bullet through my body next moment. But I heard no shots, and probably the dacoits had no guns. I rolled on the bridge just as they swarmed up from the fields into the road behind me.

But I was not out of the woods yet. Before I got into town I had a long hill

to climb. Now the Burman is a lightning sprinter when he chooses to sprint, and that's just what those fellows did. Racing them down hill I had the advantage, especially as they were running over the rough ground in the fields. But when it came to racing uphill they rather had the best of it, especially as they were now on the road. On a steep hill I would have had no chance at all; but the slope was gentle, and I had a start. I had a chance, therefore, for my life, and I made the best of it. The thought of those *dahs* put strength into every stroke I made. The worst of it was, I could not tell whether I was holding my own or not. My pursuers had stopped shouting, needing all their wind for running; and their bare feet didn't make much noise on the ground. I was bending low over my handle-bar, and didn't dare to risk diminishing my speed by straightening up to look behind me even for an instant.

But when I got to the head of the hill, and was passing the grounds of the Chief Commissioner, where there are always soldiers on guard, I felt that I could venture to take a backward glance. Then I saw that my pursuers had all disappeared.

Next day I wrote a letter to the Chief of Police, reporting my adventure in detail, and having "the honor to be, sir, his most obedient servant," according to the prescribed formula, which whosoever observeth not shall not gain the ear of the Government of Burmah. In due course I received a reply, in a big brown envelope, assuring me that the matter should be promptly investigated, and having "the honor to be, sir, my most obedient servant." This was polite. The Indian Government is great on politeness. But nothing ever came of it. I suppose the Superintendent did his best to ferret the matter out; but he had to work through native policemen, and they may have had reasons of their own for not being too anxious to catch the dacoits.—*David Gilmore, in Harper's Round Table.*

SEEING THE POINT.

A boy returned from school one day with the report that his scholarship had fallen below the usual average.

"Son," said his father, "you've fallen behind this month, haven't you?"

"Yes, sir."

"How did that happen?"

The father knew, if the son did not. He had observed a number of dime novels scattered about the house; but had not thought it worth while to say anything until a fitting opportunity should offer itself. A basket of apples stood upon the floor and he said:

"Empty out these apples, and take the basket and bring it to me half full of chips."

Suspecting nothing, the boy obeyed.

"And now," he continued, "put those apples back into the basket."

When half the apples were replaced, the boy said:

"Father, they roll off. I can't put any more in."

"Put them in, I tell you."

"But, father, I can't put them in."

"Put them in? No, of course, you can't put them in. You said you didn't know why you fell behind at school, and I will tell you why. Your mind is like that basket. It will not hold more than so much. And here you've been the past month filling it up with chip dirt—dime novels."

"They boy turned on his heel, whistled and said: "Whew! I see the point."

Not a dime novel has been seen in the house from that day to this.—*Bible Reader.*



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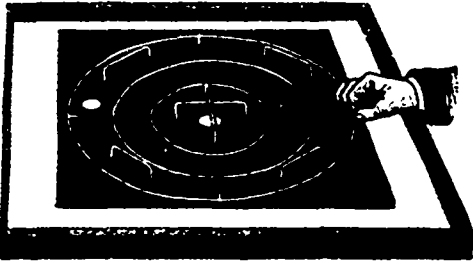
THE YOUTH'S COMPANION, Boston, Mass.



On the 24th ult. the Rev. Frank Davey was inducted to the pastorate of Maple Valley and Singhampton, Presbytery of Orangeville, as ordained missionary for two years.

The importance of *The Living Age* to every American reader, as the freshest and best compilation of gleanings from the field of British periodical literature has been long recognized. Founded by E. Littell in 1844, it has never ceased to occupy a prominent place among the foremost magazines of the day. In pursuance of the same general plan adopted by its founder, and to give the best the world can offer, the publishers have arranged for the introduction of certain "New Features" so widening its scope as to embrace translations of noteworthy articles from the leading publications of France, Germany, Spain, Italy and other continental countries, many of which contain matter of great interest and value to the American reader, yet which, for obvious reasons, are absolutely beyond his reach but for the timely help of this delightful medium. In addition a monthly Supplement will be given, containing three departments devoted to American literature. Its prospectus, printed in another column, more fully describes these new features, the first of which appears in a November issue. A year ago the price was reduced from \$8 to \$6 a year. This reduction brings the Magazine within the reach of a much wider class, and certainly at this price, with these improvements, it is at once the cheapest and the best literary weekly in existence. In no other way can its equivalent be obtained for less than many times its cost. Reduced clubbing rates with other periodicals offer still greater inducements, and to new subscribers remitting now for the year 1897, the intervening numbers of 1896 will be sent gratis. The Living Age Co., Boston, are the publishers.

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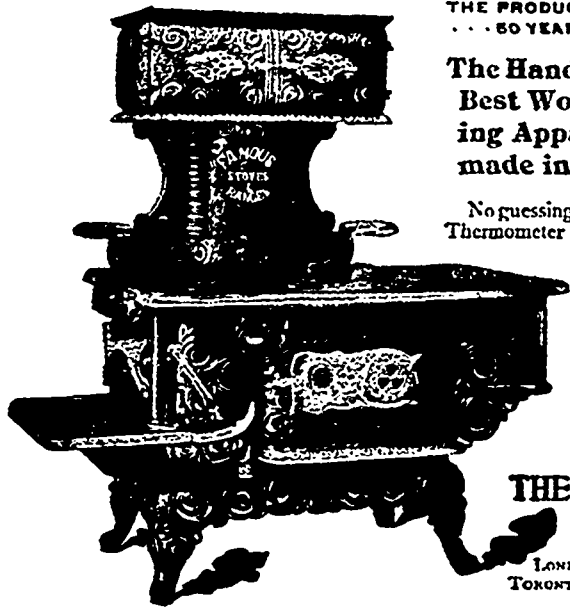
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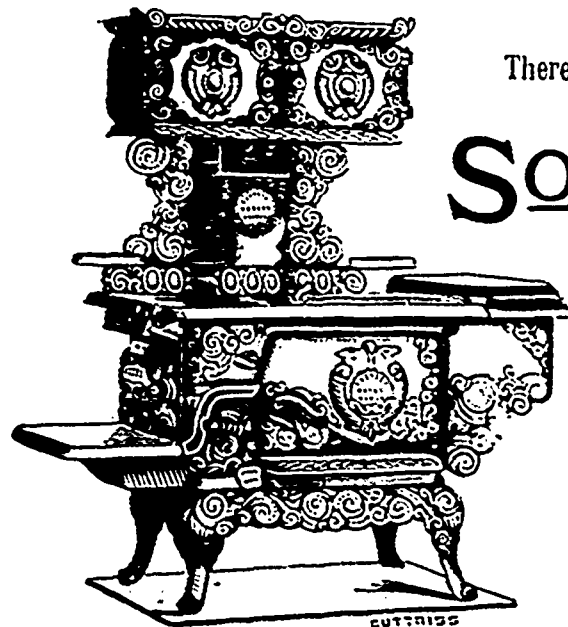
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**British and Foreign.**

Rev. John Martin, formerly of Stranraer, has been inducted to the pastorate of St. Columba, Leeds.

The Paisley U. P. Presbytery are taking steps to celebrate the jubilee of Dr. Henderson as a minister.

Clyde shipbuilders have launched during the past four weeks twenty-three vessels, representing over 29,000 tons.

It is said that the process of dyeing roses is becoming a remunerative branch of industry with English horticulturists.

Louis Boas, one of the founders of the Hamburg American Line of steamers, died suddenly in New York last week.

The mission of the English Presbyterian Synod evangelists in Liverpool will extend from the 22nd ult. to December 4th.

The United States treasury, for the first time in several years, is receiving gold in considerable quantities for customs duties.

Three million dollars' worth of machinery for shipbuilding has been shipped from Delaware river ports for Russia during the year.

Over 30,000 copies of Dr. Conrad's edition of Luther's Small Catechism have been issued by the Lutheran Publication House for the author.

Mr. J. Arthur Thomson has been secured to deliver a course of forty lectures to Professor Drummond's class at the Glasgow Free Church College.

A series of evangelistic meetings were held in the Established Church, Dumbarton, lately, which were largely attended and were productive of much good.

"The Preacher and his Text" was the subject of Rev. Dr. Ferguson's address in opening the present session of the Congregational Union Hall, Edinburgh.

The French soldiers, after having occupied the Memorial Church, Ambobipotry, Madagascar, for a year, gave up possession of it at the beginning of October.

Rev. Robert Hunter, LL.D., the venerable Indian missionary, recently quietly celebrated his ministerial jubilee at his residence at Loughton, Epping Forest.

Professor James Orr, D.D., of Edinburgh, has just begun in Glasgow on Monday afternoons a series of lectures to ministers on German Theology in the 19th century.

The Synodical Committees of the English Presbyterian Church met in London on the 16th ult., when the most important item of business was the nomination of the next Moderator.

At their last Presbytery meeting a number of the leading Welsh ministers of Liverpool were appointed to deliver a series of lectures on subjects connected with Papacy and Protestantism.

Professor Smart, the first incumbent of the recently-instituted Chair of Political Economy in Glasgow University, in delivering his inaugural address to his class lately took as his theme "Adam Smith and Natural Liberty."

The death is announced of Dr. Wheeler, who for thirty-nine years carried on mission work in Turkey in connection with the American Board. He was the founder and first president of Euphrates College. He was at Harpoot during the massacre in November, and his house was then burned.

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We suppose there is not a resident of Newmarket who does not know Mr. J. A. Moffatt, who does not know of his years of suffering, and who has not heard of his release from a life of helplessness and pain through the medium of Dr. Williams' Pink Pills. Indeed we doubt if in the annals of medicine there is a more remarkable restoration than has been accomplished in Mr. Moffatt's case, and he deems it his duty to mankind to make the facts known through the columns of the Advertiser.

Ten years ago Mr. Moffatt was working in the Newmarket Hat Factory. Through the influence of the damp room, and possibly some carelessness in regard to his health, he was attacked with a severe cold, which eventually settled in his limbs. For some years he was an almost constant sufferer from rheumatic pains, and spent much money in treatment for the trouble, but with no result beyond an occasional temporary release from pain. Finally, to make matters worse, he was attacked with malaria and rheumatic fever. He was then forced to go to the Toronto General Hospital, when it



was found that he was afflicted with torticollis (wry neck). During the first six months in the hospital he was under the treatment of the staff electrician, but the powers of electricity entirely failed, and after a consultation of physicians it was deemed advisable to perform an operation. Six weeks later a second operation was performed. The operations proved successful only in so far as they afforded temporary relief. He remained in the hospital from November, 1890, till January, 1892, and with all the modern remedies and appliances known to the staff of that well equipped institution no permanent relief could be obtained. He was then advised to go home, partly in the hope that the change might prove beneficial, but instead he continually grew worse, and in March, 1892, was again forced to take to his bed, and those who knew of his condition did not believe he had long to live. At this time every joint in his body was swollen and distorted, and he suffered the most excruciating agony. If a person walked across his bedroom it intensified the pain as though he was being pierced and torn with knives, and if touched he would scream aloud with agony. In this state of hopeless suffering he remained bed fast for eighteen months, all the while using all manner of medicines from which relief might be hoped for. Then he was put under the treatment of a celebrated Toronto specialist, but with no better result. After this last experiment failed, he determined to try Dr. Williams' Pink Pills, at the same time discontinuing all other treatment. At the end of three months there was a very noticeable improvement in his condition, and so much so that his mother thought he could be lifted outside. He was still so weak, however, that he was only able to remain up a few minutes as before. When taken back to bed he felt a sudden tingling sensation going up from his toes and through his joints and spine. The next morning when he awoke the pain had left the body and lodged in the arms, and then for some weeks the pain flitted from place to

place in the arms and then disappeared, and he has not had a particle of pain since. All this time he was taking Dr. Williams' Pink Pills and slowly but surely regaining his strength. Then an invalid's chair was procured, and he was wheeled out, eventually he was able to wheel himself about. The continued use of the Pink Pills constantly added to his strength, and then the chair was discarded for crutches, and then the crutches for a cane. At this time (September, 1895,) Mr. Moffatt had so far recovered that he was a frequent contributor to the columns of the Advertiser, and procuring a horse and buggy he was engaged as local reporter for the paper. The once utterly helpless invalid is now able to go about, and to get in and out of his buggy without any assistance, and is at his post of duty whenever called upon.

Thus we find that after years of suffering and helplessness Dr. Williams' Pink Pills have proved successful after all other remedies and the best of medical treatment had utterly failed. With such marvelous cures as this to its credit it is no wonder that Dr. Williams' Pink Pills is the most popular medicine with all classes throughout the land, and this case certainly justifies the claim put forth on its behalf, that it "cures when other medicines fail."

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"TELEPHONE,"  
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Are synonyms for the best matches made.

ASK YOUR GROCER FOR  
**E. B. Eddy's Matches**



The Americans are the greatest travellers on the face of the earth. It is estimated that every year from 90,000 to 100,000 people leave the country for trips in Europe, going first class. Half as many again go at cheaper rates.

A meeting was held lately of the joint Union Committee of the Free and U. P. Churches. It was largely attended by the leading men in both communions, and a couple of hours were spent in a friendly interchange of views upon several important subjects.



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IN THE LAND**

**Ganong Bros., Ltd.,  
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Best for  
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For quick and easy work  
For cleanest, sweetest  
and whitest clothes  
**Surprise is best**

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**SURPRISE  
SOAP**

Best for  
**Every Day**

For every use about the  
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best and cheapest.  
See for yourself.

MISCELLANEOUS.

Mr. J. H. Plummer, publisher of Woman's World and Jenness Miller Monthly, offers \$150 in prizes to the persons making the largest number of words from the word "Industrious." See his advertisement in another column.

SICKNESS AMONG CHILDREN, is prevalent at all seasons of the year, but can be avoided largely when they are properly cared for. Infant Health is the title of a valuable pamphlet accessible to all who will send address to the N. Y. Condensed Milk Co., N. Y. City.

Quida, after the enforced sale of her beautiful furniture by the authorities of the United Italy which she so hates and reviles, has retired to a villa in the environs of Lucca, where she is concentrating all her bitterness against Italians in a three-volume novel.

American enterprise is discounted by a grocery firm of Liverpool, England, who recently sent out black-bordered circulars, announcing the sad death of a partner and on the blank page gave the current prices for bacon, eggs, butter and other staples in which they dealt.

When Du Maurier made an engagement with Harper Brothers to contribute a full-page drawing each month, he received a protest from Punch, whose officials thought themselves exclusively entitled to his services. His reply was as follows: "DEAR—: Man cannot live by Punch alone."

A certain Bishop, who thinks every boy should learn to repeat the Thirty-nine Articles as well as the Catechism, recently asked a youthful scholar if he had read the Thirty-nine Articles. "No," said the boy, "but I have read 'Ali Babi, or the Forty Thieves.'" "You may stand down, sir," said the Bishop.

OF INTEREST TO DYSPYPTICS AND OTHERS.

Gluten Flour is the name of a most delicate, light and nutritious flour especially prepared for dyspeptics and others with weak digestion, by the well-known manufacturers, Messrs. Farwell & Rhines, of Watertown, N.Y. This flour, with which most delicious and wholesome bread may be made, contains the best elements of three different kinds of wheat. Only the nutritious part of the grain is used, all deleterious parts being rejected, thus insuring a bread that the most delicate stomach can digest. The manufacturers will send a sample of Gluten Flour free to anyone upon receipt of name and address—an opportunity for house-keepers to test for themselves the merits of this admirable flour.

A Russian grand duke, one of the Czar's predecessors, was once the guest of a German Prince. It was early in the century. In Russia the imperial double-headed eagle is to be seen everywhere and on everything throughout the empire, stamped, painted, embroidered, or sculptured. At that period the education of grand dukes was somewhat limited. This grand duke went out shooting in Germany, and, among other things, shot a large bird. He asked an experienced huntsman who accompanied him what the bird was. "An eagle, your highness," was the answer. The grand duke turned on him in an irritated way. "How can it be an eagle," he asked, "when it has only one head?"

MORE than a year ago Rev. T. Watson of Coburn, Ont., wrote the following:—"E. 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. E. D. C. has my heartiest and unqualified commendation. I believe it to be all its makers claim it to be." (Aug. 14, 1896), he writes again:—"I am thankful to say that the benefits derived from E. 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 E. D. C.

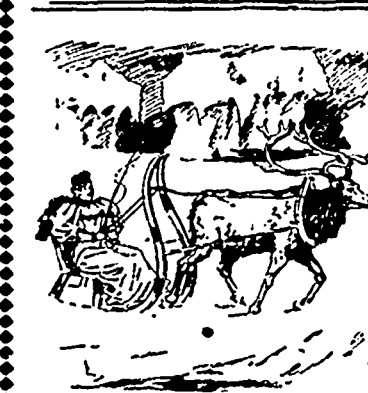
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through all its varying moods if you have your clothing interlined with Fibre Chamois. This wonderful fabric is so light that you never notice its presence in a garment till you get out into the wind and cold, then you realize that you are cosily warm even tho' lightly clad. Fibre Chamois is a complete non-conductor of heat and cold, not the strongest wintry blast can penetrate it, nor can the natural warmth of the body escape through it—This explanation and the fact that it sells for 25c a yard gives the whole story, and easily proves that for health and comfort's sake you can't do without it.

A doctrine lived is more beautiful than a doctrine preached. Jesus taught His disciples to forgive men their trespasses, and that was beautiful; but when upon the cross He prayed, "Father, forgive them, for they know not what they do," that was sublime. If we are not all called to preach, we are at least called to adorn the doctrine of God our Saviour in all things, and that is better than mere preaching.

During one of his speeches out in Wisconsin, Eugeno V. Debs threw back his head proudly, struck his bulging chest, and shouted: "I've been in jail!" The shouts of pride and congratulation had scarcely died out when a more villainous-looking man arose in the gallery, and, imitating the voice and manner of his great compatriot, shouted: "I've been in jail, too!" The audience went wild with joy.

Office Boy—Doctor, that red-headed Mrs. Squahch came in while you were out and ripped around awfully! She called you a quack and a fraud and a swindler, and threatened to have you arrested or sued or something. Dr. Tombs—Great Scott! What was the matter with her? Office Boy—Why, she said you told her that her husband could not recover, and she went and sold all his clothes to a second-hand dealer. And now he is getting well as fast as he possibly can.

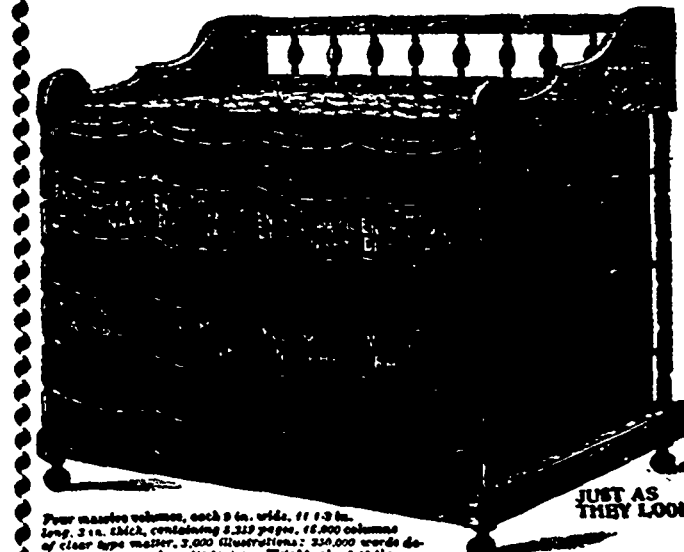
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Semi-Jubilee  
Announcement.

At the end of the present month The Canada Presbyterian will be twenty-five years old. We shall commemorate our Semi-Jubilee by the issue of a double-sized number, handsomely illustrated, and full of specially written articles from many of the ablest men, and not a few of the most active women in the Church. But this is not all. To mark so important an event in the paper's history we shall make, to Clubs only, such a startling reduction in price as will no doubt result in the addition of thousands of names to our subscription list for 1897.

A Special Offer to Old Friends

We ask the aid of present subscribers. Old friends in every Province of the Dominion are invited to help their long-time favourite to a place in homes where heretofore it has never found an entrance. To effect this a word from you is all that is needed. If you send in your own renewal for 1897 along with the name of a NEW subscriber, Three Dollars will cover both subscriptions. Ask your neighbour at once. Do not delay. Balance of year free to new subscribers.

Five Thousand New Names Wanted

It would be a desirable thing to celebrate our twenty-sixth year with an addition of Five Thousand new names to our list. With the hearty co-operation of friends of the paper this number can be easily reached, and more, too. If each present subscriber, in renewing for 1897, sends us one NEW name, with three dollars for the two, the end is accomplished, and our power for usefulness vastly increased.

SPECIAL CLUB OFFERS

And now a word or two about our club rates. We make a big "cut" in price for this Semi-Jubilee occasion, and with the view of giving an opportunity for the introduction of The Canada Presbyterian to a greatly enlarged circle of readers. If the paper is read this year at reduced price it will likely be taken for many years at regular rates. Be this as it may, for the month of December the following prices will hold:

To a Club of Four Names—half new—one year, \$6.00; and a free copy of paper to gether up of club.

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In each case balance of year free to New Year's.

The following rules must be observed:  
1. No old subscriber in arrears can be included in club. To be eligible arrears must be paid.

2. Club subscriptions must terminate at end of 1897.

3. All the names for club should be sent in at one time along with the money; and in every case half the names should be those of New subscribers.

Registered letters at our risk; but a money order is the best mode of remitting.

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MEETINGS OF PRESBYTERY.

- BARRIE.—At Orillia, December 15th, at 2 p.m.
- BRUCE.—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.
- SAUGWEN.—At Durham, December 8th, at 10 a.m.
- SUPERIOR.—At Superior, first Tuesday in March, at 10 a.m.
- QUEBEC.—At Richmond, December 15th.

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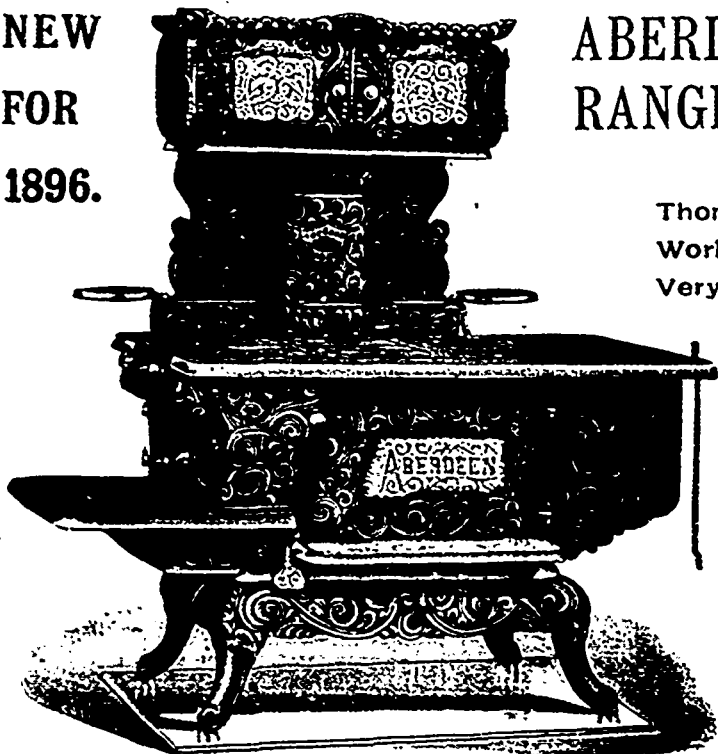
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