



# THE PRESBYTERIAN REVIEW

"I am in the place where I am demanded of Conscience to speak the truth, and therefore the truth I speak, impugn it whoso list."—JOHN KNOX.

Vol. XI.

Toronto, December 6, 1894.

No. 22

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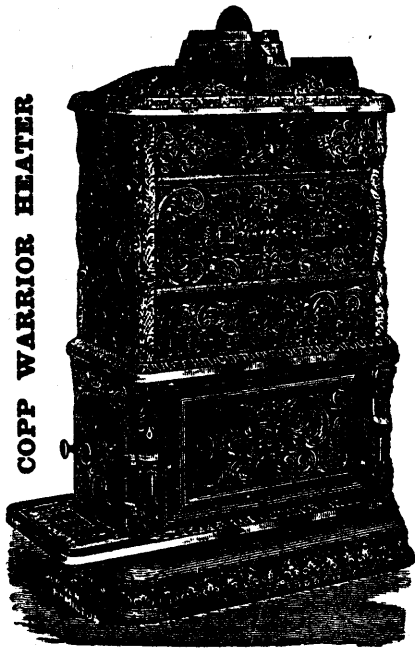
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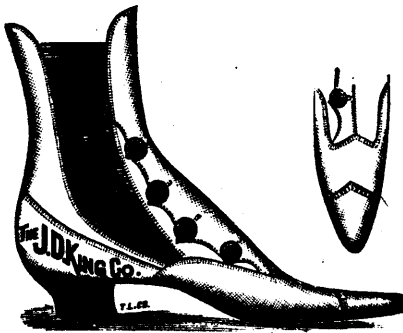
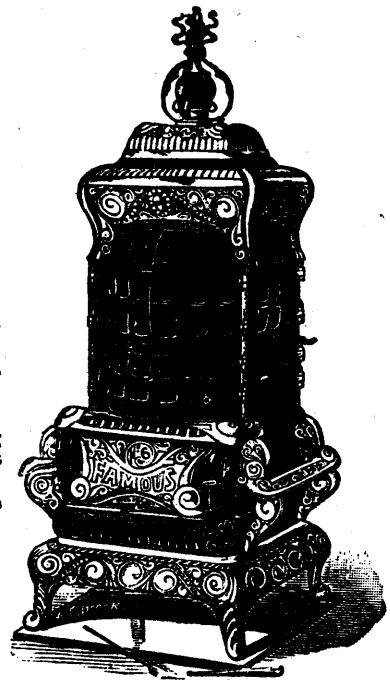
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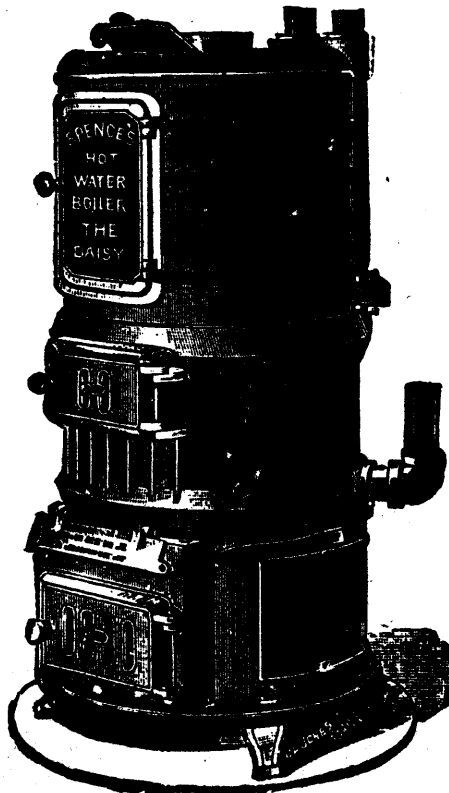
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**Often Tired but Never Weary.**

LET'S discuss this point for two minutes. Here's a man who says that at a certain period he began to feel "tired and weary." That's precisely the way he puts it in his letter. Now anybody has a right to feel tired or fatigued (it's the same thing), after labour or much exercise. It's the body's fashion of telling you to hold up, to give it a rest. It is a natural and, in health, with supper and sleep just ahead, a pleasant feeling. But weariness!—that's different. That comes of monotony, of waiting, of loneliness. Weariness is of the mind, not of the body. But it can arise in the body, all the same. If this bothers you at first, don't say, "Stuff!" "humbbug!" but study up on it. A man may be tired and happy, but not weary and happy. For weariness means depressed spirits, and nerves all sagged down in the middle. And when you get both at once you will be wise to find out what's gone wrong.

It is a short letter, this is, and we can just as well quote the whole of it. The writer says: "It was in November, 1887, when I began to feel tired and weary. It seemed as if I had no strength left in me. Before that I had always been strong and healthy. My appetite was poor, and for days together I could not touch any food that was placed before me. After every meal that I did succeed in forcing down I had such dreadful pains in the chest and back that I was almost afraid to eat. Then there was a sharp pain around the heart, too, as though I was stabbed with a knife.

"I lost a deal of sleep, and for nights together I didn't sleep at all. Then I began to lose flesh rapidly, and was afraid I was going into a consumption. Yet I kept on with my work, however, but it was a hard thing for me, because I was so weak and nervous that I trembled from head to foot. As time went on I gradually got worse and worse, and my eyes were sunken and drawn in. I consulted a doctor in Kentish Town. He gave me medicine, but it did no good. After all this I got the idea into my head that I should not recover.

"One day a lady came into the shop, and noticing the state I was in, kindly asked how long I had been ill. I told her all about it, and she said, 'You try Mother Seigel's Curative Syrup; it has made me well, and I believe it will do you good.'

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Thus Mr. Vince's unfortunate experience came to a happy end. As he has to work for a living, like most of us, he is no doubt often tired, but never weary any more. And what can possibly be more wearisome than long-continued illness? With him, as with millions, it was the stomach that was in fault. His food entered the stomach and stopped there. So he suffered from two bad results: he received no strength from it, but he did receive the deadly acids and gases which the fermented stuff gave birth to. Indigestion and dyspepsia. The same old story of pain and misery, and, thank mercy, the same story of restoration and gratitude after an appeal for help had been made to good old Mother Seigel.

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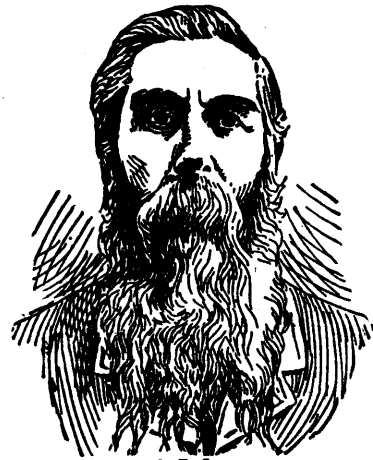
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LITERARY NOTES.

The Christmas Number of Scribner's Magazine presents a remarkable list of popular writers including Rudyard Kipling, Robert Grant, H. C. Bunner, Brander Matthews and George W. Cable. In illustration it shows a number of novel features. Oliver Herford produces a series of fantastic drawings which are curiously interwoven with the text of Brander Matthews' story in a manner new to magazine illustration. Another notable feature in illustration is the three frontispieces showing the best work of A. B. Frost, Albert Lynch and Emile Friant, each drawing being very original in sentiment and treatment.

At this time of the year when the holidays are approaching there is nothing that amuses young people so much in the preparation, or their parents in the final representation as plays or one evening entertainments that include or more farces; and it is especially timely therefore, that Harper's Young People published December 1st. an interesting and instructive article on how to set up a stage at little cost, in an ordinary parlor. This article is by Mr. Edward Fales Coward one of the leading amateur actors in New York City, and it will be followed in a week or two by another article by the same author giving directions regarding the setting of a play and presentation of it. Harper's Young People also announces two Christmas entertainments—one suitable for presentation by a Sunday-school or other large body of young people, the libretto and music being written by Mrs. Caroline A. Creevey and the poetry by Mrs. Margaret E. Sangster; the second to be a pantomime, accompanied by explanatory music.

Professor Drummond has found the material for a great Christmas Address in the career of D. L. Moody which appears in McClure's Magazine for December.



A. Leflar.

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Which Doctors Failed to Help,

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### Consulted a Doctor

who found, on examining my lungs, that the upper part of the left one was badly affected. He gave me some medicine which I took as directed, but it did not seem to do any good. Fortunately, I happened to read in Ayer's Almanac, of the effect that Ayer's Cherry Pectoral had on others, and I determined to give it a trial. After taking a few doses my trouble was relieved, and before I had finished the bottle I was cured."—A. LEFLAR, watchmaker, Orangeville, Ont.

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# The Presbyterian Review.

Vol. XI.—No. 22.

TORONTO, DECEMBER 6, 1894.

\$1.50 per Annum

## The Presbyterian Review.

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Toronto, December 6, 1894.

### The Proposed Mission Steamer.

THE following from the *Presbyterian*, Sydney, is an important contribution to the discussion on the Steamer Fund:—

“Rev. Dr. John G. Paton, the famous New Hebrides missionary, has returned from a tour round the world, bringing with him the great sum of £25,000, which he has placed to the credit of the Foreign Mission fund of the Victorian Church. During his tour Dr. Paton visited Canada, the United States, Britain, and Ireland. Everywhere he addressed great meetings, which he so moved by the power of his pathetic pleading and stirring eloquence, that the people opened their hearts and purses, with the magnificent result above mentioned. The Victorian Church owes Dr. Paton a debt of gratitude, and we believe it will enthusiastically acknowledge the obligation.

Some years ago Dr. Paton, during a visit to the old country, collected a sum of £6000 to build a steamer for the exclusive use of the Mission. That sum has increased, by accumulation of interest and by donations received on this last tour, to about £9000. Besides this, Dr. Paton has got promises of annual subscriptions to the amount of about £1000 for the maintenance of the service. The rest of the money needed to keep the steamer running will have to be raised through the “Dayspring Fund.” The money in hand is about enough to build a vessel of 350 tons with an auxiliary screw. Before Dr. Paton left Britain he had the plans drawn and the specifications made out. As soon as the Victorian Committee gives its sanction, a cablegram will place the new “Dayspring” on the stocks.

The project of a mission steamer for the New Hebrides has long been in Dr. Paton's mind and is very near his heart. He has kept it constantly in view, and has pursued it with perseverance in spite of considerable opposition. On the ground that its missionary has collected the money to build the steamer, the Victorian Committee claims the right to control the money and to speak the decisive word as to the build-

ing of the vessel. The Dayspring Board, which is elected by the Mission Synod, may very naturally expect to be consulted. The Churches which through the Dayspring Fund will have to find the means to keep the steamer running, ought certainly to have the opportunity of saying whether they are prepared to raise the large additional sum that will be annually required. The Mission Synod, for the convenience of whose members the steamer would exist, has a paramount right to be heard on the policy of having a mission steamer. The Victorian Committee has 25,000 reasons for gratitude to Dr. Paton and for yielding to his ardent desire to see another “Dayspring” afloat on the Pacific. The Victorian Committee would, however, do wisely not to act hastily under the impulse of a generous feeling, but to delay a decision until the views of the other parties interested, especially of the Mission Synod, are ascertained.

The alternatives are either to build a mission steamer or to use the existing trading steamers. In order that all who are interested might intelligently form an opinion as to which of those alternatives is the best, we have obtained the opinion of a gentleman who is second to none in Sydney as an expert in matters nautical. His detailed and carefully worked-out statement is before us. An auxiliary steamer of 350 tons could make from four to five round voyages annually, calling at all the mission stations on the Islands. This, however, takes for granted that Sydney would be the head-quarters of the vessel. If the head-quarters were at Melbourne, not more than four voyages could be accomplished yearly. The annual cost of maintaining the steamer would be £3200. We asked our expert friend to state the working expenses at the very lowest figure possible. His answer is £3200, and this sum does not include supplies for missionaries, native teacher, etc., while on board. The addition of this last item would increase the annual cost by several hundred pounds.

To make assurance doubly sure, we have got another opinion as to the annual cost of the proposed steamer. This opinion comes from the manager of one of the great steamship companies, who has made the calculations in detail, and brings out this result: “The cost of running a 350-ton steamer from Sydney around the islands would be, at a moderate estimate, about £5500 per annum. This amount would include wages, victualling, coaling, engine and deck stores, insurance (on £10,000) and port charges, but nothing for repairs or docking, nor any allowance for depreciation or interest on the vessel's cost. We generally reckon 10 per cent. per annum for depreciation on our vessels.” Considering that this is the opinion of a gentleman who has at command a large staff of experts, whose daily business it is to make such calculations, we are inclined to

believe that £5500 is nearer the mark than £3200. But in order that the case for the proposed steamer may be presented in as favorable a light as the facts will allow, we shall take the lower estimate as the basis of comparison.

The advantages enjoyed by the Mission, if Dr. Paton's project were realized, would be: a small steamer of 350 tons, or, rather, a small sailing vessel with an auxiliary screw—calling at the mission stations about once a quarter. And for this comparatively inefficient and infrequent service the Churches would have to pay about £800 a voyage, or £3200 a year, a sum almost as great as that expended in maintaining the Mission.

The second alternative is the continuance of the present arrangement. An ocean steamer will soon run monthly between Sydney and Vila Harbour. A smaller steamer, the "Croydon," never leaves the group, and will meet the ocean steamer once a month, after having visited every mission station in the group. For this comparatively effective and, frequent service the Churches pay a subsidy of £1200 a year, or £100 a voyage. They may spend more than that, if they please; but that is all they need spend; that is the cost of the service.

The alternatives compared in detail are:—a small steamer or a large; a quarterly service or a monthly; a cost per trip of £800 or £100; an annual cost of £3200 or £1200.

Such being the facts, the contributing Churches and the Mission Synod should each have a voice in so grave a matter as the choice between those alternatives. If prudent counsels prevail, Dr. Paton's project must be set aside as impracticable and undesirable. We are sure that this decision will be come to with somewhat of reluctance and pain, out of respect for the feelings and wishes of the venerable missionary. But common sense must override sentiment, especially when sentiment, would cost so much.

If, then, there is to be no Mission steamer, what is to be done with the money which Dr. Paton has collected and earmarked? The answer is not far to seek. The £9000 should be vested in trustees, the interest to be applied towards the maintenance of the steam communication with the islands. That interest at 5 per cent. would be £450. Add the £1000 promised annually. Then £1450 would be available for the upkeep of the service. The money raised for the Day-spring Fund would in that case be set free, and might be utilized in placing half-a-dozen or more new missionaries on the islands. So that the question that comes up for decision is this: Shall the mission have an inefficient and expensive maritime service or an efficient and inexpensive service with half-a-dozen or more new missionaries into the bargain? Even Dr. Paton could not hesitate as to the proper answer.

#### Mr. Moody's Work.

A letter appears in another column, from a highly esteemed correspondent, whose judgments are always worth consideration, in which a question is raised as to Mr. Moody's method of teaching in the enquiry room.

The question is a very proper and an all important one, and only good can come from such a discussion conducted in the spirit of this communication. On the two occasions in which our correspondent visited the enquiry room Mr. Moody addressed the enquirers in a

way that savored of salvation by works and not by grace through faith. On the first evening he urged the offensiveness of sin—and asked all to stand up who were determined to cast it away. On the second evening the address was on the text "seek first the Kingdom of God and His righteousness," and all were asked to stand up who were resolved to seek the Kingdom of God. On both occasions a considerable number stood up.

Now if that were all that took place we would agree with our correspondent that it was not only unsatisfactory but dangerous teaching—that these young people who arose under the impulse of strong feeling would go away to be disappointed and discouraged and farther away from the Kingdom of God than ever. But as we understand the process, that was not all. As soon as Mr. Moody's address was over the real work of enquiry the personal dealing began—the workers entered into conversation with the anxious and sought to point them to the Lamb of God that taketh away the sins of the world. Mr. Moody's request that they should stand up, was really asking them whether they were ready to come to the Physician that they might be healed. If the workers were skilful, and did their part wisely and well many of those who by standing up expressed their determination to seek left the room rejoicing in a Saviour found. If we were disposed to be critical, it is there we would place the finger as the weak point of the campaign. We have no doubt the workers in the enquiry room meant well, but is it prudent to put such delicate work into the hands of the many who with the best of motives offer their services for such work? Mr. Moody has had much experience and he thinks it is. It may at least be said that it is the best that can be done.

We are confirmed in our conviction that this is the answer to our correspondents question, by the whole trend of Mr. Moody's teaching and writings as well. Simple faith in Christ is the burden of it all—none can hear him very often without being satisfied upon that point. "Take God at His Word" is his whole creed.

Now that the meetings are past we would congratulate all that have received blessing, and trust that every congregation in the city will find during days to come the benefit of these weeks of united effort.

#### Manitoba College.

On the third Sabbath of this month an opportunity will be given to the Church to bestow of its means on one of the most useful of its many institutions. On that date the collection for Manitoba College will be made. Situated on the threshold of the great western provinces and territories, this College occupies a singularly important position with respect to the work of the Church and the welfare of the country. The nature of the work confronting the Church in the western field has been often laid before the people by such able and earnest and masterly leaders as Rev. Dr. Robertson, Rev. Principal King, Rev. Dr. Bryce and others, and it need be alluded to but very briefly here. It has peculiar difficulties, as it has peculiar importance. The great territory to be covered, the sparseness of the population, the want of railway connection, the mixed races, with varying character and habits, the free life of the prairie, the severe struggles of incipient communities to secure home comforts; these are a few of

the causes which render the west a field of vast difficulty. But on the other hand the Presbyterian Church has no more outstanding characteristic than that of self-reliance, of indomitable courage, of facing and overcoming difficulties, and never will it be said of the branch of that Church in Canada—our own beloved Church—that her legitimate and pressing duty to the west has been met in a half-hearted manner. Look at the men who direct the Church's effort there! Some of the names we have mentioned. They represent a body of men, in whose hands the honour and credit of the Church, and the great work committed to them, are, humanly speaking, safe. But we cannot forget what we owe to them. They are our representatives there. They belong to the Church and the Church must support them, and that eagerly and liberally. No higher duty has been entrusted to ministers of the Gospel, than has been entrusted to the western missionary. To lay the foundations of the Church in a new land, a land which, in generations to come, and that at no distant date either, may rear a religious thought which will overshadow and mould that of the older provinces, as it likely will in commerce and trade, is no light task, indeed it would be difficult to imagine one more important and solemn. The place which an institution such as Manitoba College occupies in such a field, it would be difficult to overrate, and its claims upon the liberality of the Church are in proportion to the work it is called upon to perform.

The attendance at the college has been larger this year in the the arts' classes than ever, as also the attendance last summer in theology. The summer session has caused an increase in the expenditure, while the contributions from congregations, especially in the eastern districts, have unfortunately been smaller than usual. There must be a reversal if the institution is to hold its own, and the duty of the Church, for these and other reasons, is clear and urgent.

**A Correction.** In a recent issue a report was reproduced from a contemporary to the effect that Rev. A. F. Tully had resigned. Friends will be glad to learn on the authority of Mr. Tully himself that there was no foundation for the report.

**Dr. Shedd's Death.** By the death of Rev. Dr. W. G. T. Shedd, of New York, theological science lost one of its brightest ornaments on this side the Atlantic. He was a most able and accomplished theologian. The Century Cyclopædia of Names says,—In 1863 he was appointed to the chair of Biblical Literature in Union Seminary. In 1874 he was transferred to the chair of Systematic Theology. He was pre-eminently a sound and conservative theologian. His works stand very high in the theological world. Though so long associated with Union Seminary he had no sympathy with the Briggs side of the recent controversy of which the Seminary has been the centre. Dr. Shedd was an old man, but retained his mental vigor to the last.

**S. S. Literature.** Rev. Convener Fotheringham writes: "Permit me to announce through your columns that any Sabbath schools ordering Home Study Leaflets, Quarterlies, or Teachers' Monthlies from me, and also wishing to obtain the Westminster Primary Leaflet, or Quarterly, may send their order for these to me also. The Presbyterian Board have courteously agreed to fill all such orders for us until we are able to get out our own primary helps. This will not interfere with their arrangements with their agents since they allow us no commission. The price

of the Westminster Primary, or as it is to be called, Junior Quarterly, is eight cents a year, and the Junior Leaflet, or Lesson, is five cents a year. The illustrated lesson card must be ordered from the regular agents. Our own Quarterly is now going through the press and we hope to have the Teachers' Monthly ready in two or three weeks. I do not think that any that wait for them will be disappointed."

**Point Aux Trembles Mission Schools.** An interesting statement has just been issued by the friends of this excellent work in which reasons for combined and liberal support are set forth. This branch of the Church's mission ought to appeal feelingly to every member. The field is full of promise, if it be but well and constantly cultivated, and the people differing in race and language, are our fellow-citizens in this great Dominion. Let eyes turn kindly to the lowly habitant, whose history and life will long, perhaps ever, be interwoven with the life and history of Canada. As to the work of the school, let Principal Bourgoin speak: "We have already one hundred and sixty pupils with us, and if all those who have been admitted come, our number will soon reach one hundred and eighty. As last year, the proportion of Roman Catholics is very large, and surpasses the number of children coming from converted families. This large attendance is most encouraging and calls for our heartfelt gratitude to God. These young people have been brought to us by the goodness and power of God acting not only through our missionaries, but mainly through the efforts of our former pupils, who, in the cities, on the farms, in the back woods, on the waters and on the roadway, take every opportunity of speaking of their old school and inviting young people to come to us. The school, if not unique in this country, is one of a peculiar character. Not only a great difference of age exists between our pupils but also a striking inequality in their moral and intellectual development. While some of them come from Christian homes, where the Bible is read morning and evening and nothing spared for their education, others belong to Roman Catholic parents who have been far more careful about teaching them the ceremonies of their Church and its particular doctrines than about enlightening their moral perception. What a difference between those two classes! While the first are active, eager to learn, wide-awake, truthful; the latter are superstitious, timid, lacking about ambition, energy, and too frequently about truthfulness." Much might be said, but the cause carries its own commendation. Donations may be sent to Dr. R. H. Warden, Box 1839, Post office, Montreal.

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### "WAS MOODY RIGHT?"

It is with very much diffidence I put the question. It is indeed with such diffidence that only the importance of what is involved in the question causes me to put it. And whilst I feel called upon to state my own impressions, I put the question not so much to answer it as to endeavor to call forth such an expression of opinion as will be a decisive answer whether to the effect that Moody was right or to the effect that he was wrong.

The occasion of my putting the question was as follows: I was at two of the enquiry meetings, absence from town preventing a greater attendance. On both occasions Mr. Moody surprised me with his manner of dealing with enquirers. In the two meetings on Friday, the one at four and the other in the evening professedly, that is expressly dealt with enquirers stating that at them both he would answer the question "what must I do to be saved?" The surprise I felt at the enquiry meetings was repeated at these two meetings. At the first enquiry meeting Mr. Moody pointed out and graphically illustrated how impossible it is to be pleasing to God whilst we indulge in sin, and having enforced this point asked all to stand who would from that moment cast away sin. Quite a number stood and recorded themselves as resolved to put away sin. At the second enquiry meeting his address took the form of an urgent pressing of the command, "Seek ye first the Kingdom of God and His righteousness" and concluded by a request to all who wished from that time to obey that command to stand up. As before a number stood up and recorded themselves as from that moment resolved to seek first the Kingdom of God and His righteousness. Upon the afternoon of Friday when he made the announcement that then and in the evening he would set himself to answer the question "What must I do to be saved?" giving as the reason for his doing so the conviction that there were many just then in Toronto anxiously putting that question, he occupied himself with urging that the way to be saved was by obeying God, quoting Hebrews to the effect that "He became the author of eternal salvation to all them that obey him," referring to the familiar instances of Noah entering the ark, the Israelites putting the blood on the door posts, and their being saved by looking at the serpent of brass as instances of being saved thro' obeying the Lord, and thereby emphasizing the lesson that the way to be saved is by giving obedience to God.

Now it is with reference to all the manner of answering the question of "What must I do to be saved?" that the question is put "Was Moody right?" To that question I am obliged, according to my present knowledge to answer, No! I am obliged to answer it with a very emphatic No! According to my present knowledge it is no proper presentation of the way of salvation to one enquiring about it to say, obey God, put away sin, seek first the Kingdom of God and His righteousness. Instead of directing that, as it appears to me, is seriously misleading. Of course these things are said with a very vivid recollection of the famed enquirer who is the first recorded to have put the question in set terms, "What must I do to be saved?" with the not less famed reply "Believe in the Lord Jesus Christ and thou shalt be saved." That I understand to be the only legitimate reply to the question. I suppose it is unquestionable that in the various forms in which he put it this was Mr. Moody's meaning. Mr. Moody most positively and directly declared his acceptance of the atonement on the cross as the only way of salvation. He must, therefore, have had it as underlying these other presentations and as being led up to by them. But surely the fact of its underlying them and they leading up to it, shews that it was not they but it that is the way of salvation. Thus our question becomes since salvation is thro' the blood of atonement alone, was it right to present it thro' the forms "put away sin, seek first the Kingdom of God, render obedience to God?" There is a condition of things in which that would be right. It would be right in the case of one who was thoroughly established in the proper answer to the question, who knew and accepted of the truth of salvation being thro' the atoning blood. To such it might well enough be exhorted "Seek first the Kingdom of God, put away sin, obey God." But it would be well enough said because they would know what it all led to, that is to place their trust in Christ and His atoning sacrifice for their own salvation. They would know that the only way to seek first the Kingdom of God and His righteousness was by personal trust in Christ and His finished work, they would know that the only way to obey God

was by receiving salvation thro' the atoning sacrifice of His Son, they would know that the only way that they could efficaciously put away sin was by receiving the sprinkling of the blood that cleanseth from all sin. But the very fact that to them such a presentation of the way of salvation which Mr. Moody made might be appropriate makes it all the more apparent that it would be an altogether inappropriate and misleading presentation to those who were not in their position. To such it must have been purely misleading. That Mr. Moody had such was apparent to any who looked over the composition of his meetings whether up or down stairs. Indeed it is to be feared that there were many such whose appearance did not indicate it. For it is to be feared that there are many contentedly worshipping in our churches who are far from being established in the truth as to the way of salvation, and would receive the exhortation to put away sin, and obey God, and seek first the Kingdom of God in a very different sense to that which Mr. Moody intended, to whom it would prove the fatal poison of salvation by works. To all but the class we have referred to it could not but prove to be so. Every one who was not thoroughly grounded in the way of salvation must have been fatally misled. This may be emphasized by referring to some of Mr. Moody's illustrations of the way to be saved being by obedience to God. Each of those illustrations afforded, and we have no doubt was intended by the Divine Spirit to furnish a beautiful illustration of how a sinner should be saved, and it was, to say the least, a most unfortunate, perplexing and obscuring of the way to be saved by representing them as instances of obedience. They were instances of obedience. But the obedience was an entirely subordinate element in them. The main element in them was faith. The obedience was but the outcome of the faith. For that we have the direction of the eleventh chapter of Hebrews which tells us that Noah's making and entering the ark was an act of faith in God so that he was saved not by his obedience but by his faith. It is so in the other cases. In the blood on the doorposts, in the looking at the serpent of brass, in the fleeing to the city of refuge, the main and the efficient element is faith from which the obedience came, and without which there would be no obedience. So with the sinner what saves him is not obedience but faith. But even that is not quite correct. It is not his faith that saves but the atonement of the cross thro' his faith. He is saved by the atonement and he enjoys its saving efficacy thro' his faith in it. And here it is there comes in the putting away sin. There is no possibility of any one trusting to the saving efficacy of the sacrifice on the cross and at the same time clinging to any sin. To trust in the cross means a universal abandonment of sin. So that believing in Christ's atoning sacrifice as securing our salvation is the evidence that sin is absolutely given up. And other evidence there is none. My saying that I resolve to have done with it is no evidence. My trusting to Christ for salvation is incontestable evidence. Thus we are at this point, at all points, thrown back on the sacrifice on the cross and faith in it as the only way of salvation. Thus we are brought back to the apostolic answer as the only admissible answer to the question "what must I do to be saved?" and we are brought back with a very grave accumulation of questioning to the enquiry, "Was Moody right?" So far as I am able to see he was gravely at fault. Clearly, decisively he ought to have pointed to Christ on the cross bearing the sins of men, and to faith in that as being our salvation. Justly he emphasised that salvation as an immediate and eternal thing. It was strangely nugatory of that to present obedience to God as the way of salvation and the seeking first the Kingdom of God and His righteousness and the putting away of sin. These are not instantaneous things. They are life long works, and if they present the way of salvation, salvation instead of being instantaneous can be an assurance only when it is a realised fact in eternity. It is otherwise when the atonement on the cross and faith in its saving efficacy constitute the way of salvation. Then salvation is instantaneous and eternal, for then the obeying God, the putting away of sin and the seeking first the Kingdom of God and His righteousness are guaranteed. They are guaranteed by Christ Himself in this, as in other assurances of His word "Because I live ye shall live also."

I shall be very ready to see and shall be glad to see that this is all a mistake. I shall be very thankful to any one who will make it plain that I have misread Mr. Moody, that by a perversion of some kind I failed to apprehend Mr. Moody, and that without any obscuration Mr. Moody to all enquirers as to the way of salvation repeated the Baptist's cry "Behold the Lamb of God, that taketh away the sin of the world."

PHILADELPHIA.



## THE NORTH-WEST SYNOD.

(Continued from last issue.)

the persons who are giving of their means to carry on their work. The students of the U. P. Hall, Edinburgh, agreed to make the mission work in Western Canada their scheme for the current year, and it is expected that perhaps \$5,000 or \$6,000 may be derived from that source for this year's revenue. The superintendent thought, however, that that should not be used in one year, but rather divided over three or four years, because of its being a special contribution, and that no such aid should lead the church to do any less, but more for her own work. The report stated that the supply of missionaries for the summer season was ample, but that some considerable difficulty had been experienced in getting fields occupied during the winter. Summer session students to the number of twenty-four are in the field this winter, and six young men who came over from Scotland and Ireland have also agreed to remain over. Notwithstanding this large help a number of missions must be closed until spring, owing to the lack of men. The Home Mission Committee of the General Assembly recommend to the Assembly that every graduate in theology and every minister received from another church be required to spend a year in the mission field before being eligible for a call. After discussion the Assembly sent the matter as a remit to the Presbyteries, to be reported on at the next Assembly. The Assembly is deeply interested in the subject, and it is hoped that the west which has the advantage of getting a more adequate supply for its missions, will give the subject its best consideration. The report referred also to the necessity of fuller information being given to congregations and missions in regard to this work, and the further necessity of organization. The committee recommend that steps be taken by every Presbytery to have missionary societies organized in every congregation and mission, as far as practicable, and that at least a collection for Home Missions and Augmentation be taken up every year.

Dr. Robertson followed up the presentation of his report with some explanations of the causes of the demands upon the Home Mission Fund being greater this year than ever before. He spoke of the very severe flood in the Fraser River Valley, and of the fact that very few of the people there have had a crop. Sixty houses had gone into the Kootney. In one place fourteen families were living in the church. About Moose Jaw and on the plains about Regina little has been raised; and the Church must come to the help of the missionaries. He also spoke of the need of church work among the people of Northern Europe, who were a good class of people; namely, Icelanders, Scandinavians, Germans, and Hungarians. He had visited the Hungarian settlement and could bear testimony to the diligence of the missionary, who, he hoped, would yet be able to address the Synod in English. He spoke also of 3,000 white people who were without pastoral oversight; and of a district where for 250 miles there was not a single Protestant missionary. Illustrating the devotion of the missionaries he told of one who had given all his money towards the building of a church, and afterwards sold his house to buy the shingles.

On motion of Rev. Dr. Bryce, the Home Mission report was referred to a committee named by the Moderator. The members named were Revs. Dr. Bryce, Mr. Rochester, Mr. Gordon and Dr. Robertson and it was directed that the discussion of the report should be the first order of business this morning.

Rev. C. W. Gordon also spoke on Home Missions. He ascribed his success in the Old Country to the strength of the claims the West makes when presented to people with sympathetic hearts. He proceeded to speak of some of the wider aspects of the missionary problem. It had an uplifting power to think that the work here was part of a great world-wide work; they must not disappoint the Presbyterianism of the world. He showed what was the policy of the Presbyterian Church in the old world in the past; and he said they had here a great opportunity of pursuing the same policy. Another aspect of the case was this: We have an outline drawn here, we are laying the foundation of a community such as have been laid down and drawn in no other place in the world. In fifty years this will be a great and prosperous country. We have the saying very largely what its future will be. The Western States had not been a success religiously and morally. The same forces are at work with us. The churches are responsible for the future of the country. We have a great deal to say how the influence of the British Empire will in the future be thrown. We have advantage ground in British Columbia for an attack religiously upon China. From every point of view we cannot be content to see the work stand still. In conclusion he observed that in these hard times, it would take all possible help and united effort to tide over the crisis.

Rev. W. M. Rochester told how on his own field he had endeavored to interest and inform the people in reference to Home Missions. The town of Prince Albert, he described as a town of 1,500 inhabitants on the southern bank of the North Saskatchewan 250 miles north of Regina and 600 miles from Winnipeg, and situated in the midst of an attractive country. He described the locations of a number of the surrounding missions. In a territory 100x80 miles in extent, with thirty mission stations, the work of the Presbyterian Church was most inadequately overtaken by one ordained minister and two students.

Rev. P. Wright gave an address on the augmentation fund. He spoke first of the importance of personal sacrifice and giving consecration and devotion over words only. People are ready to make sacrifices for what they love; so it will be with those who

love Christ. The same spirit should be cherished as the early Christians possessed. Passionate enthusiasm should take possession of us in view of the brightening prospects before us. The church was lacking more in intensity of spirit than anything else. The true hearted missionary was the noblest type of human excellence. In conclusion the speaker said: "Let us pray for our missionaries more."

At the opening of the Synod on Thursday morning about fifty delegates were present. The consideration of the Home Mission report was taken up and discussed by clauses, as follows:

1. That Presbyterians be instructed at their earliest convenience to consider the recommendations of the Assembly's Committee, to make such readjustment and consolidation of fields as may result in a saving of the funds of the Committee.

2. That while the Synod regard one general missionary society as the ideal, yet for the present every Presbytery be urged to have Home Missionary Societies organized in every congregation and mission, as far as practicable, and that it be referred to the Synod's Home Mission Committee to draft a constitution for such societies.

3. That the Synod express its hearty appreciation of the efforts in Britain of the Rev. C. W. Gordon in spreading information as to the Northwest, and of the successful result of his appeals to the British Churches, by which a large sum was promised for work for the next five years. That thanks be tendered to Messrs. Arnot and Drummond for their successful advocacy of the claims of our work before the Students' society of the U. P. Hall, and that the clerk of Synod be instructed to forward a letter expressing the appreciation of the Synod of their timely action.

4. That in regard to the amount obtained in Britain by Rev. C. W. Gordon, the sums to be received from the U. P. Students' society, and also from various congregations, societies and individuals throughout the Dominion, the Synod express its cordial approval of the principle laid down by the General Assembly, viz., that these amounts shall be paid through the agency of the Home Mission Committee as other funds are paid, and that all such amounts distributed shall be subject to revision from year to year as in the case of grants from the general fund.

5. That the Synod strongly emphasize the fact that notwithstanding the help received from abroad, on account of the rapid extension of the work, and of the special grants made necessary by the floods in British Columbia, and the drought in certain parts of the Territories, it will be necessary for congregations to put forth every effort in order that the contributions of the year may exceed any amount hitherto reached.

6. That the Synod express its satisfaction at the valuable assistance rendered by six theological students from Great Britain to the summer session, thereby keeping open important fields during the winter months. The Synod expresses its appreciation of the self-denial of the theological professor of Manitoba College in carrying on the summer session, and of the valuable aid given during the past year to the College in this theological work by Principal Caven, Dr. MacLaren, Prof. Thomson and Rev. D. J. Macdonnell.

7. That Presbyteries use every endeavor to effect such adjustment in the case of stations as to strengthen existing congregations that they may become self-sustaining, or make lighter demands on the funds.

8. That Presbyteries discountenance such subdivision of congregations as tend to make permanent full churches and so render them liable to come on the Augmentation Fund at any time.

9. That Presbyteries exercise care in putting congregations on this list that have not the prospects of becoming self-supporting in the course of reasonable time (say four or five years).

10. That all Presbyteries appoint committees on the augmentation to watch over the interests of this work and procure contributions from all congregations within its bounds.

The report was read by Dr. Bryce and was adopted as a whole. The report of Nisbet academy, Prince Albert, was read by Rev. W. M. Rochester. The main recommendation contained therein was that no steps should be immediately taken towards re-establishing the academy. The report was adopted.

It was moved and carried, that the Synod meet in Winnipeg on the second Tuesday of November in St. Andrew's church at 8 o'clock p.m.

Rev. Joseph Hogg called attention to the fact that the present Synod of the Presbyterian Church was the largest in the history of the Church in the Northwest, and that there was not so much reason now for meetings of the Synod to be held further west, inasmuch as Winnipeg was now more central for the Church, as British Columbia and a part of the Northwest had lately been organized into a separate Synod.

The report on systematic beneficence was then read by Dr. Duval and was received by the Assembly.

The report was taken seriatim as to the recommendations made therein.

The first recommendation was that the Committee be empowered to procure and circulate through sessions literature bearing upon systematic beneficence.

2. That all ministers and elders be urged through their Presbyteries to educate the people under their care in systematic giving.

Dr. Duval, with regard to this, remarked that he wished to see the Church in the position of a foster mother to her people, not harassing the poor for gifts, or asking five cents in charity from a washerwoman with five children to support, but by rigid economy in church matters making it unnecessary to ask assistance continually from people who were not in a position to afford it.

Chief Justice Taylor remarked that he had found that people were averse to giving money if they did not know how that money was to be expended. He believed it was the duty of the elders

especially, to make these matters clear to the congregations. Some discussion was occasioned by the next recommendation; that of interdenominational action towards economy in men and means for the advancement of church interests as a whole.

Dr. Robertson wished to know exactly what was meant by this recommendation. If it meant co-operation he did not believe such a thing possible. He was not in favor of a recommendation that might raise false hopes in the minds of the brethren.

Dr. Duval explained that the recommendation was only that a committee be appointed to enquire into the feasibility of this proceeding.

The report was adopted as a whole and the Synod adjourned.

At the opening of Thursday afternoon's sederunt of the Synod, Rev. Mr. Rumball presented a report from the committee on the equalization of the travelling expenses of members in attendance at the Synod. This report showed fifty-eight ministers present, and total expenses \$290, making the average \$5.

#### FINANCE AND STATISTICS.

Rev. Prof. Baird, Convener of the Committee on Finance and Statistics, presented the following report:  
To the Synod of Manitoba and the Northwest Territories:

FATHERS AND BRETHREN,—Your Committee on Finance and Statistics has scanned carefully the tabulated statements for the year 1893, which have been compiled by the Presbytery clerks, and which were laid before the last General Assembly. And we have ventured to add some features drawn from other sources, which we thought might serve to throw light on the statistical and financial position of the Synod.

Taking into consideration first the statistics, the most noticeable change is the re-arrangement of the Presbyteries which constitutes the Synod, so that without any change of external boundaries, we have now nine Presbyteries where before we had five. In these nine Presbyteries there are 102 ministers, not including those who are retired or without charge, and there are 87 mission fields manned by students or other unordained laborers. Altogether then there are 187 men engaged in our work when all the fields are occupied and they carry on services at 451 places—an increase, not making allowance for non-reporting charges, of 24 over the past year—of these 102 ministers there are 62 present at this meeting of Synod and 14 elders, the largest number ever present at any meeting of the kind, and larger by half than the attendance last year. Of the men who are not here there are of course some whose excuses for absence are trivial enough but one's thoughts go out rather to such men as Bryden, of Battleford, who has not looked upon the face of a fellow Presbyterian minister for five years, to say nothing of not having attended a meeting of the Synod or Presbytery. Or one thinks of Lewis, amid his dusky congregation 55 miles away from his nearest ministerial neighbor; or of Wm. Gordon, at Lake Dauphin—two years ago assistant in an Edinburgh parish—now looking ruefully at the cost of a trip to Winnipeg, which even the equalizing committee would not be likely to bring within the reach of his means.

There is improvement in the degree of uniformity with which the reports are sent in to the committee, yet although the case is a great deal better with this committee than in the matter of any other committee which invites answers to questions, there is still a possibility of improvement. The Presbytery of Minnedosa is the most defective in this matter; no less than seven of its mission fields failed to report for 1893—a number almost twice as large as the number of blanks in any other Presbytery. Every congregation which has an ordained missionary in charge has reported except two. The men who stand out so conspicuous in this matter seem to deserve mention. They are Mr. Rogerson, of Strathclair, and Mr. A. H. Cameron, of Estevan. The ministers and missionaries in the Synod have the oversight of 8,415 families, counting, in the case of young men unconnected with families, three to a household. This without taking account of the number who failed to report last year is an increase of 900 families. There are 11,641 communicants, an increase of 726 over the previous year and all the Presbyteries except Regina and Rock Lake share in the increase. There were 1,076 infant baptisms, an increase of 14, and 51 adult baptism, a decrease of 11. The number of elders has increased by 70, and the number attending the weekly prayer meeting is 8,640, an increase of 571, and considering that there was an increase of 819 in the previous year. The total increase of 1,390 in the average attendance at the prayer meetings within two years is certainly noteworthy and is a good omen. The chief increase last year was in Winnipeg, and is very likely to be accounted for by the organization of new congregations; but the increase covers the whole field especially in the earlier year and shows unmistakably that this most valuable means of grace is growing in favor with the people.

The number attending Sabbath School is 10,220, an increase of 158, and the number of Sabbath school officers show a proportionate increase.

There are 32 Women's Foreign Missionary societies, a decrease of three, and 14 Women's and Young People's Home Mission societies. Of these eight are in the Presbytery of Winnipeg, and it is a question if the time has not come when they might profitably be organized into a Presbyterial Society. At least two Ontario Presbyteries have Presbyterial societies of this kind, and surely in this Home Mission country these Home Mission societies should get all the stimulus and strength they can from meeting with one another and encouraging one another.

Turning now to the finances the amount of stipend from all sources amounting to \$92,918, an increase of \$5,663 on the previous year. In the amount of stipend paid by the congregation alone there was an increase of \$7,592, or an increase of 9½ per cent. The

arrears, however, increased too by \$1,120, and at the close of the year stood at the formidable sum of \$5,417. The total contributions for strictly congregational purposes mount up to \$132,501, an increase of more than \$3,000. There were increases in the Presbyteries of Winnipeg, Rock Lake and Brandon, but decreases in the Presbyteries of Regina and Minnedosa. But the most serious state of affairs is revealed when we come to consider the scheme of the Church. Except in the case of two schemes there is a decrease in the contribution to the funds. The exceptions are the Home Mission Fund which got \$126 more than the year before, and the Aged and Infirm Ministers' Fund which got \$45 more than the year before. The College fell short \$519; Augmentation, \$390; French Evangelization, \$87; Foreign Missions, \$344.

The total payment for schemes of the Church amounted to \$14,554, a deficit \$3,252, as compared with the preceding year. Their can be no doubt that a considerably larger sum may be raised if the Presbyteries would take closer supervision of the small mission fields when there are frequent changes in the supply and when perhaps there is no supply at all during the winter months, and where, consequently, even a collection for missions is a thing almost unknown. To say nothing of these which do not report at all, and some of them, very likely had but little to report, there are thirty-six mission fields under the care of students or catechists which gave nothing in 1893 to the schemes of the Church. Let us make allowance in thinking of those fields, for discouragement and apathy arising from infrequent and irregular service, form small congregations, from threatened or actual arrears of salary due to the missionary, the fact remains that such a condition is not helped but rather is in many cases aggravated by the neglect of the missionary to explain to these people that they belong to a church which has many children, missionary and educational, some of them in this and some in foreign lands, that it not only attempts to care for these but for its aged and health-broken ministers, and for the widows and orphans of those who have fallen in its service. We hear a good deal although none too much about the duty of spreading the knowledge of our work in the eastern provinces. Let us not keep back like knowledge from the west. Facts, say our Home Mission advocates, are the fuel of enthusiasm. Where is this enthusiasm more needed than in some of our mission fields themselves and where is the fuel more scantily supplied. Your Committee is deliberately of opinion that in nine cases out of ten where these missions have done nothing for missionary work it has been because they have not had the opportunity; because the representative of the Church in the field has not made use of his materials within everyone's reach in the church paper and in the blue book, to set before his congregation the nature of the work which is being done as a whole. It is not possible that the claims of the church's mission work should be set before any mission congregation, however small and poor, without eliciting some financial response. But in truth the loss of these people's money is the least part of the injury which is entailed upon the Church. She loses her sense of unity, she forgets that she is a body compacted of many members and she loses the vitality which comes of such knowledge and feeling.

We have spoken of thirty-six mission fields which have given nothing to the Church's missionary work. There are besides these, eight congregations either pastorates or under the charge of ordained missionaries, which are in the same position. Two of these seem to be entitled to special mention as extreme cases. The congregation of Virden in 1889 gave \$25 to the schemes of the Church, but for the past four years the space opposite its name has been uniformly blank. This is a congregation which reports 157 communicants, Wawanesa gave \$20 to the schemes in 1890, the last year during which it was under the care of a student, but, within the past three years during which it has helped the Church's missionary and other benevolent undertaking in no degree whatever. Wawanesa is a congregation which reports forty-five families, but does not state the number of its communicants.

The payments for all purposes amounted to \$158,594, a decrease of \$406 on the previous year. In three Presbyteries, Winnipeg, Rock Lake and Brandon, there was an increase of \$6,000, but this was more than counter-balanced by a heavy falling off in the Presbyteries of Regina and Minnedosa. The previous year had however, shown heavy payments to the building fund of Manitoba College, and indicated an increase of \$19,000 over the year next preceding, so that probably the increase in ordinary givings indicated a reasonable development. These statistics show that in organizing new charges and raising money for the payment of pastors and the building of churches, we are making decided progress. This progress will afford, however, but meagre ground for congratulation if it is accompanied by indications of less practical interest in the Church's work as a whole, as is indicated by decreased givings to the missionary and benevolent work of the Church.

The report was received with very favorable comments and adopted with thanks to the Convener for his diligence, on motion of Rev. P. Wright, seconded by Rev. Dr. King.

On behalf of the boundary committee, Rev. Dr. Robertson presented a report in accordance with which it was agreed that Routhwaite should be connected with the Presbytery of Brandon instead of that of Glenboro.

A report on the state of religion was presented by Rev. T. Beveridge and adopted; it went very fully into the spiritual condition of the people and the various departments of the Church work.

The motion of which Rev. Principal King had given notice, in reference to prayer and the reading of the Bible in the public schools was next offered and discussed at length; it was as follows:

1. The Synod deems it reasonable and important at this time to affirm its satisfaction with the fact that an unsectarian system

of public school education has been instituted in the Province of Manitoba, a portion of the bounds of this Synod.

2. The Synod would strongly deprecate any change in the present system in operation in the Province of Manitoba which should forbid the use of the Scriptures and religious exercises at the closing of the school, when the trustees so desire.

3. That, in view of the great importance of the religious and moral character of teachers, members of the Church who are school trustees be reminded of the duty of having special regard to this qualification in their choice of teachers.

In making the motion Dr. King spoke of the unanimity of the Synod in its former expression. He said if there was not an absolutely secular system of schools it was due in part to the well understood sentiment of the Presbyterian Church, a sentiment which was in complete harmony with the judgment of the supreme court. He would be willing to let matters rest for the present as they are; but he hoped that at some future day the Bible might receive some fuller place than it had now. He had reason to fear that the attempt might be renewed, and possibly very soon to have even the present small recognition of the Bible removed and the system made absolutely secular. One could easily see that this was a very troublesome question for the politicians on both sides, and he knew that in both parties there were those who would be glad to have it out of the way. He felt it was due to those in political life who would oppose instituting an absolutely secular system that they should know that the Synod was at their back; and, on the other hand that those who would try to settle difficulties, not by satisfying the Roman Catholic Church, but by giving an equally good grievance to Protestants, should know that any action of that kind would run in the face of the very strong conviction of this Synod and that they might expect to encounter opposition in the future. He did not attach any very great practical importance in the meantime to the kind of use of the Bible at present made in the schools, or to the form of prayer, but he felt that to forbid it now when the trustees desired it and say that a school section entirely Protestant should not use the Bible and receive public moneys was a kind of outrage and the sentiment of this Synod in harmony with the preponderating sentiment of the community was in opposition to it. The result of the late elections in Belgium, a country not supposed to be priest-ridden as Scotland had been said to be, was an example of the force that was ready to rise up and assert itself to the dismay of politicians. If he belonged to a party that would try to foist on this province a secular system he would say to it, you are not only going to commit a crime against religion, but you are making a great political mistake.

The clauses of the motion were noted on separately. In moving the first one Dr. King expressed his view that it is not proper to pay public money for sectarian education; he was thankful, therefore, to the government for initiating the legislation which now obtains. On the second clause he remarked that it seemed an extremely strange way of getting over the difficulty to make the Synod utterly irreligious with the view of conciliating a body to which the school system would be made only the more obnoxious by the removal of the little religion there is in it. The object could only be this: As the Roman Catholics have a very serious grievance, give the Protestants another and we shall be about equal. Relating to the third clause the mover said that after all the religious and moral character of the teachers were worth all the rest; without that even the Bible and the prayers would be of little value. Testifying to the high character of the teachers of the province he said he found a growing conviction among educationists in all countries that to some extent there had been a misunderstanding of the purpose of public school education. It had been thought for a time that the results to be sought were such as could be ascertained by examination, and there was a growing conviction that the aim should be the formation of character.

Chief Justice Taylor seconded the motion. He said there was at present a very slight recognition of the Bible and prayer in the Schools; he would like to see more. It would be a sad day for the province if teachers should be forbidden to use the Bible, everywhere parents and trustees desired it. It was well that those in political power should know that, if they proposed to make any such change they would have the sentiment of this Synod decidedly against them.

Rev. Joseph Hogg held that the Synod could not affirm its position too emphatically. He dwelt especially upon the third clause of the motion as the most important, saying that between a thoroughly secular school with a Christian teacher and a school with the Bible read and prayer offered by a Godless teacher, he would prefer the former.

Rev. C. B. Pitblado pointed out that all legislation, but especially school legislation, required to be watched. In the east he had passed through this ordeal for twelve or fourteen years; and he knew that the unsectarian system of the lower provinces would have been interfered with time and again had not a watchful care been exercised by the Synod there. Religious instruction here is permissible within certain lines. If it is desirable to see that no change take place it would be well to appoint a committee on public school education with a convener and members enough to form a quorum in Winnipeg and representatives in every Presbytery, this committee to act judiciously and let the politicians know not only that the members of the Synod can talk, but that they have votes behind them.

Rev. Dr. Bryce thought the third clause might be regarded as a similar motion had been by a teachers' convention at Morden, as reflection upon them; also that it might be interpreted by the Roman Catholics as meaning that it was intended to see Presbyterian teachers introduced into the schools to make use of them for propaganda.

Rev. Mr. Farquharson could not agree with the first clause. He had a strong conviction that a mistake had been made in not allowing the Catholics to have their schools.

Rev. Mr. Hodnett held that no conciliation would secure the confidence of the people they might try to conciliate; that they were unsatiable unless they had their own way and made the schools part of their church. The importance of the moral and religious character of the teachers should be strongly emphasized. He was afraid that, not only in the teaching staff, but among the inspectors, there were those who could talk very lightly and frivolously about the Bible.

Mr. John Sutherland had been in favor of the kind of schools we have to-day, from his earliest recollection; but he did not approve of Scripture selections, he wanted the Bible put into the schools.

Rev. P. Wright thought that if the Bible were put into the hands of a teacher who did not love the Bible, and he were compelled to read it, he might take his revenge by reading utterly unsuitable selections. He held that it was tyrannical to forbid any prayer but the little formula prescribed, though there might not be a Catholic within fifty miles. If there were any possibility of removing the grievance of the Catholics without violating the conscientious convictions of Protestants, it should be done. But he would not, for the sake of unity of the school system, have a Christian nation proclaim by law that the Word of God was not to be read in the schools.

Rev. Dr. Bryce pointed out that the Lord's prayer was one of the selections besides the short prayer. The selections had been made to help the teachers rather than to restrict them.

Rev. Dr. DuVal saw very great wisdom, not tyranny, in the prescription of certain selections. He said the idea must not be entertained that this was the bone of contention with the Roman Catholics.

Rev. Dr. King's motion was carried, and was followed by the adoption of the following, moved by Rev. C. B. Pitblado, and seconded by Rev. Dr. King:

That this Synod appoint a committee, whose duty it shall be to take cognizance of legislation on public education in Manitoba and the Northwest Territories, and take such measures as they deem judicious for maintaining our unsectarian system of education, and that it report each year to Synod.

The committee was appointed to consist of Revs. Dr. King and Dr. Bryce, Messrs. Pitblado, Wright, Carmichael, McLeod, Rochester, P. C. McIntyre, Colin H. Campbell, Hon. Chief Justice Taylor, and Robt. Martin, and the clerks of the Presbyteries.

#### THEOLOGICAL DEPARTMENT.

Rev. Dr. Bryce submitted the report of the committee on the maintenance of the theological department of Manitoba College. It stated that the revenue had been much smaller than for any year of its recent history; the causes were the general depression prevailing throughout the Synod, the want of proper organization in certain sections, and the heavy demand made on the erection of the new buildings of Manitoba college. The financial statement up to May 13th 1894, showed the following receipts from Presbyteries: Winnipeg, \$1,096.60; Rook Lake, \$233.40; Brandon, \$367.30; Minnedosa, \$184.30; Regina, \$200.35; interest on endowment, \$96; Synod of Columbia Presbyteries, Calgary, \$66.85; Kamloops, \$13; Westminster, \$73.20; Victoria, \$52; balance due Convener, \$417.23; total \$2,799.88. Expenditure, paid amount due Convener, \$455.18; salary of Dr. King, \$2,250; part of Convener's expenses to Calgary, \$37; interest, \$33; printing, \$24.75. Liability, \$750, being last quarter of salary of 1893-94.

Some time was spent in discussing the deficiency, and the matter was laid over to the next sederunt.

At the Thursday evening sederunt after the opening prayer by Rev. P. Wright, the report of the Foreign Mission Committee was presented by Rev. Prof. Hart. It mentioned the visit of Mrs. Harvie and Mrs. Jeffrey last summer, to the Indian missions, as having been very productive of good. There were thirteen different Indian missions on twenty reserves, with a staff of seven ordained ministers and twenty-five assistants. There were 197 Indian communicants: children in schools, 303, of whom fifty-five are in day schools, and 248 in industrial schools. There were three day schools and six boarding schools, including a large industrial school at Regina. There were in actual attendance at Regina, 121, an increase since last spring of eighty-five. The work among the adults was the least encouraging; there was progress but it was slow. At Pipestone, Portage la Prairie and Crowstand there were places of worship in course of erection. The cost of the Indian work last year was \$20,984; of this \$15,000 was paid by the Woman's Foreign Mission Society. A request was made for co-operation in placing pupils in Christian homes and giving employment to young men with farmers, helping and encouraging them to earn their own living.

Rev. Hugh McKay, of Round Lake, opened the discussion on the Indian mission. He spoke first of the school, which has an attendance of twenty pupils, giving a description of the work carried on. Farming, he said, is the only industry taught to the boys; he thought this was better than teaching trades. Besides the school he had his mission work on the reserve. In speaking of the mission, he illustrated the tendency of the schools to elevate the families, and showed the superiority of Christian homes. He had found it a great help to have a godly man to be a farm instructor. These various points he brought out in the form of an interesting account of a trip around the appointments of his mission.

Rev. C. W. Whyte said the Indian work was one which comes home to all of us as Canadian citizens. He proceeded to show

(Concluded next week.)

## FOR THE SABBATH SCHOOL.

## International S. S. Lesson.

## LESSON XI.—THE TWELVE SENT FORTH.—DEC. 16.

*Matt. x: 5-16.*GOLDEN TEXT.—“As ye go, preach, saying, The kingdom of heaven is at hand.”—*Matt. x: 7.*

CENTRAL TRUTH.—“As ye go, preach.”

ANALYSIS.—THE MISSION, v: 5-8.  
MEANS, v: 9-10.  
METHOD, v: 11-16.HARMONY.—*Mark vi: 7-11; Luke ix: 1-6.*

TIME AND PLACE.—Autumn of A.D. 28, in a town of Galilee, exactly where is not known.

THE MISSION, v. 5-8.—Of the choosing of the twelve we had an account in the sixth lesson for the quarter; in to-day's lesson we are told of their being detailed by the Master for active work in the preaching of the kingdom. This makes a new departure in Christ's methods of work; hitherto He had kept the disciples constantly with Him, but now He puts their faithfulness and ability to a test by sending them forth, two by two, independently, to spread His message and exhibit the power of His name. He sent them first to the Jew. As yet the time had not come to preach the Gospel to the Gentiles; the lost sheep of the house of Israel must first be given an opportunity to return. The message they were to carry was, “The kingdom of heaven is at hand.” The King was there, and all that remained to bring about the kingdom was his acceptance at the hands of the nation. To acknowledge Him as sovereign they were given opportunity, but they instead rejected Him and put Him to a shameful death. Thus the institution of the kingdom of heaven was suspended until the Son of Man should return in power to inaugurate His millennial reign. In expectation of this the cry goes forth to-day, “The kingdom of heaven is at hand.” Beside preaching they were to heal the sick and cast out devils. This power, now specially delegated to them, was afterwards bestowed upon all believers, (see *Mark xvi. 17-18*).

THE MEANS, v. 9-10.—The Master said, “Provide nothing.” They were to go just as they were, with no special preparations for the tour; no money, no change of garments, no staff; in simple dependence on Him by whom they were sent. This is only reasonable. If you are doing God's work, it is His part to care for you and see that you are fully provided with all you need: It was this trust that Christ wanted to teach His disciples, who could thus go forth on their work free from worry or care about their temporal wants. The lesson from this for mission work to-day, is the need of more entire confidence in God's willingness and ability to supply the requirements of His own work. If our missionary boards would look more earnestly and believingly to the Lord's riches and less trustfully to the bank accounts of the wealthy members of their church, we would hear less of the mission fund being behind.

THE METHOD, v. 11-16.—On entering a city the twelve were to seek out the man of most piety at whose house they could abide without bringing scandal on their Master's name. Here for not longer than three days, according to Oriental customs, they might dwell. Upon such an house peace should come as a result of their presence; but upon an house that refused them admittance no peace could be; if the city as a whole rejected them, in striking symbolism, they were to shake from off their feet its dust, an indication that in its sin and judgment they had no share, and a warning to its people of their folly and danger. Of such a rejection Christ speaks with terrible solemnity. It would be more tolerable for Sodom in the day of judgment than for any city that in the face of much brighter light, refused to hear the message of the Kingdom. In their manner, as sheep among wolves, the twelve were to be wise as serpents but as harmless as doves. The Egyptian symbol of wisdom was a serpent, and it is known to be exceedingly cunning in avoiding danger. Thus the disciples were to be in full and active possession of all their faculties, and at the same time as harmless as the proverbial dove.

NOTES ON THE TEXT.—V. 5. *Samaritans*.—A mixed race of Gentile origin. V. 7. *Kingdom of Heaven*.—Distinct from the Kingdom of God. V. 10. *Scrip*.—A bag for provisions. V. 12. *Salute*.—“Peace be unto you.”

## CHRISTIAN ENDEAVOR.

## Daily Readings.

First Day—Diotrophes—3 John 1-14.  
Second Day—Herod—Luke xxiii. 7-12.  
Third Day—Judas—Mark xiv. 32-45.  
Fourth Day—The Jews—Luke xxiii. 13-25.  
Fifth Day—The Philippians—Acts xvi. 16-24.  
Sixth Day—The Church of Sardis—Rev. iii. 1-6.  
Seventh Day—DIFFERENT WAYS OF REJECTING CHRIST—*Mark xv 6-14; Heb. vi. 4-6.*

PRAYER MEETING TOPIC, Dec. 16.—“Different ways of rejecting Christ.” *Mark xv. 6-14; Heb. vi. 4-6.* By far the larger number who reject Christ do so through indifference. They find it easier, and, as they short-sightedly suppose, more advantageous to drift with the crowd careless of the interests of eternity. One can entertain some respect for the man who deliberately weighs the pros and cons and decides to reject the Christ as his Saviour, but not so is it with those who out of pure indifference or cowardice remain unidentified with Him. The writer remembers having met a young fellow who rejected Christ quite openly, and apparently out of simple bravado. He said in language, the awfulness of which he did not seem to realize, “I know that my only hope of salvation is in accepting Christ, but I don't choose to; if I die to-night I will go to hell.” All that is necessary for the rejection of Christ, is that you should remain as you are—unsaved; you need not take a pronounced stand against the Saviour, you need not sever your church connection, you need not burn your Bible, just remain as you are, ununited by saving faith to Him, and you have rejected the Master, you are in danger of an eternal sin. Scripture references:—*Isa. liii. 1-3; Matt. viii. 34; xi. 16-24; xii. 38-42; xix. 16-22; xxi. 42, 43; xxii. 9-14; xxviii. 11-15; Luke iv. 16-29; xix. 12, 14, 27; John i. 11; v. 33-40; Acts ii. 22-24; xiii. 46; xxiv. 24, 25.*

The legend of St. Macarius of Alexandria runs thus: One day as Macarius wandered among those ancient Egyptian tombs, wherein he made himself a dwelling-place, he found the skull of a mummy, and turning it over with his crutch, he inquired to whom it belonged, and it replied, “To a pagan.” And Macarius, looking into the empty eyes, said, “Where, then, is thy soul?” And the head replied, “In hell.” Macarius asked how deep, and the head replied, “The depth is greater than the distance from heaven to earth.” Then Macarius asked, “Are there any deeper than thou art?” The skull replied, “Yes; the Jews are deeper still.” And Macarius asked, “Are there any deeper than the Jews?” To which the head replied, “Yes, in sooth; for the Christians whom Jesus Christ hath redeemed, and who show in their actions that they despise his doctrines, are deeper still.”—Our Bible Teacher.

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## MISSION FIELD.

## Letter from Formosa.

The following extracts from a letter from Formosa, by Mr. Gauld will be interesting and encouraging to the Christians who are contributing to and taking an interest in that Mission.

DEAR MR. MACKAY.—“Although China is engaged in war and foreigners in consequence have suffered in other parts, we in North Formosa are unmolested.”

“The Commander-in-chief of the Forces, a Mohanmedan—is very friendly towards foreigners. . . Not being able to procure a suitable house in the Chinese town we lent him Oxford College—not being in use—and he has shown himself very grateful and friendly.”

“A man's foes shall be they of his own household.” A short time ago, at Teug-saug-khoe, a village in North Formosa, a certain man, a heathen, died and left a widow and four sons, one of whom is a Christian. According to their custom the heathen members of the family feasted, and worshipped the spirit of the dead, and called on the Christian to join with them. He declined. His heathen brothers beat him severely, his mother and wife sanctioning the harsh treatment. He still remained firm, and all joined in turning him adrift from the household. The property of the deceased was divided, and the heathen members of the family refused to allow the Christian to share with them. Against all this treatment he did not complain, but his wife went further than merely joining with the others in turning him out, she determined to marry another man, and of course, take her little boy, an only child of two or three summers, along with her. The heart of the father could no longer quietly submit. He wrote to Rev. Giam Cheng Hoa, asking his advice and assistance. On Saturday, Sept. 25th., Pastor Giam went to Teug-saug-khoe. First he met the Christian member of the family, who told him that he sought no compensation for the beating he had received, nor for being turned out; nor did he ask to share the property left by his father. However, he could not give up his little child without an effort. His wife seemed determined to marry another man. This he could not very well prevent, as it seemed to him: so, if in accordance with the law of Christ, he would first give her a writing of divorcement. Still he was not very clear with regard to his duties as a Christian, therefore, wished to be taught. Mr. Giam told him that first they must very earnestly endeavor to persuade his wife to return to him; and if this failed to then consider what further course to pursue. After this Mr. Giam went to visit the three brothers in succession, taking care to leave the worst till the last. His first thought was not to interfere with the property; but as he pondered on the nature of the situation a little longer, he thought that it would be proper to reward the unselfish conduct of the Christian, if possible, by a share of the patrimony, as well as by a renewed enjoyment of the state of matrimony. He came to brother No. 1, who thought their Christian brother should not share the patrimony with them; but expressed himself as willing to have him do so if the other brothers were of like mind, and asked Pastor Giam to interview these others. Brother No. 2 expressed himself in like manner, and asked the Pastor to see No. 3. No. 3 was very bitter; he told Mr. Giam that it was no affair of his. “Oh yes it is,” was the answer, for your brother is also our brother, and we have a right to help him to obtain justice.” No. 3 told him that as their Christian brother did not honor the spirit of the dead father, he could not be allowed to share the father's estate. “Whose law are you propounding?” was the reply, “the Emperor's or your own?” But talking would not prevail, so Mr. Giam warned him that if by Monday morning he was not prepared, according to the law of China, to share the property with his Christian brother, the case would be put into the hands of the District Magistrate. Then he left the man, and sent two small officials to interview him, and warn him of the law. This they did, and even shut him in prison, without avail. So on Monday morning, Sept. 17th., all started for the Kelung Yamen. They had proceeded scarcely a mile when the man's courage, rather boastfulness, failed him. He expressed himself as now willing to make amends for the past and entreated them to return. Mr. Giam expressed himself as now unwilling to go back, so they went on about one-third of a mile further. Then the two other heathen brothers came running, and entreated mercy. At length all returned. The necessary writings were drawn out, and the property shared among all brothers alike, the Christian included. After this, Mr. Giam went to interview the Christian's wife. At first she would not see him; but along with her husband he followed her to the kitchen; and began to speak first sternly. He spoke to her of the relative duties of husband and wife in such a way that she was soon melted, and accompanied them to the front room, where many heathen had assembled to see and hear. Here the talk was continued; and all the heathen present pronounced what the Christian teacher said, to be excellent doctrine.

The wife was prevailed on to take the old torn and soiled clothes her husband was wearing, to wash and mend; and to give him in return clean and whole garments. When Pastor Giam left, which he did that same day, everything seemed in a fair way to a satisfactory, peaceable settlement.

I need not comment on the above incident. Were there here no such examples of faithfulness, the preacher of the Gospel of the grace of God should still persevere in making known the truth. However the knowledge of such cases coming to us from time to time greatly helps to increase our happiness in the work to which we have been appointed.

One of the early converts, an elder of Siam-Tiam congregation, has recently died. From his first acceptance of the faith of Christ he proved himself true to his Master; ready to endure persecution and loss, for the Lord's sake. I should like to give you a short sketch of his Christian life, but shall defer till a future time.

We have all good health. Mrs. Gauld sends kindest regards. Very sincerely yours. W. GAULD.

## Letter from Honan.

Extract from letter from Rev. Murdoch Mackenzie, Hsin Chen, Honan, China, to Rev. W. J. Dey, of Simcoe, is of public interest.

“About twenty miles distant from Hsin-Chen there is a village in which eighteen months ago there was not an individual who took any interest in the Gospel. (The name in Romanized Chinese is *Hsias Chai* which you may translate *Little Fort*). In spring of last year one man in that village heard the Gospel story for the first time and brought some Christian books. Returning home he told what he had heard, and read with others the little book. Soon afterwards he led some sick persons to our station for medical treatment. There he heard the way of salvation by Christ alone made known more fully. His interest was awakened and he at once began to inquire of the native Christians in the meeting, the meaning of what he was hearing. Step by step he seemed to be led on, though his manner was not such as to impress us favorably.

He led three different bands of sick people to the doctor for treatment in the course of a few weeks. Then he stated that he was anxious to learn the Christian doctrine, and that several in his native village were desirous of doing the same.

We sent our native helper and our first Honanese convert to visit the village, stay there a few days and then report on the prospect. They came back with a most glowing account of the opening God was making for the Gospel there. Soon after their return four men came to the station and staid with us a few days, giving an encouraging measure of attention to the truth.

It was a most cheering sight to have two or three men daily asking questions on the passages they were reading, and evidently anxious to know the power of the truth in their own hearts.

We helped them as well as we knew how and cherished bright hopes for their future. On their return home the number of interested ones began to increase, until, about a dozen persons were regarded as inquirers.

Circumstances rendered it unwise for me to visit the village but our native helper went several times. Then Mr. McGillivray paid two visits and was drawn to the people from the first. During that winter we had the leading member of the little band often in at our Sabbath morning service in Hsin Chen having walked twenty miles to be present.

In April Mr. McGillivray and I went there to find out how many really desired to have their names recorded as inquirers. We took them in one by one and questioned them carefully as to their knowledge and understanding of the Gospels; their attitude towards idolatry, performance of religious duties, their belief in and feelings towards the Lord Jesus Christ, their motives in seeking to enter the Christian Church and many other important topics. The answers given were highly encouraging and made us quite hopeful.

Next day was a busy and happy Sabbath, one of the best in China. As God would have it, we doubt not, their reading in course was from Matthew, tenth chapter, the first half of it. That gave an opportunity of putting before them the kind of life which Christ called His followers to take up. It was most interesting watching them as the meaning of one verse after another was brought out, largely by question and answer. Then we sang hymns, prayed, conversed freely over what we had heard and had a day of delightful Christian fellowship.

Monday was a most refreshing and encouraging day also. Eleven persons in all had their names recorded. These were all males and we may hope to see the wives of some of them come forward soon on the Saviour's side with their husbands. On Monday night we had a season of prayer when nine Chinese and two foreigners took part. The friends in that village were then in the habit of meeting together for prayer and reading of the Scriptures twice daily and three times on the Sabbath day.

In most cases they endeavor to hold worship in their own homes. Eight out of the eleven had commenced to learn the Chinese characters since their interest in Christianity was awakened. The eldest member of the group was about sixty years of age and the youngest sixteen. Our hearts were strongly drawn to the little band and it is our prayer that each one may be an earnest Christian and a true witness for Christ.

His future is known to God alone. For what He has given us to see we thank Him and take courage. Pray that each member of that little company may have grace given them to persevere in the way of life, and that the truth may from that centre spread abroad to many other villages.”

## Church News.

### In Canada.

THE Whitby W. F. M. S. will hold its annual meeting at Whitby on January 15th.

THE Rev. Walter Beattie, of Virden, has offered his resignation to the Presbytery of Brandon.

REV. HUGH CRAIG, B.A., Windsor Mills, Que., has resigned. Resignation takes effect in December.

REV. N. MACPHER has resigned the charge of Marsboro, Que. Resignation takes effect in January.

THE congregation at Winchester gave a collection of \$52.50 at the Thanksgiving service.

THE free-will offering for the schemes of the church, at the Thanksgiving service in Deloraine, Man., on Nov. 25th, amounted to \$75.85.

THE Rev. R. G. MacBeth, M.A., conducted anniversary services at Charwater, Manitoba, and lectured to a crowded congregation on the following Monday evening.

THE Rev. Alex. Currie, of Wawanesa, has gone through an attack of typhoid fever in the Brandon hospital and is once more able to resume his work.

THE Rev. Wm. Chesnut, formerly of Breadalbane, is studying in Manitoba Medical College, with a view to employment as a medical missionary.

THE church for the Sioux Indians at Portage la Prairie, which has been erected under the auspices of the Foreign Mission Committee, is to be opened on the 2nd of December.

THE new church at Winchester is rapidly approaching completion. Dedication will take place about the close of the year. The structure is considered a gem of architecture. Mr. Stalker, of Ottawa, is the designer and architect.

MR. J. M. KELLOCK, M.A., a graduate of Queen's, has been called to Morewood and Chesterville, salary \$900 and manse. If Mr. Kellock accepts, the ordination and induction will take place at Morewood, Tuesday, December 4th, at half past one o'clock.

FIVE ministers of the Presbytery of Quebec resigned their charges within two months. The deficits of the Augmentation Fund in the past and its uncertainty in the future were elements in some of these resignations.

A LITTLE Indian girl, a pupil of the Industrial School at Regina, recently gave a novel and scarcely orthodox answer to the first question in the Shorter Catechism. Man's chief aim, she said, is to glorify God, and to enjoy himself.

ON the 11th Nov., the Rev. C. W. Gordon, of Winnipeg, conducted anniversary services at Napinka, in South Western Manitoba, and on the following evening delighted a large audience with a lecture on "Across the Alps on a Wheel."

THE completion of repairs and improvements to the foundation and auditorium of Knox church, Winnipeg, has been celebrated by special services, conducted by the Rev. J. A. Carmichael, of Regina, and the Rev. W. M. Rochester, of Prince Albert.

REV. J. K. SMITH, D.D., Port Hope, will (D.V.) preach in the Queen Street East church, corner of Carlaw Avenue, on Sabbath next, and will assist the pastor, the Rev. W. Frizzell, in conducting special services during the week.

THE W. F. M. S. of South Nissouri Presbyterian church held their annual thank-offering service on the evening of Thanksgiving day. There was a good attendance to listen to an address by the Rev. A. Grant, of St. Marys, on the subject of China missions. The thank-offering amounted to \$25.39.

ON the evening of Thanksgiving day a very pleasant time was spent in the schoolroom of St. Andrew's church, Sonya. A Thank-offering service was held by the W. F. M. S., in which the ladies of the congregation were invited to participate. An appropriate programme was rendered and refreshments

served. When the envelopes containing the offerings were opened, the proceeds were found to amount to thirty dollars.

THE funeral of the Rev. John McKay, B. A., late pastor of the Scarboro' Presbyterian church, who died in Colorado, took place at Embro. After a short service at his father's house, the long procession wended its way to Knox church, where the public service was held. Rev. G. C. Patterson, pastor of the church, was assisted by Rev. Messrs. Munro, Harriston; Brown, Scarboro'; Munro, Kintore; Ferguson, Brookdale; McLachlan, Harrington; Leach, Stratford; and Silcox, Embro. The pallbearers were six members of Scarboro' church.

AT a recent meeting of the Ladies' Aid Society of St. Paul's church, Victoria, B.C., the report of the treasurer, Mrs. MacRae, showed that the result of the Society's work for the past season—seven months—amounted to \$416, which is to be devoted to the removal of debt, payment of recent improvements on church building and one or two items of incidental expenses. At the suggestion of Mrs. Cochrane, of Kingston, Ont., who visited the city last year, in common with some other congregations in the city, the Society adopted what is known as the "Talent Scheme" for raising funds. Forty members of the Society were given each the sum of one dollar, and with this as capital all traded for seven months, refunding at the end of that time the original dollar and its gains. The latter at the close was found to range from fifty cents, the lowest, to thirty dollars, the highest. The result in this case have shown this to be an excellent method of carrying on the work of the Society, and an improvement on bazaars and other methods usually adopted.

THE Brooklin Auxillary of the W. F. M. S. has just passed another milestone. On the evening of Thanksgiving day, the annual thanksgiving supper and missionary re-union was held. The service in the church was conducted by the pastor, Rev. J. B. McLaren, who found his duties unusually congenial. Rev. James Harris, Episcopal; Rev. T. W. Leggatt, Methodist; Hon. John Dryden and Wm. Smith, M.P., ably supported the speaker of the evening, Rev. R. P. MacKay, secretary of foreign missions, who aroused a general interest with his extensive map and location of the mission fields of the Church, and by his clear concise description of the whole, bringing from his treasures of missionary lore things new and old, and applying the simple old teaching of "Bethlehem and the Mount" to the pressing needs of the great work in these fields. The musical part was well sustained by the choir of the church, and the Holliday Brothers. The little Brooklin auxiliary had experienced all the alternations of doubt, hope and fear as regards their right of existence, but once again they "thank God, take courage and wait for the day." Subscriptions, \$56; monthly collections, \$15.50; door receipts, \$36.50. Total, \$108.

### Presbytery of Barrie.

THIS Presbytery met on Tuesday, 27th November, Rev. D. D. McLeod, moderator. Two calls were sustained, one from Hillsdale and Craighurst to the Rev. J. R. Bartley, B.A., and the other from Cookstown, Townline and Ivy to the Rev. Peter Fleming, of Caledon, of the Orangeville Presbytery. Arrangement was made for induction, conditional upon the calls being accepted. The report of the Presbyterian Society of the W. F. M. Society was received, and it was agreed to express gratification at the results of the Society's work for the year. The Rev. J. McD. Duncan, B.A., requested leave of absence from his pulpit after the close of the year in order that he may fulfil the duties in Knox College, to which he has been appointed in consequence of Professor Thompson's illness. The Presbytery granted leave as asked for, expressing regrets that the impaired health of the Professor rendered it necessary to make the changes in the arrangements of the College, while pleased on account of the honour conferred on one of its members. The congregation of Elmvale received leave to mortgage their new church

property to the extent of \$3,000. The circulars of the Home Mission and Augmentation Committees were considered. The clerk was instructed to intimate to the several congregations the amounts required of them in order to raise the sums allotted to the Presbytery by these Committees, and appointments were made for visiting the aid-receiving congregations. The Rev. A. D. McDonald, D.D., was nominated as moderator of the next General Assembly, specially bearing in remembrance his former services in the Home Mission work of the Church. A circular from the Prisoners' Aid Society was received, which led to the appointment of a deputation to wait on the county council and urge the establishment of a refuge for the poor. A committee was appointed to consider the practicability of holding the meetings of Presbytery at different places in the bounds. The Rev. J. Fraser Campbell was present and addressed the members in the interest of the mission to Central India. The clerk was instructed to print the minutes of the regular meetings and distribute them. There were many other matters attended to not calling for public notice.

### Presbytery of London.

THE London Presbytery held a regular meeting in the First Presbyterian church, London, on Tuesday, 13th November. The attendance of clerical members was good, twenty-four being present, and there was also a fair representation of elders. The following calls were presented by the moderators of the respective congregations. From Wardsville and Newbury in favour of Mr. Alex. Wilson, probationer. The call was supported by Messrs. McNaughton and Atkinson and duly sustained, and put into Mr. Wilson's hands for acceptance. Mr. Wilson subsequently accepted the call, and his induction was appointed in Wardsville on the 5th December, at 11 a.m. Mr. Miller to preside; Mr. Ross to preach; Mr. Henderson to address the minister, and Mr. Barnett the people. A call from Aylmer and Springfield in favour of Mr. W. Cooper, licentiate, was appointed by Messrs. Mitchell and Murray, and duly sustained and transmitted to Mr. Cooper for acceptance. Mr. Sawers was appointed moderator of the session of St. Andrew's church, with power to moderate in a call if requested to do so before next meeting of Presbytery. It was also agreed to sanction the arrangement already made for the supply of the pulpit meantime; and that the pulpit be declared vacant on the second Sabbath of December. Dr. Laing, of Dundas, addressed the Presbytery in the interests of the Augmentation Scheme, and was, on motion duly made and seconded, cordially thanked for his address. The Presbytery agreed that the amount required from this Presbytery, be apportioned among the congregations. A call from Knox church, London South, was presented by Mr. Clark; the call was in favour of Mr. Martin, of St. Paul's church, Toronto. Mr. Andrew Tomson and Mr. Morton were heard as commissioners in support of the call. The call was duly sustained and transmitted with relative papers to the clerk of Toronto Presbytery for disposal. Rev. Mr. Clark was appointed to represent the interests of London Presbytery when the matter is considered by Toronto Presbytery. A call from Claremont congregation, Presbytery of Whitby, was read by the clerk, in favour of Mr. W. A. Cook, of Dorchester and Crumlin. Mr. Cook requested the Presbytery to sist procedure in the matter, as he intended to decline. The Presbytery laid the call aside. The Presbytery spent considerable time in discussing and maturing a scheme for sending commissioners to the General Assembly, chiefly by a system of rotation. Provisional arrangements were made for the induction of Mr. Martin, in view of his acceptance of the call to London South. Mr. Ross, of Glencoe, was appointed to address the annual meeting of the W. F. M. Society on the 29th January, 1895. Mr. Sutherland read a minute in connection with the death of Mr. Murray, of St. Andrew's, London. The minute was adopted and ordered to be published in the church and city papers. The next regular meeting was appointed to be held in Knox

Church, St. Thomas, on second Tuesday of January, 1895, at 11 a.m.—GEO. SUTHERLAND, Clerk.

#### Presbytery of Hamilton.

THIS Presbytery met in Hamilton on Nov. 20th. A call from St. John's, Hamilton, to Rev. W. J. Clark, of London was set aside. That gentleman desired to sist procedure as he did not think he could now leave his present charge. The augmentation deficit had been nearly met. Rev. H. S. Beavis presented certificate transferring him to this Presbytery from the Presbytery of Pueblo, Col., U.S. The certificate was received and it was unanimously resolved to apply to next General Assembly to receive him as a minister. Mr. Beavis has been ministering to St. Paul's church, Hamilton, during Dr. Laidlaw's illness with much acceptance. At a conference on statistics and finances and systematic beneficence it was resolved, (1) To visit immediately all organizations not reported as contributing to the schemes. (2) To prepare a form for congregational reports. Rev. D. J. Macdonnell addressed the court on the interests of the Augmentation Fund. It was resolved to apply for supplement of \$6 per Sabbath until settlement for International Bridge. Mr. Mitchell, of Thorold, tendered his resignation. A committee was appointed to visit the congregation. It was resolved at next meeting to consider the remits on the Book of Praise, the year's service in mission work, and the Jewish Fund. Also on the previous Monday to hold conference on the State of Religion, Temperance, Sabbath schools, and Sabbath Observance.—JOHN LAING, Clerk.

#### Presbytery of Brandon.

AN adjourned meeting of Brandon Presbytery was held in Brandon on Tuesday, Nov. 27th, at 8 p.m. The resignations of Rev. A. MacTavish and Rev. T. Shearer, laid on the table at last meeting, were considered. The congregation of Chater and Humesville was represented by Messrs. Richards and Reid, the congregation of Rounthwaite, by Messrs. W. Bertram, and D. R. Noble. Testimony was borne to the faithful service and ministerial ability of both resigning ministers, as well as to the affection in which they are held by their respective congregations. The Chater and Humesville congregation, however represented itself as unable at the present time to support its minister. The Presbytery therefore with deep regret accepts the resignation of Mr. MacTavish, to go into effect the last Sabbath of December. Rev. D. Carwell was appointed to preach at Chater and Humesville on the first Sabbath of January, and declare the pulpit vacant. The Rounthwaite congregation represented that if half the former grant was given, it was prepared to make up the balance, and pressed very strongly for the continuance of the pastoral relationship. It was agreed to apply for the reduced grant, and Mr. Shearer was requested to withdraw his resignation, which he did after explaining that it was only to relieve his people of financial burden that he had placed his resignation before the Presbytery. Dr. Robertson and Mr. Shearer were appointed to draft a suitable minute anent the resignation of Mr. MacTavish. The committee on the State of Religion was requested to arrange for a conference on that subject at the March meeting. The next regular meeting of Presbytery will be held in Brandon on the second Tuesday of March, 1895.—T. R. SHEARER, Clerk.

#### Presbytery of Maitland.

THIS Presbytery met at Wingham, Nov. 20, Rev. J. Malcolm, moderator, in the chair. Financial and statistical returns and minutes of Assembly were distributed. A communication from Prisoners' Aid Association was read, asking sympathy and co-operation in its efforts at reform. The annual report of Committee on Young People's Societies was read, which showed that in many of the congregations young people's societies are formed with excellent results. The convention of Young People's Societies, held at Brussels on 19th

ult., was reported to have been most interesting and profitable. Attention was called to section six and resolution five of the Assembly's report on temperance. The Presbytery agreed to record its gratification at the appointment of Miss Kate Campbell, of Molesworth, as a lady foreign missionary, and at her designation to the Indore field on 24th October, last. The Presbytery would follow Miss Campbell with earnest prayers for health, usefulness and success. The sum of \$1,400 is expected from this Presbytery for Home Mission Fund this year, and for Stipend Augmentation Fund, \$500. These funds are commended to the liberality of the congregations. Messrs. A. MacKay and McLennan were appointed to audit the treasurer's books. The Rev. Prof. D. M. Gordon, B.D., Halifax, N.S., was nominated moderator of next General Assembly. The following charges are entitled to send commissioners to the General Assembly: Teeswater, Crumbrook and Ethel, Walton, Knox church, Ripley, Knox church, Brussels, to send ministers, and those entitled to send elders are Dunganon and Port Albert, Belgrave and East Wawanosh, Wroxeter, Huron, Chalmers', Kincardine Tp., and Bervie. Messrs. Hartley and Anderson were appointed to examine the proposed Book of Praise and report at next meeting. The Assembly's remit on year's probation was approved, as was also the remit on Aged and Infirm Ministers' Fund and the remit on amalgamation of certain committees. The remit on appointing Jewish standing committees was not approved of. The committee on Young People's Societies were requested to bring down a draft constitution for a Presbyterial organization of Young People's Societies at next meeting. Next meeting of Presbytery will be held at Wingham, Tuesday, January 15th, 1895, at 11.30 a.m.—JOHN MACNABB, Clerk.

#### The Home Mission Fund and the British Churches.

Editor PRESBYTERIAN REVIEW.

FROM private letters received, I understand that certain ministers in the North-West and B.C., are making arrangements to visit Britain at an early date, for the purpose of soliciting contributions for church debts, or other schemes and projects, altogether apart from, and unauthorized by the Home Mission Committee. The gratifying response given to Mr. Gordon's appeal last year has evidently led to the brief, that any one can of his own notion, or at the bidding of his congregation, make a raid upon the Presbyterian churches in Scotland and Ireland, for money.

In view of the great kindness of these churches, and the co-operation of their Colonial Committees in our great mission work, I think it most unwise, as it is unwarranted, for any of our ministers (especially in the North-West) to ask contributions from old country congregations, and thus injure the work of the Committee. Presbyteries should discourage, and refuse permission, to all such irresponsible missions, and allow nothing to interfere with "the forward movement" initiated on behalf of our North-West Missions. It will require, during the present year, all that is sent from Britain, and extraordinary efforts on the part of our own church, to enable the Committee to meet its indebtedness, at the end of March next. Anything that takes money away from the General Fund, will lessen the amount then due to our missionaries.

While I write this on my own responsibility, I am sure that the Home Mission Committee are in perfect accord with the views I have expressed.

WM. COCHRANE,  
Covener Home Mission Committee.  
Brantford, Dec. 1st, 1894.

#### How he Learned to Swear.

For the REVIEW.

I WAS waiting patiently in the C.P.R. sitting room at Regina for the train to start which was to convey me to Prince Albert, Sask., where a week's mission work awaited me. One of the train men came in suddenly, stopped before the little wicket, and commenced talking to some one inside. The

conversation was interspersed with various kinds of swear words, in which the name of Christ and God was conspicuous. It seemed surprising how easily the man could manufacture epithets containing swear words. I felt indignant that in a public waiting-room the travelling public should be forced to listen to such sentences of blasphemous language, and forthwith walked across the room to expostulate with the man for his conduct, when as suddenly he vanished out of the opposite door, and the opportunity was gone. Another man in the room, however, had evidently caught the contagion, for no sooner had the railway man disappeared, when this other, a dapper young fellow he was, a commercial traveller representing a Winnipeg firm, commenced right at my elbow telling some story to six or eight others and interspersing it with the vilest oaths and most wicked epithets, in which the terms "God" and "Christ" and "Jesus" were conspicuous. I wheeled on him at once and gave him a neat little tongue thrashing as I knew how for his impudence in using such vile language in a public parlor, and then turned on my heel and went to another room in the station. His story was left unfinished. However in the course of twenty minutes the young man came to me and said he was sorry that he had given offence, informing me at the same time that his S. S. teacher years ago was in the habit of telling stories to his class just as he heard them, so that if there were any swear words or vile epithets mixed up in the story, he would repeat it all to the class, and this was the way (according to the testimony of this dapper young man) he had learned the art of swearing. Any excuse is better than none, but it is to be hoped the young man will have learned the lesson that he must not taint the atmosphere of a public waiting-room with such vile epithets in the future.

Swearing is a habit with a great many men here in the far west, and the home missionary requires to be always on the alert and use every opportunity possible, in the spirit of love and Christ meekness of course, to stop it, and so give men to understand that there is a commandment which says "Thou shalt not take the name of the Lord thy God in vain." A. F.

THE Presbytery of Maitland nominated the Rev. Prof. D. M. Gordon, B.D., Halifax, N.S., moderator of next General Assembly.

#### Dr. Chiniquy.

ANYONE who has followed the career of the Rev. Dr. Chiniquy would have imagined him proof against an attempt to get him once more into the fold of the Church of Rome. As he says himself, he has challenged discussion upon the question of religion, with the desire to show the difference between the Protestant and Catholic systems, and his life has been spent in a crusade against Romanism. Time and again he has issued challenges to the Roman Catholic ecclesiastics, none of which have been met. It appears that on the announcement in the press that in his eighty-sixth year he has been taken seriously ill, the attempt to reconvert him was made. It is not asserted by the rev. gentleman's friends that the attempts came directly from the Jesuit ecclesiastics of the Roman Catholic Church. They believe that they were indirectly inspired therefrom. Jesuitical attempts of that sort are seldom direct. The advocate to induce Dr. Chiniquy to alter his ways was a woman. Her first appearance upon the scene was the middle of September, when she called and introduced herself to the family. Her first appearance was signaled by an effort to induce Miss Chiniquy to change her religion. She was quite sanguine of success, and gave Miss Chiniquy some rows of beads, scapulary and medals, pictures of saints, telling her when she gave her the scapulary and beads they would be sure to convert her. The woman herself said she resided in one of the city convents. She returned last week, after the public announcement of Dr. Chiniquy's illness, and asked if she could not bring with her to comfort him in his illness two of the Jesuit

thers. Dr. Chiniquy was not able to see her upon her first visit, but upon her second visit he was able to see her. She then implored him to return to the Roman Catholic Church and also to permit her to request the Jesuits to come and see him. The reply of Dr. Chiniquy was that he knew more about the Roman Catholic Church and its methods than she could possibly tell him, and he had been long enough in it to find out its quality, that he considered it cowardly for the Jesuits to send anyone to him now that he was old and ill, when they had always refused to meet him and discuss the matter of religion openly when he was in sound health. He told her again and again what answer to give to the Jesuits, remarking that what he needed now was Jesus, not Jesuits. Last Sunday the woman came again, and this time she had with her a letter which she desired Dr. Chiniquy to sign. The letter was a request by Father Chiniquy for the attendance at his bedside of Jesuit fathers for Catholic advice, and is as follows:—

"To answer a desire of my friends who have at heart my good and that of my family, I authorize Mrs. X— to bring a Jesuit here. These gentlemen offer to help me through interest for me and mine. Let them come and I will receive them."

She implored him to sign it, and then she would see the Jesuits. He told her that he expected to be well again in a few days, when he would be in a position once more to give the world the ideas he has always since he became a Protestant held as to religion. The woman was very much disappointed, and tore up the letter the signature of which Dr. Chiniquy had refused. Father Chiniquy told her he did not want to see her any more. Then she turned upon the Rev. Mr. Morin, who was present, accused him of being the cause of her failure, and declared that he would be accused for his conduct, and that she would throw a curse at him that would bring him to a bitter sickness a year hence. "Throw your curse," said Mr. Morin, smilingly, whereupon she repeated some formula, made some signs with her hands, and closed with the usual sign of the cross. She then left the house, leaving the family to think what they might of her strange method of trying to reconvert the sturdy opponent of Romanism.

There was a rumour to-day that the Rev. Dr. Chiniquy was dead, that he had asked for priestly attendance, and had been denied it by his relatives. This is consistent with the attempt of the woman mentioned above. Fortunately, the reverend Protestant divine is much better, and seems to rally day by day.—Montreal Witness.

## Correspondence.

### Concerning Croakers.

Editor PRESBYTERIAN REVIEW.

SIR,—I have read "Concerning Croakers" in your last issue and trust to profit. Has he not struck a chord that needs thrumming? While there a number of different kinds of "Croakers," it seems to me the best croaker of all is the *silent* one.

The man who preaches at home for souls, maybe—and for the salary and a manse, and then away in all the vacancies, which are agreeable, for the "call" and a "change," more congenial clime, a little better church, more salary, stronger point, and more to the front, etc., are those not good stayers? Maybe big brained.

True there are, as "Presbyter" showed, a goodly number of men who have served and are now serving the congregation to which they minister with general satisfaction, and comfortably to themselves. We love them and the Church reverences them, not simply because they stayed so long in one place, but for their merit and the work God has done through them. May be these men would not change if they could. But how about the number, a host, e.g., where sixty applications are made for a hearing, forty or forty-five or more are from ministers in settled charges who would change "if they could" but simply say, "I will stay on this nag till I get a better or another." What is the motive here? Now my judgment is, ministers do this: 1st,

From the fear of becoming "a probationer," "a minister without charge," one, "well, something must be wrong," "it is funny he is not settled," one, "at the mercy of a moderator of session," etc. Yes, congregations would rather call a man with charge than one of those "without charge," notwithstanding "merit or price," and so we say—as for me we will sit still and ride till another comes close enough, and we will step off and away, and on again, for my family cannot starve, and "to beg, I am ashamed."

Hence, 2nd, ministers do this work because they cannot live should they resign the present charge—five or six hundred dollars is better than three appointments per quarter on probation.

It takes some time to settle again. Then probationers how they are looked at, talked of, anathematized, oh, I cannot stand it—their crown ought to be bright. They may come forth as gold, but the process is very humiliating. Then those moderators, it is said, will adroitly evade (something called) the truth. Nothing wrong—oh no—equivocation will often give preference to the settled man, saying, (after having heard seven or eight probationers, just enough) "now, there is a settled man I will send, give him a good hearing, and—and—well, we will see or—" and with a very peculiar look turns away. The Sabbath day comes—passes—raised—chosen—called—settled.

Hence, 3rd, we say it will be more popular, conserve our dignity, look better, pay better, have a better front just to fish round the shore for a while longer and hook on to some congregation "desirable." Yes, that is it. I will get a newspaper adv., a recommend, and Bro. So and So will work the moderator of session, or a member of the supply committee, and I will go up, down, over, and will preach the Gospel, pray very short, say touching things, be very profuse in my compliments, and we will get away from this place and—he goes.

We do not stickle that ministers in charges should not change, for the three year service among Methodists has been a success, with all its difficulties, but we do say, let this change be done decently and in order. Is it not far more manly and far better for congregations generally, and more glory to the Master and His cause, if, when a minister desires another place, wishes to make a change, that such an one resign, for his heart cannot be as it ought to be toward the congregation he is wishing to leave, and it is a doubt in my mind if his conscience is as clear as he would like toward any other congregation until he has released himself. When a minister preaches for another congregation, and especially for a call, at heart he has virtually left—gone—is away, and according to Scripture, committed an ecclesiastical violation. What would you say of a man, a minister, paying his addresses to a certain lady and his wife and bairns at home, etc. It is the fastidious animal that loves to leave the fodder in a bundle at its feet and goes and pulls it out of the stack. The induction of the minister is sometimes set forth as "a marriage," and should be as sacred.

1. The minister over a congregation and "holding on" for five or ten years—still fishing—still making application for "a hearing," preach on Sabbath to the home congregation of love and contentment, on Friday before has sent out an application for a hearing at "Zion and Calvary" and "Gaza and Dan," and intimates that where he is "the school is not near," that "the water is bad," and the wife's health is very poor, and he would change if he found a suitable place.

2. Does the congregation know anything about this? No, hush—well 'tis nothing to them anyhow, and some Sabbath with a choice hook, in his best clothes, and with a most carefully prepared manuscript the pastor goes out fishing—on a parade of sweet flowers from out the ivory palaces. There is the wife—with a husband off on a parade of sweet smiles. What do? Why, a divorce get you—resign—or abide at home like a mannie.

(a) Now, we do not want the "Conservatism of Methodism," or the "Democracy of Congregationalism," nor even so much as

the very best of both—"Presbyterianism" exactly—but what we do want, and for mercy sake let us have Christianity. As Principal Caven, when speaking of the establishment of the Christian Sabbath, said: "If we cannot establish it on a religious basis the case is lost." At the present the probationers' case is lost under existing circumstances, or the Sermon on the Mount has been interpreted wrongly.

(b) You cannot fill the vacancies with probationers, nor you cannot get the names of men in charge who apply for hearings, on the distribution committee list. There would not be room. It would no longer be the "Probationers' list." Nor you cannot suppress the settled man from fishing. No machinery under the skies will ever stop big fish from swallowing little ones. That belongs alone to the Creator.

(To be Continued.)

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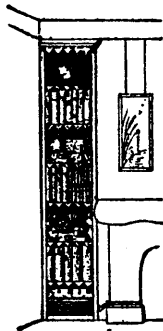
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**A Chimney Closet Cabinet.**

One would not imagine that the cabinet shown in the engraving, had been only a chimney closet, such as are found in many old country houses. We are sure many of our lady readers would adopt the idea, after once seeing one arranged in this manner. It converts an unsightly, dark place, into a bright,



CABINET.

cheerful spot, and gives one an opportunity of displaying bits of rare china and silver. The first thing to be done is to remove the door, then line every alternate shelf throughout with bright red felt or velvet paper; make the piece for the bottom long enough to fall over the front, cut it in points, and attach a tassel of crewels, or worsted, to each one. The shelves for the books will need a piece on the bottom only. One shelf is partitioned off for small books. Place something large on the top shelf, as it will not show if not of goodly dimensions. Hooks are screwed in the shelves, to hang the cups and other articles on.

**A Scrap-Bag for Wastes.**

The materials required to make this little receptacle for holding burned matches, and other wastes, are two yards of satin ribbon three inches wide and of any color; a piece of card board; a spool of sewing silk, and a small silk or chenille tassel



matching the ribbon in color. From the card board cut four strips, four inches in length, and two in width. Sew these pieces together in the shape of a box, and fit a bottom to it of card board. The

box is now ready for trimming, which is done in the following manner. Cut four strips of the satin ribbon, seven inches in length, overhand the edges together with sewing silk on the wrong side, then turn it out, and fit it over the box, gathering it to a point at the bottom, and draw it to fit closely around the top. One of the seams should be placed at each corner. For the handle use a strip of ribbon a quarter or three-eighths of a yard in length, cut the selvedge edge from each side, and fringe about half an inch deep. Then fasten securely to each side of the box. Place on the top of the handle a full satin bow with fringed ends. At the bottom where the bag is gathered to a point, the tassel is to be securely fastened. A full ruche of ribbon finishes the edge around the top of the box, the ribbon first having been fringed out about a quarter of an inch deep on each edge, as the handle has been done. It can be made still prettier by painting a graceful design of flowers on each of the strips of ribbon for the bag, before sewing them together, also a spray on the handle. Another very odd way is to use two materials of different coloring, for example, crimson plush, and gold-colored satin, alternate strips of each. Gay flowers may be painted or embroidered on the satin, such as poppies, or carnations. Should blue satin and gold plush be used, daisies are very pretty for the decoration.

**Pickled and Smoked Meats.**

As a rule, we keep our meats too long in the brine, and too long in the smoke-house. This is true especially of ham and side-bacon for family use. When meats are intended to keep all summer, they must of course, be penetrated by salt, and well smoked; but for winter and early spring use, it is far better to salt lightly, and smoke very little. The English farmers have the art of doing this a great deal better than we. In many cases the bacon is only two days in the pickle, then dried for several days, and finally smoked twenty four to thirty-six hours—enough to brown the surface well. Such bacon is adapted to frying, not to boiling. For boiling, longer salting is necessary, and as a rule, dry salted hams are preferred. They are easily over-salted however, and it requires an experienced hand to do the work well. We have practiced rubbing in salt, a little saltpetre and brown sugar, and a very little soda, upon the flesh side of hams and shoulders, rubbing them over with the mixture every third day, three times, then smoking two days, and the result is very delicious bacon. Still, we think our practice may be greatly improved upon. The famous Irish bacon is cured by rubbing in salt, or laying it a short time in pickle, and not smoked at all, but simply dried in cool weather in a dry atmosphere. Sometimes it is smoked for a few hours, just to give it a fine color. Whether we could handle meats in this way or not, in this part of the country, so near the coast, we do not know, but certainly there are parts of the country, where the natural dryness of the atmosphere must be favorable, and where such bacon could be made as well as in the North of Ireland, if not better. This Irish bacon is usually whole sides, the hams only being removed, the bones all taken out—ribs, back-bone and shoulder-bones, and the sides cured as stated. When marketed, they are of uniform width throughout, or nearly so, and as flat and as hard as a board. When cooked, they are sliced thin and fried, and are crisp and delicious beyond anything we commonly get. Great quantities of choice hams are shipped from this country to Great Britain, and as we learn, are thus handled. They are shipped in just as weak brine as experience has shown will keep them from tainting on the voyage. On arrival, the casks are opened, and the hams thrown to soak in a great vat. When the salt is sufficiently drawn from the surface, they are taken out and beaten up into their original plump form, then the trimmers take off a shaving all around on the flesh side; they are exposed a day in the smoke house, just to give them a golden russet tint, and they are then exposed for sale. We will warrant that slices of such hams, well

broiled, or even fried, will in every quality, beat the native American home-cured article, out and out.

**A Cow's Horn Pitcher.**

For this novel idea of transforming a cow's horn into a fancy pitcher, we are indebted to a young



A COW'S HORN PITCHER.

lady who describes the method as follows: first polish the horn, then saw it in scallops to form the mouth and top of the pitcher. Saw the horn off square on the bottom, so that it will stand perfectly level. Fit in a bottom of wood, and fill in around the edges with putty, if there should be any cracks. Paint some little design on the horn. The handle is formed of picture wire, fine and coarse, both twisted together, and passed around the pitcher in two places, to keep it firm, as shown in the engraving.

**A Pretty Home-Made Table.**

The table shown in the engraving was designed after one purchased at a high art furnishing store. It is so constructed that it can be easily manufac-



ORNAMENTAL TABLE.

tured at home, by those who are at all handy with tools. It may be made of pine, and stained to imitate cherry or ebony. This stain can be purchased ready for use at any paint store. The top is covered with dark plush, and a broad band of the same is tacked around the edges. This is ornamented with a pattern worked in the couching stitch. It is done in this manner: the design is first stamped on; then two threads of double zephyr are laid on it a short distance at a time, and caught down at regular intervals with floss of different shades. One or more colors of the zephyr can be used, as the taste suggests. A design of circles interwoven into each other is very pretty; this can be carried out nicely with a tea-cup and white paint. The tassels are made of the zephyr.



THE LADIES' HOME JOURNAL will publish as one of the features for 1895, a vigorous and trenchant article by the Rev. John R. Paxton, D. D., entitled

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PRESENT DAY PRIMERS. Published by the Religious Tract Society, London, and in Toronto by the Fleming H. Revell Co.

In this series of most useful booklets have been issued "How to Study the English Bible," by Canon Girdlestone; "A Primer of Assyriology," by A. H. Sayce, L.L.D.; and "A Brief Introduction to New Testament Greek," by Rev. Samuel G. Green, D.D. The merit of these primers is assured by names attached to them. Canon Girdlestone brings to his task learning, reverence and sympathy, and his great subject is gently treated with a master hand. Dr. Sayce's researches are known to the learned world. In Eastern studies he has spent a life, fruitful of valuable results, and his little primer on Assyriology bears the mark of his varied and accurate knowledge of what has so far been disclosed of the life of the ancient peoples whose history he has been so successfully unravelling. As to Dr. Green's introduction, students of the New Testament in the original will find the primer easy and comprehensive. Its chief merit, we believe, and it is a great one, is the fact that it will enable any one of ordinary intelligence and aptitude for linguistic study to read the New Testament in Greek in a few months and as such a book we commend it to every young man and woman who would have the advantage of studying the original text of the New Testament.

A HIT AT THE MINISTER.—Minister (to Rory)—"Why weren't you at the kirk on Sunday?" Rory—"I was at Mr Dunlop's kirk." Minister—"I don't like you running about to strange kirks in that way. No, that I object to your hearing Mr. Dunlop, but I'm sure ye wudna like yer ain sheep straying away into strange pastures." Rory—"I widna care a grain, sir, if it was better grass."

MR. BERKINSHAW, Canadian representative for Funk & Wagnall's, states that on and after Dec. 1st, the second volume of the Standard Dictionary will be ready; also the single-volume edition. By actual count the Standard Dictionary contains, exclusive of the Appendix, 301,865 vocabulary words and phrases, and the Appendix of Proper Names, Foreign Phrases etc., contains 47,468 entries, making the total vocabulary of the Dictionary, 349,333—this after great care has been exercised to exclude all useless words. The immense increase of the vocabulary of the English language appears from the fact that the vocabulary of Webster's International Dictionary is 125,000 and the Century Dictionary is 225,000.

"Yes," said Sir Henry D—to his Highland landlord, "yes, the English Church prayer book is the best, and you Presbyterians should adopt it." "Ay, my goot sir," replied Donald, "bit whatever would pe the use of the prayer-pook to Jonah in the whale's pelly?"

HIS TRIAL SERMON.—An old woman went to hear a neighbor's son preach his trial sermon in a wee country kirk not far from Edinburgh. She "ken a' about the faimly" and their affairs, and wondered how they had managed to make a minister of him, as they were "unco puir an' stippit folk." The young minister gave out his text, and she eagerly nudged the lady next to her, "Whit's the laddie sayn?" she asked. "In my father's house are many mansions," was the reply. "It's a lee! it's a lee!" whispered the old body, "for we're stairheid neebors. The faither ne'er had mair than a room an' kitchen a' his days."

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Literary Notes.

IN THE MIDST OF ALARMS. By Robert Barr, the Editor of "The Idler." 16mo, colored buckram. New York: Frederick A. Stokes Company. Price, 75c.

THIS is the first novel attempted by Mr. Barr—although he has gained an enviable position as the writer of short stories. The scene selected for this book is the Niagara District at the time of the Fenian Raid, which will make it of more than ordinary interest to Canadians. A New York newspaper correspondent is the leading character. The little work is full of interest from cover to cover, and is marked by the charactersitic humor of Mr. Barr.

OUR JOURNEY AROUND THE WORLD. By the Rev. Francis E. Clark, D.D., President of United Society of Christian Endeavor. Hartford, Conn.: A. D. Worthington & Co.

AN illustrated record of a year's travel of forty thousand miles through India, China, Japan, Australia, Egypt, Palestine, Greece, Turkey, Italy, France, Spain, etc. With glimpses of life in far-off lands as seen through a woman's eyes. Illustrated with steel-plates, portraits, and two hundred choice engravings. Sold by subscription only.

THE GOSPEL OF BUDDHA—According to old records. Told by Paul Carns. Chicago: The Open Court Publishing Company. Price, \$1.50.

IN these days of comparative study this book has a distinct mission. It will meet the need of a brief treatise on a large and absorbing subject. The aim is to place in an easy, readable form the chief ideas of Buddhism before the general reader. The author has succeeded in this object, with the result that a book of real merit, within the reach and ken of all, has been produced.

THE retail book business of Hart & Riddell, Toronto, has been sold out to Tyrrell & Co., and the firm intends to confine its attention to the premises on Wellington Street, where they do business as wholesale stationers, binders, engravers, etc.

Charles Dickens' Son.

CHARLES DICKENS has written for the forthcoming volume of THE YOUTH'S COMPANION a series of reminiscences of his famous father. The same volume will also contain an article on "Lord Tennyson Among Children," by Theodore Watts, the celebrated critic of the *London Athenæum*; and still another article on "Bismarck's Boyhood," by Sidney Whitman, one of the few Englishmen who have the privilege of an intimate personal acquaintance with the famous German statesman.

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**THE TONIC OF THE AGE.**

Sir Morell Mackenzie, M.D.

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## Births, Marriages and Deaths.

### Marriages.

**TURK-BASTEDO.**—By the Rev. D. J. Macdonnell, at St. Andrew's Presbyterian church, in this city, November 27th, 1894, Hon. James B. Turk, of Chicago, to Mrs. G. T. Bastedo, of Toronto.

**WRIGHT-PARKER.**—On November 21st, 1894, at Maple Grove, the residence of the bride's mother, by the Rev. M. H. Scott, B.A., Charles I. Wright, to Fannie, youngest daughter of the late Harvey Parker, of Ajlmer, Q. C.

**HOWARD-HODGSON.**—On Tuesday, November 27th, 1894, at Erskine Church, by the Rev. A. J. Mowatt, Sydney Percival Howard, son of Captain Thomas Howard, to Jean Allan, daughter of Jonathan Hodgson, Esq., of Montreal.

**MCDONALD-McTAGGART.**—At the manse, Exeter, by Rev. W. M. Martin, B.D., on November 12th, Mr. Hugh McDonald, of Hibbert, to Miss Florence, daughter of Mr. Nelson McTaggart, of Chiselhurst.

**LATTA-ROBE.**—At the manse, Kippen, on November 28th, by Rev. S. Acheson, Mr. Alfred E. Latta, to Miss Jessie A. Robb, all of Tuckersmith.

**WOODLEY-CALLAGHAN.**—At the Manse, Egmondville, on November 21st, by Rev. N. Shaw, Mr. Livingston E. Woodley, of Seaforth, to Miss Emma Jane Callaghan, of Egmondville.

**RIDDILL-DRAKE.**—At the residence of Mr. Walter Whyte, Hamiota, Manitoba, uncle of the bride, on November 14th, by Rev. C. Moore, Mr. John Riddill, jr., of Hamiota, Manitoba, to Miss Maggie C. Drake, daughter of J. E. J. Drake, of Staffa, Ontario.

**ROBERTSON-MELHUISE.**—At the parsonage, on November 28th, by the Rev. Wm. Patterson, R. Robertson, son of Robert Robertson, Prince Albert, to Miss Bessie Melhuise, eldest daughter of Thomas Melhuise, of Toronto.

**SMITH-BRAUND.**—At Cobourg, on Wednesday, November 28th, by the Rev. J. Hay, B.D., George A. Smith, of Port Hope, and Florence Alma, eldest daughter of Capt. J. Braund, of Port Hope, Ontario.

### Deaths.

**HAMILTON.**—At the manse, Motherwell, on Tuesday morning, November 27th, 1894, Agnes Somerville, the beloved wife of Rev. Robert Hamilton, D.D.



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Meetings of Presbyteries.

- ALGOMA—Bruce Mines, March 13th, 1895, 7 p.m.
- BARRIE—Barrie, Jan. 29th, 10.30 a.m.
- BROCKVILLE—Morrisburg, December 11th, 1 p.m.
- BRUCE—Paisley, Dec. 11th, 1.30 p.m.
- CHATHAM—Chatham, St. Andrew's church, Dec. 10th, at 7.30 p.m.
- GLENGARRY—Maxville, Dec. 18th.
- HURON—Hensall, Jan. 15th, 10.30 a.m.
- INVERNESS—Strathlorne, Jan. 15th.
- KAMPLOOPS—Revelstoke, Dec. 11th, 10.30 a.m.
- KINGSTON—Belleville, December 18th, 2 p.m.
- LANARK AND RENFREW—Renfrew, Feb. 25th, 4 p.m.
- LONDON—St. Thomas, Knox church, Jan. 8th, 11 a.m.
- LINDSAY—Wick, Dec. 18th, 11 a.m.
- MAITLAND—Wingham, Jan. 15th, 11.30 a.m.
- MONTREAL—Montreal, Presbyterian College, January 7th, 2 p.m.
- ORANGEVILLE—Orangeville, Jan. 8th, 10.30 a.m.
- OWEN SOUND—Owen Sound, Division St. Hall, for conference, December 17th, at 2 p.m.; for business December 18th, at 10 a.m.
- PARIS—Woodstock, Jan. 15th, 10.30.
- PETERBOROUGH—Peterborough, St. Paul's church, Dec. 18th, 9 a.m.
- PORTAGE LA PRAIRIE—Neepawa, Mar. 5th, 4 p.m.
- PICOU—New Glasgow, Jan. 15th, 2.30 p.m.
- QUEBEC—Morrin College, Feb. 26th, 4 p.m.
- REGINA—Wolseley, March 15th, 1895.
- ROCK LAKE—Modern, March 5th.
- STRATFORD—Stratford, Knox church, Jan. 22nd.
- SYDNEY—North Sydney, Dec. 10th, 11 a.m.
- SAENIA—Sarnia, St. Andrew's church, Dec. 11th, 11 a.m.
- SAUGEEN—Palmerston, Dec. 11th, at 10 a.m.
- TORONTO—Toronto, St. Andrew's church, first Tuesday of every month.
- VICTORIA—Victoria, First church, December 4th, 2 p.m.
- WESTMINSTER—Westminster Dec. 14th.
- WHITBY—Whitby, Jan. 17th.
- WINNIPEG—Winnipeg, Manitoba College, Jan. 8th, 1895, 2 p.m.

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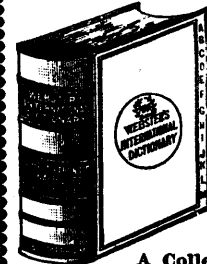
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