

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church

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Correspondents will please note that all letters should be addressed The Dominion Presbyterian, 532 St. James St., Montreal.

## Note and Comment

Principal Rainy, D.D., and the Rev. Dr. Jas. Stalker, are expected to form part of this year's deputation from the Free Church General Assembly to the English Presbyterian Synod.

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A curious case was heard in Paris. A traveller in a railway train refused to deliver his ticket to be punched, on the ground that the collector had dirty hands, and should wear gloves. He had to pay 25 francs.

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Some perfervid Caledonians are complaining that on the house where Sir Walter Scott lived in Rome the municipality have erected a stone bearing an inscription about Sir Walter Scott, who is described as the great "Englishman."

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Professor Lindsay, D.D., of the Free Church College, Glasgow, has been appointed next Cunningham lecturer by the council. His subject is "The Growth of the Organization of the Christian Church down to the time of Augustine."

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Dr. John Watson in America.—The Evangelist says: "Dr. John Watson (Ian Maclaren) has given great delight to many people during his brief stay in Philadelphia. He reached the city on Saturday morning and after luncheon with Mr. John Converse delivered a lecture in the Academy of Music to a crowded house. Sunday evening he preached in the Second Presbyterian Church, in Germantown. In spite of a cold, heavy rain the large auditorium was crowded. Dr. Watson spoke on three of our Lord's interviews; with a critic—Nathaniel, with a formalist—Nicodemus, with a sinner—Zaccheus. The sermon made a deep impression. On Monday morning Dr. Watson addressed the Presbyterian ministers in Witherspoon Hall, and in the evening he was the guest of the Presbyterian Social Union, where he also spoke. He was cordially received on these occasions, and his visit to Philadelphia will be long remembered."

It is said that eighty thousand persons in Armenia are in danger of starvation unless England and America send, out of their rich stores, the pitance that will save them.

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The Edinburgh U.P. Presbytery in dealing with Sabbath observance is not quite so despondent in its report as usual. Attendance upon public worship is reported to be largely prevalent, and the information obtained by the committee goes to show that recognition of the claim of religion marked the observance of the day within the Presbyterial bounds.

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Great interest is being taken in American hospitals in the case of a woman, whose neck was completely broken by a fall. The woman's head is kept in position by slings and a delicate system of balances, thus allowing a species of respiration. She is conscious, and speaks easily. Specialists are flocking to the hospital, even from Canada, to study the phenomenon.

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There is no oath in the Japanese language—no word that is equivalent to an oath. Not only is there no native word in which profanity may take refuge, but there is no imported word. During the past ten years foreigners have added thousands of new words to the language, but not one profane word has been incorporated. In this respect Japan is believed to stand alone among the nations.

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A notable deterioration of regard for the Lord's day is reported in England. Three causes are at work. 1. The introduction of continental ideas, German and French. 2. The formation of a so-called Sunday League, which is working to promote the secularization of the day. This league is working earnestly to promote excursions, to arrange concerts and games, etc. It is charged that the Catholic Church is in sympathy with the league. 3. The pleasure-seeking spirit which is so dominant on both sides of the Atlantic. But, says an exchange, there is another cause which is too much overlooked. That is the general tendency to throw the reins on the neck of youth. There is no longer that parental restraint which was so wholesome in its effect on the customs of the community.

The reports which have been prepared for presentation to the English Presbyterian Synod will show a total membership throughout the Church of 73,239, an increase for the year of 1,795. The income amounted to £278,000, an increase over the previous year's total of £8,000. The congregations now numbering 315, against 311 last year.

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Reports come from Brussels of large accessions to Protestantism; so that at present five Protestant churches are being rebuilt and enlarged. The evangelical spirit that attracts the working classes. The result is that even Socialists help the movement toward Protestantism. The Protestant churches are constantly full; while the Catholic are neglected. Among the upper classes, also, the number of converts to Protestantism is increasing.

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Religious conditions are very much the same in both England and the United States. Canon Gore says that churches have been too much occupied with the functions of amusing the people and of making religion "pleasant." It begins to be evident that the results are not favorable to depth of piety and personal consecration. In the language of the late Dr. A. J. Gordon, "In their zealous efforts to win the world the churches have made the great mistake of conforming to the world."

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English traders have been prohibited from supplying the natives of the New Hebrides with strong drink and firearms. French and other traders supply these to the islanders with deadly effect. Now English traders complain that this prohibition gives foreign traders a great advantage, and they are petitioning for a rescinding of the same. Dr. J. G. Paton, in an appeal to Mr. Chamberlain, not only protests against a withdrawal of the prohibition, but suggests that other countries should be strongly urged in the interests of humanity to prevent their countrymen selling drink and firearms to the natives. Mr. Chamberlain, speaking in the House of Commons, said he would gladly see an international agreement on the policy of prohibiting the sale of liquor and firearms to the people of those islands and other such native races, but the difficulties in the way had been hitherto insuperable.

## The Quiet Hour

For Dominion Presbyterian.

### Our Lord Teaching Humility.\*

We meet again the same contrast which we have seen so often in the life of our Lord, the contrast between a great claim and a great condescension. He who is the Light of the World stooped down to use the common clay, and He who came forth from God bows at the feet of men to render the lowliest service. This union between the really divine and truly human is the characteristic feature of our Saviour's life, and we cannot meditate upon it too often or too much. Through the divine life in Him, He is "mighty to save," and through the perfect human form He comes into closest touch with those who need salvation. Thus it is fulfilled that there is one God and one mediator between God and man, the man Christ Jesus."

There is a special solemnity in this act, as it is one of the last deeds of His earthly ministry and was done, we are told, with the full consciousness that the end was near. The end is in harmony with the wonderful career; it is the incarnation of love. Two sad things He has in view. The Cross, which is still mercifully veiled from the eyes of the disciples, is clear to Him; He knows that not by a splendid translation but by a shameful cross will He go back to the Father. The treachery of one of His disciples caused Him trouble, that all were not clean, that there was one who had resisted the divinest ministry and given way more and more to shameless greed, this is a mystery to us, and was a sorrow to the Master. But, in spite of all changes, and all our slowness of faith, there is one force that persists; that is love. Upon this the Evangelist delights to dwell, "having loved His own which were in the world He loved them unto the end." They did not merit that love, neither do we, but, if we trust it, we shall never be forsaken.

Worlds which are locally near to each other, may be as wide apart as heaven and hell; so it is with the world of Jesus and that of Judas. In the same room, and in the same hour, it entered into the heart of one to do this lowly service, to give this great example, and it entered into the heart of the other to yield to temptation and complete his foul treachery. These two things are placed side by side for our

instruction; it is an example of the perseverance of love. The Master knew the spirit of disloyalty which was at work; but He does not fall into cynical contempt of men, and refuse to continue His redeeming work. He chooses this very moment to give the clearest lesson of unselfish service.

In the world's view the statement is an anti-climax. Jesus knowing . . . that He came forth from God and goeth unto God, ascended the throne and commanded His disciples to worship Him. . . something of that kind we would expect, judging from the worldly view of rank and kingship; but the law of the Kingdom does not run in that way. True greatness is shown in lowliest service; the divine life manifests itself in deeds of love. He will show us that there is no such thing as menial work; no real service can be degrading. That we have learned, if we have learned it at all, in His school; but it is by no means self-evident, and it is not learned without a struggle. It is well that we have Peter here, not only to represent but also to speak for the normal man. Peter is impulsive; he voices the thoughts that are stirring in many hearts as he asks the question, a token of his astonishment, "Lord dost Thou wash my feet?" He will not be satisfied with a general principle. It is all very well for others to wait for the light which the future will throw on this strange deed, but that will not satisfy him; it seems such an absurd thing that the Master should do the work of a servant and stoop down to wash the feet of Peter. But such superficial humility, if pushed too far, may become pride; hence the Master's solemn word, and hence Peter's sudden swing round and desire to have his whole body washed. That, however, is not necessary, it is a symbol; the literal washing is not the great thing, but the spiritual truth. The truth is this, the Lord must become, in a very real sense, Peter's servant if Peter is to become a servant of Christ and of humanity. What a deep truth that is; only in the light of the Cross can it be explained. Then out of that central truth there comes the great lesson, that if the Lord of all has become our servant we should gladly serve one another. Not in the struggle for the chief places is the spirit of discipleship manifested, but in the holy emulation after the most effective service. We do well to call Jesus Master and Lord; our religion must rest in reverent loyalty to Him. But we do well also to note that He is among us as one who serves; "the Son of Man

came not to be ministered unto but to minister, and to give His life as ransom for many." Two things we need to create in us the Christian life and to guide that life into ways of usefulness; we must be saved by His sacrifice and inspired by His example. For "I have given you an example that ye also should do as I have done to you."

### How to be Loved.

One of the best ways to be loved in a community is to seek its welfare by refusing to hear and retail gossip, by fair, kind, generous and helpful action, by showing respect for others' opinions, by expressing one's own in a polite but firm way, and by discharging duty with courtesy, consideration and fidelity.

More than any one else the wife should have the grace of silence—the crowning household blessing. She should know how to hold her peace. She should know when to refrain from speaking, even though her words be those of affection and endearment.—Catholic Standard and Times.

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### Weep Not!

By GEO. W. ARMSTRONG.

"Woman, why weepest thou?" JOHN XX. 15.

Weep not! hear the Master say,  
In thy dark and gloomy day;  
Sad and wearied though thou be,  
Jesus ever thinks of thee;  
And he hears thy inward cry  
In His home of light on high.

Weep not! though thy burthen be  
Heavy, for weak ones like thee;  
Cast thy burden on the Lord.  
He will graciously afford  
Strength proportioned to thy day,—  
He will help in His own way.

Weep not! though thy heart be broke,  
With bereavement's painful stroke;  
Stay thy tears, thy sighs, thy groans,  
Jesus hears thy mournful tones;  
And His sympathizing heart,  
In thy sorrows bears a part.

Weep not! but strong comfort take,  
Bear thy cross for His dear sake;  
Nor from darksome troubles quail,  
His rich grace can never fail;  
He thy griefs and tears will share,  
Object of His constant care.

Weep not! Jesus smiles on thee,  
Tenderly and lovingly;  
And His face is toward thee set,  
So he never can forget;  
And thy name engraved appears  
On His hands,—then why thy tears?

London, Ont.

I have found nothing yet which requires more courage and independence than to rise a little, but decidedly, above the par of the religious world around us. Surely the way in which we commonly go on is not the way of self-denial and sacrifice and cross-bearing which the New Testament talks of.—James W. Alexander.

\*International Sunday School lesson for April 10th. John xiii. 1-17. Golden Text. "I have given you an example."—v. 15.

That we may at once add a large number of names to our list, without the cost of canvassing, the DOMINION PRESBYTERIAN is offered till 1st January, 1906, for Fifty Cents. Money may be sent by postal note, money order, or in 1 ct. or 2 ct. stamps.

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The moment that anyone goes towards a dangerous object with a secret desire after that object, that moment he or she enters into temptation. Many persons put a bottle of wine on their table at the bidding of fashion, or from the fancy that the wine is "good for them." That does not alter the inherently deceitful nature of an alcoholic drink. The man that plays with vipers must not complain when he is stung. Probably no church member has ever dreamed of becoming an inebriate when he "entered into the temptation" of using alcoholic stimulants. He took the risk. The saddest case of this kind that I ever knew in my own church was that of a good man who fell into drunkenness from the use of whiskey as a "tonic." The danger began when he began to like his medicine. What is true of

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first—it had a life that was very deep, rich, orthodox, and conservative. He asked them not to think that he was jesting in the least by using these last two epithets. He wanted them to remember how long Caithness was separated from the world, and was shut off from the currents of thought that had been flowing in these last years, and that the golden age for every true Caithness man and woman was these years in the opening of this century, when under an evangelical ministry, Caithness first started from her death and became a living thing. When they remembered that they would be the last either to sneer or scoff at a certain old-fashionedness about the Caithness way of looking at religion, for their phraseology to-day was largely the phraseology of these earlier years, and the type of sermon that they loved to-day with a fierce and bold denunciation of sin was just the type of sermon that startled and awakened the county in the opening years of this century. Mr. Morrison afterwards spoke of the wonderful knowledge of the people of the Word of God, and their intense reverence for the Scripture, and concluded by remarking that he did not think there could be any county in the land on which the gift of prayer had been more poured out than in the County of Caithness.

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The pleasures of the world are like the kiss of Judas, given but to betray; the pleasures of heaven make the soul bright and beautiful, as when the face of Moses was transformed by the vision of God.

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### Entering Into Temptation.

By Rev. Theodore L. Cuyler.

The only thing that our loving Master has taught us to pray constantly to be delivered from is—the danger of temptation, and the power of Evil—or the Evil One, as the Revised Version has it. With some exceptions, the word "tempt" in the Bible signifies a direct enticement to sin under the inducement of pleasure or profit. Unless there is something attractive in the object presented to us, we cannot call it a temptation. Whiskey and arsenic are both fatal poisons to a drunkard; but the whiskey only is the temptation, because it is the one that appeals to the appetite, and promises immediate gratification. The strength of a temptation depends commonly on the strength of sinful desires within us; it requires no grace to reject what we do not like. A torch does no mischief when it is tossed into a snow bank; it is the torch in the powder-mill that makes the fatal explosion.

A man wearing peculiarly inflammable clothing would have no right to be working in a blacksmith's shop where the sparks are flying. Therefore our all-wise Master lays on us the solemn injunction, "watch and pray, lest ye enter into temptation!" A person enters into temptation when he wilfully places himself under the influence of a sinful enticement, and continues to parley with it. The Christian, who goes off to his lawful business in the morning, may properly ask God to preserve him from the snares he may encounter during the day; but when evening comes, and he buys a ticket to some salacious performance in a theatre, he has no right to pray "deliver me from evil," for he has wilfully thrust his fingers into the devil's mouth. No amount of praying and no number of good resolutions will save you if you remain under the influences that lead you to go wrong. A physician may enter a house from professional duty, while no one who entered it from sensual desire could escape without self-destruction.

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an intoxicant is as true of gaming or of violations of personal purity. Can any one take coals of fire into his or her bosom and not be burned? We often wonder how, under a sudden temptation, certain persons have fallen from a high position into disgrace and ruin. If we knew the secret history of such cases, we should discover that they had been dallying with temptation until they had been weakened and corrupted by it. The fibre of the tree had become worm-eaten before the gale struck it. No man goes to hell suddenly.

The Master sounded his alarm-bell so loudly against entering into temptation because He knows that He has not a single follower who has not some vulnerable point. No chain is stronger than its weakest link. At the vulnerable point is the spot to post the sentinel.

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# Our Young People

Go! Send!

Topic for April 16: "The eternal morning and modern missions."—*Isa. 60: 1-12.*

"They shall no more offer their sacrifices unto devils."—*Lev. 17: 7.*

For Dominion Presbyterian.

## Modern Missions.

By Woodford.

In these days such respect is being entertained by some for certain non-Christian religions, that the question is being asked, "Can not a man be saved by the diligent observance of the precepts of some of these religions?" If we say yes or no we may be equally at fault; for the true answer is to be had only when we remember that all religion that is genuine is fundamentally a thing of the spirit; and that it is Christ only, Christ always, Christ completely that saves. A man may be a Christian in name and miss salvation; another may never have been called a Christian and yet be saved. Our respect for Gautama, Confucius, Zoroaster or Mohammed must not blind us to the truth that there is One, and One only, who is the Saviour of the world. A man is not saved by his religion, but by Christ, to whom all genuine religion leads. These other religions, and even superstition and traditional observances among ourselves, all have their place in keeping alive the thought of God in many hearts and in the good providence of God have been, and are being made to be voices crying in the wilderness. Who of us are the John the Baptists now, to say, at home or abroad, "Behold the Lamb of God."

Again, popular theology will not have it that the heathen who perish without Christianity are doomed to everlasting reprobation. Dealing with these is the concern of God. Our concern, in obedience to Christ, is whether it is easier for the prodigals to know Christ through Buddhism, Confucianism, etc., superstition or traditional observance, than through the proclamation of the Gospel. If the news of the love of God in Christ Jesus makes such a difference to us will it not also to others? Whole-hearted love to Christ is the motive power in home and foreign missionary effort; if this be lacking, the individual in a Christian land has as much need of good tidings as he "whose wild eyes watch the wave in roarings round the coral reef."

Those who hold aloof from missionary enterprises because they are afraid the work is not going to succeed, or for any other reason, ought to ponder the words of the old British Colonel, "That is not the spirit we tolerate in the army.

We do not qualify obedience by our opinions as to the success of this charge or that which is ordered. When we want the men to do a thing it is done; and I despise the people for whom the clear and unqualified commands of Christ are not enough."

Topic—The true Israel is commanded to arise from the dust of captivity, and to shine, reflecting the light that has come—to impart to others the spiritual light given. To fully understand the meaning of this passage read Matt. v., 14-16, v. 16 of which ought to be made the keynote for this missionary meeting.

Monday—Here we have the morning star that ushered in the day of grace, and that shall usher in the everlasting day of glory at its close. At this stage of "the star" and "the bride" (not the actually wedded wife) the invitation is "Come." Let them who savingly hear the invitation themselves address the same to others, as did Andrew and Philip, after they had heard and obeyed Jesus' invitation "come" themselves. As the Spirit and the Bride say "come" to Jesus, so those who hear must say to all who thirst, "come," for the appearing of the star says that the night is far spent, and day is at hand. Therefore, cast off the works of darkness and put on the armor of light.

Tuesday—Few see the morning star; some more behold the faint grey streaks of dawn. As the star is a prophet of the dawn, so the dawn is to be called the prophet of the day. So John went before the face of the Lord, the Son of Righteousness, as the herald of the fuller light. He was not that light, but was one of whom men questioned, "Watchman, what of the morning." His appearing meant the near advent of the Dayspring, to shine upon them that sit in darkness and the shadow of death, to guide stumbling feet into the way of peace.

Wednesday—The star spoke of the dawn, the dawn of the coming of the sun. The star led the wise men; in the grey morning the shepherds received the message and set out for Bethlehem. Half of what they saw and heard was never told. Someone, in the early morning of the new dispensation, when the light of the new day was beginning to flood the earth, was the interpreter for the shepherds. Forms, shadowy in the dawn, were now clearer, and his eyes saw the salvation of God to be not only for the

shepherds and the Priests and the Jews, but for all—a light for revelation to the Gentiles.

Thursday—John, after some 50 years of communion with Christ, now looks back over all that has happened, and in the light of this as of all that was said in the Old Testament, tells how that in the child born in Bethlehem, the man crucified on Calvary, and who ascended to the Father from Mt. Olivet, was life, and the life was the light of men. What happened to Jesus was because the light shone in darkness and the darkness apprehended it not. The Baptist came to bear witness of the light that all might believe through him.

Friday—First the solitary star, a speck of light in the heavens, then the herald of the dawn, then the rosy-fingered dawn, then the peaks of the mountains of Israel and of the surrounding nations being clothed in the morning's light; now the valleys even, and of all nations, to be flooded with light; and the place of God's feet made glorious. Magnificent is the prospect now opened up to man. In this reading is opened up the prospect of a new character in man—that of being a child of the Light. The mere opening up of such a prospect were no blessing, were there not promised some new capacity to fill it. The new heaven and the new earth would be no satisfying message unless there came also some tidings of a new man who would fittingly occupy the same. But here is the promise of a child of Light, for the Eternal Morning. "Ye are the light of the world"—torches lit at the source of light, and so to burn that, shining before men, they may see your good works and glorify your Father, which is in heaven; Jesus, the Sun; men the reflectors of Him, the Light.

Those who have come to the Light, and are so fitted to dwell in the pure sphere, are to bear lights in the world, holding forth the word of life. To the end that not only the peaks but the valleys also may be filled with light. Men are to be lights in the world; men are to be missionaries.

Saturday—From the morning star to the nations walking in the light of the glory of God is a long way seemingly. Indifference to missionary enterprise may be the attitude of those who despise the day of small things, but the Lord of such a servant shall come in a day when he looketh not for him. Ours is to work the work of Him that hath called us while the day, that is, is ours, looking for and earnestly desiring the coming of the day of God—the eternal morning spoken of in this reading. Delightful and inspiring therefore let this promise indeed be "The little one shall become a thousand, and the small one a strong nation. I, the Lord, will hasten it in its time.

Let us then be up and doing  
With a heart for any fate;  
Still achieving, still pursuing;  
Learn to labor and to wait.

## Hints and Helps on the Topic.

Over and over this cry is heard  
Come and bring us the saving word;  
Over and over the message rings  
From the loving lips of the King of kings;  
"Go and tell them, 'tis my command;  
Go and tell them in every land."  
And while one son of the sons of men  
Waits for the word from lips or pen,  
We who have heard it must tell it again.

In the end, the power of Christian missions will be measured by the zeal of enlightened piety at home, as the circulation of blood at the extremities of the body will depend upon the soundness of the lungs and heart. I do not say that we should not send the Gospel abroad; but that we may do it, there must be more of it at home. We must deepen the wells of salvation, or drawing will run them dry.—Beecher.

We cannot believe in our Christ for ourselves unless we believe in Him for all the world.

There are two great types of strength which fill this earth—the Caesars and Napoleons, claiming the earth for themselves and subduing it to their proud wills—the Pauls and Bonifaces and Xaviers and Elliots and Livingstones, claiming the earth for holiness, and subduing it to the will of God.—Phillips Brooks.

Stanley, who went to Africa in search of Livingston, says that he went to him as prejudiced against religion as any atheist in London. But the sight of the solitary old man living there, not for himself, but for others, translating into life and action the teachings of Christ, he informs us, completely overcame his prejudice and converted him to Christ, though Livingstone had not tried directly to do it.

Every human heart is human,  
And in every human bosom  
There are longing aspirations  
For the good they comprehend not.

Those who have tasted and seen that the Lord is good, have been, and will be, up and doing, that,

the feeble hands of others  
Groping blindly in the darkness,  
May touch God's right hand in the darkness,  
And be lifted up and strengthened.

An English Earl, who was a sceptic, was travelling not so long ago in the Fiji Islands. "You are a great chief," he said to one man, "and it is a pity for you to listen to those missionaries. Nobody believes any more in that old book called the Bible that they try to teach you, that you have been so foolish as to be taken in by, nor in that story of Jesus Christ—we have all learned better."

The eyes of the chief flashed as he replied, "Do you see that great stone over there? On that stone we crushed the heads of our victims to death. Do you see that native oven over yonder? In that oven we roasted the human bodies for our great feasts. Now, if it hadn't been for the good missionaries and that old book and the great love of Jesus

Christ, which has changed us from savages into God's children, you would never leave this spot. You have reason to thank God for the Gospel, for without it you would be killed and roasted in yonder oven, and we would feast on you in no time."

Christianity would not be the all-sufficient religion it is if Christians did not find in Christ, and so in God, the true supply of those wants for which others turn to the delusive help of the gods that are no gods.

## For Daily Reading.

Monday, April 10.—The Morning Star. Rev. 22: 16-21.

Tuesday, April 11.—The Dayspring. Luke 1: 67-79.

Wednesday, April 12.—A Light to the Gentiles. Luke 2: 25-32.

Thursday, April 13.—The Light of the World. John 1: 1-9.

Friday, April 14.—Lights in the world. Matt. 5: 14-16; Phil. 2: 12-18.

Saturday, April 15.—The nations in the light. Rev. 21: 22-27.

Sunday, April 16.—Topic, the eternal morning and modern missions. Isa. 60: 1-12. (A missionary meeting.) Ques. 55.

## Give Me Thine Heart.

By CHARLES E. GRAVEN.

The Heavenly Wisdom calls,  
Her gracious smile enthalls,  
Her voice like music falls,  
"My son, give Me thine heart."

It is thy Father's voice,  
That bids his child rejoice  
And make the blessed choice,  
"My son, give Me thine heart."

It is thy Saviour! He  
Whose love constraineth thee  
Now calleth tenderly,  
"My son, give Me thine heart."

The holy spirit pleads  
To satisfy thy needs,  
To bind the heart that bleeds,  
"My son, give Me thine heart."

## Lost in the Sand.

Sven Hedin, in "Through Asia," gives a most startling picture of the horror of being lost in the desert. They toiled on for life—bare life. Then imagine their amazement when, on the long surface of a dune, they perceived human footsteps imprinted in the sand. Down they went on their knees and examined them. There was no doubt of it. They were the footprints of human beings. Surely they could not be very far off from the river now. In an instant they were wide awake. They followed up the trail till they came to the top of a dune, where the sand was driven together in a hard, compact mass, and the footprints could be more distinctly made out. The leader dropt on his knees, then cried in a scarcely audible voice: "They are our own footsteps!" That is only a suggestion of what it means to have lost the path across the desert of life on the way to eternity. To have lost hope, lost heart, lost heaven—who can tell what that means? Multitudes are so lost, and it is our blessed privilege to find them and bring them back to hope.

## The Padre's Prayer.

The following prayer was composed by Mgr. Brindle, the Roman Catholic priest who came into much prominence as an army chaplain during the Khartoum campaign, and who since has become Assistant Bishop Designate of Westminster, and was offered up at the memorial service amid the ruins of Gen. Gordon's palace at Khartoum, on September 4. The Sirdar was moved to tears, and by his request a copy was presented to each of his officers:

"Oh Almighty God! by Whose providence are all things which come into the lives of men, whether of suffering which Thou permittest, or of joy and gladness which Thou givest, look down, we beseech Thee, with eyes of pity and compassion on this land, so loved by that heroic soul whose memory we honor before Thee this day.

"Give back to it days of peace; send to it rulers animated by his spirit of justice and righteousness; strengthen them in the might of Thy power, that they may labor in making perfect the work to which he devoted, and for which he gave his life. Grant to us, Thy servants, that we may copy his virtues of self-sacrifice and fortitude, so that when Thou callest we may each be able to answer, 'I have fought the good fight'—a blessing which we humbly ask in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

## Lapses of Memory.

Sydney Smith relates that on one occasion he actually, for the space of two or three minutes, forgot his own name. He had knocked at somebody's door, and inquired for the lady of the house. The servant asked, but asked in vain, what name he should take up. "I believe the man thought me mad, but it is literally true that I had no more idea of who I was than if I had never existed. I did not know whether I was a Dissenter or a layman. I felt as dull as Sternhold and Hopkins. At last, to my great relief, it flashed across me that I was Sydney Smith." The correspondent who sends this paragraph adds: "Many years ago, when quite a youth, I met the late Mr. Christopher Bushell in Lord street. Although we were very slightly acquainted, he stopped to speak to me, presently saying: "By-the-bye, I'm ashamed to say I've forgotten your name." "My name is —," and then I stopped, dismayed to find my memory a complete blank. After a most painfully embarrassing effort I blurted out, "I'm afraid I've forgotten my name. Mr. Bushell looked hard at me, smiled, and passed on." Panic-stricken, I tore up towards Rodney street, intending to call on my doctor. In Bold street the idea came to me to say over the alphabet, and before I got to the top of the street, to my delight I recognized my initials, and then my name at once returned to me."

# World of Missions

## A Medicine Man in British Columbia.

There is no doubt Hadagim Shimoigit is the most realistic specimen of the Indian medicine man I have yet seen. He is also generally supposed to practice the Black Art. I always feel it a solemn thing to preach the Gospel to this man. It is not often, however, that we find him at home on Sundays. I am told he watches for our coming and disappears in the sudatory (a cellar excavated beneath the floor) on our approach.

Believing that, I preach to his wife and children alone, but at him. Just fancy his going into a hole in the earth to evade hearing the Gospel, and the Gospel reaching him even in his hiding place. This afternoon he chose to remain among his family above ground, sitting back in a heap of furs and dirty blankets with his eyes closed. After holding a short service, we were about to leave, when he asked us to stop a moment and hear what he had to say:

"Chief McCullagh, no man ignores the fact, it is so, indeed it is rather so, that if there be peace to-day up and down this village it is owing to your presence among us. We are a hard lot; we are like an undressed skin, the perfection of hardness. But, by dint of scraping and rubbing, our women soften the hardest skins and make moccasins of them, soft and easy to wear. And so it is with us and you; you have been rubbing and scraping us with the Malasha (Gospel) for many years, and I think we are getting softer. Therefore, do well what you do, chief; keep on scraping us and you will make moccasins of us for the Chief on high. My say is finished."

We were not a little astonished at this unlooked for testimony of Hadagim Shimoigit to the power of the Gospel. His name in English means "Bad Chief" and he looks it; a stranger need hardly inquire it.

I remember saving his life in a peculiar way seven or eight years ago. It came to my knowledge that one Shabaim Neug was going to kill him on the supposition of his having caused the death of a relative by necromancy, and poor Hadagim Shimoigit was only safe in the sudatory. As this state of things could not go on for many days without ending tragically, I sent up four stalwart fellows from the mission and kidnapped Hadagim Shimoigit, keeping him in close custody for more than a week, until I talked Shabaim Neug into a better mind. He has never forgotten what I did for him.

## What Presbyterianism has Done for Ireland.

If the question be asked, What has Presbyterianism done for the country? there can be no difficulty in giving an answer. It has changed Ulster, where its chief seat has always been, from a waste, shaggy with forests and dangerous with wild beasts, into the garden of Ireland. Its manufactures it owes largely to its Presbyterianism. The spinning of flax and the weaving of linen were brought from Scotland by the early colonists, and little more than half a century ago Andrew Millholland, a Belfast Presbyterian mill-owner, by the introduction of the use of steam-power into these trades, laid the foundation of that world-renowned manufacture whose tall chimneys stalks rise into the air on all sides in Belfast.

There is no denying that to its Presbyterianism Ulster largely owes its prosperity, which all strangers notice. Forty years ago, the German traveller, Kohn, tells us he seemed to himself to have entered a new world as he came from Leinster into Ulster, and to-day the difference is as conspicuous as ever. Ulster pays 46 per cent. of the entire Income-Tax paid in Ireland under Schedule D. It is a stranger to the chronic starvation which the "hated Saxon" is periodically called upon to relieve in other parts of Ireland; and all over the country, wherever you find Presbyterians, you find thrift and industry and peace. Irish workhouses contain a pauper population of 48,991 Roman Catholics and 4,781 Episcopalians, but only 1,995 Presbyterians are within their walls.

If we turn to the statistics of crime, we find them pointing a similar moral. In Irish jails there were confined on 31st March, 1885, 35,218 prisoners. Of these 29,766 were Romanists, 3,690 Episcopalians, only 1,762 Presbyterians.

Along with all this Presbyterianism has proved itself a most powerful moderating force in the social life of the country. It has been the advocate of popular rights, but not of communism; of liberty, but never of license. It has been the best friend both of landlord and tenant, for it has held the scale even between the two. It has firmly stood up for the rights of the sovereign but it has as determinedly insisted on the rights of the subject.

The value of such an element in a state of society so strangely complicated as that which exists in Ireland, only those who have had experience of its good effects can properly estimate.

## The Pope in his Own Country.

About a year ago, when returning from Ireland, I entered into a conversation with an Irish priest. He told me, among other things, that the natural tendency of Protestantism was towards atheism, and that if England did not return to the Catholic church the nation would inevitably become atheistic in the course of a few years. I thought of this when in Rome the other day, especially during several conversations I had with men occupying high positions in the Roman Church. Of course, all the world knows the attitude of France towards religion, but Italy is still supposed by most people to be faithful to the Papacy.

'The Italian mind is different from the English,' I was told. 'An Italian is Catholic or he is nothing.'

'But what is the attitude of the Italian towards the Catholic Church?' I asked, 'and what is the threat of the religious life of the nation?'

The man of whom I asked this question is a General of one of the Orders in Rome. He hesitated a little before replying, then he said, 'The Freemasons are very strong here, and when I say that I mean that atheism is very strong. Half a century ago there was comparatively little unbelief in Italy, but now I have no hesitation in saying that a third of the nation is atheistic. The English have said in the past that Italy is priest-ridden, but if ever there was any truth in the saying there is none now. Why our Church is not recognized by the State—at least in any way helpful to it. We are far better treated in England than we are here.'

'Then a Protestant Government treats you better than a Catholic Government,' I suggested.

'Italy has no Catholic Government,' he replied. 'It is antagonistic to the Church. Why prayers are never offered at the opening of Parliament, no religious provision is made for the army, indeed, the priests are ignored. We are worse than ignored in fact. We are hindered.'

'In what way?'

'Well, in England the Pope appoints whoever he will as a bishop, and the State makes no objection. Here it is different. In Italy a bishop is nominated by the secular authorities of a particular diocese. His name is sent to the Pope for confirmation. But if the Pope objects it makes practically no difference. In short, the secular authorities appoint bishops, and the Vatican has little or no power in the matter.'

'That is surprising,' I said, 'and what about the religious education of the children in your State schools?'

'There is practically none,' he replied. 'This is how the matter stands. The education of the children is placed in the hands of the municipal authorities. These authorities appoint committees to care for this particular department of



their work. Sometimes these committees arrange for the schools to be visited by the priests, but it does not often happen. In most cases there is no religious education whatever. As far as the State is concerned, the children grow up heathen.

I could not help expressing surprise at this, especially when I remembered my connection with the Croydon School Board, where each member was anxious that religious education should be maintained. I thought, too, of the prayer for the conversion of England which was placed in the church to which this gentleman's house was attached, which prayer contained the statement that religion had been robbed from the English people.

'Oh, you don't know how the State has treated us, or how utterly antagonistic our legislators are to us,' said my informant somewhat bitterly. 'Let me give you an example of what has taken place hundreds of times all over the country. Here is a convent—a monastery. It occupies a valuable site, and has been built by the gifts of the faithful and by the dowries of those who have taken religious vows. Well, the Government wishes this site to erect some public institution—say a post-office, a college, or a barracks. Well, they pull down the religious house, and as an equivalent they give a small subsidy to the Order.'

'A subsidy?' I queried.

'Yes, in this way. For every man in the monastery they allow about 20 pounds a year for his maintenance, and in the case of women about 15 pounds. But this only lasts during the lifetime of the inmates who were there at the time of the confiscation. At the death of each monk or nun the sum allowed for them drops, so that in the natural course of things, in a few years the Order gets nothing from the Government.'

'And the result of this?' I asked.

'Is that unless outside help is obtained these monasteries and nunneries cease to exist. I only mention this to show you that it seems the evident desire of the Government to kill the Orders.'

'But you still have the gifts of the people,' I suggested.

He smiled sadly. 'You do not know the Italians,' he said. 'Why, take the congregation in—Church,' and he mentioned one of the wealthiest in Rome. 'Next Sunday morning the church will be filled by some of the richest people in the city, and when the collection is taken you will not find tenpence. The fact is the Italians will not give their money. In England, you know, everything is different.'

Then came another question 'How do you account for this antagonism to the Church?' I asked. 'This is the great home of Roman Catholicism. The Reformation did not reach Italy, so it cannot be the result of Protestantism.'

'Well, you see,' was the reply, 'part of the press is professedly anti-clerical. The Tribuna, for example, simply exists to attack us, and the Tribuna is one of the most popular papers in Rome.'

'Yes,' I said; then, bearing in mind that a prelate of the Church had told me only the day before that if any newspaper criticised the Government it was immediately suppressed, I went on, 'But that does not answer the question. How did this anti-clerical, anti-religious feeling come to exist? How has a nation once so true to the Vatican become so oppressed to it?'

'Well, I suppose it began with the general feeling of dissatisfaction which existed during the great upheaval caused by Mazzini and Garibaldi.'

'But why the dissatisfaction?' I urged. To this question I got no clear answer.

I think I have stated the matter with absolute fairness. The conversation which I have quoted practically took place again and again as I talked with one after another of the men I have mentioned. One great fact, however, was patent, although perhaps neither of these gentlemen might be inclined to admit it—Roman Catholicism is a declining force in Italy. In the very city where the Pope lives, where every sixth or seventh man one meets is a priest, and where churches stand at every street corner, the religion of the Papacy is becoming a thing of the past. The semblance of power still remains, but the reality is passing out of the priest's hands. I have not been stating the opinion of the man in the street, or giving the deliverance of those opposed to the Church's welfare. I have written down what men occupying high positions in the Church of Rome told me thoughtfully and sadly. As I said, I do not suppose they would admit the logic of their own words, for neither of them would for a moment admit the possibility that their Church could fail, but the thoughtful outsider naturally draws his own conclusions.

A few days later I was in Venice, and while there I entered into a conversation with one of the leading tradesmen of that city. He struck me as being a representative of the best type of the intelligent and reading Italian. We were speaking about the finances of the nation, and how Italy might be freed from the incubus of her terrible debts.

'We must get rid of a great part of our army and navy,' he said. 'We are crushed by militarism.'

'But, is not the matter in your own hands?' I asked. 'Your Government is largely popular.'

'The Italians are uneducated,' he replied; 'they don't understand; they vote for the men they are told to vote for; they don't think. The fact is the people have been kept ignorant.'

'By whom?' I asked.

'The priests,' was the reply. 'En-

lightenment means the destruction of their power, and so they have withheld it. But better days are coming.'

'Yes, in what way?'

'Why, we are being educated in spite of them, and education means progress. It means that already we are ridding ourselves of the priest's authority.'

'Do you mean that the Church is losing ground?' I asked.

'Live in Venice a few months,' he replied, 'and you would see for yourself. It is only the ignorant men and women who go to church. The thoughtful men, the reading men, say that we have no religion. It is all superstition, nonsense. We see what these priestly claims amount to, and—well, we laugh at it.'

'But,' I urged, 'do you mean to say that the people here in Venice have ceased going to church?'

'No, not quite that. The ignorant are still afraid of priestly power, and the women confess and all that sort of thing. Then, again, here is a father of a family. Well, he desires that his children shall be taught some kind of morality, so he sends them to church. He says, with a laugh, 'Well, if it can't do them any good it can't do them any harm.' But the thinking people, the reading people, they care no more for the priest's pretended power than they care for the man in the moon,' and he shrugged his shoulders scornfully.

'Then you think that in a few years Italy will have given up religion?' I asked.

'Largely,' he replied.

'A nation without a religion is in a sad way,' I suggested.

'Is it?' was his reply. 'Well, we cannot help it. Nothing is offered us but foolish superstition, and our intelligence rejects it.'

I suppose this man is one of the vast army of the agnostics in Italy, and possibly his view may be an exaggerated one; nevertheless, it practically coincided with those held in high places in the Roman Church, although expressed in a different way.

On my way home to England I thought of what the Irish priest had said to me. Does priesthood, Roman Catholicism, save a nation from atheism? Surely the condition of Italy answers the question.

I hope in another article to give the reason why the drift of Italian life is away from faith rather than towards it.—Joseph Hocking, in London Christian World.

Many appear outwardly righteous before men. They are honest, upright, influential, respected, cultured, and many of them wealthy; but, when externals are removed, and the secrets of the heart are known, it shall be found that interiorly one belongs in the heavens, and the other in the infernals. "One shall be taken, and the other left."—Rev. E. D. Daniels.

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## The Great Ritualistic Controversy.

It is not long ago some dignitaries of the Church of England denied that there was a "crisis;" but since then the matter has grown to great dimensions and the situation has been made clearer, if more difficult, by many statements and counter-statements. A recent important event was the meeting of the English Church Union and the issue of a manifesto by Lord Halifax. Lord Halifax has for some time been the leader of the extreme Ritualists, and he declares distinctly that he would rather have the Pope than the Privy Council. His manifesto speaks with no uncertain sound as to the claims and demands of the "High Church" party.

Sir W. V. Harcourt had been silent for a while but it was not to be expected that he could overlook this challenge. His last letter on the subject is "No man can now be heard to say that lawlessness in the church is a small affair or the work of a few extreme men." It is, on the contrary, as I have persistently maintained, the work of a powerful organization, whose object is the subversion of the law of the national church; and he thinks that "the next step which is necessary is to publish far and wide the names of the benedicted clergymen and others who hold their orders and preferments under the law and are consenting and approving parties to this impudent statement." The Church Association has issued a reply to the "manifesto," at the beginning of which they summarize the Ritualists' demands fairly, as follows: 1 Complete independence of the civil power in matters of doctrine, discipline and ceremonial. 2. Complete liberty to

practice any pre-Reformation usage which is not explicitly forbidden. 3. No deference to be paid to the fact that these usages have been discontinued since the Reformation. 4. Deference to be paid to Bishops only, in so far as they can prove that what they forbid is forbidden in so many words by the Prayer Book. 5. A (Roman) Catholic and not a Protestant interpretation of the Prayer Book to be upheld. Such a demand as this involves a rejection of the Reformation and a denial of the Royal Supremacy. It is evident that the Ritualists can only get all this by secession or by disestablishment, followed by a schism. The country is not quite prepared to face the great question of disestablishment, and all that the extreme party could gain by withdrawal is to be reduced to the position of a discredited sect or driven unconditionally into the Roman Communion. Of course, they do not at present contemplate any of these courses. They are full of confidence, and their leader declares that their numbers are growing and "whatever might be the result of the present agitation, nothing should deprive them of the pleasure of having fought together on behalf of a good cause, with the confidence that in the end they would have an entire and complete victory." On the other hand Sir W. Harcourt is confident that "whatever else may come of the 'crisis,' the people of England will not tolerate a violation of good faith and a breach of trust on the part of men who ought to be examples of public honor and honesty."

It is a big business and the bishops seem to reign and not to rule. The government is too busy governing a vast empire to attempt the difficult and delicate task of reforming the constitution of the church. The real question at issue is whether the Church of England can, by power of proper discipline, maintain its Protestant character, or whether it can be said to have any effective discipline at all. But in England the "crisis" is stimulating a general discussion as to the relative truth and merits of the Roman Catholic and Protestant systems. That kind of theological discussion is not without disadvantages and will provoke much bitterness, but it cannot be avoided; and it is to be hoped that it will not pass over without proving that if there is to be a national church it must not be merely an advance guard of the Roman Communion.

The Ministers' and Missionaries' Orphan Society has in the past year given grants to orphans amounting to a total of £576. Further sums amounting to £920 were granted to children of the Manse whose fathers are still living, but in limited circumstances. It has been ascertained that the yearly income of 200 ministers of the Church is less than £150, and of over thirty less than £120.

## Lent and Easter.

Lent has passed, and the hand that held the restraining rein is removed. Pleasure courses freely again, and for the moment runs low, because of the enforced restraint. Easter, too has passed, with its profusion of flowers, its display of musical talent, its exhibition of the latest millinery.

Were one sure that the heart-searching of Lent were real, and the joy of Easter were not simulated; were there any real, even remote connection between a true religious feeling on the one hand or on the other, it would be only cynical to attempt to discredit it. But it is more than a custom. Might it not as well be a fragment of pagan worship that had somehow held its own while the aborigines who practised it had perished, as a suggestion of Christian worship!

We glanced over the newspaper on Saturday, and found Roman Catholic, Anglican, Methodist and Presbyterian vying with each other in advertising attractive services for Easter Sunday. We had already noticed that the advertising columns of the same newspapers had, for the last fortnight, been filled with Easter suggestions, but that was a matter of business. Is this also a matter of business? Is it true that certain churches in Toronto and Montreal after advertising an exceptionally beautiful musical service, charge the worshipper twenty-five cents before allowing entrance? If this be true why should the Church manager be exempt from prosecution while the manager of the theatre is mulcted for pursuing his business and holding Sunday concerts! The magistrate did not enquire into the character of the music, he merely asked whether there were a fee charged.

And Christian men and women call this hollow mockery worship! One cannot but remember that terrific scene when for a few brief moments omniscient indignation flamed out, and in its withering blast the erst-while richly-robed religious devotees stood naked and repulsive. Would He have rejoiced with the throng on Easter Sunday, or would He turn from it all as hollow mockery? Our best and most beautiful is not too rich to give to Him; but the song that wins with Him is the song of the heart; and the offering with which He is pleased is that in which the heart joins. We do not ask for a plainer service, but that there shall be more sincerity in worship.

It is in length of patience and endurance and forbearance that so much of what is good in mankind and womanhood is shown.

The church of Christ, which is partly militant and partly triumphant, resembles a city built on both sides of a river—there is but the stream of death between grace and glory.

### The Young Missionary.

He is to-day on his way westward or eastward, to the field where, for the next six months, his work lies. Perhaps the uppermost feeling in his mind is one of exultation. This is the work to which he has concluded to give his life. Some words he heard before leaving college have revealed to him the splendid possibilities in the work. It is all before him and he is eager to begin it. His strong young heart has no room to entertain the thought of difficulty in the way, for is he not the servant of God, and is not God omnipotent. To him the help of God is a very real, a very personal thing. Next Sabbath he will stand up to speak his first message for Christ, and then he will be fairly committed to this life-work.

To many the experience of next Sabbath will be a bitter one. With soul aflame with their message they will stand before the people. The young missionary is not prepared for this, still less for the many succeeding days of coldness and nights of bitterness that may follow in the next six months. Pray for him, that his faith, the quick, impulsive faith of early manhood, fail not. Through such days of disappointment and nights of bitterness he will learn that it is not the help of God, but the power of God, he needs to do effective service. The summer may teach him that it is not his work for God, but God's work through him, that counts in the end.

Robert Wallace.

One more of those who have made the Church in Canada what it is has passed away from us. Robert Wallace had all but completed fourscore years of life, and more than half a century of that had been spent in the ministry. He was one of the first band of students that entered Queen's University, and subsequently, was one of the first to enter Knox College when its classes were initiated. During his student days he rendered good service in the Home Mission fields in Western Ontario, and even after he had been licensed he devoted some time to this work. At length he accepted the charge of a congregation in Otonabee, where on the 15th of July, 1846, he was ordained and inducted as its minister. He had, however, overtaxed his strength in the Home Mission field, and after a brief pastorate in Otonabee was obliged to resign and rest.

He subsequently held charges in Irgersoll and in Thorold, before going to West Church, Toronto, where the remainder of his ministerial labor was expended. This last congregation grew to such proportions that in March, 1890, Mr. Wallace felt it necessary to resign, and since that time he had been living quietly in Toronto. For several months recently he had been in failing health, and early in March a severe illness de-

veloped, under which he rapidly sank. On the Sabbath evening, 26th March, while service was proceeding in the churches, he passed quietly into the upper sanctuary, to join in the service there.

If there was one feature in Mr. Wallace's life that stood out in bold relief it was his devotion as a pastor. Here he excelled. It may be that, as the minister of a congregation in which, because of the employment of many of its members, there were constant changes, he saw the need for unremitting activity in pastoral work, and so cultivated this part of his ministry. And certainly the result justified the effort, but as the congregation grew the tax upon the minister was a severe one.

It is difficult to estimate the value of such a life. Mr. Wallace was always about his Master's business, and in his incessant pastoral labor, as minister of a constantly changing congregation, his life touched for a brief period upon a multitude of other lives, and often, no doubt, to excellent purpose. Those who have been thus benefitted, perhaps by a few moments of earnest conversation, are now widely scattered, and only the final convocation will bring them together again. But the Master knows of his service, and the servant has received his commendation. That is sufficient.

### Literary Notes.

The Bibelot for March (J. B. Mosher, Portland, Maine), contains "Lyrics from Thomas Lovell Beddoes." We are told that this poet "was a belated Elizabethan who had strayed into the nineteenth century, and whose place, considered from the dramatic standpoint, is beside Cyril Tonneur, John Marston, etc." Mr. Gosse says of him, "His attitude though cold and cynical, was always distinguished, and in his wildest flights of humor he escapes vulgarity. In this he shows himself a true poet."

Appleton's Popular Science for March contains the usual number of interesting and instructive articles. One on "Politics as a Form of Civil War" is useful, if not very soothing reading. The address of Sir Archibald Geikie, "Science in Education," is worthy of a careful reading by all who take an interest in education of any kind. The editor, commenting on "fads and frauds," commends the action of the Canadian authorities in prosecuting "fortune-telling," not simply as swindling, but as a thing in itself illegal.

The Gates of Eden, by Annie S. Swan, (Oliphant, Anderson & Ferrier, Edinburgh and London; Drysdale & Co., Montreal.) This is a cheap edition of a pure, interesting story by a well-known author. This is a Scotch story, and has in it much of the lowland dialect, which will not cause much difficulty to the intelligent reader. It is a tale of life's changes, of love, and the struggle for literary success, and those

who are weary of gruesome stories will be glad to know that the last chapter is entitled "All's well."

### "Crossing the Bar."

Another Scotch professor, Dr. Blaikie, in the Home Magazine, points out that Lord Tennyson was not the first who likened death to crossing the bar. In the hard days of the Scottish Covenant, Donald Cargill, himself a martyr, wrote to one of his friends who was under sentence of death:—

"Farewell, dearest friend, never to see one another any more till at the right hand of Christ. Fear not; and the God of mercies grant a full gale, and a fair entry into His kingdom, which may carry sweetly and swiftly over the bar, that you find (feel) not the rub of death."

Cargill, who thus anticipated the beautiful figure of the Poet Laureate, was, Professor Blaikie adds, one of the most thrilling and impressive preachers that ever lifted his voice among the moorlands and mountains.

In the Browning loveletters just published, says "Clough-Macsimon" in the Belfast Witness, Episcopalians and Non-conformists both may find something profitable for reproof and instruction in righteousness. Writing to his intended, E. B. B. thus says: "I used to go with my father always when I was able to the nearest Dissenting Chapel of the Congregationalists — from liking the simplicity of that praying and speaking without books—and a little too from disliking the theory of State churches. There is a narrowness among the Dissenters which is wonderful—an arid grey Puritanism in the clefts of their souls—but it seems to me they know what the "Liberty of Christ" means far better than those who call themselves churchmen, and stand altogether as a body upon higher ground." This is a most seasonable and instructive admission in these days, when so many hunger after forms of prayer and ornate services, with the view of attracting and impressing the upper classes. Here we find one of the most refined and cultured and poetic minds of the century delighting in the simplicity of Nonconformist worship and services.

When Bishop Hurst was in Poona some years ago, he went out to the great temple of Parbuti, and there watched the worshippers. He asked the aged Brahman priest, who for many years had received the offerings there, "Do as many people come here to pray as formerly?" "No," was the reply, "they are fewer every year." How long will this worship last? asked the bishop. "God knows," was the reply; "perhaps ten, perhaps fifty, years." "What will bring it to an end?" asked the bishop, "Jesus Christ," was the answer.

## The Inglenook

Scenes in Scotland—Stirling, Dunblane and Perth.

By Prof. John Moore.

One of the most famous places in Scotland is Stirling, which is thirty-six miles from Edinburgh. Its natural position resembles in some respects the latter city. Its castle is situated on a precipitous rock of basalt. The view from it is very extensive and grand. On a clear day one can see from it seven battlefields, including Bannockburn. It was for some time the residence of Scottish kings. It seems to have been a favorite residence of the Stuarts. It was the birthplace of James II. and V. James III. added largely to its architecture. It was a favorite residence of James IV.

The part of the building called the palace was built by James V. It is really a curiosity, and furnishes a study of its kind, relating to a past age. One in describing it writes, "The statuary, which produces a pleasing effect in a distant view, is found to embody all kinds of horrors on a close examination. Horrible commixtures of human and brute life, idiotic expressions of face, painful contortions of body, are all clustered in reckless playfulness. The wildest and least becoming of the classic legends are here embodied without any attempt to realize classic beauty of form."

I can fully appreciate the correctness of this description from personal observation.

On Sabbath I attended Presbyterian worship in the old Greyfriars' church, which was erected in 1492 by James IV. In this church the Earl of Arran, regent of the kingdom, renounced Romanism in 1543, and the coronation of the infant James VI. took place, John Knox preaching the sermon. In this church some of the most eminent of the Scottish ministers preached.

In the vicinity of Stirling is the ruin of Cambuskeneth Abbey, in which the Scottish Parliament was once held. James III. was buried within its grounds to the honor of whom Queen Victoria erected a monument a few years since. The Abbey was founded in 1147, and must have been an immense establishment in its day.

The new Wallace monument stands on an eminence called Abbey Craig, which is 220 feet in height. I ascended it by means of an open staircase.

While I was in Stirling there was quite a sensation caused on account of the sword of Wallace having been taken from Dumbarton Castle to be plac-

ed in this monument. There was great indignation on the part of the Dumbarton citizens because of this. Before it was deposited in this monument I had the opportunity of seeing it in private. It is a most formidable weapon, and it must have taken a powerful man to wield it. It was a double-handed weapon.

Near this place is Dunblane, a familiar name in Scottish history. The chief object of interest is the Cathedral, a beautiful specimen of Gothic architecture. The walls were roofless with the exception of the part which was used for Presbyterian worship. The pastor told me that steps were in progress to completely restore it, one lady having offered a very large sum for that purpose. I have since learned that the edifice has been fully restored. Once lived here the saintly Archbishop Leighton, who left his large library, which is preserved in a separate building. I spent some time in looking over the formidable folios, and noticed in some of them the autograph notes of the bishop.

It may be proper here to say something in regard to the destruction of ecclesiastical edifices in Scotland, to remove a false impression that prevails. It is generally believed that the Reformers were the chief cause of this by their direct violence. But this was not the case to any great extent so far as church edifices were concerned. Knox and others enjoined their preservation for Christian worship in the place of idolatry. They encouraged the destruction of altars, images, and all the paraphernalia of idolatry within them, or of the "popish trash," as they expressed it. Other causes operated mostly in producing the ruin of such buildings. Their course in regard to the monasteries and nunneries was different. They regarded them as dens of immorality, and they did not spare them. Cecil, the English ambassador in Scotland, writes, "The Protestants be at Edinburgh. They offer no violence, but dissolve religious houses, directing the lands thereof to the Crown, and to ministry in the church. The parish churches they deliver of altars and images." Baillie, who wrote very cautiously some years after this, writes, "I have not heard that in all our land above three or four churches were cast down."

I spent a while in Perth, which is a city of great antiquity. Some of the Scottish monarchs resided there. There was in it a number of monasteries, no remains of which are to be seen. The principal church of the

place is that of St. John. This I visited, and it is sufficiently large to have two separate congregations to worship in it. It was here that the demolition of the monasteries began at the time of the reformation. Knox preached a sermon in this church on the idolatry of the mass and image worship. The audience had peaceably left, when one of the priests in a defiant manner began to celebrate mass. A boy made some remark which gave offense, and the priest struck him; the boy retaliated by throwing a stone which broke one of the images. This caused an excitement, and several of the people lingered, and in a few minutes the altar and all the ornaments of the church were torn down and trampled under foot. The noise soon collected a crowd, who rushed, as by an irresistible impulse on the monasteries and in a short time they were reduced to a heap of smoking ruins. When the flames of these places were rising to heaven, and many were lamenting their destruction, a woman present remarked, that, if "they knew the scenes of villainy and debauchery that had been carried on within these walls, they would admire the judgment of heaven in bringing these haunts of pollution to such an end."

Shortly after this, as Sir James Balfour wrote: "The congregation goes to the stately monastery of Scoone, and pulls it down and solemnly burns all the Roman trash, as images, altars, and the lyke. Then proceed they forward to Stirling, Cambuskeneth, and Linnithgow, and there demolish and pull down all whatsoever carried any symbols of the Roman harlot." There was much in the saying as ascribed to Knox, "Down with those crow-nests, else the crows will build in them again."

Captain Benthe, of the German army, has just returned from his ascent of Mount Kirunga. The active volcano is north of Lake Tanganyika, and is over 12,000 feet in height. He was the second to climb the crater—a most difficult undertaking, which occupied two days. Count von Gotzen, who discovered the mountain, found that lava was bubbling up through places in the bottom of the crater. Captain Benthe found that the crater was full of water, which indicates that for some time the volcano has not been in a state of eruption. All the surrounding regions are covered with lava, and many natives live in small natural caverns roofed over by sheets of lava. According to the New York Sun, the explorer discovered nine new lakes in this volcanic region. On the whole, Africa has remarkable immunity from subterranean disturbances of all kinds. The only part of the continent which is known to be subject to earthquakes is the region of the Atlas Mountains, in Morocco, which occasionally share the disturbances which now and then cause considerable destruction in the neighboring Iberian peninsula.

## Houdin and the Arabs.

Probably the most interesting personality in the whole history of magic is Robert Houdin. His interesting works on magic are classic, and are so regarded by all conjurers. Rarely has a more fascinating biography been written than his "Memoirs." The crowning event of Houdin's life was when he was sent to Algeria to counteract the influence of the marabout priests over the ignorant Arabs. The marabouts are Mohammedan miracle workers and were continually fanning the flames of rebellion against French domination. The French government invited Robert Houdin to go to Algeria and perform before the Arabs in order to show them that a French wizard was greater than a marabout fakir. This was pitting Greek against Greek. The marvels of optics, chemistry, electricity, and mechanics which Houdin had in his repertoire, coupled with his digital dexterity, were well calculated to evoke astonishment and awe. How well the French wizard succeeded in his mission is a matter of history. A full account of his adventures among the Arabs as contained in his "Memoirs" makes very interesting reading. The Household World recently published the following account of his early experiences in Algeria:

To witness Houdin's first performances in Algiers the neighboring tribes were invited. The theatre was speedily filled with them and the French officials who attended in all their pomp and glory. Interpreters were scattered through the house in order to repeat Houdin's remarks to the natives in their own language. With true Oriental dignity and gravity, the Arabs witnessed the first few tricks in stolid silence, but the taking of a huge cannon-ball from a borrowed hat aroused great excitement.

Then came the tricks of the evening, especially prepared to astonish the Arabs.

"By a wonderful power which I possess," said Houdin, "I can deprive any man of his strength. I invite anyone to prove my words."

On this being interpreted to the Arabs a tall, strong man stepped forward on the stage. Houdin held in his hand a little iron box, and, balancing it carelessly on his little finger, he asked the Arab.

"Are you strong?"

"Yes," replied the man carelessly.

"Are you sure of always remaining so?"

"Always."

"Lift that box."

The Arab did so, and asked contemptuously, "Is that all?"

"Wait!" said Houdin, making a solemn gesture. "Now you are weaker than a woman. Try to lift that box again."

The Arab seized the handle and tugged again. He could not raise the box an inch from the floor. After many at-

tempts, he paused for a moment to brace himself for the final effort. He seized the handle again, but shrieked aloud with pain, dropped on his knees, then, rising, threw his cloak round his face to conceal his shame, and rushed from the theatre, leaving his compatriots stricken with fear. The trick was as simple as the result was startling. The box was placed on a powerful electro-magnet, and the current being complete, no man on earth could have lifted it. An electric shock, sent at a signal by Houdin from behind the stage, was what caused the Arab to shriek and hurriedly retreat.

Before the excitement caused by this trick had subsided, Houdin announced that he had a talisman which rendered him invulnerable, and he defied the best shot in Algiers to kill him. A marabout at once sprang on the stage, exclaiming, "I want to kill you!" Houdin handed him a pistol, which the Arab, examining, pronounced a good one. "It is a good pistol, and I will kill you."

"Very well," said Houdin. "To make sure, put in a double charge of powder. Here's a wad. Take a bullet from this tray, and mark it so you will know it again. Ram it into the pistol well."

"It is done."

"Now," said Houdin, "you say the pistol is a good one, and you've loaded it well, so kill me."

"Yes," replied the marabout; "I will do that."

Houdin took a pear, stuck it on a knife, and walked a few paces in front of the Arab, and told him to aim at his heart. He fired, and the marked bullet was seen on the pear. After the powder and wad were rammed home, and while the Arab was marking the bullet, Houdin slipped a little tube into the pistol. This tube was closed at the lower end, and into this the Arab dropped the bullet. As he thrust the wad down with the ramrod, the tube fitted snugly on to it, and was withdrawn with it, being polished to resemble it. Houdin thus got possession of the marked ball, and all was then plain sailing.

On one occasion during his visit to Algiers Houdin was placed in a very awkward position, from which he only extricated himself by his quick-wittedness. He was the guest of an Arab chief, Abou Allen, and entertained his host and friends by a few tricks. One of the company was a marabout, who asserted that the spectators in Algiers had been merely duped by a vision. Houdin, however, produced the marabout's watch in his hand, and, on feeling his sash, the marabout found there a five-franc piece. Convinced by this and other feats that Houdin was really a sorcerer, he challenged him to repeat his performance in the theatre, and produced two pistols. "You need not fear," said the Arab, "since you know how to ward off bullets." Without losing his self-possession, Houdin explained that his invulnerability lay in a talisman which

was with his possessions in Algiers. "By six hours' prayer, however, I can do without that talisman, and at eight a.m. to-morrow you can fire at me."

At the appointed time there was a large concourse of Arabs, which the news had attracted. The pistols were brought and carefully examined. The marabout dropped in the powder, Houdin handed him a bullet from the tray, and he rammed it down. Houdin then loaded his own pistol, and, walking about fifteen paces away, turned and faced the marabout. The shot was fired, and the Frenchman opened his mouth and showed the bullet between his teeth. "You could not kill me," he said, "and now you shall see what my shots can do." He fired at the marabout, and immediately a red splash was seen on the whitewashed wall before which he was standing. The Arab was untouched; stepping up to the wall, he dipped his finger in the red splash, tasted it, and realizing that it was blood, collapsed in amazement.

Though the trick was simple, only a Houdin could have devised and carried it out successfully. During the night he had melted some wax, blackened it to look like lead, and ran it into a bullet mould, thus obtaining a hollow globe of wax exactly resembling a bullet in appearance. It was with this bullet the marabout loaded his pistol, and, in ramming it down crushed it to powder. A second bullet, similarly made, Houdin filled with blood obtained from his own body. This he dropped into his pistol, and rammed it down very gently, so as not to crush it. As it struck the wall it was broken, leaving a red splash of blood.

## How Edison Discovered the Phonograph.

"I discovered the principle by the merest accident," says the great inventor. I was singing to the mouth-piece of a telephone, when the vibrations of the voice sent the fine steel point into my finger. That set me to thinking. If I could record the actions of the point and send the point over the same surface afterward, I saw no reason why the thing would not talk. I tried the experiment first on a strip of telegraph paper, and found that the point made an alphabet. I shouted the words 'Halloa! Halloa!' into the mouth-piece, ran the paper back over the steel point, and heard a faint 'Halloa! Halloa!' in return. I determined to make a machine that would work accurately. That's the whole story. The phonograph is the result of the pricking of a finger."

That seems very simple, but it meant that Mr. Edison had formed the habit of paying attention to little things. He is wide awake, in other words, where many are listless. Now, if we want to be of service to others, or if we want to improve our own characters, we must be alert, ready to learn from little things. We must remember that the smallest things often lead to most important results.

## Ministers and Churches.

### OUR TORONTO LETTER.

Hugh Miller tells of one of his fellow-workmen who announced that he was waiting for a rainy Sunday, so that he might go to church and lay in his stock of theology for the year. It would seem on Sabbath last as if many had come out, not exactly to lay in the annual quota of theology, but from an even less worthy motive. There were many unaccustomed faces, and the ushers were kept busy. Perhaps one ought not to impute motives, but there was no missing the furtive glances around the church, or the eager swarming of the unfortunate who was marched up the aisle behind a slow-pacing usher. One felt, too, the electrical thrill of the subdued excitement that was everywhere prevalent. It was a good sermon, practical and helpful, but the sermon was not of the first importance on Easter Sunday.

In West Church the Easter joy was chastened by the Memorial service for the former minister, the Rev. Robert Wallace. Full of years and of good deeds he passed quietly to his rest last Sabbath evening, while the service was proceeding in the churches. The minister who succeeded him, Rev. J. A. Turnbull, conducted the service, and paid a loving tribute to the memory of the old minister, who had made West Church what it is. Many of those present had taken their first steps in Christian service under Mr. Wallace. In almost every home his memory is cherished. There was a fitness in the blending of the Easter service and this service in memory of one of Christ's faithful ministers. He was so eager to serve here, he is so free to se-to-day. The Easter joy was but chastened and deepened.

An interesting service is announced for Tuesday. It is called a Graduates' Missionary Meeting, and is held under the auspices of the Toronto Student Volunteer Union for Foreign Missions. Of the 2,000 students in the various Colleges and Schools in Toronto there are 100 who have enrolled themselves as Student Volunteers under the following declaration: "It is my purpose, if God permit, to become a Foreign Missionary." There are representatives of every college in the city, except one, in the graduates of the present year, no less than 46 of those who graduate being on the roll of the Student Volunteers. Very quietly, but none the less surely, this movement has grown, and it is one of the most hopeful of the many missionary plans of the day.

East Church congregation will have a new note in its Easter joy on the Sabbath. Rev. Robt. Atkinson, of Berlin, has accepted their call, and has been released from his present charge after the second Sabbath of April. The Presbytery of Toronto will fix the date of his induction on Tuesday next, but it is probable that the settlement will not be delayed longer than is absolutely necessary. Mr. Atkinson will find abundant opportunity to exercise his gifts in his new field, but there will also be willing helpers, and we believe a rich reward will be the encouragement of his labors. He will find a hearty welcome in Toronto, where the strong sturdy Christianity of which he is the type is ever well received.

Dr. Milligan's Sabbath evening sermons increase in interest. Last Sabbath he dealt incidentally with the Christian Scientists. We do not wonder he spoke somewhat impatiently of their claims. The marvel is that so many, perfectly sane in all other things, become hopelessly demoralized under the influence of this fad. One hates to give it celebrity, but so many are coming under its influence, and the influence is baneful, it is not a harmless fad, that some steps must soon be taken to check their preposterous claims.

An interesting service was held in the Dovercourt Presbyterian Church recently. It was Friday evening before the communion, and among those who were about to be received into the fellowship of the Church were a father and mother and their two children, themselves almost man and woman. The father and mother and one of the children had never been baptized, and they knelt together and received the sacrament at the hands of the minister. It was a strangely moving sight to see the drops fall upon the gray heads bowed in humble acknowledgment of the Christ to whom henceforward they pledged their service. It seemed to us, too, to speak volumes for the earnestness and genuineness of the work done by the minister, Rev. S. Carruthers, that such as these should be led to enrol themselves, when it is so difficult to secure converts. In these quiet, humble little churches throughout the city, some of the hardest and best work is being done for Christ.

The mortality from the plague in Bombay is higher now than at any previous time. One week 1,800 deaths numbered 1,800. A witness, on leaving a court after giving evidence, dropped dead from the plague.

### MARITIME PROVINCES.

Rev. Wm. MacLeod has been holding evangelistic meetings in the field occupied by Rev. A. W. Lewis. At present he is preaching at Andersonville, N.B.

Deputations are visiting the augmented churches of St. John Presbytery. The Presbytery draws largely from the fund, but it deals faithfully with the beneficiaries.

Rev. J. K. Berristo, who recently resigned the charge of Glasville, N. B., has been recalled by the people and it is expected that he will resume his labors amongst them.

Rev. Wm. Ross of Prince William, N.B., is laid aside for a time owing to the effects of a delicate surgical operation. Absolute rest and quiet are indispensable to his recovery.

The death of Mrs. Macrae, wife of Principal Macrae, of Morin College, has evoked the deepest sympathy in St. John, for the bereaved husband and relatives of the deceased lady. It is just seven months since she left her recently widowed mother to take the position in the home and society which she was so eminently qualified to fill.

The engagement of Rev. Alfred Gaudier, pastor of Post Masser Church, Halifax, to Miss Jean Waters, niece of Rev. Dr. Waters, formerly of St. John's is announced. Mr. Gaudier did not occupy his own pulpit last Sabbath and so was spared the embarrassment which he would have experienced when the organist, with a keen sense of the "eternal fitness of things," played Mendelssohn's "Wedding March" as the congregation retired.

The dedication of the new St. Matthew's Church, North Sydney, C.B., took place last Sabbath, 26th ult. The dedicatory sermon was preached by Rev. Alfred Gaudier, B.D., of Post Masser Church, Halifax. Mr. Gaudier is an eloquent and impressive speaker and did full justice to the occasion. The pastor of the church, Rev. Mr. Jack, with Revs. Mr. McMillan, of Sydney Mines, and Mr. Drummond, of Boulevarde, were seated on the platform, and special seats were reserved for the town council, who, though representing different denominations, attended in a body. Mr. Gaudier was followed at the morning service by a short sermon in Gaelic by an aged divine, Rev. Mr. Drummond, of Boulevarde, which rejoiced the hearts of the older members of the congregation, who felt their mother-tongue far more dear than the English of their adoption. To our unaccustomed ears hearing it the singing of Gaelic hymns by a number of voices—chiefly male—unaccompanied by music, is weird and solemn in the extreme, but the pleasure on some of the old faces was very touching and called to mind the enthusiastic sentiment of a gentleman of Highland ancestry: "There is no language in the world in which you can address the Almighty with such evidence and power as the Gaelic."

### WESTERN ONTARIO

Rev. J. G. Shearer is President of the Hamilton Ministerial Association.

Rev. Mr. Drummond, of Port Elgin, is Moderator of the Session of West Arran and Dundlane.

Rev. Dr. McKay, of Woodstock, and Rev. A. Grant, of St. Mary's, exchanged pulpits last Sunday.

Rev. Dr. Robertson has been speaking in Erie-stone Church, Hamilton, in behalf of Home Mission Work.

Rev. John Young, of St. John's Church, will read a paper at next meeting of the Hamilton Ministerial Association.

Rev. Thomas Wilson, of London, has been lecturing at Alton Crisis on "Thirty Years with South Sea Cannibals."

Rev. Dr. Woodrose is interim Moderator of Knox Church, Guelph, vacant by the removal of Rev. Mr. Martin to Brantford.

The amount (\$8,000) necessary to effect the renovation of Central Church, Hamilton, has been received, and the work will go on at once.

St. Andrew's Church, Brantford, has made Messrs. Duncan McEwen, and another, one year; W. B. Wood, J. S. Allen, two years; J. L. McLaren, T. L. Wood, three years.

On the departure of Mrs. (Rev.) Robert McIntyre from St. Thomas, the ladies of Alma street Presbytery Church presented her with a cordially worded address and a life membership certificate in the W.F.M.S. Mrs. McIntyre very feelingly responded.

Rev. David James, formerly pastor of St. James Church, Midland, Ont., was inducted pastor of the Franklin Street Presbyterian Church, San Francisco. His many friends in the Canadian Church will wish Mr. James much comfort and great success in his new field.

A novel social, styled "A Birthday Party," was held last week in the King Street Presbyterian Church, London, whereby the sum of \$600 was raised, which goes to reduce the mortgage indebtedness on the property. Rev. Robert McIntyre of St. Thomas, gave an effective address during the evening.

Rev. W. P. Walker, who recently resigned the pastorate of Binbrook and Saltfleet, after twenty-four years' service, was presented with an illuminated address and a purse generously filled with gold and bills, in appreciation of his long and valuable services. In sixty years those two congregations have only had two ministers. Mr. Walker will in future reside in Montreal.

The annual Easter entertainment given by the young people of the Allandale Church last week was well attended, and the various numbers of the musical programme contributed to by the best talent of Barrie and vicinity, and by the church choir, were well received. The Lector, W. R. McIntosh, and Mr. D. Cameron, gave effective addresses. The proceeds were in aid of church funds.

The induction of the Rev. R. McIntyre into the pastorate of the united charges of Delaware and Tempo, took place at the former locality on Thursday last week. Rev. Norman Lindsay, of Lobo, presided; Rev. M. N. Bethune preached the sermon; Rev. Mr. Courtenay addressed the minister and Rev. Mr. Drummond the people. Mr. McIntyre received a very hearty welcome and enters upon his new field of labor with every prospect of abundant success.

Beausville, April 3.—The dedicatory services of the Presbyterian Church, Beausville, took place last Sunday under the most favorable auspices. A very gratifying spirit of Christian unity was manifested by both the Methodist and Baptist Churches of the town closing for the day. The morning and evening services in the new church were taken by Rev. Principal Grant, D.D., of Queen's. The devotions during the day were attended in large numbers by residents from Beausville, Hamilton, and St. Catharines. Mr. W. Gibson, M.P., of the Building Committee, together with Secretary Morrow, and the other members of the committee, looked after the comforts of the many visitors present. The sermons were exceedingly liberal. The financial condition of the church is excellent, it being practically free from debt. Rev. Dr. McIntyre, the pastor, is to be congratulated on this happy state of affairs.

### MONTRÉAL

The annual meeting of the Synod of Montreal and Ottawa will be held in Cornwall from May 9 to 11. In addition to the ordinary work of the court, there will be a series of conferences as follows: Tuesday, from 3.00 to 4.00 p.m., a Quiet Hour, led by the Rev. Andrew Russell; Wednesday, from 4.00 to 5.30 p.m., Methods of Bible Study, paper by the Rev. Dr. McNish, of Cornwall; Wednesday, from 8.00 to 10.00 p.m., (a) Divine worship; paper by the Rev. Prof. Ross, D.D., Montreal; (b) Preaching the Word, paper by the Rev. A. H. Scott, Pelee; Thursday, from 8.00 to 10.00 p.m., (a) Our young people's societies and their work, report by the Rev. W. Shearer, Sherbrooke; (b) The development of the young life of our Church. Discussion led by the Rev. W. R. Cruikshanks, Montreal.

### QUEBEC

At Quebec City, on the 28th ult., Alexander David Richardson, aged 38 years. Deceased was a nephew of Rev. James Robertson, of Montreal. The Chronicle, in noticing the death of Mr. Robertson, says deceased was well and favorably known in this city, and his demise will be much regretted by his numerous friends.

Ladette Presbyterians are prospering. The union recently consummated between the First and Henry Churches gives a membership of about five hundred, under the ministry of Rev. Mr. Waddell. It is the intention to erect a new church building and tenders are already being received; the cost is estimated in the neighborhood of \$10,000, of which amount the larger portion has already been subscribed. The site will probably be about the centre of the town, in the vicinity of Dr. Christie's residence.

### WINNIPEG AND WEST.

Rev. Dr. Bryce was nominated by the Presbytery of Melita for moderator of the General Assembly.

Rev. Dr. Wright, of Portage la Prairie, preached an excellent sermon in St. Stephen's, Winnipeg, from the text in Hebrews iv., 15-16, on the "Brotherhood of Christ."

The postal authorities of Western Australia have issued a "bicycle" mail stamp, which is employed in the postal service from the goldfields. It contains the words "Cycle Mail."

**EASTERN ONTARIO.**

Rev. G. R. Maxwell, M.P. for **Burrard, B.C.**, formerly a pastor of Mr. Woodside, is to conduct the services in St. Andrew's Church, Almonte, next Sunday.

Rev. H. J. McDiarmid, of the Presbyterian Church, Kemptville, stated his intention last Sunday of handling in his resignation. He has been a faithful pastor and a true friend to all during his pastorate, and there is not one but will regret his departure.

Last Sunday Rev. Robt. Eadie resumed his duties as pastor of Bethany Church, after his recent illness. In the morning he took occasion to attack the doctrine of the Christian Scientists, which cured more for the bodily welfare of its hearers than their spiritual welfare. This, he said, was contrary to all holy teaching, both of Christ himself and of the Bible.

The death is announced of John M. Macfar, Q.C., son of the late Rev. John Macfar, D.D., one of the first pastors of St. Andrew's Church, after a long and painful illness. He was Local Master of the Court of Chancery, and a careful and capable lawyer. His only sister is the well known Canadian writer, Miss Agnes Maude Macfar (Fidens), who will have the warm sympathy of many friends in her bereavement.

On a recent evening a very pleasant gathering was held at the residence of Mr. M. C. Gibson, Montserrat, where the officers and teachers of Knox Ontario Sunday School, together with her class, met to say good-bye to Miss F. C. Denesau, who is about to remove to Iroquois. Rev. H. Cameron was requested to act as chairman, who, after a few remarks, called on the secretary of the school, Mr. K. H. Montgomery, to read the address that had been prepared for presentation to Mrs. Denesau. The address, referring to her faithfulness and zeal with which she had labored in the interests of the congregation, the esteem and regard in which she is held, and expressed deep regret at parting with one who had been for so many years connected with the church. The address was accompanied with the gift of two sets of books. Mrs. Denesau replied in suitable terms.

The Presbyterian Churches in Lyn, Caintown and Malborough recently held their annual meetings. The financial statements show \$2,299 raised for all purposes and of this \$713 went to missions and schemes. The small debt on the pipe organ recently placed in Christ Church, Lyn, was wiped out at the meeting. St. Paul's, Caintown, has just put in two new organs, one a very powerful and handsome instrument for the church, and one in the hall for Sunday school work. The managers of the Malborough Church are considering a plan to light their building with acetylene gas. Managers for 1899—Christ Church, Lyn—Wm. Neilson, Jas. Bullock, G. C. Cumming, Geo. A. McNeil, Wellington McLean; Miss Wilson, treasurer, St. Paul's, Caintown—Jas. A. Dickie, Isaiah Griffin, Jas. W. Tennant, Jacob Herbison, W. W. Purvis, W. J. White, treasurer. St. John's, Malborough—David Crow, Oscar Forrester, A. Hodge, A. A. Gibson, Dr. Lane, Henry Kelly, treasurer.

The congregation of Bank street, Ottawa, celebrated the 33rd anniversary of the settlement of Dr. Moore as their pastor, in a most enthusiastic manner. The ladies had gotten up a social for the occasion, and as they never do things by halves, it was a most enjoyable affair. Addresses were given by Rev. W. T. Herridge, and also by Rev. Dr. Armstrong, who is the second senior Presbyterian minister in the city, having been pastor of St. Paul's for 25 years. Both gentlemen spoke in very congratulatory terms to Dr. Moore, and expressed the hope that he would be spared health and strength for many years to come. Dr. Moore in replying spoke very feelingly of his connection with the congregation, stating that he had always been generously treated by them. He hoped he would continue with them for the remainder of his life, and that things would go on as smoothly in the future as they had in the past. Rev. Dr. Ramsey of Knox and Rev. Mr. Herbison were also present to extend hearty greetings to Dr. Moore. Music at intervals relieved the speaking; and daintily-served refreshments gave fitting finish to the well-managed social.

A letter was received a few days ago by the Rev. R. P. Mackay, Secretary of the Presbyterian Foreign Missions, from Mr. John Jolly, a missionary at Sanghi. Mr. Jolly states that the ravages made by the plague are terrible. In Bombay alone 300 victims die daily. On Sunday, March 5, the number of deaths was 391, which is the greatest number ever known to occur in a single day. The total number of victims of the plague for the year up to the writing of the letter was 2,247. The plague has interfered with the work of the missionaries. The natives imagine that all Europeans are employed by the Government to spread the disease, and threaten to do bodily injury to the missionaries if they do not move away.

**NORTHERN ONTARIO.**

Rev. J. W. Tanner, of Omeme, has resigned owing to failing eyesight.

Rev. Prof. Ballantyne, of Knox College, has been preaching in the Presbyterian Church, Woodville.

The local paper speaks in high terms of the sermons preached at Kirkfield by Rev. Wm. Anderson, M.A., of Toronto.

Rev. Dr. Grant, of Orillia, was unable, owing to illness, to lecture at Lindsay on Tuesday last. He was gone to Clifton Springs, N.Y., for a few weeks' needed rest.

The Rev. Dr. Carmichael, of King, occupied the pulpit of the Presbyterian Church on Sunday evening, says the Orillia Packet. He dispensed the communion at Uptergrove and Longford Mills in the morning and afternoon. For a man of his years, Dr. Carmichael is wonderfully energetic.

A correspondent at Beaverton writes: Dr. A. F. McLean, who was brought up in this neighborhood, has been visiting at his old home, and his many friends were pleased to hear his voice again. On Sabbath, the 12th ult., and again on the 19th, he preached in Knox Church, Beaverton, and also in Ganabridge. Dr. McLean is a preacher of ability and power, and that combined with much earnestness secures for him the undivided attention of his hearers. He was for a number of years been pastor of a church in Providence, Rhode Island, but recently returned to his native land. (Before going to the United States Dr. McLean had two pastorates in Canada at Drummondville, Ontario, and then at Uxalton, N.B.) As both places he was greatly respected, and many friends will be glad to know that he has decided to remain in Canada.—Editor.

At the March meeting of the Barrie Presbytery, it was resolved: That the Sabbath schools be recommended as far as possible to use the publications and statistical records authorized by our own Church; that more attention be given to the Shorter Catechism, and the committing of the same to memory with the proofs of Scripture; that the great mission schemes of our Church be brought prominently before the children of our schools; and that pastors and superintendents show the scholars the part they have in this great work of the Church; that Sessions urge upon the parents to co-operate with the teachers and superintendents in regard to the preparation of the lessons at home; that the Sabbath schools be urged to take up the examinations of the Higher Religious Department and make a contribution for the defraying of the expenses connected therewith; and that it be remitted to the committee to devise a scheme for outline study of the Bible and submit it to the Presbytery.

**Toronto Presbytery Notes.**

The April meeting was largely attended. Messrs. J. A. Paterson, M.A., W. B. McMurich, and T. Wilson were elected commissioners to the General Assembly. A courteous letter of acknowledgment was read from Miss King in recognition of the Presbytery's sympathy tendered at last meeting.

The Rev. J. Hamilton presented a lively, concise and comprehensive report on "Church Life and Work" within the Presbytery. A breezy discussion arose on one of the recommendations in regard to family worship, which spoke of it as devolving. Testimony was offered very generally as to the vitality of this important function of religion in family life; and this testimony was unanimously in support of it being well sustained. The report of the Augmentation Committee was presented by the convener, Rev. D. B. McDonald, and was most encouraging. Two congregations became self-sustaining during the year, and the grants to two others lapse in October, thus leaving only four augmented congregations in the Presbytery.

The Rev. J. McP. Scott gave the report of the Y. P. S. of the Presbytery. Their number has grown; their contributions have increased; and the sphere of their usefulness is widening.

The Rev. J. McEwen, the Presbyterian Hospital Visitor, gave a detailed account of his work, and the good accomplished thereby.

The Rev. Mr. Rae presented the report of the Sunday schools, and recommended that the Assembly's Scheme of Lessons receive cordial support. Both in was and the report of the Young Peoples' Societies, a desire was expressed by many members of the Presbytery for a more definite study of Scripture by our youth. A clear knowledge of one book is better than indefinite knowledge of many.

Arrangements were made for the induction of Rev. R. Atkinson, M.A., into the East Church, late vacant by the Rev. Dr. Morrison, on the 21st April, 1899.

The temperance question elicited a vigorous expression of opinion on the part of many of the members as to the duty of the Government and that of the Church in the present juncture of affairs, without any definite conclusion being

**Literary Notes.**

The musical features of *Ev'ry Month* for April are varied enough to suit any taste. An Easter flavor is given to the contents by a illustrated account of the Callia lily farms of California who those who are fond of gardening will read with profit the instructions on "Bulbs for Summer Blooming" which is practical, authoritative and valuable. Easter, above all other times of the year, is important for its fashions and the latest novelties are given in April modes with much detail. *Ev'ry Month*, New York.

The recent critical illness of the Pope lends particular interest to a personal article on Leo VIII., by F. Marion Crawford, the famous novelist, and author of "Ave Roma." This article, which is published in the magazine number of *The Outlook* for April, gives the best personal impression of Leo that has appeared in any American periodical. Mr. Crawford enjoys the advantage of knowing the Pope well; and he writes sympathetically, and at the same time with keen analysis. (*The Outlook Company*, New York.)

Free Lore for the first quarter of '99 is to hand, and it contains a good variety of literary matter, in the way of original pieces in prose and verse, "Appreciations and Essays," and "School of Literature" and Reviews. We can recommend this publication to all who are interested in the literary side of human life, as well as to specialists in English literature. There is much to interest any intelligent reader, as well as stimulating questions for those who have passed beyond the amateur stage. The Reviews are carefully and conscientiously prepared, and thus form a reliable guide among the mass of new things ever pouring from the press. In connection with the present expansive policy of our neighbors to the South, the question is raised, "Was Whitman an Imperialist?" The critic, without discussing this policy, thinks that in any form of active interference with the affairs of another nation, it is all opposed to the spirit and purpose of Whitman's message.

**Marriages.**

On March 22, 1899, by the Rev. Mr. Heine, at the residence of the bride, Charles E. Bark, youngest son of George H. Bark, to Annie, youngest daughter of Malcolm Macrae, Esq., of Maxville, Ont.

On March 29, 1899, by the Rev. W. T. Winford, pastor of Melville Presbyterian Church, Westmount, Mr. Robert M. Douglas, of Kingston, Ont., to Miss Jessie, youngest daughter of Mr. James Mackie, Westmount, Que.

**Deaths.**

At Toronto, suddenly, Sunday morning, April 2nd, of heart failure, John Inglis, senior member of the firm of John Inglis & Sons, aged 76.

At Toronto, on March 29, 1899, in her 90th year, Anna Mars, widow of the late Alexander Stewart, contractor, and mother of William Stewart, architect, Hamilton; deceased had been a constant resident of Toronto during the past seventy years.

At Toronto, on March 25th, Jean Maria, daughter of the late Chas. McKenzie and Eunice Burke Fisher, and niece of David Fisher, Bowmansville.

Suddenly, at his late residence, 35 Pembroke street, Toronto, on Sunday, April 2, R. J. Hunter, merchant tailor.

At Cincinnati on April 2nd, Lottie Clemens McLean, adopted daughter of Dr. G. H. and Mrs. Clemens of Parkdale, formerly of Fort Perry.

Dr. Roux, the successor of M. Pasteur, says he has cured several cases of lock-jaw by injecting into the brain an anti-tetanic serum.

Plague has broken out amongst the Mohammedan pilgrims at Mecca. An attempt on the part of the Sultan to establish a cordon and thus shut off the pilgrims from contamination, failed to a riot.

The chanting of the creed by the choir, and the singing of "Amen" at certain points of the service in East Parish Church, Aberdeen, have been discontinued by the instructions of the Kirk Session.

Mr. Armstrong, a missionary, writing from Congo, says—"The other day I pulled a tooth for a fellow-missionary. He lives 200 miles from me, but I was the nearest man who would perform the operation."

Rev. George Walker, B.D., of Callender, having been elected as successor to Professor Cooper in East Church, Aberdeen, by a majority of 417 in a total vote of 532, he has intimated his intention not to accept a call. The membership of the church is 2,798.

Dr. Theodore Cuyler says he is now in his seventy-eighth year and is preaching every Sunday and writing more articles than ever. In all his ministerial life he has never spent a Sunday in bed, "and no man," he urges, "can say that he ever used wine for his stomach's sake."

## British and Foreign

Plans have been passed for a new church at Kilbarchan to cost £6,000.

Steps are being taken to erect a hall for the congregation at Port Ellen, Islay.

Princess Louise, who is in the South of France, has been celebrating her fifty-first birthday.

At the opening of Craigmillar Park Church, Edinburgh, the collections amounted to 382 pounds.

The parish church at Boleskine, near Inverness, which was built in 1777, has been reopened after renovation.

The Rev. Robert Stuart, B.A., of Belfast, has been inducted to the charge of the Stranraer Original Secession church.

The Rev. Professor Bruce, of Glasgow, is now recovering from the recent operation which he underwent for an internal trouble.

Lord and Lady Aberdeen have agreed to erect a memorial of the late Professor Henry Drummond in Kelvine grove Park, Glasgow.

The death is recorded of Mr. Thomas Wandsworth, who for many years had acted as missionary to the Glasgow police force, which numbers nearly 1,200 members.

Dudhope-crescent congregation, Dundee, has presented Rev. James Wilson with a cheque on his retirement from the charge after a ministry of forty-three years.

Dr. Cameron Lees, of St. Giles Cathedral, Edinburgh, has greatly improved in health during his stay at Antibes. Before returning to Edinburgh in May he will visit Rome.

A committee has been appointed to proceed with the building of a church at Stepps, near Glasgow. A free site has been obtained, and also contributions amounting to £95.

Princess Kaiulani, aged twenty-six, heir presumptive to the throne of Hawaii, has died of rheumatism of the heart. She was educated in England and was a pretty and charming young lady.

An effort is being made in Northampton to raise funds for clearing the tomb of Dr. Philip Doddridge, who was interred in 1751 in the English cemetery at Lisbon. The tomb is now overgrown by bushes.

The death is announced of Rev. Jas. H. Allan, Sellafirth, Yell, Shetland. Mr. Allan was ordained in 1876, and was over 21 years in the charge of Yell. His widow is a sister of the late Professor Robertson Smith.

Henry Varley has been evangelising in New Orleans. A committee consisting of members of the Presbyterian, Methodist, Episcopal, and Baptist churches and of the Salvation Army made the plans for his work.

## THE DOMINION PRESBYTERIAN

Rev. John Irwin has accepted the call to Windsor, Belfast.

Rev. William Mackenzie has celebrated his semi-jubilee as minister of West Kilbride Free Church.

Miss Gordon, a member of First Strabane, has been appointed to the Jewish mission-field in the city of Damascus.

Katesbridge, in the presbytery of Banbridge, has given a call to Mr. S. J. Clarke, B.A., a licentiate of the Belfast Presbytery.

The church of Dundalk, founded in 1650, has had the most prosperous year in its history. The income amounted to a total of £1,223.

The Rev. A. Wallace Williamson, of St. Cuthbert's, Edinburgh, has appointed the Rev. A. W. Mitchell, B.D., of Edinburgh University, to be his assistant.

The Rev. John Warrach, M.A., of Old Cumnock Free church, has written a "History of Old Cumnock," a district full of bygone incidents of interest in civil, social, and ecclesiastical life.

Rev. Joseph M'Kee, of Second Donegore, who has died in his eighty-second year, never commuted his life annuity in the interests of the General Assembly, and was the only surviving minister in receipt of the quarterly payments of the old Regium Donum.

Rev. A. B. Grosart, D.D., LL.D., died in Dublin on Thursday in the sixty-fourth year of his age and the forty-second of his ministry. He was well known in Presbyterian circles in this country from his twenty-five years' pastorate at Blackburn and even more widely by the number of Puritan and other works which he edited. His first charge was at Kinross, and he afterwards removed to Liverpool. Two years later he accepted a call to St. George's Church, Blackburn, where he labored with much acceptance until he retired from the ministry six years ago, when he went to reside in Dublin and confined himself almost exclusively to literary work. Some months ago, Dr. Grosart, while in England for the purpose of fulfilling a preaching engagement, was ordered home owing to a sudden breakdown in his health. He never thoroughly recovered, his death being due to heart trouble. He was a most industrious worker in the field of literature. The mere list of books, which Dr. Grosart either edited or wrote, would require considerable space. The hymns and other sacred verses from his pen were collected and issued under the title, "Songs of the Day and Night." He received the degree of D.D. from Glasgow and that of LL.D. from Edinburgh. His long devotion to literary research brought him into touch with many notable men of his day. The Queen was interested in Dr. Grosart's literary efforts, and copies of his works were specially procured for the Windsor library. The interment took place in Jerome Cemetery, Dublin.

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## Health and Home

**Orange Filling.**—Scald one cupful of milk, thicken with two tablespoonfuls of cornstarch dissolved in cold milk. Stir until smooth and thick. Add the yolks of two eggs, well beaten, and three tablespoonfuls of sugar; when cool, the juice and grated rind of an orange.

**Egg Salad**—Chop the whites of hard-boiled eggs and mix with French dressing. Wash lettuce leaves and fill with the mixture. Put the yolks through a sieve and arrange in the centre.

**Caramel Custard.**—Place one cup of sugar in a saucepan; let it remain on the fire until melted into a brown syrup. To this add one pint of milk. When dissolved, remove from the fire, and when cool add one beaten egg. Turn into a pudding dish and bake fifteen minutes in hot oven.

For burns the most important point in their treatment is to at once exclude the air. Sweet oil and cotton wool are standard remedies. Do not remove the dressing until the inflammation subsides.

**Severed Arteries.**—If an artery is severed tie a small cord or handkerchief tightly above it, and, inserting a round stick, improvise a tourniquet to hold the flow in check until the surgeon arrives.

**Cocoanut Pudding.**—Wash four tablespoonfuls of tapioca and stand it overnight in a pint of milk. Put into a double saucepan and boil gently till tender. Take from the fire, and when cool add an ounce and a half of desiccated cocoanut, sugar to taste, and two beaten eggs. Pour into a pie-dish and bake.

If ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: Take hold of the first one that comes to hand, and you will find the rest all fall into file, and follow after, like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line.—F. H. Sweet.

**Minute Loaf**—A quart of flour sifted with a teaspoonful of baking powder; one cupful of milk; one cupful of melted butter; four eggs, beaten light; one teaspoonful of salt. Mix all together except the flour and baking powder, which should be added last of all. Bake in a large tin with a funnel in the middle.

An excellent remedy for whooping cough, a medical journal states, is to pour boiling water on flax seed, steep it for some time, strain, and to every pint of tea, add enough granulated sugar or honey to make a thick syrup; after boiling them together a few minutes, put in the juice of two lemons. A few spoonfuls taken at intervals will soon relieve the cough.

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**Chaste Conversation.**

Chaste conversation is an invaluable education. Hence the importance of its careful cultivation in the home. And right here we wish to say that parents cannot be too diligent and careful. The language used in the home should always be the purest and best. Children acquire their vocabulary from the lips of their parents. The words used by father and mother become the words used by the children. These being the first forms of speech they become familiar with, they stick to them all through life as a part of their nature. It is far more difficult to unlearn uncouth expressions and slang phrases and substitute in their stead refined words and becoming sentences, than it is to acquire a vocabulary of words in the first place. Only the most rigid discipline can overcome or eradicate the habit of rudeness in speech formed in early childhood and confirmed in youth. Therefore, as chaste language is a priceless jewel to be coveted by all, and yet a jewel which parents can bestow upon their children, how important that due care be exercised to that end.—Religious Review of Reviews.

Rev. John Irwin, M.A., of Holywood, County Down, has received a call to the important pastorate of Windsor, Belfast, vacant by the death of the late Rev. J. C. Ferris.

Services in celebration of the fiftieth anniversary of the opening of Rutherglen Church were held recently. The preachers were Professor George Adam Smith, Dr. Thomas Adamson, and Rev. D. C. Maenicol, B.D.

Lord Blythwood has commissioned Dr. Rowand Anderson, of Edinburgh, to prepare plans for an addition at his expense to Inchinnan Parish Church. The extension will be built against the east end of the present structure.

Before leaving England the Queen revised the proof sheets of the Duchess of Teck's memoirs, which are shortly to be published. The Queen sent a letter expressing sympathy and enclosing aid to the widow of a railroad guard who was killed at St. Cyr while discharging his duty when the Queen was journeying over the same line.

A writer in the Medical Age says that typhoid fever patients should not be filled up with milk, which is administered as liquid food; for, while it seems to have the form of liquid, yet, as a food, it is not liquid, but solid. The article states that bread and butter, mashed potatoes, or even pumpkin pie are not capable of filling the small intestines with such immense indigestible boluses of substance as result from milk. It is also a fine culture medium, and it is marvelous to see how rapidly bacteria are propagated in it.

**The Better Way.**

For the Dominion Presbyterian.  
What's the use of grumbling, growling,  
Looking on the darkest side?  
Smiling's just as cheap as scowling,  
And much pleasanter beside.

When affairs are running crosswise,  
And life seems turned inside out  
Better than self-consolation  
Is to scatter joy about.

For a "thanks" from one who suffers,  
Or a smile from one in pain,  
Works the Master's wondrous magic,  
And the sunshine comes again.

W. F. C.

Professor George Adam Smith, speaking at a meeting of Glasgow Presbytery, said he was sure that the squalor in which so many lived, and especially the state of the climate through so large a part of the year, aggravated by the vast amount of unnecessary smoke that seemed to get loose round about Glasgow, must lead to an extraordinary depression of vitality and cheerlessness of spirits, and in indulgence in the too frequent temptations to drink. They must remember that a great deal of the wickedness of the city was not due to the wilful vice of men, but to their weakness and to their extremely depressed circumstances.

**A Problem in Threes.**

If three little houses stood in a row  
With never a fence to divide;  
And if each little house had three little maids  
At play in the garden wide;  
And if each little maid had three little cats  
(Three times three times three);  
And if each little cat had three little kits,  
How many kits would there be?  
And if each little maid had three little friends  
With whom she loved to play;  
And if each little friend had three little dolls  
In dresses and ribbons gay;  
And if friends and dolls and cats and kite  
Were all invited to tea,  
And none of them should send regrets,  
How many guests would there be?

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