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Among the war correspondents in South Africa there are as many as fifteen representing the Australian Press.

It is a curious feature of the present Kipling popularity that he forms the one exception to the hatred of things English now so prevalent in Germany.

The cultivation of coffee on the northern coasts of Queensland is stated to be becoming an important industry. Growers are said to be making preparations to export to Britain coffee in a ground and timed condition.

From one end of Japan to the other a child is treated, as a sacred thing, be it one's own or a stranger's. Each one carries its name and address on a ticket round its neck; but should it stray from home food and shelter and kindness would meet it everywhere.

The difficulty which has arisen in India from the claim of Presbyterian and Wesleyan Army chaplains to the joint use with the Anglicans of military churches has been settled by the Government of India promising to erect at certain stations separate buildings for the use of Presbyterian, Wesleyan and other Protestants.

A thrifty housewife went into a shop in Hawick lately and asked for a brush to sweep the house with. "They're twopence dearer," said the shopkeeper. "What's the cause of that?" was the next query. "Oh, it's owing to the war" was the reply, whereupon the customer exclaimed—"Eh whow, they're no fechtin' wi' besoms, are they?"

An old Scotchman of Boston used to say, "I'm open to conviction; but I'd like to see the man that can convince me." Old Minister Wells, the predecessor of the Rev. Dr. Storrs, of Braintree, Massachusetts, himself a Scotchman, used to say—"It behoveth a Scotchman to be right; for if he be wrong, he will be for ever and eternally wrong."

An amusing story is told of a recent incident at Holloway College. The institution is entirely devoted to the education of women, and consequently the attendance at the chapel on Sunday consists exclusively of members of that sex. The other Sunday the preacher—the only male in the chapel—selected as his text, "What is man that Thou art mindful of him?" A suppressed laugh ran through the congregation, but there was no open outburst of merriment.

If a Russian girl wishes to study at any of the universities which now admit women, etiquette does not allow her to do so until she is married with a male student, whom very probably she has never seen before, and this marriage is quite legal, though, perhaps, they may never speak to each other again. On the other hand, if they like each other, and wish it, they are married for life; if they don't, the marriage is dissolved when their university course is run, and they are free to marry someone else.

The Kaiser is probably the last personage to inscribe his name in the Queen's autograph book. This book has been carefully preserved by her Majesty during the sixty-one years of her long reign, and contains a remarkably rich collection of autographs, including those of a Pope, four Czars, and several German Kings and Emperors. Amongst French autographs in the Royal album are those of King Louis Philippe and Napoleon III. The late Shah and the Sultan Abdul Aziz also inscribed their names on the historic roll.



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## Note and Comment

The late Mr. Moody was once waited upon by a newspaper reporter, who requested him to give him some points to enable him to write a sketch of his life. These are the "points" furnished by the great evangelist: "I was born in the flesh in 1827. I was born in the Spirit in 1856. That which is born of the flesh may die. That which was born of the spirit will live forever."

Rev. Mr. Brooks, of the Church Missionary Society, at Ping-Yin, in the Province of Shan-Tung, was captured in that vicinity and murdered on December 8 by members of a seditious society called "Boxers," who have been active lately, destroying many villages and killing native Christians. The Governor of the province had despatched a force of cavalry to the scene of the disturbance, but the soldiers arrived too late to save Mr. Brooks.

Professor Mechnikoff, the successor of Pasteur as the head of the Pasteur Institute, announces his "hope and belief" that he has discovered a serum which by its application to cellular life can lessen the waste that marks old age, and so prolong the period of human life. Professor Mechnikoff regrets the premature announcement made without his authority, but admits its virtual correctness, although he says he has had two years' experience with animals, and has yet to apply it to humans.

The Herald and Presbyterian says: There are some people who shake their heads very impressively when they talk of the sons of ministers turning out badly. The facts, however, are against them. Grace abides in families far more surely than worldly wealth. There are many illustrations of the fact. Dr. Norman McLeod, of Inverness, has been nominated moderator of the Church of Scotland. He is the fifth member of the family to occupy this place, and the third of the name Norman McLeod. And there are many other families as good as the McLeods, even though they may not be so celebrated.

The prospectus for 1901 of the Christian Endeavor World has just been received. This always bright and helpful paper promises that this year its contents will be even more interesting than formerly. Ian MacLaren is to contribute a series of seven articles; William O. Stoddard, a series of Lincoln Reminiscences; and Charles M. Sheldon, a serial story. These are only a few of the good things promised. The Christian Endeavor World is the international representative of the Christian Endeavor movement, and thus has a special interest for young men and women, for pastors and all Christian workers.

An Austrian savant has declared that the human brain contains a "name center". He said that it is the office of this cell to retain names. A striking case which would seem to confirm this theory recently occurred at Cleveland. A brakeman was shot by a conductor, and the former could not remember the names of persons or things, although he could perfectly well describe the functions of all articles exhibited to him. The surgeon probed for the bullet and found it in the exact spot necessary to affect the remembrance of names, according to the Austrian's theory. When the pressure on the brain had been relieved, the patient remembered names as well as he had done before his injury and told the name of his assailant.

Lord Cardigan, who led the Light Brigade at Balaclava, was a somewhat delicate man, and felt the cold acutely. So he had a sort of vest made of closely knitted Shetland wool, and wore it underneath his uniform to protect him from the rigours of the Crimean winter. Many among his brother officers were rather taken with the idea, and had similar ones sent out from home, but with the addition of sleeves. Thus came into being the Cardigan jacket, of which hundreds of thousands are still sold every winter.

Anecdotes and reminiscences of Mr. Moody are being published in the papers which attest at once the greatness and many-sidedness of the man. It is recalled, for instance, that Professor Edward A. Park, of Andover, once said to a gushing woman who expatiated upon the wonderful power of God displayed in his use of so untrained and ill-graced a man as Mr. Moody stirring Boston: "Well, madam, you will not suspect me of wishing to detract from the power of God, but Mr. Moody is a very remarkable man."

An announcement has been made, says Christian Work, by two French physicians, Sappelier and Thebaud, that they have, in collaboration with M. Broca, a chemist, discovered and experimented with a specific serum against alcoholism. The serum is extracted from the veins of a horse primarily rendered alcoholic by artificial means. It is stated that the serum confers on dipsomaniacs an unconquerable distaste for alcoholic drinks. They have been numerous alleged cures for drunkenness, but the difficulty with many of the remedies has been that the patient found the cure ineffectual as a permanency, while it has produced that condition that a return to the habit speedily resulted in death. The further inquiry into their serum will be awaited with interest. If it is anything like the success they believe it to be it will indeed be a boon to humanity. It looks very much, in the light of what is going on to-day, as if many of the distinguishing results that lie in the womb of the twentieth century will be the alleviation of misery and mitigation of disease in the human organism, with the prolongation of the average life period.

There is no question, says Christian work, that France has just emerged from the most dangerous plot that has threatened the existence of the republic. Ten years ago she was assailed by the movement ostensibly led by "the man on horseback," General Boulanger. But the Comte de Paris was behind that movement, and his hesitancy, coupled with General Boulanger's impetuosity, produced a friction and dissonance that made the task of the French Government in suppressing the movement comparatively easy. Now, however, with the revelations made before the Senate in the conspiracy trials, it appears that the plot was skillfully laid for the capture of the army and the proclamation of the monarchy under the Duc d'Orleans as Louis Philippe II. If the latest change of ministry did not kill the plot, at least the appointment of General De Gallifet made it impossible of being realized, for he, its most impartial officer, and deemed the ablest general, with a fine record, would take no steps to overthrow the existing government, however his personal sympathies seem rather to have been with government by a king or emperor. But his promptness of action dismayed the plotters, and now the republic seems to have taken a new lease of life to which every year seems to give added stability.

The Orillia Packet is of the opinion that lack of punctuality in beginning a meeting is as fruitful of bad results as the "long programme." Our contemporary refers to a recent concert he attended, advertised to commence at half-past seven and the chairman only took his place at ten minutes to nine. But even this was not the worst of it; "not a word of apology was offered to those who had been kept waiting for an hour and a half if not two hours." Yes. Lack of punctuality and the "long programme" have to answer for not a few poorly attended meetings.

There is a beautiful story told of Gustave Dore, the great painter. One day he was busy painting a representation of the face of Jesus Christ when a lady noiselessly stepped into the studio and stood admiring the picture. The eminent artist was just about to add the finishing touch to the canvas, when suddenly turning round he observed his visitor. "Ah! Madame, I did not know you were there," remarked the painter. The lady replied, "Oh! Monsieur Dore, you must love Him to be able to paint Him so!" "Love Him, Madame? I should think I do love Him! but if I loved him more I should paint him better!"

The Herald and Presbyterian has the following: Here are a few nails from the coffin in which missionary enterprise and church activity have not infrequently been carried to their place of burial. "One church is as good as another," which is equivalent to saying every other church is better than my own. "Charity should begin at home," which is equivalent to saying that charity should never wander from its initial point. "Let other people help themselves, as we did," which is equivalent to saying, after our grandfathers bought the church lots and our fathers built the present beautiful churches, we, their children, propose to have a period of rest in the enjoyment of something that cost us nothing.

The Presbyterian Banner says: It will be with some surprise, perhaps, but wholly without alarm that the Christian people of the United States will learn that Japanese Buddhists have established a mission in this country for the conversion of Christians or to the faith of Buddha. The "Shinshu" or "Sect of Truth" has missions already not only in China and Korea, the near neighbors of Japan, but in the Malay peninsula, Hawaii and elsewhere. Indeed the new missionaries, whose headquarters are at San Francisco, say that the "Honganji authorities" are sending out active workers to all important parts of the world. One of them, Mr. Nishijima, has written to Dr. Paul Carus, editor of The Open Court, saying: "Our intention is to spread the gospel of Buddha among the Americans, who are sincere and earnest in their desire to pursue the truth, the highest truth, revealed first by the enlightened Lord Buddha Sakyanami some two thousand and five hundred years ago, in India. We are not one-sided, however; we know that there are many strong and some weak points on each side of Buddhism and Christianity. We believe that we Buddhists must learn from Christians, while, on the other hand, Christians can likewise learn from Buddhists." These representatives of Buddha will doubtless make some converts. In a country where the "esoteric Buddhism" of the Theosophical Society has more than a hundred organizations, there is no reason to suppose that the real thing will find no acceptance. Buddhism from its beginning has been a missionary religion, and now that the East and the West are rapidly drawing nearer in all kinds of intercourse, it is to be expected that the occidental nations will be subject to whatever influence the East can exert.

# Our Young People

GO! SEND!

## A Meeting to Arouse Missionary Zeal.

Topic for Jan. 21.—"Send Me."—Isa. 6:1-10.

"I'll go when you want me to go, dear Lord,  
Over mountain or plain or sea;  
I'll say what you want me to say, dear Lord,  
I'll be what you want me to be."

### Lessons from a Great Vision.

BY REV. A. MCLEAN,

Secretary of the Foreign Missionary Society of the  
Disciples of Christ.

Isaiah saw the Lord sitting on a throne, high and lifted up. The Holy One of Israel is far above all gods; He alone is great. The skirts of His robe filled the palace. Around the throne stood the seraphim. One group cried to the other, "Holy, holy, holy, is the Lord of hosts." The word "holy" is thrice repeated for the sake of emphasis. This vision was to confirm the prophet's faith.

**THE CONFESSION.**—When Isaiah saw the vision he said, "Woe is me! for I am undone; for I am a man of unclean lips." In the presence of God he became aware of his own sinfulness. Furthermore, he dwelt among a people of unclean lips. At that time every man was a hypocrite and an evildoer; and every mouth spoke folly.

**THE CLEANSING.**—Instantly one of the seraphim took a live coal from off the altar and laid it upon his mouth and said, "Lo, this has touched thy lips, and thine iniquity is taken away." No lamb was offered in sacrifice of a broken spirit and a contrite heart.

**THE CALL AND THE RESPONSE.**—Isaiah heard the voice of the Lord saying, "Whom shall I send, and who will go for as?" Without a moment's hesitation he responded, "Here am I, send me." He was a volunteer, and not a conscript. Moses, when called, pleaded his lack of eloquence; he shrank from becoming a national deliverer. Jeremiah pleaded his youth: "I cannot speak, I am but a child." Jonah started for Tarshish when he was told to go to Nineveh. Without any compulsion or constraint, Isaiah was ready for any service that the Lord might require.

**THE MESSAGE.**—He was to go and tell the people, "Hear ye indeed, but understand not, and see ye indeed, but perceive not." He was to make their hearts fat, and their ears heavy, and to shut their eyes. It was a most discouraging errand, and it was to end in apparent failure. In his distress he cried "Lord, how long?" He was told that the people should continue as they were until they were carried into captivity, and until the land should become utterly desolate. There was a gleam of hope however. As there is life in the tree though

the leaves have fallen, so there was in the nation a holy seed that was indestructible.

**THE LESSONS.**—First, God needs and calls men. He called Abraham to leave his country and kindred. He said to Amos, "Go prophesy unto my people Israel." He called Saul of Tarsus to stand before the gentiles and kings and the children of Israel. He calls His children now to go into all the World and preach the gospel to the whole creation. Every believer has his place and work. All are to go and to go to all.

Secondly, God needs spiritual men for spiritual work. Isaiah was cleansed by the spirit of burning before he was sent to instruct and warn Israel. The Lord appeared to Saul and changed him before sending him out as His witness. Those who teach others the knowledge of God should be well acquainted with Him themselves.

Thirdly, those who are washed and sanctified should respond gladly and promptly, "Here am I; send me." Brainard said, "Send me to the ends of the earth; send me to the rough, the savage pagans of the wilderness; send me to death itself if it be in Thy service and to promote Thy glory." James Telford said, "I go gladly on this mission, and shall rejoice if I may but give my body as one of the stones to pave the road into interior Africa, and my blood to cement the stones together, so that others may pass into Congo land." Henry Martyn declared that it would break his heart if he could not go as a missionary. Dr. Rijnhart says that to her the sacrifice is not in going; the sacrifice would be in not going.—C. E. World.

### What Puts Music Into Life.

There must be the death of self always before a life can be Christ-like. In Japan they have a beautiful legend of the making of a wonderful bell. Long, long ago the emperor wrote to the maker of bells, commanding him to cast a bell larger and more beautiful than any ever made before. He bade him put in it gold and silver and brass, that the tones might be so sweet and clear that, hung in the palace tower, its sounds might be heard for a hundred miles. The maker of bells put gold and silver and brass in his great melting pot, but the metals would not mingle and the bell was a failure. Again and again he tried, but in vain. Then the emperor was angry and sent saying

that if the bell was not made at the next trial the bell-maker must die. The bell-maker had a lovely daughter. She was greatly distressed for her father. Wrapping her mantle about her, she went by night to the oracle and asked how she could save him. He told her that the gold and brass would not mingle until the blood of a virgin was mixed with them in their fusion. Again the old maker of bells prepared to cast the bell. The daughter stood by and at the moment of casting she threw herself into the midst of the molten metal. The bell was made and was found to be more wonderful and perfect than ever made. It hangs in the great palace tower and its sweet tones are heard for a hundred miles. The blood of sacrifice mingling with the gold and silver, gave to the bell its matchless sweetness.

It is only a legend from a heathen land but its lesson is true. Our lives make no music until self dies and our blood mingles with our offering on the altar fires of love. It is only when we lose our life for Christ that we get it back saved and glorious.—J. R. Miller, D.D.

### Hints for Talks and Testimonies.

- What are the reasons for missions?
- What was the call of the first missionaries?
- How has the call come to some modern missionaries?
- What duty has every one in regard to missions?
- What special privileges has the church of these times in the way of missionary opportunities?
- What are some facts showing the need of home-mission work?
- What influence have Christians at home on the work abroad?
- What have missionaries a right to expect from those at home?
- How may one best come into closer connection with the missionary work?
- What advantages are there in the Forward Movement and the Macedonian Phalanx?

### For Daily Reading.

- Mon., Jan. 15.—The field. Matt. 24:3-14
- Tues., Jan. 16.—God's kingdom to come. Ps. 145:10-13
- Wed., Jan. 17.—Ways and means. Rom. 10:13-17
- Thurs., Jan. 18.—Need of haste. Joel 3:18-17
- Fri., Jan. 19.—The consecration of the purse. Prov. 11:24, 25; Eccl. 11:1-16
- Sat., Jan. 20.—Heroes of the frontier. Heb. 11:32-38
- Sun., Jan. 21.—Topic. "Send me" Isa. 6:1-10. (Quarterly missionary meeting).

Every life is a profession of faith and exercises an inevitable propaganda. As far as lies in its power it tends to transform the universe and humanity into its own image. Thus we have all a cure of souls. Every man is a centre of perpetual radiation, like a luminous body; he is, as it were, a beacon which entices a ship upon the rocks if it does not guide it into port. Every man is a priest, even involuntarily; his conduct is an unspoken sermon, which is forever preaching to others; but there are priests of Baal, of Moloch and of all the false gods. Such is the high importance of example. Thence comes the terrible responsibility which weighs upon us all.—Amiel.

For Dominion Presbyterian.

**"Biographies in Brief."**

BY NICOL MOFFATT.

III. THOMAS CRANMER.

Few men are so favorably remembered after a life of varied services, or were so fortunate in choosing farewell words, as the subject of this sketch. Since Cranmer let the Prayer Book of the Church of England out of his hands as its author or compiler, its constant use and power prove that it has well filled the place for which it was designed. The aged Primate of England standing amid the flames at the stake crying out "that unworthy hand" is a spectacle too luminous for the popular eye, to notice other and different scenes in the same life. Like the Christian's righteousness, however, which is imputed, so is Cranmer's sainthood. Beneath the white robe there are very many of the filthy rags to be found.

An oak tree is well furnished with strong roots grasping the earth. Cranmer only lacked one or two of these strong supports to be an oak. But he lived at a time of very treacherous storms, when all the signs failed. Henry VIII was the disturbing cause, and the strongest fell before his breath. Not like Daniel, did these counsellors read the writing to their modern King Belshazzar, but compromised with his madness. They all paid at length very dearly for their folly.

The Archbishop was born in a rural part of Nottinghamshire, where his father belonged to one of the oldest families of England. He was the second son and seemed to inherit the outstanding features in both his parents' characters. We are told that he owed his good horsemanship to his father, who instructed him in hunting and hawking, and that it was his mother who sent him up to the University at Cambridge. Verily he was an Esau and Jacob combined, whether or not the way he got his hunting and ambition had anything to do with it. For Esau-like, at the age of twenty-two, he sold his chances of University preferment by the marriage to a woman, related to a well-known innkeeper; in later years when this had long ceased to be an obstacle to his promotion through the early death of his wife, he again baffled his friends by a German marriage, at the very time of his appointment to the Primacy. Henry, however, had willed the election, celibacy or not, and his will was not to be opposed; and saddest of all, by his humiliating recantations in the very glare of the stake, he sold his right to a martyr's crown, for a mere mess of Romish deception.

It is hard from the standpoint of our own age to treat Cranmer fairly. We naturally associate him with Luther and think they were fellow Reformers, but their ideas of Protestantism at the first scarcely touched any closer than the things of the mineral kingdom do those of the vegetable. Luther approached his work through the cloister and penances; Cranmer came to his along the politico-ecclesiastical pathway of the Bishops and Archbishops. Luther therefore had not only the letter, but the Spirit of New Learning, while the latter had scarcely begun to illuminate Cranmer. The Reformation he demanded was still the Papacy, but without the Pope; the ecclesiastical

temple with which he was connected had not been cleansed of its trafficking Bishops. Cranmer's soul was not aflame with indignation at the sins of his time, hence, there is little similarity between these two great Reformation names.

Who can say, however, what the result would have been had Luther and Henry VIII been harnessed together in Germany instead of the pair whose deeds in England we do well to leave behind the screen? A serpent beguiles its prey, and it is only fair to say, that Henry VIII drew his victim after him, unwilling though he was at every step.

When Cranmer left the deck under Henry and dealt with Edward and Mary, like every other sailor he still swayed as in the storm. His moral nature had suffered paralysis under the despot and there is little hardihood to be seen in his subsequent life. The man who could take the oath of allegiance to the Pope as head of the Church, and at the same time recognize Henry as such, who could declare the marriage of Anne Boleyn, which he himself sanctioned, to be null and void, and moreover repeat a similar outrage in the case of Anne of Cleves, was the man who could violate his oath to Henry regarding the succession, to accept the device of Edward regarding Lady Jane Grey, and also in the very flicker of the lighted faggot write sixfold a recantation from which his fortunate repudiation has scarcely been able to redeem his name.

But there was another side in his life. There was the Jacob as well as Esau. When he had a chance it was the former he tried to live. In his early career he made the study of the scriptures very exacting upon all candidates for orders. When the English type of the Reformation split and Gardiner led one half Rome-ward, Cranmer led the other towards that of Germany. His heart went towards the Lutherans, showing that their conferences began to bear fruit, and alone in the flames, going to meet his God, it was against Rome he testified and towards the Reformation he made his attitude clear. Ranke sums up his character as follows:—"He was one of those natures which must have the support of the supreme authority in order to carry out their own opinions to their consequences; they do not shine by reason of any moral greatness, but they are well adapted to save a cause in difficult circumstances for a more favorable time."

**Literary Notes.**

The Copp Clark Company Limited, Toronto, have now in press and will issue in the course of a few days "Some practical Studies in the History and Biography of the Old Testament," by Mr. George Hague, for many years General Manager of the Merchants' Bank of Canada. This important book is the expression of the life-long study and experience of Mr. Hague, who, from his wide business experience and knowledge of men and things, has been enabled to throw new light upon the History and Biography of the Old Testament in a way most valuable to every student of the Bible, and particularly to Bible Class Teachers. Clergymen are supposed, popularly, to have a monopoly of Biblical interpretation; it is therefore a happy sign when a layman of large experience comes forward as an expositor.

Table Talk for January contains its usual number of seasonable suggestions as regard Menus. Paper

number 3 on "Raised Biscuit or Light Rolls" will be welcomed by those who read the other articles. "Table Manners" is a suggestive article and "Over the Threshold" will give many a hint to the bride. Table Talk is the friend of house keepers all over the continent. - Table Talk Publishing Co., Philadelphia.

The Nineteenth Century for December 1890 is what we may call a lively number, as nearly all the articles deal with questions that are just now attracting a great deal of attention. "South African Problems and Lessons" are handled by Sidney Low and Sir Sidney Shippard, K.C.M.G., while Mrs. J. R. Green discusses "English and Dutch in the past." An instructive review of "The Position of the Negro in America" is given by a Negro, Mr. D. E. Tolias. Major-general Maurice undertakes to explain for the benefit of the uninitiated the "Terms used in Modern Gunnery." When we notice "The War-cloud in the Farthest East" by Holt S. Hollett we feel that war has claimed a big share of one of our ablest reviews though literature and science are not quite overlooked—Leonard Scott Publication Co., New York.

Appleton's Popular Science Monthly takes us into a calmer sphere though even here we have an article on "The Applications of Explosives." The greater number of contributions are, however, of a scientific or semi-scientific character, one by Sir Robert Ball on the "Advance of Astronomy in the Nineteenth Century" being of special interest. Reviews of this kind are now in order, as we have reached the last year of another century and when given by a competent person they are of great service. This magazine is well printed and splendidly illustrated. We do not note any falling off except in the price, which is reduced from \$5.00 to \$3.00 per annum and from 50 to 25 cents the single number. This should certainly lead to a large increase in the circulation.—Appleton's Popular Science Monthly, New York.

We have to note two new volumes in the Famous Scots Series: the one on George Buchanan was undertaken by Dr. Robert Wallace, but he did not live to complete it, and Mr. J. Campbell Smith has furnished a conclusion to it: this is a book that every student of history and lover of literature ought to read. Dr. Wallace was, by his training and career, specially suited to the work of writing a sketch of Buchanan. The sketch is written in bright journalistic style and there is a certain appropriateness about this as the great classic scholar was also in a sense, the great journalist of his day. We will not venture to quote from Wallace; his contribution should be read straight through. We cannot speak so highly of Mr. Smith's work, though it cannot be said to be feeble. The following specimen will show the style in which he treats history; it suggests to our minds the idea that he could have arranged the ages and the great workers much better. "Beaton and Knox were both powerful in their age and characteristic of it, but they would have found no conspicuous function in an age that was not in the course of emerging from the mire of savagery, with all its tendencies to violence and vice. Both were alike uncompromising enemies of individual freedom, and equally bent upon the suppression of conscientious opinions that did not concur with their own. Both were patriots and of signal service to Scotland, but the evil they did so nearly counterbalances all the good they did (which might, and would in time have been done, by less unscrupulous, ungentle instruments), that it might have been well had Scotland been liberated by Providence from the piteous burden of both of them." Fortunately there is sufficient about Knox from the pen of Dr. Wallace in this volume to counteract this sledge-hammer style of criticism.

The other volume in the same series is a clever impartial biography of the poet, Thomas Campbell, by Mr. J. Cuthbert Hodden. It is, of course, of less interest than the life of the great George Buchanan, but it has an interest of its own and is a careful conscientious piece of work.—Oliphant, Anderson & Ferrier, Edinburgh.

THIS

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**Thursday, January 11th, 1900.**

It is not always safe to judge by external appearances. We have known houses in which there was a beautiful carpet on the floor of the parlor, and costly and tasteful furniture over the house, but the flour box was empty and neither food nor fuel could be found there. It is not always an evil man that struggles to show a good exterior.

◆ ◆ ◆

A certain minister announced several meetings for the week following the New Year. At Wednesday evening he paused a moment, then quietly said: "We shall not have the usual prayer-meeting this week—there should be at least one evening for home life." And more than one in his congregation thanked him in their heart for the effective protest against multiplying meetings.

◆ ◆ ◆

It is difficult to make a satisfactory division of the money contributed during the year for the Schemes of the Church. When the division is left, as it ought to be, entirely in the hands of the Session, the apportionment is usually a reasonable one. If, however, the Session merely recommends, and its recommendation be open to debate, a glib talker may secure a division that is little short of iniquitous. We have known a man vent his personal animosity against the promoters of a particular fund, by inducing a congregation to ignore it. The Session should carefully guard against such a contingency.

◆ ◆ ◆

"Can any good thing come out of Nazareth?" We have seen the lips tighten as the question has been asked in

its modern form. There is no tone of wonderment in the query, but rather a note of deep, positive conviction. It seems impossible to the speaker that anything but malice has prompted an act that may have sprung from an honest endeavor to help. And if malice be not there, malice is read into the act, and it is rendered abortive. Even the Saviour of man had to turn from a certain locality, and He could not do mighty works there, because of the spirit of antagonism manifested. And one of the most enervating experiences in life is to have a kind word or a loving deed represented as if it had an underlying, sinister and selfish motive.

**The Right Word.**

At the battle of Friedland, during the campaigns of Napoleon I. the famous 71st regiment was thrown into disorder by a fierce cannonade, and began to give away. One of the French generals rode up to them and called out:—"What regiment is this?" "The 71st," was answered. "What! the 71st? and you give way a single step?" shouted the general. The effect was electric, they turned at the word, charged at the guns that had thrown them into confusion, and captured them, and turned what threatened to be a disaster into a splendid victory.

There are a few men, and a greater proportion of women, who seem to speak the right word instinctively. For most of men the ability to speak at the right time, in the proper way, is the result of long and earnest study. No mental discipline ever gave better reward. To see a weak man, whose irresolute will is turning every-whether when a crisis is upon him, face in the right direction at some well-spoken word of ours, is enough to repay the severe discipline of years.

We shall not go far on the new trail till we meet some one who stands irresolute. Great issues may hang upon the choice made by that one at that point. We may pass him by in silence, we may throw him a careless greeting, or we may drop a strong word in passing that makes everything clear to him. To one it will be an appeal to his past, as on the field at Friedland. To one it may be an appeal to lift his eyes and look out upon the hill in the distance. Whate'er it be may it be ours to know the right word and to speak it.

**Growth by Exercise.**

Successful men have a healthy aversion to the weaklings in the struggle for a living. It is an axiom with them that one who will use the ability given him need not fail. Beneath the story of misfortune or wrong with which the weakling plies them, they detect a life that lacks

energy and purpose. The men who have succeeded are sometimes called hard, and it is said that the attainment of wealth and position has dwarfed their kindlier nature. More often their generosity is checked by the knowledge that were those who appeal to them willing to exert themselves, they too might win success.

In the moral and spiritual realm too success is reached through effort. There is in certain quarters, an easy-going belief that success lies in an entire surrender to God, and that human effort is just so much useless waste. To repose peacefully in the arms of a loving Father is what is needed. In this way alone peace and true happiness come. Peace certainly does come to these quiescent Christians after a time, but it is the peace of imbecility. The moral and spiritual powers atrophy, and if a merciful Father preserves such from utter loss, it is because of the love of His own heart for the weak and helpless.

Surrender is necessary, but it must be for direction, a making over of the will for guidance. Such a surrender does not lie, a limp inert mass in the arms of the all loving Father, but stands eager and alert before Him, willing to go upon His errand to any part of the earth. And in infinite thoughtfulness for our interests and knowledge of that which is needed for our development He allots to each of us our share for each day. In the doing of His will we grow strong. In the exercise of our power under His directions we grow into likeness to Him, and by persistent waiting on His word of command we come at length to anticipate it. It is thus that men grow strong in the life-struggle.

**Pastor Forty-Nine Years.**

In recent years the complaint is often made of unrest among ministers and congregations. It is quite true that the average pastorate is now very brief compared with those of a generation ago. But there are noted exceptions. Dr. Watson, who recently resigned the pastorate of St. Andrew's Church, Beaverton, was there for more than forty years, and it was his only charge. Then Dr. McMullen, of Woodstock, Dr. Hamilton, of Motherwell, Dr. Thompson, of Sarnia, Dr. Moore, of Ottawa, and others that could be named have all been in their respective charges for nearly the same lengthy period; while Mr. Thomson, of Ayr, Mr. Morrison, of Ormstown, Dr. Laing, of Dundas, Dr. Somerville, of Owen Sound, Dr. Fletcher, of Hamilton, have occupied prominent pulpits for from twenty-five to thirty years, with no hint on the part of pastor or people that a change was looked for or desired.

In Scotland and the North of Ireland we sometimes see reported pastorates that have lasted for half a century; but such

cases are quite unique in Canada. Here is one, however, so nearly fifty years in length as to be well worth noting. A press dispatch gives the following interesting particulars:

Forty-nine years ago this month Rev. Francis Andrews, then a young and zealous man from Belfast, became the pastor of the Presbyterian Church at the village of Keene, twelve miles southeast of Peterboro', and he is still there, preaching the gospel, baptising the children, uniting in marriage the older members of his flock, and performing the last rites over the coffins of the departed. Few indeed do they number who heard him preach his first sermon. The old roughcast church in which he held forth so long has been superseded by a handsome new brick edifice. The precursor who led the singing for over twenty-five years has been replaced by a choir and organ, and Time has whitened the minister's hair, but his vigor is unimpaired. Some whom he baptised are now grand fathers and it is a curious fact that one of the first little infants whom he christened, long afterwards became his wife, though death took her away from him before they were many years wedded.

At the outset of his pastorate, he baptised an infant girl whom in due course he admitted to the communion in his church. When her mother died it was he who conducted the funeral service. When she was married it was he who performed the ceremony, he buried her father, and he also baptised her first-born, a daughter. He next admitted that first-born to the church, and later still he officiated at her wedding and has since baptised her son, a grandson of the first-named lady.

In all this long period Mr. Andrews has absented himself from his pulpit on very few occasions and once every Sunday he drives to Eastwood, several miles distant, and preaches there. And the length of his ministry is in direct proportion to the esteem in which his people hold him and when death removes him his memory will long remain green in their hearts.

### "Christian Unity." \*

This is an important subject which demands the intelligent and prayerful attention of all Christian people; the Rev. H. Symonds of Ashburnham has written a book dealing with the matter in an instructive and helpful fashion. The temper of the book is admirable, and the discussions of ecclesiastical questions are scholarly and fair. If the spirit manifested in this little volume had been more general there would have been less division in the past and the progress towards union would soon be seen in something more practical than good wishes. This book consists of six lectures which grew out of what was originally one lecture, a lecture which has been delivered "at various times and places" as Mr. Symonds who is in love with his subject and loves to advocate its claims by voice and pen, says. The following list of chapters will show that the subject even when treated in a small volume is many-sided. "The Movement Towards Unity," "The Goal of the Christian Church," "What is Christian Unity?," "The Historic Episcopate," "The Relation between Civil and Ecclesiastical Polity." On all these points the author has something to say

\* Christian Unity by Rev. H. Symonds, M. A.—Biggs, Toronto.

which is worthy of careful consideration.

He begins by showing that there is in many quarters a recognition of the need of Christian Unity; this feeling is widespread and may be seen in recent movements among widely different ecclesiastical circles. He then passes on to review the history of the movement for the purpose of discovering its spirit and aims. We cannot review all these sides of the great subject but must content ourselves with calling attention to our author's treatment of the important question, "What is Christian Unity?" The view taken is that Christian Unity must be manifested in some outward form, but this is not to be taken to mean uniformity in all details of government and worship. In view of this statement which suggests a very complex problem we can understand the author after all his helpful suggestions having to fall back upon this declaration. "The problem is not an easy one, but with God all things are possible. I venture to submit to you that the unity of liberty and love is the only possible unity." This is to be reached through greater simplicity of doctrine and greater freedom as to mere forms, so that the Living Church may gather into the varied life of to-day the best of all the past. It may be hard to say what shall be the first step, though as Mr. Symonds points out, some of the churches in their "federation movements" seem to have already taken that, but it is well to cherish the ideal and look ever towards the distant goal of a real union of all true disciples, and if we do that it will yield at once, if not visible results in new organizations, at least in ourselves a true catholicity of spirit.

The exhortation given by the lecturer in the following passage deserves careful attention from those who claim to be leaders in all the communions of our land. "But here in Canada we leave behind these old grounds of dispute. We have no established Church, we have no Nonconformists, and therefore it appears to me that, instead of regarding our relations to the Presbyterians, Congregationalists, and Methodists in the way in which such relations may with some excuse be regarded in England, we should rather regard them as similar to those between the Anglican Church and the Continental Reformed Churches at the period of the Reformation. If Bishop Andrew could say that "he must be stone blind that sees not churches standing" without Episcopal government, surely we have as much reason to say the same here in Canada to-day. And if this be so, then I would earnestly plead that we should without, as yet at all events, proposing any changes in the canons of our church seek to co-operate with the churches about us in every possible way. Our attitude towards them must be changed.

No doubt, to some extent we are rivals but to a large extent we are allies. Let us look more steadfastly upon that large circle of things wherein we are agreed, and less often and less particularly upon the smaller circle of things wherein we differ. The results of history cannot be undone in a day. But it is the object of this and the previous lecture to show that no fundamental principles divide us from the larger body of our brethren of the Reformed Church, and that by drawing together in the bands of sympathy and charity, and for the courteous exchange of views, we shall easily and naturally promote, and in time consummate the unity of the church." With this spirit we have every sympathy and we believe that this book will help its readers to realize that it is possible for Christian men to hold fast to their individual convictions on fundamental questions and yet cherish a large-hearted charity.

### A Cheering New Year's Message.

Dear Editor,

It is pleasant to be able to announce at the very beginning of the New Year that the new illustrated papers for Sabbath Schools are already a success. I am informed by the Rev. R. Douglas Fraser, the editor and business manager, that the orders for "Jewels," the paper for the little ones, and "The King's Own," which continues "The Children's Record," being issued weekly instead of monthly, have been flowing in from all parts of the Dominion, and place the success of the paper beyond peradventure.

It is gratifying that the church has responded so promptly and decidedly to the effort of the Committee on Publication to supply attractive weekly Sabbath School papers, thoroughly Presbyterian and Canadian. The contributions from our own writers are marked features of both the papers, and the children and young people will be kept in very close touch with our own home and church life. I am,

Yours truly,

ROBERT H. WARDEN,  
Convener of Committee.

The first column in the accompanying statement shows the amount received for the respective schemes of the church for the 31st December, 18'9, and the second column the amount yet required before the close of the ecclesiastical year.

Home Missions.....	\$18,926.92	\$66,078.08
Augmentation.....	8,159.67	24,810.84
*Foreign Missions.....	13,072.49	62,657.51
French Evangelization (including Point aux Trembles).....	10,251.64	24,748.16
Widows and Orphans.....	1,951.05	10,018.94
Aged and Infirm Ministers.....	3,497.15	12,507.85
Assembly.....	2,397.89	4,102.11
Knox College.....	1,325.08	10,674.97
Queen's College.....	200.46	3,789.54
Montreal College.....	184.69	4,811.31
Manitoba College.....	329.12	4,670.88

Special attention is called to the instruction of last General Assembly, asking that contributions for the schemes be forwarded on or before the 28th of February. It is hoped that Sessions and Missionary Committees will, without delay, see that contributions are allocated and forwarded. In congregations where there is no missionary committee, it is hoped that the minister and session will see that contributions are made and forwarded for the various schemes of the church before the 28th of February. Note—The contributions of the W. F. M. S. are not included in the above statement.

# The Quiet Hour

For Dominion Presbyterian.

## The Preaching of John the Baptist.\*

REV. W. G. JORDAN, D. D.

The subject of our meditation is the preaching of John the Baptist; John came in the spirit and power of Elijah and his preaching is of the stern, strong kind, a kind which, no doubt, has a part to play in our own soft and easy times. We are apt to think now-a-days that the preacher must only speak of the love of God, and that in the gentlest tones. Repentance and righteousness are, however, still themes of prime importance, and without them we cannot really understand the gospel of love.

The opening words of the lesson furnish us with a striking specimen of Luke's learning and thoroughness in the handling of historical questions. This led Ewald to speak of him as "the first writer who frames the gospel history into the great history of the world." He fixes the date by a sixfold chronological cord and thus does indeed place the record of John's career in the framework of the world's life of that time. We cannot now enter into minute details of chronology and geography. They are important in their way, but those anxious to study them can find elaborate discussions in commentaries and dictionaries and we must not allow chronology and geography, which have been well named, the "two eyes of history," to divert us from our proper purpose.

Note then that we have varied powers set before us in this brief introduction. There is the political power of emperors and local rulers; there is the ecclesiastical power represented by the high priests of the Jewish Church. These all men acknowledged to be forces great and terrible of which men should stand in awe. But here we have a different power, the power of the Spoken Word. The word of truth and righteousness spoken by a lonely young man, was also a great force. It could make the king tremble, and although it did not save the speaker from a tragic fate, it entitled him to rank among the heroes of God's eternal spiritual kingdom. Kings relied on the force of the sword, and priests trusted in their splendid ritual and dogmatic law, but the new preacher appealed to the living conscience. John was a "herald." A herald implies a king, and the king is no less real because he was unseen. The unseen is the spiritual and eternal. This word herald gives us an important aspect of preaching; it views it not as arguing or teaching, but as declaring the presence and power of the deepest life of man; he proclaims a baptism of repentance for the remission of sins. This can never be out of date; whenever we awake to the realities of life we realize our unworthiness and our need of repentance. We

need not some small outward penance, but a radical change of mind, a new view of self and of God, which shall prepare the way for forgiveness, for that remission which destroys both the guilt and the power of sin, so that we may learn to say "Blessed is the man whose transgression is forgiven, whose sin is covered."

The man who can utter aright this truly great message is in the prophetic succession. He may sink his own personality and speak of himself as a voice crying in the wilderness, but it is still true that he comes before the King and prepares the way of the Lord. Such a preacher is not a time-server or flatterer; he uses strong words that he may rouse the conscience of men who are hardened in bigotry and proud of their perfection. His first declaration is that men must not trust in worldly privileges; though they are children of Abraham, they must bring forth works meet for repentance. The judgments of the kingdom are not based on rank or wealth, but on character. Men proud of their national privileges and ecclesiastical position are met by the claim for a penitent spirit and a pure life. John may not, according to our ideas, have preached a full and perfect gospel, but his gospel, such as it was, came with startling effect to his hearers. It demanded that they should cast away their idols and turn to the living God of righteousness. It was definite and detailed. The preacher did not spend his strength in fine sentiments or vague generalities. When men asked "What shall we do?" he gave them something to do that was clean and unselfish. He did not claim that the doing of these things would make them perfect, but they would, at least, test their sincerity, and prepare the way for something nobler. Their homely, honest duties were far nobler than great display of ritual and minute observance of mere human traditions. John himself stood apart from society because of its corruptions and he called on men to be sober, just and kind. The highest salvation cannot come in that way. The true Savior must enter into the soul and into society, that He may cleanse and uplift it. But John is a splendid specimen of plain living and high thinking, and shows forth nobly in his own person, that it is not clothes or the luxuries of the external life that make the man, but lofty faith and strong character. He himself declares at the close of the lesson that his ministry and message are not perfect. If they were perfect, there would be no need to look for anything more. But this is a water baptism, which must be followed by the baptism of fire; it is the call to repentance which prepares the way for the Son of Man. The Saviour Himself will come nearer, that He may enable us to realize the righteousness of which John spoke, but He will at the same time, vindicate the wisdom of His servant.

## A Prayer.

Almighty and most merciful God, in whom we live, and move, and have our being; Lord of life, source of all light, guiding and governing all things of Thy loving kindness and power, hear our thanksgivings unto Thee for all the joy that Thou puttest into mortal life; but chiefly for the joy that comes of sins forgiven, weakness strengthened, victory promised, life eternal looked for. To every one of us grant that, being fully conscious of having erred and strayed from Thy ways, we may be equally conscious of our need to go back again to the Good Shepherd. Let there be no doubt with any one of us that Thou dost forgive, even to the uttermost, all those who draw nigh in penitence to Thee; that so those of us who are sinful, and sad because sinful, and sorrowful in sinning, may have this day the joy of the Lord. Amen.—Christian Endeavor World.

## "Joy Cometh in the Morning."

We always represent sorrow and trouble as circumstances of a night time of the soul. We speak of the life into which they come as being darkened over. Poetry calls tears the dew of that night. But "joy cometh in the morning." How true is that beautiful assurance of the old Hebrew psalmist! How eternally true! You may have gazed longingly into every dark hour of the passing night for a ray of comfort and deliverance, and in vain, but the morning brought light to your soul; you may have lain down in the evening in despondency, but you rise up in the morning with hope in your heart; at dusk the world seemed a tangle and a labyrinth, at dawn its path was open wide and plain before you. Pessimism is the philosophy of night, optimism the philosophy of the morning.

"Joy cometh" with "the morning." The coming of joy is certain and sure, therefore, as the morning's advent. And the morning will come. Never once has a day-dawn failed since God first set His light in the expanse of the heavens.

But why the night, why the weeping, why the sorrow? The physical night has its uses. Our planet could not stand unceasing sunlight on all its service. Night is as necessary as day to its life and economy. Neither could man endure perpetual happiness. We cannot understand why not, perhaps, but it is so. We know, at any rate, that there is beauty in contrast in life as well as in color; that if one note were always sounded in our lives there would be no music there; that doubtless we would never see and know, at least never thoroughly realize, the glad, bright joy of the morning, if there were no night in our lives. Faith has learned little until it has learned that

"Life is sweeter, love is dearer,  
For the trial and the delay."

Another night will come to us, to all men. What about that night of death, so dread and dark? For it does the assurance hold good, that it will have a morning of brightness and joy. "In His favor is life." And life is light, and light is morning. O, be very sure that you live in the favor of God, through Christ His Son, and then faith will tell your soul that this night of death, likewise, is only a night, that it has indeed a morning of eternal joy!—The Examiner.

\*S. S. Lesson for Jan. 21st:—Luke 3: 1-17.  
Golden Text—"Luke 3:4.



For Dominion Presbyterians.

## The Jews.

By ISRAELITE INDEED.

The Jews in their origin had a good start. Their founder was a man of unwavering faith, great piety, noble sacrifice and unquestioning obedience, so much so that these traits in Abraham's character have been the examples for all succeeding generations. His piety obtained for him the title "Friend of God"; his faith, that of "Father of the Faithful"; his sacrifice was a type of the greatest sacrifice; and his obedience is an acknowledged pattern for all ages. Abraham was exalted of God to be the medium whereby our degenerate and fallen race should be restored to the divine favor, and he received the promise that in his seed all the world should be blessed. The name of Abraham is the most widely known of all human names, for whilst the name of Christ is the greatest, and "a name above every name," so far in the world's history it is revered only by those who are His worshippers, whilst the name of Abraham is acknowledged by Jews, Mahometans and Christians alike. With all his greatness and goodness, Abraham was not free from blemishes of character. His Egyptian experiences show how weak even strong men can become under trying circumstances and when living apart from God.

So much for the origin of the Jews, who through "faithful Abraham" were the chosen people of God and through whom The Christ, the Messiah of God, in the "fulness of time" should come.

It is no part of this article to trace the history of these highly favored people, suffice it to say that between the time of Abraham and the advent of Moses, a period of nearly 500 years, the descendants of Abraham had increased to such an extent that when Moses led them forth out of the land of Egypt they were a nation two millions strong. The history of this wonderful and divinely preserved people can be summed up in few words thus—blessed of God, falling from grace or backsliding, and restoration to divine favor. When they were faithful to God they were blessed and prosperous, when they forsook Him, calamity and punishment overtook them.

The Jews frequently lapsed into idolatry. It is a significant fact that their seventy years captivity in Babylon cured them of this weakness for idol worship, for since that period they have never forsaken the God of their fathers and their Mosaic form of worship, though they have not as a people acknowledged their long looked for Messiah; and to-day they are the most wonderful race on the face of the globe and though scattered among all nations they retain their national and personal identity and are in all places nations within nations preserving their peculiar characteristics and their social and religious habits and customs.

The Jewish race has produced men of exceptional ability in most branches of knowledge. Moses is unique as a lawyer; David, the King, as a religious poet; Solomon as a great, wise and successful king; Joshua is distinguished for generalship; Elijah and Daniel for true heroism and moral courage; Isaiah for prediction—anticipating history, and for an elevated

literary style that no subsequent writer has equaled much less surpassed. The Apostle Paul stands pre-eminent for learning and deep acumen.

The Jews have ever stood high among the leading financiers of the world and every nation is under obligation to them in this respect. But with all their grasping after money, there have been among them some of the most benevolent of mankind. They are however narrow in their prejudices, and limit their ideas almost exclusively to themselves, though the greatest Jew, Jesus Christ, was the broadest and the most world-wide in His teachings and His expositions of the character and mind of God.

They are still, as they have ever been, a peculiar people. They have given to the world, in detail, little science, art, and literature, and yet, what they have given, the scriptures, has been the inspiration and seed-germ out of which has developed the highest art and literature.

Through these Jews the Redeemer of the world came, and it looks like a sad irony of fate that the Messiah so long expected by them should have to be declared to them by those whom they despised—the uncircumcised Gentiles. It shows the gracious and magnanimous spirit of Christianity that the religion the Jews rejected and to whom it was first offered and the people whom they in their narrow prejudices would exclude should so earnestly importune them to accept the Messiah so long foretold by their inspired prophets.

Where Jews are found there Christians make special efforts to bring them within the fold of the Good Shepherd. In London, England, there is a society for promoting Christianity among the Jews and its branches are world wide. In every centre of population where Jewish colonies exist there is planted a Christian Missionary. The society has an annual income of about \$200,000 which is spent in circulating the New Testament, Religious Tracts and Literature, paying agents' salaries and other expenses. That the society is doing much good is beyond question. It undertakes not only spiritual but does medical work. It seeks to save adults and not overlook the children, for within its organization there is "The children's Bee-Hive for Israel." They have also what is called "Jerusalem Hospital." Thus the society seeks to follow in a practical way the example of Jesus when He was upon earth, by trying to heal all manner of diseases among the people.

It is to the credit of the Episcopal Church in Canada that they are the most active among the various denominations to extend this Christian work among the Israelites, and are the largest contributors to the funds of the general society.

The names of the missionaries is a clear indication of their nationality. Converted Jews seem largely to hold these positions. This is true policy, for prejudice is overcome to a large extent and people will listen to those of their own race when they would turn a deaf ear to others.

I close with the prayer that the time may soon come when the Jewish national blindness may be removed and their eyes may be open to see Him who is "The

Light of the World" and who pleads constantly and earnestly, "Ye will not come unto me that ye might have life."

## My Brother's Keeper.

Whittier writes in one of his poems: Heaven's gate is shut to him who comes alone; Save thou a soul, and it will save thee own.

Of course, this is not literally true. The penitent thief was saved, though he was converted too late to be able to try to save anybody else. But there is no better evidence of genuine conversion than the desire and effort to bring others to Christ. The shipwrecked sailor who has been rescued will want to help man the life-boat, in order to rescue the rest of the drowning passengers and crew.—Herald and Presbyter.

## Feeding Christ's Flock.

By J. T. WHITMAN.

After Christ had asked Peter the third time, "Lovest thou me?" he said unto him, "Feed my sheep." The admonition to feed the sheep of the Savior is based upon the familiar imagery of the East, which was essentially a country of shepherds. The aphorism or figure here used by Christ is very suggestive. As the shepherds looked after the sheep—protected and led them into green pastures and beside still waters—so Christ, by this "feed my sheep" admonition, would convey to Peter that those who were not of the flock of the household of faith, who were disbelievers in his Messianic mission and resurrection, were to be brought into the fold by feeding them on the blessed truths he promulgated while upon earth. Not only was this admonition intended for Peter, but for all the professed disciples of Christ in all the ages that were to follow.

Religion is not a thing to be laid aside at pleasure; it is a living, breathing issue, a matter which should ever engage the enthusiasm and enlist the constant service of the followers of Christ, at their business—at their homes, when mixing with their fellowmen—in a word, everywhere. We should follow Him as our great Pattern, because His life while upon earth was so worthy of imitation, it was so beautiful, it was one of such kindness, such meekness, such forgiveness, such constant, undoubting trust in the great Jehovah; it was a life in which the holiness of deity was developed into the relationships, duties and trials of humanity. The pattern of His life while among men was indeed a perfect one, and our constant prayer to Him should be: Lord, help us to follow in thy footsteps, to tread only where Thou has trod, never hesitating to go where Thou hast led.—Christian Observer.

Jesus is the great peace-maker. There need be no war with God. The way of peace is open. Fighting against God is extreme folly. It is a hopeless war. And if we should prevail, victory would be worse than defeat. If our Creator could be prevailed on or compelled to yield to man's selfish and sinful desire and will, all order and peace and happiness would vanish from the universe. We must accept His terms.—Rev. J. M. Buckley, D.D.

## Ministers and Churches.

### OUR TORONTO LETTERS.

On Friday of last week the Rev. Alex. Gilray completed a quarter of a century of service as minister of College St. Church, Toronto. The occasion was marked by a special service, not of the usual tea and cake order, but a religious service. The Rev. A. L. Geggie, of Markdale, preached an appropriate sermon. The Moderator of Presbytery, Rev. J. McP. Scott, and the oldest active pastor in the Presbytery, Rev. James Carmichael, D.D., conveyed the greetings of the Presbytery to the minister and his people. Rev. R. H. Warden, D.D., was also expected to be present, but was unfortunately detained by illness.

Rev. A. Mahaffy will be released from his Milton charge on Sabbath next and inducted into his new charge at Fort Elgin on the following Thursday. Mr. Mahaffy has done excellent work in Milton, and brings a richer, fuller life to his new field of labor, because of the training secured in his present charge. His brethren all speak in the highest terms of him and follow him to his new field with earnest prayers and good wishes.

During the present week special services are being held in almost every congregation in connection with the week of prayer. The meetings of the Evangelical Alliance were fairly attended, but the great interest seems to centre about congregational work. Eventually the many little fires will emerge in one great flame, but the time for concerted action has not yet come.

Considerable discussion arose in the Presbytery at its last meeting respecting the propriety of holding combined Evangelistic meetings in some central locality. It was contended that time was being frittered away, and that a golden opportunity was being allowed to slip by unimproved. But the prevailing opinion was embodied in the words—"Tarry ye, till ye be endowed with power from on high."

Rev. R. P. Mackay seldom occupies his pew in his old church. Far and near he journeys to preach for his brethren. He is ever at the call of others, and seems to delight in an opportunity to preach. Last Sabbath he was in Cedarville, preaching at the opening of a new church there, speaking a word too, for those who have as yet no church home.

Two other Toronto preachers were out of town. Rev. J. A. Macdonald visited Galt to preach in Knox Church at both services. Rev. Dr. Robertson was at Boston Church, Esquimaux, speaking in the interests of the great parish under his care. The efflux is bothering most ministers this year, especially those on the outskirts of a great city; but it is the influx that bothers Dr. Robertson. The mass is so heterogeneous that even he is puzzled to know how to work it.

Rev. W. Frizzell's committee of three will be one of the hardest worked of the committees of the church; it covers all the field assigned to it. The control of all supply for each vacant charge is given into its hands, and to it all supply received from any source whatsoever, must be reported. We presume it has power to decline to grant a supply that will be reported, but that authority will be seldom used. There are only two vacancies now under its care—Chalmers Church, Toronto, and Knox Church, Milton. Mr. Frizzell will not be inclined to allow his committee to sleep.

It is rumored that Chalmers Church is about to call, but the premature announcement of names may put an end to action. It is most unfortunate that such announcements are made.

Several of the Toronto men are exercised over the proposed mode of nominating the Moderator of Assembly. The proposal to ask a committee of ex-moderators to nominate a moderator seems to savor of bureaucracy, and our men won't have it. In favor of the plan it is argued that the man chosen should have opportunity to prepare for the position. But the nomination of the grave and revered ex-moderators may be set aside at the last moment by some member nominating another on the floor of the Assembly. Of course this nominee would be in an address, but it would hardly work up into anything else.

### WESTERN ONTARIO.

The next meeting of Hamilton Presbytery will be held in Knox Church on Jan. 16 at 9:30.

St. Andrew's Church, London, is to be re-opened after the alterations which have been made, on Jan. 28.

Rev. Dr. Johnson of London, preached last Sabbath morning on "National Reverses and their Causes."

Rev. Jas. Scott, of Brantford, lectured on the

evening of Jan. 5 in the lecture hall of St. Andrew's Church, London on the "Holy Land."

At the regular meeting of London Presbytery held at St. Thomas on Jan. 9 the call from the congregation of Glencoe to Rev. Jas. Wilson, of Niagara Falls, was presented and approved.

The wife of Rev. Thos. Wilson, of King Street Presbyterian Church, London, died on January 5 after a long illness. Mr. Wilson's pulpit was filled by Rev. W. J. Clark in the morning and Rev. J. A. McGillivray in the evening.

Rev. J. Lovell Murray, M.A., was ordained and inducted into the Queenston Road Church, St. Catharines, on Jan. 4. Rev. Mr. Robertson of St. Davids preached; Dr. Smith delivered the charge and Rev. J. Crawford, B.A., addressed the people. A reception was held on Friday evening.

On Jan. 5 Rev. Hugh Cowan was inducted as pastor of Shakespeare and St. Andrew's charges, left vacant by the resignation of Rev. R. Pyke. Rev. Mr. Abrey preached the induction sermon; the questions were asked by Rev. R. F. Cameron; Rev. E. W. Fanton addressed the minister, and Rev. H. McCulloch, the people.

Rev. John Wilkie, of Indore, India, preached last Sabbath morning in St. Andrew's Church, Guelph, and in the evening in Knox Church. He also delivered brief addresses to the Knox and Chalmers Sunday Schools. Altogether it was a very well filled day for Mr. Wilkie, but he gave a great deal of pleasure to those who heard him.

Rev. Principal Cayen occupied the pulpit of Erskine Church, Hamilton, last Sabbath morning, when he made a statement in behalf of the Lord's Day Alliance. He told how it had been agreed that Rev. J. G. Shearer, who had done more than any one member of the society in organizing branches, should be asked to become the society's organizer. In the evening Mr. Shearer gave his decision to his congregation. He felt that it was his duty to accept the position.

On January 4 a very large audience was present at the induction services of the Rev. R. Pogue, Stayner, into the pastorate of the Hespeler Presbyterian church left vacant by the removal of Rev. James Scott to Brantford. Rev. A. J. Mann of Eramosa preached the sermon, Rev. R. J. M. Glasford, Guelph, put the questions to Mr. Pogue, who was then addressed by Rev. W. Robertson, Morrison, and Rev. Mr. Johnston of Preston, addressed the congregation. At the conclusion of the service Dr. Lockhart and Mr. A. Panabaker introduced the new pastor and his wife to the members of the congregation as they passed into the school-room of the church where tea was served and a short time was spent socially.

### EASTERN ONTARIO.

The congregation of Cooke's church, Kingston, intends holding a meeting on Jan. 17 to choose a minister to fill the vacant pastorate.

The twenty-third convention of the Presbytery of Glengarry Sunday School Association will be held in the Presbyterian Church, Newington, on Jan. 16 and 17.

We are pleased to be able to state that Rev. Dr. Herridge, of St. Andrew's Church, Ottawa, was back in his pulpit last Sabbath, feeling completely restored to health by his ten days' holiday.

The Rev. Henry Gracie of Gananoque, will conduct the services in the Presbyterian church, Colborne, on Sabbath, Jan. 21. He will address the congregation in the interest of the Century Fund.

Mr. J. G. Hobman, a student from the Presbyterian college, Montreal, filled the pulpit of St. Paul's church, Hawkesbury, on Sunday, December 31. The attendance at the evening service was particularly large.

Last Sunday the anniversary services of St. Andrew's church, Pakenham, were held. Rev. D. M. Ramsay, Ottawa, preached morning and evening, and Rev. E. S. Logie of Winchester in the afternoon. On Monday evening a musical festival was held.

An auxiliary of the W.F.M.S., was organized at Kempsville on Tuesday, Jan. 2 at the residence of Miss Mundie. Twenty-one ladies were present and enrolled themselves as members. The following officers were elected: Mrs. J. Chisholm, president; Mrs. J. Percival, secretary; Mrs. Cochrane, treasurer. The auxiliary starts under the most favorable auspices and the ladies are looking forward hopefully to a good year's work.

On January 4 Rev. C. H. Daly, late of Oly Mallertown, and Caintown Presbyterian congrega-

tions, Rev. R. Laird preached, after which the Moderator took charge and after Rev. D. Strachan had sketched the steps leading up to the call, inducted Mr. Daly into the pastoral charge. Rev. Jas. Stewart addressed the minister and Mr. Strachan, the congregation. In the evening a meeting of welcome was held.

The Century Fund campaign is making very satisfactory progress in the Presbytery of Lanark and Renfrew. In Calvin Church, Pembroke, five men have subscribed \$3,000, and the Ladies Aid have undertaken to give \$1,000. These sums will wipe out the debt of the congregation. All other subscriptions will go to the Common Fund.

The Kingston paper says: Rev. Prof. Jordan, of Queen's University, delivered two sermons in Cooke's Church last Sabbath. The tenor of both services was directed in accordance with the expressed wish of Queen Victoria, that the day be one of humiliation and prayer, the scripture lessons, prayers and hymns being appropriately chosen, and in touch with the desired sentiment. Kipling's "Recessional" was recited with a new import to many of the listeners of that famous poem. In his evening discourse Prof. Jordan spoke on the British-Boer war, viewing it from a scriptural standpoint, at the same time speaking fearlessly as a thorough Britisher, one who, having spent the greater part of his life in England, is in practical touch with English thought and sentiment. Not in many years have the walls of the little stone church on Brock street echoed the verbal expression of each unprejudiced patriot.

An event of unusual interest took place at the Manse Manotick, on Thursday evening, Dec. 21, when representatives from the Manotick congregations gathered to tender a farewell tribute of their esteem and friend-ship to their former pastor, Rev. David Findlay, and his family. The party which filled the house gave unqualified testimony regarding their cordiality and respect for the family that has occupied the Manse for the past ten years. After the guests, numbering over a hundred, had partaken of the supper which the ladies had provided in their usual generous and varied manner, and when the customary amusements had been fully enjoyed, Mr. Hugh Blair (the senior elder) read an address which was accompanied with a handsome present for Mrs. Findlay and a purse containing hundred dollars, for the most part in gold. Mr. Findlay replied in very warm terms, thanking the congregation for their gift and also for their loving sympathy throughout the ten years of his pastorate. The newly ordained minister, Rev. Mr. Muir, was present at the gathering.

### NORTHERN ONTARIO.

Ivy Presbyterians hold anniversary services on the 11th, to be conducted by Rev. Neil Campbell, of Oro.

Rev. Dr. Somerville of Owen Sound is to deliver a lecture on the War in South Africa in the Presbyterian Church, Annapolis, on Jan. 12.

Rev. G. B. Greig, pastor of Cookstown Presbyterian Church has resigned, the resignation to take effect in the spring.

The Christmas tree entertainment at Holland Centre on Christmas evening was well patronized and the programme carried out to the satisfaction of all present.

The Eugenia Presbyterian Sabbath School entertainment on New Year's evening was in every respect a gratifying success. The pastor presided and the scholars of the school acquitted themselves admirably in the rendering of the program.

The Sabbath school in St. Columbia church, Priceville, takes a foremost place for anniversary entertainments, and this season's anniversary, recently held, was quite up to their best. There was a large turn out and the audience was highly pleased at the programme rendered.

The Markdale Presbyterian Sabbath school entertainment on New Year's evening was, says the Standard "a genuine success." The children rendered their part in a very creditable manner and received hearty tokens of appreciation from the audience. A pleasing feature was the appearance of old Santa Claus in an electric car laden with presents for the children.

The anniversary sermon of Chalmers Church Sabbath School, Flesherton, was preached by the pastor, Rev. L. W. Thom, on Sabbath, Dec. 24th. On Christmas night the anniversary entertainment was held, but instead of the usual laborious affair, an enjoyable social time was spent together at the refreshment tables in the basement, after which

a short programme was rendered in the auditorium and the annual event was pleasantly over.

"A grand Christmas Festival which," says the Dundalk Herald "many hope will be an annual event, was given by the Sabbath school of Erskine Presbyterian church on Thursday evening, December 21st. There was a large attendance. The choir was occupied by the new pastor, Rev. James Buchanan, who referred to the fact that the church was a family and a home, and he was the father of the family, and therefore he was glad to meet his children for the first time, and wished them a Merry Christmas and a Happy New Year. He said that he wanted Presbyterian children to attend their own church and Sabbath school, and as they were the future church members, the church desired to feed with the bread of life her own little ones, so that they might grow up with a deep love for our noble Presbyterian church. The programme, which contained twenty-four numbers, was splendidly rendered. At the close many valuable gifts were distributed by our never-to-be forgotten children's friend, Santa Claus."

**MONTREAL.**

Archbishop Bruchesi, speaking of the war in his New Year sermon, referred sympathetically to Britain as "the powerful nation, whose flag protects us and ensures our liberties."

Mrs. Stewart, the wife of the pastor of the La Guerre church, was presented with a purse of money shortly after Christmas in recognition of the work she has done for the Sunday School since her arrival at La Guerre.

Numerous appreciative references have been made to Mr. Mooley and his work in Montreal pupils since his death. At a meeting held on Sunday afternoon in the Y.M.C.A. hall the Rev. T. S. McWilliams reviewed his early life, and the Rev. Dr. Mackay, the Rev. Canon Dixon, Mr. Hague, Mr. Budge, and Mr. J. R. Bell also read tributes to his memory.

Prof. D. P. Penhallow, of McGill University, has been elected president of the society for Plant Morphology and Physiology, one of the affiliated societies which have been holding a convention at New Haven, Conn.

The gathering of Presbyterian Sunday School children in Erskine Church this year was large, about three thousand being present. Dr. Scrimger, vice-president of the association, presided, and addresses were delivered by the Rev. Dr. A. B. MacKay and the Rev. W. T. Morrison. Mr. David Maurice telegraphed greetings from New Jersey. The French and Chinese singing was greatly appreciated by the other scholars.

The annual soiree of the Montreal Annex Presbyterian Sunday School was addressed by the Rev. W. D. Reid, who related many interesting incidents in connection with his trip to the Holy Land.

Mrs. Peter Redpath, of the Manor House, Chiselhurst, England, has intimated to the governor of McGill University her desire to make such provision for the increased need of accommodation in the Redpath Library of the University, built by her late husband, as will, when carried into effect, probably double the size of the building. The proposition is to provide from four to five miles of new shelving.

The Presbyterian ministers of the city and suburbs will make a general exchange of pulpits on Sunday, Jan. 21. The scheme has been arranged by the Presbyterian Ministerial Association.

The Rev. E. H. Mackenzie, B. A., B. D., was on Thursday evening of last week inducted into the pastorate of St. Matthew's church as successor to the Rev. W. R. Crinshank. The Rev. E. Scott presided, the Rev. H. J. MacDiarmid preached, the Rev. H. I. Mowatt addressed the minister, and the Rev. W. D. Reid addressed the congregation. On Friday evening a social was held by the congregation for the reception of the new pastor.

The Melville Church trouble reached its crisis at the conference of the Presbytery and the congregation on Friday evening. There will be two Presbyterian Churches in Westmount.

The week of prayer was inaugurated on Sunday by an interdenominational exchange of pulpits.

**MARITIME PROVINCES.**

The new Presbyterian Church at Amherst will be opened next Sabbath, 11th Jan.

St. Andrew's Church, Pictou, (anti-union), has contributed \$100 to the Korean Mission.

St. David's Church, Maitland, has added \$100 to its pastor's salary, Rev. S. J. McArthur.

St. Andrew's Church, Pictou, presented its pastor, Rev. W. T. D. Moss, with a handsome gold watch last Friday evening.

The congregation of Merigomish presented their pastor Rev. I. A. Campbell, last week with a sum of money with which to purchase a fur coat to his own taste.

The new Presbyterian Church at Amherst, N.S., will be opened on Jan. 14th. The pews have arrived and everything is now nearly completed for the putting of them in position.

Last Sunday at St. Andrew's Church, Truro, N.S., the pastor, Rev. R. G. Strathe, preached one of the series of sermons to young men. The subject was "The Young Man's Temptations."

Rev. J. A. McLean, of St. John's Church, Chatham, N.B., was presented on the evening of Dec. 30th, by the Trustee Board, with a beautiful racoon coat, as a mark of their appreciation of his services.

Rev. P. M. McDonald preached his farewell sermon at Wolfville, N.S., on Dec. 31st. The ladies presented Mrs. McDonald with a purse of \$80. Mr. and Mrs. McDonald proceed shortly to the old country.

The Presbytery of Miramichi has dealt with the merits from the General Assembly. It approves of enlarging the powers of Synods and disapproves of any change in the method of electing the moderator of the General Assembly.

Rev. Dr. Fraser, of Richibucto, N.B. has been remembered at the gift-bestowing season by both sections of his congregation. The Kingston C. E. Society gave him a purse and a study chair and the Richibucto Endeavorers added a purse of \$26 in gold.

Rev. F. W. Murray, Milltown, N.B., was treated to a surprise party on New Year's night. A very pleasant evening was spent and a dinner set, a sum of money and a large supply of groceries were left at the manse to remind the occupants of the esteem and affection in which they are held.

St. Stephen's Church, St. John, held a special service on Christmas morning. The hymns, &c., were printed in a neat and tasteful booklet. The choir was "manned" by the Boys' Brigade in uniform and Rev. Dr. Morrison, of St. David's Church, preached an earnest and eloquent sermon on "Christmas Victories."

The Montrose, N.S., manse was invaded last Friday evening by a large force of old and young and the pastor, Rev. A. D. Macdonald was presented with an address and a large assortment of useful articles, which included a dinner set, dining chairs, sleigh robes, parlor lamp, blankets, table linen, &c. That New Year's visit will be long remembered by all parties concerned.

**A Letter From China.**

DEAR FRIEND:

The church in Canada has agreed to aid the Society for the Diffusion of Christian and General Knowledge in China, and so all missionary societies, by sending me to Shanghai, "the Athens of China," to engage in furthering the kingdom of God in this land. Though "the call" has been voiced by the Society, and though I expect to work in closest union with its workers, I am not the servant of that Society; I am still the missionary of the church in Canada, your servant for Christ's sake. Possessing therefore freedom of action, I do not feel myself bound to apply myself to the whole programme of the Society. But to explain, consider the name - The Society for the Diffusion of Christian and General Knowledge in China. The word Christian comes first in the name, and I believe pervades all the work of the Society. For my own part, however, I do not propose to touch the General Knowledge department. I say this without any prejudice against those who have translated books on Euclid, algebra, conic sections, etc., for the Chinese. If they have been called to do so, then God can use their work and glorify His name just as in all lands the work of the Christian educationalist is acknowledged to have a most important place in the church's work; but for my own part I have so far felt no call to do such work (and indeed the Society does not publish such work), and my object will be to use Christian literature, as I have hitherto used my voice, to convey God's message to China's millions - to know nothing among men but Christ and Him crucified.

It is sometimes queried: Do you expect to convert China in bulk? to which I reply that, while hitherto additions to the church have been comparatively few and slow, causing us to think that God's

power to convert is limited to scattered individuals, there is nothing either in Scripture or history to show that such will always be the case. I have not read the words of prophecy, Who are these that fly as a cloud and as the doves to their windows? with many other like passages, foretelling the time when God will work in the few, but the many. "All nations shall flow into it." Isa. ii. 2.

The work of the Society is: 1. To show that man's heart must be changed if he (and the nation) is to be saved. 2. To show that, if his heart is changed, there is escape from a present hell. There are blessings here and now for those who believe on Jesus. The aim is not merely 1. Diffusion of light, or 2. Removal of prejudice which bar the light, though it has these aims also, but 3. The entrance of the light that saves into individual souls, with a strong faith that God can and will thus speedily glorify His name by the use of the Press as well as by the use of the human voice.

In pursuance of the grand object, its periodical literature (the two Reviews) came forward as a most powerful factor in the missionary forces, whose combined result was that splendid series of reform edicts which startled the whole world. Foreign governments in China have done as little for the reform of the government as they have done in Turkey. They are fighting for commerce and not for reform. It is to the missionaries in the Society and out of it that those edicts were due. It was the editor of the Society's Review of the Times who published a History of the war with Japan from a Christian standpoint, pointing out the true causes of China's failure. Indeed, in this kind of work most missionaries do not feel at liberty to suggest reforms for fear of being charged with political aims. The Society differs in this respect. It occupies a vantage ground. Its organs and general work have received recognition from high Chinese officials. It is not the organ of any particular denomination or country. Its cosmopolitan character frees it from the suspicion of ulterior designs.

Doubtless to some it will appear as if I had left evangelistic for literary or educational work, and in so doing have descended. In the first place literary work (including Bible translation) is indispensable to evangelistic work, and in the next place, with the help of God, I mean to make my literary work evangelistic.

What then were the elements in the call?

1. A vastly enlarged audience. It is speaking to a million.
2. Books live after you. W. C. Burns, being dead, yet speaketh in China. He translated "The Peep of Day" and "Pilgrim's Progress." The same is true of Wm. Milne; his "Two Friends" is one of the most popular tracts to this day. It will be my holy ambition and prayerful hope that, after I am gone, there will be something left to go on speaking.
3. To every man his work. What is the best investment of the talents which Christ has told us to occupy till He come? If par. of one's talent is laid up in a napkin, is that not as much a sin as the whole?

4. China, in spite of set-backs, is in the balance. The unextinguishable demand for books which was witnessed at the time of the reform edicts, only shows what may break out again at any moment when she that now lets, is taken out of the way. More should be done to meet the emergency. The call came, and the church has nobly responded.

This move has been called a new mission. In a sense it is, i.e. the work is new; but I hope to be still more than a nominal member of the Honan Presbytery. Distance and lack of communication will, until the railroad is built, of course, prevent attendance at Presbytery meetings; but I think that through the mails, the members in Honan can help me, and I will do my best to help them. Besides it is even conceivable that special needs should arise in Honan, leading me back again.

What, then, is necessary to true success in my new sphere?

1. That I should always receive a Spirit-inspiring message, so that each word I write shall indeed be not with the wisdom of man, but in demonstration of the Spirit and with power.
2. That readers should be moved by the same Spirit to attend unto the word spoken with hearts which the Lord hath opened.
3. That therefore prayer should be unceasingly made to the Master Himself that I should have the tongue of the learned, and that men and women may be born again.

In order to secure a more intelligent interest in "The New Mission" and to ask the prayers of the church, I have sent out this statement for your earnest attention.

Yours in the Gospel of Christ,

DONALD MCGILLIVRAY.

880 Honan Road, Shanghai, China.

# The Inglenook

## Four-Light Windows.

BY ANNIE HAMILTON DONNELL.

"I hope there'll be four light windows in heaven," Orpha Tripp uttered the words aloud. She was accustomed to utter many of her thoughts aloud, "for company," she said. When Lysander was away—Lysander was usually away—she sat alone beside her tiny-paned window, piecing her quilts. She was lonely then. Orpha Tripp was lonely, too, when Lysander was not away; but she had never confessed it to herself.

"Yes, I hope there'll be four-light windows in heaven," she repeated slowly, letting the gay patchwork pieces lie unmoistened in her lap. She was gazing out through the network of small glass panes. They made a queer, distorted "view" of the little old-fashioned yard and the berry-patch beyond. Orpha Tripp said it was like looking through a transparent checker-board. She had odd fancies, as most lonely women have.

"It's some better since I got my throne fixed," she mused; "I don't have to crane my neck so, and things look better straight ahead, too, even if you do have to look at 'em by piecemeals."

The "throne" was a rude platform covered with a rug, which creaked unceremoniously under her roekers; but it lifted her little lean figure in nearer proximity to the window sill. Orpha had made it herself when Lysander was away. She had waited ten years for him to build it.

The four-light windows were her yearning ambition. She had given up everything else long ago,—having the house painted and the bay window, and the little porch on the shady side of the house, and even the plank walk out to the well. One by one she had given them up, but not the four-light windows. She clung to them obstinately, patiently.

"I inherited the craving for four-light windows, I guess. Mother wanted 'em all her life, too," she said with a wistful smile. "And that's one reason I hope they have 'em in heaven. Poor mother! I like to think she's setting beside one looking down at me."

Lysander had gone to the court-house at the Centre. There was to be a final settlement of his dead brother's estate, and at last he was coming into his "fortune." It was not much in the eyes of anyone else but little Orpha Tripp. To her it meant—it might mean—so much! She got up now and went out-of-doors, across the yard, to the lilacs. Her face was flushed with eagerness. She hardly dared to listen for Lysander's wheels on the road.

"I shall do it!" she cried, beating her hands together softly. "I shall ask Lysander. I've got to. Mebbe after he's put the windows in, it'll stiv up the house so he'll want to paint it—and put the bay window in. Mebbe Lysander'll think of the porch, too! He won't ever have another chance like this, with Eben's money right in his pocket, so. Hark! No, Lysander's got a loose spoke; that isn't Lysander. I most wish I'd asked him to let me go to the Centre with him. It's dreadful hard work waiting at home."

She sank down on the dry grass weakly. The excitement had unnerved her. The nearer the time came for Lysander to get home, the more sanguine she grew. She could almost see the coveted four-light windows in the weathered walls of the little house. She could see how they "stylished" it up, and how clear and big the panes of glass looked with the sun on them.

Hark! A wagon was coming along the road, and a loose spoke rattled in one of its wheels. Lysander was coming.

Orpha Tripp got to her feet hurriedly, and went

back to her work. Lysander would be fretted to see her out there waiting. When he came in a little later, she would say it to him. It was better to get over this fluttered feeling first. She was fifty-six years old, but she had never "said" anything to Lysander before—like this.

Half an hour later Lysander Tripp came in. He was humming a tune in a deep bass rumble. The omen was propitious.

"Lysander, did—did you get it?" stammered Orpha hurriedly. "Did they pay you the money at last?"

"Pay it! Well, I guess they did! I guess I'd waited long enough for that money, Orpha."

"I guess you had, Lysander. Eben died a long time ago. Lysander—"

Her throat felt dry, and she stopped and began again.

"Lysander—"

"Well, what say? Where's the weekly paper that came yesterday?"

"Lysander, you know you know I've been cleaning house lately? I didn't clean the windows, Lysander. I thought it mightn't be worth while if they were going to be stored up in the barn chamber. It seemed kind of wasted work, Lysander."

The nervous little speech ended, and Orpha looked away through the tiny panes of distorted glass. She was keenly conscious of Lysander's bewilderment and then of his gradual understanding. She waited for his answer with intense eagerness. It came at last.

"The windows don't need washin'. You better save your strength," he said. "And that makes me think"—why should the windows make Lysander Tripp think? "—about the Simmonds's wood lot. I went round on my way home, and clinched it, Orpha. There was just money enough to a T. Lucky, wa'n't it?"

There was no answer. The little lean wife by the window was opening and shutting her fingers fast, very fast. After a minute she got up and went out of the room.

"Supper's ready, Lysander," she called gently by and by. She had made warm mush, as Lysander liked it. The little teatable was set with delicate neatness and care. The next day Orpha Tripp washed the tiny paned windows.

The spring was late in coming "to stay," and the summer lagged, too. But the July days were terrible with heat, and Lysander Tripp's little frail wife withered under the blast perceptibly. She grew leaner and paler and lonelier. Lysander was away from home all day and she sat alone, piecing quilts on her "throne" by the window. The house she could see through the checkerboard of panes—it was the only house in sight loomed, unpainted and grim, in her "view." She rarely looked towards it. It was the county poorhouse.

"But it's got four-light windows," she murmured wistfully. "It must be nice to set by 'em and sew. You could most forget where you were."

\* \*

One day when Lysander came home at tea-time, he could not find his wife. Her "throne" was empty. The calico bits for her quilt were neatly folded in their basket, and some of her sewing things were on the high window-sill,—her thimble without any top, and her scissors and emery.

"Orpha! Orpha, where be you?" Lysander called persistently. Over and over again his big voice boomed out through the empty house. It had never been empty before. His heavy steps woke queer, loud echoes. The door slammed unceremoniously. He wandered from room to room in a steady round.

"Orpha, where be you? Orpha!"

Then he found her letter. He found it basted with neat, long stitches to the roller towel. It took him a good while to get it off. His fingers fumbled. Orpha had never written him a letter before, and her painstaking, cramped handwriting was strange to him, as if some one else were writing him.

"I've gone away, Lysander," the little letter read. "I got so dreadful lonesome. I've gone where there's four light windows to look out of. I wanted to see how it seemed. All of a sudden it came to me this afternoon that I'd go. You won't mind, Lysander, will you?"

The small, careful letters waved in a sudden mist. Something cold clutched at Lysander Tripp's heartstrings. Something choked him, stifled him, paralyzed him. Orpha had "gone away"—Orpha! he could not remember that she had ever gone away before, on little visits or shopping trips, as other women went. She had never even "gone away" with him.

"I never took her. I never asked her," he muttered dully. "Nor she never asked to go. I wish Orpha'd asked to go!" He said it over and over in a helpless way. He had carried the letter into the sitting room to read it. He was sitting on Orpha's "throne," crumpling it in his big fingers and gazing stupidly through Orpha's tiny-paned window—ah, the window! What was it the letter said about a window? Lysander Tripp suddenly sat upright and began to count the little square panes rapidly. One, two, three how many, how very many, there were! And Orpha had wanted a four light window so much!

How many things she must have wanted! The bay window—he had never built her that. The bit of a porch to sit on and piece her quilts, the plank walk out to the well he had found himself counting the different things he had never done for Orpha, mechanically, on his fingers. Then he dropped his gray head into his arms, and began to cry the terrible, hot, wrenching tears that men cry who have never cried before. He had never learned how to cry.

Thirty six years before he had brought little shy, happy Orpha home to this little unpainted, old-fashioned house. It was unpainted and old-fashioned now. Then she had not minded.

"We'll paint it, Lysander, won't we? And we'll put in four-light windows," she had cried gayly. "You've no idea how four-light windows'll stylish it up, Lysander! And they're so nice to look through! And bay windows and little shady porches to sit and sew on—you can't think how they'll fix us up, Lysander!"

Why did he remember it all now when Orpha had "gone away"? Why did he remember just how confident and gay her voice had sounded, and how young and pretty Orpha had looked?

He remembered something else, too, now,—how he had found her sitting on the shady side of the house one day joggng something with her foot, something that was not there. She had flushed all over her sweet face, but she had met his eyes bravely.

"I'm making believe, Lysander," she had said softly. "I'm out on the porch, rocking the cradle. It's shady and nice out here."

But, when the little son had come, he had never lain in a cradle out on a shady porch. His first bed had been a tiny, grim grave. There had never been another baby.

"I got so dreadful lonesome," the letter said. Orpha Tripp had been lonesome always.

\* \*

"Why? why, Lysander!"

It was dusk, and still the sorrowing man's head lay in his folded arms. Orpha touched it timidly with her finger-tips.

"Why, Lysander!"

"Orpha!" he cried out sharply. He thought he was dreaming that she had come back to him. But her finger-tips were warm.

"Why, -why, Lysander! Why, you've been crying! And you haven't eaten your supper that I left all ready. Didn't you find my note?"

He put out his hands, and lifted her up beside

him. They were on the little "throne" together for the first time.

"Orpha—little woman," he sobbed.

"Lysander, I don't understand. You didn't—you didn't think I'd run away, did you, Lysander?"

She was laughing nervously, but she read her answer in his face. Lysander had thought she had gone away from him.

"I was so dreadful lonesome, and I saw those four-lighted windows out there. I thought I'd start right up and go and see how it felt to set beside one and sew a square o' patchwork. I went to the poor-house, Lysander! but I made believe, you know. It was a beautiful view. I never thought you'd mind. I never thought you would, Lysander."

It was very late when they had supper, and afterwards in the moonlight Lysander rode away again. He asked Orpha to go, and she sat beside him, erect and proud. Her face was almost like a girl's face in its shy wonder and delight.

"I'm goin' to Silas Simmonds's, Orpha, to get him to take the wood-lot back. He's been sorry all along he sold it. And to-morrow mornin' I'm goin' to the Centre, - mebbe you'd like to ride over with me, Orpha. And we'll order the new windows, and the lumber to build the porch out of, and the bay window. You can take your piecin' out o' doors, then, and—and there's goin' to be room for two chairs alongside, Orpha."

"Why, - why, Lysander!"

### Did He Help?

Oscar was swinging on the gate when the new minister went by. Oscar hoped he would stop, and he did. His name was Mr. Lane.

"How are you, Oscar?" asked Mr. Lane. "You were not at the church this morning?"

Oscar smiled, well pleased that he should have been missed; but Mr. Lane looked rather grave.

"I hoped that you would come," he said. "A great many boys were there and they helped a great deal."

The smiles faded from Oscar's face as he saw the preacher was not quite pleased with him. He liked this young preacher very much.

"You know, Oscar," Mr. Lane went on, his deep voice almost as soft as Oscar's mother's was when she talked to him at night after he went to bed, "you know who it is that we are going to give the new church to on Sabbath, and he will like to remember how the boys helped to get it ready for him. God thinks as much of boys' work as he does of the grown people's."

Oscar hung his head, and wished that he didn't feel so much like crying, so that he could say something.

Mr. Lane gave a pat to one of his little brown hands that were clutching the gate palings, and walked on. This was more than Oscar could stand,

"Mr. Lane!" he cried. "I say, Mr. Lane!"

Mr. Lane turned back.

"You see," explained Oscar, shyly, "I am helping—here at home."

"Are you? How is that?"

"Well, mother said she couldn't go when father asked her," began Oscar, in a great hurry, tumbling his words over one another for fear his courage might give out. "She said she had to take care of the baby, and she guessed the other ladies must get the carpets down without her, only, of course, she'd like to help. Mother is a great hand to help, father says, and she could do lots more than I could, and she must get tired staying at home so much, and so—and so—"

"And so you stayed at home instead?"

"Yes, and took care of the baby." Oscar's head was lifted now, and he was looking straight into tall Mr. Lane's eyes. "I took care of him the best I knew how; I didn't jerk him once or anything like that, and now he's asleep. I should think, when the Lord was remembering what the other boys did, he'd kind of count me in with them, too, shouldn't you?"

"Indeed I should!" said Mr. Lane; and once

more he put his big hand over the little one on the gate, only it stayed longer this time. "Why, Oscar, it seems to me that you have done more for the church to-day than any boy I know about!" Sabbath School Visitor.

### Scottish Wit.

It is now almost two full centuries since England and Scotland were united, in 1707, under the name of Great Britain. Yet up to the present time the world continues to employ the familiar terms English queen, English army and so on, with no mention of Scotland. This slight has often been commented upon by Scotchmen, but never more happily than at Trafalgar. Two Scotchmen, mess-mates and bosom cronies, from the same little clan, happened to be stationed near each other, when the now celebrated signal was given from the admiral's ship: "England expects every man to do his duty."

"No a word o' pair and Scotland on this occasion!" dolefully remarked Geordie to Jock. Jock cocked his eye a moment, and turning to his companion, "Man Geordie," said he, "Scotland kens weel enuch that nae bairn o' hers needs to be tell't to do his duty - that's just a hint to the Englishers!" —Es.

For Dominion Presbyterian.

### The Dying Year.

BY GEO. W. ARMSTRONG.

King solemn chimes, ye midnight bells,  
As o'er the land your music swells;  
Reminding man that his career  
Shall end, just like the dying year.

Ring softly, life is but a dream,  
Or like an ever rolling stream,  
That hurries on its mighty way,  
And time is impotent to stay.

Ring as a muffled bell doth peal,  
The dying year sad memories seal;  
Memories of sorrows, joys and peace,—  
And noble deeds, and bad, must cease.

Ring for thy tones prophetic are,  
Bringing glad tidings from afar;  
The year may die midst grief and pain,  
Yet from its womb is born again.

Time was, time is, and time shall be,  
Till blended in eternity;  
And years shall die and live again  
For nothing mortal can remain.

Then ring your softly solemn chimes,  
Make men forget their lutes and crimes;  
And as your music fills the skies,  
Let nobler aspirations rise.

London, Ont.

### A Boer Commander.

Commandant Cronje, of the Transvaal army, is said to be a fatalist. In the raid combat at Doornkop, when the bullets were whistling rather too loudly around the spot where he was seated, a field cornet suggested his retiring to a more sheltered position. "No," said Cronje, "I am in the hand of God, and if I am to be shot I shall be hit just as soon in one place as in another."

### Literary Notes.

The Two Miss Jeffreys by David Lyall, author of *The Land o' the Leal*. This is a volume of short stories as told by the confidential clerk of a great Scotch lawyer. They are all Scotch stories and most of them lean to the side of pathos. The writer understands well how to portray character so that our sympathy and interest are won. The yellow linen binding is very attractive, and the book is well printed in good, clear type.—Copp, Clark Co., Toronto.

A Captain of Irregulars, by Herbert Haynes. This is a story of the war in Chili in 1818 when it threw off the Spanish yoke and gained its independence. The chief characters are three young Englishmen and the story is told by one of them, Jack

Maitland. It is full of thrilling adventures and hair-breadth escapes which will delight the heart of every boy reader. We cannot help but admire the fine, manly spirit shown by these young men in the cause of right and their devotion to one another is quite touching. The whole story is pure and ennobling.—Thomas Nelson & Sons, New York.

The opening article in "Ev'ry Month" for January is upon that ever fascinating subject to women—diamonds; and it takes us to Kimberley, which is now the centre of attention in more ways than one and tells us the history of the mines and how the diamonds are procured. The account is profusely illustrated with unusual photographs of the unique mining operations. An interesting sketch of the life of the "Private Secretary" follows, giving the details of a professional field which is increasing rapidly and cataloguing the essentials of success. The music is of the usual popular character, consisting of 13 well printed pages: "Savanero," a Caprice for piano by J. F. Gilder, "Your Mother's Wedding Ring," "Happy Little Nigs," March and Two-Step, and "Molly Malone," a waltz song. Ev'ry Month, 126 Broadway, New York.

Beyond the Hills of Dreams by W. Wilfred Campbell. This little volume of poems bound very daintily in brown and gold, will be eagerly welcomed by all who are proud that Mr. Campbell is a Canadian. Some of the poems we know well, others are new to us, but all are written by a poet. The following will give an idea of his power over language:

Love came at dawn when all the world was fair,  
When crimson glories, bloom, and song were rife;  
Love came at dawn when hope's wings fanned the air,

And murmured, "I am life."  
Love came at even when the day was done,  
When heart and brain were tired, and slumber pressed;

Love came at eve, shut out the sinking sun,  
And whispered, "I am rest."

—Houghton Mifflin & Co., Boston, Mass.

Fisherman's Luck And Some Other Uncertain Things, by Henry Van Dyke. Dr. Van Dyke has been his public and is always sure of a general welcome for any book that his versatile and facile pen may put forth. Whether a theological treatise, a volume of sermons, a book of verse, or a bit of fiction, it will display the workmanship of a clear thinker and a charming writer and will be widely read and admired. His favorite field, however, appears to be the world of nature in which he spends his vacations and from which he frequently brings a collection of essays that are as redolent of the field and forests and mountains as a handful of wild flowers. He confesses himself a fisherman and revels in its varied and uncertain experiences. Uncertainty, he says, is the charm of the fisherman's life and is just what we need to break up the mechanical uniformity and fixity of our modern civilization. This is the keynote of the essay that opens this volume, and a very delightful essay it is. In a most pleasant style the author leads us through these dozen essays, in which he describes "The Thrilling Moment," and talks about "Talkability," and discourses on "A Wild Strawberry," and answers the question, "Who Owns the Mountains?" and writes on other interesting topics, closing with a delightful little "Slumber Song," "for the fisherman's child." The publishers have clothed the beautiful thoughts of the book in beautiful print and paper and binding, and have illuminated it with thirteen appropriate half-tone illustrations.—Charles Scribner's Sons, New York.

### What Our Cat Did.

One day our cat brought a lovely grey squirrel to the house. As she dropped it in the doorway it fled for refuge and cuddled down in the basket with the kittens. They were asleep, and when they awoke they seemed to think the squirrel was another kitten. After a time the cat returned and looked strange ly at the squirrel, then sniffed at it for a few moments, and then she cuddled down contentedly and thereafter treated it as one of her own babies.—Ex.

## World of Missions.

For Dominion Presbyterian.

### A Plea For French Evangelization.

By J. L. C.

"And I, if I be lifted up from the earth, will draw all men unto me" — St. John 12:32.

The attractive power of the Crucified One is the theme of these words, rather than the attractive power of the cross. Christ makes Himself and not any person, institution, or thing connected with Him the prominent object of the gospel. The French Roman Catholic is taught to regard other persons and other things to such a degree that Christ, the personal Saviour is dethroned and dishonored. The worshipper is not directed to Christ and consequently is not drawn to Him in a saving way.

I. Christ is displaced by his mother and by saints. More prayers are offered to her and to them than are offered to Him. Multitudes of miraculous cures are attributed to saints, especially to Saint Anne and to Saint Anthony in the province of Quebec and none are attributed to Christ.

II. The people are taught to depend for salvation on penances, and on masses for the living and especially for the dead.

III. The Sacraments are put in place of Christ. By the Sacrament of Baptism, they believe, the child is regenerated or made a child of God. In many districts, as soon as possible after the birth of the child it is hurried to the church, even in the coldest day of winter, that it may receive this saving ordinance. The day on which a young boy or girl receives the first communion is a "high" day for the church and for the child. The children are attired in the best garments they can afford, receive congratulations and gifts, but Christ is not magnified nor glorified; the Sacrament is dependence is placed on it, not on Him.

When a Catholic is supposed to be dying, the priest is hastily called and hurries to consecrate the wafer which becomes "Le Bon Dieu," or The Good God. He carries it with great care to the dying man while a bell is rung before him to warn all of his approach. As soon as that bell is heard the hearers in their houses run to the door and kneel down; those on the streets through which the priest passes kneel by the roadside and uncover their heads in adoration. When the sick man is reached if he is evidently dying, he receives after Absolution the "Bon Dieu" or consecrated wafer; in other words he is led to believe that this last rite in some way saves him or qualifies him to die in hope and peace. Christ is displaced by an ordinance or a ceremony, and the poor soul is deceived.

Roman Catholicism is a Christ-destroying and a soul-destroying system. This being only too true, what a plea for prosecuting the work of French Evangelization with zeal, energy, and prudence!

If we wish Christ Jesus to enjoy His rightful place in the thought and affection of French Canadian Catholics, we must give them His gospel, which is Himself, and so save them.

### The Generosity of a Parsee.

The Parsee community—a small body living mostly in and near Bombay is incomparably the most elevated and progressive among the people of India. They are intelligent, moral, enterprising, and public-spirited. One of their number, a Mr. Tata, was recently stirred by the princely generosity of American millionaires, more especially by that of the founder of Johns Hopkins University, and decided to devote one million dollars of his fortune towards establishing a teaching university for India. All the existing universities of this land are merely examining, degree-conferring institutions. Around these few universities are clustered, in the province, a goodly number of affiliated colleges, which, with varying efficiency or inefficiency prepare aspirants for university degrees. Mr. Tata's act, therefore, is as unexampled as his munificence is unprecedented in this land. His desire is to take Johns

Hopkins University as his model, and thus to create a first-class institution which will furnish a thorough post graduate of course study and thereby supply one of the great needs of the country. This is another illustration of the quiet working of American influence and example in the Orient. It is likely that the university will be established at Bangalore, in the Mysore province, since the enlightened prime minister of that state has offered to devote the income of \$200,000 of state funds to the institution if it is placed there. This may be called the first large offering made directly by a native of India, not a Hindu, to the cause of higher education and culture. The Missionary Review.

### Attending a Patient Under Difficulties.

The London Times gives an amusing illustration of the difficulties under which a native Chinese physician recently attended His Majesty, the Emperor of China. When he entered the royal apartment, he was required to keep his eyes fixed on the floor and to ask his Majesty no questions, which would have been a breach of etiquette. He was only permitted to place one hand on the Emperor's wrist not to feel his pulse, however. As the

physician remarks, "Under these conditions one doctor is as good as another"; and after a second such interview, in which it was impossible to diagnose the case, the attending physician begged to be relieved from duty on the plea of illness in his family.—The Missionary.

### Zionism at Basel.

Among other great movements we must reckon the third of the Zionists' conferences, held in Basel in August last, its primary object being, as declared in the inaugural of President Herzl, to acquire from the Turkish government a charter to establish settlements in the Holy Land. Dr. Herzl, who was received in special audience by the German emperor during the latter's visit to Jerusalem, has received from the sultan a decoration of the order of Medjidie, and Zionism seems to be compelling recognition as something more than a dream. The numbers of shareholders in the Jewish Colonial Trust at London now exceeds 100,000, and they live in all parts of the world. A score of years ago there were only 14,000 Jews in Palestine, now they number one-fifth of the total population of 200,000.—The Missionary Review.



## A Danger Signal.

Just as the lightbuoy is a signal of danger to sailors, and the red light to railway men, so has nature equipped individuals with danger signals of one kind or another when their physical condition is not quite right. It may simply be a tired feeling, a slight cold, weakness of the muscles, fickle appetite or some other sign—slight at first—which indicates that your condition is not a healthy one. If the danger signal is not heeded, serious results will follow and a complete collapse may occur. In nine cases out of ten the direct cause of the trouble is impoverished blood, or weak nerves. You need something to brace you up—to make your blood rich and your nerves strong. Dr. Williams' Pink Pills is the only medicine that can do it promptly and effectively. They strengthen from first dose to the last.

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## Freehold Land & Savings Company.

DIVIDEND No. 81.

Notice is hereby given that a dividend at the rate of 6 per cent per annum upon the capital stock of the company, has been declared for the half year ending December 31, 1899, payable on and after the 2nd day of January, 1900, at the office of the company, corner of Victoria and Adelaide streets, Toronto.

The Transfer books will be closed from the 16th to the 31st of December, both days inclusive.

By order of the Board.

S. C. WOOD,  
Managing Director.

Toronto, Dec. 4, 1899.

## Health and Home.

### A Chapter on Potatoes.

BY ANNIE BALCOMB WHEELER.

Hired girls as a rule, no matter how good a meat and pastry cook they may be, have but a slight interest in preparing vegetables, especially potatoes: in fact, judging by their manner, they consider the necessary washing, paring and cooking the worst form of drudgery; they either leave half the eyes or pare to a ruinous depth, then wash them in half enough water, then throw them into the kettle with hot or cold water, whichever is most convenient; then forget them until the dinner hour, unless, as is sometimes the case, they are unpleasantly reminded by the kettle boiling dry and filling the house with the fumes of scorched potatoes.

A potatoe may be a humble vegetable, but it is a very necessary one, and as such is entitled to more consideration than it receives from both mistress and maid. The majority of cooks serve them simply boiled, with the possible exception of frying them for breakfast if it happens that there are some left over.

Only very good potatoes are inviting when plain boiled, but when mashed they are one hundred per cent. better, especially when run through a patent masher.

Baked potatoes would be served oftener if they allowed for tardiness at meals, but they must be eaten when done, or straightway they shrivel into soddiness, and become the most unattractive viand of all. Potatoes when properly baked are delicious, and it does not require a very wise head to do this: they should be of uniform size, not large and small mixed; they should be baked upon the raised grate, and should be spread apart, not heaped together. Small potatoes require about half an hour for baking, larger ones from half an hour to forty-five minutes, the fire to be brisk in either case, and the potatoes to be stirred about when half done: a poor oven will ruin the finest potato grown.

A plain croquette made from equal parts potato and rice, or potato and Southern hominy, is frequently found upon the table of the writer. They are shaped while warm, then when ready to cook are dipped in beaten egg, fried in hot fat, and served with crisp bacon. One can make numerous dishes from cold diced potatoes: a simple one is to cover the little cubes with sweet milk, season with pepper, salt and butter, and simmer a few minutes until the milk has thickened.

Another mode is the scalloped dish, making it as one does scalloped oysters, adding a very little finely chopped onion to each layer.

Some pour a cream dressing over the diced potatoes, and garnish as one wishes for a salad. Lyonnaise potatoes and "French fry" increase the variety, and are too well known to need explicit directions; potato soup is a pleasant change from the meat and vegetable soups, and is especially nice in mid-winter, many mothers serving it frequently for the cold weather supper when the children come in from conasting or skating.

A cream potato salad, which I think has never been given in any receipt book, and one which I have used for years, is made as follows: Three cupfuls of sifted potato; stir into this while hot a piece of butter the size of a small egg, one beaten egg, one-half teaspoonful of salt, the same of mustard, a little cayenne or white pepper, the juice of a small onion, and a large tablespoonful of vinegar; beat well and set away for the next day; it blends more perfectly if it is made the day before it is needed, and it will be found delicious to serve with cold meat for the picnic or Sunday lunch. If you wish the dish of mashed potatoes to take on a festive air, have some eggs boiled hard, and sift the yolks upon the top in small spots or a wide border; sometimes sliced eggs may be added for a finish, or tomatoes in their season; and if one is fortunate enough to add a touch of green, the dish will be very attractive.—Christian Work.

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