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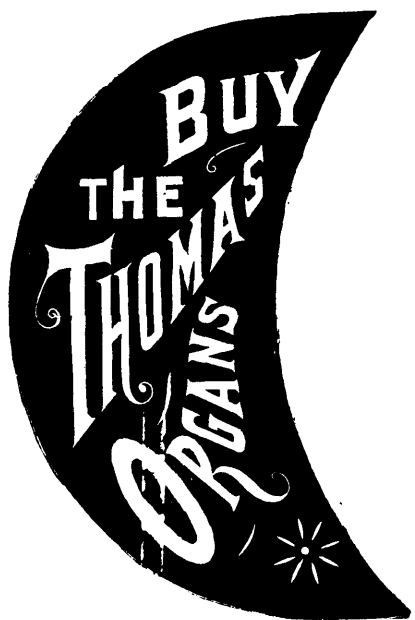
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To make a mustard plaster for a child, take one teaspoonful of ground mustard and three of flour, with enough water to make a good stiff paste. Spread between two cloths. For an adult use one part mustard to two of flour. Mixed with the white of an egg it will not raise a blister.

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Snowball Pudding.—Boil a quart of milk; thicken with three tablespoonfuls of cornstarch. Beat the yolks of four eggs with half a cupful of sugar, and add to the milk; pour into a pudding dish and set in the oven to bake for ten minutes. Beat the whites of the eggs until stiff with four tablespoonfuls of sugar; add half a teaspoon of boiled rice; flavor with extract of lemon, and drop in little balls over the pudding; set in the oven until a slight crust is formed, but do not let color.

Roll Coffee Cake.—Two cups of bread dough when ready for the baking-pans, four scant tablespoonfuls of butter, two of sugar, the white of one egg beaten, a saltspoonful of soda, dissolved in a little water, and one-half teaspoonful of ground cinnamon. Mix and roll out one-quarter of an inch thick and spread with a paste made by stirring two-thirds of a cup of sugar into one well-beaten egg. Roll up like jelly-cake, cut transversely into pieces one inch thick. Set on end, close together in shallow tins. When very light bake in a rather quick oven. They are excellent warm or cold.

Chocolate and Maple Patties.—To make chocolate patties, melt some of the softer fondant in a cup and add some finely cut chocolate, bitter or confectioners'; if too thick to drop add a few drops of water. These can be flavored if desired and usually will be found harder than the peppermint or wintergreen patties. Chocolate peppermints are made in the same manner as peppermint patties, as described above; when hard each one is dipped in confectioners' chocolate which has been melted over steam. Maples patties are made by cutting up two cupfuls of maple sugar, adding one cupful of cold water, and just a speck of cream of tartar dissolved in water, and cooking like plain fondant. When cold melt and drop like the other patties.

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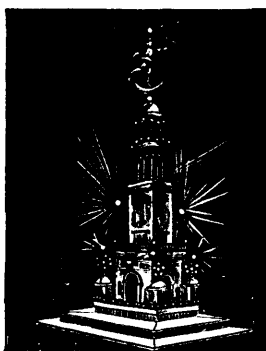
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Vol. 24.

TORONTO, WEDNESDAY, DECEMBER 4th, 1895.

No. 49.

## Notes of the Week.

The ultimate result of the appeal by the women of Great Britain to their sisters in France on the subject of peace, promises to be an international peace league between the women of Europe and of the United States of America.

Rev. George McKelvie, M.A., late chaplain with the Gordon Highlanders at Rawalpindi, India, has been appointed by the Colonial Committee to Mauritius. Mr. McKelvie is an alumnus of Glasgow University, and worked for some time in connection with the Canadian Presbyterian Church in Central India.

Judge Hughes, the author of "Tom Brown's School Days," says "that no month passes on his circuit that he has not to make at least one hundred committals of debtors to prison for terms ranging from one to six weeks, in cases which he can clearly trace to the baleful influence of the present law as to licenses for the sale of beer and spirits. And this is going on more or less in every county court of the United Kingdom!"

In India, a Presbytery of the Reformed Presbyterian Church has been organized, to be called the "Reformed Presbytery of India." It began work by licensing two candidates for the ministry. It sounds like home to hear the new Presbytery making a record of "trial pieces" and of students being "examined in theology." We are reminded, however, that the scene was in a distant land when we read that one of the licentiates was named Narifam Dass.

In the British Army in India during the past year, nearly twice as many drinking men as non-drinkers were admitted into hospitals, and on trials by court-martial ten times as many convictions were found for drunkards as for abstainers. Nearly twice as many drunkards were convicted for insubordination, and five times as many for minor offences, as in the case of temperate men. The moral of these facts is too plain to be misunderstood by any one who knows the meaning of facts.

Speaking under the auspices of the British and Foreign Bible Society recently, the Lord Mayor of Liverpool said: "Ninety-one years ago, the Bible was almost a sealed book in which some might look; now it was found in every home in the country, at all events it might be there. It had been translated into 300 of the languages and dialects of the world; nearly 4,000,000 copies had gone forth during last year from their presses and over £11,000,000 had been expended during the operations of the society."

It is interesting to notice every act of consideration by great corporations for the comfort and benefit of the great mass of people, whose benefit and comfort are in many ways so dependent upon them. In this, the state of matters in the home land is in many respects in advance of what it is with us. The following is an instance of it which no doubt many would like to see imitated amongst ourselves. A London tramway company is about to issue double-journey tickets at a reduced fare. These tickets are available, not only for the day of issue, but for any day; not only for the original purchaser, but for any one; and not only for a journey to town and a journey back, but for two journeys either way, if desired. The company has caught the spirit of progress. Railway companies would do well to follow its example.

In the Presbyterian Churches of London on a late Sabbath, more lady missionaries were announced as wanted for China. Miss Eliza Reid, a member of Regent Square Church, has gone out, at her own expense, to carry on mission work in Oude. Miss Graham, another member of Regent Square, is laboring at her own expense in China. This practice, which, in the case of persons with means, is much to be commended, is becoming much more common, and as the spirit of consecration and missionary zeal grows in the church, will yet we believe extend very greatly, and be the means of the rapid spread of Christianity.

One of the most prominent constitutional ministers of the Free Church of Scotland has passed away by the death of Rev. W. Balfour, D.D., of Holyrood, Edinburgh. He was born in 1821, in the manse in which he died, and as minister of the church to which he was ordained in 1848. Of his eight brothers and sisters who survived to an adult age, all either became ministers or doctors or married ministers or doctors. He studied under Dr. Chalmers. During the Dingwall assault on Dr. Marcus Dods, Mr. Macaskill found a staunch supporter in Dr. Balfour in all the proceedings of the metropolitan Presbytery.

Owing to the death of the late Professor Lawson, of Dalhousie College, Halifax, which was noticed in our columns a short time ago, \$45,000 have been divided among the following benevolent and philanthropic institutions in that city: Protestant Orphans' Home, \$9,000; Home for the Aged, \$9,000; Protestant Industrial School, \$9,000; Association for Improving the Condition of the Poor, \$9,000. In addition \$9,000 is donated to the Presbyterian Foreign Missions. The above is the half of the estate of Professor Lawson's late wife, a sister of the Rev. Louis H. Jordan, B.D., of this city, who left it to her husband for life.

It is pleasant to be able to record progress in every good cause. *The Church at Home and Abroad*, the official organ of the Presbyterian Church North, in the United States, and an admirable publication, notes that "the Rev. Alexander Robertson writes from Venice that a further advance has been made in that city in Sabbath Observance. By a decree of the town council, all the public offices of the city are closed on Sunday, excepting post, telegraph and one office at the municipality which has charge of the cemetery. Formerly, the town council sat, and all the offices of the municipality were open, as on week days."

The forty-sixth anniversary meeting of the Glasgow Working Men's and West of Scotland Sabbath Protection Association was held lately. It was stated at it, as an unquestionable fact, that there had been a vast increase of open Sabbath profanation in Scotland within the last fifty years; and with respect to Sabbath traffic, Sabbath travelling, and Sabbath recreation, half a century had wrought a marvellous transformation. People had become familiar with sights and sounds, habits and customs that would have shocked our forefathers and roused their holy indignation; and it was to be regretted that social usages were losing to some extent their Christian character, and that social institutions were losing that character of conformity to the gospel that used to belong to them. The report went on to deal with the various forms of Sunday desecration. In regard to Sunday steamers, it was stated that ever since the Passenger Vessels Licensing Act came into force, suppressing the sale of drink on board, these steamers had ceased to sail on the Clyde on Sabbath. This association was chiefly instrumental in carrying that Act.

Dr. James McGregor, of Edinburgh, speaking lately at a meeting of St. Cuthbert's Working Men's Guild of a speech of Mr. Chamberlain, Colonial secretary, said: "He spoke in an Imperial tone, advocating the importance of drawing nearer and closer the ties which bound this country to the great colonies across the sea. If this land were dependent upon what it could do for itself, it would, he said, be a very poor land indeed, and he was thankful that ideas of federation were growing. He was satisfied that the day was coming when a close political tie, as well as a close commercial tie, would bind together the greatest branches of the English-speaking race."

The receipts in cash for the million dollar anniversary Reunion Fund of the Presbyterian Church North, U.S., have enabled the treasurer to pay over to the following Boards, Home Missions, Foreign Missions, Education, Relief and Freedmen, a total of \$99,310.62, and sums sent directly by churches to the Home and Foreign Mission Boards, added to the above, make up altogether \$107,881.33. The great majority of congregations have not as yet made their contributions, but evidence of very considerable interest in this fund is being shown, by intimation of collections to be taken up for it in Philadelphia, New York, Baltimore, Washington, Chicago, Cleveland, Buffalo, etc.

The Presbytery of Melbourne North, Australia, has lately been discussing a remit received from the General Assembly, on the question whether a ruling elder should be eligible for the position of Moderator of the General Assembly. It was moved by the Rev. John Mathew that the remit be not approved of, as he regarded it as an attempt to introduce a new order of things, which would have a lamentable result on the welfare of the church. The other side was put by the Rev. Dr. Macdonald, who argued that there were precedents for putting an elder in the Moderator's chair, and that it was most desirable that the change of practice should be made. The Rev. T. W. McGregor seconded the amendment. The matter was put to the vote, when only five voted for the motion. A large number voted against it, and the proposal to make laymen eligible for the chair was, therefore, rejected. The debate so far as reported in our exchange, appeared to be rather facetious in its character, and was noticeable for the way in which the scriptures were ignored in the matter.

Only a few moments' thought would be needed for anyone to see that the office of Private Secretary to the Queen and keeper of her privy purse must be no sinecure; but the death of the late Sir Henry Ponsonby, a few days ago, the holder of that office for many years, and the notices accompanying his death, could alone reveal to the general public the rare and high personal qualities of many and diverse kinds, indispensable to the proper and satisfactory performance of his arduous duties. From a most interesting sketch of the late private secretary which appeared in the *Mail and Empire*, it will be seen what an irreparable loss especially at her now advanced age, the Queen has sustained by his death, and not only the Queen, but all who have to come into contact with her, and how often national, and even international interests, may be involved in the character and judgment of one so close to Her Majesty's person, the channel of communication between her and the outside world on ordinary occasions, in times of the gravest peril, and in all her social relations. That Her Majesty has had near her for so many years, so wise and judicious an officer, must in innumerable instances, especially during her widowhood, have lightened for her the cares of her high position, and his removal from her side, now in her old age, may well attract to her, as her trials have often done before, the sympathy of all her subject.



## Our Contributors.

### GET THE RIGHT KIND OF ANIMAL.

BY A. A. NEAN

The old fashioned tea meeting was not a bad kind of thing. There may have been some features about it that were neither edifying nor elevating, but it was a long way from being all bad. The people enjoyed it, and the best ministers in most churches were not backward in going on the platform and delivering their best speeches. We have heard some really excellent addresses at the old-fashioned tea meeting. Even Principal Willis, used to go on the tea meeting platform sometimes and deliver an address. We doubt very much if the venerable Principal ever actually left home for the sole purpose of attending a meeting of that kind, but if one came in at the close of the induction of a favorite student, he occasionally honored it with his presence and an address. A goodly number of ministers who have since graced the Moderator's chair in the Supreme Court, used to do high class service at the old-fashioned tea meeting. Some of them were able to do high class work even before the platform part of the programme began.

But a generation arose that did not want to hear good speeches. The old-fashioned tea meeting audience used to be made up mainly of Old Country people who had much respect for the clergy, and who had all the Old Country liking for oratory. So when the tea was over they settled squarely down for the "speaking." If a man had anything half worth saying to say, they listened to him for half an hour or forty minutes with interest, sometimes with enthusiasm. Woe be to the ill-bred boy that whistled, or threw cakes, or whispered, or in any way interfered with the decorum of the meeting. The people wanted to hear speeches and they took precious good care that they heard them.

No doubt tea meetings of the pleasant and useful kind are held in some parts of the country yet. In many places, however, a respectable platform meeting after tea is an impossibility without a chairman who is exceptionally efficient, one who has nerve enough to tell an occasional boy to behave or go out, and to see that the boy does either the one thing or the other. Even when nine-tenths of the audience want to hear speeches, the other tenth can make sensible speaking impossible and they too often do just that very thing.

We never could get up as much indignation against Archbishop Cleary for attacking the Public School System of Ontario as some people pretended to feel. One reason was because we saw too many venerable grey haired ministers of Christ grossly insulted at tea meetings by insolent, ill-bred young people many years ago, in one of the oldest sections of Ontario. Those young men and women who laughed, and giggled, and talked aloud, those boys who threw cakes, and whistled, and jumped over seats, and interrupted the speakers, were the finished product of the public schools of that time. We have more than once heard very pronounced Protestant ministers—yes, more than one minister, who afterwards figured in the Equal Rights agitation—say stronger things about some Ontario boys than Archbishop Cleary ever said. They were uttered coming out of a tea meeting.

People who propose to have a tea meeting, and who know the standard of behaviour at meetings in their neighborhood, should decide on the kind of animal they want at their soiree and get that kind.

If the young people want to be entertained by monkey tricks, a monkey should be got to play them. It is really too bad to ask a minister of the gospel, especially an old one, to entertain a crowd of that kind. That is not what the man was educated, and licensed, and ordained for. Why not get the right kind of animal.

If the people who control the meeting want a clown, why not get a clown. The people have paid their money and they have some right to have their taste gratified. It ought not to be hard to get a clown. The amount paid for travelling expenses to the ministers and the choir, might bring somebody who has seen service in a circus ring. The want might perhaps be supplied from some of the third rate theatres in our cities.

If the taste of the community demands a pugilist, those fellows who have been trying to avoid each other in the States could no doubt be secured.

There ought to be no difficulty in arranging a matter of this kind. Just decide on the kind of animal the taste of the community demands, and get the right kind.

Why in the name of common sense should a minister be urged to speak if a speech is not the kind of thing the people want.

### FRAGMENTARY NOTES.

BY K.

The Maritime Provinces have lately become a favorite summer resort; and during the past season many tourists have made their way thither, to enjoy the cooling breezes of the Bay of Fundy, whose tides are the highest in the world.

Taking the fine steamer *Rupert*, at St. John, you can cross the bay in a little over two hours to Digby, N.S., a sail which formerly occupied nearly four hours, and which is unsurpassed anywhere.

At Digby we take the Dominion and Atlantic Railway to Yarmouth, rushing in a well appointed parlor car, through the land of Evangeline, which for beautiful scenery, and historic associations is hardly anywhere equalled. I was pleased to know that the conductor of the parlor car, who is a most obliging officer, is a Presbyterian, and a member of Richmond congregation.

Four o'clock brings us to Yarmouth, after a most pleasant ride, where passengers take the boat for Boston, at which place they arrived about nine o'clock next morning. I understand that the traffic on this line has been very heavy this past summer.

Yarmouth is the County Town for the county of Yarmouth, and is the largest place in Nova Scotia out-side of Halifax. The public buildings are good, especially the court house, which rises a considerable height above the main street, and is reached by stone steps. If a stranger is noticed taking a view of the surroundings, he will soon be informed by someone standing near that if a prisoner is sentenced to death he can have his choice of being thrown down the steps or hanged. The Grand Hotel ranks among the finest hostleries in the Maritime Provinces. The jail, near by, is more like a respectable dwelling house, and is situated in the centre of a number of fine dwelling houses. Yarmouth is a Scott Act town, and for many years a strong temperance sentiment has existed, and has been well sustained. The member for Yarmouth County, is the leader of the temperance party in the Commons. The town is one of the prettiest in the Province, and although many of the houses are of wood, yet they have the appearance of solid comfort, and the lawns, and thorn hedges, are most tastefully kept, the latter reminding one of the nicely trimmed hedges which are so much admired in the Old Country.

The church buildings are creditable to the denominations. The Congregationalists have a handsome church and the Baptists are about finishing one of the finest buildings in the place. The Anglicans are probably the strongest body, and are in possession of a fine church and strong congregation. The rector is the Rev. Mr. Bambrick, and is very popular. Mr. Bambrick has lately come to the place, from Cape Breton, but in the short time which he has been there has made warm friends. The Presbyterians have

a good church and school-room, the pastor is the Rev. David Millar, but he was absent on Church duty in Newfoundland, and his place was very acceptably filled by the Rev. Mr. George, lately of Belleville, Ontario, where he was pastor of St. John's Church, in that city, which for pastors has had such men as Rev. Professor Gregg, D.D., Rev. Prof. McLaren, D.D., Rev. John Burton, B.D., and others. As chance-acquaintances, I had the pleasure of meeting the Rev. Mr. McMillan, of Sydney Mines, Cape Breton, one of our popular ministers, and the Rev. Mr. Bambrick. These brethren were travelling together for a holiday, and it was most pleasant to notice how becoming it was for brethren to dwell in unity, even during a ministerial holiday trip. Rev. Mr. MacMillan preached with great acceptance in Amherst and Bridgewater, and made such an impression that he will be welcomed back any time he passes.

Yarmouth is noticeably an American town. Boats run daily in summer and winter, between it and Boston, and being pretty well cut off from many of the better towns and cities in Canada, the citizens have adopted many American phrases and customs. The pronunciation of some words—indeed, many of the words in common use—is quite different from our English pronunciation. There is a provincial accent peculiar to many parts of Nova Scotia, but I never saw aught like this, which differs altogether from that of the New England states.

There is one word which any traveller will notice from Maine to Illinois, the word "home," which is substituted for that of "house." Nearly every one in Yarmouth speaks of their "home." Several of our English words are corrupted, and, on the whole, the English language has not been preserved in its purity. The town has many things to be proud of: a fine harbour, a good line of electric cars, electric light, a cotton mill which employs many hands, two local banks and a branch bank, a first class hotel and a fine climate; scarcely any snow, for while I was in the town in the end of October I saw a strawberry picked in the Hon. Mr. Baker's garden, and another plant in flower.

Yarmouthians are justly proud of their pretty town, and who can blame them? A new line of railway under construction, and another projected, will open up the south shore and increase the traffic very much. Taking all these circumstances into account there is a bright future before the ambitious town.

The opening exercises of Pine Hill College, Halifax, took place during my visit there and were largely attended, owing to the interest taken in an address to be delivered by the Rev. Prof. Currie, D.D., who has a high reputation as a Latin and Greek scholar, and who is equally admired for his Christian spirit and life. Dr. Currie is an elder in Fort Massey and in the discharge of his duties imparts much strength to the congregation and pastor. The college is well equipped, and is rendering important services to the Church. The only weakness we can see is in the name, which we think should be changed. The Sabbath spent in Halifax was the monthly exchange of pulpits, when every minister was in some other minister's pulpit. This arrangement seems to work well there, and no doubt has many advantages. I had the pleasure of hearing Rev. H. H. Macpherson, M.A., of St. John's Church, who preached in St. Andrew's in the morning. The sermon was an exceedingly able one. In the evening I heard Rev. Principal Pollok, D.D., in St. Mathew's, who lectured on the "Covenanters." This is the first of a series of four lectures which will be given on successive Sabbath evenings.

During the summer session in Halifax, Principal Pollok gave these lectures in the college and he has been asked to repeat them. They are most important at the present time and in the hands of Dr. Pollok the subject is sure to be ably handled.

The lectures are to be repeated in St. Mathew's Church on successive Sabbath evenings.

It must be an advantage to congregations to have this exchange of pulpits as we have so many different types or classes of preaching, all good but differing widely in many respects. Some ministers probably will dwell more fully and constantly on the doctrines of the gospel; others probably go to the extreme and give duties a more prominent place. Then in their scripture readings they may give an undue prominence to some particular book of the Bible. I heard of a minister who preached fifty years on the prophecy of Isaiah, and others again who will read and re-read some particular book for over a dozen of years. Now it is true that "all Scripture . . . is profitable, etc." but I think the best and most useful preacher is the man who as nearly as possible in the course of his ministrations, gives the same just degree of prominence to the various doctrines and duties that they receive in the sacred book.

In Montreal the Rev. Mr. Aitken has prosecuted a successful mission and no doubt has been helpful to many. Sunday morning I heard Rev. Dr. McKay who is never disappointing. He was in good form and preached an excellent discourse which was preceded by a sermon to the children, although well adapted for the entire congregation. There was a large congregation present, which appeared to be much interested in the services. The music was good, and the order of service was printed and circulated in the pews; also the psalms and hymns.

The Rev. Principal McVicar is a constant worshipper in this church and conducts a Bible class in the afternoon in the Church. His subject at present is "The Work of the Holy Spirit," which is sure to be well treated in his hands.

The Rev. John Robbins, late of the First Church, Truro, has sailed for England where he goes to take up the work of the French Evangelization Committee. He is a ready fluent speaker, personally popular, and I have no doubt will give a good account of himself. Much regret was expressed on all sides when he was leaving Truro.

The work among the French population has been very successful and is deserving of the warm sympathy and support of our Presbyterian people.

A matter which created a great deal of interest and excitement among the softer sex, was the marriage of Miss Ramsay daughter of the well known W. M. Ramsay, manager of the Standard Life Assurance Company of Montreal, to Mr. C. H. Godfrey, son of the late Dr. Godfrey, who was well and favorably known in the profession, as his son is in business in the city of Montreal. The bride is a niece of the Rev. Dr. E. F. Torrance, of Peterborough, Ontario. The presents to the bride were costly and numerous as might be expected from the wide acquaintance of the families. Mr. and Mrs. Godfrey will reside in Montreal.

Toronto, Nov. 12th., 1895.

### MANITOBA SCHOOL QUESTION.

The following is the substance of the speech with which Rev. Principal King introduced and supported his motion, to be found in another column, on the Manitoba School question.

Having read the resolution of which he had given notice, he said that he had taken the responsibility of submitting it to the Synod, not because he had any liking for the discussion of the question of public education in the partly legal, partly political aspect which it had now assumed, by a court of the church, which in dealing with the subject at all was most appropriately employed in discussing its religious bearings. Besides he felt that the responsible authorities in the Province were abundantly able to deal intelligently and in an independent way with the difficult and perplexing issues involved. In particular he felt confident in saying that in the member of the govern-

ment under whose charge the matter is, we have a gentleman of very great ability and breadth of view, one fit to take a very high place in the Government of any Province of the Dominion, and who, he believed, was earnestly endeavoring to do his best for the interests of Manitoba. Notwithstanding these facts, he had taken the responsibility of offering the series of resolutions to which he would now briefly speak, because the silence of the Synod, after its previous deliverances and at this critical juncture, would be very apt to be misunderstood.

1. Taking up the *first* resolution the speaker said that there was probably no member of court who was in favor of an absolutely secular system of public education purely on its merits; at most, some, not many, would agree to accept it if the present difficulties could be solved by it. It was hardly necessary to say that they could not. We have had an explicit statement from the highest authority among our Roman Catholic people to the effect that, as a body, they could have nothing to do with such a system. Some indeed fail to see that much or any importance can be attached to the simple reading of the Bible accompanied by a brief prayer, and it would not do to attach undue significance to these exercises. But it hardly belongs to the members of a court, which is periodically enjoining the exercise of family worship, in other words the reading of the Bible and prayer in the home, to depreciate the significance of the same agency in the school. The Bible on the teacher's desk was, he believed, to the school what the flag was to the nation. On the other hand this Synod, he had no doubt, believed just as firmly that the bestowment of public moneys in support of sectarian schools was wrong in principle. Vicious in principle, it would be especially mischievous in operation in a sparsely settled Province like this. Holding these views, the Synod if it takes up the matter at all can do nothing less than express its general approval of the now existing unsectarian system of public education.

2. Coming to the *second* resolution—that deprecating outside interference—the speaker said this interference could take one of two forms, either that of an attempt to directly upset the present system of public school education, or, what was more probable, that of establishing, or attempting to establish, a system of separate schools along side of it. The resolution, which he asked the Synod to adopt, deprecated either. It was necessary to be particularly careful as to the ground on which the Synod's remonstrance against the interference of the central government was placed. It was unfortunately the case that such interference was within its power, *i. e.*, its constitutional power according to the last decision of the Privy Council. The Provincial autonomy in the matter of education, we are forced to admit, is not absolute.

The grounds on which the resolution asks the Synod to deprecate any action by the Parliament at Ottawa, which would interfere directly or indirectly with the existing public school system, are: *First*—Under our Federal system, education is primarily, and properly, a matter belonging to the provincial government. Its interference in this instance, even if competent, would be a new thing, little less than a revolution and not to be attempted surely unless on the clearest grounds of justice and expediency. *Second*—Any such action on the part of the Central Government could not fail to endanger the peaceful relations between the different sections of the Dominion, and must accentuate those race and creed jealousies which every true patriot would wish to see effaced. The possible and indeed probable disturbances which might be the result, are such as the most far-seeing cannot calculate and as a thoughtful and cautious citizen might well dread. Such interference in the speaker's opinion was all the less justifiable that it may not improbably fail to accom-

plish the end contemplated. *Third*—There was reason to believe that, if the Manitoba Government was left free to deal with the question the imperious mandate for remedial legislation withdrawn,—left to deal with it under a sense of full and undivided responsibility in the matter—an honest effort would be made to satisfy all reasonable claims of any section of the people of the Province. He, the speaker, would not admit for a moment that a higher sense of justice obtained in any portion of the Dominion than in Manitoba. On these grounds the Synod is asked to deprecate in the strongest way any interference from without with our educational system.

3. The Synod is asked to express its satisfaction with any well considered attempt to settle existing difficulties and to conciliate without sacrificing the main principle of the system, aggrieved parties, without admitting any intentional injustice or studied harshness in the method of introducing the new system, if the same indulgent spirit had been exhibited in the inauguration of the system which happily has been shown in working it for some time past, the sharp edge would have been taken off much of the criticism to which it has been subjected and the results even might have been different and happier.

Dr. Bryce requested Dr. King to be specific. Dr. King replied that within a few weeks at most, after the legislation establishing the new system of education had been passed, the separate school board of Winnipeg was in accordance with that legislation abolished and the Protestant Board—the board elected by Protestant rate payers exclusively—was declared and made the public School Board of the entire city.

Even at this date if an honest effort were made to settle existing difficulties either as the result of conference between the conflicting parties, or as the result of independent action, the speaker said, he would not despair of a solution being reached, which would not in the least compromise the principle of the present system, and which would yet satisfy a large number of those who feel aggrieved. It is vain to expect to satisfy extreme persons on either side. When the claim is made as it has been lately made by a high dignitary, that separate schools as formerly existing should be restored, that a class of schools should be subsidized, which in their whole constitution and exercises are to be distinctly Roman Catholic, that is from the present point of view, sectarian, a kind of annex to the Church, and virtually controlled by it, then the claim is one which cannot be and in his (the speaker's) opinion, ought not to be conceded. On the other hand it is to be feared there are those who are in love with the change in our educational policy just because it strikes the Roman Catholic Church, because they see in it a means of weakening an ancient foe. Dr. King said, as little would I hope or desire to satisfy such persons.

To shape a public school system to which Catholic and Protestant alike are expected to contribute, with any even incidental aim of injuring the Roman Catholic Church, would, I am sure, appear to all of us as the very essence of injustice and as the assertion of power by a majority indefensible in the last degree. I do not believe for a moment that the Provincial Government in instituting the existing system had any such aim, and I trust that it will yet be seen even by Roman Catholics that the change of system is one not less fitted to promote the interests of their children than of our own.

Leaving persons of extreme views on both sides out of account, I am of opinion, after having given the matter a good deal of thought, that, without making any change in the principle of the now existing system, there might be modifications in detail or in administration which would in large part meet the wishes of the great majority of persons of moderate views. Holding this opinion, I cannot regard a peaceful adjustment of the present difficulties as hopeless,

and would hail as of good omen any well considered effort after it.

The truth is the difficulty of the Roman Catholic minority falling in with such a public school system as now exists among us is a less one here than in most other Provinces of the Dominion. They are proportionately less numerous than in Ontario: they dwell in large measure in parishes in which they form the bulk of the population. Even in such cities as Winnipeg and Brandon the difficulty of forming a working arrangement need not be an insuperable one.

The plea of conscience, the speaker said, was sometimes put in as an insurmountable difficulty. It is said the conscience of a good Catholic will not allow him to fall in with a system of education not under the control of the Church; one so far as it is religious, virtually Protestant. Let us look at this plea, all the more as it is just here that the alleged grievance appears to be. In the first place, the system under which not only is no distinctive truth of Protestantism taught, no distinctive rite practised, but under which the youth of Protestant families may receive and are receiving instruction from teachers of the Roman Catholic faith cannot be called Protestant. My own daughter among others (I make no complaint on this account) received her instruction in one branch for a time in the public schools of Winnipeg from a teacher of that faith. In the second place, it is perplexing that the Roman Catholic conscience does not prevent a majority of the adherents of that Church falling in with a system in Ontario differing only from ours, in that the religious element in the shape of Bible reading, etc., has a more assured place. In the last place, it is evident that, to the individual conscience, whatever deference we might be disposed to give it, rights, cannot be accorded irreconcilable with the general interests of the community.

4. Little requires to be said on the fourth resolution, though I attach a great deal of importance to it. We have, it is true, and it is a matter for thankfulness to God that is so, among our teachers a large number not only of well-educated and refined but of earnestly Christian persons and I ask the Synod to instruct the members of the Church to have large and constant regard to character in their selection of public school teachers.

In closing his speech, Dr. King said that the Synod in adopting these resolutions, if it were pleased to adopt them, would, in his opinion—be taking a course altogether worthy of it as a Christian body. While there was in them no abandonment of principle, no suggestion of compromise even, there was a spirit conciliation, an attempt to put ourselves in our brother's place, such as became the office bearers of a Church founded by Him who said, "Blessed are the peace-makers, for they shall be called the children of God."

#### THE VACANT CHAIRS OF KNOX COLLEGE.

MR. EDITOR,—In making selections for the vacant chairs in Knox College, it is very necessary, for the future welfare of the college, that the best men available should be obtained by the Assembly. There are two names that have come under my own notice that I wish to mention so that the attention of the different Presbyteries might possibly be turned in that direction.

The Rev. Dr. Edgar, who was a candidate in the Irish Assembly for the chair of Systematic Theology, to succeed Dr. Watts, was only defeated by the lay vote, on the sole ground that he was not opposed to the use of organs in public worship. He would make an admirable Professor for the chair of Apologetics.

Then there is the Rev. Dr. G. L. Robinson, who is endorsed by Rev. Dr. Green, of Princeton, and who would be appointed for the above institution if there was a vacant chair. These two men, if appointed, would be a tower of strength to the college. The Church has not had for many years such an opportunity of placing the college on a proper footing, and whatever is done, I hope that men will be appointed that will receive the hearty approval and cordial support of the Church at large.

J. R. BATTISBY.

## Teacher and Scholar.

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

Dec. 15th, 1895. } DAVID AND JONATHAN. { I. Sam. xx. 32-42.

GOLDEN TEXT.—Prov. xviii. 24.

MEMORY VERSES.—41-42.

CATECHISM.—Q. 30-33.

HOME READINGS.—M. I. Sam. xviii. 1-16. T. I. Sam. xix. 1-24. W. I. Sam. xx. 1-23. T. I. Sam. xx. 24-34. F. I. Sam. xx. 35-42. S. Prov. xviii. 10-24. St. John xv. 9-27.

After his victory over Goliath, David naturally became the hero of the people; and even Saul was inclined to do him honor. But when the king heard the victory song, sung by the women, and found that the chief place was given to the shepherd lad, his jealousy was aroused; and when he saw how wisely David carried himself, in every circumstance in which he was placed, and how he continued to grow in the people's favor, he remembered Samuel's words about the "worthier neighbor," to whom the Lord would give the kingdom, and concluded that here was the king of God's choice. Therefore he hated David, and set himself to defeat God's purposes by killing his rival. It would take too long to detail all the attempts made on David's life, sometimes by the king's own hand, sometimes through intrigue and treachery, and now on the trumped-up charge of plotting to usurp the throne. From the first, however, David has had a staunch friend in Jonathan, Saul's eldest son and heir apparent. More than once the Prince has spoken a good word for David, whom he has learned to love as his own soul. So now that David is convinced of Saul's determination to kill him, it is Jonathan he takes into his confidence, and the friends lay their plans to discover the King's mind, that David may govern himself accordingly. Our lesson tells us of "The Friends' Plot," and "The Friends' Parting."

I. The Friends' Plot.—On the day of the new moon, Saul made a feast and ordered that David's place should be prepared as usual, since their had been a reconciliation effected by Saul during Saul's visit to the Naioth in pursuit of David. From this feast David was to absent himself, and Jonathan undertook to discover his father's real intentions toward his friend, from the way in which he took this absence. What sorrow must have filled Jonathan's heart when he discovered his father's designs against David! Yet, like a man, he remonstrates against this evil even in the face of his father's plain assertion that it will be to Jonathan's interest for David to die. We cannot wonder at his anger for his friend's sake, and for his father's sake that he has proved so unjust. With a sad heart he sets out in the morning to let David know by their preconcerted signal that Saul's intentions are evil against him. The urgency of the need for David to escape is made plain by Jonathan's words added to the signal agreed upon. Not only does he say: "Is not the arrow beyond thee?" but he adds: "Make speed, haste, stay not." Then Jonathan gives his weapons to the lad, who has been an unconscious co-worker in carrying out the plot, and sends him away to the city that there may be no witness to—

II. The Parting of the Friends.—What sadness in this parting! From their very first meeting, soul had been knit to soul in the most intense affection. Now they must part, and what adds heaviness to their sorrow is the fact that the cause of their parting is so closely related to Jonathan. Jonathan cannot help thinking of the injustice which is being done to his friend, while David's heart is filled with sympathy for his friend's position. When we remember the peculiar demonstrativeness of the Oriental character, we cannot wonder at their weeping; and when we consider David's character we cannot wonder that he "exceeded" Jonathan in his lament. With unabated confidence in each other they say farewell. Their friendship has a foundation such as ensures it to remain unchanged. God had been called to witness and sanctify it; He had been taken as the third in the covenant between the friends and therefore their friendship must endure as long as their loyalty to God shall last. If our friendships were "in the Lord," as they ought to be, they too would be of this unchanging character. How strong must have been Jonathan's love when he could say, "Go in peace," to the man who he felt in his heart was designed by God to occupy the throne instead of him. Only because Jonathan had chosen God's way for his way was he able to thus put aside his own benefit claim in the assurance that his friend would do what was right before God to him and his seed forever. How well does the friendship of Jonathan for David illustrate many of the elements of Christ's friendship to us! But perhaps the mutual friendship of these two men may best be used to illustrate the friendship which ought to exist between brethren in Christ. Theirs was a friendship made through covenant with God, so should ours be a friendship in Christ. Theirs was a friendship marked by frank, open-hearted intercourse, jealousy for one another's welfare, readiness to sacrifice for the other's good, unwavering confidence in each other's fidelity, seeing that both alike were servant's of the Lord; these and other elements should be found in the friendship of those to whom the Master has given the new commandment "that ye love one another as I have loved you."

## Pastor and People.

"SHALL NEVER SEE DEATH."

Strong are his arms, tender and sure his hold,  
The trusty servant whom the Father sends  
To bring His Child safe home. He doth enfold  
It carefully in his stout grasp, and bends  
His footsteps swiftly to the welcome door  
From which its feet shall never wander more.

Feeble and faint, what need the weary know  
Who carries him? what need has he to see  
The servant's face, whose careful feet do go  
Right onward with him, homeward, steadily?  
He will not waken till in endless peace  
He wakes at home, and so his wanderings cease.

Then pain is over; and forever past  
The former things, sin, sorrow, cares and tears.  
The "house of many mansions" reached at last.  
Bliss oversweeps all sadness, peace all fears;  
Gone are they with his last faint mortal breath;  
Death brought him home! but he did not see  
Death.

—Margaret C. Hodnyl.

### CHRIST ALONE.

My faith holds fast to Thee,  
Who came to set me free.  
Thou dying Lamb.

I fully trust thy grace,  
And in thy heavenly face  
My peace with God I trace,  
Whose child I am.

My hope is built on Thee,  
Who broke death's bars for me,  
Thou risen Lord.

Thy glory I shall share,  
Thine image I shall bear,  
When I shall see Thee where  
All hearts accord.

My love is fixed on Thee,  
Whose love has conquered me,  
Thou reigning King.

My highest joy Thou art,  
No more from Thee to part;  
The homage of my heart,  
To Thee I bring.

My faith and hope and love  
Look up to Thee above,  
And Thee adore.

This faith ends sorrow's quest;  
This hope gives inward rest;  
This love makes truly blest  
Forevermore.

—Rev. W. S. Pryse, D.D., in *Herald and Presbyterian*.

### THE WORLD'S CLAIMS ON EVANGELICAL CHRISTIANS.

From a missionary address by Rev. Marshall Lang, D.D., of Glasgow, we take the following extracts:

Christians must have a far-away look—the far-away look of Christ Himself. When standing in Jerusalem, He cast His eye over the wide world and said, "Other sheep which are not of this fold I must bring." That "must" was an imperial necessity of the Christian church. As his late venerable friend Dr. Duff, one of the princes of foreign missionaries, said—(applause)—"When the Church ceases to be evangelistic, it must soon cease to be evangelical." (Hear, hear.) He had a very vast prospect before him in this subject. They must recollect that there were somewhere about 1,500,000,000 of people upon the earth, of whom 874,000,000 were heathens, 173,000,000 Mahomedans, and only 135,000,000 connected with Reformed Protestant Churches. They must recollect that the increase of these millions was every-day proceeding. Within the last century there had been added about 200,000,000 to the population of the world that we have to get for Christ, while the gain to the church in its missions during that century might be described as not more than 4,000,000. What a consciousness anyone speaking on this subject must have of its magnitude, what a picture must arise before him of millions on millions passing onwards into eternity without any knowledge of the only true God, and of the Saviour Jesus Christ. They had, it was true, some 9,000 laborers connected with their several churches in the foreign field, but they were still tempted to ask, "What is that?" They spent, it was true, £2,000,000 annually upon this work, but again they were tempted to ask, "What is that?"—this 200 penny-worth of bread to feed these incalculable multitudes. They need not be pessimists, but they must be truthists, and

because they were truthists sometimes they were moved to appeal to the Master and say, "O Lord, our hearts fail us for fear." And yet there came back clear, tender, yet promptly, the message, "Them I must bring, and you are to bring them to me."

If the prospect, however, was vast, so also was the opportunity. Every door was now open over the whole world, even Thibet, which seemed hermetically sealed, was waiting for the Gospel of the Lord Jesus Christ. It was true that of late they had had a most terrible evidence of the anti-foreign feeling existing in the Great Empire of China, but that very feeling was a sign that the people felt that the road was being opened, and was open for the progress of the Gospel, that barriers supposed to be impenetrable had been broken down, and that there was an onward march for and in the name of Jesus Christ. One thing particularly should impress upon them the urgent claim that foreign missions had upon them. Who were the greatest colonizing nations of the world? Great Britain and America, and especially Great Britain, which had its hand in every continent of the world. Why was it that Great Britain had been called to girdle the earth in this way? Recently Mr. Chamberlain spoke of the work done by the old Roman Empire, and of how, wherever they went, it left enduring monuments of its civilizing force. Was not Great Britain by the simple fact of her position and influence in the world called upon to leave enduring monuments better than the Roman roads? (Hear, hear.) He did not understand that God gave Great Britain this power merely to get wealth for herself. He gave Great Britain this power surely as a trustee for the good of the whole world, and he would say shame upon them if the Christian people of Britain did not rise up and seek that the opportunity God had given them should be turned to the fullest possible account. Their resources as well as their opportunities were great.

All that had been done during this missionary century was but the sinking of the shaft to tell where the mine lay—to tell of potentialities that had never been tapped. If they could only get for missionary work one-third of what was spent annually upon the drink bill of the nation, upon yacht and horse racing, or if they could only get a share of the money ill-spent they would not have the beggarly returns so many of their missionary societies presented. What they wanted was to convert the purse of the country, and when they had done that they would be far on to winning the world for Christ. Then, let them think of the potentialities of labor, of the men and women who were pecking about like birds after what pleased them and leading aimless desultory lives—let them think of the plethora in their several churches, of the number of ministers in this great country, far too many for the wants of their populations and parishes, and who would be far better if they went where others could not reach. If there were only desire, enthusiasm and faith there need not be before this century closed a nation into which Christ's disciples had not gone to preach His name and His salvation.

### PETER OR SAINT PETER.

There are some people who never call the name of one of the apostles without prefixing the title Saint. The writer has no quarrel with those who display this kind of scrupulousness, provided they do not try to make others conform to their custom; but when he hears a sermon criticised because the preacher did not say *Saint Paul* or *Saint Peter*, he feels like entering a protest for the following reasons:

1. The custom of our fastidious brethren is wholly without Scriptural warrant. Christians are called saints collectively, but nowhere is any individual Christian, however eminent or saintly he may be, honored with the title. Paul and Peter, James and John, are spoken of just as Stephen, Philip and

Cornelius. Some reader may need to be reminded that the expression "The Gospel According to St. John, etc.," is the work of the editor, and not a part of the Bible.

2. Those who follow the custom referred to are inconsistent in not speaking of the Old Testament saints in the same way. Moses was as eminent and faithful in God's service, so far as we know, as were Peter and Paul. He gave the law in its fulness and the gospel in embryo; he wrote more of the Bible, he wrought more wonderful miracles, he talked as no other man, face to face with God; and yet we never hear anybody say *Saint Moses*. Enoch walked with God, and God took him; and Elijah was carried to heaven in a chariot of fire; and yet we never hear of *Saint Enoch* and *Saint Elijah*.

3. The custom seems to be a relic of Romanism. Who first put any limitation on the application of the title *Saint* to God's people? Who canonized the apostles, then others? Is it not here that we find the reason that we have a *Saint Peter* and not a *Saint Moses*?

4. The apostles do not need any title except that which designated their office, and it is not always necessary to give that. A distinguished preacher once said: "I do not like to bear the apostles, as great men as they were, have their names called without a handle," and yet he often spoke of the great leader of Israel simply as *Moses*. He forgot in the one case that it is the *great men's* names that we are most likely to call without a handle. He calls his obscure neighbor Mr. Jones, but he speaks of the greatest political figure in the land as Cleveland. A loyal Englishman may be careful to say Mrs. Smith, but he does not hesitate to speak of the queen as Victoria. Nobody thinks of a handle for the names Darius, Cæsar, Alexander, Napoleon, and Washington. Their greatness makes it unnecessary. So we do the apostles honor by calling them Paul, Peter, John, etc.—W. R. Coppedge, the *North Carolina Presbyterian*.

### DECLINE OF RELIGIOUS MUSIC.

In his excellent history of music in North America, now running in *Music*, John Comfort Fillmore speaks some plain truths in regard to the tendencies of the cheap and ephemeral religious *Music* which has had such a singular popularity in this country. He says: "Religious music to be of the highest type must give genuine expression to the loftiest and profoundest religious feeling. But this surely cannot be said of either the hymns or tunes of the 'Gospel Hymns' of Moody and Sankey or of many of the current hymn tunes and Sunday School music. Compare the noble, elevated, sublime strains of Handel's 'Messiah' or the chorals in Bach's Passion music with the alleged sacred music to be heard any Sunday in many of our churches and Sunday Schools, even in not a few of our city churches. There certainly can be but one intelligent opinion as to which side holds the overwhelming preponderance of solemnity, dignity and nobility of character. And surely these are no unimportant factors in religious feeling, religious worship, and religious music. One may, doubtless, be sincere in a worship capable of finding its natural expression in doggerel rhymes such as no literary critic would acknowledge to be poetry, and in jiggling dance tunes which intelligent musicians would find too cheap for the lightest of light operetta. But educated men and musicians cannot be expected to sympathize with either the one or the other. The 'Gospel Hymns' and tunes point not in the direction of the noble and refined conceptions of the great masters, but downward toward a lower plane of experience and a coarser type of feeling. However well they may meet the needs of those who use them, they are on a declining and not on an ascending plane; they tend not to elevate but to degrade public musical taste."

Mr. Fillmore is not discouraged at the

outlook for church music, however, and thinks that there are two tendencies now at work, one pressing toward such vulgarities as "Run, devil, run," and "There is no sles on Jesus," and the other pushing upward toward the nobility, dignity and refinement of the words of the great masters and of the liturgy of the Episcopal Church.

In the same article Mr. Fillmore laments the decline of the country singing school: "The country teacher no longer goes his rounds as he did 20 or 30 years ago, and the country young people are no longer being taught the fundamentals of music as their fathers and mothers were. There are more pianos in the country districts, more young women who can play cheap variations on common-place themes, of the grade of Wyman's 'Silvery Waves'; there are even more who have received some sort of introduction to the better class of piano music. But there are hardly any people of either sex who can sing a plain church tune correctly at sight or perhaps who can even sing a scale correctly without the help of an instrument. It is precisely in these communities where the old-fashioned singing school has died that the Moody and Sankey 'Gospel Hymns' flourish. Whatever faults we may ascribe to these productions they have 'catchy' tunes which are easily learned by ear, and that is the only way in which most of the country congregations nowadays can sing at all. So that the degradation of music to the Moody and Sankey level is directly attributable to the decline of the singing school."

### "HIS EXCELLENCY THE ELDER."

Such is the title by which the Swatow Presbytery address Mr. H. M. Matheson, of the English Presbyterian Church, in a congratulation of his jubilee as elder. The opening sentence of this truly Eastern document is:

Peace and happiness to His Excellency the Elder Matheson, Convener of the Foreign Mission Committee of the Presbyterian Church of England.

We respectfully state that our Presbytery recently heard that the elder had been an office-bearer for fifty years in the Presbyterian Church of England, which has had a mission to China for nearly fifty years, and that the whole Church regarded it as indeed a happy thing that for so long a period she had had his diligent and faithful service, even to the time of his old age.

After recounting at length the services Mr. Matheson has rendered the Church at home and abroad, the address proceeds to compare him with the man who is able merely to publish a book, or with him who can invent a machine, or bring into subjection a territory, or help in bringing one affair to a conclusion—why, his labours and thoughtfulness and wisdom far excel theirs, extending above and beyond theirs in height and breadth. Very many men indeed have taken part in proclaiming the gospel in the Middle Kingdom, and in Western lands, but many cannot be found who, like the elder, have exercised office without reproach from first to last for fifty years.

We, inferior and orphan-like, and apart (i. e., from the sources of knowledge and culture), and coming but lately to the knowledge of the truth, yet having obtained the abundant grace of the Lord, have ventured to accept office in the Church. We now call to mind the words of consolation which the elder formerly wrote, and our hearts turn to him as the sunflower to the sun. Beholding his labours and achievements, we, ashamed of our inferiority, look from afar at his good example, and unite in congratulating him on the happy accomplishment of his jubilee. The address is signed—

LAN CHEK IONG, Moderator.  
KUAN CHIP SENG, Senior Clerk.  
NG. SIU TENG, Junior Clerk.  
KIM-HU-ZU Senior Missionary.



## Missionary World.

LETTER FROM REV. MR. WILKIE.

MR. EDITOR,—Over twenty years ago the Methodist Episcopal Mission of North India very wisely arranged a series of meetings, in what are called the Dussara Holidays, for the benefit of their staff. These meetings have become largely non-denominational in character. They are conducted in English almost wholly; for our mother tongue is that which we most delight to use in seeking for our own spiritual improvement. This year Miss White, Miss Oliver, Mrs. Wilkie and I went to them and found them most enjoyable and profitable. The key-note of all the meetings was the need of God dwelling in us through Jesus by His Spirit. I see from the papers that you, in some centres at home, have been enjoying similar meetings; so I need not dwell upon these.

I especially write, however, to tell you some facts that were brought home to me when there. I went in a somewhat critical spirit, as I had heard much *pro* and *con* in reference to their work. I wanted to learn, if it could be found, the secret of their success, and I believe I have found it, and having found it realize that it is not such a great secret. We met there their leading men, and I was very much struck with the large-hearted, brotherly love manifested among them. They are Methodists and Americans, but I did not hear one single word that in any way partook of the nature of self-glorification. When asked in reference to their work, they were prepared in the most natural way to tell you all about it without the slightest appearance of boasting. Further they were inclined to talk about the work of their brother missionaries rather than of their own, and though they differ in many particulars as to methods and policy, yet in the most pleasant way they seemed to look for the good qualities in each other, and in a brotherly way to tell of any good points in connection with their work. In their meetings it was often difficult to tell who was their chairman, as each seemed to realize very fully that there would be no danger of treading on tender corns, and that they could act freely as they felt moved by the Spirit. All this, however, was only the natural outcome of the earnest Christian spirit which they manifested. I did not wonder after coming into intimate contact with these men, that their workers shared in their power and manifested somewhat the same spirit. They do things that we cannot approve of, but as I saw the results—for I visited more than one of their stations—I felt that I dare not criticise a work, which has so evidently the approval of our Lord Jesus Christ.

As a contrast to these we visited another mission which was begun over sixty years ago and that has had a splendid set off, Christian Missionaries labouring there from time to time. At the present time two of the finest Christian characters that I know of in India are working there. Yet, what has been their experience? They have to-day a fine church, bungalows, boarding schools, etc., and yet they have a mere handful of Christians. Shortly after they began a large number of orphans were thrown upon their hands on account of a famine. The Government gave them land at a nominal rent. The theory that the Missionary attempted to work out, even to-day, seems a very reasonable one. They thought that by setting these native Christians out as farmers on this land, which they had obtained at a mere nominal figure, they would be able to develop a strong, self-supporting Christian community, that would be a power for good throughout the district. For those not inclined to work in the fields, a tent factory was started, and for a time a rushing business was done, *i.e.*, so long as the Missionary took the entire management of it. When, however, the Missionary withdrew from it, the people gradually sold their interest in it to the money lenders

and it was soon taken out of their hands altogether. The farmers got the land from the missionaries for Re 1 an acre, but as the Government land was rented from 7 to 12 Rs. an acre they sublet their land to the Hindu farmers around them and lived a lazy good-for-nothing life, giving Satan a grand opportunity which he did not fail to use. There was undoubtedly mismanagement, and it is easy now to see where the kind-hearted missionaries allowed their feelings to run away with their judgment; but it was all so gradually developed that had we been there we possibly would not have done any better. At last, however, the missionaries became tired of it all. The land has been given back to the Government. The few Christians that are there are full of indignation against the present missionaries, regarding them as anything but friends, and refuse to have anything to do with them. I went to one service in the church and we had a very fine discourse from the missionary in charge. The church was all that one could wish for, but with the exception of about half a dozen of men and a few girls, belonging to their orphanage, the Christians were absent. It was to me a most painful experience, and stirred up questionings as to how much of my work sixty years hence will produce as unsatisfactory fruit. It made me realize how careful we must be in helping our Christian community. The next day we visited another Methodist Episcopal Mission where the converts are largely from the low castes, and where they have had their full share of trouble, as the result of becoming Christians, and was very much struck by the fact that nothing is done to carry the burdens of these people, and as a consequence they have developed an independent Christian spirit which was a delightful contrast to the one referred to above.

Another fact that struck us in our trip was the splendid buildings the Methodist Episcopalians have put up for their work. At Lucknow they have a large High School and joining it, a large number of houses built around the square for the accommodation of their Christian students. Just across from it is a large new college for men, not quite so large as ours, and not having cost quite so much, since it is for the college only and since labour costs there just about half what it costs with us. It is a fine building built of brick and lime of a most substantial character. They are also building there a large new college for women that will cost over 100,000 Rs. Adjoining it is a large native church that will hold 800 people when full. Across the street from it is a very pretty English Church quite like our home churches, with a large substantial two storeyed parsonage adjoining. Next to it again is their Deaconess' home, an old Mohammedan tomb with very extensive additions, and with a court-yard, around which are built a large number of houses for the native women that they have brought into what they call their "Rescue Home." One of their number in speaking of it said that as the Government put up substantial buildings where they intended to make a permanent settlement, so did they, as such buildings paid best in the end. The Methodists are evangelistic if anything, and yet they have to-day more educational work of all grades in North India than any other mission there. But more anon.

Canadian Mission, Indore,  
Oct. 25, 1895.

Henry M. Stanley, M.P., said recently in an interview, of the religious growth in the region of Lake Victoria Nyanza: "When I was at the lake eighteen years ago there was not a missionary there. Now there are 40,000 Christian natives and 200 churches. The natives are enthusiastic converts. They would spend their last penny to acquire a Bible. They are not like the blacks of the West Coast; in fact, there are no real Ethiopians among them. They vary in color from light yellow to dark copper, and are much more intelligent than the blacks."

## ULPIT, PRESS AND PLATFORM.

Lutheran Observer: The reason why many people read so much and know so little, is because they read nothing thoughtfully and thoroughly.

Dr. B. M. Palmer: What dignity it would lend to our carriage before the world, could we adequately feel that the Holy Ghost dwells within us sanctifying every member of the body, as well as every faculty of the soul, and making it an instrument of holiness before the Lord!

Presbyterian Witness: Yes; it would be hard to overstate the woes the use of strong drink brings upon individuals and families—the poverty, the disgrace, the bitter anguish, the irrevocable disasters that follow in its train. Strange, sad, awful is the fact that young men from Christian families and Christian churches knowingly betake themselves to this thing.

Rev. D. M. Buchanan: Christ enthroned in the home is the greatest source of true happiness. When misfortune, sickness and bereavement come there is no comforter like Jesus of Nazareth. When you face the troubles and difficulties of life you need Jesus with you. An earnest endeavor on the part of every member in the home to make it bright and happy, goes a long way towards reaching that object.

Sunday School Times: Going back is sometimes a dangerous business. It may prove disastrous to others as well as to ourselves. In certain mountain passes of Austria are found sign-boards bearing, in German, the words "Return Forbidden." These roads are so narrow and precipitous that there is not room for two carriages abreast; therefore, to attempt to retrace one's path might bring disaster upon one's self and upon those coming after. Once having started there, you must keep straight on until you have reached your destination. To-day's pressing duties call us forward, not backward. There are others coming after; we must push ahead for their sakes and for our own. Austria is not the only place where there is need of the warning, "Return Forbidden."

Morning Star: Despite the fecundity of phenomenally great preachers and the never failing fluency of some who are not great, it is a heavy task to preach half a hundred sermons a year and have them worth the preaching. "I don't see," said a keen-eyed, intelligent-looking man on a street car recently, "how the preachers stand it. It must be a terrible drain on brain and nerve. I should think they would feel pumped dry all the time." And yet there are people—dear, good, thoughtless souls!—who expect the minister to "trot and talk" nearly all the week, and then, tired out and lacking suitable preparation, to preach instructively helpfully, and eloquently on Sunday. The Lord forgive them; they know not what they ask! If they did, they wouldn't ask it.

Dr. J. Monro Gibson: There was far more agreement in common between the most rigid Presbyterian and the most flexible Congregationalist than there was between the Evangelical and High Church parties of the Church of England. They of the Evangelical Churches had their separate apartments as in a house, but they did not keep the doors locked all the time. They had pleasant exchanges, and could all meet happily together. A man must in the first place be loyal to his own particular Church, but that did not mean he was to have no enthusiasm for the great community. They heard a good deal in connection with business matters of lessening competition, and of the need of increasing co-operation. This was needed in the Church, for there had been too much competition and too little co-operation.

## Christian Endeavor.

WHAT IS TRUE FRIENDSHIP?

REV. W. S. M'FAVISH, B.D., DESSERON CO.

Dec. 15—Pov. xxvii. 4, 10, 17-19

Bacon said that friendships in the world were very few, and Dr. Todd was of the opinion that they would become less numerous because our modern life was becoming more and more artificial. We do not sympathize with this notion, for the fact is, that as long as we are constituted as we are, we must make friends; our hearts yearn for sympathy; we naturally long for some one in whom we can confide.

It is a singular fact that some of the warmest friendships have been between persons who in many respects were very dissimilar. It is no unusual thing for men of high degree to condescend to others of low estate, and to make fast friendships with them. Daniel Webster and John Trout were firm and intimate friends. There did not seem to be much in common between Jonathan and David, nor between David and Hushai, nor between Solomon and Zabud, nor between Elijah and Elisha, and yet how true were the friendships exemplified among them! Paul and Timothy were very unlike in many respects; the one energetic, impulsive, determined; the other gentle, affectionate, sensitive, and yet Paul felt that he had not among all his acquaintances anyone who would more worthily fill the office of a friend.

What are some of the marks of true friendship?

(1) There must be honesty. He who would be a true friend must be agreeable without flattery, and sincere without rudeness. Luther says: "He who loudly scolds, praises; and he who excessively praises, scolds. They are not believed because they exaggerate." And Cowper, in his bright, interesting poem of friendship, expresses himself thus:

"But will sincerity suffice?  
It is, indeed, above all price,  
And must be made a basis;  
But every virtue of the soul  
Must constitute the charming whole  
By shining in their places."

(2) There must be courage—courage to speak of faults, to warn against danger, to stimulate to right action, and to defend when assailed. Happy is the man who has such a friend. As Shakespeare has it: "Happy are they that hear their detractors and can put them to mending." Christ was a true friend to Martha, for while He loved her He had the courage to tell her that she was worrying too much over her household duties. He loved Peter but He felt it necessary more than once to rebuke or warn him. Happy is he who can say regarding his friend:

"Do you think he ne'er reproves me? What a false friend he would be.  
If he never, never told me all the faults that he must see."

(3) There must be sympathy. "A friend loveth at all times." He loves in the day of prosperity and in the day of adversity; in the day when other friends are true and in the days when they forsake. A man whose heart is cold and unsympathetic can scarcely become a true friend. He may make a wise counsellor, he may be able to give valuable suggestions, and he may deal frankly and honestly with us, but there is still a great defect in his friendship. The man who can say, "Tears, idle tears, I know not what they mean," is not the stamp of man we want near us when sorrow enters our home, or when the black angel of death spreads his desolating wings over our dwelling. We want then a friend whose heart beats in sympathy with ours.

The highest type of friendship has been exhibited by Jesus Christ. Cowper says:

"The noblest friendship ever shown  
The Saviour's history makes known,  
Though some have turn'd and turn'd it;  
And whether being crazed or blind,  
Or seeking with a biased mind  
Have not, it seems, discerned it."



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## The Canada Presbyterian

O. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, DECEMBER 4TH, 1895.

We desire to remind our readers in arrears that payment should **NO LONGER BE DELAYED**. Take a look at the label on this copy of your paper, and if you find the figures do not indicate subscription paid up till 31st Dec., 1895, remit at once, and commence the new year with no indebtedness on your church paper. Better still enclose \$2.00 additional, and thus make payment in advance for 1896.

Should there be any error in the credit given on label, kindly let us know so that the necessary correction may be made.

**W**E would remind our readers that Sabbath, 15th inst., is the day appointed for the collection for Manitoba College. No College is more deserving, and we trust that every minister and session will bear its claims in mind and do something in its behalf.

**O**UR account of the opening of the building newly erected for the use of St. Andrew's Church, Bellville, in place of that destroyed by fire also the church opening at Fenelon Falls, and other items of interest, are this week crowded out for want of space.

**W**E had last week a kindly but brief parting call from Rev. R. M. Craig, late of Fergus, Ont., en route to his new field of labor in Santa Fe, New Mexico. Our best wishes with those of many other friends follow him to his new home and people and work.

**M**ANY people who take little or no interest in party politics are keeping an eye just now on North Ontario and Cardwell. The thing that interests them most is the course that will be taken by the Ultra-Protestant or Orange electors on the Manitoba school question. It is confidently predicted that the Orangemen and even the P. P. A. will stand by the government and the Remedial Order. A little time will tell.

**K**NOX College Intercollegiate College Society debate will be held in the Convocation Hall of Knox College, on Friday evening, at 8 p.m. This is the seventy-fifth public meeting and will be of more than usual interest, as representatives of Queen's College, Kingston, and of Knox College, will discuss the question, resolved, "That war is a necessary means to the advancement of civilization. In addition to this there will be other exercises. Rev. Louis H. Jordan, B.D., will occupy the chair, give an address, and his decision on the debate.

## FROM FAR FORMOSA.\*

**W**E make no apology for devoting a larger amount of space than usual to this book. It deals with a chapter in the foreign mission history of our Church of thrilling interest; the work under God, of a man whose name is a household word in every Presbyterian home in the Dominion and in many far beyond. It was natural that there should have arisen a very wide and strong desire to know more of the work of Dr. Mackay in Formosa, and in a more connected shape than could be found in his brief and naturally disconnected letters from the distant scene of his labors. Though not given to, and having no liking for book-making, Dr. Mackay, by calling to his aid the assistance of willing friends, has, in the volume before us, to a large extent gratified this desire.

In his friend, Rev. John A. Macdonald, of St. Thomas, Ontario, Dr. Mackay found a most competent and sympathetic editor. In the preface he says: "A few months ago Dr. Mackay put into my hands a mass of literary material, notes, observations, extracts from diaries and reports, studies in science, fragments of description, sketches of character, and laid upon me the responsibility of organizing this material into form and life." "The aim," he continues, "has been to preserve in its integrity not only the substance but the literary style of the author, to retain something of the vigor, the boldness, the Celtic enthusiasm, so characteristic of Dr. Mackay's public speech." In this aim the editor has succeeded so well that, except in the preface, he never appears, and the whole work is as if Dr. Mackay were himself speaking. It is a model of what editing of this kind should be. We may just here add that the publishers have done their part equally well. Besides seventeen illustrations from photographs well reproduced, there are four maps and a full index, all on good paper, in good clear type, well bound and at a most reasonable cost. The result has been a volume of unique and surpassing interest as regards the man and his work, and which will, besides being a record of missionary work, be an authority on all matters so far as it goes, respecting the history and material resources of Formosa, its climate and people. It will find its way into thousands of Presbyterian homes, we could wish into every Canadian Presbyterian one at least, and it will, we doubt not, receive a welcome and be read with interest in multitudes of homes not Presbyterian.

The graphic, rapid, picturesque style of Dr. Mackay's public speech is well known now throughout the whole of Canada, where he has been heard, and this is reproduced on almost every page of the three hundred and thirty-nine which makes up the book. We give a specimen or two. Speaking of his parents and their neighbours, who, sixty-five years ago were driven from their Highland homes in Sutherlandshire, to settle in the then unbroken wilderness of Zorra in Oxford County, he thus describes them:

"They were cast in nature's sternest mould, but were men of heroic soul. Little of this world's goods did they possess. All day long their axes rang in the forests, and at night the smoke of burning log-heaps hung over their humble homes. But they overcame. The wilderness and the solitary place have been made glad. And more. They did more than hew down forests, construct roads, erect homes, and transform sluggish swamps into fields of brown and gold. They worshipped and served the eternal God, taught their children to read the Bible and believe it, listen to conscience and obey it, observe the Sabbath and love it, and to honor and reverence the gospel ministry. Their theology may have been narrow, but it was deep and high. They left a heritage of truth, and their memory is still an inspiration. Their children have risen up to bless them in the gates."

Describing his feelings when on his first departure his back was finally at San Francisco turned upon the West and his face to his distant and unknown scene of labor, he writes:

"The signal was given, guns were fired, the stately ship weighed anchor, slowly steamed out through the 'Golden Gate,' and I was at last alone. I did not feel afraid, nor sorry, nor glad. Thoughts of home came, thoughts of the loved ones more than three thousand miles behind, and thoughts of what might be before. The sea was wide. The regions beyond were dark with the night of heathenism, and cruel with the hate of sin. Would I ever return to my

\*"From far Formosa: the island, its people and missions." By George Leslie Mackay, D.D., twenty-three years a missionary in Formosa. Edited by the Rev. J. A. Macdonald, with portraits, maps and illustrations. Fleming H. Revell Company, Toronto. Pp. 339. \$2.

native land! And my life—what would it matter against such fearful odds? Could it be that I had made a mistake? Such hours come to us all. They came to our Lord. They are hours of testing and trial. Sooner or later the soul enters Gethsemane. I found mine that day, and in the little state-room the soul was staggered awhile. But it was not for long; the Word brought light. 'I will lift up mine eyes unto the hills;' 'Lo, I am with you always;' 'God is our refuge and strength,' opened wide the door into the secret of His presence. On that day in my state-room I read it again and again, precious truth; glorious refuge; God, the eternal God. Hark, my soul! He speaks: 'Certainly I will be with thee.' Begone unbelief! God in heaven is the keeper of my soul. The glorified Jesu says, 'Lo, I am with thee always.'"

Dr. McKay is, we might say, a born missionary.

"Before I reached the age of ten," he tells us, "the ever blessed name was sweet and sacred to my ear. It was then that the thought of being a missionary first came. William C. Burns had visited Woodstock and Zorra on his tours through Canada, and poured a new stream into the current of religious life. His name was cherished in the home, and something of his spirit touched my boyish heart. To be a missionary became the passion of my life."

And so all through that burning, fiery, Celtic, passionate devotion which in other days, and in the land of his fathers, would have lavished itself unto death upon the chief of his clan, fired by the love of Christ, poured itself out upon Him to serve Him in the Gospel. From this time forth every thought and every effort was directed to the fitting of himself for what was to be his life's work. Like Paul, "One thing I do" became the motto of his life, and that he has been doing it with all his might, with a devotion, with a sort of steam-engine-like energy, which never tires, is one of his best known characteristics. Thus, referring to his offer of himself to the Canadian Church for service in the Foreign field, and the—to him—long delay in acceptance; after spending a winter attending the colleges in Edinburgh, he says:

"The question of my life-work now became pressing. No word had come from Canada, and I began to despair of service in connection with the Canadian Church. But on Friday evening, April 14th, while I was considering seriously the advisability of offering my services to one of the Scottish or American churches, a letter came from Dr. MacLaren stating that the Foreign Mission Committee had decided to recommend the General Assembly that I be accepted as their first missionary to the heathen world. It sent a thrill of joy to my heart. Accepted—and by my own beloved Church! The next day I left the heathery hills, and three days later was on board the *Caledonia*, bound from Glasgow to New York."

Contrasting the state of feeling in the Church now with regard to Foreign Missions with what it was then, the veteran missionary says:

"There was a great deal of apathy, and the Church was very cold. It seems to me that was the 'ice-age.' But there were some noble exceptions. Several good meetings were held in Montreal, and I was greatly cheered by the kind and encouraging words of Principal MacVicar, and the great geologist, Sir William Dawson. A union meeting was held in Ottawa. Rev. Dr. MacLaren was minister of Knox Church, and Dr. Moore, of Bank Street. Their noble words of commendation and appeal stirred more hearts than mine. At Ayr I had the good fortune to meet the pastor of one of the churches, the late Rev. Walter Inglis. He was himself a veteran missionary from the Dark Continent. He felt the coldness and apathy of the Church, but his royal nature touched it all with warmth and sunshine. 'Never worry, young man. People will lecture you and advise you and talk about the cost. Put it in your pocket and go your way. Things will change and you will see a brighter day.' The 'brighter day' has come. Thank God I have lived to see it. The past is forgotten in the joy of the present, and the future is pregnant with still greater things. To-morrow will be as to-day, and much more abundant."

Like every profoundly devout and reverential nature and missionary-prince, Dr. MacKay has a supreme and abiding sense of the constant nearness and superintending care and guidance of God; and this gives him restfulness, quietness and assurance, fearless courage and daring, and a hope and confidence that never waver. This is seen in every part of his life, and we may give one or two illustrations. Speaking of how he was led to his place of work, he says:

"Here in the South (of Formosa) they told me of North Formosa, with its teeming population in city and plain, and mountain fastness, for whose soul no man cared. No missionary was there. The foundations of a mission were not laid. To that work I felt called. 'I have decided to settle in North Formosa,' I said to Mr. Ritchie one day, a brother missionary in the South. 'God bless you, Mackay, was his glad response. One look,' he adds, 'toward the north of the Tamsui River; another toward the south; another far inland to the dark-green hills, and I was content. There came to me a calm, clear, prophetic assurance that here would be my home, and something said to me: 'This is the land.' And again when he had got settled in a

house he makes this entry in his diary: "Here I am in this house, having been led all the way from the old homestead in Zorra, by Jesus, as direct as though my boxes were labeled: 'Tamsui, Formosa, China.'"

Here was his reception in a certain village in which he wished to preach the Gospel. A letter was handed to him from the head man; it read thus:

"You black-bearded barbarian with your Chinese disciples, must either leave in the morning or stay in the house for three days." After awhile he sent this reply: "We, the servants of the Lord Jesus Christ, will neither leave in the morning nor stay in the house, but by the power of our God we will preach his Gospel in your streets on the morrow and following days." On another occasion he writes: "Going right to one of the villages of about three hundred inhabitants, we were received with disdain. The men grunted, and calling out: 'Barbarian and Foreign devil!' walked away. Women and children ran into their houses, and then urged wolfish-looking dogs upon us. We stood listening to the yelping of these hungry creatures, and were obliged to leave, for not a soul in the village would hear our words. We visited another village and received similar treatment. This experience was repeated in a third village. Up and down through that plain we laboured; tour after tour, and still no one came forward to accept our message of salvation. 'How discouraging!' I hear someone say. Who calls such experiences discouraging? I do not. I never did. Our business is to do our duty, and to do it independently of what men call encouragement or discouragement. I never saw anything to discourage in twenty-three long years in Formosa."

And so on the story goes. Except for two or three chapters taken up with the fauna and flora of North Formosa which will not be interesting to all, and which might perhaps have been better in an appendix, there is not a dry chapter or dull sentence in the whole book. It is a marvellous record of faith, of perils by land and sea, among Chinese and savages, from wind and rain, and cold and heat, and fever and hunger, of quenchless enthusiasm, and practical, level-headed wisdom, of kindness and sympathy and love, all bent to one end and purpose, the winning, the conquest of North Formosa for Christ, and it has been crowned with such success as to make it an inspiration to all who are labouring for Christ, as has extorted from all kinds of men a testimony to the wonderful and beneficent results achieved, and above all, as has set upon it the seal of the Divine approval.

When you have come to the end of the book, one feels how little of the whole has been told. And so Dr. MacKay tells us:

"But the half has not been told. These chapters are but a fragment. Not to-day or to-morrow can the story be written. The real story is not finished; it has only begun. There are chapters to be added from the yet unread pages of the Book of God. Formosa is rooted in God's purpose as sure as Orion or the Pleiades. That purpose will 'ripen fast unfolding every hour.' To help on its fulfillment this snatch from the history of the past is broken off and sent out to the churches at home, while we go out again to far Formosa, stretching forward to the things which are before. We are not afraid. Our confidence is on the eternal God. Oh, may Jesus, our exalted Redeemer-King, keep us all and all His Church here and yonder, true and faithful until He come. May we live in the light of certain victory. The kingdoms of the world shall yet become the Kingdom of our Lord and of His Christ. The isles shall wait for His law."

Such is the spirit with which our missionary returns to labor under conditions that have strangely changed since he left Formosa. It has, as all know, passed into the hands of Japan. Here is how Dr. Mackay is prepared to meet these new circumstances:

"Another problem facing the mission in North Formosa is the coming of the Japanese. We have no fear. The King of Kings is greater than Emperor or Mikado. He will rule and overrule all things. We do not speculate. We do not pre-arrange. The Japanese question must be faced, as all others have been faced, with plans flexible enough to suit the changed circumstances, and faith strong enough to hear the voice of God across the storm. There will be difficulties, dangers and trials before things are adjusted, but Formosa is given to Jesus, and the purposes of God shall be fulfilled."

#### CRUSHED ARMENIA.

THE more full the details which reach the outside world from Armenia, and they get every day more full, the more horrible, outrageously and wantonly cruel, are they shown to be; and not only that, but evidence is steadily accumulating of a deliberate purpose in the butchery of that poor, defenceless people, to exterminate them or render them utterly powerless in the grasp of their implacable foe, so that at any time the work of extermination can be completed. Evidence is also steadily growing more clear of the complicity of the highest authority and power in the empire in this high crime against humanity at large. There can

be little doubt that it will yet be clearly seen that the letter of the Sultan to Lord Salisbury, containing such professions of what he intends to do, was only a part of that studied policy of delay and duplicity by which it is sought to gain time, to make their work of butchery and extermination more complete. Never was the weakness caused by the mutual jealousies of the European powers exhibited in so ghastly a light, and scarcely ever have they led to such dramatic accountability for a national crime by doing next to nothing to avert or punish it. We are well aware that it is easy to write about such a matter, and that men high in power may be so situated as to be practically powerless to help. One cannot but wish for another Cromwell to appear, who would make the Porte understand by one word that, if it did not at once put a stop to this work of blood and plunder, he would do it for them in short order. Though we cannot reach the Turk we can at least show our sympathy and pity for the helpless and starving Armenians, by joining those who are seeking to supply their most pressing needs and save them from death by starvation. We regret that no addition to our fund has been made during last week. It still stands at \$80. We hope that many more may feel inclined to help in so good a work, and we shall gladly receive and account for all that may be sent to us for this purpose. So far as we know, this is the only public movement in Canada to help Armenia, and we hope that yet many more may join in it.

#### FRENCH EVANGELIZATION.

THE city of Montreal is the centre of the work of French Evangelization in Canada. There are no less than ten churches and preaching stations, with two large French Missionary Schools and a number of smaller ones. The leaders in the work, who are intimately connected with its growth and progress, assure us that some wonderful events are transpiring which will bring about great transformations in the near future.

A work of disintegration is going on among the French Canadians. Hundreds are falling away from the old faith, and the duty of presenting to them the gospel conception of Salvation is imposed upon the members of our evangelical churches more urgently than ever.

We have in our city just now two of our ministers, men who have been prominently connected with this most vital movement for many years, the venerable Dr. Chiniquy and the Rev. Calvin E. Amaron. The latter has just accepted the pastorate of St. John's Presbyterian Church, Montreal, and retains at the same time the position of Editor-in-chief of *L'Aurore*, the organ of French Protestantism in Canada. These brethren purpose spending three or four weeks in Ontario and give information bearing on the great questions with which the work of French Evangelization is particularly concerned. They have already spoken in several churches in Toronto, and will be glad to make arrangements with churches in the vicinity and farther west.

We published some weeks ago an earnest appeal on behalf of St. John's Church. This congregation occupies a most important position in Montreal. They are struggling hard to erect a modest church edifice, to gather in hundreds of souls which are now shepherdless. Mr. Amaron most reluctantly absents himself from his church to solicit aid to enable him to complete this edifice. He is most anxious to go back to the flock which has just called him to preach to them the message of Salvation. He cannot do this unless God's people respond to the earnest appeal made to them. Dr. Chiniquy, who has lost nothing of his zeal for the triumph of truth, realizing the importance of helping St. John's Church, offered to go out, in his 37th year, to solicit funds on its behalf. The devotedness and consecration of this aged man to the cause of the Master should open hearts and purses.

Dr. Chiniquy and Mr. Amaron feel that the period on which this work is entering is a most serious one, it can be fraught with great and glorious results, and all who can should do their utmost to equip these workers for the great religious reformation which they are earnestly expecting and praying for.

Dr. Chiniquy and Mr. Amaron are at the Avonmore House, Toronto, and any letter addressed there will reach them.

## Books and Magazines.

**SUBSTANTIAL CHRISTIAN PHILOSOPHY.** Compiled by William Kent, M.D. [New York: John B. Alden, 1895]

It is impossible in the space at our disposal to give anything like an adequate idea of this work. Turning to the Table of Contents we find reference to no less than 620 subjects, hence it will be seen how fruitless would be the task of trying to summarize it. In this work, the author attempts to show that true science is in harmony with nature, man and revelation, and it must be admitted that in the main he has made out a good case. Though he knows that he is trying to overthrow some theories which have been accepted and taught in every college in the land for years, he has the courage of his convictions and fearlessly attacks accepted theories. His conclusions may not always be accepted—indeed, it is scarcely to be expected that any man can touch upon 620 subjects and be always right; but one must admire the earnestness, the clearness and the vigor with which he states his case. The work is specially designed for the young, but we are of the opinion that the young who study it will require more than average intelligence to begin with. The author shows the strongest sympathy with the scientific views of Dr. A. Willford Hall.

**HEAVENLY RECOGNITION AND OTHER SERMONS.** By J. L. Campbell, D.D. [New York: American Church Press, 1895]

If we are not mistaken the author of these sermons is a Canadian. He is now pastor of the Lexington Avenue Baptist Church, New York. Whether the author is a native of this country or not, we are pleased to meet with his book which we welcome very heartily and commend most cordially. The first two sermons deal with the subject of Heavenly Recognition. The author's attention was specially directed to this theme on account of the death of a beloved daughter; and he has certainly handled it sympathetically and exhaustively. The other ten sermons are strong, sound and evangelical. The language is vigorous, yet very chaste; the various texts are treated in a clear, logical fashion, and the tenor of the thought is stimulating and helpful.

**ETCHINGS FROM A PARSONAGE VERANDA.** By E. Jeffers Graham. [Toronto: William Briggs, 1895.]

There is nothing in this little volume very new or original, either in the subjects treated, or in the methods of treating them. The etchings are very simple and could be produced anytime,—anywhere. And yet some readers may peruse the work with a certain degree of pleasurable interest, partly because the darker side of parsonage life is passed by, and partly because the sketches are so simple and natural. The work is illustrated by that versatile artist and cartoonist, J. W. Bengough. The publisher has certainly done his work well, for the mechanical part is as dainty and attractive as any one could desire.

**THE RED, RED WINE.** By Rev. J. Jackson Wray. [Toronto: William Briggs, 1895]

This is a story with a purpose, and a strong, entertaining, searching, and instructive one it is. The subject of intemperance is dealt with in a direct and manly fashion. The sophistries of those who countenance the drinking usages of society are laid bare and examined in the light of truth. The danger to the moderate drinker himself and the dangerous effect of his example upon others are sketched with a master hand. It would be well if this book were placed in every Sunday-school and congregational library in the land. It would be read, and the impression upon the readers would be deep, abiding and beneficial.

The Christmas number of *Frank Leslie's Popular Monthly* can hardly be surpassed in richness and beauty of pictorial illustration, or in seasonable variety of literary contents, by anything that may follow during the holiday season. The opening article, upon "Heroines and Heroine Worship," affords a vehicle for nearly a score of exquisite reproductions from the old and modern master-painters. A similar opportunity is found in the intensely poetic story, by A. Cressy Morrison, of "The Man who Resembled Christ," which in addition is illustrated with some original drawings of rare delicacy. The great literary feature of the number is Tolstoy's latest story, "Master and Man," specially translated from the Russian for this magazine. "A Daughter of the Samurai" is an up-to-date Japanese love story written in English by a Japanese author. The rest of the contents will be found extremely interesting and varied.

*Godey's Magazine* for December follows the good old custom of proffering Christmas confections in their proper season. This number is notable, therefore, with Yuletide fiction and verse, beside such seasonable articles as "Holiday Decorations," "Christmas, Past and Present," and "Christmas Day in a Japanese Go-Down." Perhaps the chief feature of this number is, however, an extensive account of the great "Federation of Women's Clubs." Beaumont Fletcher's dramatic critique discusses the fine points of "Hamlet" as rendered by the great actors of historic and contemporary fame. A work of dignity is a dramatic poem, "The Templar." The liberal space given to the Fashion Department is always notable in this highly entertaining magazine. [The Godey Company, 52-54 Lafayette Place, New York.]

The November number of *McClure's Magazine*, containing the opening chapters of the *Life of Lincoln*, was out of print two weeks after publication, increasing the circulation by 45,000 new subscribers. The first addition for December will be over 200,000 copies, a further increase of 25,000, and will contain other chapters in Lincoln's early life with twenty-five pictures, four portraits of Lincoln. One of the Lincoln pictures and many of the other illustrations have never before been published.

## The Family Circle.

### WHEN THE WIFE HAS GONE AWAY.

When the wife has gone away they tell me that I seem  
Like someone that's a-walkin' an' a-talkin' in a dream;  
I move so quiet roun' the house, an' speak so soft an' low  
Or sit there by the winder, where her sweet geraniums grow—  
Or take the willer rocker by the old-time fire-place  
An' stare above the mantel where I see her pictur'd face;  
For hours an' hours together I'm "strange," the neighbors say,  
An' they don't know how to take me when the wife is gone away!

The mockin'-bird keeps singin' in the old mulberry tree,  
An' from the little garden all the roses nod to me;  
The mornin' sky is jest as bright, ain't anything to blame—  
It's jest my heart ain't beatin' right, jest me that ain't the same!

You see, when folks has lived so long together, through the years  
That sometimes brought 'em gladness, and sometimes sighs an' tears,  
They kinder feel like they was one, and hard it is to part;  
An' they time each other's absence by the beatin' o' the heart.

An' so, I'm always lonesome when the wife is gone away;  
It seems jest like it's winter roun' the roses o' the May;  
An' there ain't no joy in livin' an' there ain't no peace or rest,  
'Till once more we are united, an' I fold her to my breast!

—Frank L. Stanton.

### ON SNOW-SHOES TO THE BARREN GROUNDS.

This record of a twenty-six hundred miles' journey in pursuit of big game, in the December *Harpers*, is the most interesting contribution to the literature of travel that has been made for many years. It describes a hitherto unknown region in Northwestern America as it appears in winter, and the narrative is embellished with many illustrations from photographs made by Mr. Whitney. We make the following extracts:—

#### OUR OWN NORTH-WEST.

Far to the North-west, beginning ten days' journey beyond Great Slave Lake and running down to the Arctic Ocean, with Hudson Bay as its eastern and Great Bear Lake and the Coppermine River as its western boundaries, lies the most complete and extended desolation on earth. That is the Barren Grounds, the land whose approximate 200,000 square miles (for its exact area is unknown) is the dwelling-place of no man, and its storms and sterility in its most northerly part are withstood the year round by no living creature save the musk-ox. There is the timberless waste where ice-laden blasts blow with hurricane and ceaseless fury that bid your blood stand still and your breath come and go in painful stinging gasps; where rock and lichen and moss replace soil and trees and herbage; and where death by starvation or freezing dogs the footsteps of the explorer.

There are two seasons and only two methods of penetrating this great lone land of the North—by canoe, when the watercourse are free of ice, and on snow-shoes during the frozen period, which occupies nearly nine of the year's twelve months. The deadly cold of winter, and greater risk of starvation, make the canoe trip the more usual one with the few Indians that hunt the musk-ox. But, because of the many portages, you cannot travel so rapidly by canoe as on snow-shoes, nor go so far north for the best of the musk-ox hunting, nor see the Barren

Grounds at their best or worst, as you care to consider it. That is why I chose to make the attempt on snow-shoes.

Arthur Heming, the artist, and I found ourselves, December 27th, 1894, at Edmonton, the end of the railroad. We had travelled on the Canadian Pacific via Winnipeg and Calgary, and through the land of the Cree, Blackfoot, and Sarcee Indians, without seeing anything so picturesque in the way of costuming as the Winnipeg dragoon and a Sarcee young woman resplendent in beads and glittering tinsel. I really ought to include the mounted policeman, for he too has a uniform which, with scarlet jacket and yellow-striped breeches, is deserving of greater attention. But the mounted policeman has that which is far worthier of comment than uniform. He has the reputation of being the most effective arm of the Canadian Interior Department. And he lives up to it. These "Riders of the Plains," as they are called, patrol a country so large that the entire force may lose itself within its domains and still be miles upon miles apart. Yet this comparative handful maintains order among the lawless white men and stays discontentment among the restless red men in a manner so satisfactorily and so unostentatiously as to make some of our United States experiences read like those of a tyro.

The success of the North-west Mounted Police may be accredited to its system of distribution throughout the guarded territory. Unlike our army, it does not mass its force in forts adjacent to Indian reservations. Posts it has, where recruiting and drilling are constantly going forward, but the main body of men is scattered in twos and threes over the country, riding hither and thither—a watch that goes on, relief after relief. This is the secret of their success, and a system it would well repay our own government to adopt. The police are ever on the spot to advise or to arrest. They do not wait for action until an outbreak has occurred; they are always in action. They constitute a most valuable peace-assuring corps, and I wish we had one like it.

#### THE HUDSON BAY COMPANY.

Although Edmonton has but a few hundred population, it is doubly honored—by an electric-light plant which illuminates the town when not otherwise engaged, and by a patience-trying railway company that sends two trains a week to Calgary and gives them twelve hours in which to make two hundred miles. But no one, except luckless travellers, at Edmonton cares a rap about intermittent electric lights, or railroads that run passengers on a freight schedule, so long as they do not affect the fur trade. Fur was originally the *raison d'être* of Edmonton's existence, and continues the principal excuse of its being. In the last three years the settlement of a strip of land south and of one to the north has created a farming or ranching contingent, but at the date of my visit canned goods appeared to remain the chief article of sustenance, as furs were certainly the main topic of conversation. Edmonton may in time develop the oasis upon which it is built, between the arid plains immediately to the south and the great lone land to the north, into something notably agricultural; but for many years the town will be, as it is to-day, the gateway of the well-nigh boundless fur-producing country to the north, and the outlet for

the numberless "packs" gathered by the great Hudson Bay Company.

And what a company is this!—with the power of a king and the consideration of a partner. A monopoly that does not monopolize, it stands alone, a unique figure in the commercial history of the world. Given its charter by the impecunious Charles II. in 1670, the pioneers of this "Governor and Company of Adventurers of England Trading into Hudson's Bay" sailed for the southern shores of St. James Bay, where they set up their first post and took possession of the new country in the name of Prince Rupert. Here they found a rival French company, with a previous charter granted by Louis XIII., and an equally keen sense of Indian barter, so that for many years there was more fighting than trading. When Wolfe, on the Heights of Abraham, crushed the power of France in Canada, the French company entered upon a decline that finally ended in dissolution. But in their stead came numbers of Englishmen, pushing their way westward, eager to trade for the furs of which they had heard so much and seen so little. Thus many trading-posts came into being, and eventually (about 1780) combined to form the Northwest Fur Company, the longest-lived and most determined rival that ever disputed trade with the Hudson Bay Company. It is not my purpose to fill space with historical research, but a brief sketch of this company, and how it came into the land, is necessary to a proper understanding of the country into which I hope to carry the reader.

The Hudson Bay Company had not reached out to a very great extent, being content with the fur gathered by their half-dozen "factories," of which York Factory and Churchill were the earliest and most important. But the North-west Company brought a new spirit into the country; they pressed for trade with such avidity and determination as to carry them into parts hitherto entirely unknown, and cause bloodshed whenever they met the agents of the rival company. It was the greed for trade, indeed, that quickened the steps of the first adventurers into the silent, frozen land of the North. Samuel Hearne, the first white man to pass beyond Great Slave Lake, made his trip in 1769 by order of the Hudson Bay Company, and in search of copper-mines. It was in pursuance of trade for the Northwest Company that Alexander Mackenzie (1789) penetrated to the Arctic Ocean down the river which bears his name. I have never been able to see the justice in the command that gave Mackenzie a knighthood and ignored Hearne. The latter's trip was really a most remarkable one—overland a great part, and always the more difficult. Mackenzie's trip, as compared with it, reads like a summer day's pleasuring.

For forty years these two companies traded with the Indians, and fought one another at every opportunity, meanwhile pushing their posts farther and farther into the interior; but in 1821 a compromise was effected, an amalgamation resulted, and the Hudson Bay Company reigned supreme. And so it has continued to reign ever since; for though it retired from the government of Ruperts Land in 1870, and handed it over to the Dominion of Canada for £300,000 sterling, yet, so far as the country is concerned, of which Edmonton is the distributing point, the Hudson Bay Company is as much the ruler in fact as ever it was in law. But this particular section, extensive as it is, is only one of the many in which, from end to end of British North America, this company counts altogether something like two hundred trading-posts. Nor are furs its sole commodity; from Montreal to Victoria along the Canadian Pacific Railroad, and at the centres of the Indian countries in which they trade, may be seen the "stores" of the Hudson Bay Company. Its £2,000,000 sterling capital stock is owned in London, but the business of the vast corporation is operated from Winnipeg.

### BOOKS AND MAGAZINES.

**MATONCHON.** A Story of Indian Child Life. By Annie Maria Barnes. \$1.25. (American Sunday School Union, Philadelphia.)

The stories of Indian life that entertained the youth of a generation ago dealt chiefly with the darker traits of Indian character and the incidents were confined, for the most part, to war and the chase. In recent years, among our neighbours to the South, a class of Indian tales have appeared which aim at directing public attention to, and causing some improvement in the condition of, a rapidly disappearing race. The volume before us is not without thrilling incidents. It gives a clear, interesting and valuable picture of wigwam and tribal life and is, moreover, illustrated with a number of excellent engravings from real life.

**THE SECOND JUNGLE BOOK.** By Rudyard Kipling. 324 pp. (The Century Co., New York. The Copp Clark Co., Toronto.)

This beautiful volume, decorated with head-and-tail-pieces, initials and other artistic embellishments by the author's father, John Lockwood Kipling, contains eight short stories which will be heartily welcomed, especially by those who have had the pleasure of reading the first "Jungle Book." Many of the characters in the latter re-appear in this series; but the author has either exhausted the vein or fears to give his public too much of a good thing, for the present volume ends with the announcement: "And this is the last of the Mowgli."

**THE DOOM OF THE HOLY CITY, CHRIST AND CÆSAR.** By Lydia Hoyt Farmer. 386 pp., 60cts. (Anson D. F. Randolph & Co., New York.)

This work, dedicated by permission to Mr. Gladstone, will be found one of very special interest. The title indicates the subject matter: Although a thread of narrative runs through the work, it will not be for the story that the book will be read, but for the powerfully written historical scenes in which the Christian reading world must always feel an abiding interest. The author displays wide reading and an intimate knowledge of the characters, scenes and incidents she so vividly describes.

**THE RIGHT TO LOVE.** By Dr. Max Nordau. English Translation. By Mary J. Safford. Authorized Edition. (F. Tennyson Neely, New York and Chicago.)

This drama of German domestic life in its English version makes a volume in every respect creditable to the publisher. The print is clear, the paper heavy and the binding all that could be desired; and the book has for frontispiece a fine portrait of the author. About the play itself opinions will differ, but it must be admitted that the subject, a delicate one to handle, is treated with discretion as well as vigor and with undoubted dramatic skill.

**THE LAND OF PROMISE.** By Paul Bourget. Translated from the French. (F. Tennyson Neely, New York and Chicago.)

This handsomely bound volume of 350 pages has a portrait of the author and is abundantly illustrated throughout. In his preface M. Bourget says this book might be called "The Rights of the Child" as the special problem discussed in it is related to the more general one of the obligations of the parent to the child. We will not attempt any analysis of the story as it deals with social questions which, however pressing in France and other countries, are happily not yet urgently so in Canada.

**THOSE MIDSUMMER FAIRIES.** By Theodora C. Emslie. 352 pp. 19 illustrations. \$1.25. (American Sunday School Union, Philadelphia.)

This very prettily illustrated book tells the story of a spoiled London child's first visit to the country. Sir Bernard Bentrick is a little seven year old Baronet, the only child of his too fondly indulgent mother. In the country he meets children of his own age, the Midsommer Fairies of the story, whose influence on the boy's character is sweet and wholesome.



**A WASTREL REDEEMED.** By David Lyall. (Flaming H. Revell Co., New York, Chicago, Toronto.)

This beautiful little booklet tells the pathetic story of Robert Gray, a Scottish young man, destined by his parents for the ministry, who fell into evil ways and, to escape the drudgery of the farm and the unbending vigor of his father, stole away to America where he died among strangers, but penitent and, as the title suggests, "redeemed." It is a most affecting little story, simply but forcibly told.

**HUGH PENNOCK.** By Helen B. Williams. 202 pp. \$1.10. (American Sunday School Union, Philadelphia.)

This book will be read with interest by both boys and girls. Hugh is not a model hero by any means but he profits by the bitter lessons he is forced to learn in the rough school of experience and his outlook for the future is not altogether unhopful. The volume is embellished with a few well-executed, full-page illustrations.

**DOROTHY AND HER SHIPS.** By Mary Howard Howell. 203 pp. Illustrated. 90cts. (American Sunday School Union, Philadelphia.)

Dorothy's ships is an ingenious and interesting little story which teaches the value of pluck, perseverance and hopefulness under disheartening circumstances. Dorothy calls her various efforts to make money for the support of her widowed mother and family, "Sending out Ships," and hence the title of the book.

**BIBLICAL CHRONOLOGY AND THE JEWISH CALENDAR.** By Rev. H. T. Bease, 50c. (Wesleyan Methodist Publishing House, Syracuse, N.Y.)

These two little works, bound in one volume, indicate long study and much patient, and, we might add, tedious labour. They can scarcely fail to be a considerable help to teachers and Bible students generally.

**THE HOUSE OF HOLLISTER.** By Fanny E. Newberry. (A. I. Bradley & Co., Boston.)

In this story pride of family and position produces various complications and much unhappiness; but in the end all goes well. The tale is well told, and some of the incidents are thrilling enough even for readers with a keen appetite for sensational.

The special features of *Harper's Magazine* for December are "Briseis," a new novel by William Black, "On Snow-shoes to the Barren Ground," a paper of peculiar interest to Canadians, by Caspar W. Whitney, "The Paris of South America," by Richard Harding Davis, a comedy by W. D. Howells entitled "A Previous Engagement," and a number of excellent short stories by Brander Matthews and others. The "Personal Recollections of Joan of Arc," and Poulteney Bigelow's interesting history of "The German Struggle for Liberty" are continued; and when we add that this number has a beautiful holiday cover and contains some eighty illustrations, one of which is a frontispiece in colours, from a painting by Howard Pyle, it will be seen that old *Harper's* is not losing the lead it has long held among illustrated monthly magazines. [Harper & Bros., New York].

The December number of the *Methodist Magazine* completes its forty-second volume and closes its twenty-first year of publication. Under the able editorship of Dr. Withrow this excellent magazine has made constant improvement, and there is every indication that the volume for 1896 will be distinguished by still greater merit than its predecessors. The number before us is full of attractive and valuable reading matter, many of the articles being richly illustrated. [Methodist Book Room, Toronto].

The Christmas number of the *Ladies' Home Journal* is so rich in literary and artistic excellence that it is impossible to enumerate its attractive features. Many distinguished writers contribute to this number, and the list of artists embraces many of the most notable illustrators in the United States. [The Curtis Publishing Co., Philadelphia, Penn.]

## Our Young Folks.

### PAUSE AND THINK.

Our trials we could soften  
If we'd only pause and think  
Tears would not flow so often  
If we'd only pause and think.  
Our skies would all be brighter,  
Our burdens would be lighter,  
Our deeds would all be whiter,  
If we'd only pause and think.

We would not proceed so blindly  
If we'd only pause and think;  
We would never speak unkindly  
If we'd only pause and think;  
We would cease unrest to borrow,  
Darkly clouding each to-morrow,  
We could banish worlds of sorrow  
If we'd only pause and think.

—Chicago Journal.

### WORDS.

Keep a watch on your words, young people,  
For words are wonderful things;  
They are sweet, like the bees' fresh honey;  
Like the bees, they have terrible stings!  
They can bless like the warm, glad sunshine,  
And brighten a lonely life;  
They can cut, in the strife of anger,  
Like an open, two edged knife.

Let them pass through your lips unchallenged,  
If their errand is true and kind,  
If they come to support the weary,  
To comfort and help the blind;  
If a bitter, revengeful spirit  
Prompt the words, let them be unsaid;  
They may flash through a brain like lightning,  
Or fall on the heart like lead.

### GLIMPSES OF JAPAN.

Dr. W. E. Griffis describes the scenes on a journey to Tokio:

"It is a frosty morning; air keen, bracing; sky stainlessly clear. The shops are just opening, and the shop boys are looping up the short curtains that hang before each front.

"What a wonderful picture book! A line of villages, strung along the road like

a great illuminated scroll, full of gay, brilliant, merry, sad, disgusting, horrible, curious, funny, delightful pictures. What pretty children! Chubby, rosy, sparkling eyed! The cold only makes their feet pink and their cheeks red.

"How curiously dressed, with coats like long wrappers, and long, wide, square sleeves, which I know serve for pockets, for I just saw a boy buy some rice crackers, hot from the toasting coals, and put them in his sleeves. A girdle three inches wide binds the coat tight to the waist.

"The children's heads are shaved in curious fashions. The way the babies are carried is an improvement upon the Indian fashion. The Japanese *ko* is the papoose reversed. He rides eyes front and sees the world over his mother's shoulders. Japanese babies are lugged pickaback.

"Here are big and little running bare-foot. Nobody wears a hat. Everyone wears cotton clothes, and these of only one or two thicknesses. None of the front doors are shut, and all the shops are open. We can see some of the people eating their breakfast—beefsteaks, hot coffee, and rolls for warmth? No; cold rice, pickles, radishes, and vegetable dishes of all unknown sorts. The family sit in a circle at meals. The daughter, or housemaid, presides over the rice bucket, and hands out cupfuls of it.

"Here are large round ovens full of sweet potatoes, being steamed or roasted. A group of little boys are waiting around one shop, grown men around another, for the luxury. Twenty cash, one-fifth of a cent, is the price of a good one. Many of the children are carrying babies on their backs. They look like two-headed children.

"The houses are small—mostly one story; all of them of wood, except the fire-proof, mud-walled storehouses of the merchants. The floors are raised a foot above the ground and covered with mats. The woodwork is clean, as if often scrubbed. The Japanese lead all Asiatic in cleanliness of person and dwellings.

"We pass many shops, and learn very soon that the staple articles for sale are not groceries, nor boots, nor jewelry, nor lacquer bronze, nor silk, but that they are straw sandals, paper umbrellas, rush hats, bamboo work of all kinds, matting, oiled paper coats, wooden clogs for shoes, etc. Vegetable and fish shops are plentiful, but there is neither butcher nor baker. In Japan the carpenter is the shoemaker, for the foot gear is of wood. The basket maker weaves the head-dress, which is called a roof or shed.

"Our ride leads us up a steep hill, and then we dash over a splendid road, beneath an arch of pines, some venerable, others tall, but many more scraggy and crooked." —Morning Guide.

### THESE PIGEONS KNEW.

A number of homing-pigeons were stolen. A policeman was detailed to trace them. He found in a cote a number of pigeons that the neighbors said had just come there. The man who owned the cote said the pigeons were his. "Very well," said the policeman, "that's easily proved." He opened the door of the cote, and the pigeons flew out at once. They circled in the air for a moment and then flew away. The policeman went back to the man who had lost his pigeons, and found him very happy, for they had all come home.

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Secretary of the U. S. Navy.  
Secretary of the Interior.  
Secretary of Agriculture.  
Judge Oliver Wendell Holmes.  
Sir William Howard Russell.  
Frank R. Stockton.  
W. Clark Russell.  
General Nelson A. Miles.  
Thomas Nast.  
Hon. Thomas B. Reed.  
The Dean of Salisbury.  
Bishop Cleveland Cox.  
Bishop W. Croswell Doane.  
Sir Edwin Arnold.  
Camille Flammarion.  
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Charles Dickens.  
Archibald Forbes.  
Frank D. Millet.  
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Hiram Maxim.  
Andrew Carnegie.  
Henry Loomis Nelson.  
C. A. Stephens.  
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And

More than 100 Others.

**Ministers and Churches.**

Rev. Father Chinequy lectures in Erskine Church on Wednesday.

Rev. William Rochester, of Prince Albert, has accepted the call to Cowan Avenue Presbyterian Church, Parkdale.

Rev. T. J. Thomson, of Kingston, has been inducted as pastor of the John Street Presbyterian Church at Belleville.

Principal Grant preached in St. Andrew's, King Street, on Sunday last. At the morning service four new elders were ordained and inducted.

The Presbytery of Maitland at its last meeting appointed a committee to make arrangements for observing the jubilee of the Rev. A. Sutherland, of Ripley, next March.

The congregation of Huron have extended an unanimous call to the Rev. Roderick MacLeod, of Kenyon, Glengarry. Stipend promised is \$1,000 per annum and free use of manse or rented house.

Mr. Hugh McPherson, of Knox College, Toronto, occupied the pulpit of the Presbyterian Church, Preston, on a late Sunday. He spent Monday among his old friends in Galt, who were pleased to see him looking so hale and hearty.

The first general meeting of the Young People's Union of the Presbytery of Toronto will be held in Old St. Andrew's Church (Rev. Dr. Milligan's) in this city on Monday evening, December 9th, at 8 o'clock. Addresses will be given by Rev. Wm. Patterson, of Cooke's Church, and Mr. G. Towers Ferguson.

Rev. Mr. Giles, of New York, has been preaching with great acceptance from some of the pulpits of Brockville and neighborhood. Sunday evening, 24th ult., he was in Christ Church, Lyn. The pastor, J. J. Wright, asked for a collection for the General Hospital, Brockville, about twenty-four dollars being put on the plate.

"The thank-offering meeting, which was held in the Presbyterian Church, Alma, on the evening of Thanksgiving Day, under the auspices of the Women's Foreign Mission Society Auxiliary was in every respect a success. The attendance was good; the address by Mrs. Goldie, of Guelph, was interesting and profitable; and the thank-offering amounted to about \$20."

Some time ago Mount Pleasant congregation, Vancouver, B.C., extended a call to Rev. J. A. Carmichael, Regina. A meeting of Knox Church congregation was called after regular services on a recent Sunday evening to consider the question of urging their pastor to remain in Regina. Mr. (Insp.) Rothwell moved, and Mr. Wm. Duncan seconded, a resolution, which was declared carried unanimously. The resolution urges very strongly that Mr. Carmichael remain in Regina.

The Rev. Geo. H. Smith, M.A., B.D., preached in the Presbyterian Church, Ailsa Craig, on Thanksgiving evening, and also officiated at both services the following Sabbath to the delight of his hearers. His addresses were scholarly as well as evangelical and practical, delivered with a clearness of diction that aroused the most inattentive listener. He has just returned from Edinburgh and Germany, where he has been completing his collegiate studies, to resume work in Canada.

A fair sized and very appreciative audience gathered recently in Westminster Church, Winnipeg, to listen to a lecture on Abraham Lincoln by the Rev. R. G. MacBeth. The lecture was listened to with great interest, and was frequently interrupted by applause. Mr. James Fisher, M.P.P., said that he was grateful for the lecturer reviving for him the memories of the past; and Mr. Fisher said the lecturer was doing a good service in bringing before the public the character of such a man and such stirring events in history.

A very successful missionary meeting was held on the evening of Thanksgiving Day in the basement of the Presbyterian Church, Warkworth, under the auspices of the Woman's Foreign Missionary Society. The speaker of the evening was Mrs. Graham, of Lakefield, secretary of the Presbyterian Society who presented the claims Foreign Missions and the work done by the women of the Church in a very pleasing and sympathetic manner. Interesting addresses were also given by Mrs. Sutherland, president of the Warkworth Auxiliary, by Rev. Messrs. Sutherland and Macfarlane, and by Mr. D. Robertson, Principal of the public school and chairman of the meeting. The choir rendered choice music, and refreshments were served on a complete set of new dishes which the ladies of the congregation had recently added to the furniture of the Church.

On Thursday, Nov. 7th, Miss Martha Smith, B.E., of Toronto gave an evening of readings in Knox Presbyterian Church, Burgoyne. Rev. J. Bue, the pastor, occupied the chair and introduced Miss Smith. Everyone enjoyed the evening. Miss Smith's pieces are chosen especially for church entertainments and her rendering of these is such as to send away the audience with the comfortable feeling of having enjoyed itself and at the same time of having gotten something to think over. Mr. Joseph Thompson, of Port Elgin, sang two songs which were much enjoyed. For a closing piece Miss Smith gave the hymn "Nearer My God to Thee," as it is rendered by deaf mutes. Mr. Thompson singing the words so that the audience could understand the gestures. This piece was inimitable and had it not been for Miss Smith's request that it should be accepted as a prayer, there applause would have been great.

The annual Thank-offering meeting of the W. F.M.S., of the Presbyterian Church, Penetanguishene, was held on November 6th. After the opening exercises conducted by the President, Mrs. W. K. Johnston, an interesting account of the Barrie Presbyterian meeting was given by Miss M. Jamieson, supplemented by a few remarks by Miss L. W. Beck, who also had been present at it. The offering, amounting to over \$9, was consecrated by prayer led by Mrs. G. H. Wright. After a closing hymn and prayer refreshments were served and an enjoyable social half-hour was spent.

The Bloor Street Presbyterian Church, this city, was crowded last Thursday evening on the occasion of a service of song given by the choir, under the direction of its able leader, Mr. H. M. Blight. The choruses were all admirably rendered. Mrs. Frank McKelcan, Miss Forbes and Miss Ida McLean sang several solos. Mrs. Blight presided at the organ, and accompanied the various selections in her usual tasteful manner. Rev. W. G. Wallace, B.D., the pastor, offered a few remarks, while Dr. McLaren gave a short address, in which he showed the close relation which had always existed between vital religion and the service of song.

**PRESBYTERY MEETINGS.**

QUEBEC: This Presbytery met in Richmond on 12th Nov., Rev. Wm. Shearer, Moderator. It was resolved to apply to the Home Mission Committee for a grant of \$4 per week for Grande Mere, the station having petitioned the Presbytery for an ordained missionary. The supply of Lake Megantic was referred to the Presbytery's Home and French Mission Committees. A communication from the Synod Treasurer having been read anent the need of increased contributions to the Synod Fund, it was resolved to bring the matter to the notice of the Synod; also to call the Synod's attention to the slight remuneration allowed the Clerk-Treasurer. Arrangements were made for the induction of Rev. N. MacKay, Marsboro, in the event of his accepting the call addressed, to him. Circular letters were read from the Home and Foreign Mission Committees anent the requirements of the respective funds.—J. R. McLEOD, Clerk.

HAMILTON: Met in Hamilton on 19th November. Dr. Fletcher reported that Muir's Settlement gave promise of an increase in their contributions and that the church property had been secured by deed. A call from Knox Church, St. Catharines, to Rev. Jas. Murray, of Wentworth, Hamilton, was accepted; the induction is fixed for 5th day of December. A call from Thamesford was put into the hands of Rev. S. E. Grace, of Port Dalhousie; he asked time for consideration. A committee was appointed to prepare a suitable minute regarding Dr. Laidlaw, of St. Paul's Church, Hamilton, deceased. The pulpit is to be declared vacant on December 1st, and the session has invited Rev. H. O. Beavis to continue his services for a time. A request from the Presbytery of Paris for the transference of the congregation of Delhi to their care was considered; and it was ascertained that the congregations interested would agree to the transference; provided (1) that a grant of \$200 be obtained for Synedock and Silverhill, and (2) that the new charge should consist of Delhi and Wyndham Centre, without Waterford. A Committee was appointed at the request of three of the elders to visit Carluke and try again to bring about harmony in the congregation. The nomination of Professors for Knox College was postponed until the January meeting. It was resolved to hold a convention of the Young People's Societies with a view to Presbyterial organization on the Monday before the January meeting of Presbytery.—JOHN LAING, Clerk.

**MANITOBA SYNOD.**

This Synod, taking in Manitoba and the North-west territories, was formally opened in St. Andrew's Church, Winnipeg, on the evening of Nov. 12th. There was a large attendance. The Rev. Mr. Carmichael, of Regina, retiring Moderator, presided, preached and constituted the Synod. Rev. Mr. Matheson, of Springfield, as one of the oldest and most respected ministers in the Synod was unanimously elected Moderator, after which the Committee on Bills and Overtures submitted a report as to the time of the different sederunts of Synod, and the business to be taken up. A large amount of business was transacted of which we can present but the barest outline, giving prominence to only a few of the most important items, especially the question of education on which the Synod made a deliverance.

**THE EQUALIZATION OF MEMBER'S TRAVELLING EXPENSES**

was dealt with in a report by Rev. R. J. McBeth. The Rev. Mr. Rochester reported respecting the Academy at Prince Albert, of which he is the head. Statistics and finance were brought before the Synod and reported upon by Rev. Professor Baird. The question of how to deal with arrearages was referred to a sub-committee of the Home Mission Committee and it was further resolved that the Synod call the attention of each Presbytery within its bounds to the arrearages requesting that immediate action be taken with the view of having these liquidated or reduced with the obligation to report to this committee on or before March 1st., 1896, the result of their efforts.

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**SABBATH OBSERVANCE**

was reported upon by Rev. J. Hogg and received a large amount of attention. An overture was presented from the Presbytery of Minnedosa anent Sabbath observance at certain points on the line of the Manitoba and Northwestern railway, also an overture from the Ministerial Association of Port Arthur and Fort William anent Sabbath observance in connection with the C. P. R. service at those points. The particular complaint in the former case was that at Yorkton and Saltcoats the arrival and departure of the train on Sunday necessitated the loading of cattle and handling of freight; also the conducting of business correspondence on Sunday, and interfered with the people's attendance at public worship. At Port Arthur and Fort William the Sabbath desecration referred to, took the form of the arrival and departure of steamers, the operating of grain elevators, the handling of coal, etc. The subject was discussed at considerable length.

No wholesale condemnation of the railway authorities was indulged in; on the contrary much was said in praise of the managers, the courtesy and kindness of Mr. Baker, superintendent, of the M. & N. W., and the regard for the Sabbath manifested by General Superintendent Whyte, of the C. P. R., Rev. Dr. DuVal spoke strongly of the course of Mr. Whyte in doing everything in his power to do away with unnecessary Sunday work, and Rev. Dr. King and others corroborated all that he said. On motion a committee was appointed, consisting of Revs. Dr. King, Dr. DuVal, John Hogg, and Mr. McLeod, to interview the authorities of the M. & N. W.; and in accordance with the prayer of the memorial from Port Arthur and Fort William, Rev. Dr. DuVal, Rev. John Hogg, Mr. John Craig, and Mr. Colin H. Campbell were appointed a committee to co-operate with similar committees of other denominations with a view of avoiding Sabbath desecration on the C. P. R. The subject of

**TEMPERANCE**

receives very earnest attention in the Synod. The report was presented by Rev. Joseph Hogg. A series of four recommendations was presented, of

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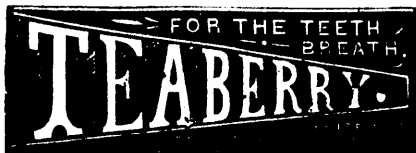
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which we note two, namely the third that inasmuch as the fruit of vine or unfermented wine prepared for the purpose meets all requirements of the ordinance of the Lord's Supper, and inasmuch as its use would remove a stumbling block out of the way of some, and would not likely offend the conscience of any, the Synod recommends sessions to consider the propriety of using such wines in this sacrament. That the Synod instruct the committee on church life and work if circumstances shall warrant to approach by petition or otherwise the legislative body or bodies that shall be declared competent by the privy council to urge the enactment or enforcement of a prohibitory liquor law. The Rev. Peter Wright presented the

### Augmentation Committee's

report, and a deliverance was adopted with regard to the committee's report in which especial pleasure was expressed that so many congregations had during the year become independent of the fund, and that the average of grants required had been so small; also the hope that all would be encouraged to attain independence as soon as compatible with the efficient working of their respective fields. The fund was commended to the liberal and loyal support of the people.

### Sabbath Schools and Young People's Societies

of Christian Endeavor were reported upon by Mr. W. M. Miller. The report stated that 171 schools had been reported during the past year, showing officers and teachers on the roll 1,234, an increase of over 200; number of scholars, including the Bible classes, on the roll 11,341, increase over previous report nearly 2,000, average attendance over 10,000; elders taking part in Sunday School work, 178; new communicants from the schools, 323; contributions for Sabbath Schools, \$7,719; raised for Home Missions and Augmentation, \$784; for Foreign Missions, \$416; for French Evangelization, \$119. Among recommendations of the committee which passed was the following:—That the congregations support and encourage the use of publications of the General Assembly's Sunday School Committee. The report on Young People's Societies showed 21 societies, of which 12 were union. The membership varied from 12 to 100. As evidence of the enterprise and zeal of the societies for mission work, contributions had been made of \$10 up to \$200. The report of the committee as a whole was adopted, and the convener tendered a vote of thanks. Rev. Dr. DuVal presented the report of the Committee on

### Systematic Benevolence

A decrease in the givings for the general schemes of the church was shown. A comparison was entered into of the givings of a number of the Presbyteries during 1894 and 1895, as follows:—Contributions of the whole Synod, 1894, \$14,553; average per member, \$1.27; 1895, \$12,905; average per member, \$1.04; decline, \$1,648; decline per member, 23 cents. There had been an increase of membership, 941. The gross decrease was a fraction over 11 percent. Probable reasons for the falling off were:—(1) The general financial straitness so sorely felt in 1894. (2) That the Presbytery of Winnipeg, which ordinarily gave about half the benevolence of the Synod, had been so extensively engaged in building and repairing churches as to rob the benevolence of an amount equal to about three-fourths of the decrease for the whole Synod. (3) The committee felt that there had been a grievous lack of interest in the Church's benevolent work on the part of many ministers and sessions. The one recommendation of the committee was that the Synod recommend to the Presbyteries that they urge the ministers and sessions of the Church in their respective bounds to see that their congregations are more thoroughly educated in the grace of systematic benevolence pressing upon them as part of the devout and sincere worship of God, and urging them to use every possible means to induce all the people to contribute something to the schemes of the Church. Rev. Principal King presented the report of the committee on the maintenance of the

### Theological Department of Manitoba College

The theological department had held its third summer session; there had been 32 students, 12 in the first year and 20 in the second year. Three-fourths of the students had got their arts education in Manitoba College. Assistance next year was expected from Prof. McLaren, for the third time, in theology; Prof. Beattie, of Louisville, in apologetics; and President Patton, of Princeton. As to finances, the congregations had contributed more than had ever been done in any one year since the college was instituted. The receipts by the treasurer amounted for the year to \$5,562.52, an increase over the previous year of \$1,179.87.

The indebtedness of the fund, which in May, 1894, was \$1,167.23 had been reduced to \$665 in May 1895. The increase in contributions had been due to a great deal more general giving. Instead of 88 contributions from congregations in the previous year, there had been this year 129, being an increase of one-third. An annual contribution of \$4,000 from the constituency within these Synods was required to maintain the institution in efficiency. Rev. Dr. Robertson presented a statement from the

### Church and Manser

building board, giving the following information: Twenty-seven churches and 4 manses erected; 1 church renovated. Synod of Manitoba and North West Territory 14 churches erected, 1 church renovated, 2 manses erected, cost \$17,050. Synod of British Columbia, 13 churches and 2 manses erected, cost \$6,000. Total cost for the two Synods \$33,050. Loans in the Synods of Manitoba and Northwest Territory 10; amount loaned, \$4,950 on buildings worth \$12,700. Loaned in the Synod of British Columbia, \$1,600, on buildings worth \$6,400. Total loaned in the two Synods, \$6,550 on buildings worth \$19,100. Thus the loans were about one-third the value of the buildings. In the Synod of Manitoba and North-west Territories there had been made 7 grants; amount \$685, on property worth \$4,350; in the Synod of British Columbia, 11 grants, amount \$1,380, on property worth \$9,600. Total in the two Synods, 18 grants, amount, \$2,065, on property worth \$13,950. The grants had thus been one-sixth less than the value of the buildings erected. The loans \$6,550 and the grants, \$2,065, made a total of \$8,615 disbursements of the year. The Church and Manse Building Fund had been in existence for thirteen and a half years; and had helped to erect 203 churches and 57 manses, in all 230 buildings; the value of this property was about \$450,000. The subject of

### Home Missions

was introduced by Rev. Dr. Robertson. He first read a synopsis of the report of the Home Mission Committee of the General Assembly, and proceeded to address the Synod, further elucidating the subject presented. Reference was made by Dr. Robertson to the change in the method of the Assembly's Home Mission Committee in all carrying a lump sum to the Synod of Manitoba and the North-west Territories instead of to each mission field separately. The sums voted for the two western Synods this year were, \$17,000 to the Synod of Manitoba and the North west Territory, and \$13,000 to the Synod of British Columbia. These figures are to include all expenses except the salary and expenses of Superintendent of Missions and the travelling expenses of students and others to and from their fields of labor. It is expected that the sum allowed by the General Assembly's Committee will prove sufficient. The saving in the two Synods for the half year as compared with expenses is \$1,427.60. Changes have also been effected in the way of reducing salaries, to an extent which the speaker said he feared was too sweeping and already its effect is seen in the greater reluctance with men to accept appointments as missionaries. The figures for the two Synods are: Attendance, 15,608; families, 5,539; single persons, 2,324 and communicants, 5,978. The number of missions in both Synods is 170, and stations 256. Services were conducted in six different languages last season. In this Synod there are twelve or thirteen fields unsupplied this winter, and seven in the Synod of British Columbia. This is not satisfactory, especially considering that the classes in eastern theological colleges were never so large, and yet never was so much difficulty experienced in getting young men to volunteer for winter service. He urged that every aid possible be extended to Manitoba College, as the Church must depend largely upon its own young men in Manitoba for the supply of properly qualified missionaries. He thought no work paid better than that of Home Missions. When he became Superintendent of Missions fourteen years ago, the Church had 167 preaching places; last summer the gospel was preached in 782 places; then there were 1,153 communicants; now the number was well on to 17,000 or 18,000; the revenue then was \$15,000, now it was \$268,000, which was one-fourth the revenue of the Church at the time of the union. Rev. Prof. Hart presented the

### Foreign Mission

committee's report. It stated that marked improvement was to be observed in the Indian missions. Summarizing the facts, the reports stated that the work was carried on in twenty-two reserves, and at fifteen mission centres. There were six ordained missionaries and thirty-five lay workers. Services were held at fifty-two places in four different languages. There were seven boarding and industrial schools and three day schools, with an enrollment of 304 pupils. The work was carried on at a cost \$19,667. The report was adopted on motion of Rev. W. Rochester, who with several other ministers made most interesting addresses upon Foreign Mission work. Rev. C. W. Gordon presented an overture to be transmitted to the General Assembly praying that a

### Central Infirmary

be formed through which all the reports of the various committees should pass and be adjusted to each other, and to the whole work of the Church. After some discussion the matter was laid over to be brought up again at a later stage. Upon the report of a committee to which Mr. Gordon's overture was referred, it was agreed to transmit an overture to the General Assembly in terms as follows:—Whereas the administration work of the Church involving the raising and expenditure of money is carried on by several committees and boards which holding no stated conferences act independently of one another; and

whereas, the General Assembly receiving and dealing with the reports in succession is not thus in the best position to give that wise and effective direction to the policy of the Church which with its whole work and resources in view it might be expected to give; and whereas, as the result of this mode of action the resources of the Church are apt to be called forth rather by the special activity and methods of a particular committee or board than by the comparative needs and merits of the respective branches of the work as determined after a well considered view of the whole situation by the Assembly; now, therefore, the Synod of Manitoba and the North-west Territories humbly overture the venerable, the General Assembly, to take these premises into consideration and to constitute a committee in which the various committees and boards of the Church should have representation, whose function it should be to take the whole work of the Church into consideration and to make such suggestions to the General Assembly as might aid in giving greater unity and consistency to the policy of the Church and to discharge such other duties as the Assembly may prescribe.

### The School Question

At an early stage of the Synod's proceedings Rev. Principal King gave notice of the following motion on this question, in which not only the Province of Manitoba, but the whole Dominion is so much interested. After full discussion the motion was unanimously adopted.

1. This Synod being opposed on the one hand to an absolutely secular system of public education, and on the other to the bestowment of public moneys in support of denominational or sectarian schools embraces this occasion to express anew its general approval of the unsectarian public school system as now in operation in this province.

2. The Synod would strongly deprecate any interference with the existing system by the Federal Government, or any legislative action on the matter of public education in this Province by the Parliament at Ottawa, even if constitutionally competent, on these grounds: First, that the subject of education belongs properly to the provincial legislatures; second, that any such action, besides probably failing in the accomplishment of the end contemplated, is certain to endanger to an extent not easily calculated the peaceful relations which should exist between the different portions of the Dominion; and, third, that it cherishes the hope that the provincial legislature, when left to deal with the whole question freely and on its own responsibility, will endeavor to satisfy all reasonable demands of any section of the people.

3. The Synod, while deprecating any legislative interference on the part of the central government, would rejoice to see an effort made to settle existing difficulties by a conference between the authorities of the Dominion and the Province, and would not despair of a solution in large measure satisfactory as the result of such an effort.

4. The Synod would be glad to see provision made for such fuller moral and religious instruction in the public schools as might be found consistent with the maintenance of the general system, and in view of the great importance to the community of the moral and religious character of the teacher, the Synod, while gratefully acknowledging the high character as a body of the teachers of the Province, would especially urge the members of this Church to have constant and large regard to character in the appointment of teachers.

For a report as full as our limits will this week allow of the speech by which Dr. King supported his motion we refer our readers to page 782.

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## British and Foreign.

Rev. Thos. Martin, of Cramond, has been elected Moderator of the Synod of Lothian and Tweeddale.

A newspaper in Spain is printed on linen, and can be made to serve as a pocket handkerchief or duster.

It has now transpired that there is no immediate intention of filling up the vacant Poet Laureateship.

Rev. Frederick Buick, of Second Aboghill, Ireland, has celebrated the sixtieth anniversary of his ordination.

The semi-jubilee of the introduction of Good Templary into Ireland has been celebrated. The membership is now 10,000.

Professor Millen, of Belfast, the well-known teacher of elocution, has been appointed teacher of the Assembly's College Elocution Class.

The returns of the Sustentation Fund of the Irish Presbyterian Church show a decrease of £1,650 compared with the corresponding period of last year.

Prince Charles of Denmark, the future husband of Princess Maud, is staying at Sandringham. He is one of the tallest princes, being six feet high.

The 500th anniversary of the birth of Guttenberg, the inventor of printing, is to be celebrated with great pomp two years hence in his native town of Mayence.

Aberdeen Presbytery have regretfully accepted the resignation of Dr. J. M. Mitchell, of the West Parish in that city. Dr. Mitchell was too ill to attend the court.

A jasper vase made by order of the late Tsar as a present to the city of Paris has arrived. It stands eight feet in height, and is made from an immense block of jasper.

A meeting has been held at Belfast to bid farewell to a missionary party about to sail for India. The ladies of the party are going out as agents of the Zenana Mission.

A memorial tablet to Mary Queen of Scots has been placed in Peterborough Cathedral, near the spot where her body was buried after the execution in Fotheringay Castle.

It is hardly expected that the Tsarevitch will survive the winter, and the coronation of the Tsar, which was to have taken place early in the new year, has been postponed for three months.

Much regret is felt by a wide circle of friends throughout Ireland at the death of Rev. John Baird, senior Presbyterian minister of Mallow, County Cork, who has passed away in his 79th year.

A toad was discovered at Gateshead embedded in a bank of rock and clay at a depth of nine feet. After a few days the toad came to life and motion, and now hops about. Its mouth seems to be quite closed from want of use.

During a conference of Edinburgh U. P. Presbytery on the care of youth, emphasis was laid on the leakage said to take place between the Sunday school and Bible class periods, and it was suggested that classes to meet that defect should be formed.

The bi-tri-cycle, the latest novelty, resembles a safety, only the front wheel is duplicated. These two front wheels are placed about six inches apart on independent axles. The merits claimed for the bi-tri-cycle are immunity from slipping, increased safety, and more speed with less fatigue.

Two applications for the Queen's Bounty have been made within a week. The mother in one instance was the wife of a shipbuilder on strike at Govan, the husband of the other being a Birmingham tin-stamper. All the infants—in one instance three boys, and in the other two boys and a girl—are alive and well.

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For a long number of years Loan & Building Societies have been a source of great assistance to the middle classes, enabling them to save and accumulate money, and in transforming a tenant into a landlord. The idea, however, until the Company under notice took the matter in hand, had never been extended to the working classes, for owing to the comparatively large payments to be given, this deserving portion of the community was unable to appreciate the beneficent results of this species of co-operation. It is pleasant to think that such will no longer be the case.

The York County Loan & Savings Company have formulated a plan to bring the benefit of co-operation within the reach all. We observe from its literature that it now issues seven varieties of stock to meet the needs of as many different classes of people, comprising, among other unique features, the abolition of fines, forfeitures, and membership fees, or, in certain cases, where latter are charged, the amount is subsequently returned. On one class of stock, Class D., it allows of payment optional to investor, both as to time and amount, with free withdrawals at any time, as from the bank, of entire amount paid in with interest. The expenses of the Company, we are glad to note from the By-laws, have been reduced to a limit which will compare favorably with that of any other company in existence. Payments on instalment stock are received weekly or monthly, at the option of investor, and collected at the residence of the latter. Fully paid stock holders receive six per cent. interest and prepaid stock earns seven per cent. The success of any progressive institution is, of course, largely due to the efficiency of its management. In this respect too much praise cannot be bestowed upon the officers of this Company who have at all times proved themselves equal to the requirements of the hour. Mr. Joseph Phillips, as President, Mr. Albert E. Nash, Secretary, and Mr. E. V. Robin, Treasurer, are in every way worthy of entire confidence and will gladly furnish additional information on this very important topic.

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Rev. R. Graham, D.D., senior minister of Kilbarchan parish, died at the Manse there recently. He was ordained to Kilbarchan in 1847. Three years ago, owing to his ill-health, Rev. R. D. Mackenzie was elected as his colleague and successor.

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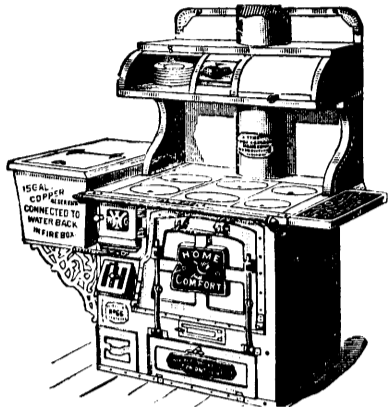
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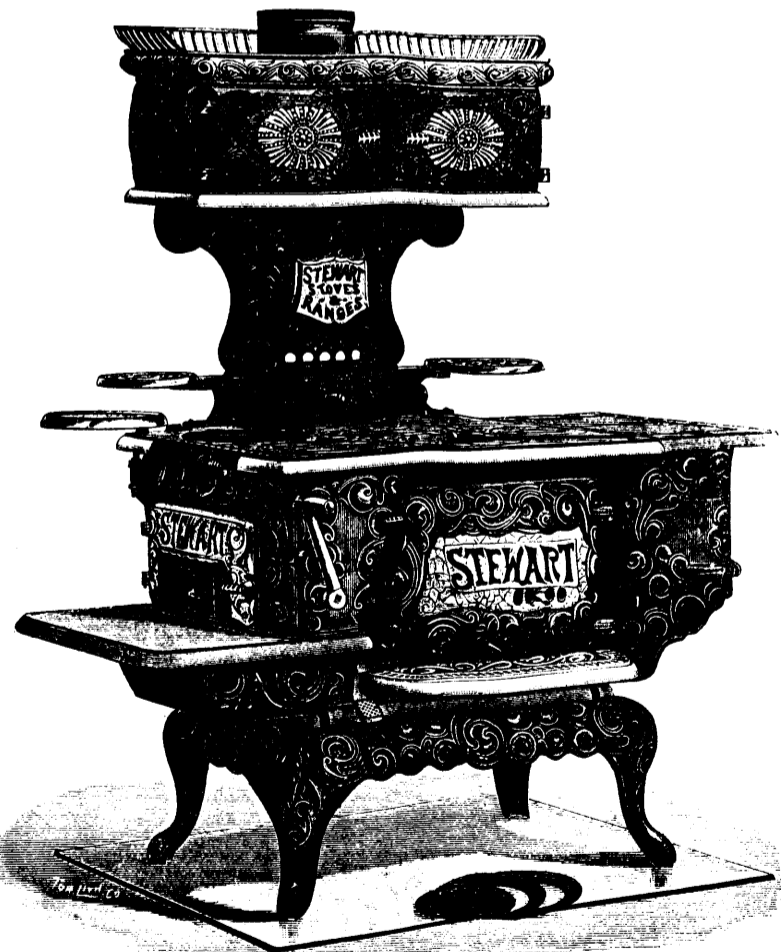
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### A FAMOUS REFORMER.

REV. C. J. FREEMAN SPEAKS OF HIS LIFE AND WORK.

He has Written and Preached on Both Sides of the Atlantic—Recently the Victim of a Peculiar Affliction From which he was Released in a Marvellous Manner.

From the Boston Herald.

No. 157 Emerson St., South Boston, is the present home of Rev. C. J. Freeman, B.A., Ph.D., the recent rector of St. Mark's Episcopal Church at Anaconda, Mont. During the reform movement which has swept over Boston, Dr. Freeman has been frequently heard from through the various newspapers, and although a resident of a comparatively recent date, he has exerted much public influence, which has been increased by the fact that he was ten years ago on a commission appointed in England to investigate the troublesome question of the vice of great cities.

He has preached before cultured audiences in the old world, as well as to the rough pioneers in the mining towns of the Rocky mountains, and his utterances as well as his writings have been in the line of progress and liberality, well-seasoned with practical common sense. Dr. Freeman has written this paper a letter which will be read with interest. He says:

"Some five years since I found that deep study and excessive literary work, in addition to my ordinary ministerial duties, were undermining my health. I detected that I was unable to understand things as clearly as I usually did; that after but little thought and study I suffered from a dull pain in the head and great weariness, and all thought and study became a trouble to me. I lost appetite, did not relish ordinary food after eating, suffering acute pains in the chest and back. There was soreness of the stomach, and the most of my food seemed to turn to sour water, with most sickly and suffocating feeling in vomiting up such sour water.

"At this time I consulted several physicians. One said I was run down, another said I had chronic indigestion; but this I do know, that with all the prescriptions which they gave me I was not improving; for in addition, I had pains in the regions of the kidneys, a very sluggish liver, so much so that I was very much like a yellow man, was depressed in spirits, imagined all sorts of things and was daily becoming worse and felt that I should soon become a confirmed invalid if I did not



REV. C. J. FREEMAN, B.A., PH.D.

soon understand my complaints. I followed the advice of physicians most severely, but with all I was completely unable to do my ministerial duty, and all I could possibly do was to rest and try to be thankful. After eighteen months' treatment I found I was the victim of severe palpitation of the heart, and was almost afraid to walk across my room. Amid all this I was advised to take absolute rest from all mental labour. In fact, I was already unable to take any duty for the reason that the feeling of complete prostration after the least exertion precluded me from any duty what every, and it appeared to my mind that I was very near being a perfect wreck. As for taking absolute rest, I could not take more than I did unless it was so absolute as to rest in the grave. Then it would have been absolute enough.

"It is now quite three years, since, in addition to all the pains and penalties which I endured, I found creeping upon me a peculiar numbness of the left limbs, and in fact could not walk about. If I tried to walk I had to drag the left foot along the ground. The power of locomotion seemed to be gone, and I was consoled with the information that it was partial paralysis. Whether it was or not I do not know, but this I do know, I could not walk about and I began to think my second childhood had commenced at the age of 41 years.

"Just about two years ago or a little more, a ministerial friend came to see me. I was sick in bed and could hardly move, and he was something like old Job's comforter, although not quite. He had much regret and commiseration which was a very poor balm for a sick man. But the best thing he did say was this: 'Did you ever see Pink Pills?' I said, 'Who in the world is he?' He said,

'Why do you not try Pink Pills?' He said good by very affectionately, so much so that doubtless he thought it was the last farewell. Nevertheless, after thinking a little, I just came to the conclusion that I would make an innovation and see what Pink Pills would do. I looked at them, and I said can any good possibly come out of those little pink things? Anyway, I would see. I was suspicious of Pink Pills, and I remembered the old proverb: 'Sospetto licentia fede,' 'Suspicion is the passport to faith.' So Pink Pills I obtained, and Pink Pills I swallowed. But one box of them did not cure me, nor did I feel any difference. But after I had taken nine or ten boxes of pills I was decidedly better. Yes, I was certainly improving, and after eight months of Pink Pills I could get about. The numbness of the left limb was nearly gone, the pains in the head had entirely ceased, the appetite was better. I could enjoy food and I had a free, quiet action of the heart without palpitation. In fact, in twelve months I was a new creature, and to-day I can stand and speak over two hours without a rest. I can perform all my public duties which devolve upon me, without fatigue, and do all the walking which I have to do, and am thankful for it. I can safely say I was never in a better state of health than I am to-day, and that I attribute it to the patient, persevering use of Dr. Williams' Pink Pills.

"I fully, cordially and strongly commend Dr. Williams' Pink Pills to all or any who suffer in a similar way, and feel sure that any one who adopts Pink Pills with perseverance and patience cannot find their expectations unrealized or their reasonable hopes blasted. But he will find that blessing which is the reward of a full trust in a true and reliable remedy. I shall always wish and desire the greatest success for Dr. Williams' Pink Pills and always cherish a deep feeling of gratitude to the friend who first said to me buy Pink Pills. I have tried them and know their true value, and am truly glad I did, for I have found them from a good experience, to do more than is actually claimed for them."

"Very faithfully yours,  
 C. J. FREEMAN, B.A., Ph.D.

"Late rector of St. Mark's, Montana."  
 Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give a new life and richness to the blood and restore shattered nerves. They are an unailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervousness, headache, the after effect of la grippe, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female. Pink Pills are sold by all dealers, or will be sent post paid on receipt of price (50 cents a box, or six boxes for \$2.50—the) are never sold in bulk or by the 100) by addressing Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N.Y.

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Tenders for Supplies, 1896.

The undersigned will receive tenders for supplies up to noon on

MONDAY, DECEMBER 9, 1895.

For the supply of butchers' meat, butter, dairy and creamery, giving price for each, flour, oatmeal, potatoes, cordwood, etc., for the following institutions during the year 1896, viz.:-

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

Two sufficient sureties will be required for the due fulfilment of each contract. Specifications and forms of tender can only be had by making application to the Bursars of the respective institutions.

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

The lowest or any tender not necessarily accepted.

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

Inspectors of Prisons and Public Charities. Parliament Buildings, Toronto, Nov. 25th, 1895.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for dredging, Collingwood Harbour," will be received at this office until Tuesday, the 7th day of January next, inclusively, for the deepening of the Harbour of Collingwood to the depths mentioned in the combined specification and form of tender and within the area shown on the plan to be seen at the Harbour Master's Office, Collingwood, and at the Department of Public Works, Ottawa.

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, for the sum of five thousand dollars (\$5,000), must accompany each tender. This cheque will be forfeited if the party declines 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, Ottawa, 12th Nov., 1895.

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MEETINGS OF PRESBYTERY.

ALGOMA.—At Webbwood, in March, 1896. BRUCE.—At Paisley, on Dec. 10th, at 1.30 p.m. BRANDON.—Regular meetings in March, first Tuesday; second Tuesday of July and September of each year. Meets next in Brandon. CHATHAM.—At Ridgeway, on Dec. 9th, at 7.30 p.m. CALGARY.—At Calgary, in Knox Church, on first Friday, in March, 1896, at 8 p.m. GLENGARRY.—At Manville, on Dec. 17th. GUELPH.—At Guelph, in Knox Church, on Tuesday, January 21st, 1896, at 11.30 a.m. HURON.—At Seaford, on January 21st, at 10.30 a.m. KINGSTON.—At Belleville, in St. Andrew's Church, on Dec. 17th, at 2 p.m. LINDSAY.—At Woodville, on Dec. 17th, at 11 a.m. LONDON.—At Glencoe, for conference, on Dec. 10th, at 10.30 a.m. Regular meeting in First Presbyterian Church, London, on January 13th, 1896, for conference at 10.30 a.m., for business at 3.30 p.m. MAITLAND.—At Wingham, on January 21, 1896. MONTREAL.—At Montreal, in Knox Church, on Dec. 17th, at 10 a.m. OWEN SOUND.—At Owen Sound, in Knox Church, on Dec. 17th, at 10 a.m. PARIS.—At Woodstock, in Knox Church, on January 14th. PETERBORO.—At Peterboro, in St. Paul's Church, on Dec. 17th, at 9 a.m. REGINA.—At Moosomin, on first Wednesday, in March, 1896. SAUGEEN.—At Mount Forest, on Dec. 10th, at 10 a.m. SARNIA.—At Sarnia, in St. Andrew's Church, on Dec. 17th, at 11 a.m. STRATFORD.—At Stratford, in Knox Church, on January 14, 1896. WINNIPEG.—At Winnipeg, on the second Tuesday of January, 1896.

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from scrofulous, skin or scalp diseases, ought to be given Dr. Pierce's Golden Medical Discovery, for purifying the blood. For children who are puny, pale or weak, the "Discovery" is a tonic which builds up both flesh and strength. What is said of it for children applies equally to adults. As an appetizing, restorative tonic, it sets at work all the processes of digestion and nutrition, rouses every organ into natural action, and brings back health and strength. In recovering from "grippe," or in convalescence from pneumonia, fever, and other wasting diseases, it speedily and surely invigorates and builds up the whole system.

For all diseases caused by a torpid liver or impure blood, as Dyspepsia, Biliousness, Blisters and Eruptions, it gives most perfect satisfaction.

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BIRTHS.

At Balquhollie Farm, Downsview, Ont., on Friday, Nov. 22, 1895, the wife of Frederick Mowat, Esq., of a daughter.

MARRIAGES.

On Thursday, November 28th, at 235 Jarvis street, by the Rev. H. M. Parsons, D.D., Rev. John Timothy Stone, Utica, N.Y., to Bessie, youngest daughter of Rev. H. M. Parsons, D.D., of this city.

On Tuesday, Nov. 26, 1895, at St. Gabriel Presbyterian Church, by the Rev. Robert Campbell, D.D., assisted by the Rev. J. L. Morin, M.A., and the Rev. D. G. Cameron, brother-in-law of the bride, Margaret Lorne, daughter of the late George G. Lynch, to the Rev. Calvin E. Amaron, M.A., B.D., pastor of St. John's Presbyterian Church, Montreal, and editor of L'Aurore.

DEATHS.

At his residence, The Lindens, Richmond road, Ottawa, on Sunday morning, Nov. 24, 1895, John Durie, in his 83rd year.

FORCED TO LIVE ON BREAD.

Strange Case of a Lady of Edgehill, Ont., who Suffered from Dyspepsia for Ten Years—A Peculiarly Interesting Case.



Occasional day of indigestion is about as much of that trouble as ordinary mortals want, but a siege of ten years of this kind of thing is distressing beyond easy calculation. This was what Mrs. Jas. Edge, who is in charge of the post-office at Edgehill, Ont., had to endure. Her case took peculiar form. Where bread is spoken of as the staff of life, and is a leading item of the bill of fare of every meal, it is the case that even with bread one may have too much of a good thing. This was Mrs. Edge's experience, for her indigestion assumed that shape that she practically could eat nothing but bread, and, unfortunately, very little of that. Only one result could follow, that the system was thoroughly weakened, and she soon became prostrated. She tried medicines, and she tried doctors; but her case grew worse rather than better. She says: "Last winter I became prostrated, and a friend who visited me induced me to try South American Nervine. After two bottles I was greatly relieved, and before the third bottle was taken I was entirely well, and for the last six months I have enjoyed perfect health. I may say that I tried nearly every other remedy on the market, but none did its work so well and completely and perfectly as South American Nervine, which I do not hesitate to say is the only remedy on the market that will successfully cure stomach trouble."

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