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Vol. 24.—No. 36.  
Whole No. 1230.

Toronto, Wednesday, September 4th, 1895.

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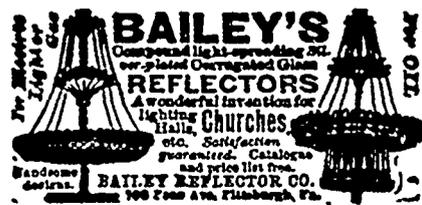
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Salads are at all times valuable as cooling refreshing food, and are besides excellent food for promoting sleep.

An acceptable way of quenching the baby's thirst is to tie a little well-cracked ice in a piece of soft, clean muslin.

Grass stains should be rubbed with molasses thoroughly, and then washed out as usual. Another treatment is to rub with alcohol and then wash in water.

A common cause of failure in making fancy bread and rolls is mixing this dough too stiff. It should be soft enough to be easily worked, without being in the least sticky.

A boiling-hot liquid may be safely poured into a glass jar or tumbler by first putting a silver spoon in the vessel. Be careful, however, that a draft of cold air does not strike the vessel while hot.

Hot, dripping toast is a luxury when properly prepared. Put a good lump of fresh, sweet beef dripping into a fryingpan, when it boils, and not before, place nicely shaped squares of thick bread in it, turn when browned on one side. Dish up very hot, with a slight sprinkling of salt and pepper.

Old Virginia Catsup.—Take one peck of green tomatoes, half a peck of white onions, three ounces of white mustard seed, one ounce each of allspice and cloves, half a pint of mixed mustard, an ounce each of black pepper and celery seed, and one pound of brown sugar. Chop the tomatoes and onions, sprinkle with salt, and let stand three hours; drain the water off; put in a preserve kettle with the other ingredients.

Grape Catsup.—This is Mrs. M. J. Plumstead's recipe for grape catsup: Five pounds of ripe grapes, two and one-half pounds of sugar, one pint of vinegar, one tablespoonful each of ground cinnamon, ground cloves, ground allspice, and black pepper, and one-half tablespoonful of salt. Boil the grapes until soft in a little water, strain through a colander, add the other ingredients, boil until a little thickened, then bottle or can.

Cold Tomato Catsup.—A receipt used in the kitchen of General Washington is the following: Take a peck of ripe tomatoes and grate them over a coarse grater; strain through a wire sieve; put the liquor in a bag and let drip; take the pulp and thin with a pint of vinegar. Season with salt, pepper, garlic, allspice, and cloves. Bottle and seal. This catsup retains the taste of the fresh tomatoes, and is an excellent flavouring for soups and sauces.

Green Tomato Catsup.—Take a peck of green tomatoes and boil soft in half a gallon of vinegar. When done press through a sieve, add a teacup of sugar, one ounce of white mustard seed, one ounce of celery seed, half an ounce each of cloves, cinnamon, allspice and black pepper, four ounces of horse-radish, one dozen silver skinned onions, chopped fine; one ounce of garlic. Boil till very thick. Take from the fire, add three pints of strong vinegar, bottle, and it will keep for years.

A Durable Floor Stain.—Take one-third turpentine and two-thirds boiled linseed oil, with a little Japanese dryer added. Buy a can of burnt sienna and blend it thoroughly with this mixture. This gives a rich reddish brown. Mix the paint quite thin, so that it will run readily. Lay it on with a good-sized brush, stroking the brush the way of the grain of the wood. Put on several coats, allowing each one to become perfectly dry. Lastly, give the floor a good coat of varnish, and when thoroughly dry it will be found as satisfactory as a stained floor can be and easily kept clean. The varnish gives it the appearance of polished wood. It can be kept in good condition by simply dusting and wiping off with an oily cloth.

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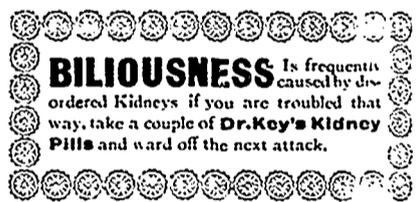
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# THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, SEPTEMBER 4th, 1895.

No. 36.

## Notes of the Week.

M. Muravieff, the Russian Minister of Justice, has, according to *Le Figaro*, determined to abolish transportation. He finds that the present method of peopling Siberia with convicts is attended with serious evils, particularly in preventing the progressive growth of free colonies. In future only privileged classes will be banished into Siberia.

The Rev. R. W. Stewart who with his wife and a large part of his family lately lost their lives at the hands of the Chinese at Ku Cheng was a Trinity College, Dublin, man. He graduated with honours, and was originally intended for the Bar, but under the influence of a sermon he heard in London, devoted himself to missionary work, going out to China when he was quite young, in 1876.

Mr. Stopford Brooke has finally resolved to retire from the ministry of Bedford Chapel, Bloomsbury, with which he has been connected for a number of years. Although Mr. Brooke's health has been greatly improved by his stay in Italy, he fears the possibility of another break-down, which would result in the closing of Bedford Chapel again, and the consequent dislocation of the work.

It will pain all who know him by his writings, and they now include almost all readers of religious literature, to know that Professor Henry Drummond, the distinguished author of "Natural Law in the Spiritual World," has for several weeks been ill, and his friends all over the world have anxiously been hoping for some encouraging news. He has the most constant and assiduous attention from more than one physician, and everything that can mitigate his suffering is being done.

The action of the Freemasons of Mississippi will meet with hearty general endorsement, and should it become generally adopted, as it is well worthy of being, will be another long step toward that good day surely coming, when the liquor traffic as now conducted and the countless and indescribable evils which flow from it will be to a large extent a thing of the past. A general rule has been enacted that "no Mason, either as principal, agent, employee, or in any other capacity, shall sell intoxicating liquors to be used as a beverage, and the penalty therefor shall be expulsion."

Not a little interest has already been enlisted in securing the meeting of the British Association for the advancement of Science in Toronto in 1897. This is one of the most distinguished and influential of the learned bodies in England, and the possibility of its holding an early meeting in this city is a matter of much interest in every way. While it would no doubt give an impetus to scientific studies in the Dominion, it would draw wide attention to it and interest in it a large body of men whom it is in every way desirable to interest in our rising country. Its meeting this year takes place on the eleventh of this month at Ipswich, and Mr. Coady, treasurer of the Toronto Association, who will support the invitation from Canada, has found, in discussing the matter with members of the association, that the selection of Toronto meets with almost unanimous approval.

It is not quite easy for us law-abiding Canadians, whose laws are made naturally with the expectation that they will as a matter of course be obeyed, to understand the surprise and jubilation of well-disposed New Yorkers and others, that the Sunday closing saloon law is actually being enforced. Such however is really the case, and the demonstration given by this instance that the thing can be done will be a great help and encouragement to the doing of the same thing in other cities. There will be hearty agreement

among all right-minded people with the sentiments expressed by Cardinal Gibbons respecting obedience to law generally as well as to this one in particular: "Every law should be enforced, and of all laws the excise law should receive the attention of the authorities. Saloons should be closed on Sunday—first, because it is in the interest of Christianity; secondly, because it is the law; and, thirdly, because it is good for the people."

Whatever view anyone might hold as to the propriety or impropriety of the course pursued by Mr. Dale in the troubles that arose in the University of Toronto last winter, everyone acknowledged his ability as a teacher in his department and regretted his loss to the teaching staff. Every friend of the University will be well-satisfied with the appointment of Professor Fletcher, of Queen's University, Kingston, to succeed Mr. Dale, and of Mr. Smale to the lectureship in chemistry. Their old fellow-students, and we can speak as one of Professor Fletcher's, will congratulate them and the University as well, on their appointment to such honorable posts in their Alma Mater, and wish for them abundant usefulness, honor and success in their work. We heartily concur with the *Globe* in saying that "the University of Toronto is to be congratulated on the addition to the staff of two gentlemen who have given such proofs of their fitness for their new positions."

No one who knew the deep interest which the late Mr. Warden King, of Montreal, took in every good work, and especially in that of the Church of which he was an honoured member, will be surprised at the nature and liberality of the bequests made by him at his death. These were but the last of a long list of generous benefactions made by him during his life. The sum devoted in aid of the schemes of our Church and of benevolent objects as published amounts to upwards of \$50,000. Those connected with our Church are: Manitoba College, \$5,000; Chalmer's Church Sunday school, Montreal, \$1,000; French Evangelization, Home and Foreign Mission, \$2,000 each; Widow's and Orphan's Fund, \$1,000; Aged and Infirm Minister's Fund, \$3,000; Coligny College, Ottawa, \$2,000; Church Building Fund, \$10,000. It is a pleasant note of his character and kindly disposition that to several of his older employees the deceased has left an amount aggregating over \$6,000 to cheer them in their old days.

We regret to have to chronicle still continued and fresh disturbances and wrongs done to missionaries and mission property in China. It is nothing more than what might be expected, and we need not delude ourselves with the idea that the end of them has yet been reached. No one possessing even a very moderate amount of information as to the Chinese, the corrupt, vacillating and self-interested character of the officials and the weakness of the central authority, would expect anything different from what has happened. A first step has been taken by the hanging of a few of the ringleaders in the late massacres towards teaching the Chinese to understand that these outrages must be stopped, and that if they cannot do it themselves or will not, others will. Very loud complaints have been made of the slowness to move of British and United States authorities. It is unreasonable to expect that governments can act at a moment's notice in matters involving so many and grave consequences as may flow from their action, but when these governments do move, everybody knows that they will not stay their hand until what they consider such ample justice and reparation for the past and protection for the future shall have been secured as in the nature of the case is possible. Before all is done everything will have been done that the two most humane and Christian governments can do for the safety of the lives and property of their subjects in China.

Two ministers from Ontario whom all will admit are men representative of our Church in this province are now in Manitoba, and being both also of irrepressible activity, they are doing by way of holiday resting and change any amount of preaching and visiting. We need hardly inform our readers that these two men are Revs. Dr. Grant and Cochrane. They are also being interviewed, *volens volens*, we suspect, on the great Manitoba issues of the present moment, the enormous harvest and the school question, and notes are thrown in on the wonderful progress which our Church has made there during these last twenty or twenty-five years. As neither Dr. Grant nor Dr. Cochrane has ever concealed his opinions, all can form a tolerably correct idea of what they are saying to the Manitobans about these live issues. As the present is so critical a time not only for Manitoba, but in an important sense for the whole Dominion, it is well to have coming to us from Manitoba such an able, clear-headed, calm, dispassionate man as Attorney-General Sifton, and going to Manitoba from us men so well-informed and well-balanced as Drs. Cochrane and Grant.

The report of the commission appointed by the Ontario Government to enquire into the condition of the Separate Schools in Ottawa was looked for and has been read with interest, and by all right-thinking people with sorrow. It is not unnatural that the report being such as it is, the Rev. Brother Flamien, Superior of the Order of Christian Brothers, the teachers charged with such inefficiency, should be dissatisfied with the report. He charges that the investigation carried on by the three inspectors was not fair in any respect. They were English-speaking and altogether ignorant of French, he avers, and as the pupils were of that nationality the result of the examinations was necessarily unsatisfactory. By all means let there be fair play. If there has been any want of it, it will be possible to show it, and if it can be shown, there is no government that will be more ready to do justice than that of Ontario. Unfortunately for Brother Flamien, he finds but few even of those closely interested to agree with him, and his blaming "party spirit against the Order" will not be accepted without being substantiated. The most hopeful feature of the whole matter is the anxiety shown very generally by those most closely affected in spite of opposition to have the evil remedied without delay.

As we write the air is thick with rumours of settling the Manitoba school difficulty by a meeting of the Premiers of the Dominion and of the Province of Manitoba. It is not easy to make out just how much ground there is for such rumours, or whether there is any. A short time will tell. According to the old saw we may conclude that where there is so much smoke there is likely to be some fire, or these rumours may be traced to the general desire to have that difficult matter amicably settled without the Dominion Parliament interfering with all the serious consequences that may result from this course, should it really come to it. It cannot be questioned that from the mixed character of her population, special difficulties lie in the way of separate schools in the case of Manitoba, apart from the position she has been forced to assert—her right to settle those questions which lie within her jurisdiction in her own way. From the past history of separate schools, and the most recent developments, there are obviously some points that Manitoba cannot yield with any decent regard to her own welfare. Some at least of these points are: uniform and thorough inspection by government school superintendents, teachers certified to be qualified by examiners appointed by government, and that the text-books, if not uniform in all the schools, shall at least in all cases have government sanction.

## Our Contributors.

### A CONFERENCE THAT MIGHT DO SOME GOOD.

BY KNOWNIAN.

WE may suppose that the conveners, committee men, secretaries, clerks, agents, professors, religious editors and other men of light and leading in the Presbyterian Church in Canada held a conference to take into consideration the financial condition of the church. Dr John Knox was engaged to address the conference and we may easily imagine that he spoke as follow—

DEAR BRETHREN,—You will find my subject on page 16 of the statistical and Financial Report for last year. I wish to direct your attention very specially to the last two columns of that report. Run your eyes down these columns and you will find that the Presbyteries in the matter of giving vary to a degree that seems mysterious. One near the top gives at the rate of \$6.09 per family and \$6.36 per member, and another farther down the column gives \$43.70 per family and \$23.37 per member. The difference between \$6 and \$43 is considerable. Just why a family in Winnipeg Presbytery should pay seven times as much as a family in Inverness Presbytery is not quite clear to even an interested observer. There may of course be a sufficient reason but certainly it is not on the surface.

Beginning at the East, brethren, the direction from which the wise men came, you observe that the Presbyterians of Newfoundland pay \$34 per family and \$19 per member—I omit cents all through this address—and that the other Presbyteries of that Synod pay all the way down to \$6 per member and one reaches \$6 per family. We have all understood that there was a commercial crisis in Newfoundland not long ago—that there was a run on the banks and general commercial disturbance. Yet the Presbytery of that Island heads the list for its Synod and come very near the head of the whole list. The other Presbyteries down by the sea run thus—one \$14 per member, one \$13, one \$12, one \$9, four \$8, one \$7 and one \$6. Variety is pleasing but there may be a little too much variety in the matter of contributions. Perhaps Brother Murray will explain why there is so much variety in the Synod.

MR. MURRAY.—I don't like to speak on such a delicate question extemporaneously. Give me time and I'll explain in *The Witness*.

Thanks, Mr. Murray. Now let us come west to Ontario and there we find the most wonderful inequalities. Orangeville pays \$6 per member and Hamilton \$13. Saugeen and Bruce give \$7 per member. London \$15 and Toronto \$14. Hamilton gives \$13 while Guelph to the north of it gives \$9 and Paris to the west the same amount. I see Dr. Torrance and Dr. Cochrane here. Perhaps they can give a word of explanation.

DR. TORRANCE.—I merely compiled the report from the figures sent to me. It is not my duty to explain anything.

DR. COCHRANE.—I don't run the Paris Presbytery now. The Home Mission Committee is my specialty.

Your explanations, brethren, don't explain anything. I know one common explanation of these inequalities is that the cities bring up the average in some Presbyteries. That is no explanation either. Why should city and town congregations pay more? The average of wealth in many rural communities is far higher than the average in many city and town congregations. Besides the inequalities are not confined to Presbyteries that have cities and large towns within their bounds as compared with Presbyteries that have none. Brockville has no large city but Brockville pays \$13 per member while Bruce pays \$7. Lanark and Renfrew has no city but this Presbytery gives \$11 while Orangeville gives \$6.

The climax of inequality is reached, brethren, when we compare the West with the East. The new Presbytery of Superior pays \$22 per member. Winnipeg \$23. Regina \$23. Westminster \$20. Victoria \$24. Kamloops \$33. These new Presbyteries pay three or four times as much as some of the older ones in Ontario. In the column for families Winnipeg stands easily first at the splendid figure of \$43 per family. Brethren let me say by way of parenthesis you need not worry over that school question in Manitoba. The men who pay \$43 per family for church purposes are quite able to take care of themselves. Had you not better give a little time and attention to the fact that a Presbytery like Kamloops pays more than five times as much for the maintenance of the gospel as is paid by some of the people right under your nose who are shouting about Manitoba. Surely there are some other duties that are as important to us as attending to the separate schools of one Province. And yet, brethren, when you met in London last June you spent hours and hours debating the Manitoba school question and adopted Dr. Torrance's report—a report which perhaps more than any other gives a real glimpse at the life and work of the Church,—you receive and adopted it—well, with the usual vote of thanks to the committee, "especially to the convener."

Brethren of one thing you may rest assured. Democracy in the state and in the Church is on trial. Its success is by no means assured. The trend in Great Britain is distinctly in the opposite direction. People are beginning to realize that an established and endowed church is not all bad and that voluntarism is a long way from being all good. Church affairs must be carefully handled in this country if thoughtful people are to be convinced that self-government is the right system.

### ON SENDING TO THE FOREIGN FIELD ALL APPROVED CANDIDATES TRUSTING FOR FUNDS.

BY REV. R. P. MACKAY, B.A.

ONE would like to speak on this question with great caution, for we are here, I am persuaded, at a critical point in our history as a Church. May we not be situated somewhat as the Israelites were when they came to the door of the promised land, and refused to enter because of the difficulties in their way? They saw and appreciated the difficulties but did not appreciate the Omnipotent power behind them and in whose strength Caleb and Joshua urged them to advance. They refused and returned to wander and to die in the wilderness.

I do not venture to say that that is our position—nor do I say that it is not. I am an enquirer—we are all that—trying to feel our way and find out God's will in this matter.

1. *The Need.*—There is no time to speak of the need, and yet I imagine that here the root of our hesitation and indifference lies. If we saw the need as it is, we would be prepared to take risks, to become what the world might call rash in order if possible to save some. The Macedonian cry, "Come over and help us," is the Divine formula of the condition of the heathen world in all ages. They are in the need of help. That cry sometimes finds expression to-day in the field. The heathen themselves ask that missionaries be sent. Sometimes they remonstrate with them for being so tardy in bringing the gospel.

But whether that *longing*, that cry becomes vocal or not, ever finds expression or not, it is the attitude of any people without Christ. They need help, for they are unhappy and they have no hope in the future.

*Future State.*—The edge is taken off this sense of urgency by the pretty common feeling that after all the heathen are not lost, that in some way provision is made for them.

*Now how are we to know?* We have on the one hand human speculations as to what is called the "Historic Christ," whose influence reaches these people and becomes their salvation although they have never heard of Him. And our own sympathies go in that direction. On the other hand we have the direct, explicit, and manifold statements of God's word that they are lost. The apostles met the same kind of heathenism we have to-day. It has not changed and they the inspired apostles say they are lost. They say that they are alienated from God and the enemies of God (Col. i. 21); that they are without Christ, aliens from the commonwealth of Israel, strangers from the covenants of promise, without hope and without God in the world (Eph. ii. 11-12); that their lives are the lives of the lost, that they are dead in trespasses and sins, that they walk according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, that they have their conversation in the lusts of the flesh, fulfilling the desires of the flesh and the mind, and are by nature the children of wrath, even as others (Eph. ii. 1, 2, 3); that their understandings are darkened, that they are alienated from the life of God through the ignorance that is in them because of the hardness of their hearts, they are past feeling having given themselves over to work all uncleanness with greediness (Eph. iv. 18, 19); that they worship devils (Gal. iv. 8); that their prayers are vain repetitions (Matt. vi. 7); that they will be condemned by a law that is within themselves (Rom. i. 18-23); that they who are saved are saved by a preached gospel. "Whosoever shall call upon the name of the Lord shall be saved." "How then shall they call on Him in whom they have not believed and how shall they believe in Him of whom they have not heard" (Rom. x. 13-15).

Now, in the face of such plain, unmistakable statements as these, how is it possible that men who believe in an inspired Word can comfort themselves with the thought that after all in some way it will come all right. Christ's influence will reach them?

Surely it is not answer enough to that to raise the question as to unconscious children, or to raise the question as to the future of Socrates or a Plato or a Zoroaster, or a Buddha! It is enough to say in the first place, that the Bible makes no distinction as to men that are out of Christ, that the Bible knows no Saviour but Christ, and in the second place that amongst the heathen such men are now rarely if ever found. The testimony of missionaries so far as I have read is that the heathen are properly described in the first chapter of Romans. "They are so corrupt that they have lost the idea of holiness."

Heathenism has a thousand tongues in its self denials, self-crucifixions, self-tortures, every one of which is an appeal for help and remonstrance against the half-heartedness and indifference of the Church as to their perishing condition. If these things are so ought we not to give due consideration to a question like this? Surely we should know that there is ground to justify our action before refusing to send out men who are approved and pressing their services upon the Church. Yet we must not allow impulse to carry us away, and expose ourselves to the charge of fanaticism. There are three sources of light and guidance, which if we follow we shall not err. We all believe that there is a leading of the Spirit, a still small voice that prompts us. But sometimes men are misled, thinking they are moved by the Holy Spirit when they are not. Satan's whispers may be taken for the whispers of the Spirit. We need some test.

In addition we need to know the mind of God as revealed in His word to the law and the testimony. Any tendency that agrees not with that should be rejected. Sometimes, however, men go astray even there. They take a verse of Scripture and

misapply it, and do foolish things. The Word is right, but their application of it is wrong. We need to interpret Scripture in the light of history and providence and environment. If these three are only complied with we will not wander far from the path of duty. If we follow the first without the second we shall be visionaries. If the second without the third we shall be impractical. But all three will guide us safely. Now let us answer a few questions.

*First Question.*—Does the proposal agree with the first test, the leading of the Spirit? I think with one accord we shall say "yes," all will respond if the coast is clear, if it is prudent if it will not lead to complications we would rejoice to send out all approved men and women who may apply.

*Second Question.*—Does it agree with the second and third tests, with the Word of God, and with history? Or, to put the question in another form, Do we find in the Word of God and history that men have been called and sent of God without guarantee of salary in advance? That is the real question. Not whether it is desirable that men be sent out. But whether we should send them out not knowing where the salary is to come from.

Is it not in line with the teaching of Christ and of the apostles? Is it not in line with the practice of the apostles and of post apostolic times? Look at the record of St. Patrick and Columba and Ulilas and Columbanus and Boniface and Ansgar amongst the Norsemen, and the Nestorians in India. And in more modern times the work of the Moravians, and of Louis Harms in Hungary, and Gossner, the founder of the faith missions as they are called. Surely if anything is certified by the Word of God and by providence it is this, that the call does not include the guarantee of salary in advance. The call simply meant in these cases that men were moved by the Holy Ghost to feel for their perishing fellowmen and they went forth to tell the gospel story believing that He who called them would supply every need. Their guarantee was the promise of God which is after all a better guarantee than that of any human treasury.

*Third Question.*—Has God called these men? They think so themselves. They have had their thoughts led in that direction, they have studied with that in view, they have the physical and intellectual qualifications so far as men can judge. I have no doubt that when the Committee meets they will think so. There is no fault to find, they are approved men, chosen called of God for this purpose.

*Fourth Question.*—Does God want these men to go? If He called them He wants them to go. There will be no difference of opinion upon that point.

*Fifth Question.*—If He calls and they go in obedience to that call, or the Church sends in obedience to that call, will God disappoint and fail to honor that faith? Nobody will venture to say that He will. We believe faith will be honored according to promise, and that their needs will be met. There is no lack of testimony from individuals and institutions upon that point to-day, in missionary and many other kinds of Christian enterprise. It is too late to argue that question.

*Sixth Question.*—If that principle were adopted should we not have to adopt the indefinite salary, and say to the missionaries you must be prepared to accept whatever comes. Now that does not necessarily follow. There is, I think, altogether too much made of the question of fixed salaries. Both are right and Scriptural. The penny a day was a fixed wage, approved by the Master Himself. In fact commercial laws are divine, as are all natural and spiritual laws. We are as much in line with divine teaching when we say a definite salary is to be attached to a definite service as we are when we leave it an indefinite thing, always, of course, with the understanding that in all human arrangements, there is an element of indefiniteness. Nobody has a certainty of his promised salary. Events may occur that will make it impossible to pay, but there is certainty that we shall be provided for sufficiently if we have faith in God. Whatever else fails, His promise never will.

*Seventh Question.*—Does it not imply a reduction in salaries? Do the societies that act upon this principle not give very low salaries? To that I have two answers to give.

(1) So far as it is a question of how much a missionary needs and ought to get, it is to be settled simply by experience. They who live in these foreign countries are the best judges. It is by the gathering of such information that nearly all the great societies of Christendom have come to adopt pretty nearly the same average salary. Some a little higher and some a little lower, but ranking about the same figure. Can we trust our missionaries to tell us the truth in this matter? Are they honest men fit to be sent out as the representatives of Christ? If so can we not rely upon their testimony as to what they need in order to do their work effectively? If anybody thinks not then that person should move to have them recalled.

(2) In the second place I ask whether it is in accordance with God's ordinary method to keep men down to the absolute necessities? Is He not generous? Does He not even lavishly bestow His good things upon men? And if so, are we to believe that it is pleasing to Him that His servants, His most devoted and obedient servants, His servants that are most like Himself in service—is it His pleasure that such workers should be paired down to their bare necessities? I do not think so. To think so is not honoring to Him. If the Church should take this step, it should be taken with the confident expectation that a reasonable competency will be provided.

Now gather these points together:—That the need is very great and very urgent. That it is in line with the inward impulse of the Christian heart, with the teaching of God's Word and of history. That it is not a fact that in God's call an advance guarantee of stipend is included. That these candidates believe

themselves to be called and the Church believes they are called of God. That God wants all whom He calls to go, believing that they whom He wants to go will be provided for, if they go in faith. That it is as much in line with God's will that there should be a definite salary as an indefinite one. That no change is needed in that respect. That we should expect from God generous supply, which is in line with all His dealings with His children. And may I not add that it is most honoring to God? Surely it is more honoring to Him that we should accept His leading—send out men whom we believe He has qualified to go—than that we should hesitate and say, "No, we can do nothing until we see where the money is coming from?"

Now when I have said all that, if you ask me whether our Church should take this step at this time. I hesitate and say, "I am not sure about it." It is not because times are hard. Times are never hard with God. It is simply because I do not know whether there is faith in the Church to prevent disappointments and harm. God's promises are in answer to faith. Without faith we cannot please Him. We need faith in the missionaries and in the people too. We ought to have that faith and ought not to lose this opportunity; but it is not enough that a committee of fifteen or twenty men should do this. The Church should act—go forward and the sea will divide. Is the Church ready?

### THE RELATION THE SABBATH BEARS TO SPIRITUALITY IN THE CHURCH.

BY REV. JOHN BURTON, B.D.

MY view of that relation is expressed in one word—*necessary*; and my remarks will be an endeavor to substantiate that position. For the sake of brevity and of clearness it may be well to define in some measure at least our terms. In speaking of the Sabbath I am not concerned with any question as to its precise position in the calendar, whether it begins at eventide at midnight, or at cockcrow; or whether any other day would answer this necessitous claim; I find the week a practically universal division of time, and in all our Anglo-Saxon, Celtic or Latin nations its first day, from midnight to midnight, designated the Sabbath, or the Lord's day. I see no reason for disturbing that very general institution or for seeking another division, the Christian observance of which I hold to be necessary for continued spirituality in the Christian Church.

Spirituality is defined for me (Acts i. 5): "Power to be Christ's witnesses unto the uttermost parts of the earth." The mystic who would spend his time "in holy contemplation" away from the haunts of his sinful fellows is not witnessing for Christ to the uttermost parts of the earth; nor they who sing,

"Lord bless and pity us  
Shine on us with thy face,"

with heart and voice, and continue with only parrot like iteration

"That the earth thy way and nations all  
May know Thy saving grace."

I confess from childhood up to an inward grudge against Bunyan's pilgrim that in his eagerness to reach the heavenly city he left his wife and little ones in the city of Destruction. I strive the rather to fill the post in which Jesus by prayer left His disciples (John xvii. 15, 21), to do His work, that the world may believe.

In practical science we read of dynamics. A vessel has to be built for ocean transit, dynamical laws are considered; so much water has to be displaced, so much resistance must be overcome, according to these dynamic requirements, engines, furnaces, lines are built. Science loves learned names. In that word "dynamics" we may recognize *dunamis*, power. There are laws therefore of Christian power; or, if the learned name sounds better, Christian dynamics; for power, to witness is Christian spirituality or life; and for that powers development, I plead for the right use of the Sabbath as a necessity.

Suffer a little more skirmishing. There is an indescribable but very manifest character about spirituality, or Christian power; a marked contrast between mere performance, and the performance of power. The music box gives forth sweet melody and is delightful to the lazy mood of the evening hour after sultry toil; but the zither touched with living fingers has a soul unknown to the more complex mechanism. Witnessing for Christ is in truth a practical thing, but it is not a mere round of duty; it is the spontaneous outflow of the Christ life within. Dives may endure Lazarus at his gate, and patronize him with the crumbs, but "the name of a disciple" giving even a humble portion will be a benediction, under whose benignity the heart bounds with joy. Spirituality in the Church is not merely keeping its treasury full, erecting suitable places for worship, and providing all things needed for the orderly dispensation of all the ordinances; it is all this and more; not only the reunited bones with sinews and with flesh, but the life breathed through all; the living army of the living God.

All streams cease where the clouds drip not down their rain; the storm that sways the forest only stimulates the sturdy growth of the tree that has its roots deep and wide spread in the soil. The finite cannot continually give without constantly receiving; nor can power to witness be maintained without repairing the waste incurred in the exercise. The Church that has no Sabbath dies; the Church that misuses the day of rest becomes degraded. The Puritan Sabbath has been made the subject of many a jest; it had its forbidding aspects; but it nourished a race of men that knew whom they trusted and were

ready for his cross and crown to go to prison or to death. Whether our Sunday sacred concerts, solo singing, and endeavor to increase the collections by advertisements, will meet the agnostic tendency of the age and hand down to our children a heritage such as our father's bequeathed to us of stability and faith is a question I would earnestly press my readers to consider. Let me give an example—One of the elders of my first charge was the practical maker and owner of the village. An extensive tannery, grist and saw mills were but part of his business cares; and every employee was an object to him of personal interest. "What should I do without the Sabbath?" he more than once said to me; "I meet with so much misrepresentation in business, so much dishonesty in competition, incessant eye service and ingratitude day by day that at the end of the week I find myself getting hard, vindictive, distrustful, forgetful of the good people I meet and the fair treatment I receive. I need the Sabbath to tone up; and, thank God, I can generally go down to the office on Monday morning at peace with all, and kindly disposed even to the bad. I never allow myself to decide upon a lawsuit during the closing days of the week. The Sabbath brings me back to the better frame of mind. In that experience you have an entire volume of argument, illustration and application. Church life and individual do well to "read, mark, learn and inwardly digest." That friend was passionately fond of music; he felt the need of the Songs of Zion in the sanctuary; he had great taste for the æsthetic, but springs of life his soul longed for; the Sabbath was made for him, he used and enjoyed its worship and its hours; he lived more than by bread alone.

"Feed the flock of God" is a divine injunction, but time is needed for feeding purposes and feeding is not amusing. Food need not be unsavoury, but it is food, not "fixing," needed for nourishment, and the hasty or perfunctory performance of Sabbath feeding produces spiritual dyspepsia with all its pessimism, grumblings and lassitude, as surely as the hurried meal at the city lunch counters hurries the business man on to ruined nerves and health. I can see no hope for a progressive Christianity, the reception of power to be Christ's witnesses unto the uttermost parts of the earth, apart from a consecrated Sabbath. Pleasant Sunday afternoon, Sunday evening sacred concert services, may, with the Christian Sabbath sacredly kept, do something to interest the masses; but the use of such aids may practically duplicate the experience of an African mission which had freely dealt out blankets to the converts. A chieftain being refused a further supply went off to his tribe with the cry, "Good, no more blankets! No more Hallelujahs," and went back to his fetishes. No more concerts, no more crowds, no more five cent bits. Truly the old gospel in its living application to present needs, with its one day in seven specially set apart for its inculcation, six days for its manifestation, is still the most potent witness for Him who came to save lives for continued supplication for us and Who will come again when His bride is ready to enter with Him into the eternal habitation.

Gravenhurst, Ont.

### THE YOUNG PEOPLES' SOCIETIES AND MISSIONS.

BY REV. J. S. CONNING.

IN the correspondence now going on in regard to the contributions of the young peoples' societies for missions, there seems to be some misunderstanding as to the plan of co-operation proposed. Perhaps a few statements from one who had something to do with the drafting of the circular referred to, and who does not speak from the stand point of either Home or Foreign Mission work, but of both, may be of service to those who are interested in the development of the missionary spirit among the young people of our Church.

Early in May a number of Christian Endeavor Society workers, desirous of advancing the cause of missions among the young people of our Church, met in Toronto to consider the best means of enlisting their sympathy and help on behalf of our own missionary schemes. These friends of the young people were convinced that a large proportion of their gifts was secured by extra denominational enterprises. After careful deliberation, a plan was agreed upon which, it was believed, would not only call forth the liberality of the young people, but would secure their loyalty to our own missionary schemes.

The plan proposed was briefly this:—Special fields, to be indicated by the Home and Foreign Mission Committees, should be assigned to the young people, toward the support of which their contributions should be directed. This plan, it was thought, if adopted by the young people, would be productive of good results, for the following reasons:

1. That it would help to cultivate the spirit of union amongst the societies.
2. It would secure that all funds would be applied to such work as is known and approved, and thus be in line with the motto, "For Christ and the Church."
3. It would be possible to get correspondence from the field chosen, which would be printed and distributed to all societies entering into the arrangement, thus bringing the missionaries and the young people into direct contact, to the encouragement and profit of both.
4. It would concentrate study upon the field chosen for that year, and thus, by changing the field from time to time, cultivate an intimate acquaintance with each of the fields occupied by our Church.
5. It would lead to more united prayer, and help to devel-

op an interest in our Churches such as would result in many more being sent to witness for Christ.

It was decided to issue a circular advocating the adoption of the plan by the societies, and indicating the fields for united prayer, study and effort for the ensuing year. Mr. Mackay, on behalf of his committee, suggested as a foreign field the mission in Honan. As secretary of the meeting, I was instructed to ask Dr. Cochrane to suggest a field on behalf of the Home Mission Committee. Dr. Cochrane's reply was as follows:—

"There is no difficulty in supplying the Christian Endeavor Societies with home mission fields to receive their contributions but really it seems to me that, in accordance with the General Assembly's instructions some years ago, all our Young Peoples Societies should give to the Home Mission Funds of the Church. If you remember, some years ago, a conference was held between the Woman's Foreign Missionary Society and the Home Mission Committee with a view to their giving to the Home Mission Fund a share of the \$40,000 which they annually give to Foreign Missions. On their refusal to do so, the Assembly then instructed the Home Mission Committee to form Young Peoples' Societies, whose contributions should in some small measure help the fund, as we received then nothing but the congregational contributions. Of course, we cannot compel societies to give for Home Missions, if they prefer to give for Foreign Missions, but surely in view of the fact that Foreign Missions receive as much from the Church as Home Missions, with some \$45,000 additional from the women, we should as ministers direct our Young People at least to favor the Home Mission Fund. If not, then the position is this: Foreign Missions receive contributions from all the churches, the annual contribution from the women, and contributions from the Christian Endeavor Societies; while on the other hand the Home Mission Fund receives only from the congregations of the Church, with a few Women's Societies and Young Peoples' Societies. This year, but for a special effort, we would have been deeply in debt, and unless the Church is seized with the importance of Home Mission work, which indeed is a source of prosperity to all the other claims of the Church, the work must be seriously curtailed.

"I do not think that many of our ministers remember the fact that the Assembly so decided, and instructed years ago, and drew up a constitution for the Young Peoples' Societies, or also they would do more for us at this time. However, if there must be a division, then the Muskoka or Algoma missions, or British Columbia, would be fields to recommend to the societies you refer to. I cannot see however how a circular can be printed to be forwarded to Christian Endeavor Societies, or Young Peoples' Societies, in view of the instructions of the Assembly."

1st. It will be seen from this letter that nothing was said about a *division of the funds* of the young people. It is the answer to a request as to whether the Home Mission Committee would agree to assign the young people a field. The question was never raised in our meeting. Surely the disposal of the funds is a matter for the Societies themselves to decide, and not the Missionary Committees.

2nd. In his communication to the press, Dr. Cochrane speaks of his letter to me as *private*. I did not so regard it. As I wrote as the secretary of a meeting of Young Peoples' Society workers, with a special request to him as convener of the Home Mission Committee, I naturally considered his answer official.

3rd. As Dr. Cochrane did not refuse to grant the request, but specified certain fields which might be recommended to the societies, his reply was understood to be a somewhat reluctant acceptance of the proposed scheme. That it was not more heartily endorsed by him was attributed to that characteristic zeal for Home Missions, which has accomplished so much for the Church, and for which we all admire and love him.

It was the intention, at first, to issue the circular to Christian Endeavor Societies only. But some workers in connection with other Young Peoples' organizations, expressed a desire to co-operate in the scheme. And so the circular was addressed to "Christian Endeavor and other Young Peoples' Societies." The circular *does not ask* that any Society of Young People, organized for the support of Home work, shall also contribute for foreign work. All that is asked is, that they shall be loyal to our own mission schemes, and that they shall contribute to the support of the work in one, or other, or both of the fields specially assigned to receive their contributions.

There seems to be a fear that the proposed plan will neutralize the action of the General Assembly in 1890, and also diminish the contributions of the Young People for the home work. It is difficult to see how the proposed scheme could possibly lead to such results. The societies are left in exactly the same position. Will the young people be disloyal to the Church, or will their contributions for Home Missions be diminished, if they are asked to support the schemes of our own Church instead of those of outside organizations, and are requested to contribute for the support of a specific field in order that they may have the benefit of direct contact with that field? Instead of a decrease in the missionary givings of the Young People, there should be a decided advance by the hearty adoption of this scheme.

Let it be noticed, further, that it is not the purpose of this scheme to confine the givings of the young people to missions. The other schemes may also look to them for help. As the circular states, "It is simply an effort to utilize to the best possible advantage whatever share of their contributions may be devoted to mission work."

Caledonia, Aug. 16th.

## Pastor and People.

### WHY?—AND BECAUSE.

Why do they go to China, running risks  
Which bravest soldiers well might fear to face?  
Why, when their pay is deadly hate of men  
And martyrdom may end the life of love?  
Why not be silent, as so many are,  
And find their way to heaven by pleasant paths,  
Giving their service to the grateful ones,  
And bearing happy faces and light hearts?  
Why, but because they have heroic souls,  
Because the Christ is in them, and they live  
As He did, for the world, and not themselves.  
Because they love and long for those who hate;  
Because they know, and therefore they must tell  
How great is His salvation, and how deep  
The peace and joy which He makes free to all.  
Because they do not count even life dear  
If only they may win some souls for Christ,  
And bring His children to their Father's feet!  
Yes, and because their faith and hope are strong  
That those who in His service loyally  
Spend and are spent, shall, when the end has  
come,

See, even through closed lids, the face of Him  
Who lights the darkness of the dreariest night,  
And brings to sunny calm the roughest sea,  
And hear His voice who whispers, "Child, come  
home,

The storm is over. Be not thou afraid;  
Lay down the cross and take the crown of life."  
—*Marianne Farningham.*

Written for THE CANADA PRESBYTERIAN.

### MONDAY MUSINGS.

BY A CITY PASTOR.

This Monday morning I have fallen to thinking on the value of a religious service to the man who conducts it. How far does he himself stand beneath the droppings of that blessing, for whose descent he prays? To assist a conclusion, I ask myself as to whether or not I feel more rich in soul on Monday morning than I usually feel. Not that I for a moment deem it fair to judge my spiritual health by the pulse of the first morning of the working week, since I am then so often beclouded by nervous reaction and natural depression, as to be incapable of reliable judgment. But still, I can estimate to what degree my spiritual life has been stimulated by the services of the Sabbath. This diagnosis has not been always satisfactory. Thus I have come to agree with those who contend that he who publicly leads the exercises of God's house must be ever careful to neglect not that even richer worship, which is wherever and whenever a seeking soul in solitude hangs in humble dependence upon Him who sees in secret, and, in the beauty of holiness, worships there. And I come more and more to think that there is no special self-helpfulness in the conduct of public worship. On this very point, I had an argument a few days ago, of much warmth and vigor, with a young gentleman of my congregation, who contended that it would much assist the religious life of the young, if they were urged to lead in prayer at the weekly prayer-meeting. My own view was that none should be urged, and that the function of prayer was not to cultivate religious courage, nor yet to serve the purposes of a testimony. My experience has been that one hour of private and earnest devotion is worth several of public effort. Last winter, I had an opportunity to put this opinion to the test. I was sojourning for a time with a minister in the Southern States, one whose long and successful pastorate in our Canadian Church has made his name fragrant of high regard and loving memories. Under his ministry I sat with joy, and marked indeed was the impetus which this passive exercise imparted to the spiritual life. With him I attended a meeting of a Southern Presbytery in an adjoining town, and learned thereby how the Southern brethren appreciated the force of what I have been trying to establish. For they have a veritable carnival of preaching, with its corresponding festival of listening. Never shall I forget the opening service of that Presbytery. In company with some songful friends, I sat amid the choir of a quaint and venerable church, old-fashioned in its structure, and still more old-fashioned in its service. A brother preached and with fervour declared the truth. Every listening

minister seemed lifted up by the devotional spirit of that hour. Throughout the remaining days of the Presbytery's meeting, two sermons a day were delivered, and one and all bore testimony to the aid imparted by these services. Many a time I worshipped after in that very church, and so delightful is the memory of this leisure time, that I know of no sanctuary to revisit which would afford me such genuine delight as to return and worship once again before the altar of that Southern church. The lesson of it all is this—that those who are called upon to break the bread of life to others, should themselves in secret feast much upon the Living Bread, and that what we lose of private comfort through public ministrations, should find its compensation in constant waiting at the throne of grace, that the life which waters others should itself of God be watered every day. If we would be leaders, we must ourselves be led of Him who is the living way.

Written for THE CANADA PRESBYTERIAN.

### IRISH PRESBYTERIAN WORTHIES PASSING AWAY.

BY REV. SAMUEL HOUSTON, M.A.

We have seen that when Mr. Simpson was settled in Portrush there was but little even of promise. There were a few people, but no building, no organization. Assuredly he did not build on another man's foundation. In time there grew up a strong congregation with as complete an equipment of buildings as are to be found anywhere. Much of the money spent was contributed by friends in the United States which country he visited several times, not always in the interest of the cause at Portrush. On one occasion at least he was a deputation from the General Board of Home Missions and helped to raise a considerable sum. In this place the good man laboured for the full term of half a century. He became widely known and is as widely respected. He is now enjoying a green old age. It is in a most racy and interesting way that he tells the story of all these years.

The other biography to which reference has been made is that of Dr. William Johnston who spent half a century of a ministry in the busy and growing city of Belfast. It is something like a quarter of a century since the last of the heroes of the Arian controversy passed away. Since then until about two years ago no face and form were more familiar to the people of Belfast and at meetings of Assembly than those of William Johnston. During the time mentioned he has been the Nestor of the Church. He was a many-sided man, but all the sides that he had bore on the saving of men and on the making the best of this world as well as of that which is to come. He was a son of the manse, his father having been the well known Dr. John Johnston, of Tullylish, the great advocate of open air preaching, in which the more distinguished son also took part. When very young William was settled in Berry St. Church, and from there he was in a few years transferred to Townsend St. Church, which was and is now one of the largest congregations in the city. He was a model pastor, an enthusiast in promoting common school education, and in many other respects the benevolence of his large heart flowed over for the benefit of his fellow-creatures. He was well on to the middle of his public life when the idea of the orphans of the Church took hold of him, and that became his hobby for the rest of his life, using the word hobby in the best sense. The scheme proved to be a marvellous success in his hands. For the support of the orphans he spread his net work of organization over the whole Church, gathering in every year an amazing number of sums, some of them very small. His was a sanctified magnetism that never failed. He was ever bubbling over with humour, his laugh was the loudest, but at the same time there was no man who would do and dare more to help anybody that was in need. He was

throughout backed up by his wife, a daughter of the manse, her father having been the Rev. James Foster, of Drumlee, near Rathfriland County Down.

More than 30 years ago he visited Canada as a special plenipotentiary from the Irish Assembly, and there are people that have still a vivid recollection of him and his work. For months, and that in winter, he went up and down our magnificent distances. Dr. Gregg is made to tell in the volume a specimen of what work he did in those months.

The Rev. S. Fenter, of Dublin, assisted by Mrs. Johnston, is the biographer, and well the story is told, with grace of style as well as skill in arrangement. Long may the Church be served as well as it has been by such men as Johnston, Simpson and Watts.

Written for THE CANADA PRESBYTERIAN.

### SHOULD WOMEN GO TO THE FOREIGN FIELD?

BY A HOME WORKER.

In an article on Foreign Mission Work, by Rev. Chas. A. Doudiet, M.A., in THE CANADA PRESBYTERIAN, of August 21st, this subject is dealt with at some length. After reading this article carefully several times, the writer feels that the position taken by Mr. Doudiet in regard to women workers on the foreign field is rather sweeping. We agree that for the more dangerous mission fields it would be wise that men should pioneer the work. We also agree that there should be more missionary evangelists, and that it might be preferable they should be single men; though there should be no arbitrary rule against women being so employed. We agree that two should go in company, and it seems best that (on many of the mission fields) at least one of every two sent out for itinerating work should be skilful in the use of medicine. We agree with Mr. Doudiet in believing that the world will not be converted to Christ nor a reign of peace and righteousness ushered in till the Lord Himself shall return. As stated in his article, this does not lessen our responsibility to sound abroad the good tidings, but should rather "increase our efforts to diffuse the knowledge of Christ through all the earth."

Now, to what do we take exception in Mr. Doudiet's article. One statement made is: "It was to men Christ said: 'Go and preach the Gospel to every creature.'" True, these words were spoken to the eleven apostles of our Lord, but we cannot accept, what is implied in the article, that these words were spoken only for men. All the comforting assurances of the fourteenth, fifteenth and sixteenth chapters of St. John's Gospel were spoken to these same eleven. Are they too only for men? Have women no share in them? I am a woman yet they mean much to me, and I will never willingly lose my hold upon them; neither can I, with a clear conscience, free myself from all responsibility to the last command of my Saviour.

Another point: Roman Catholic missionaries are held up as examples of special devotedness, in that they "give up what may be dearer than all else, the dream of every young life, the love and gentle companionship of a wife." In the Roman Catholic Church all Home and Foreign workers, both men and women, are bound by the vow of celibacy. No Protestant would be willing to say that such a law is a wise one, or conducive to the promoting of the best interests of the cause of Christ. We will say nothing against Roman Catholic Missionaries. They certainly have, in some countries, shown devotion, laboured with zeal and endured much, even death, for the cause; but have we not a roll of Protestant missionaries who have done as noble work—men, too, who in going to the dark places of the earth to proclaim the story of Jesus' love, took a wife as an helpmeet, and who never had cause to regret doing so. We might mention Dr. Moffat, of South Africa,

whose son has recently given up a lucrative position to work as a missionary in Nyassaland. Dr. Geddie and Dr. Inglis of the island of Aneityum, Adoniram Judson, of Burmah, Dr. Morrison, pioneer missionary to China, and Rev. Wm. Murray, now of Pekin, China; Dr. Robertson, our own missionary on Erromanga, and the Rev. Joseph Annand on Santa. These are but a few of the many names that might be mentioned. True, some women died; still, taken on the whole, many have been spared to live noble useful lives, and to be indeed a helpmeet to their husbands. Would we ever have had the Bible translated into hundreds of different languages if some missionaries had not had a quiet resting-place to work in, with some one there to keep things bright, and speak the cheering word and oftentimes to give valuable help in these literary labors? One thing we know it has been Protestant missionaries, not Roman Catholics, that have given the Bible to the world. Missionaries are men, and though without doubt there have been, and are exceptions, yet generally "it is not good that the man should be alone." MacKay, of Uganda, may be noted as an exception, but even on that field the time has come when the need for women is felt, and women are to go. Two reasons for this are: that the natives should have an object lesson as to what a Christian home should be; and that the native women should be taught.

A question asked by Mr. Doudiet is: "Where will we find a single instance of female missionaries, sent by the Church among the heathen in the New Testament?" I will quote one passage: "I will commend unto you Phebe our sister, which is a servant of the Church which is a Cenchrea; that ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she has been a succourer of many and of myself also." Paul is writing to the Christians at Rome. He commends Phebe to them who is a servant of the Church at Cenchrea. Do we know assuredly that Phebe was not sent to Rome to help in missionary work? One writer, speaking of her, uses these words: "Travelling about on missionary and other labors." She at least was honored in being the bearer of an apostolic letter to the Church at Rome. Even could we not point to an undoubted case where a woman was sent as a foreign mission worker, we know women were laborers with the apostles and were commended for their zeal.

How many women since these days have gone out alone, and in far away lands labored for years and been greatly honored in winning many for their Master! We might mention Miss Eliza Agnew who for forty-three years labored in Ceylon, never once returning home, and to whom has been given the name "Mother of a thousand daughters," because of the wonderful influence she exerted over the women of that land. Miss Fidelia Fisk, who labored long in Persia, and of whom one has said: "Wherever she went God's presence and power went with her." Miss Johnstone, of Calabar, of whom the missionaries working in the same fields said: "Her devotion, zeal and self-forgetfulness were beyond praise and worthy of our imitation. These few names, out of the many, will suffice, though we might add one well known to many of ourselves—Miss Rodgers, of India. As I said before some are taken, yet many are spared to do a noble life work. Is not the same true of men?

The special argument against women going to the foreign field is the danger incurred. In the early Church we have instances of women braving danger for Christ's cause. Paul in writing to the Romans says: "Greet Priscilla and Aquila, my helpers in Christ Jesus: who have for my life laid down their own necks;" and he mentions Junia as a fellow-prisoner, no doubt a sufferer for the sake of the gospel. If we look back on the history of the Church to the early persecutions in Rome and Carthage

**Missionary World.**

**THE BIBLE IN THE UNITED STATES' SOUTHWEST.**

later ones again in France and Spain, and even in Scotland and England, we find that there have been times when women (cultured, beautiful women who stayed under the protection of their own home in their own birthland) have suffered for their love to Christ just as great indignities, just as cruel deaths, as ever have been meted out to any foreign missionary; and Christian men, willing though they no doubt were, could not save them. Should Christian women now, with such noble and brave examples of faith, and heroism, and endurance for the Master's sake to look back upon, be afraid to risk dangers that our poor ignorant sisters in far away lands may learn of Jesus? Surely not.

Jesus has honored women in the past, in letting them bear testimony to Him with their lives; whose right is it to say them nay when they go forward to proclaim his message to women in other lands? I am not one who would say that women should stand in the foremost places. Men should be the leaders, and if they prove themselves true, we women are ready to stand by as helpers; but men have no right to shut the women out. Women are needed on the foreign field. There is work to do that men cannot do. There is work to do that can be done by neither alone. Sorrow and sickness and bereavement come to workers at home as well as to those on the field. Women cannot escape suffering and sorrow by remaining at home. How many a "tiny grave" there is in our own land, held sacred by the minister and his wife! How many bright young lives pass away just when they give promise of greatest usefulness! Within the last week two young girls known to the writer have been suddenly taken away, both educated, both beautiful, both Christians. Why should we expect no similar trials to come to workers on the foreign field?

Of course care should be taken as to the physical constitution and mental capabilities of those allowed to go; but looking over the whole history of our own mission work we have reason to offer thanks that so many have been spared to give long years of faithful service. One outbreak or more in a heathen country and the loss of a number of missionaries, even though the case is especially sad, should not utterly dishearten us, or cause us to conclude that no more workers should be sent. The history of missions teaches us that we must expect persecution and that oftentimes it works for the advancement of Christ's cause.

**SEVEN WAYS OF GIVING.**

1. The careless way. To give something to every cause that is presented, without inquiring into its merits.
2. The impulsive way. To give from impulse—as much and as often as love and pity and sensibility prompt.
3. The lazy way. To make a special offer to earn money for benevolent objects by fairs, festivals, etc.
4. The self-denying way. To save the cost of luxuries and apply it to purposes of religion and charity. This may lead to asceticism and self-complacence.
5. The systematic way. To lay aside, as an offering to God, a definite portion of our gains—one tenth, one fifth, one third or one half. This is adapted to all, whether poor or rich; and gifts would be largely increased if it were generally practiced.
6. The equal way. To give God and the needy just as much as we spend on ourselves, balancing our personal expenditure by our gifts.
7. The heroic way. To limit our own expenditure to a certain sum and give away all the rest of our income.

It is said that the British Cabinet, after full consideration, has resolved not to attempt this year to legislate on the Irish Land Question. As far as ministers can control the session will be made as brief as possible, and will be devoted wholly to the completion of supply.

About 1820, an Indian boy was taken from his "pueblo" in Arizona to Mexico to be trained for a priest. In a monastery he found a Bible, and came back a Bible reader but not a priest. A man by the name of Jose Sena met this modern Luther and started a Protestant reformation in the Southwest. He was instructed by a Baptist minister, and became the first missionary to the Pueblo Indians.

In 1850, the Rev. H. W. Read, of the Baptist church, en route to California, stopped in Sante Fe, New Mexico, and was induced to become chaplain to the Ninth Army District. He soon became a Mexican missionary, sometimes preaching six to ten times a day. About this time a priest began to preach the Gospel, but he soon disappeared. About the same period there was a priest by the name of Martinez, who has a number of children yet living. One of these is a Presbyterian minister. The civil war broke up all the Baptist missions. The Presbyterians and Methodists have succeeded them.

Rev. Dr. Roberts began work among the Pueblo Indians of New Mexico, but failed because of priestly interference. He next turned to the Mexicans at Taos, New Mexico. He, as did the Presbyterian son of the priest Martinez, made occasional trips among the Mexicans of Colorado.

Some twenty-five or thirty years ago some 50 Mexican families rebelled against an oppressive and licentious priest, who had been tried for giving poison in the communion to a fellow-priest, and who had been horse-whipped by an indignant Mexican for his immorality. These rebelling Catholics sent to the Episcopal Bishop of Denver, and he sent them an unfrocked priest of Roman training, and the whole movement fell through.

It was in 1877 that the Rev. Alexander Dorley devoted his whole time to work among the Mexicans, having learned the language in sixty days. He distributed copies of the Bible in Spanish, sang Spanish Gospel songs, and talked through an interpreter. In the valley of the Alamoso he found a faithful convert, who had a Bible for eight years, having paid for it \$25 and a loan of a yoke of oxen for five months at 50 cents a day. In the next place the faithful Dorley pushed his work into the San Luis Valley, and increased it to such an extent that the Board of Home Missions was spending \$700 a year, with over a dozen in the work. In 1880 he began to push the work up in the direction of Trinidad and Pueblo, starting publications in the Spanish, and doing the real work of a Bishop over a large territory. Mr. Dorley's work has been heavy, full of suffering and persecution, his health broken several times, but withal, his seed sowing is already springing into a wide and great harvest. At present he has charge of eight counties, and 5,000 Mexicans living in the hope of a pure Gospel, and outwardly are far in advance of the Catholic Mexicans. There are 20,000 Mexicans in Colorado. The work of the Rev. Mr. Dorley is to read, talk, distribute papers, tracts and Bibles; then get consent of a friendly Mexican to hold services in his house; at last collect congregations and build chapels and manse. The helpers are now largely the theological students from Del Norte.

In 1877 Mr. Dorley found only one Bible to every 150 Catholic Mexicans. In seven years he had seven Presbyterian churches, one Bible to every seven Mexicans and six Spanish-speaking missionaries or helpers and about as many teachers. There are now fifteen Presbyterian Mexican churches and the college at Del Norte, established by his brother, the Rev. George M. Dorley. Bibles have become cheap, whereas before they could only be had from Protestant hands, or at enormous prices, one man I have heard about giving for his Bible "a wagon, a cow and \$15."

The greatest need in this work seems to be more money to push it, and a more robust and decided type of Protestantism. Many preachers seem to be stupidly ignorant of Romanism.

For his work's sake too much honor and co-operation cannot be extended to the Rev. Alexander Dorley. I am profoundly impressed with his great patience, tact and his dependence upon the help of the Lord. His Spanish paper should have larger help. It goes once a month to take the Gospel to some Mexican family. Fifty cents will supply the Gospel to a family for a whole year. I would that one hundred of those who read this might send one dollar every year to him for this purpose. Address him at Pueblo, Col.—*Scott F. Hershey, Ph.D., in Presbyterian.*

**PULPIT, PRESS AND PLATFORM.**

Rev. C. H. Spurgeon: Habits, soft and pliant at first, are like some coral stones, which are easily cut when first quarried, but soon become hard as adamant.

Prof. James Iverach: There is more to be found in the New Testament than has yet been discovered by man. Its methods and its principles will be better understood by-and-by. Read in the light of the advancing thought of humanity, it attains to greater and greater grandeur.

United Presbyterian: There are many times when silence is a duty. A word in season is precious, and in the same measure a word out of season is evil. It may be thoughtlessly spoken, and without evil intent, but as soon as spoken it goes on its errand, the errand on which Satan sends it.

Rev. Paul Van Dyke: Prayer is the surrender of the soul to God in conscious thought and feeling. In prayer we go back to the inspiration and source of our life. Prayer is the conscious source of faithful living. And in true prayer we touch reality as nowhere else, because in true prayer man realizes himself in God. He concentrates his life into willingness, and that willingness is "Thy will be done." He becomes united to that Being who has been our dwelling-place in all generations, who from everlasting even to everlasting is God.

Richard T. Ely: The trouble with the Church is selfishness, thoughtlessness, heedlessness. We do not know the things that need to be done at our own doors. We do not know what is going on in these saloons. Do the Christian people visit jails? Do they know of the troubles in the hospitals? Do they know the needs of the people? If they do, things ought to be changed, and that right speedily. The Church is an institution which stands for altruism, lives for others. That is taught in the life of its Divine Founder. Human life gives egotism, selfishness.

Agnes Buchanan: What thing is this? A human heart—so hard, so stony—a thing without grace or beauty? Ah, scorn it not! Deep down the Lily may sleep, waiting the spring and the sun's awakening kiss. All unlovely though it be, it may hide the Lily still. The flower may not be dead, but only sleeping there. Blow, O south wind, with gentle breath! Thou life-giving sun, shine into the cold, dark depths! Is anything so hard God's hammer cannot break? Oh! may the great hammer of His Word break the flinty rock in pieces! Come forth, sweet flower, from your unlikely tomb, a thing of beauty—a miracle of grace!

T. M. McConnell, D.D.: We are told that travelling among the high Alps is very dangerous in the spring time, because on the steep sides overhead the snow hangs so evenly balanced that the mere utterance of a word will sometimes destroy the equilibrium and bring down an avalanche that sweeps everything before it. So all round us there are many whose principles are so unsteady and whose souls are so evenly poised on the giddy slopes of temptation that a word or even a look may break the equipoise and seal the destiny for weal or woe. Many a young man owes his ruin to the fact that jewelled fingers held the tempting cup while laughing eyes and jesting tongue urged him to drink the faeful draught. Others have been saved by an utterance of a word or the subtle influence and magic power of a look. Chemists tell us that a single grain of iodine will impart its color to seven thousand times its weight of water, so the reading of a book, the example of an actor the influence of a word may tinge a character forever or change the current of an entire life.

**Christian Endeavor.**

**HOW WE MAY HELP THE SUNDAY SCHOOL AND GET HELP FROM IT.**

BY REV. W. S. McTAVISH, D.D.,

Sept. 15—Neh. vii: 1-12.

This is a timely topic. The Church would soon be in a sorry plight if there were any antagonism between the Sabbath School and the Christian Endeavor Society. It would be a sad day for her if there were even any unseemly rivalry between these two sister organizations. While there should be a Sabbath School committee in the Endeavor Society, and while that committee should feel itself specially charged with the responsibility of providing whatever the Sabbath School may require of it, yet every member should feel a special interest in that organization which is known as the "nursery of the Church." The interests of these two branches of the Church are mutual, and if one is blessed the other naturally expects to be blessed with it. We should regard the work of the Sabbath School as the Lord's work, as a great work, and as a work that will bear abundant fruit.

I. How can we help the Sabbath School? First, by bringing in new scholars. It is true that in almost every community there are some who carelessly absent themselves from the Sabbath School, and it is equally true that, by a little judicious management, these indifferent ones might be induced to attend. Now, while it is especially the teachers' work to look after the careless ones, and invite them to the school, yet every Christian worker knows that one invitation seldom suffices, and that the heedless are more likely to be aroused to a sense of duty when the invitation of one person is followed up by that of another. Here then is where Endeavorers may do some useful and effective work. Let them be in close touch with the teachers of the Sabbath School; let them together arrange a plan of operation, let the work of the one be seconded by the assistance of another, and the results can scarcely fail to be very gratifying.

The Endeavorer who wishes to help the Sabbath School may do some useful work if he is on hand at the hour of opening the School. Every teacher should be in his place before the opening exercises begin, partly to welcome the scholars as they enter and partly to show them a good example. But if teachers and superintendent are at their post, then who is to attend to the children who linger about the door and who wish to find amusement outside? We do not mean to say that such children are numerous but "there is generally a black sheep in the flock" and the one who will look after that black sheep during the opening exercises is doing a praiseworthy work.

Endeavorers can help the School by teaching in it. If they are not in charge of the regular classes they can volunteer to act as substitutes for absent teachers. They can also help by praying for the teachers and all connected with the school. Above all they can assist by living earnest, consistent, consecrated lives, for the children, consciously or unconsciously, form their opinions of Christian life and character by what they see exemplified in the lives of others.

II. How can we get help from it? The School is the source from which fresh supplies must come; the place from which recruits must be brought into the Society. It is very evident therefore that the type of character which is formed in the Sabbath School will determine very largely what the complexion of the Society will be. If the interest taken in the Sabbath School should give a certain tone to it; if the instruction imparted there should tend to develop a strong, earnest, devoted Christianity; if the example shown to the scholars to-day should tend to mould in them a high type of Christian character then the results to the Christian Endeavor Society will be most beneficial. Those who come into the Society will have something of the character of Nehemiah who could not be turned aside from his high purpose by threats, who could not be dissuaded from it by wheedling or coaxing, and who hourly looked to God for help in the path of duty. "We are engaged in a great work and nine-tenths of us don't understand it." "I am sure that if they got the chance the angels would soon change heaven for earth, and would be there legions of them, if God only took the work out of our hands and gave it to them."

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## The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, SEPT. 4TH, 1895

**PRINCIPAL RAINY** made a speech at the recent election in favour of his friend Mr. Paul. Mr. Paul was badly beaten. One of the papers strongly advised the Principal to give up Pauline politics and return to Pauline Theology.

**I**N some way to us unaccountable, the valuable article in last week's issue on, "Whom Shall the Church send to the Foreign Mission Field," was credited to Rev. J. McP Scott instead of Rev. J. A. Turnbull, LL.B., of this city, to whom it rightfully belongs, and who, we trust, will forgive this mistake.

**WOULD** those who denounce the young Methodist preacher, who said wild things about nunneries the other day in Toronto, tell us why a young preacher may not say in Toronto what older preachers were endorsing by their support of the P.P.A. and their patronage of Margaret L. Shepherd a few months ago.

**THE Herald and Presbyter** has this pointed and timely paragraph:

"It is a good rule for every one to make up his mind and use his efforts to build up his own church. Suppose every one in the whole country should try for one year, as zealously as he knows how, to add to the membership, the efficiency, the attendance, the spirituality, the benevolence, the income of his own church. It would be a great year and the result would be the strengthening of the church for its work in reaching and blessing the world. The one who loves 'all the churches' will not love any one of them enough to do it any good."

Our contemporary evidently understands the Rouser.

**THERE** is a good deal of quiet interest in legal, political and temperance circles in regard to the coming decision of the Privy Council in the Prohibition matter. Legal gentlemen who were in London at the time of argument are quite divided in opinion as to the result. One gentleman thinks there is not the slightest doubt that the decision will be in favour of the Province, while another thinks the Province has not the ghost of a chance. The data on which these opinions are formed are mainly the questions asked and the observations made by the Law Lords during the argument. Some legal experts profess to know by a judge's manner, remarks and questions what his decision will be. It should be remembered, however, that some judges, when they have their minds pretty well made up ask questions simply to hear what can be urged against their own opinion. It is quite possible, indeed we think, rather probable, that the Ontario Premier will fail this time to add another to his series of victories in the Privy Council. Not long before his death, Sir John Thompson said in his place in the House that it never would have occurred to him to question the jurisdiction

of the Dominion Parliament in regard to Prohibition if eminent lawyers had not given the contrary opinion. Sir John Thompson was high authority.

**WE** would call the attention of our readers to the valuable series of articles begun in our last issue, continued in this, and one or two more, on the Sabbath and the question: "Should the Church send to the Foreign field all applicants who are found suitable, trusting to the Lord through His Church to support them"? They were first given as addresses at a conference held just before the meeting of the Synod of Toronto and Kingston, and were considered so excellent that they are now published in THE CANADA PRESBYTERIAN, and, thereafter, through the liberality, as we understand, of one of our elders in this city deeply interested in Christian work, will appear in pamphlet form, and we hope will in that more permanent shape have a wide circulation and be the means of doing much good.

**I**T will speak well for the good sense and level-headed character of the people of Manitoba, if they do not because of the "magnificent crop" they are having, of magnificent grain, and magnificent weather for harvesting, and the attention it is drawing upon them of the whole Dominion, not to speak of other lands, the laudation of their country and its soil, and the flocking to it of so many distinguished visitors from everywhere, each one of whom vies with the other in praising the fertility of the Province and the greatness of its resources; it will be well if with all these things and many more it escapes the disease popularly known as "swelled head." It takes a steady hand to carry a full cup, and we hope they may have and will keep the steady hand. As no doubt there are many big "bills payable" waiting for this great crop, let us see if there will not soon be heard the wail over the poor prices, and that after all it is not so great a thing as one might think. We remember well, once at least, seeing farmers in one of the Western States apparently really quite put out by the abundance of the yield of corn, causing expense in providing accommodation for it, hard work harvesting it, and then so little for it. We hope our fellow citizens out West will get grace to put up with, and bear as best they can this almost superabundance with which they are being blest. It is well at such a time to remember the warning given to another people long ago: "Beware lest thou say in thine heart, my power and the might of mine hand hath gotten me this wealth; but thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth."

**ACCOUNT** for it as we may there is no denying the fact that a large number of Nonconformists in England and Free Church men—probably even United Presbyterians—in Scotland are not taking anything like the interest in Disestablishment that they once took. The Rosebery Government tried to disestablish the Church in Wales and many of its supporters were strongly in favour of disestablishment in Scotland. The present Government is pledged up to the hilt against disestablishment anywhere and it is gravely hinted that it may establish and endow the Roman Catholic Church in Ireland. It is no secret that thousand of nonconformists in England and Free Church men in Scotland voted in favour of the Salisbury Government thus showing at the very least that they consider other issues more important than disestablishment. From other directions comes the most undoubted evidence that disestablishment is no longer a question to conjure with. The Moderator of the Free Church Assembly stated in his opening speech that he had never taken any part in the disestablishment controversy. Would any Free Church Moderator have said that a few years ago even if it had been true? Such men as Drummond, Stalker and others among the younger leaders never touch the question. The nonconformist members of the Salisbury Government—or perhaps we should say those who had been born and bred Nonconformists—showed little or no zeal in supporting the Welsh Disestablishment Bill. The *British Weekly* declares that the Methodist member of the Government was the most lukewarm of all. The causes that have led to this manifest change of feeling and opinion would make an interesting subject of study.

**WE** fully expected that the article of the Rev. Mr. Doudiet in a late issue would call forth a rejoinder. The rejoinder to him by "A Home Worker," a lady, well-informed on the subject, expresses, we doubt not, the general, if not the universal feeling of Christian women, and does it in admirable spirit and form. We thoroughly agree with her in her contention; we could subscribe to almost every sentiment and opinion which she expresses. There is no answering these points made by "Home Worker," that women are needed on the Foreign field for the men who are sent out, because there is much work that only women can do; that responsibility is laid upon them along with men for the spread of the gospel in all lands; that they have therefore both a privilege and a duty in this matter and no one has a right to say them nay. The splendid results of women's work which could only be accomplished by them is an ample vindication of the wisdom of sending them to the foreign field, even in the face of danger and death. The eleventh chapter of Hebrews would not have been so complete and inspiring as it is, but for the women there spoken of. They have never been without their successors in the history of the Christian church, and of these, there have never been more or nobler than in our own day. The Church would sustain a mighty loss could that noble succession be stopped, and we rejoice to believe that, though there may be dangers to face, so long as woman remains what she is, and especially so long as the hearts of Christian women are fountains of love and pity and self-sacrificing consecration it cannot and will not be stopped.

## A VERY SIGNIFICANT PROPOSAL.

**A**T the last regular meeting of the Presbytery of London, North England, a most significant motion was made, and it is all the more significant because made by a Presbytery in the old land, naturally so much more conservative in retaining use and wont than is the case in a new country like our own. This motion is intended to deal with a difficulty which has been referred to in our columns repeatedly, which has been widely felt in our Church, and is likely to be more keenly felt as time goes on. It is the want of elasticity in our system of government as it is now, and usually has been administered, in the way of providing facilities for ministers and churches making changes where these may be desirable. So far as the minister is concerned the only way he can effect a change is to receive a call, die, resign or have the pastoral tie dissolved by the authority of the Presbytery. The congregation which for perfectly satisfactory reasons may need or desire a change, is in a much worse position than a minister. The same state of matters prevails in England and is there felt to be an evil as it is also by many in Canada. At the meeting referred to Mr. Henry Robson moved his resolution for facilitating an interchange of ministers. The motion is as follows: "Whereas there are ministers and congregations of our Church to whom a change of ministry would be both acceptable and beneficial, the Presbytery resolves to appoint a committee to consider the matter and report." Mr. Robson explaining his motion said that it did not deal with ministerial inefficiency. It had to do with ministers who were doing efficient work and might be doing more efficient work elsewhere. He admitted there were difficulties to be overcome, but he did not think they were insurmountable. It was desirable that a minister should be able to change his sphere without incurring the stigma of resignation. Other Churches either had schemes dealing with the question or were moving in the matter. The Waldensian Church has a system of itinerancy not so rigid and universal as the Wesleyan, of which Mr. Prochet says that it is of undoubted advantage to both ministers and congregations. Mr. Robson said that he had no plan to propose; he only asked that the matter be carefully investigated." "Rev. Principal Dykes," says the *Halifax Presbyterian Witness*, "spoke as he did at the Synod of the fact that the English Presbyterian Church offers fewer facilities to her own ministers for changes of sphere and promotion than most churches, and while recognizing the fact that it might be far more easy to formulate a practicable remedy, he declared that the question was one of the very greatest importance." The motion was unanimously adopted, and at the next meeting of Presbytery a committee will be appointed.

The Rev. Dr. Field, the well-known editor of the *New York Evangelist*, happened to be present at the meeting, and that paper says that "the action of the London Presbyterians in this matter will be noted with interest in America." Mr. Robson, in further advocacy of his motion, said that "most ministers are the better of one or two changes of field in their lifetime. Yet to many there never comes a chance for such change, and so good men sometimes fret out their hearts in a field of work not quite suitable for their special gifts, the congregations also being in such cases less prosperous and happy than they might easily be."

True, every word of it, in Canada, as well as in England. The Rev. Dr. Wardrope at his late jubilee celebration said that when the call came to him from Guelph, after a pastorate of more than twenty years in Ottawa, "he felt that he would be the better of a fresh impulse." The Rev. Dr. Gibson, of London, England, made to the writer the same statement as one of his reasons for leaving Montreal to go to Chicago some years ago. If men like Drs. Wardrope and Gibson confessed to the need of a fresh impulse, and we venture to think have both done more and better work because of it, how very much more must men less amply equipped than they are, need and be the better of a fresh impulse now and then. And how very much more would not a few congregations also be the better of a fresh impulse! We feel sure that very many both of ministers and congregations working together on the best terms would yet be the better of a change. As things now are, unless a minister receives a call, both himself and his congregation must do without this fresh impulse, no matter how much both may feel that they need it and would be the better of it. His only other alternative, one which a minister shrinks from because of the discredit to him in some way implied in it, is to resign.

If the ministry exists for the Church, and not the Church for the ministry, and both the Church and the minister would in so many cases be benefited by a change, as a vast number of ministers evidently think judging from the prevailing seeking for a change, there ought in the interest of the Church to be some way whereby such changes can be effected when necessary or desirable, and the prosperity of the Church advanced. As in the United States, according to Dr. Field, "the action of London Presbyterians will be noted with interest," so will it be amongst ourselves; and should some method be devised whereby such changes are sought can be effected, and the system be found by experience to be helpful, then nothing can prevent the adoption of a similar system in other lands with modifications adapted to their different circumstances, until it shall everywhere prevail, not perhaps in the care of every minister and every congregation, but in every case in which it will be felt to be desirable.

#### REV. PRINCIPAL GRANT ON EDUCATIONAL FALLACIES.

IN the "Educational Number" of *The Interior* there is an able article on "Educational Fallacies," by Principal Grant. The following extract will make it quite clear that the learned principal of Queen's has no sympathy with the policy that would "obliterate" all religious teaching from our public schools:—

The phrase "Separate Schools" is enough to throw an average American or Canadian audience into a nervous or bellicose fit. There is historical reason or ground for this, as there is for every wide-spread sentiment. All kinds of foreign material have been thrown into our national hoppers, and it is instinctively felt that there must be some way of grinding it up into a digestible compound. To this end "the little red school house" is quite indispensable. Our future voters or rulers must be taught to speak English. Duly certificated teachers, and the best possible textbooks must be insisted on, and there must be independent and reliable inspection of every school. All this the state must have, but able inspection of every school. If it is to secure the right kind of it must have something more, if it is to secure the right kind of citizens. No one wants an elaborate and expensive school system to develop on this continent, as French authorities say it is developing in France, an ever increasing army of criminals. There must be moral training, and moral training, without religious sanctions, has been proved—on a large scale in China—to be worthless. The most perfect speculative acquaintance with ethics goes hand in hand there with the systematic violation of the fundamental principles of ethics, with a wholesale corruption and consequent maladministration which has just led to the greatest breakdown and national humiliation of modern times. In this matter, the state cannot afford, as some innocents urge, to close its eyes, and loftily allege that it must not intrude into the domain of the parents and the church. No one proposes intrusion. All that is asked for is freedom, and freedom consistent with efficiency and completeness of the school system. The state has the right to insist on moral training as indispensable to national well-being; and

as the only religious sanctions effectual with children are those acknowledged by their parents, every encouragement should be given for the application of these, consistent with the rights of others and with the maintenance in every community of well-equipped schools. As the life of every state tends to become increasingly complex, this principle may gradually lead to the grafting of various kinds of separate schools on the national system. Lovers of the fallacy of uniformity will be alarmed at the suggestion of such a possible outlook. Their position is that as we can not agree on the cut and color of our clothes, all must agree to don prison garb or go naked.

There used to be a large majority of people in this country opposed to pure secularism in education, but there is some reason to fear that the number is on the decrease. Constant agitation wearies good citizens. The people who are thrown "into a nervous or bellicose fit" by the mere mention of separate schools may try to get away from the fit by the elimination of moral and religious teaching from all schools. Perhaps, as Principal Grant suggests, this trend towards secularism may be followed by a reaction which will graft various kinds of separate schools on the national system. Either that or the American purely secular school will be sure to come.

#### "DIED AT HIS POST."

SUCH are the brief words which, in a contemporary, note the death recently of a minister of our Church whose name and labors and noble example ought not to pass unnoticed and be forgotten. Our readers may remember the case mentioned in our columns over a year ago of one of our ministers from the Maritime Provinces so strongly believing himself to be called of God to go to Korea with the gospel that, although our Church has not prepared to send and support him there, he went out, after securing a certain amount of means, determined to trust for his support to whatever God in his providence might send him.

This man's name was Rev. W. J. MacKenzie. He had been trained in a school in which he had learned to endure hardness. He had laboured as a catechist in various fields, had visited Labrador as a missionary and colporteur, and, in various places in Nova Scotia, he had ministered and always with acceptance. His last place of service before leaving was at North Arm, Halifax, and there he delivered his last missionary address before leaving for his distant foreign field, and it is related how that his favorite hymn, the last which he and his attached people sang before his departure for Korea, was:

"Anywhere with Jesus, I can safely go,  
Anywhere he leads me on this world below."

Besides being well equipped for service by courses of study in theology and medicine, by practical experience in the missionary work and consecrated devotion, he possessed a magnificent physique and was "a splendid sample of a well-developed Highlander." There is an added and peculiar sadness in the fact that, when the news of his death by fever came, a young lady of Nova Scotia, to whom he was engaged to be married, was to leave in a week to join him.

The following admiring testimony to his work and tribute to his character we quote from the *Presbyterian Witness*, of Halifax:

"A strange language largely conquered, a group of faithful disciples gathered, a place of worship erected, mainly by the people themselves—people who had never seen a Christian and never heard of Christ till Mackenzie went among them. He trusted them with his life and they learned to love him, and they sheltered him from imminent perils and gladly received his instructions. For months he occupied his lonely station never seeing a Christian or hearing a word of English. He lived with the natives, ate their food, spoke their language, learned their ways, devoted himself to their interests. War raged. Rebel bands of lawless Koreans, shattered armies of defeated Chinese, and Japanese hosts flushed with victory passed to and fro; but the Christian stranger suffered no harm. His last report to us intimated that his health had been exceptionally good; and his sickness and death take us the more by surprise. It is of course needless to speculate as to what might have been—how much better, how much safer for two or more men to proceed to foreign fields together; how much better if a wife were with him to minister to him in the hour of sickness. There may be lessons here for others, and it is the duty of the Church to learn by experience.

When the first Gordon was slain his brother promptly volunteered to go and fill the blank which had been made. What one, still better as suggested, what two, among the young men of our Church, and the call is in some respects special to those of the Maritime provinces, what one or two will now stand forth and volunteer to go and take up and bear aloft and onward the standard which has just fallen from the hands of another of the noble roll of witnesses for Christ which they have sent forth to various fields, and by which the history of our common Church is being more and more enriched and made glorious?

## Books and Magazines.

SONGS OF THE PINES. By James Ernest Caldwell. Wm. Briggs, Toronto.

This is a collection of poems that many will love to read. They are for the most part on homely simple subjects, grave and gay, touched with pathos, notes of gladness, graphic description, showing appreciation of nature's beauties, and keen sympathy with life under its many phases. "Cecilia," the longest piece in the collection is a well-told tale in verse of the Ottawa Valley which will enlist the reader's sympathy. The numbers for the most part run smoothly and because of this and the home-like subjects, and simple natural treatment, the reader is led on from piece to piece. It a pleasant book for the home circle.

*Knox College Monthly* for August and September opens with an article on a most important subject, "How to Read the Scripture." When we mention that it is by Rev. Dr. Thompson of Sarnia, everyone will understand that it will well repay attentive perusal and still better repay carrying into practice the directions it contains. Rev. Alexander McMillan contributes a kind of article which will always be read with interest when written by so sympathetic and appreciative a pen as his—"A Sabbath in Edinburgh." "Looking from Pew to Pulpit" is the address delivered to the last graduating class of Knox College by John A. Paterson, M.A. All who had the pleasure of hearing this address will be glad to have the opportunity to read it, and few who read this monthly will fail to read it and be well repaid for doing so. The symposium by laymen on "The Kind of Preaching we Need" is continued. "Missionary Work in the New Hebrides" is a reprint from the *Missionary Review of the World*, read we suspect by the great majority, it not by all who read the *Monthly*. A review of some length by Professor Maclaren of the second volume of "The Institutes of the Christian Religion," by Emanuel V. Gerhart, will be read with interest and be helpful in the reading of this work. [Campbell & Panton, Milton.]

In the *Missionary Review of the World*, for September, Japan, the Great Britain of the Orient, has a large place. Dr. George William Knox, recently of Tokyo, contributes "The Year 1895 in Japan." Rev. James I. Seder writes from personal observation and study of "Japan's Debt to Christianity." The field of survey contains many statistics and items of interest concerning the rise and progress of Christianity in Japan and Korea. The call to work in Korea, so closely connected with Japan, geographically and historically, is presented forcibly by Dr. C. C. Vinton, of Seoul. This issue contains three unusually powerful and interesting articles on "Medical Missions." Other articles of interest in the same issue of the *Review* are on the "New Programme of Missions" by the Editor-in-Chief, Dr. Pierson, and the work in India," by the late Dr. J. L. Phillips, of Calcutta. The "International" and other departments are quite up to their usual high standard of interest and helpfulness. [Funk & Wagnalls Co., 30 Lafayette Place, New York City. \$2.50 a year.]

*The Century Magazine*, for September, serves up to its readers a varied and tempting bill of fare. It contains a large instalment of "The Life of Napoleon Bonaparte," by William M. Sloane, fully and well illustrated. Mary Hallock Footes in the "Cup of Trembling," contributes a story of the mining days of the West. "Hunting Customs of the Omahas" tells of the customs of past days and people. "Life in the Tuilleries," to be concluded next number, by Anna L. Bicknell, passes in review many names and people powerful and well known in their day. "Aquatic Gardening" is beautifully illustrated. "Casa Braccio" and "The Princess Sonia," are continued. "Recollections of Henry Clay," accompanied by a portrait, will be read with interest. An interesting article is on "The Writing of History," by Woodrow Wilson. "Topics of the Time," "Open Letters," and "In Lighter Vein" discuss the usual interesting variety of subjects. [The Century Company, New York City, N.Y.]

The illustrated articles in *Harper's Magazine*, for September, are: "Three Gringos in Central America," by Richard Harding Davis, to be concluded next month; "The Evolution of the Cow Puncher," by Owen Wister; "Notes on Indian Art," by Edwin Lord Weeks; and "The German Struggle for Liberty," by Poultney Bigelow. Mark Twain contributes, "Mental Telegraphy Again." An interesting and timely article by Dr. William H. Thomson is "Islam and the Eastern Question." Besides these there are "A Fifteenth Century Revival" by Rev. J. H. Hobart, D.D.; "No. VI. of Personal Recollections of Joan of Arc," and No. X. of "Hearts Insurgent." The short stories are, "At the Grand Hotel du Paradis"; "Petey Burke and His Pupil," and "Jamie," by Thomas A. Janvier, Julian Ralph and Ian Maclaren, respectively. In "The Editor's Study," and "The Editor's Drawer," the usual variety of subjects is discussed. [Harper Brothers, New York City, N.Y.]

*The Methodist Magazine* for August is a good number of a good magazine of its kind. The interesting articles, "In the Levant," by the editor are continued very fully illustrated. No. II of "Our Own Country," "Toronto and its Vicinity," follows with a cut of the city as it was in 1834. "Canoeing on the Columbia"; "The Story of Ashanti"; and "Mexico in Transition," are all of the same general character and interesting. Articles of a different kind by able and well known men whose work needs no commendation, are "The Enthusiasm of God's Kingdom," the annual sermon for 1895 of the Wesleyan Missionary Society by Ian MacLaren, ne of the "Bonnie Briar Bush"; "Christianity and the Pan-Christianity and Woman"; "The Church of the Future." Lighter articles, poetry and the usual brief notices fill up the remainder of the magazine. Wm. Briggs, Toronto.

## The Family Circle.

WRITTEN FOR THE CANADA PRESBYTERIAN.

### SABBATH SUNSET ON LAKE ROSSEAU.

BY WM. H. MURRAY.

Long miles of pearly lake, a softest breath  
That scarce the sleeping waters trembleth,  
Or noiseless stirreth in the poplar bough.  
Curving island shores all mirrored now;  
In dual loveliness the sombre pines,  
The gleaming birchen stem, and tangled vines,  
And slopes of mossy stone. The sun at rest,  
A golden splendor filling all the West,  
And robing mere and bank and lonely height  
With the glory of celestial light.  
Then dreamy crimson shores in purple seas;  
A Sabbath stillness; thoughts of low-bent knees,  
Of men that worship, haloed saints that sing,  
And bruised prophets grandly entering in.

### THE POINT OF VIEW.

#### I.

'There they are, Ephraim! I see Matilda's purple bonnet. How that locomotive does screech! I'm afraid the colts won't stand it. This way, Abigail! Hurry in, Matilda! These colts are restless.'

Ephraim Grant's sisters, Miss Matilda and Miss Abigail, were proceeding to obey the injunctions of their sister-in-law when a lad with a great flourish of whip, and many urgent "get ups" drove up to the little railway station.

'Why, there's Jim!' exclaimed Miss Abigail. 'Now Ephraim we'll go right on home.'

'You can speak for yourself,' said Miss Matilda. 'I'm going to stay at Ephraim's all night. I never was so shaken up in my life; that's a dreadfully rough road we've just come over.'

'Now I was glad of the shaking,' laughed Miss Abigail. 'I had eaten such a hearty dinner, and shaking is good for rheumatism, Matilda.'

'It's very easy to see the silver lining to somebody else's cloud,' retorted Miss Matilda, 'and it's downright irritating in you, Abigail, to be always glad when other folks are sorry. Guess that woman with the sick baby didn't like the rough road much better than I did!'

'Good-bye,' called her sister from the old phaeton. 'Pleasant night to you, Matilda.'

'Pleasant night indeed!' repeated Miss Matilda, who had finally settled herself in the wagon. 'Now if that isn't like Abigail and nobody else! When she knows that my head's aching so split, and that I've got rheumatism so that I can fairly hear my knees squeak when I bend them, and that I'm just done out with all the talking I've lived through this last week! What's the matter with you, Ephraim? You haven't opened your mouth since we got off the train.'

'Oh, I was just waiting for my turn,' replied Ephraim slowly. 'There's nothing I'd like better than to hear about my boy and his family.'

'Well,' began Miss Matilda, 'in the first place, just as I told you before we started, it would have been a great deal better for you and Sarah Jane to have gone there instead of sending Abigail and me to visit them. They don't feel pleasant about it, I'm sure. They said 'twas two years since you had been there.'

'But they know why,' said her brother. 'What with scarlet fever, and measles and every other catching disease last year, and all the trouble I've had getting help on the farm this year, and Sarah Jane so taken up with her sick old mother, and—'

'That isn't a bit like Joe!' interrupted Mrs. Grant indignantly. 'If he does feel so, Lucy must have put him up to it.'

'Likely enough,' replied Miss Matilda.

'Poor Joe! He's got lots of burdens and he used to be such a jolly boy! He looks older, I tell you, and he's getting gray, and wrinkles on the forehead and around the eyes. Lucy—Oh well, you always say

that I look on the dark side. Maybe I do. I hope so, I'm sure.'

'Oh, don't be so aggravating, Matilda!' cried Mrs. Grant.

'Well,' began Miss Matilda again, 'if you will have it nobody can blame me, I'm sure. Lucy's a city woman, with city ways and bringing up, and she's no manager.'

'How is poor Lucy?' inquired Ephraim, kindly. 'I always liked Lucy.'

'Well, that accident to her knee is turning out bad enough. She is lame for life; has to wear a machine to keep the bones in place, and it weighs five pounds. I guess it makes her about sick most of the time. Joe has a helpless wife on his hands for the rest of his life. She can't get about much, and that reminds me of another thing. She stays home from church because she isn't comfortable in the pew, and so Joe has to go alone with the children, and naturally the next thing we'll hear will be that he doesn't go either. And talking of the children, they set the broom on fire in the parlor grate one day and then ran out with it all ablaze and laid it on the sitting-room sofa. If I hadn't been there that whole house would have been in flames. And if you'd believe it, those children weren't punished one bit. Lucy just took them into the bedroom and talked with them a little, and when she told Joe about it she actually laughed! Oh! those children are coming up in a sad way. I must tell you another thing they used to do. The gate-posts are high and hollow, and it was a favorite amusement to climb up and take off the top of the post and then drop the kitten in clear down to the bottom. Then they'd let down a rope for her to come up on, and they really trained that poor beast to be drawn up on that rope. They called it "rescuing the perishing." There was nothing under heaven that they didn't do with that cat, and her tail wasn't its natural size while I was there.'

'Oh dear!' sighed Mrs. Grant. 'It is really dreadful to think of the children running wild like that, and allowed to be cruel too!'

'Lucy means well,' continued Matilda, 'but she's queer, not a bit like our folks. Now she doesn't manage right, she keeps two girls.'

'Two girls!' interrupted her sister-in-law.

'Yes, two girls. Of course being lame and in the city she'd naturally have one. But instead of doing the plain sewing and mending she keeps a girl to help with the room-work and children and do that sewing, while she sits dabbling with paints. She said something once about selling the pictures, but our Lucinda Harris paints far better, and you know Lucinda tried to sell hers and couldn't. And I know Joe's business worries him sometimes, and that he has hard work to make both ends meet.'

'Dear me!' sighed Mrs. Grant. 'I'm afraid things are in a bad way there, Ephraim. I guess we'll just have to go there and see for ourselves.'

'Not to-night,' replied Mr. Grant, calmly.

'Here we are at last. Hullo, Frank! Bring a lantern!'

'I'm going straight to bed,' said Miss Matilda, as soon as she entered the house. 'I'm actually too tired to speak. I hope I haven't said anything to worry you. Very likely you haven't taken it as I meant it. I'd rather not have said a word, but you would have it.'

Ephraim Grant and his wife retired late that evening, and poor Mrs. Grant had a restless, uncomfortable night. She arose the next morning feeling still more distressed in mind, and firmly resolved to take the first opportunity to visit the disordered household of her son.

'I've had a dreadful night, Ephraim,' she said, almost crying. 'I dreamed that all the cats on Joe's place (and there were dozens of them too) had broken their knees and were all going about like kangaroos, and Lucy had jammed both children into

the gate-post, and put the top on tight, and then set fire to it.'

'When we get the chores done up we'll drive over to see Abigail,' said her husband. 'You'll find things aren't as bad as you think. Matilda's going to spend the day with Jane Loomis, so we'll have Abigail to ourselves.'

'Things may not be so bad, but Matilda never made that all up, Ephraim. There couldn't be so much smoke without some fire.'

But Ephraim only whistled softly and went out to feed the calves.

#### II.

There was an odd smile on Miss Abigail's face when her brother Ephraim and his wife entered her kitchen that morning.

'So glad to see you!' she cried. 'Somehow I was expecting you. So Matilda has gone to see Jane, has she? Take off your things and sit down by the stove. I suppose Matilda has told you all about her visit, and perhaps I shall be "bringing coals to Newcastle" if I tell my story, but I had such a lovely time that I'm afraid I can't keep still. It's such a happy home, Ephraim! I would do you and Sarah Jane good to see it, and I do wish you could go. And they wish so, too; they sent a thousand loving messages to you both, I've been in some places where the folks seemed to turn all their blessings into worries, but it seems as if a trouble couldn't be a trouble long after it got into Joe's house, for before it knows what has happened, it has become a blessing instead.'

'Now that's good!' said her brother, heartily.

'But Matilda says Joe isn't jolly any more, and that he is growing old. She says he is gray and wrinkled too,' said Mrs. Grant.

'Ephraim was as gray as a rat when he was thirty (yes, he was Sarah Jane), and Joe's thirty-five. And Ephraim and Joe both have the same trick of smiling up to their eye brows and making wrinkles doing it. As for his being jolly, he is something better now, Sarah Jane.'

'Matilda says he carries some heavy burdens,' continued Mrs. Grant, in a despondent tone.

'Most of us do if we live long enough, and don't insist on slipping them off our own back onto somebody else's,' replied Miss Abigail.

'He's got a helpless wife,' said Mrs. Grant mournfully. 'She's of no use whatever in the family that I can see.'

'Did Matilda say that?' inquired Miss Abigail. 'Now, see here, Sarah Jane, Joe's your only son. When he was a youngster you thought he ought to have everything he wanted, and as far as you could, you gave it to him, and you kept right on that way as long as you had him at home. It is natural enough that you shouldn't want anything to cross him now, but, bless you! if Joe is going to have the joys and comforts of married life he is bound to have the cares and burdens too. I suppose you would like to cover his path with roses, but if you did there'd be some thorns among them, and Joe would prick his toes. Mrs. Ames, Lucy's mother, feels just the same about Lucy.'

'I'm heart-sorry for poor Lucy,' said Ephraim.

'You needn't pity Lucy,' replied Miss Abigail. 'She's a happy woman, with a husband who adores her, and those loving children. Yes, I know there is a little grave under the old elm tree, but Joe and Lucy say it has brought heaven nearer. They have had sickness, but there are worse troubles than that. Money is a little short sometimes, but they manage to live very comfortably. Joe going to give up his religion and stop going to church! Joe says Lucy's life is the best sermon he ever had, and besides Lucy is going to church herself next Sunday for the first time. She will go right along now, I presume.'

'I'm sure I'm wonderfully relieved that you look at everything this way,' said Mrs.

Grant, 'but why does Lucy keep two girls and amuse herself with painting instead of doing her sewing?'

'Lucy found it was much cheaper to keep the girl than to do the work herself,' said Miss Abigail. 'Lucy sets a good price for her pictures, sells all she can do to one store-keeper there. She paints all sorts of things, calendars, dinner-cards, china, and so on. She wants to tell Matilda all about it, but Matilda was downright spiteful, got mad any time she heard or saw painting, and she hurt Lucy's feelings very much. Then Lucy helps Joe a great deal with his accounts.'

'Matilda doesn't seem very much pleased with the children,' said Ephraim.

'Those children are the dearest, brightest little things I ever knew!' cried Miss Abigail.

'Dreadfully mischievous, I should say,' remarked Mrs. Grant, 'and not well brought up.'

'Ephraim,' said Miss Abigail, bursting into a hearty laugh, 'do you remember the time we were having protracted meetings, and there was a neighborhood prayer-meeting at your house, and Joe sawed the fore-legs off the two easy-chairs, and then fitted them neatly together? Deacon Potter sat down first in one of them. He was a quiet, steady little man, and the chair held up all right. Then Mrs. Bond came in (she weighed a hundred and seventy-five pounds) and sat down puffing and panting, with a kind of bounce, in the other armchair. Down she came, and Deacon Potter gave a great start, and down he came too, and being a thin little creature he broke his collar bone, and you had to pay all the doctors' bills. Ephraim, for he was a sort of skinflint and insisted on it. I suppose Matilda told about the broom. Well, those children really had a notion of helping by brushing down the soot, and they were hurrying out to the kitchen with the broom when Matilda tripped at them and scared them so that they dropped it on the sofa and ran.'

'Well, Sarah Jane,' said her husband slowly, rising from his chair, 'I rather guess we've not what we came for, and we might as well be starting for home.'

Sarah Jane sat very silent on the way to the old farmhouse, and Ephraim felt encouraged to talk a little himself.

'It all depends on what they call the point of view,' he said thoughtfully. 'Now, here's our place. In the summer when I take the front road I think there was never anything neater and prettier than the old farmhouse with its coat of white and green. What with the orchard on the upside and the orchard on the down side, and the trees on each side of the house, and your high trellises all covered with grape vines, I can't see more than a glimmer of the barn back of the house. The grass in front looks so fresh and green, and the posy beds are so cheerful, and the vines over the porch make everything seem so cool and shady, that I think there never was such a place. But when I take the back road there isn't one old shed that I can't see way up the road, and while I fry to keep things up as tidy as I can, there's no denying that the view is nowhere near as handsome. Abigail always takes the front road when she comes here, and she's always talking about your geranium, or your vines, or some fixing or other. Now Matilda takes to that back road as natural as a duck to water. If she has control of the reins she always comes driving in at our back gate, and she's sure to find out that the chicken-house needs painting, or the pig-sty smells, or the glass is broken in the barn windows, or the milk pails out on the bench are getting rusty. It's all my place, front and back, but most things in life have the two sides to 'em, and why on earth don't folks choose the point where they'll get the prettiest view?'—*Susan Curtis Redfield, in The Interior.*

A cablegram announces the death in Africa of Dr. George Steel, one of the medical missionaries of the Free Church in the Dark continent, after five years' labour.

SHOOTING A CANADIAN RAPID.

As we approached, the steersman in the first canoe stood up to look over the course. The sea was high. Was too high? The canoes were heavily loaded. Could they leap the waves? There was a quick talk among the guides as we slipped along, undecided which way to turn. Then the question seemed to settle itself, as most of these woodland questions do, as if some silent force of Nature had the casting vote. "Sauter, sauter!" cried Ferdinand, "envoyez au large!" In a moment we were sliding down the smooth back of the rapid, directly toward the first big wave. The rocky shore went by us like a dream; we could feel the motion of the earth whirling around with us. The crest of the billow in front curled above the bow of the canoe. "Arrete, arrete, doucement!" A swift stroke of the paddle checked the canoe, quivering and prancing like a horse suddenly reined in. The wave ahead, as if surprised, sank and flattened for a second. The canoe leaped through the edge of it, swerved to one side, and ran gayly down along the fringe of the line of billows, into quieter water.

Everyone feels the exhilaration of such a descent. I know a lady who almost cried with fright when she went down her first rapid, but before the voyage was ended she was saying:

Count that day lost whose low-descending sun  
Sees no fall leaped, no foaming rapid run.

It takes a touch of danger to bring out the joy of life.

Our guides began to shout, and joke each other, and praise their canoes. "You grazed that villain rock at the corner," said Jean; "didn't you know where it was?"

"Yes, after I touched it," cried Ferdinand; "but you took in a bucket of water, and I suppose your m'sieur is sitting on a piece of the river. Is it not?"

This seemed to us all a very merry jest, and we laughed with the same inextinguishable laughter which a practical joke, according to Homer, always used to raise in Olympus.—From "Au Large," by Dr. Henry Van Dyke, in Scribner's.

THE BIBLE AS LITERATURE.

The sacred use of the Bible has sealed the eyes of men to its beauty in letters. There are but two great world books in the tongue and this is one of them. Here English speech has done its all and its highest. Here it drops sweet like honey and here it marches like armed men when the battle is nigh. The deeps are laid bare by its words, and night sits on the souls of men, and no peace is nigh, and here, too, like a river, flows the peace which hath no let nor stay. The love that men have and their hate and the joy of birth-pang and the end of all in death,—all these are in its words as no man has said them in all the long line of English speaking men. No man can know the tongue to whom this book is not known, but its form turns some from it and others are lost in the long pages which tell of the generations of men and the mere haps of old.—Talcott Williams, in Book News.

So far as education is concerned, Siberia, it appears, is ahead of England. In the far off city of Irkutsk, schools and colleges, all kept by Government authorities, abound, and in Tomsk ten years ago, the University, then scarcely finished, had a library of 60,000 volumes, and possessed Acclimatization Gardens which would be envied by any city in the world.

The large statue of the Queen, which is being executed for Rangoon by Mr. F. J. Williamson, sculptor to her Majesty, is approaching completion. When erected it will be the first piece of marble sculpture in the Burmese city.

The English newspapers of the 7th ult., containing reports of Mr. Gladstone's speech at Chester, were stopped by order of the Porte, and were not allowed to be distributed by the Post office there.

Our Young Folks.

POLLY'S DREAM.

There's something that I've thought  
I wish you'd 'splain to me:  
Why, when the weather's warm,  
There's leaves on every tree,  
And when they need them most  
To keep them warm and nice  
They lose off all their clothes  
And look as cold as ice.  
Of course it's right for folks,  
But I'm thinking 'bout the trees.  
I'd like to wrap them up in shawls  
For fear they're going to freeze.  
L. E. Chittenden in The Outlook.

TELLTALES.

Pussy-willow had a secret: that the snowdrops  
whispered her,  
And she purred it to the south wind while it  
stroked her velvet fur;  
And the south wind hummed it softly to the busy  
honey-bees,  
And they buzzed it to the blossoms on the scarlet  
maple-trees;  
And these dropped it to the wood brooks brim-  
ming full of melted snow.  
And the brooks told Robin Redbreasts as they  
chattered to and fro:  
Little Robin could not keep it, so he sang it loud  
and clear  
To the sleepy fields and meadows: "Wake up!  
cheer up spring is here!"  
—Youth's Companion.

THE SWAMP BEHIND THE LOGGING CAMP.

The year had opened. January brought deeper snow to the Maine forest. Voices could be heard.

'I say, Mark!' It was a man who called.

'What, sir?' It was a boy who heard the man.

'Tell Uncle Pierre that the trees in the swamp are cut and I want him to send his oxen up, to begin to haul at the end of the woods by the stage road.'

Mark Soul, the boy, made no reply. He looked toward Charles Martin the man, and then at the trees beyond. The trees in the swamp were not cut. There they stood, stiff and stubborn, and tough as thirty years' growth could make them.

Pierre Bonapart was boss of a logging-camp two miles away. He had promised his nephew, Charles Martin, to let him have the use of a team of oxen for hauling logs out of the swamp, whenever they were cut, and at the same time he engaged to let the same yoke haul out the logs in the forest near the stage-road.

'But'—added Uncle Pierre, knitting his brows. (He was a black-eyed, swarty man. He had great, overhanging eyebrows, and when he had a mood of scowling and brow-knitting, his rugged face looked like some of the old pictures of Jupiter Tonans.) 'But,' thundered Uncle Pierre, 'I don't want you to send for my oxen before you really want them. I need them here. When the trees in the swamp are cut, and you really need my oxen, let me know.'

And there stood that deceiver Charles Martin, asking Mark Soul to lie for him.

'If I were an ox, and you asked me to pull on the biggest log in the mountains, I'd do it for you; but I can't take a lie to Pierre's camp,' replied the boy resolutely. A man asking a boy to load up with a lie, and haul it to the next camp! Sunday, too! No, sir! Mark did not add these last words but he felt them.

'See here!' savagely roared Charles Martin, brandishing a sharp ax he had taken from his camp. 'You—you give—that—message—just—as—I tell—it—to—you—or—I will—send—you—back—to—Canada.'

Mark looked at his boss one moment, caught in the glitter of the sunshine, looked down, then looked up. He shook his head at the boss of the logging-camp and moved away.

To be sent back to Canada! That would be a disappointment. To earn a little money that would make home more comfortable, he had come down into Maine,

and Charles Martin, the boss of a logging camp, had hired him. But he could not haul that lie to the next camp for all the chances in the camps of the state. He had begun the new year with a promise to himself and to God to walk the straight lines of the truth always; not to misstate, not to prevaricate, not to deviate in any way from those straight lines. New Year was a good time to form this purpose. And, now, was he going, like a dumb, unthinking ox, to draw that big load of a lie to Pierre's camp?

'No—sir!' This he said aloud, and trudged energetically along the forest road. The snow sparkled up to the sun, and the sun smiled down at the snow. It was Sunday, and in Pierre's camp there was to be a Sunday service. To think that Mark should attend that service, taking a lie with him! How could he be easy? How could he face Pierre? How could he enjoy his walk home through the big silent forest alone with God, and in his heart the black shadow of a lie?

As it was, he went back to camp happy, prepared to take the stage the next day for Canada. He neared Charles Martin's camp. Built of logs, tucked away under the rustling pines, it had a secure, sheltered look. The winds might howl, and Jack Frost might freeze, and the cold moon might look down without pity. The smoke that stoie up through the branches of the big trees was proof that life in the logging camp was warm and happy. As Mark thought of the pleasant hours spent in the old camp, he did not want to leave it; but he had to take a lie into the camp, sleep with it in his bunk, rise to eat with it at the homely but well-spread table, to go out into the lonely forest, and have this same lie for company—he preferred to quit all and journey back to Canada.

But hark! Did he hear the sound of an ax? A chopper at work anyway.

'Whack—whack—whack?' Then came the sound of a crash—sh—sh! Then echoed something else: 'Help—p—p!'

Mark ran out toward the swamp, making his way through the snow as best he could, for no road as yet had been laid out to the swamp. There on the ground, struggling, writhing under a limb, he saw Charles Martin. One sin is a nest egg for another. Having conceived in his disobedient soul the sin of a lie, it was easy to plan another, to swing that ax, and do a lot of Sunday-breaking.

No ax—swinging now! 'Ob—Mark—get me out!' cried Charles Martin, writhing away.

'I will,' said Mark. He could handle an ax, and he quickly cut a stout stick with which he pried up the limb, and the imprisoned leg was set free.

'There!' exclaimed the boss of the logging camp. 'If you will let me lean on you, and let me have the help of your arm—there! Now I will hobble home.'

'He doesn't want me to start for Canada just yet,' Mark thought, but he was man enough to be silent. His boss, though, was man enough to speak of it.

'Guess I don't want you to go to Canada. You didn't say anything to Uncle Pierre?'

'No sir.'  
'Ob, I was a fool, a fool! I am glad you said nothing about the oxen to my uncle. Why didn't you tell him?'

'I saw somebody.'  
'You saw somebody? Who was it?' he asked eagerly. 'My uncle in the forest?'

'Ob, no!'  
'You didn't see old Thornton?'

Old Thornton was the rich lumberman. He owned all about Bear Mountain, and Fox Mountain, and Owl Mountain, rich as money-bags and pine tree could make him.

'See old Thornton! Did you think he might be up here?'

'Yes, and you told him and appealed to him?' 'Ob, no!'

'Well, who, who was it you saw in the forest?' 'God.'—By Rev. E. A. Rand.

Teacher and Scholar.

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

Sept. 5th, 1895. | THE CITIES OF REFUGE. | Josh. xx. 1-9.  
GOLDEN TEXT.—Heb. vi. 18.  
MEMORY VERSES.—4th.  
CATECHISM.—Q. 40.

Home Readings.—Mt. Josh. xviii. 1-10. 7. Num. xxxv. 9-34. W. Deut. xix. 2-13. 74. Josh. xx. 1-9. P. Josh. xxi. 1-20. S. Josh. xxi. 27-45. Su. Heb. vi. 9-20.

The facts to be noted in this lesson particularly are those which have reference to the organization for religious purposes. The Levites had no special district assigned them, but were given forty-eight cities, with their suburbs scattered throughout all the tribes; the Tabernacle was pitched at Shiloh, where the tribes were to assemble three times during the year to spend a week in religious services; and provision was made for the just punishment and restraint of crime, while at the same time the Oriental institution of the *Goel* or Avenger of Blood was not abolished. For the last, cities of Refuge were appointed by God's command, and with them our lesson has to do. We shall consider "the cities of refuge" and "their purpose."

I. The Cities of Refuge.—The first thing to be noted is the situation of these cities. There were six of them, three on either side of the Jordan, about equally distant from one another, and so selected that some one of them was of easy access from any part of the land. The cities were prominent and ready of access from every direction; and it is supposed at least that there were good roads, with finger posts having the words "Refuge, Refuge" upon them all along the way. They were all Levitical cities, and, therefore, inhabited by men of the highest intelligence and worth, men specially qualified to carry out the purpose of the cities' establishment.

II. The Purpose of the Refuge Cities.—It was not for the protection of criminals, but for the regulation of the Eastern custom of Blood Avengers. This custom was only a particular application of a far reaching principle, which made one's "next of kin" the natural guardian of all his rights of whatever kind. Thus, when a man was slain the duty devolved upon his *goel*, who was always the nearest relative, to see to it that his kinsman's death was avenged. The result of such a custom, if left without any regulation whatever, must have been endless enmities, just as can be seen in many of the factions or family feuds which exist in the more lawless portions of our Western countries. Therefore, the cities of refuge were established, in order that justice might be meted out to the satisfaction of all parties interested, and endless quarrels might be avoided. Though the text of our lesson seems to indicate that only he who had slain another unwittingly had any right to seek refuge from the avenger of blood in any of these cities, yet a little careful study will make it plain that the thought is that only such had any right of refuge there.

The man who had maliciously killed another had a right to flee to the nearest city of refuge; but before any one's stay in that city could be confirmed, his case must be carefully enquired into. Every one seeking asylum must "declare his cause to the ears of the elders of the city," and not in private either, but standing "in the gate of the city." This was the most public place about the city, and seems to have been the recognized place where all questions of justice were decided. If by the mouths of two witnesses the refugee could establish the fact that the killing had been accidental, he was permitted to remain within the city of refuge, and its suburbs; and so long as he confined himself to these boundaries he was safe from the avenger of blood. If, however, evidence could be adduced to show that the killing had been pre-meditated, he was given over to public execution. To make it less likely that a man should be executed on the strength of false testimony, the witnesses were compelled to take part in this public execution, so that a man would hesitate to swear falsely, if he knew that by so doing he would be compelled to add murder to perjury. But even the man who had accidentally killed another must suffer certain privations. He must be excluded from his home and business, and remain within the city of refuge "until the death of the high priest that shall be in those days." Human life must be regarded as too sacred a thing for its taking away carelessly to go unmarked. The establishment of such cities it can be easily seen must have done much to regulate capital punishment, and to secure justice both to the accuser and the accused; while at the same time it was no sudden and arbitrary interference with "rights," which had the sanction of long continued usage behind them. In fact, it seems as though it were a better way of dealing with the matters involved than some of our modern methods. But if we study this lesson merely as a legal curiosity it will be most unprofitable for us. Our golden text indicates that there are some points in which the cities of refuge illustrate what Jesus Christ is to the sinner. Here there is danger of being too fanciful, and so weakening the truth concerning the atoning work of Christ as to make it void entirely. However, when we remember that the broken law declares "the soul that sinneth it shall die," we can see the parallel between it and the avenger, when we recall the fact that it is only as we are in Christ through faith, and abide in Him, that we are safe from the demands of the law, since "He died, the just for the unjust," we see that He is our only true refuge; when we note that God has made the way to Christ easy of access and that He has given many things to point the sinner to Christ, we must needs praise God for Jesus our City of Refuge.



Consumption kills more people than rifleballs. It is more deadly than any of the much dreaded epidemics. Fully one-sixth of all the deaths in America are caused by consumption. It is a stealthy, gradual, slow disease. It penetrates the whole body. It is in every drop of blood. It seems to work only at the lungs, but the terrible drain and waste go on all over the body. The only way to get rid of consumption is to work on the blood, make it pure, rich and wholesome, build up the wasting tissues, put the body into condition for a fight with the dread disease. The cure of consumption is a fight—a fight between sound tissues and the encroaching germs of disease.

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**Ministers and Churches.**

Rev. D. Cattansch and sons are camping on the Magnetawan river.

Rev. E. Cockburn and family, of Paris, have returned from their summer vacation.

The Rev. John McKay, of Milverton, has been preaching at Port Elgin and Mitchell.

The Rev. D. D. McLeod, of Barrie, has resumed work after an enjoyable vacation in Muskoka.

Prof. John Fletcher, M.A., of Queen's College, has been appointed Latin professor at Toronto University.

Rev. J. B. Mullan, of Fergus, who has been on a trip to the old country, arrived home on Tuesday evening.

Rev. Dr. Campbell, pastor of the First Presbyterian Church, Victoria, B.C., will spend his vacation in Alaska.

Rev. D. M. Buchanan and family last week arrived home after spending several weeks with friends in the West.

Rev. Malcolm Macgillivray, M.A., of Chalmers' Church, Kingston, has resumed work after a four weeks vacation.

A special meeting for the induction of Rev. W. S. McTavish will be held in the Church of the Redeemer, Deseronto, on Thursday, 12th Sept., at 7:30 p.m.

Mr. Bailey, of Melanethon, a student of Knox College preached very acceptably in the Presbyterian Church last Sunday. He will preach again Sunday next.

The Rev. D. Strachan, of Hespeler, returned home last week from his sojourn among the hills, rocks and lakes of Muskoka, greatly benefited by his vacation.

Rev. Thomas Goldsmith, of Toronto, and formerly pastor of St. John's Presbyterian Church, Hamilton, is this week the guest of his brother, Mr. David Goldsmith at Picton.

Mr. Strachan, Presbyterian Missionary at Swan Lake and associated stations, very acceptably supplied the Rev. H. McLennan's place last Sunday at Thornhill, St. Andrew's, etc.

Rev. W. S. McTavish, B.D., of St. George, who is removing to Deseronto, will preach his farewell sermon on Sept. 5th, just ten years from the time of his ordination as pastor of the Church.

We learn with sincere regret of the serious illness of the Rev. Dr. Laidlaw, of Hamilton. He has been incapacitated for work for some time past, and is now at his father-in-law's from near Georgetown.

Rev. Mr. Sutherland, of Fingal, is the guest of his son, Mr. G. Sutherland, of St. Mary's. The reverend gentleman preached in Knox Church on Sunday evening. He is returning home after a holiday in Muskoka.

The *Guelph Mercury*, of the 26th ult., says: Rev. R. P. McKay, secretary of Foreign Missions, occupied the pulpit of Knox Church yesterday morning and evening and preached two able and interesting discourses to large congregations.

On a recent Sunday, the Rev. Dr. Parsons preached morning and evening in the Presbyterian Church, Parry Sound. The large audiences who heard him on both occasions will not soon, if ever, forget the two excellent discourses which he delivered.

Last Sabbath the Waldemar Presbyterian Church held its first communion under its new pastor Rev. Mr. McConnell, when twenty-six new members were added to the communion roll. It is pleasant to note that the cause is advancing so well in this place.

The many friends of Rev. W. T. Herridge, B.D., the popular minister of St. Andrew's Church, Ottawa, will be glad to learn that he is returning home in excellent health. He is booked to sail from Liverpool to-morrow (Thursday) and expects to occupy his own pulpit on the 22nd inst.

The Dresden Presbyterian Church was reopened on Sabbath, the 15th ult., after having undergone extensive repairs and improvements. The Rev. J. C. Tolmie, B.A., the popular pastor of St. Andrew's Church, Windsor, preached to a large congregation morning and evening. In the afternoon Rev. H. W. McTavish, of the Methodist Church conducted the service.

Twenty-one years ago the corner stone of the Presbyterian Church, Washago, was laid by Lord Dufferin, who was then taking a trip through Canada. Until this summer no action has been taken to improve the Church since it was built. A month or two ago, the members decided to renovate the interior and set to work earnestly to accomplish that object. Eight new pews were built to afford additional accommodation. The walls ka'omined, woodwork, pews and pulpit painted and varnished, the windows frosted, new lamps procured and a large new platform built which has been carpeted. The Church was opened free of debt on August 11th by Rev. Geo. Grant, B.A., I.P.S., who delivered in the morning an eloquent sermon suitable to the occasion. In the evening the service was conducted by the student in charge, Mr. W. D. McPhail, and W. S. Frost, of Orillia.

Rev. Jas. Ballantyne, of Ottawa, and Mrs. Ballantyne returned from Rhode Island last week.

The Rev. Geo. A. Laird, B.A., has received a call from the Presbyterian Church, Campbellford.

Rev. Geo. Cuthbertson, of Petrolia, returned last week from his vacation trip to Chicago and Iowa.

The Presbyterian Church, Novar, is almost completed. It is the intention to have it opened on September 8th.

Rev. Dr. Lving, of Dundas, has recovered sufficiently to take up his work, and conducted the services on Sunday.

Rev. A. K. MacLennan, B.D., of Dalhousie Mills, in the Presbytery of Glengarry, is called to the pastorate of Huron Church, Ripley.

Mr. Sidney M. Whaley, B.A., a recent graduate of Knox College, Toronto, is called to the pastorate of the United Presbyterian congregations of St. Helens and East Ashfield.

From a recent issue of the *Brandon Times* we learn that Rev. E. A. Henry and his bride were warmly welcomed by a large number of the members and adherents of his church on arriving at Brandon.

Mr. Charles Wheeler, organist of the St. Andrew's Presbyterian Church, London, has just returned from Leipzig, Germany, where he spent a year studying under some of the best musicians in the empire.

The *Woodstock Sentinel-Review* says: Rev. J. M. Aull, of Palmerston on Sabbath evening, preached to a large congregation in Chalmers' Church. His many friends in and around Woodstock are always glad to hear Mr. Aull.

Owing to the absence of Rev. Mr. Perrin, Georgetown, Rev. D. A. Moir preached in the Presbyterian Church Sunday, Aug. 4th, and in the Methodist Church, in the evening to the united congregations. On Sunday, 11th and 18th, Rev. Mr. McCulloch, of Emsvale, will preach for Mr. Perrin.

The *Orillia Times* says: "There has been rustication for some time at Hawkstone the Rev. George Burnfield, B.D., who is now minister of an important charge in Philadelphia, United States. Mr. Burnfield, while in Brockville, visited Palestine and other eastern lands and published an account of his travels in a work of some excellence which has had a large circulation in Canada. He is an able Oriental scholar and is spending part of his holidays in translating some newly discovered Assyrian texts, for the University of Pennsylvania.

A most successful concert of Scotch music and songs in aid of the repair fund of Kew Beach Presbyterian Church was given by the Westminster Church choir, assisted by Miss Nora Gibson, of Berlin, in a tent opposite the Church on Tuesday evening, August 27th. A large number of residents of the Beach and visitors from the city were present. The programme was well-chosen and the various selections were, as always, admirably rendered by the choir; while the readings of Miss Gibson were deservedly applauded. This young congregation has had a most encouraging start; and the indications are that it will soon grow into a self-sustaining charge.

At a Boston Echo rally of the Christian Endeavor Societies of Ottawa, held last week in the Dominion Methodist Church, the following resolution was passed amid hearty plaudits: "Having heard the resolution passed at the Canadian rally at Boston, recommending that a Dominion convention be held in Ottawa in 1896, we the Ottawa Christian Endeavor Union, assembled in our Boston Echo meeting, wish to express our sympathy with the terms of the resolution and extend a cordial invitation to the Dominion Union, in the event of its formation, to meet in Ottawa, and that a copy of this resolution be sent to the secretary of the provincial committee."

The anniversary services in connection with Melville Church, were very successful. Rev. Dr. Parsons, of Toronto, was greeted with a full church both morning and evening, and his sermons were highly appreciated. The occasion marked the 6th anniversary of Mr. Craig's settlement in Fergus, and was taken advantage of to free the congregation from debt. Collectors had been sent through the congregation soliciting subscriptions to pay off the debt. These different subscriptions were to be put on the collection plate. The result of this special effort was a subscription of \$550, and if we mistake not this amount will pay off all debt. The congregation is to be congratulated.

In consequence of the resignation of Rev. R. Haddow, B.A., as pastor of Knox Church, Milton, a farewell social was held in the church on Friday evening, 9th inst., a large number of the friends, including representatives from sister denominations, were present to pay their last mark of respect to one whom they had all learned to esteem very highly for his noble qualities of head and heart, and whose departure they all keenly regret. W. H. Lindsay, Esq., occupied the chair. Addresses were made by ministers in the town, of other bodies, and by representative laymen, all expressing regret at Mr. Haddow's departure. Presentations, accompanied with flattering addresses, were made to Mr. Haddow, one of a gold watch by Dr. Robertson on behalf of the congregation, and the other of a purse containing \$25 by Mayor-McCollom on behalf of Camp Campbell, Sons of Scotland, of which order in Milton Mr. Haddow is the worthy Chaplain, and to which he made feeling and suitable replies.

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**LINDSAY:** This Presbytery met at Leaskdale on Aug. 20th. Messrs. Ross, Hanna and McKay were appointed a Committee to co-operate with the General Assembly's Committee on Young People's Societies. A circular was read from the Augmentation Committee allocating \$400 to this Presbytery as its share of the amount required to be raised for this purpose. This amount was levied pro rata on the congregations within the bounds. Arrangements were made for the induction of Rev. J. W. McMillan, B.A., late of Vancouver, into the pastoral charge of St. Andrew's, Lindsay, Sept. 10th, Rev. D. Y. Ross, Moderator, to preside. Vacant congregations were reported by their respective Moderators—Kirkfield and Balsover by Mr. D. D. McDonald; Cambury and Oakwood by Mr. M. McKinnon. Six new elders have been ordained in the last mentioned charge, and the people are preparing to extend a call to a minister. Notice of motion to change the meetings of Presbytery from bi-monthly to quarterly was laid over for further consideration at next regular meeting. Home Mission claims for the current half year were passed.—P. A. McLEOD, Pres. Clerk.

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This widely-known and popular institution, having recently attained its majority, looks backward with justifiable pride to its creditable record, and forward from the same vantage ground with characteristic courage and hopefulness to a future promising still greater success. During the vacation the class rooms have been refitted with seats and desks of modern design tending greatly to the comfort and convenience of the students. In every department the Faculty of Instruction is complete and prepared for thorough and efficient work. In English and Mathematics the Curriculum is in line with Toronto University the teachers in that department having been trained in that Institution. In Pianoforte, Organ, Violin, Harmony and Voice Culture the course under thoroughly competent teachers is identical with that in the larger Conservatories while the fees charged are exceedingly moderate. The Session for 1895-96 opens on Sept. 4th and promises to be well attended. Students unable to be present at that date can enter subsequently by paying proportionate rates. Mrs. Rolls, the Lady Principal, is already on hand, while Dr. Cochrane, the Governor, now in the North-West, will return in time for the opening.

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**BIRTHS, MARRIAGES AND DEATHS**  
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**MARRIAGES.**

At Listowel, on Aug. 19th, by Rev. J. A. Morrison, B.A., of Toronto, J. Ades Fowler, of Clinton, to Mrs. M. J. Gibson, of Listowel.

At the residence of the bride's father, on Aug. 28th, 1895, by the Rev. L. Robertson, Rev. Wylie C. Clark, of Brampton, to Agnes C., youngest daughter of Mr. Robert Thompson, Queen Street, St. Marys.

At St. Andrew's Church, Kingston, Ont., on Aug. 21st, 1895, by the Rev. John Mackie, William Bruce Skinner, second son of the late Henry Skinner, M.D., to Ella Dingwall, eldest daughter of John Kerr, Esq.

In the First Presbyterian Church, St. Marys, on Aug. 24th, by the Rev. E. H. Sawers, of Wilton Grove, Ont., Mr. J. D. Thompson, of Derwent, to Elizabeth E. Lennox, daughter of Mr. John Lennox, Blanshard.

At the residence of the bride's mother, Strathroy, on the 28th ult., by the Rev. W. G. Jordan, B.A., assisted by the Rev. J. M. Munro, Rev. John Crawford, B.A., of Niagara Falls, to Mattie, daughter of Mr. H. Rose.

At the residence of the bride's mother, on Wednesday, Aug. 7th, 1895, by the Rev. Dr. Patterson, of St. Andrew's, Que., Mr. John E. Playfair, of Playfair, Ont., to Maggie L. McMartin, third daughter of the late Findlay McMartin, Esq., of St. Andrew's, Que.

**DEATHS.**

At St. Catharines, on Tuesday, Aug. 27th, 1895, suddenly, James Murray, in his 64th year.

At his home, La Guerre, Que., on Aug. 17th, 1895, Thomas Grant, a native of Inverness, Scotland, in the 73 year of his age.

At St. Andrew's Home, on Sunday, Aug. 25th, 1895, Margaret Henderson, aged 72, beloved wife of Donald Campbell, for over twenty-five years matron of the "Home."

**MISCELLANEOUS.**

Mr. J. M. Gibson, Provincial Secretary, has decided to hold an open investigation into the management of the Central Prison at Toronto.

Mr. Edward Blake arrived from England on the 24 inst. by the *Parisian*. He will sail from San Francisco on October 15th for New Zealand, where he goes to act as arbitrator in a railway case.

Professor John Fletcher, M.A., of Queen's College Kingston, has been appointed to the professorship of Latin in University College, Toronto, and Mr. F. T. Swale, M.A., Ph.D., has been appointed lecturer in chemistry.

Mr. J. W. Dafoe, managing-editor of *The Herald* for some years, has resigned to accept a position on *The Star*. Mr. Dafoe is one of the ablest journalists in the Dominion, and *The Star* is to be congratulated on securing his services.

Mr. John F. Stairs, M.P., of Halifax, N.S., has been in the Adirondacks recently. Whilst in New York en route for home this week, he was "interviewed" on the Manitoba School Question. He expressed the opinion that the Federal Government may be ultimately overthrown by the matter.

Lieut. W. B. Lesslie, R.E., a graduate of the Royal Military College, Kingston, Ont., has been appointed instructor of fortifications, military engineering, geometrical drawing, and descriptive geometry in the Royal Military College, in succession to Capt. Twining, advanced to the professoriate. Lieut. Lesslie is at present in England.

On Saturday afternoon last in Montreal a bronze statue of Chenier, the patriot French-Canadian leader of 1837, who lost his life at the battle of St. Eustache, was unveiled on Viger Square by Dr. Marcell, in the presence of about three hundred people. Afterwards the spectators assembled in the Monument National Hall, where speeches were delivered by Dr. Marcell, Mr. J. D. Edgar, M.P., and others.

The Honourable Senator Gowan passed through Toronto on Monday last en route for Detroit to attend the meeting of the Bar Association of the United States. The Senator's presence has been especially requested at this great function at which important matters of interest on both sides the line will be discussed. The President of the Association is Mr. Carter, who was Counsel for the United States in the Behring Sea Arbitration.

Among the books announced by Harper & Brothers for publication in September is "A Study of Death," by Henry M. Alden, author of "God in His World." The extraordinary success of Mr. Alden's previous book, which was pronounced "the most successful work of religious thought of the season," and "the most noteworthy book of a religious kind (in style as well as in substance) published in England or in America for many years," insures a suitable reception for "A Study of Death"—a book wholly uncommon, spiritual, hopeful, and important.

Dr. Albert Shaw will follow his "Municipal Government in Great Britain" with a new work entitled "Municipal Government in Continental Europe," which will be a volume of about four hundred pages, uniform in size and style with the first-named book. It will be found an invaluable aid to all who are interested in the matter of municipal government, treating of the city governments of Paris, Berlin, Budapest, Vienna, and a great number of other continental cities. A few chapters of this book were published in *The Century*, but most of it is entirely new, and the rest has been re-written and revised. The study of Paris is especially full and complete.

Of the brilliant group of Canadian writers who have won international fame, one of the brightest and most widely known is Edward William Thomson, from whose pen the collection of stories, "Old Man Savarin and Other Stories," was recently issued by the Toronto publisher, William Briggs. His great-grandfather was a United Empire Loyalist, and the first settler in Scarborough. His grandfather, Colonel E. W. Thomson, was first Warden of the united counties of York and Peel, and was the only man who ever beat William Lyon Mackenzie in an election for the old Legislative Assembly. At the age of sixteen Mr. Thomson enlisted in a Pennsylvania cavalry regiment, and served with the army of the Potomac during the closing scenes of the Civil War. When he returned home he served in the field with the Queen's Own Rifles, became a civil engineer, and at thirty years of age turned to political journalism. For some time he was one of the chief editorial writers of the *Toronto Globe*. In 1891 he was offered, and accepted, a lucrative post on *The Youth's Companion*, Boston, which position he still retains.

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SEALED TENDERS addressed to the undersigned and endorsed "Tender for alterations and additions, heating apparatus, Stratford," will be received at this office until Wednesday, 11th September, for the works required in the alteration of and additions to the heating apparatus at Stratford, Ont., Post Office.

Plans and specifications can be seen at the Department of Public Works, Ottawa, and at the caretaker's quarters, Stratford, Ont., Post Office, on and after Wednesday, 28th inst., and tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.

An accepted bank cheque, payable to the order of the Minister of Public Works, equal to five per cent. of amount of tender, must accompany each tender. This cheque will be forfeited if the party decline the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The department does not bind itself to accept the lowest or any tender.

By order,  
E. F. E. ROY, Secretary.

Department of Public Works,  
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## British and Foreign.

As a souvenir of his first communion, the Pope has sent the boy King of Spain a cross set in diamonds.

The Queen has forwarded to Miss Weston the cost of furnishing and endowing a cabin in her Sailors' Rest at Devonport.

To celebrate the coming of age of Lady Henry Somerset's son the tenantry and school children were entertained at Eastnor Castle.

Mr. Wm. Johnston, sen., founder of the Johnston line of steamers, died at his residence, near Liverpool, recently, at the age of 90.

The Queen has conferred knighthoods on the Snabzada's interpreter and agent. Our Afghan visitor is expected to leave England very shortly.

Bishop Fallows is acquiring saloons in Chicago and successfully running them on Temperance lines. The Bishop's example is being followed elsewhere in America.

The Rev. Dr. Black, High Church, Inverness, met with an accident lately breaking three of his ribs. He has been forbidden to engage in pulpit work by his medical adviser for some time.

The American Pilgrims, who are now about turning their faces homeward from the Continent, appear to have had a good time. Complete success, we are told, has attended the pilgrimage.

Amid the ruins of the amphitheatre of Carthage, the scene of the martyrdom of so many early Christians, a chapel has been erected in accordance with the wishes of the late Cardinal Lavigerie.

The King of the Belgians paid a private visit to London and walked from Charing-cross Station. After calling upon Lord Salisbury, Mr. Balfour, and Mr. Chamberlain, he left the following evening on his return to Belgium.

In the past year 8,831 Orthodox Christians, 1,224 Mohammedans, 510 Jews, 506 Catholics, 235 Lutherans, 119 Sectarians, 50 Lamaists, 35 Gregorian Armenians, 30 Skoptzi, and a large number of heathen were transported to Siberia.

In St. Andrew's Presbytery, Dr. Anderson, the colleague of 'A.K.H.B.,' protested against the General Assembly calling upon that court to pay £46 towards the expenses of the Assembly. His motion, declining to give the money, was not seconded.

Rev. Dr. MacEwan, London, England, is taking his holiday at Kirkwall, Orkney. During his absence the Clapham-road Church is being redecorated at a cost of £800. It will be opened by Dr. MacEwan on the third Sunday of September.

A recent *British Weekly* contains an article supporting the claim of Lord Rosebery to the continued leadership of the Liberal party, but saying that if the noble lord is to remain in that position he will have to give up his connection with the turf.

At the laying of the foundation-stone of the lecture-hall and schoolrooms at Whitley, Newcastle, by Sir Geo. Bruce, Rev. Jas. Mackenzie, of Dresden, and formerly of Shields, stated that during the last twenty years the Newcastle Presbytery had spent £60,000 in church building.

The Central Committee of the National Society for Promoting Women's Suffrage have compiled a list of members for the present Parliament who are favourable to their cause. Out of the 670 members 222 are entered upon this list as advocating the granting to women the same Parliamentary voting privileges as men. The list consists of 129 Conservatives, 22 Liberal Unionists, 67 Liberals, and 2 Nationalists.

Dean Farrar will continue to officiate as Chaplain to the House of Commons until the end of the year

Dr. Ross Taylor, of Glasgow, is visiting the Highlands to plead the cause of the Sustentation Fund.

The American Presbyterian tourists, headed by Rev. Dr. Thompson, of New York, worshipped on a recent Sabbath in the cathedral of St. Pierre, Geneva, when a Scottish service was conducted by Rev. James M. Inglis, of Newtown Stewart, acting-chaplain.

The joint meetings at Keswick of representatives of the Y.M.C.A. and the Inter-University Christian Union, were attended, amongst others, by Sir George Williams, Mr. W. H. Seagram, Dr. J. H. Gladstone, F.R.S., Mr. W. H. Mills, and Mr. J. H. Putterill; as well as by Messrs. Mott and Wisard, representing Y.M.C.A. and University work on the other side of the Atlantic.

### THE PASTOR'S WIFE.

AN INTERESTING INTERVIEW WITH MRS. (REV.) F. B. STRATTON.

Threatened With Paralysis—Weak, Emaciated and Unable to Stand Fatigue—Pink Pills Restore Her Health.

From the Napanee Beaver

The Rev. F. B. Stratton, of Selby, is one of the best known ministers in Bay of Quinte conference, of which body he is the President. During the two years Mr. Stratton has been stationed at Selby, both he and Mrs. Stratton have won hosts of friends among all classes for their unassuming and sincere Christian work. Some time ago Mrs. Stratton was attacked with partial paralysis, and her restoration having been attributed to the use of Dr. Williams' Pink Pills, a reporter of the Beaver was sent to interview her. In reply to the reporter's question Mrs. Stratton said that she had been greatly benefited by Dr. Williams' Pink Pills, and was perfectly willing to give her experience that those similarly afflicted might be benefited. Mrs. Stratton said that before moving to Selby she had been greatly troubled by a numbness coming over her sides and arms (partial paralysis) which, when she moved, felt as though hundreds of needles were sticking in the flesh. For over a year she had been troubled in this way, with occasionally a dizzy spell. She was becoming emaciated and easily fatigued and was unable to get sleep from this cause. The trouble seemed to be worse at night time. Mr. Stratton had become greatly alarmed at her bad state of health, and it was feared that complete paralysis would ensue as Mrs. Stratton's mother, the late Mrs. Weaver, of Ingersoll, had been similarly stricken, at about the same age. Knowing a young lady in Trenton, where Mr. Stratton had been previously stationed, who had been cured by Dr. Williams' Pink Pills, it was determined to give them a fair trial. When Mrs. Stratton began using the Pink Pills she was very thin and her system badly run down, but after taking the pills for a time, all symptoms of paralysis disappeared, and she found her health and strength renewed and her weight increased. Mrs. Stratton is about fifty years of age, and a more healthy, robust, and younger looking lady is seldom seen at that age.

In reply to the reporter's inquiry as to what Pink Pills had done for his wife, Mr. Stratton said, "Look at her, look at her, doesn't she show it," and the reporter could not but admit the truth of the statement.

These pills are a positive cure for all troubles arising from a vitiated condition of the blood or a shattered nervous system. Sold by all dealers or by mail from the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y., at 50 cents a box, or six boxes for \$2.50. There are numerous imitations and substitutes against which the public is cautioned.

## The Person

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In a recent after-dinner speech Mr. Rider Haggard mentioned two odd literary coincidences that had occurred in connection with his works. One of these concerned his invention of an incident on the Tana River, where a mission station was attacked by the Masai and the mission people were killed. Strange to say, after his imaginary account had appeared, some missionaries did found a station on that river, were attacked by the Masai, and some of them were killed. In this book, "The People of the Mist," he had fixed upon an unknown part of Africa and had described a region from his inner consciousness; and only a week before the speech was made a company, in which the author is a director, had sent out orders to take possession of the very tract he had in view, and so far as the reports of the native agents who had inspected it went, he believed his descriptions were fairly correct.

Philanthropy at Small Cost.—Friend. "Say, old boy, how in the world did you, with your small income, get such a reputation as a great philanthropist." Sharpp. "I announced far and wide that I would pay the railroad fare of all the unemployed who wished to go to work on farms." "Well?" "Well, total expenses so far, ten cents."—*The Weekly*, New York.



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AWARD  
Chattahoochee Valley Exposition,  
Columbus, Ga., 1888.

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

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

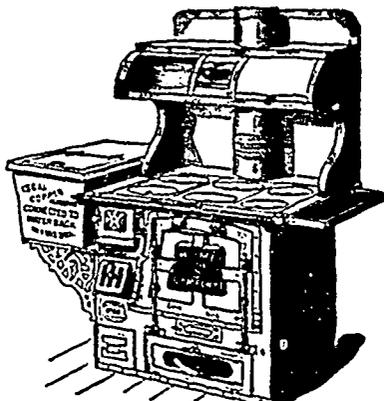
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In your blood is the cause of that tired, languid feeling. Hood's Sarsaparilla makes rich, red blood and gives renewed vigor.

Is there any use in the merchant going to church to try to please God, while the curtains are up in his show windows, trying to catch the crowd.

Suppose New Yorkers should leave the question to New York wives whether they should have Sunday closing and sober husbands, who doubts the decision?—*Inter Ocean*, Chicago.

Among the "fresh facts" in *The Christian Leader*, of Glasgow, Scotland, appears this note: "London is more thronged with Americans than usual; their clergy swarm even into the pulpits."

Some good election stories of past times are retold by the British papers. *The Glasgow Herald* relates that the late Justice Keogh was once running for Parliament and solicited a laborer for his vote. "I would rather vote for the devil," was the ungracious rejoinder. "That's all very well," said the judge, "but as your friend has not accepted the nomination, you may just as well give your vote to me.

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"Two neat phrases," says *The Publishers' Weekly*, "are flitting about the literary world. The first is due to Mr. Zangwill, who lately spoke of a number of contemporaneous writers as 'falling into the sea and *Yellow Book*.' The second is attributed by an essayist in *Blackwood's* to an anonymous and probably imaginary friend who classified literature as of three kinds—'erotic, neurotic, and tommyrotic.'"

A rich and well-read Russian non-conformist, who had begun to entertain doubts concerning the relative claims of the different religions, turned to Count Tolstoi for light. "All religions are good," he wrote to the Count; "but tell me which is the best?" Count Tolstoi promptly mailed him a postal card bearing this laconic answer: "If we [Christians of the Greek Catholic Church] are not in possession of the truth, you will not find it anywhere else."

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"Reason's whole pleasure, all the joys of sense,  
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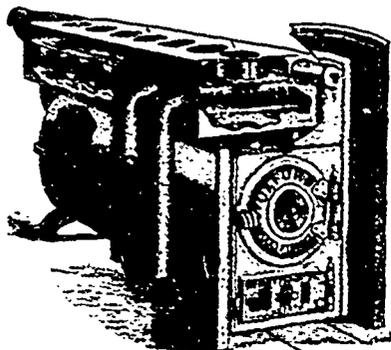
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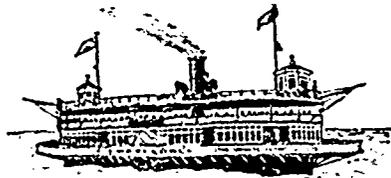
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MEETINGS OF PRESBYTERY.

ALGONA.—At Richard's Landing, on 17th Sept., at 7 p.m. BRER.—At Walkerton, on Sept. 10th, at 1:30 p.m. BARRIE.—At Barrie, on Tuesday Sept. 3rd, at 11:30 a.m. for special meeting; and on Tuesday Sept. 24th, at 11:30 a.m. for regular meeting. CALGARY.—At Edmonton, Alberta, on Sept. 2nd, at 8 p.m. CHATHAM.—In First Church, Chatham, on Tuesday, Sept. 10th, at 10 a.m. GUELPH.—Next regular meeting in Knox Church, Guelph, on Tuesday, the 17th September, at 10:30 a.m. HURON.—At Clinton, on Sept. 10th, at 10:30 a.m. HAMILTON.—A special meeting in Knox Church, Hamilton on Sept. 10th, at 9:30 a.m. Regular meeting in the First Church, St. Catharines, on Sept. 17th, at 10:30 a.m. KAMLOOPS.—At Vernon, on Sept. 3rd. KINGSTON.—At Kingston, in St. Andrew's Church, on 3rd Tuesday in September, at 3 p.m. LANARK AND RENFREW.—At Pembroke, on Sept. 3rd, at 8 p.m. LONDON.—At London, in First Church, on Sept. 10th, at 10:30 a.m. Elders' Commissions called for. LINDSAY.—At Lindsay, on Sept. 10th, at 11:30 a.m. Induction of Rev. J. W. McMillan, B.A., at 2:30 p.m. Regular meeting at Cannington, Oct. 15th. MELITA.—On the first Tuesday of September. MAITLAND.—At Wingham, on Sept. 17th, at 11:30 a.m. MONTREAL.—At Montreal, in Knox Church, on Tuesday, October 1st, at 10 a.m. OTTAWA.—In Ottawa, on Sept. 24th. ORANGEVILLE.—At Orangeville, on Sept. 3rd, at 10:30 a.m. OWEN SOUND.—At Owen Sound, in Knox Church, for Conference, Sept. 16, at 2:30 p.m.; for Business, Sept. 17, at 10 a.m. PARIS.—At Ingersoll, on Sept. 24th, at 11 a.m. PETERBOROUGH.—At Port Hope, in hall of First Church, on Sept. 17th, at 9 o'clock. REGINA.—At Indian Head, on Sept. 11th. SUPERIOR.—At Keewatin, in September. SARNIA.—At Strathroy, in St. Andrew's Church, on 3rd Tuesday of September (17th), at 11 a.m. TORONTO.—In St. Andrew's on first Tuesday of every month. VICTORIA.—At Victoria, in St. Andrew's Church, on September 3rd, at 2 p.m.



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