

Dominion Presbyterian

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Note and Comment

A commission of 16 members, representing all parties among Christians and Mohammedans, has been appointed to prepare a draft constitution with regard to the Government of Crete. The Commission will possess consultative, but not administrative functions.

A young Englishman, Mr. A. B. Lloyd, has reached home after a remarkable journey in Central Africa, including the great pigmy forest mentioned by Mr. H. M. Stanley. Mr. Lloyd had no difficulty with the natives and never fired a shot in self-defence.

Mr. Clements, veterinary surgeon to the Ameer of Afghanistan has arrived in India, and says that the Ameer is in a bad state of health, and cannot be expected to live long. Mr. Clements states that letters of British residents in Kabul are frequently intercepted and confiscated.

Albury, in Surrey, is the Mecca of Irvingism. There is the "apostles" chapel; there a colony of believers gathers round it; and there still lives the last survivor of the Irvingite "apostles"—Mr. Francis Valentine Woodhouse, who is now the father of the Bar as well as the last of the "Apostles."

It is stated that there is a vacant church in Philadelphia which pays its pastor \$1200 a year, and has the names of a hundred candidates under consideration. As this is not a Methodist church, it indicates that something more than itineracy prevails in some other denominations.

The state of matters in the Theological Faculty of the Aberdeen University is not very reassuring. There are only thirteen students in Divinity, and the first year has a single solitary student. That has twice happened in the Aberdeen Free Church College, but is a new thing in the University. All over, there are fewer candidates for the ministry and a higher standard of scholarship than ever. The Free Church College of Aberdeen has six students, and two of them are graduates with honors.

Baroness Hirsch has recently demonstrated as marked a business ability in the right use of wealth as her husband displayed in accumulating and spending it. She has given \$100,000 to establish a home for Jewish convalescents of the London Hospital, and \$20,000 to save 400 Russian Jewish families from starvation, and provide for their emigration.

The tercentenary of Cromwell's birth will (says the Free Church Chronicle) probably be celebrated by a monster demonstration at Huntingdon, where he was born. The council of the county is giving its close attention to the matter. The Lord Lieutenant, the Earl of Sandwich, will be asked to preside at an open-air meeting in the Market Square. In the morning a sermon will be preached by some prominent Free Church minister.

In Le Soleil Paul Louis is writing a series of articles on the license laws. Speaking of the legislators, he says: "After having thoroughly studied it, they will, we are convinced, be able to draw out of this study a broad, efficient regulation which will figure honorably in our provincial statutes, paralyze drunkenness, enrich the treasury and prove to the sister provinces that if Quebec will not submit to the tyranny of prohibition, it understands the value of temperance, and knows how to support it without outrageous liberty." To all of which we say: "Tis a consummation devoutly to be wished."

The Bombay Gazette has a long and most favorable notice of Principal Fairbairn's visit to Bombay. He had a most cordial reception from the native leaders in the Great Western City of India, and his lectures have evidently made a deep impression. "The lectures," says The Gazette, "were not read; they were spoken without a note or manuscript and with a fervor of eloquence and simplicity of expression that are not often found in combination, and thus delivered they were doubly impressive. The characteristic note of brotherliness which marked every appeal to the thought of the hearers was an additional charm, and Mr. Chandavarkar never said a truer thing than when he spoke of Principal Fairbairn as representing in this attitude the conscience of the nation that rules over India. If

this attitude had only been assumed for the special purposes of the moment it might have had little significance; but, as is well known, Principal Fairbairn is associated in public life in England with that section of the British people that places duty and responsibility foremost in its conception of its relation to this country, and truly interprets that higher side of British policy that alone has made Britain's rule in India permanent and beneficial to the Empire."

A correspondent writes: At one of the meetings of the Diocesan Synod of the Anglican Church held last week in Montreal, one of the speakers, Mr. McCord, described the ideal Sabbath as, in his judgment, 'reaching the model of the Scotch Presbyterians, when all frivolity and levity were put away, when the spirit was receptive to the sacred influences of the calm and holy day, and when the beauty of holiness was understood and felt by the soul in the worship of Almighty God.' A discussion followed in which various speakers gave their views on the needless facilities given by the railway and street car companies for Sabbath breaking. There is one way in which the sanctity of the Sabbath is openly violated in the streets of the city, which should be put down at once by the strong hand of the law, the selling, and the crying for sale of newspapers on the Sabbath mornings. Herein probably the most professedly religious city in the world the eyes and ears of passers-by are assailed by the sight and sound of boys and girls selling and openly crying out for sale a local paper and New York Sunday journals. Ought these things to be? Is a Sunday newspaper a necessity in Montreal? Is the open crying of papers on streets on Sabbath morning decent? Poor children, sent out, no doubt, by brutal, heartless parents into the cold and dark of the streets on these winter mornings, to earn a few cents, to be spent in drink or dissipation later in the day. Is there no God-fearing Alderman, no Senator, no Magistrate among us, who will raise his voice to stop this public nuisance and protect the lambs of the flock for which our Lord laid down His life, and by whose resurrection the hope of Immortality, which through long centuries had burned in the breast of Patriarch and Prophet, had its vision fulfilled on the first day of the week.

The Quiet Hour

The Nobleman's Son Healed.

Time.

Soon after the last lesson place; still in Cana of Galilee. References—Mark vi., 4; Luke iv., 24; John ii., 23; iii., 2; ii., 1, 11; Deut. xvi., 16; I. Cor. i., 22.

Explanatory Notes.

V. 44, "own country" there may mean Judea, "the home of the prophets"; 45, the feast of the passover, already named. II., 23, 46, Nobleman-Greek Basilikos, "Royal official" of Herod Antipos, who, though really tetrarch was given his father's title of Basileus (King). The title has nothing to do with birth, it is uncertain whether he was a civil or military officer. 48, "Signs and wonders." The word miracle in 54 should be 22. The works of Jesus were never mere wonders. Note strong negative, "Ye will in no wise believe." 52, "Began to amend," the father had faith, but not to the full height of possibility; he expected a gradual, but received for his son an instantaneous cure; 53, He had faith before, but now, a fuller faith; thus we are constantly reminded that faith is a living, growing process.

Exposition.—In our last lesson we saw Jesus mingling with the festive throng, and increasing the joy of wedding guests, now we meet Him as the healer of the sick, the helper of those who are in sorrow. He has already met with coldness and even hostility in Judah; there was a little gleam of brightness on the way north, as He proved the receptivity of Samaritans; and now He is again in Galilee, where most of His mighty works are to be done, and His great words to be spoken. In Nazareth, His northern home, He has had also to apply the proverb that a prophet is not without honor save in his own country. But Jerusalem, that had rejected so many prophets, soon began to teach Him the bitter truth of that sad saying. Another thing that soon began to grieve the heart of Jesus was the eagerness of men for "wonders" and their blindness to the "signs." As Paul said afterwards, sensation seeking is a great weakness of the Jews. We ourselves are prone to it; so we cannot reproach them; but must rather take warning. We run after the startling outside thing and forget the spiritual truth which God is seeking to

impart through many common signs. Jesus is ever ready to give help to our need, though He will not minister wonders to mere curiosity. If we have faith to bring our burden to Him we shall find signs that the spirit can discern and the heart interpret. Who knows but that the main purpose of our sorrow is to fit us to receive the real signs of the Christ.

These sorrows came to all, "one touch of nature makes the whole world kin," in the palace, as well as in the cottage, the blow of bereavement falls. The "nobleman" is in danger of losing his child, the father's heart is oppressed with grief. Jesus can sympathise with such grief even when He has little patience with vulgar craving for signs. The father came to Jesus in sorrow; he went home in hope. There has been many such coming and going since. The way to answer the rebuke of Christ is by earnest pleading for His presence. Not argument, or excuse, is the way to meet His righteous reproof, but by the cry, "Come down ere my child die." "O, Lord, give me the sign of Thy presence." If our prayer is real we are in some measure prepared to learn that there is something higher than the bodily presence of the Christ. His word can act where it seems not to be. In the father's absence a strange blessing came upon the boy, the burning fever, which racks the brain and consumes the blood, leaves him. What blessed tidings that has been many a time in the home when the life of the boy or girl seemed to hang quivering in the balance, "the fever left him." Then there was a new beginning of life and hope. We do not see Jesus in these circumstances, but let us remember that He is near. Father and son, separated for a little while, are touched by the same word of power. What a blessing in that thrice repeated word, "Thy son liveth." First, it is the work of promise; second, it is the announcement that fact corresponds to the promise; third, it is the joyful echo of faith. The man believed as a condition of the blessing, and he believed as a result of it. Thus spiritual life grows under the tender ministry of Jesus. The blessing comes to the father through the channel of natural affection, which God would not have us undervalue or despise. The human father is a type of the divine, and human love is honored by God. Then the blessing which comes to the father's heart travels the whole circle of the family. "His whole house." Christianity is not a bare narrow individual-

ism, it fits in with family feelings, and works with social ties. The family should still be the unit of the congregation, the home should be a centre of spiritual life, a miniature church, a fragment of God's great kingdom. This should still be a work of union, "and all his house."

If the Lord Should Come.

If the Lord should come in the morning
As I went about my work,
The little things and the quiet things
That a servant cannot shirk,
Though nobody ever sees them,
And only the dear Lord cares
That they always are done in the light of the sun,
Would he take me unawares?

If my Lord should come at noonday,
The time of the dust and heat,
When the glare is white, and the air is still,
And the hoof-beats sound in the street,—
If my dear Lord came at noonday,
And smiled in my tired eyes,
Would it not be sweet his look to meet?
Would He take me by surprise?

If my Lord came hither at evening,
In the fragrant dew and dusk,
When the world drops off its mantle,
Of daylight like a husk,
And flowers in wonderful beauty,
And we fold our hands and rest,
Would His touch of my hand, His low command,
Bring me unhopd-for zest?

Why do I ask and gesticulate?
He is ever coming to me,
Morning and noon and evening,
As I have but eyes to see.
And the daily load grows lighter,
The daily cares grow sweet,
For the Master is near, the Master is here,
I have only to sit at his feet.
—Margaret E. Sangster.

A Movement for the Evangelization of China.

The London Christian says that Rev. J. Hudson Taylor, director of the China Inland Mission, believes that the Lord's time has come for the making of a special effort to "preach the Gospel to every creature" in China. This must be done by itinerant workers, both native and foreign; and as the existing work of the mission is growing so as to constantly need reinforcements, it is evident that for a new and widespread forward movement many new workers must be called and sent forth of God in answer to prayer.

It is proposed to form a special itinerant evangelistic band, composed of consecrated young men, who are willing for Christ's sake to devote five years of their lives to itinerant preaching in specified districts, without marrying or settling down until after this period of service. The work will be hard, and will call for much self-denial, but "in keeping of his commandments there is great reward." (Psa. 19, 11).

Mr. Taylor has arranged for the commencement of this work in the province of Kiangsi. Central stations in each district will be put in charge of experienced missionaries, who will guide the younger workers in their studies of Chinese and in their evangelistic efforts. Two evangelists and two Chinese helpers will usually journey together.

International Sunday school lesson for February 5th: John iv., 43-54. Golden Text: "Jesus said unto him: thy son liveth, and himself beheld and his whole house," 53.

"An Old Communion Sabbath."

"An old Zorra boy," who wields the pen of a ready writer and knows whereof he writes, is contributing a series of interesting papers to the Woodstock Sentinel-Review, on "Pioneer Life in Zorra." We can vouch that his description of "the old Communion Sabbath" is true to the life, because in our boyhood days we attended just such gatherings in West Gwillmsbury, Eldon and Mariposa, as well as at Beaverton, in our native township of Thorah. Many of our aged readers will peruse this sketch with mingled feelings; while the young it should not be without interest, as truthfully portraying scenes that would now be impossible to witness anywhere in Canada.—Editor.

"There, there on eagle wings we soar,
And time and sense seem all no more,
And Heaven comes down our souls to greet,
And glory crowns the mercy seat."

Christopher North speaks of the Scottish Sabbath as a day upon which the sun rose more solemnly, yet not less sweetly than on other days with a profound stillness pervading both earth and skies. Such was the Communion Sabbath in Zorra on the occasion before us. A brilliant Canadian sun cast light and shadow on field and forest, while above was the dark blue sky, with here and there a fleecy cloud. For hours before the time of meeting from far and near, worshippers might be seen gathering to the little log church, many of them travelling ten or twelve miles. It was a time of much prayer in the congregation, and it was no uncommon thing for the church-goer to see, here and there, persons emerging from the woods, where they had spent the whole morning in wrestling with God for His blessing upon the communion services. Let no one belittle such prayer. To-day the British people all over the world are sounding the praises of General Gordon, and doing themselves honor by erecting a monument to his name. Perhaps a braver man never breathed God's air. But whence his faith, his courage, his heroism? He was what he was because of secret prayer. During each morning of his first sojourn in the Soudan there was one-half hour when there lay outside his tent a handkerchief and the whole camp knew the significance of that small token, and most religiously was it respected by all, whatever was their color, creed or business. No foot dared to enter the tent so guarded. No message, however pressing, was carried in. Whatever it was, life or death, it had to wait till the guardian signal was removed. Every one knew that God and Gordon were alone in there together. In more senses than one the pioneers were strong men, because they were men of prayer. Some came to the church in ox-teams, but most on foot, and up to the time of worship they darkened the roads as they still kept coming. And now the church is crowded from end to end with thoughtful earnest worshippers. Perhaps the majority of those present are men, but the women are there in large numbers. They sit as families, the mother in one

end of the pew, the father in the other, with the children in the order of their ages between—a happy contrast to what we too frequently see in our churches to-day, father and mother in a centre pew, the boys in the gallery, and the girls somewhere else. While, of course, the greater number are residents of the township, many are there from such places as East and West Williams, Ekfrid, Mosa, Gwillmsbury, etc. Looking around the congregation, you can discern almost everywhere that physical robustness and vigor, and that energy and force of character, that have always distinguished the best class of Scottish peasantry. The old women wear the white mutch with a black ribbon tied around, the young women are plainly dressed, but for neatness and good looks would compare favorably with those of any congregation similarly situated to-day. Regular living, plenty of sleep, fresh air, plain diet, and wholesome exercise will do more for their health and beauty than all the advertised nostrums of our day. These men and women love their church, and they are ready to make any sacrifice to attend its ordinances. Around the pulpit, and in front of it, were seated the elders. We give their names: Robert Matheson, George MacKay, John MacKay, Hector Ross, Alex. Matheson, Alex. Rose, Wm. MacKay, and Alex. Munro. The preacher was the Rev. D. MacKenzie, and seldom did he preach with more fervor and power than on this occasion. The Psalm sung was the one-hundred and sixteenth:

"I love the Lord because my voice
And prayer he did hear,
I, while I live will call on Him
Who bowed to me His ear."

It is needless to say there was no choir or organ. The singing was not artistic, but it was hearty and congregational, unlike too much of the singing of to-day, where all is done by a choir and an organ, while the congregation remains as voiceless as an asylum of mutes or a graveyard of the dead. The prayers were specific, appropriate, fervent, and unctional. The text was Cor. 1, 8-9—"Though He was rich, yet for your sakes He became poor." Every eye was upon the preacher as he dwelt (1) on what Christ was, "he was rich"; (2) what he became, "he became poor"; (3) why this wonderful change, "for your sakes." With clearness and effectiveness the preacher described Christ as the sinner's substitute. "For your sakes he left the glory he had with the Father from all eternity; for your sakes he lay in the manger, suffered hunger, thirst, weariness and persecution. For your sakes he spoke wonderful words and wrought wonderful miracles. For your sakes he endured the mock trial, the scourging, the agony and the crucifixion." Then there was an invitation given to all poor and sorrowing ones to come and, through his poverty, receive

the riches of divine grace. "You are poor in the things of this world," said the preacher, "but to-day you may become millionaires in grace." A part of the twenty-six Paraphrase is sung:

"Hot ye that thirst, approach the spring
Where living waters flow;
Free to that sacred fountain all
Without a price may go."

After this there was the "fencing of the Table." This was a distinctively Highland custom, and has now fallen into disuse. But whether its disuse is conducive to better church membership or to a higher type of religion generally is very doubtful. It is quite possible that in unskilled hands the "fencing of the Table" might discourage weak believers, and it might considerably diminish the list of church members; but would it diminish the real strength and efficiency of the church? If it diminished the quantity would it not improve the quality? "But what was this fencing?" says one of my young readers. At the old communion, the communicants did not, as to-day, sit in their pews while they partook of the bread and wine. There was a long table extending through the centre of the church, from one end to the other. This was covered with a snowy white linen cloth. And before the communicants were invited to surround this table, the fencing took place. First the minister warmly invited all true believers to the table. "Eat, O friends; drink, yea, abundantly, O beloved." Then unworthy communicants are solemnly warned. The holiness of God's law is declared, and its application to the thoughts of the hearts as well as the outward life. "This is a holy ordinance and only those who are living holy lives have a right to it. Any living in sin who approach this table are guilty as Ananias and Sapphira were, of lying unto God. All such we solemnly debar from the table of the Lord. This bread and wine are not for you. Some of you know the sins you indulge; perhaps it is the profanation of the holy Sabbath, "doing your own ways, finding your own pleasures, speaking your own words." Some of you may be guilty of swearing or lying, or dishonesty or drinking or uncleanness. If you take your place at this table, you will eat and drink unworthily; and in the name of the Lord Jesus, the great King and Head of His church, I solemnly debar you. Remember he that eateth and drinketh unworthily, eateth and drinketh judgment to himself. But all you who truly love the Saviour, and are seeking to serve Him come and welcome.

Slowly, one by one, the communicants leave their pews and take their seats at the table. Evidently the feelings in the minds of some are those of dread rather than of affection; and the minister occasionally remonstrates with them for their slowness in coming forward, reminding them that they are not coming

to a place of execution, but to a feast of love. At length the Table is supplied with guests, and what was called the "first table address" was delivered. This was full of encouragement and comfort to believers. Then, in solemn silence, the ordinance was observed, each partaking of the bread and wine. After this there was the "second table address" in which the communicants were reminded of the solemn vow they had taken and exhorted to go forth into the world living the life of Jesus.

The services are now over; yes, they are over, but not in their results. These still live, not only in the hearts of the few who enjoyed them and remain to this day, but in the hearts and lives of their children, and their children's children. In lives made purer and nobler and better throughout all time and eternity, the service of the old "Communion Sabbath" will be seen.

Strong Statement of Faith—His Last Message.

Six days before his death, Dr. Chiniquy signed a formal declaration of faith, which was authenticated by the attestation of a notary and a doctor of medicine; and this has been published to the world in English and French in accordance with his instructions.

This declaration is emphatic of his adherence to the Protestant faith up to the last, of his rejection of the teaching of the Roman Catholic church on account of "its many damnable errors," and in it he declares, "I have once and for all accepted Jesus Christ for my only Saviour, believing that God has forgiven all my sins for His sake, and I accept His Holy Word for my only guide."

He then gives his reasons for being unable to return to the yoke of the Church of Rome, the first of such reasons being that the dogma of the apostolic succession from Peter to Leo XIII. is an imposture; and he proceeds to refute this dogma by arguing that our Lord himself declared to His disciples that there would not be a first, leader, or Pope in His church; that he answered the mother of Zebedee's children that He had not received from His Father the power to establish one of His apostles over the others; that when (on the night before the crucifixion) there was a strife among the disciples which of them should be the greatest, His own words negated the idea that He had already nominated Peter to be the chief over them; that Paul never recognized Peter as leader, expressly naming James, Cephas, and John as (seemingly) pillars, but putting Peter's name (Cephas) after James, and further that Paul, so far from recognizing any superiority of Peter, "withstood him to the face" at Antioch.

The second of his reasons for being unable to return to the yoke of the

Church of Rome is its "idolatry," as evidenced by the worship of a "wafer-god" on its altars and in its secret chambers, an idolatry or deception prophesied beforehand by our Lord himself in Matt. xxiv.

The third reason is that every Roman Catholic bishop and priest is pledged by his ordination oath to interpret the Holy Scriptures according to the unanimous consent of the holy fathers and he adds, "after having studied the holy fathers with some attention I am ready to prove that the holy fathers have been unanimous in only one thing, which was to differ on almost every text of the Scriptures on which they have written," instancing that Augustine and many other holy fathers said that Christ meant Himself (and not Peter) when he said, "Upon this rock I will build my church."

We cannot do better than give the other reasons of this noble "confession" in his own words:

"(4) I cannot be any more a Roman Catholic, for I know that auricular confession is a diabolical institution, as I have amply shown it to be by my book called 'The Priest, the Woman and the Confessional.'

"(5) I will never be a Roman Catholic, for I have seen with my own eyes the inside of the walls of its churches, and they are filled with all the abominations of the world. The priestly celibacy is of diabolical institution. Purgatory, with the poor souls that burn in it and are saved by paying the church so many dollars, is a diabolical institution. The waters of La Sallette and Notre Dame de Lourdes, which are sold in the Roman Catholic Church, are of diabolical institution. The Roman Catholic Church's forbidding to eat meat on certain days is of diabolical institution. Its infallible Pope and immaculate Mother of God are of diabolical institution.

"(6) With the help of God, I will never think of making my peace with the Church of Rome, for her priests, bishops and popes have shed the blood of millions of martyrs, from John Huss to our dear brother Hackett. On the Pope's hands I see the blood of 75,000 Protestants slaughtered the night of St. Bartholomew, and the blood of half a million of Christians slaughtered in the mountains of Piedmont.

"(7) I will never be a Roman Catholic, for its church is the implacable enemy of all the laws of God, and of the rights, liberties and privileges of man. Its church has degraded and brought into the dust and the mud all the nations it has ruled.

"I might give many other reasons why I would never be a Roman Catholic, but I hope that these are sufficient to show to my dear countrymen who are so cruelly kept in ignominious ignorance and slavery, that, having once accepted Christ and His Holy Word for my guide, I cannot bow down any more before idols and wafer gods."

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Our Young People

Topic for February 5: "Idle in the Marke =place."—Matt. 20: 1-16.

"I Must be About My Father's Business."

The Wages of the Vineyard.

When Horace Walpole was about to build Strawberry Hill Villa, he betook himself to Spenser's "Faerie Queene" for a preparation of imagination. Who wants, in this changing, bewildering world, a clear perspective of life and its duties does well to go to the parables of our Lord.

Taking the good advice of an old poet, and letting "our eyes make pictures when they're shut," what do we see? A busy market place, and men standing around waiting for work. Is it nineteen hundred years ago? Go to any large city or town and find it to-day. Not far away, a vineyard at gathering time, and extra hands needed. Thousands of sunny slopes in either hemisphere afford the scene of the grape harvest in its season.

The first relay of workers is off with the early morning, on the definite contract of seventeen cents a day—a good wage for the time and place; the second, third, and last set go to their partial day's toil at high noon, at three, and at last five o'clock in the afternoon, relying on the good faith of the master who had said: "Whoever is right I will give you."

Night falls, the sudden Oriental night, too soon for the late-comers, but alike on all. As the laborers crowd around to receive their honest dues, two surprises await them; the eleventh-hour laborers are surprised at the liberality of the master, the early workers with his apparent lack of it. At first sight it looks as if there were an injustice, even when one grants that the master had a right to do as he would with his own.

But hold a moment! Shady ways usually seek shady places. Nothing could be more palpably open than the frank manner with which the paymaster rewards the last in the presence of the first, who might easily have been paid off and sent home. Nothing could be more cordial than his answer to the grumbling expostulations, "Friend, it is my will to give unto this last as unto thee;" nothing more just than his appeal to the conditions of the contract, "Did I not agree with thee for a penny a day?" as if to say, "No one is made poorer by my act, many are made happier."

It is well to recall the reason that the last employed, who call out the envious and grudging spirit of their neighbors, give for idling away their time. It is an

honest answer, "Because no man hath hired us." Ruskin, in "Unto This Last," declares that Christ here gave the practical basis of the daily wage, and that the country owes to the people that are willing to work, whether employed or not, an honest living. Milton certainly implies the same thought in the noblest of sonnets, when he says:

"Thousands at his bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait."

They are not wise who forget that God's "state is kingly," and that, like an earthly king, he may give all the heart's desire besides what he gives of his royal bounty.

Two beautiful lessons at least lie in the parable, that heaven's rewards are not so much for what we do as for the spirit in which we work; and that God cares more for the workers than for the work. This is emphasized more than once, as in the answer to Peter's question, "And what shall we have therefore?" and again, "What shall this man do?"

But is there no loss to anybody? Yes, a great loss, but not to the first-hour workers; but to all the rest, and greatest to him who seems overpaid. A poet in The Century expresses it with a fineness denied to prose:

"Idlers all day about the market place
They name us, and our dumb lips answer
not,
Bearing the bitter while our sloth's disgrace,
And our dark tasking whereof none may
wot.

"Oh, the fair slopes where the grape-gatherers go!—
Not they the day's fierce heat and burden
bear,
But we who on the market stones drop slow
Our barren tears, while all the bright
hours wear.

"Lord of the vineyard, whose dear word declares
Our one hour's labor as the day's shall be,
What coin divine can make our wage as
theirs
Who had the morning joy of work Tor
thee?"

Just before she went away from us, the first president of Mt. Holyoke College said to the writer: "I used, in my earlier experience as a teacher, to speak to young people of the danger of postponing the Christian life until the cares and perplexities of living might make it practically impossible to begin it. I still think that a great consideration, but it is secondary to me in these later years. Now I say to the young, 'You will miss the richest and best thing life has to offer

in a late acceptance of Christ as your Savior. The serene and exalted joy of life in Christ is only known to him who has had a long life of service.'"—L. M. Hodgkins in C. E. World.

For Daily Reading.

Mon., Jan. 30.—The idle talent. Matt. 25: 24-30.
Tues., Jan. 31.—Idle words. Matt. 12: 33-37.
Wed., Feb. 1.—Sowing, morning and evening. Eccl. 11: 1-6.
Thurs., Feb. 2.—Untiring activity. 2 Cor. 11: 23-28.
Fri., Feb. 3.—The night cometh. John 9: 1-7.
Sat., Feb. 4.—Laborers are few. Matt. 9: 36-38.
Sun., Feb. 5.—Topic, Idle in the market place. Matt. 20: 1-16.

Their Part in History.

A Greek historian desired very intensely to say a word about the people of the city where he was born. He felt he could not write his history without saying something of his own native place, and accordingly he wrote thus: "While Athens was building temples, and Sparta was waging war, my countrymen were doing nothing." I am afraid there are too many Christians of whom, if the book were written as to what they are doing in the church, it would have to be said, they have been doing nothing all their lives.—Charles H. Spurgeon.

God's ways seem dark, but soon or late,
They touch the shining hills of day;
The evil cannot brook delay,
The good can well afford to wait.
—J. G. Whittier.

Eskimo Dogs.

The wild dog, uninfluenced at all by association with man, is typical of nothing but the wolf, and in the circumpolar ice he is found in numbers roving over the fields of snow and ice, frequently in company with the wolves. The Eskimo have taken these wild creatures and by a rude process of selection and training they have developed the "huskie," a colloquial abbreviation of the word Eskimo. These animals represent a type of dog but little removed from the wolf—hardy, vicious, swift of foot and keen of eye. They have been trained to haul sledge-loads of goods across the snow and ice, and this comes as natural to them now as for a pointer to point. They possess the blood of the wolf, however, in their veins—the taint of the jackal. At the first opportunity they will run away and join the wild dogs, and deteriorate rapidly in their company. Throughout the great North-West it is hard to make up a full team of strictly pure huskies. The leader of a team is invariably a trustworthy huskie, but harnessed behind him will be one or more wild creatures that are kept in harness only through the moral influence of the others.—North American Review.

For we must share, if we would keep,
That good thing from above;
Ceasing to give, we cease to have,
Such is the law of love.

—R. C. Trench.

World of Missions

Rev. J. A. Sinclair, the Klondye Presbyterian missionary, has written a letter to the Presbyterian mission offices, Toronto, giving an account of his work on the railway constructions near Skagway. He says: "From present indications we shall require at least two men in the Atlin gold field, and one for railway work. The rush into the Atlin may be so great and the different camps so scattered that more than two may be needed. One man, besides myself, therefore, should be on the ground for Atlin work by March 1st, so as to go over the ice with the crowd, and another should take hold of the railway work as soon as I drop it. I shall probably make a trip to Atlin before then to secure our church site and make other preparations.

Rev. J. W. Wilkie of Indore, India, who has not been well of late, has obtained leave of absence for a time, and, accompanied by Mrs. Wilkie, will visit Canada next spring. Mr. Wilkie never spares himself, and well deserves the rest a visit to his native land will afford him.

Notes From Formosa.

A correspondent of "Our Sisters in Other Lands" writes:—The girls and women have all kept so well, and this has been a matter for great thankfulness. Our meetings, too, all keep up well. On Sunday afternoons we are getting quite crowded out with women. The attendance on Tuesday is steadily increasing. Through the maternity work a number of new friends have been made down at the port some four miles away; we are going down in turns once a week, and so far we have met with great encouragement. We have had meetings in several of the houses, and found the people so willing to listen. I do trust we may get real, lasting fruit from this work. Today two of the women are going down with us.

In visiting, too, we are meeting with much encouragement. We have always been well received and welcomed wherever we went, but never before have the people shown such a willingness to listen. Do pray that you and we may have an abundant harvest from the visits paid into these dark homes.

I look with envious eyes on cases after case of idols, and wish them on your side of the globe rather than here. I think of one and another young friend to whom I would like to send an idol. I

took one of our church women into a house one day just on purpose to see a caseful that I specially set my affections on. She said, "Pray, believe, and you will get them." It seems as if her prayer is going to be answered. One of the sons has been coming regularly to worship for a long time, and his wife and sister are learning to read. The other day I found the case of idols removed away into a back room. The son informed me that he and his wife were done with them, but his step-mother and cousin would not give them up. I must tell our sister to go on praying them out. I really think she has far more faith than I have. I have very nice Bible lessons in this house. One old lady, who was at first bigoted towards her idols and was opposed to the truth, comes every day to the lesson. This morning she said, "If you had not come we would never have known a better way. But why is it that we have been left so many years without knowing?" Do pray for this family, and help us to get these gilded gods cast out.

Mr. Ede took an interest in the husband and got him to come to worship. He has left off coming, and always makes excuses to me. His little girl comes in to read with me. The wife has come every day for worship, and listens so well.

The Japanese are buying up the best gilded idols; it shows how shallow idol worship is when the people are willing to sell them. A rumor got out that the Japanese were going to put a tax on the ancestral tablets, eighty cents a tablet. In ever so many homes the heathen told me they were going to do away with them rather than pay the tax. It just shows what a shake idolatry has got in Formosa to make them willing to part with these tablets. They will do a great deal to save and gain, but these tablets are more deeply rooted in their affections than even the idols. But, alas! it was only a rumor. Had it been carried into effect, it would have been another big barrier out of the way of the progress of the Gospel.

Munkacsy, the noted Hungarian artist whose "Christ before Pilate" is so well known, is now confined in an insane asylum near Bonn. His ruling artistic passion is still strong, and of late he has spent much time before a mirror painting his own portrait, which is said to be an excellent likeness.

THOUSANDS ATTEND

The Funeral of Late Dr. Chiniquy— An Impressive Spectacle.

On Thursday afternoon the last tribute of respect was paid the memory of Dr. Chiniquy by thousands of mourning friends. The funeral took place from the home of his son-in-law, 65 Hutchison street.

A special session of the Montreal Presbytery was held at the house and this was followed by a short funeral service. This was conducted by the Rev. Mr. Duclos, of St. Hyacinthe.

The procession left the house at precisely 2.30 p.m. and proceeded at once to Erskine Church. It was led by the chief mourners, the Rev. J. L. Morin and family.

The chief mourners were Rev. S. L. Morin, son-in-law of the deceased, and Mr. Allard, of St. Anns, Kankakee.

The pallbearers were Mr. John Herdt, elder of St. John's French Presbyterian Church; Messrs. Thos. Gilday, county master of the Orange Order; J. R. Duggall, Walter Paul, H. Contant, and W. F. Lighthall.

The students of the four theological colleges, Diocesan, Congregational, Methodist and Presbyterian, attended in a mixed body and numbered over a hundred. The students of the French Methodist Institute, headed by the Rev. I. Pinel, assembled at the church and numbered about seventy-five.

The public funeral service was held at Erskine Church, which was crowded, many being unable to secure admission. Rev. Dr. McKay, of Crescent Church, and Rev. A. J. Mowat, minister of Erskine Church, took part in the preliminary exercises. Notable addresses were given by Revs. Lafleur, Duclos, Amaron and Principal MacVicar, D.D., all in appreciation of the life, labors and struggles of the veteran preacher, whose remains were about being consigned to their last resting place. As furnishing a careful estimate of the man and his work, we reproduce in full the address of Principal MacVicar:

We are met to consign to the tomb, "in the sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ," the mortal remains of Dr. Chiniquy. And now that his life work is done, and he rests from his labors, it may be profitable to ask, how are we to regard him? I answer:

He was a distinguished man, of unique personality and mission, who will not soon be forgotten. In many respects he stood alone, a commanding figure in our country and century. His ancestry and education I need not trace. This has been done by his own pen, and his exceptionally high endowments, his literary, theological and dialectic skill and genius has been sufficiently dwelt upon

by the press. His numerous publications, translated into many languages, and widely circulated in many parts of the world, are a lasting monument to his ability and industry.

His missionary labors were not confined to one country or continent. His apostolic zeal in disseminating the truth carried him through Canada, the United States, Britain, Australia, Tasmania, the Sandwich Islands, New Zealand and portions of Europe, and by means of his printed works, brilliant and fascinating in style, he has been heard, and will continue to be a powerful factor in the thought and life of regions upon which his eyes never rested. "He being dead yet speaketh."

He will be remembered as an enthusiastic reformer. In early manhood, and, indeed, to the end of his long life, this was his proper role, not an easy one as proven by the experience of all true reformers; religious, social, and scientific. The qualities required for such a mission are of the highest order—Faith in God and man, courage, patience, gentleness, love, indomitable perseverance, a spirit of self-sacrifice and willingness to work and suffer and die for the truth and the vindication of human rights.

It would be too much to say of the deceased, or of any mere man, that he possessed these and kindred attributes in perfection, but the record of his many struggles give evidence of the high degree in which he manifested many of them; and that he achieved memorable successes has been acknowledged by all. This was conspicuously the case in his heroic single-handed battle with the demon of intemperance, when he gained a glorious victory, for which he received marked recognition by the citizens of Montreal, and was publicly thanked by the Parliament of the province in 1851. This is but one instance of victory. Need I remind you that he lived to see many other views for which he contended, triumphant. We all know how toleration, independent thought and action regarding matters civil and religious, have advanced during the last forty years. In these respects Quebec of to-day is not what it was for the preceding century, and, by the blessing of God upon the labors of the deceased and of others who will continue his mission, brighter days are yet to dawn. What is needed is a larger measure of his faith and manly fortitude. How often in his multitudinous controversies did he appear hedged in upon all sides—surrounded by frowning, impassable, mountain difficulties, but his courage never gave way. In the face of them all, like heroes of the past whom we delight to honor, his cry was ever, "Who art thou, O great mountain? Who is weak, and I am not weak? I can do all things through Christ who strengtheneth me."

What if in the conflicts through which

reformers necessarily pass there is more than a little which they and we, as well as timid, ease-loving, peace-loving; on-lookers deplore! Shall we not, in spite of this, and in the exercise of that broad Christian charity which rejoiceth in the truth, and thinketh no evil, credit them in the face of convincing evidence to that effect with sincerity of purpose, and manliness of conduct in seeking to be first pure and then peaceable? I tell you what you all know, that men of this type are specially needed in our day, and should be highly esteemed—men of undaunted boldness and holy rashness, if you will, who fear not to challenge things as they are and have been, and who risk everything in the effort to secure to their fellow-men the full enjoyment of their God-given heritage of civil and spiritual freedom. This was the practical altruism by which Dr. Chiniquy was largely characterized.

Hence I venture to think, further, that he will be remembered as a true patriot. The fire of loyalty to our Sovereign and country burns with ardor in the breasts of his fellow-countrymen, but in none with greater intensity than was felt by the heart of him whose remains lie silent before us. His was a patriotism, a love of country, which was thoroughly outspoken, based upon Christian principles, and therefore united with a catholicity of spirit which enabled him to rejoice in the good and prosperity of the many other countries that enjoyed his labors. Hence with the Master, he could heartily say, "The field is the world," and with the apostle of the Gentiles he uniformly felt and said, "My heart's desire and prayer to God for my countrymen is, that they may be saved." With all his love of freedom, and as the champion of the right of private judgment and free speech on the platform and in the press, this was the great impelling motive of his life, that his dear countrymen might enjoy the liberty with which Christ makes his people free.

We do not say that in his strenuous efforts for this purpose he never erred. God forbid. None could be more ready than Dr. Chiniquy to confess to God in the closet his weakness and failures and sins. And how often have thousands heard him say so in public, and declare that his only hope was in the all-sufficient and infinitely efficacious blood of atonement, which cleanseth from all sin. In this faith he lived, and in this faith he died. You have read his testimony on his death-bed to this effect; and were the lips that are now silent once more unsealed they would declare with an eloquence inspired from the kingdom of glory—"It is true—I know by blessed experience that Jesus Christ, and he alone, saves to the uttermost, all that come unto God by him."

It is no exaggeration to say that the strongest wish of Dr. Chiniquy's heart

through life was that his countrymen, whom he passionately loved, might accept this glorious message.

I testify what I have seen. I have been with him in the solitude of his chamber, when he prayed for them with an earnestness which reminded me of what is recorded of Knox, the great Scottish Reformer, when he cried to God, "O give me, give me Scotland, or I die."

Finally, I venture to think that the memory of Dr. Chiniquy, as a broad-minded, far-seeing Christian patriot will have a permanent place in the history of Canada, and prove an inspiration to thousands of his countrymen to cling to the truth, and the Saviour he so fervently proclaimed. That truth he ever sought to put into the hands of every man as his birth-right. To its supreme and infallible authority alone, and not to any man or counsel, he yielded unquestioning submission, and by the preaching of his blessed Saviour, who is "the way, the truth, and life," he was honored of God in bringing many thousands from darkness to light. These shall be his joy and crown of glorying before our Lord Jesus at his coming; and then it will appear that the struggles and sorrows of life, however painful and prolonged, are not worthy to be compared with the glory that shall be revealed, for "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Amen.

Look out over the world. I do not wish to pile up sensational figures. But after all it is a fact that, after nearly nineteen centuries of the Christian era, one-half of the present population of the globe have never heard of Christ at all. And it is a fact also that at least 30,000 human beings in China, 30,000 in India, and probably 15,000 in Africa die every day; and that the great majority of these die without ever hearing what the Son of God did for them. Of the invisible world into which they go I say nothing. They are in God's hands, not ours. But the fact remains that we might have told them certain good news and did not. What does our neglect of them deserve? And can any sacrifice be too great for us to make in order to take or send the same good news to the millions still living.—Eugene Stock.

An old Scotch grave-digger was remonstrated with one day at a funeral for making a serious overcharge for digging a grave. "Well, ye see, sir," said the old man in explanation, making a motion with his thumb toward the grave, "him and me had a bit o' tift twa or three years syne owe a braw watch I selt him, an' I never been able to get the money out o' him yet. 'Now,' says I to myself, 'this is my last chance, and I'll better tak' it.'"—Weekly Telegraph.

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Giving and Gaining.

It needs a real faith to accept the old saying, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet and it tendeth to poverty." And we can all of us understand the quaint statement that "there was a man, though some did think him mad, the more he gave away the more he had." The world still holds the madness theory with regard to generosity, and yet this truth, which is the inspiration of faith, is in perfect harmony with common sense, for it is the principle of all real life. If a man adopted the principle of always resting to save his muscular energy, that would mean not robustness, but ruin to his health. The body must "die to live," it must give to gain. So in our mental life it is by the expenditure of effort that we can strength to grapple with harder problems. In commerce men must send out to receive bulk. Not by way of saving, but by way of serving does real wealth come in all spheres. A congregation that tries to keep its energy and resources within itself withers and dies. A man who gives nothing of his real self to the Church cannot get much out of it. If you give personal interest you will gain spiritual enthusiasm; give your prayers, and you will enjoy the sermon; visit the sick in a spirit of sympathy and you will receive a healthful influence; break down some small barrier of caste and you will let in new light to your soul. Look where you will in the universe of God and you will find that gaining is conditionally gain. In the lower world the social animals have the advantage over the solitary brutes; they give support to each other and gain the benefit of the general strength. This principle is at work in finer ways in the Christian Church; it is a cardinal truth emphasized most solemnly by our Lord that there is a way of saving our life, which means an utter loss of life, while there is a sacred recklessness, a holy self-abandon, which means the finding of a higher life. This is the principle of the cross; it throws its shadow over the whole creation, but it finds its full significance in the Christ who said: "I lay down my life that I may take it again."

THE DOMINION PRESBYTERIAN

The Moderator's Chair.

The election to the Moderator's Chair by the General Assembly is considered to be the highest honor the Church can confer upon one of her sons. That it may continue to be such, the man chosen should be chosen for his eminent fitness for the position. This fitness is not eminent pulpit ability, or success in the professor's chair, or in the home field, or the foreign field. A man may have gained well-deserved eminence in any one, or in all of these, and yet be a painful failure in the Chair of the Moderator of the General Assembly.

The reasons being now advanced for the choice of rival nominees are therefore not to the point. The man presented may be the man for the position, but the reasons advanced do not justify the choice. Is he a man of such strong executive ability and such knowledge of affairs as to lead you to believe that he will control and direct the business of the great Court of the Church wisely? If he be the right man, he will stamp the legislation of the next Assembly with his individuality. He will be no figurehead. He will be primus inter pares in more than name. Those who have selfish ends to serve—and such do also come among the sons of God even now—will find their plans thwarted; for this man who is chosen not only loves righteousness, but is strong to see that it is done.

Let such be the man chosen. If he be eminent as a preacher, let that be an additional factor in the choice. But whether he be or not, we want the man who is able to control and direct, far-seeing, wide-ranging in his sympathy, with heart responsive to all that is good, but quick to divine that which is best.

A Mental Stimulus.

The purpose of the sermon or lecture is not to supply information so much as to furnish stimulus, and to give a right direction to energy. The preacher who fails to set his audience thinking in the right direction has failed in his mission. The professor who fails to inspire his students to prosecute independent research is a failure in the professor's chair. Nine out of ten men will absorb information, and retain it till examination day comes, when, with a relieved sigh, it is unloaded. It is equally true that a good percentage, perhaps not quite so large, will respond to a mental stimulus when properly applied. To do nothing more than supply information is to dwarf the intellect. To give an inspiration to search after knowledge develops strength and tends to the production of a healthy mental manhood.

Our grand business is not to see what lies dimly at a distance, but to do what lies clearly at hand.—Thomas Carlyle.

Biblical Criticism.*

We do not profess to be able "to review" this book in the brief space at our disposal; but we have pleasure in bringing it to the notice of ministers and students as a treasury of good things, new and old. In his controversy with Mr. Gladstone, Prof. Huxley said, "In science we do not call a man up to date who relies upon authorities over twenty years old." In these days things move fast, and that is true in the realm of Biblical science, as well as in the sphere of physical science. The Book still stands in its sublime grandeur, and its marvellous influence gains constantly a wider range, but the science of Bible study has been revolutionized within the present century. A great preacher once said of the nineteenth century that, like Iago, "it was nothing if not critical." In Biblical science it sometimes seems to have been more critical than constructive, but we are compelled to believe that the constructive era is now about to dawn. Literature, in its survey of English books of 1898, pointed out how few had been the important contributions to theology. But the best work that has been done in recent years is a preparation for a new presentation of Biblical theology which, in its turn, must influence apologetics and systematic theology.

Prof. Briggs is well known, not only because of his scholarship and vigorous advocacy of the "higher criticism," but also because he has been through "a heresy trial." Such a trial is at any rate a good advertisement; and there are some who think that this is about all that is accomplished by it. What Dr. Briggs himself thinks of the trial and its results we shall see. Before touching that branch of the subject, we note that the present book has a history. In a somewhat different form it appeared sixteen years ago, and "has been issued from the press nine times since that date, and there still seems to be a demand for it on the part of the public." This, along with the fact that Driver's Introduction has passed through six editions, shows that there are many who read works of this kind. Now, having reached the twenty-fifth year of his professorate, the author felt impelled to make a new volume out of the old one, and to bring in the results of fifteen years' additional work. Hence we have the present work dedicated to his pupils, and making special mention of one, viz., "my daughter, Emilie Grace Briggs, B.D., without whose patient, laborious and scholarly help I could not have finished this volume."

Such a volume, by its genesis and growth, claims an important place, and

General introduction to the study of Holy Scripture. The principles, methods, history and results of its several departments and of the whole, by Charles Augustus Briggs, D.D. New York: Charles Scribner's Sons, \$3.00.

cannot be ignored by those who profess to keep up with the march of modern Biblical scholarship. It is a comprehensive introduction to the various departments of Biblical study, written in a clear and vigorous style. In fact, some will think that the writer is at times a little too vigorous, and that he does not always use the "smokeless powder," which he tells us is the weapon of criticism. His denunciations of "Pharisees," "bigots," and "Bibliolary" may be accounted for by his personal experiences, but that does not prove them to be wise. However, they are, after all, only a small part of the book; and those who are inclined to sympathize with the conservatives against the critics will be foolish if they allow them to turn aside from a work which not only shows what the "higher criticism" really means, but gives the history of the various departments of study, and points to the best sources in English, French and German, where each branch of the subject may be more fully pursued.

Dr. Briggs is always reverent, and, strange as it may sound to some people, on some points he is conservative. In fact, "conservative" is a relative term; the Sunday-school Times now introduces Prof. Konig to its readers as a "conservative," but those who know anything about the matter know that Konig accepts the broad results of the "higher criticism." But then what is called "conservative" in Germany is denounced as "radical" in America.

Here we have the opening passage of a Book which contains numberless details, and deals with a vast variety of subjects.

Biblical study is the most important of all studies; for it is a study of the Word of God, which contains a divine revelation of redemption to the world. Nowhere else can such a redemption be found, save where it has been derived from this fountain source, or from those sacred persons, insinuations and events, presented to us in the Bible. The Bible is the chief source of the Christian Religion, Christian Theology, and Christian Life. While other secondary and subsidiary sources may be used to advantage in connection with this principal source, they cannot dispense with it. For the Bible contains the revelation of redemption; the Messiah and His Kingdom are its central theme; its varying contents lead, by myriads of paths, in conveying lines to the throne of the God of grace. The Bible is the sure way of life, wisdom and blessedness."

This is surely orthodox enough. To the question how does the critical position come into harmony with the stand here taken, the whole book professes to be an answer. The condition of the American Presbyterian was, at the time of his trial, one of "panic;" at least that is the precise word used here by Dr. Briggs.

"Thus the Presbyterian denomination in the United States, under the guidance of Prof. William Henry Green, the American Hengstenberg, and others like minded, has, for the first time in history, made a determination of questions of Higher Criticism, and has decided that it is hereby to say that 'Moses did not write the Pentateuch,' and that 'Isaiah did not write half the book that bears his name;'

the sure results of Higher Criticism the world over, accepted by all genuine critics, whether they be Roman Catholics or Protestants, Jew or Christian. The General Assembly went no further. There are other scholars who agree with Henry P. Smith and myself, and who remain unchallenged. The General Assembly could not prevent Professor Smith or myself from pursuing our researches, nor have they stayed the hands of other scholars. They have simply committed the Presbyterian body to a false position."

Referring to the case of the late Prof. W. Robertson Smith, he says:

"Although Professor Smith was dealt with in a very illegal and unjust manner, this contest gained liberty of opinion in Great Britain. His teacher, A. E. Davidson, of Edinburgh, who held essentially the same views, was undisturbed, and the General Assembly of the same Free Church, in May, 1892, chose Dr. George Adam Smith, with full knowledge of the fact that he held similar views, to be the successor of Principal Douglas of Glasgow, who had been one of the chief opponents of W. Robertson Smith."

We cannot now enter into the history of the great movement of which these are merely incidents; but a clear view, and, as far as possible, a right understanding of it is essential for those who take an interest in the scientific study of the Bible, and the intellectual life of the Christian Church.

The Well Chosen Word.

Two recent illustrations of words fitly spoken have set us thinking. The first was a brief conversation between a mother and her son. He had spoken admiringly of a young woman, whom the mother, with keener insight, knew to be empty beneath the pleasant exterior. A shade of apprehension crossed her face as he spoke, yet how could she tell him her thought so that he would not resent it? With a woman's tact, she appeared to change the conversation and spoke of beautiful and attractive women whom the son knew to be only outwardly attractive, and whose domestic life was most unhappy. Nothing was said of this, the mother only spoke of their attractiveness, but the mind of the son instinctively compared the outward and the inner life. His grave face revealed the mind at work.

The other was a brief address at a funeral service. The minister in charge was one of the most kindly and courteous of men, whose every word was carefully chosen. Yet the circumstances were such that when he rose to speak we trembled lest even he should wound where he wished to heal. But as he spoke how our heart went out to him. Every word was right, and yet it was only afterwards that we discovered it. Then we only knew that we were helped and greatly comforted by the strong, simple sentences as they fell from his lips. We spoke of it to a companion. "Yes," said he, "he has a remarkable gift for apt speech." That does not explain it. Behind that five-minute address lay forty-five years of honest and persistent effort to speak the right word. "Covet earnestly the best gifts," said the Apostle, and this is one of the very best.

The Saloon a Necessity.

Bishop Potter, of New York, has spoken some very plain words to the members of the Church society there. In language so strong that it is open to misconception, he has declared that the saloon meets a social necessity, and until some satisfactory substitute is provided, it will be useless to seek the extermination of the saloon. It has been customary to trace the genesis of the saloon to man's greed for gain. The keeper of the saloon has been described as the depraved agent of the more outwardly respectable owner, and the latter as a man who grew rich by stimulating the depraved appetites and passions of his fellow-men. The saloon itself has been spoken of as a trap into which the unwary are lured for purposes of plunder, and from which they are unceremoniously ejected when they have been stripped. Some have called it a robber's den, legalized by act of parliament.

It is somewhat uncomfortable to have a considerable part of the responsibility for the existence of the gigantic evil laid upon our shoulders. Is the charge true? We are told that there is a need in a section of society which we have been slow to recognize, and that, had we recognized it, a splendid vantage ground for doing good, which is the business of the Christian, might have been held by us to-day. It has been occupied by the promoters of the saloon. It is not their business to do good; they want to make money, and they are willing to make it at the expense of their fellow-men. The commodity they furnish may work the ultimate ruin of the purchaser, but that is not their concern. They do not seek his destruction; they want his money, and so make their place of business as attractive to him as possible.

The charge of Bishop Potter is that we have neglected to provide for the social necessities of men's natures; that we have made provision for the spiritual part, but have left the social side uncared for. That there is truth in the charge is made evident by certain sporadic attempts to make such provision on the part of isolated congregations and individuals. Bishop Potter's strong words will force the consideration of the question upon us again, and we ought to face it. We seek to exterminate the saloon. It is the fruitful source of many evils, only one among which is the curse of intemperance. Can we suppress it by legislation, or, must we recognize the social need to which our attention has been thus directed, and supplant it by a satisfactory substitute.

In many localities clubs are being formed for The Dominion Presbyterian. The dollar rate is a popular one. It only requires that our offer of the paper till 1st of January, 1900, be brought before the people to insure a club

The Inglenook

Gladstone and Guthrie.

Dr. Guthrie was staying as a guest at Inverary Castle, the home of the Duke of Argyll, and there were many dukes and lords and nobles there. Mr. Gladstone at the time was Premier, the Duke of Argyll was Secretary for India, and a number of the members of the Cabinet had met at Inverary Castle with the Premier to discuss some matters that were to be laid before the Queen. They spent about a week together, and there were many guests at the great castle.

Morning and evening worship was held as usual. It was the habit of one of the Duke's daughters, Lady Mary Campbell, to play the little organ, and they sang the Scotch Psalms, and Dr. Guthrie read the Scriptures, and exhorted every morning.

Amongst the most constant of his hearers, and close to his side every morning, was Mr. Gladstone; and Dr. Guthrie told me that the intense earnestness with which he listened was an inspiration.

One morning Lady Mary Campbell was not at her place, and there was no one to play the tune. Dr. Guthrie looked around amongst the assemblage, and invited some one to come forward and play the organ, but they were all bashful, or something else, and did not do it.

"O, I wish I had my precentor," said Dr. Guthrie, "my precentor from St. John's"; that was where he was a minister in Edinburgh. "I want a precentor, for I cannot get an organist," and with that he heard a voice by his side saying: "Permit me, Doctor." He looked up, and there was the great, tall form of Gladstone, who had taken the Psalm-book in his hand, and all the congregation rose, while, to the grand old tune of "Martyrdom," Gladstone led the morning Psalm:

"Be merciful to me, O, God:
Thy mercy unto me
Do Thou extend, because my soul
Doth put her trust in Thee."

There was a pathos about his singing that made him, to his astonishment, find that he was singing almost a solo to the weeping accompaniment of many. The Premier of England in ringing tones sang that penitential cry to God. Holding the helm of the Great Empire, every one felt that it was true that he put his trust in God.

Father is Coming.

"Run, Harry, run; father is coming!" And the sturdy little fellow left his play, and ran with a will into the arms of the young father who had just turned the corner in the square above. It was a beautiful picture to me, and set me thinking. Into how many homes as the day closes comes the tired father, after hours of toil in his honest endeavor to earn comforts of life for his dear ones.

Now, we all know you love father; there is no need to tell us that; he is perhaps your ideal of manhood, and could not be improved upon. Yet, dear children, are you careful to look after his comfort when he enters the home? Do you place the slippers handy, and have the paper where he can reach out his hand and take it up? Are you careful not to enter into disputes before him, or vex him with many questions? Poor father, he is too tired sometimes, perhaps, even to read, and throws himself instead upon the couch, and if you look carefully you notice the lines of care are heavy on his face.

If you ask him for money, and he refuses you, answer as cheerfully as you can that you can manage to do without it. No one but father himself knows the many demands upon his purse, and if I were in your place I would not trouble him very often about money matters. Learn to deny yourself, if it needs be, rather than to vex poor father, who knows, alas, so well, the real value of money.

A sweet little girl, whose name I need not mention, was engaged at a task one day which seemed beyond her strength. I watched her carefully; she was performing the work with an energy and will which showed her heart was in it. "Isn't that rather a difficult task for you," I said, as our eyes met and we exchanged smiles. "Oh, no," came the bright and cheery answer, "I am doing it for father." "Ah," I answered, "love lightens every task."

And we think of the dear father, the wage-earner of the home, buffeting with the cares of life, working often early and late, beyond his strength of endurance, what manner of love ought we to return for such service? I like to see a boy thoughtful of his father's comfort, looking forward eagerly to the day when he is no longer dependent, but can, perhaps, aid him who is now bearing the blunt of the burden. And my heart is heavy when I see those who should be

the stay of the parent deceiving and leading lives of sin. "Brace up, father," said a young man, a criminal condemned to death, "brace up; you did your comfort for the father in such an hour, duty by me." But, alas! that was poor and he bowed his face to the earth.

Dear children, brace up your parents by living pure and righteous lives. Don't think father is made of money, and if he sometimes speaks hastily to you, bear in mind that he may have many vexations of which you know nothing. Give him the honor and respect which belongs properly to him.—Christian Intelligencer.

Each human thing can something do
To help the world along;
God hears the chirp of the cricket
As he hears the angel's song.
—The Cosmopolitan.

A New Catechism.

The Contemporary Review for January contains an article from the pen of the Rev. Hugh Price Hughes, which gives an interesting account of the preparation of the new catechism put forward by the National Council of Evangelical Free Churches of England and Wales. The framework of this catechism was entrusted to the Rev. J. Oswald Dykes, D.D., principal of the Presbyterian College, Cambridge, and ex-Moderator of the English Presbyterian Synod, and was revised and finally settled by a committee consisting of five Congregationalists, five Wesleyan Methodists, three Baptists, two Primitive Methodists, two Presbyterians (Dr. Dykes and the Rev. J. Munro Gibson, D.D.), one representative of the Methodist New Connexion, one of the Bible Christians, and one of the United Methodist Free Church.

Mr. Price Hughes in his article tells us:

"The Catechism was projected upon a novel and striking plan. In the first section it practically follows the Nicene Creed, a part of which is quoted. I need scarcely say that the Nicene Creed is the only creed of Christendom that has ever received the assent and consent of the undivided Catholic Church. The second section consists of the Ten Commandments, which are for the first time definitely construed in their Christian sense. The third section is an equally novel exposition of the various clauses of the Lord's Prayer, and, finally, we have the doctrine of 'the Church' and the 'Last Things.'"

To make the Catechism serviceable in homes and schools, it was decided that the total number of principal answers should be kept down to fifty-two, so that the entire Catechism might be taught, one question and answer per week, in the course of one year.

The article gives extracts which will no doubt interest our readers. The first

question: "What is the Christian religion?" is answered thus:

"It is the religion founded by our Lord and Saviour, Jesus Christ, who has brought to us the full knowledge of God and of Eternal Life."

Another question: "What is the Holy Catholic Church?" is answered thus:

"It is that Holy Society of believers in Christ Jesus which He founded, of which He is the only Head, and in which He dwells by His Spirit; so that, though made up of many communions, organized in various modes, and scattered throughout the world, it is yet one in Him."

Another question: "For what ends did our Lord found His Church?" is answered thus:

"He united His people into the visible brotherhood for the worship of God and the ministry of the Word and the Sacraments; for mutual edification, the administration of discipline, and the advancement of His Kingdom."

The question: "What is the essential mark of a true branch of the Catholic Church?" is answered:

"The essential mark of a true branch of the Catholic Church is the presence of Christ, though His indwelling Spirit, manifested in holy life and fellowship."

Mr. Price Hughes, continuing:

"It must not be assumed from our ultimate unanimity that we had no difficulties. Again and again we seemed to have reached an impassable mountain of difficulty. But with mutual good will and prayerful patience, we persisted in testing every side of the apparently inaccessible Matterhorn until we succeeded in scaling it. We never discovered any irreconcilable difference of fundamental conviction among ourselves, but it was often very difficult to frame a short, compact, catechetical answer which would include all that any member of the committee was scripturally entitled to demand, and at the same time exclude ambiguity and heresy. The reasons for silence on some points on which some of our co-religionists might not unreasonably have asked for speech were the necessary limits enforced upon any catechism which has to be committed to memory in these busy days. We are not conscious, however, of having omitted one single fundamental or important truth taught by any of the associated Churches. I might further illustrate the comprehensiveness of the Catechism by pointing out that for the first time—as might be expected from stalwart Free Churchmen—we define the relations of the Church to the State and of the State to the Church." * * * * *

No such enterprise as this has ever been seriously undertaken since the unhappy day on which Martin Luther quarrelled with Huldreich Zwingli. But God has in so marvellous and unprecedented a way brought us together, enabled us to see the other side of the shield, and revealed to us the higher truth which reconciles two subordinate ones, that the

work has been done in two years. Every Christian possessing in any degree a historical imagination will realize the inspiring significance of the fact that the time has actually come when Presbyterians, Congregationalists, Baptists and Methodists can sit round a table and deliberately agree to a common statement of faith in relation to every doctrine of fundamental importance. We represent, as already intimated, the substantial belief of the majority of those who profess the Christian faith in the United Kingdom, of the great majority in the British Empire, of the overwhelming majority in the English-speaking world. On the lowest calculation we are the kinsmen and the spokesmen of not less than 80,000,000 of Evangelical Christians, almost all of whom are citizens of the most progressive and powerful nations in the modern world. We quite admit that members are not everything, but they are a great deal, especially when their union is neither compulsory nor political, but voluntary, intelligent and spiritual. We have long borne the reproach of unnecessary and endless division. We bear it no longer. The centrifugal forces of excessive individualism, the reaction from centralised, clerical despotism, have spent their strength. The centripetal forces of vital and brotherly Christianity have resumed their genial way. To those who can "discern the signs of the times," this little Catechism is, as Carlyle would have said, "significant of much." Before we are twenty years older, all men will realise that it is one of the most wonderful and far-reaching facts of "the wonderful century," now hastening to its close."

God Will Sprinkle Sunshine.

If you should see a fellow-man with trouble's flag unfurled,
An' lookin' like he didn't have a friend in all the world,
Go up and slap him on the back, and holler,
"How d'you do?"
And grasp his hand so warm he'll know he has a friend in you.
Then ax him what's a-hurtin' him, an' laugh his cares away,
And tell him that the darkest night is just before the day.
Don't talk in graveyard palaver, but say it right out loud,
That God will sprinkle sunshine in the trail of every cloud.
This world at best is but a hash of pleasure and of pain;
Some days are bright and sunny, and some all sloshed with rain,
And that's just how it ought to be, for when the clouds roll by,
We'll know just how to 'preciate the bright and smiling sky.
So learn to take it as it comes, and don't sweat at the pores,
Because the Lord's opinion don't coincide with yours;
But always keep rememberin', when cares your path enshroud,
That God has lots of sunshine to spill behind the cloud.

—James Whitcomb Riley.

The conservative strength of France is in her peasant proprietors. More than one-half of the agricultural area of France is still in properties of more than ninety acres each, and according to the last census the men who labor on their own land number 2,150,000.

Health and Home

A quart of fine marble sand at two cents will clean more paint than three pounds of scouring soap at five cents a pound.

* * *

Iced Oranges: Pare the fruit, remove the white skin, quarter them, dip in beaten whites of eggs, next in powdered sugar. Repeat several times.

* * *

No washing compound should ever be used in washing handkerchiefs, or fine linens and laces, but they will be improved by drying in the sun or spreading on the grass for an hour or so before hanging on the line to dry.

* * *

Custard pie: Five eggs, four tablespoonfuls of sugar, four cupfuls of milk; beat the eggs and sugar together thoroughly, then add the milk and a little nutmeg and bake in one crust. This will make two pies.

* * *

Cream of Chicken: Take a quarter of a pound of minced and pounded chicken, from the breast is best, add a small spoonful of butter, one egg, well beaten, a pinch of mace, pepper and salt. Beat up a teacupful of cream quite stiff, and stir it well with the chicken, put it into an entree mold in which it can be served and steam half an hour.

* * *

An experienced mother recommends the following receipt for an ointment to be applied to chafed surfaces, cuts and chapped hands: Take equal parts of beeswax, fresh lard and sweet oil. Melt the beeswax, measure it, add the same quantity of melted lard and oil, and stir constantly until the mixture becomes stiff. Put in a box or wide-mouthed bottle ready for use.

* * *

Powdered borax is one of the indispensable articles on the toilet table, and in the bathroom, after one learns even a few of the uses to which it lends itself. It is one of the best things to use for washing the hair, as it easily removes the oil and dirt, making the scalp clean and the hair soft and silky. It is equally good for the bath. A little of it, used in a glass of water, is a purifying rinse for the mouth and teeth.

* * *

Lemon Dumplings: Mix half a pound of bread crumbs with a quarter pound of shredded and chopped suet, and a quarter pound of brown sugar; beat two eggs and add a tablespoonful of lemon juice; pour them over the dry mixture; work well until all is well moistened; pack into egg cups that have been brushed with butter; stand in a steamer and steam for one hour; turn out, dust with sugar and serve with them foamy sauce.

Ministers and Churches.

OUR TORONTO LETTER.

Many of the Toronto ministers have been laid aside with the prevalent malady. Rev. S. R. Enos, Clergyman of Chalmers Church, and Rev. J. A. Turnbull of West Church, are out again, though still somewhat under the weather. Rev. John Neil, of Westminster, has had the most severe attack, but is improving. Almost all will occupy their own pulpits again next Sabbath.

Congregations are jubilant. Most of them report a surplus, in some instances reaching into the hundreds, and propositions to increase the pastor's stipend and "to maintain our own missionary," and "to redecorate and improve the church" are heard in some quarters. All of which goes to show that in the coming year the church will share in the general prosperity. Our church financiers who prepare the estimates should bear this in mind.

The "we too" malady seems to have struck several Presbyterians. In our last letter we noted Toronto's nomination of its eminent preacher and pastor for the Moderator's chair. Now Barrie rises to remark that it too has its distinguished preacher, who is worthy of all honor and should be honored. Doubtless each week will add another. It is a harmless pastime and gives a man a chance to say what he thinks of some other man. If only it were true!

One of the startling items of the news of the past week was the announcement that Knox Church contemplates moving to an uptown location. It has been under discussion for some time, but the members of Knox Church are of that race who know how to keep their own counsel. It will be some time yet ere the matter reaches a practical issue. After permission to dispose of the property is received from the Legislature, the sanction of Presbytery must be secured to sell and locate elsewhere.

Rev. James Murray is coming from St. Catharines to Toronto, with a hope to secure him here for some years. He has been restless since leaving Toronto Presbytery, but will now settle down to the strong work he is capable of doing. He comes to a church comparatively free from debt, to a people noted for loyalty to their pastor, and to a locality where there is abundant room for the activities of a good man. He will probably be inducted on the evening of the seventh of February.

The Knox men are making ready this week. Next Monday at 2 o'clock the annual post-graduate conference opens. Many enquiries are coming in, and the Conference promises to be the most successful of the series. Prof. Houston's papers upon Tennyson's "Idylls of the King" are being looked forward to with interest, and Prof. Godd's paper upon "Monasticism." Social questions are naturally discussed by the younger Alumni, in whose intellectual life the strong currents of the day were readily intermingled. Upon all these papers there is likely to be spirited debate, as the ground covered is still debatable.

The coming of Chas. M. Sheldon is causing a sensation among the floating members of congregations in Toronto, and we presume many of them will be seen at the doors of Bond Street Church to-morrow morning. The versatile pastor of Bond Street congregation announces this as Mr. Sheldon's "Only Canadian Engagement." We presume we shall have "the last" and "positively the last engagement" in Canada announced in due time. No entrance fee is charged, however, neither on Sunday nor Monday. By the way it was kind of Rev. Morgan Wood to arrange for the Monday afternoon conference for the benefit of the ministers of Toronto. We presume several of them will take advantage of it.

Almost every minister of the Toronto Presbytery who knew of the hour was present at the funeral of the late Prof. Thos. MacAdam on Friday afternoon last. It was infinitely sad to look upon lips that last Sabbath proclaimed the message of life, now themselves forever sealed in death. The Rev. Louis H. Jordan, of St. James' Square Church, conducted the service, and the Rev. J. C. Tibb, an intimate friend of Prof. MacAdam, and Rev. Dr. MacTavish, the Moderator of the Presbytery, also took part. Reference was made to a very touching message received that morning from North Bay, where Mr. MacAdam had till recently labored, speaking of the personal obligation of the writer to his late pastor, and of the influence for good the

words spoken to him had done. This gave the keynote to Mr. Jordan's brief but exceedingly helpful and comforting address. The body will be taken to St. John, N.B., for burial.

WINNIPEG AND WEST.

Rev. A. Chisholm, of Rapid City, is ill with a very severe cold.

The Rev. Dr. Bryce has been nominated for the Moderatorship of the General Assembly by the Presbytery of Winnipeg.

In the Winnipeg Presbytery a proposal for changes and improvements in the forms used for statistical reports was referred to a committee consisting of Prof. Baird, Dr. King, Dr. DuVal and Dr. Bryce.

News received by the Presbyterian home mission committee states that Rev. J. N. Cleland, in charge of the miner's mission at Sanden, B. C., has collected \$1,100 towards the outfitting of a church there.

At the last meeting of Winnipeg Presbytery the remit on examination of Students was considered, and the members decided that there is no good reason for departing from the present system of examination.

Dr. Gillies, the efficient and popular medical superintendent of the Asylum for the insane, Brandon, was recently presented by his staff with an easy chair and a kindly worded address.

Rev. Mr. Yule, Presbyterian minister, has moved to North Porta, and intends remaining at that end of the mission field. The Presbyterian Church was formally opened on Sunday, the 22nd inst., by Rev. G. Roddick, of Brandon Hills, who preached at 11 a.m., and Rev. G. Yule at 1 p.m.

On a recent Sabbath the new church at Soisgirth, Man., was formally opened by the Rev. Joseph Hogg, of Winnipeg, who preached appropriate sermons to large congregations. The Rev. H. T. Murray, pastor of the congregation, assisted. Mr. Hogg will always be welcome to Soisgirth.

The remit from the General Assembly on the advisability of the appointment of synodical home mission committees for the carrying on of the home mission work of the church was heartily approved by the members of the Presbytery of Winnipeg who spoke upon it, and was finally referred to the following committee to frame a suitable deliverance on the subject: Dr. King, Dr. Bryce, Rev. J. H. Cameron, and Mr. J. G. Mitchell.

St. Andrew's Church has had a prosperous year. The receipts from all sources footed up the handsome sum of \$11,736.64. The communion roll numbers 924, a net increase of 26. The Chinese Sunday-school has a membership of 40, and the work done among these foreigners is of a very interesting character. A vigorous address by Dr. Robertson, superintendent of missions, was a feature of the gathering. The pastor of this large church, Rev. Joseph Hogg, has reason to feel encouraged in his work.

At the annual meeting of Knox Church, the pastor, Rev. Dr. Duval, delivered a stirring address on Home Missions. The session reported the harmony and success that had attended the labors of the year. The membership was now 758. The election and induction of Messrs. Frederick Clark, James Long, Alexander McIntyre, and Edward McKay gives a session of fifteen active members. The receipts aggregated \$11,335.03. The Ladies' Aid had raised \$160.84; and the Missionary Societies for the schemes of the church, \$1,153; \$700 was collected to reduce the debt on the church. This now stands at \$29,500 and it was suggested that an effort be made to raise \$25,000 and wipe out the entire indebtedness.

St. Stephen's, under the pastorate of the Rev. C. W. Gordon, is making steady progress. At the annual meeting, it was announced that the church stood free of debt. All the activities of the congregation are in a healthy condition. The Sunday-school has a membership of 277 and an average attendance of 173. For all purposes there was raised the sum of \$5,639.56; the schemes of the church elicited the generous sum of \$1,856.65. The minister's stipend was increased to \$1,800. The election of managers resulted in the following gentlemen being chosen: Mr. R. M. Thomson, Mr. W. E. James, Mr. Bignall, Mr. George Murray. The board of managers, according to the constitution, named Mr. E. J. Ramsey and Mr. R. M. Thomson as trustees for the coming year.

Mr. E. F. Hutchings took the chair at the annual meeting of Westminster Church. The membership is now 262. The Sunday-school, under the direction of Mr. Isaac Pitblado, assisted by a competent staff of workers, has made satisfactory progress. The school is equipped with a good library, an abundance of wholesome periodicals and necessary helps. The collection of the Sunday of our month is devoted to missions. The treasurer's report was presented by Mr. W. J. Ptolemy and showed receipts amounting to \$8,115.32, and expenditures amounting to \$7,901.27, leaving a balance of \$214.05. The sum of \$1,255.02 was raised by the Ladies' Aid Society; and the W. F. M. S. collected \$125.63. The total receipts from all sources during the year amounted to \$8,825.68, representing a contribution of \$2.92 per member on a membership of 262. This is certainly very creditable to the members and adherents of Westminster, and the Rev. C. B. Pitblado, the hard-working and faithful pastor, should feel encouraged in his work.

The annual meeting of Augustine Church, Winnipeg, was held Jan. 17th, and was largely attended. The pastor, Rev. G. MacBeth, opened the meeting, after which ex-Aid. D. W. Bole was elected chairman. This church has had no debt of any kind for some years past, and still maintains that record. The reports presented were of a most encouraging character. All the departments of the work are flourishing. The amount given for missions, \$704.81, is a handsome increase over last year, and is an exceedingly liberal contribution in proportion to the membership. The church is in a residential district, which is only just now taking a decided move forward. Twenty new members were received during 1898, so that the membership is now 135, with the best outlook for years as to increase. The session consists of Rev. R. G. MacBeth, Rev. Professor Baird (clerk), John McKinnon, E. F. Stephenson. The Board of Management, W. A. Jackson, chairman, A. C. Archibald, secretary-treasurer, D. W. Bole, George H. Greig, C. H. Steele, Andrew Currie. The trustees are J. G. Griffin and E. F. Stephenson. The pastor's salary is \$2,000.

LONDON.

The Advertiser, after giving a summary of the Rev. W. G. Jordan's lecture on Glasgow, says: The address was not only a stimulating appreciation of the loftier elements of the great statesman's character, but was brightened by many passing allusions to Dr. and family. The speaker and the audience were in close touch and sympathy from the start to the finish.

The Rev. Walter Moffat presided at the annual meeting of Chalmers' Church, the youngest congregation in the city. The reports were encouraging. In all \$2,000 had been raised, and the debt on the building considerably reduced. The membership had been increased by 26, making a total of 28. The Sunday-school is in a flourishing condition, and the same may be said of the various societies connected with the church. Miss Head, on behalf of the Bible class, presented the congregation with fifty new hymn books. The Managers are: Isaac Sijohn, H. Chase, B. Spindle, and — Forsythe.

At the annual meeting of St. Andrew's Church there was a large attendance, and a hearty feeling manifested. A resolution increasing the pastor's salary by \$500, and also containing a warmly worded appreciation of his faithful services, was enthusiastically passed. The total receipts amounted to \$5,736.55. The membership is now 900, a net increase of 49 during the year. To provide increased sitting accommodation and better facilities for the Sunday-school, several plans for enlarging the church were discussed, and finally left to the Managers to report on at a special meeting to be held for that purpose.

At the annual meeting of St. James Church, London, the keynote of the proceedings was given by a resolution from the Board of Managers stating that "the time had arrived when it was advisable to dispose of the property, and build a new church in the northern part of the city if we receive the hearty assistance and co-operation of the Presbyterians of the city of London." An amendment to the effect "that the congregation meet, providing the pastor go with them," was carried by acclamation. Rev. D. C. Johnson, clerk of Session, and others, spoke in favor of moving. All the reports submitted were of an encouraging character, showing a large increase since the Rev. Mr. McGillivray's induction. The total receipts were \$4,862; the disbursements amounted to \$4,830.83. A resolution expressive of the congregation's high appreciation of their pastor's services was

unanimously passed, and later on an addition of \$200 per annum was made to his salary. It is felt that the congregation has done a wise thing in deciding to move to a site in the northern part of the city, and that by doing so they will succeed in retaining Mr. McGillivray as their pastor.

TORONTO.

At the annual meeting of Morningside Presbyterian Church, Swansea, in the absence of the Moderator, Rev. J. W. Rae, of Toronto Junction, Rev. W. D. Ballantyne was asked to preside. The reports of the session and several organizations of the church were of the most encouraging nature. The Treasurer reported an increase of the collections and all liabilities fully paid. The report of the Sabbath School was most encouraging, both as to growth of attendance and offerings. An innovation was made by the election of two ladies to the Board of Managers. Mr. James Brydson and Miss Ada Smith were elected to serve for the three-year term, and Mrs. James Rae for one year in the place of Mrs. Wm. Brydson, who has removed from the city.

The annual meeting of Old St. Andrew's congregation was presided over by Dr. Price Brown, and a very large number of the members were present. The meeting was of the most harmonious character, and the reports which were read showed that every department of the church was in a thoroughly healthy condition. During the year the floating debt has been cleared off, and after all the ordinary expenses had been met, a balance was left of \$335. The present membership of the church is 536. The statement of receipts and expenditures showed that the receipts had amounted to \$5,143 and the expenditures to \$7,039.

After twenty years of service, Mr. Archibald McMurchy has resigned the position of superintendent of the Sunday-school, and Mr. W. L. Symons has been appointed in his place. The new members of the Board of Management elected are:—Messrs. John G. Kent, Robt. Weir and J. H. McCabe.

The annual meeting of St. Paul's Presbyterian Church was presided over by the pastor, the Rev. G. R. Fasken, B.A. The reports show a very satisfactory state of affairs in the congregation. The total membership is now 243, a net increase of 22 during the year. The reports of the several treasurers show that \$2,555 has been raised during the year, exclusive of \$400 received from the sale of the old church site. Of this amount \$150 was raised for missionary and benevolent purposes. The full amount asked from the congregation for the schemes of the church was \$177, and \$20 more than that amount was allocated. At the close of the business part of the meeting the pastor, on behalf of the Board of Managers, presented Mr. Robt. Muir with a cheque for \$25 as a slight recognition of his self-sacrificing and valuable services as presenter. A pleasant feature of the meeting was the harmony and good feeling that prevailed, and the spirit of hopefulness that was manifest.

Rev. Alex. Gilray, the pastor, presided at the annual meeting of the College Street Presbyterian Church. Mr. C. R. Peterkin read the report of the Board of Managers, in which it was noted that there had been an increase in the weekly offerings, both open and by envelope. This was very encouraging, and they hoped that in a short time the increase would result in all current expenses being met by this method of contributing towards the support of ordinances, and leave all contributions from other sources to reduce the floating debt of the church. They had received in open collections, \$977.47; from envelopes, \$3,783.08; total \$4,760.55. It was announced that arrangements had been made whereby \$189 a year would be saved in interest account. The membership now stands at 849.

The following were elected to the Board of Managers:—Messrs. C. G. Smith, C. R. Peterkin, D. W. Clark, T. A. Wilson, T. P. Loblaw, three years; Josiah Bennett, two years; Messrs. Turnbull, Bastedo and Harcourt were re-elected Trustees, and Messrs. Merson and Nicholson Auditors.

At the annual congregational meeting of St. David's Church, St. John, N.B., Rev. S. Brown, pastor—the following gentlemen were elected trustees for the ensuing year:—Francis F. Burpee, Geo. R. Ewing, Wm. J. Fraser, C. J. Milligan, T. J. McPherson, F. Rodden, Jas. Seaton, Wm. Smith, and T. H. Somerville. The reports of trustees and session for 1898 showed the church to be in a very satisfactory condition.

WESTERN ONTARIO.

Rev. Dr. Torrance, Moderator of the General Assembly, has been preaching anniversary services at Hensell.

The stipend of the Rev. R. E. Knowles, minister of Knox Church, Gait, has been increased from \$2,500 to \$3,000.

Rev. Thos. Wilson, London, has been lecturing on "Thirty Years with South Sea Cannibals," in St. Andrew's Church, Stratford.

The Rev. T. C. Tolmie, B.A., of Windsor, is announced to conduct anniversary services in Erskine Church, Hamilton, on the 8th prox.

The Rev. Dr. Boyle of Colorado Springs has declined the call to the First Church of Omaha, Neb. Dr. Boyle will be known to many of our readers as at one time minister of Knox Church, St. Thomas, Ont.

Of the recent anniversary services in the First Presbyterian Church, London, the Advertiser says of the preacher, the Rev. Prof. McFayden, of King's College: "The impression created by Prof. McFayden was extremely favorable. Manner unpretentious; matter strongly thought out; level-headed judgment; compact expression, so much so that the hearer needed to keep his mind awake lest he should miss something; and, withal, many subtle indications that the speaker was saturated with the best literature and the latest learning." The pastor, Rev. W. J. Clark, asked for a special collection of \$1,000 towards reduction of the church debt. The amount placed on the plates amounted to \$1,041.

EASTERN ONTARIO.

Mr. J. Burt Sutherland of Montreal, occupied Knox Church pulpit, Lancaster, last Sunday evening.

Rev. Robt. Johnston, St. Andrew's, London, will preach in Calvinist Church, Pembroke, on March 5th, the occasion being the anniversary of the church.

Rev. W. S. McTavish, B.D., of Deseronto, has been invited to deliver an address at the meeting of the alumni of Knox College, Toronto, on Feb. 1st.

At the last regular meeting of the Presbytery of Kingston, the Rev. Robert Campbell, D.Sc., of Renfrew, was unanimously nominated for the moderatorship of the next General Assembly.

The Packet says: The Rev. W. Johnston, of Millbrook, filled the pulpit of the Orillia Presbyterian Church very acceptably on Sunday. Rev. Dr. Grant preached anniversary sermons at Millbrook.

St. Andrew's Church, Carleton Place, is making steady progress. There was raised the sum of \$3,000, nearly \$1,000 of which was for the church schemes. All the reports presented were of an encouraging character.

The Presbytery of Glengarry has sustained the call from Kenyon to Rev. Mr. Golong, of Oshawa, Ont., for a salary of \$1,000. Arrangements were made for the induction, in the event of the call being accepted.

At a recent meeting of the Coldwater Presbyterian Church, Mr. Howard Chester was elected Elder, and the Board of Managers, Mr. W. J. Leatherdale, Dr. Currie, Dr. J. A. Harvie, Mr. Steinhoff and Mr. A. Paterson, were re-elected. It was decided to open a Sunday-school. Mr. Chester was subsequently ordained to the Eldership on Sunday.

The new St. Andrew's Church, Perth, will be opened next Sunday, the 29th inst. The Moderator of the General Assembly, Rev. Dr. Torrance, of Guelph, and the Rev. Dr. Robert Campbell, of Montreal, will preach morning and evening respectively. On Monday evening a social meeting will be held, interspersed with addresses and music. We regret that it is out of our power to accept the pastor's kind invitation to be present.

The annual meeting of Zion Church, Carleton Place, was largely attended. Rev. A. A. Scott, the pastor, presided. The reports presented were most satisfactory and showed that the congregation was steadily growing. The large sum of \$1,363 was contributed for missionary schemes during the year, and \$1,916 was raised for congregational purposes, besides \$150 towards the Manse debt and \$785 on the organ fund. The total amount raised by the congregation during the year was \$4,502.

The annual congregational meeting of St. Andrew's Church was held in the lecture room of the church on Thursday evening, the pastor, Rev. H. Gracey, presiding. Encouraging reports were presented from the session and

the various societies connected with the congregation. The mortgage debt now stands at \$1,100. Officers and committees were appointed for the current year, upon which the congregation enters full of hope and trust that the material and spiritual prosperity which crowned the year 1898 may be even more fully realized during 1899.

MONTREAL.

The recent union of the two churches at LaSalle, so happily consummated by the Presbytery of Montreal, is bearing good fruit. Already the best of feeling prevails, and congregational work is being carried on with hearty unanimity.

At the annual meeting of the Montreal West Presbyterian Church, the Rev. S. J. Taylor, Moderator of Session, took the chair. After some preliminaries, including an address by Mr. Douglas, of the Presbyterian College, the Moderator asked Mr. W. H. Warren, chairman of the Board of Managers, to preside over the meeting. All the reports submitted indicated progress. The Ladies' Aid has a membership of 25 and collected over \$100. Seventy-two pupils are on the Sunday-school role, and Dr. Kelly awarded prizes to eight scholars, who had never missed a lesson. Thirteen new names had been added to the membership, which now numbers sixty-two. Over \$1,500 had been collected from all sources during the year, and the assets exceeded the liabilities by about \$40.

A statement has been issued by Rev. R. P. Mackay, Presbyterian Foreign Mission secretary, in which he says: "There are twenty students expecting to graduate next spring from our Presbyterian Colleges who are volunteers for foreign mission work. Of these at least ten will be able to satisfy the committee as to their fitness. The church has been asked to give \$65,000 this year to maintain the work already in hand; if to this \$5,000 were added, these ten men could be sent." Mr. Mackay is endeavoring to get ten wealthy individuals or congregations to guarantee the support of the ten new men.

It is said that a large number of the members of St. Andrew's Church, Toronto, favor giving a call to a brilliant young preacher now settled in a city down by the sea.

Literary Notes.

The Rev. Dr. Chiniquy was up to the time of his illness engaged writing a new book, a companion volume to "Fifty Years in the Church of Rome," entitled "Forty Years in the Church of Christ." This is nearly completed, only a few chapters remaining to be written. And now it will likely be completed by his son-in-law.

To the mind that is capable of appreciating the best efforts of modern periodical literature, the month's reading without "Blackwood" is incomplete. The January number now before us contains no single page the reading of which leaves behind it the feeling of regret on the part of the reader of having so passed his time. The opening story, "No Man's Land," is a weird, eerie, tragic story of Scottish Highland belief in the mystical continuation of "The Autobiography of a Child" gives a prompt glimpse of child life passed within the walls of a Roman Catholic convent; the description of the actual flogging of a frail, delicate child of eight years, administered by a lay sister, under the untrusting eyes of the superiors; of the same child, with others of the same age (eight years), preparing herself by the study of a "manual" for her first confession; the visit of the bishop to the convent; the administration of the rite of confirmation to the children of the convent; all these descriptions in the pages of any less carefully edited magazine, we should have regarded as unreal, and condemned the writer for an unwise pandering to an unhealthy appetite for hysterical sensationalism; but coming as they do in the pages of Blackwood, we fear they are portrayals only too truly delineated of scenes of actual conventual life. There is also an admirable article on "Men who have kept a diary" which ranges over the whole distance from Peppy to Grant Duff; and another interesting paper, Montrose and Argyll in fiction, drawn forth by the recent tales of "John Splendid" and "The Ansel of the Covenant," which discusses critically the different ways in which these two heroes of Scottish history have been portrayed by writers of so-called historical novels.

British and Foreign

During the last ten years the records of Great Britain show that 154 men and 237 women reached the age of 100 years or more.

The world's wrecks last year numbered 1,045. Steamers were shown to have a greater immunity from disaster than have sailing vessels.

There have been over 190 additions to the membership of the Free High Church, Paisley, during the past year, chiefly from the non-church going.

A visit of exploration to Jerusalem is about to be made by a body of English Freemasons, under the personal guidance of Sir Walter Besant and Sir Charles Warren.

Principal Salmund, of Aberdeen Free Church College, last week laid the memorial stone of the new Free Church which is being erected at Macduff at a cost of £2,600.

A commencement has been made with the erection of a hall for the proposed new congregation for West Hampstead. Dr. John Watson has been spoken of for the pastorate.

Last week the new minister, the Rev. Mr. Macpherson, late of Kinnaird, was inducted to the church and parish of Dingwall as assistant and successor to the late Mr. Macalister.

Last week Principal Rainy and Professor Orr addressed a meeting in Hawick on the Union question. Both speakers urged the propriety and the expediency of the present movement.

The plague is increasing in Bombay. The mortality from all causes during the past week was 1111, as compared with 894 in the preceding week. The deaths from plague were 220 against 154.

The Rev. James Morrison, senior Free Church minister of Urquhart, Elginshire, and father of the Synod of Moray, died on Monday of last week at the ripe age of 82, at his residence in Elgin.

A new religious weekly, in sympathy with the Church of Scotland, is to be started almost immediately. It will be called St. Andrew, and the editor is Rev. Donald Macmillan of Kelvinnahgan.

For the third year in succession an increase in membership is reported by the Society of Friends. The registered membership at the close of last year throughout the world was 113,877, as compared with 112,413 in 1897, a net gain for the year of 1464.

A copy of the celebrated Mazarin or Gutenberg Bible, from the library of the Rev. W. Makellar, was sold recently at Messrs. Sotheby's for \$14,750. It is the first printed edition of the Bible, and the earliest book printed with movable metal types.

The Vatican having arranged to send missionaries to the Soudan, the English Government has opposed it for the moment, informing the Vatican that England wishes first of all to organize on a solid basis the administration of the new territories.

Rev. Dr. J. Gordon, of Washington, suggests that instead of meeting in different towns, a great Assembly hall should be built in Washington, and the Assembly should regularly meet there, as the Supreme Courts of the Churches in Scotland meet in Edinburgh.

In one of the literary classes of Harvard College the young men are requested, for the cultivation of literary style, to read the Bible in King James' translation ten minutes every day. They also are required from time to time to present papers showing that they have read it.

The whole amount—£100,000—asked for by Lord Kitchener has been subscribed, and he has written a letter of thanks. In his letter not fully realizing the great generosity of the British people. He has now no doubt that it is their wish that there should be founded at Khartoum a college in memory of Gordon.

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The Transfer Books will be closed from the 16th to the 31st January, inclusive. Notice is hereby given that the General Annual Meeting of the Company will be held at 2 P.M. on Wednesday, February the 15th, 1899, at the office of the Company, for the purpose of receiving the annual report, the election of directors, etc.

By order of the Board.

S. C. WOOD,
Managing Director.

Toronto, December 21st, 1898.

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The Depth of Space.

Sir Robert Ball, at the Royal Institution, recently delivered the last of his lectures on astronomy. He took for his subject "The Stars," those orbs which, though appearing so small to us because of their immense distance, are, in reality, great and shining suns. If, he said, we were to escape from the earth into space, the moon, Jupiter, Saturn, and eventually the sun would become invisible; but, as far as we are from the stars, they shine brightly to us.

Many of these stars are heavier than our sun. For example, Mizar, the middle star in the tail of the Great Bear, is forty times as heavy as the sun. To the naked eye there are five or six thousand of these heavenly bodies visible. In all probability there are worlds revolving around them.

Sixty-one Cygni is the nearest star to us in this part of the sky. Alpha Centauri, in the constellation Centaur, in the southern hemisphere, is the nearest of all the stars. The sun is a long way off, 93,000,000 miles. Now, multiply this by 200,000 and the result is, roughly speaking, 20,000,000,000,000, and this is the distance we are from Alpha Centauri.

Take the speed of an electric current, which is nearly the same as that of light, 180,000 miles per second—suppose a message to be sent at this speed from a point on the earth's surface, it would go seven times around the earth in one second.

Again, let it be supposed that messages were sent off to different heavenly bodies. To reach the moon at this rate, it would take about one second. In eight minutes a message would get to the sun, and, allowing for a couple of minutes delay, one could send a message to the sun and get an answer all within twenty minutes. But to reach Alpha Centauri it would take three years; and, as this is the nearest of stars, what time must it take to get to the others?

If, when Wellington won the battle of Waterloo in 1815, the news had been telegraphed off immediately, there are some stars so remote that it would not yet have reached them. To go a step further, if in 1066 the result of the conquest had been wired to some of the stars, the message would still be on its way. If the tidings of the first Christmastide in Bethlehem had been sent to the stars, there are some orbs, situated in the furthestmost depths of space, which would not receive the message for a long time yet.—London Daily Telegraph.

There are within the bounds of the Synod of Utah 23 mission schools and five good academies under Presbyterian auspices, having 58 teachers and about 2,500 pupils.

Leno's Encounter with the Pipes.

In the whole course of my studies I never had such an exciting time as when I tried to obtain complete mastery of the bagpipes in seven lessons without a master. I was not particularly fond of the instrument, and I think I can understand why it is rarely played at symphony concerts. But I had an absorbing curiosity to find out whether I could produce a pathetic effect by squealing the "Maiden's Prayer" on it. I thought it would be the most touching musical performance ever known. My first attempt was startling. I had shut the door and taken a large mouthful of the pipes, and after blowing away until my teeth nearly dropped out I managed to fill the bag or cistern with several gallons of south-west wind. Nothing happened for a few minutes, but just as I was panting and sighing before starting again the instrument seemed to wake up suddenly to a sense of its surroundings, and started screaming and wailing and spitting. It sounded like thirty cats with their tails in a mangle. I dropped the thing in terror and rushed from the room.—"Dan Leno, Hys Booke."

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