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Note and Comment

Prof. Moore has promised the Dominion Presbyterian an occasional article, and the first one from his pen, entitled, "Man and Evolution," will appear next week.

Oil to calm the waves was used on an unusually large scale during the recent gales in the English Channel. The waves broke over Folkestone pier, making it difficult for steamers to enter the port until a considerable quantity of the oil was poured into the harbor, when the seas immediately became smooth.

Dr. Negro, of Turin, has succeeded in curing one hundred out of one hundred and thirteen cases of sciatica by digital pressure over the painful part. The pressure is applied with all possible force for fifteen or twenty seconds and is repeated for the same length of time after an interval of a few minutes. In many cases six treatments are all that is necessary.

In discussing the old but ever new question, why men don't marry, a bachelor enumerates three mistakes that are very commonly made by young women: (1) They study the conventional ideas of the day instead of their young men. (2) They act in a cold-hearted manner, and put their young men's love out to starve. (3) False modesty. Many young ladies have died old maids through this, and many marriages have proved failures through false modesty on the part of the wife.

The Rev. Prof. Moore, of Boston, who spent a portion of last winter in Montreal, is again on a visit to the city, and is a guest of the Rev. J. L. Morin. He is assisting Mr. Morin in preparing for the press Dr. Chiniquy's last book, entitled, "Forty Years in the Christian Church." This was almost completed at the time of his death, and will soon be ready to place in the hands of the publisher. As it is likely to have a large sale several firms have already made offers for it, but no contracts have yet been made.

A memorial tablet was unveiled on Friday in Broadhembury Church, Devon, to the memory of the late Rev. Augustus Toplady, the writer of the well-known hymn, "Rock of Ages Cleft for Me," who from 1761 to 1778 was vicar of the parish. The memorial was raised by public subscription.

There has been a remarkable falling off in the number of students entering the three Free Church Colleges of Scotland to be trained for the ministry. Six years ago as many as sixty entered in the course of the year, while this year the number has dropped to twenty-seven. Dr. Stalker, the convener of the College committee, traces the falling off to the entrance examinations.

Professor White, of the School of Bible Study, when recently preaching at Maryebone Presbyterian Church, London, England, prefaced his sermon by giving his experience of mission work in India, and said that instead of so little, as has been said, having been accomplished in the conversion of the heathen, his surprise was to find how much had already been achieved.

A strange coincidence occurred in Galt, Ont., last Saturday morning. Rev. R. E. Knowles, pastor of Knox Church, while narrating a dream which he had the night before that he would have to go to Newburne, North Carolina, on account of the death of a relative, was handed a telegram conveying the news that a relative of his had just died in that place. He left in the afternoon on his dream mission, which had thus turned out a sad reality.

Ulstermen are a force in the pulpits of Northern England as well as in London just now, writes the London correspondent of the Belfast Witness, Dr. N. A. Ross, formerly minister of First Ballymoney, is more than maintaining his position in Newcastle-on-Tyne. He exercises a potent influence in the public life of the city. The Rev. W. S. H. Wylie, too, is proving a successful minister, especially in reaching young men. At Whitley-on-Sea, a suburb of Newcastle, the Rev. John Cochrane, who came there only three years ago, to a new congregation, has already filled the lecture hall where it assembles, and a new church is to be built at a cost of £4,000. At South Shields the Rev. W. W. Boyle is also doing excellent work.

In Germany vaccination is obligatory in the first year of life. With a population of 50,000,000, in 1874, there were but 116 deaths from smallpox, against 143,000 in 1871, before the law was enacted.

"At what age should girls marry?" is the subject of an article by Sarah Grand in the "Young Woman." The writer shows that the whole tendency of the modern system of education for girls is to prolong their girlhood. In her opinion a girl runs a great risk of making a mistake, both in her choice of a husband and in the matter of marrying at all, if she marries before five-and-twenty.

The London Advertiser, in a recent issue, has this to say of the many-sided Principal of Queen's University: "Principal Grant must take frequent draughts from some fountain of eternal youth. His energetic versatility appears to know no limits. He keeps abreast of the important questions, and takes the trouble to qualify himself to speak. For example, in the days before the Canadian transcontinental railway, he crossed the Rockies, and saw the Pacific Coast with his own eyes. He qualified himself to talk of Britain's world-empire, by a tour which girdled the globe. And last year when there was much talk of Newfoundland, he was able to give Canadians the latest data as the outcome of a trip to the island. Dr. Grant, as Principal of Queen's University, possesses the power of creating in students the aspiration to excel."

Rev. Dr. Robertson, superintendent of Presbyterian Missions in Manitoba, British Columbia and the Northwest, has returned from a four months' tour of the vast territory under his supervision. He speaks hopefully of the growth and expansion of the Canadian West, if high moral influences go forward with settlement, as in the case of Rossland and Dawson City, both of which now have flourishing churches, the outgrowth of Presbyterian missions. Dr. Robertson will make various recommendations with respect to the development of the work, before the semi-annual meeting of the Presbyterian Home Mission Committee, which will meet here on March 21. Owing to the death of the late convener of that committee, Rev. Dr. Cochrane, the committee will be convened by Rev. Dr. Warden.

The Quiet Hour

Christ Freeing from Sin.*

References.—John ix., 5; Rom. vi., 14; James i., 25; Matthew iii., 9; Rom. vi., 16-20; viii., 2; Gal. vi.

Explanatory Notes.—The time of this lesson was probably the day following that mentioned in the last lesson.—**Jews** (v. 31). John generally uses this word to describe those of the nation that held the false national ideas about the Messiah, and were therefore opposed to Christ. This usage may also be a sign that the book was written chiefly for Gentiles, and at a time when the Jews had lost their standing as a people with a country of their own.—**Ye** (v. 31). The pronoun is emphatic, holding out promise even to those having so little faith.—**Commit** (v. 34). The word suggests leading a life of sin, rather than a single act.

Perhaps it is well to treat viii., 12-ix., 41, as one section which presents Jesus the Christ as the source of truth and light. Here, then, we have the statement of the subject, the claim boldly set forth by our Lord. The next lesson contains a living illustration of it in the giving of light to the blind, and the following lesson shows the same central truth in beautiful parables. The place is still Jerusalem. The time probably a few hours after the last lesson. The symbol of light as well as that of living water may have been suggested by the ceremonial of the Feast of Tabernacles. Verse 20 makes it probable that He was teaching in or near the Court of the Women, where there was a grand illumination on the first day of this Feast. "Light" was, according to the tradition, one of the names of the Messiah. V. 12, "Light of Life," i. e., life-giving light. Vs. 13-30 contain notes of Our Lord's discourse, which was interrupted by questions and criticisms; it was a time of fierce conflict. After these interruptions we have a clear, calm re-statement of His claim. It was addressed to those Jews who believed in Him. They, like Nicodemus and the Women of Samaria stumble at the lofty spiritual truth. They have some measure of faith but little humility, their pride causes them to reject a great promise. "If ye abide in My words, ye shall come to know the truth, and the truth shall make you free." Not one momentary act but a living process. These slaves of prejudice are annoyed at the very suggestion of slavery; they ignore historical

facts, as well as overlook spiritual truths. The truth, true teaching concerning God Christ and self, this is what they need and what we all need.

V. 34. The two-fold "amen" of Christ always marks some truth of the very highest importance, as here, the fact that he who keeps on doing sinful things shows by his life that he is the servant or rather slave of sin. Surely then we all need real enfranchisement, true emancipation; and if the Son, and not some servant, gives us our freedom, it will be a real freedom. The Son abideth always in the Father's house and can effectually carry out the father's will. Here Jesus makes his claim to sonship, and the claim to be the personal embodiment of the truth which makes men free. After this the controversy waxed hotter until Jesus had to hide Himself and get away from the temple. We must not spend too much thought over Jewish controversies, but rather remember that the same great claim of the Christ still confronts us.

We are told that this may be used as a "Temperance" lesson, and so it may, both in the larger and in the stricter sense. Temperance in the New Testament sense is "power over" self, and this regulating and restraining power we can only have by the grace which comes through Christ. Temperance in the modern sense is soberness or abstinence from that which is hurtful, and moderation in the use of things that are good. All kinds of evil habits make men slaves, and one of the strongest illustrations is the love of strong drink. Many a young man has begun in a way which seemed the way of harmless indulgence and ended by being possessed by an overmastering appetite. Alas, how many have been enslaved and cruelly slain by this demon. "There is a way that seemeth good unto men, but the end thereof is death." Men who shout that Britons never, never shall be slaves, are sometimes themselves bound hand and foot by this evil habit. In this case, we may say "the diminutive chain of habit is too light to be felt until it is too strong to be broken." Such teaching as this may be legitimately based upon this lesson. But it is not necessary to limit ourselves to this one illustration. The lesson teaches us to make the root good and the fruit will be good, and this can only be done by the loyal acceptance of Jesus as our living Saviour. Many whose lives are outwardly correct are slaves to the love of money, of display, or of some other earthly belittling thing. The way

of freedom from all this is to enter through the Christ into God's new spiritual kingdom. The force that can make us free is the Truth, not our own resolutions or pledges. This truth brings the knowledge of self with all our sin and need; but, if it ended there, it could only end in despair. It brings further the knowledge of God, and of the way of salvation. It is not a series of abstract propositions, or even a noble creed, it is personally embodied in Jesus. He is the living Word. In this form the child and the simple-minded man can understand it, and receive it into a childlike heart. What then is the way of freedom and of life? It is, (1) To believe in Jesus with a loftier faith than that of these cavilling Jews. (2) To be real disciples, that is, willing learners in the school of Christ, not running from the truth when it strikes our pride. (3) Thus we shall grow in the truth and come to know higher truths. We must do this or fall back; there was no standing. Some went back and walked no more with Him, but those who stayed received words of eternal life. They came to know the man Jesus, as the Son of God; the revelation of the Father, the source and centre of light, and thus they learned the meaning of the words, "If the Son therefore shall make you free, ye shall be free indeed." The boldest, freest men we can find in the whole course of history are those who, like Paul, claimed to be "Slaves" of Christ. Obedience is the way to freedom; loyalty to our true King is liberty. This gives freedom from the bondage of sin, and brings us into the liberty of God's dear children.

Coming Back.

To the Father's house they are coming back,
The sons that were scattered wide and far,
And all their beautiful upward track
Is white in the beams of the Morning Star.

They have broken the ties that bound them fast
In the alien lands where their hearts have been;
To the dear old home they return at last,
To the patient Father who bids them in.

There are some who wandered, and lost the way
In the brilliant hours of their early youth;
There are some who have striven many a day
With weapons of evil against the truth.

They found but husks where they sought for food;
The fairest fruit had a bitter taste;
And the phantom lights their feet pursued,
Lured to the snares of a barren waste.

So they're coming back to the Father's house,
To the Father's love, that has waited long,
To the Father's heart, that will hear their vows,
And turn their grief to a happy song.

O sorrowful children! rebels still,
Who stay in the gloom of your little faith;
Return with these, from the desert's chill,
To the better life, from the shade of death.

For the Father's house, it has room for all,
And crowding there from the east and west
The weary ones, who have heard the call
Of Love divine, are crowned and blessed.

—Margaret E. Sangster.

*International S. S. Lesson for March 5th, 1880: John viii., 12, 31-36. Golden Text—"If the Son therefore shall make you free, ye shall be free, indeed."

Is That So?

The 20th question of "the Free Church Catechism" is this:

Ques.—"What must we do in order to be saved?"

Ans.—"We must repent of our sins and believe on the Lord Jesus Christ."

Is that so? Is that God's way of it? Is that what Paul said to the Phillipian jailor? Is that what you, or I, would say to any anxious enquirer after salvation? Suppose a common case. A youth calls on me in my study, and with a tremulous voice, says, "My pastor, I feel very anxious about my soul, I want you to tell me what must I do in order to be saved?" Shall I tell that anxious soul what the above answer tells me? Shall I say to him, you must begin with repentance. First and foremost you must repent of your sin. Is that what I ought to say to him? If I should do so—which God forbid that I should, would I not be leading him out of the way of life? Would I not be presenting to him a bit of law, that his legal heart is too prone to acquiesce in? Yes, he says, I see, you want me to feel more, to weep more, to pray more, to do more penance. Well, I'll take your advice. I have already done a good deal of that, but I'll do more. That, perhaps, will fit and finally enable me to believe in Jesus and be saved.

Have I rightly told that anxious soul what he must do in order to be saved? No indeed, I have told him just what he ought to do in order to remain unsaved. I may, indeed, have told him that after he has repented he must believe on the Lord Jesus Christ. But if I told him that he must do that in the second place, that is, after he has repented of his sin, I told him what is not true. It is not repentance, but faith in Jesus, that comes first in order to be saved. This is surely not carping, nor even criticising, but calling attention to another Gospel than that we have received.—F. M. C.

Suggestive Thoughts.

Dr. Andrew Bonar, preaching one Sunday on the image of God being restored, and the time when "we shall be like Him, or we shall see Him as He is," suddenly exclaimed, "Oh! my people, you won't know your minister on that day!" On another occasion he said: "I am more than ever convinced that unholiness lies at the root of our little success. Holy men of God spake to the fathers. It must be holy men still that speak with power. The only good thing I feel at present is the Word, and God there." "He watched himself with almost painful carefulness, and stirred others up to the same prayerful vigilance. One of his solemn sayings in regard to ministers was: 'The sins of teachers are the teachers of sins'; and he often quoted a remark about the Old Testament saints, 'Beware of the bad things of good men.'"

You cannot get more out of life than you put in it. If you desire your children to have fullness of days, put into their training all of energy, intellect, and love that you possess.

Do not fear the north wind. "Gold cometh out of the north," and the bracing breeze has its part to play in causing "the spices to flow out," as much as the south wind. God does not want His children to be hot-house plants.

Wherever there is a real work of grace in any soul, it begins with pulling down; the Holy Ghost does not build on the old foundation.

The less I can spend on myself, and the more on my Lord, the richer I am. He is richest who truly gives all he can.

The Tree God Plants.

The wind that blows can never kill
The tree God plants;
It bloweth east, it bloweth west,
The tender leaves have little rest,
But any wind that blows is best.
The tree God plants
Strikes deeper root, grows higher still,
Spreads wider boughs, for God's good will
Meets all its wants.

There is no frost hath power to blight
The tree God shields;
The roots are warm beneath soft snows,
And when spring comes it surely knows,
And every bud to blossom grows.
The tree God shields
Grows on apace by day and night,
Till, sweet to taste and fair in sight,
Its fruit it yields.

There is no storm hath power to blast
The tree God knows;
No thunder-bolt, nor beating rain,
Nor lightning flash, nor hurricane—
When they are spent, it doth remain.
The tree God knows
Through every tempest standeth fast,
And from its first day to its last
Still fairer grows.

—The Christian Register.

Well is the life of the righteous likened to a palm in that the palm below is rough to the touch, and in a manner enveloped in dry bark; but, above, it is adorned with fruit, fair even to the eye, below, it is compressed by the foldings of its bark; above, it is spread out in amplitude of beautiful greenness. For such is the life of the elect; despised below, beautiful above; down below, it is, as it were, enfolded in many barks in that it is straitened by innumerable afflictions; but on high it is expanded into a foliage, as it were, of beautiful greenness by the amplitude of the reward.—Gregory.

True righteousness is found only in the dweller with God, and they who anchor themselves in him, as a tree in the earth, are both stayed on and fed from him.—Alexander McLaren, D.D.

In giving, a man receives more than he gives, and the more is in proportion to the worth of the thing given.—George Macdonald.

The School of Obedience.

By Rev. Andrew Murray.

Let us specially notice, how, with any new beginning in the history of God's kingdom, obedience always comes into special prominence. Take Noah, the new father of the human race, and you will find four times written (Gen. vi. 22; vii. 5, 9, 16), "According to all that God commanded Noah, so did he." It is the man who does what God commands to whom God can entrust His work.

Think of Abraham, the father of the chosen race. "By faith Abraham obeyed" (Heb. xi. 7). When he had been forty years in this school of faith-obedience, God came to perfect his faith, and to crown it with His fullest blessing. Nothing could fit him for this but a crowning act of obedience. When he had bound his son on the altar, God came and said: "By Myself have I sworn, in blessing I will bless thee; and in thy seed shall all nations be blessed, because thou hast obeyed My voice." And to Isaac He spake (Gen. xxvi. 3, 5): "I will perform the oath which I swore to Abraham, because that Abraham obeyed My voice." Oh! when shall we learn how unspeakably pleasing obedience is in God's sight, and how unspeakable is the reward He bestows upon it! The way to be a blessing to the world is to be men of obedience; known by God and the world by this one mark—a will utterly given up to God's will. Let all who profess to walk in Abraham's footsteps walk thus.

Sin had made us believe that it was a humiliation always to be seeking to know and do God's will. Christ came to show us the mobility, the blessedness, the heavenliness of obedience.

In a world where disobedience reigns unto death, the restoration of obedience is in Christ's hands. As in His own life, so in us, He has undertaken to maintain it.

How unspeakably gracious that in the morning hour the bond that unites us with God can be so firmly tied, that during hours when we have to move amid the rush of men or duties, and can scarce think of God, the soul can be kept safe and pure; that the soul can so give itself away in the time of secret worship into His keeping, that temptation shall only help to unite it closer with Him! What cause for praise and joy that the morning watch can so each day renew and strengthen the surrender to Jesus and the faith in Him, that the life of obedience can not only be maintained in fresh vigour, but can indeed go on from strength to strength.

The loyal support of the Church paper is not only needful for its maintenance, but for the promotion of a Church's life and activities.

Rest assured that the person who hasn't time to pray now won't have much time to praise God in eternity.

World of Missions

A Manchurian Convert.

By Rev. John Ross.

Mr. Fu is a man in the early prime of life, with bright eyes, clever tongue, and deft fingers. He was passing a light-hearted life as a sleight-of-hand man, and able to keep the attention of an open-mouthed crowd for hours by his clever tricks. Like a sincere Confucianist he honored his mother, and was always glad to be able to bring her some nice surprise whenever he went into the big city—Mukden. He not only lived well, but built several houses in the large country town where he lived, with the proceeds of his nimble fingers.

Some years ago he came in contact with Christianity, in the person of a quiet young joiner, who had been baptized at a station eight miles from the town where these men lived. He was gradually won over to Christian truth became first a professed inquirer, then an applicant for baptism under regular instruction, and ultimately a baptized Christian.

From the earliest contact with Christianity he had come to the conclusion that his mode of livelihood was wrong, for it was deceiving the eyes of the public. He therefore abruptly and decidedly cast off his trade.

He mortgaged first one, then another of his houses, till he was left with a tiny bit of a house in which he lived with his wife and mother. To prove his conversion to the skeptical townsmen, he who had never soiled his hands with labor took the low post of night watchman in an inn where he had to watch by night and work a good deal by day.

With the money of his own he could lay hands on, he built a small church of twenty-two feet square, in which he and his fellow-believers could have worship every Sunday and meet together every night for prayer and the singing of hymns.

His bold and intelligent earnestness having been brought to notice, he was sent out in his neighborhood as a colporteur, or itinerant evangelist, to preach the Gospel and spread Christian books among the numerous towns around. In a couple of months he brought a list of men who were believers, and desired to be inscribed on the list of applicants for baptism.

One day, a few months ago, twenty-two people were baptized in the chapel he had built, and at present he has a list of almost one hundred applicants for baptism on his book. He is extremely cautious lest unworthy motives sway the

men who profess belief; and he therefore refuses to put on his list the well-to-do, who may have reasons connected with litigation for wishing a connection with the foreigner.—The Independent.

An Indian Romance.

Professor Max Muller contributes an interesting paper to the Fortnightly, in which he tells a pretty story of a poor little girl and her boy husband.

We must try to understand, first of all, that it is possible in India for a girl of nine and a boy of twelve to fall in love and to be married, or, rather, to be betrothed. That hearts so young are capable of mutual affection and devotion we know from the biographies of some of our own most distinguished men. Nay, we are told by the people of India that the years of their boyish love form the happiest years of their life.

These two, Srimati and her husband, Kedar Nath, were as happy as children all day long; but what is even more surprising than their premature marriage is the premature earnestness with which they looked on life. Their thoughts were engaged on questions which with us would seem but rarely to form the subject of conversation, even of far more mature couples. They felt dissatisfied with their religion, which, much as we hear about it in Indian newspapers, occupies after all a very small portion only of the daily life of a poor Hindu family. Following the teaching of Keshub Chunder Sen, they arrived at the conviction that God was one, and that true worship consisted in loving Him and doing His will.

They might easily have kept up an appearance of orthodoxy while holding in their hearts such simple, pure, and enlightened convictions. The temptation was great, however, but they resisted. The families to which they belonged occupied a highly respected position in Hindu society, which in India is fortunately quite compatible with extreme poverty. Much as both she and her husband had been loved and respected before, they were now despised, avoided, excommunicated. Even the allowance which they had received from their family was ordered to be reduced to a minimum, and in order to fit himself to earn an independent livelihood, the husband had to enter as a student into one of the government colleges, while his little wife had to look after their small household.

Soon there came a new trial. Her husband's father, who had renounced his son when he joined Keshub Chunder

Sen's church, died broken-hearted, and the duty of performing the funeral rites (Sradha) fell on his son. To neglect to perform these rites is considered to deprive the departed of all hope of eternal life. The son was quite ready to perform all that was essential in such rites, but he declared that he would never take part in any of the usual idolatrous ceremonies. In spite of the prayers of his relatives and the protestations of the whole village, he would not yield. He fled the very night that the funeral ceremony was to take place, accompanied again by no one except his brave little wife. Thereupon his father's brothers stopped all allowances due to him, and he was left with eight rupees per month to support his wife and mother. Srimati, however, managed, with this small pittance, to maintain not only herself and her husband, but her husband's mother also, who had become insane; his little sister, and a nurse. Under these changed circumstances her husband found it impossible to continue his career at the Presidency College, and had to migrate to Dacca to prosecute his studies there. Here they all lived together again, and though they were sometimes almost starving, Srimati considered these the happiest of her life. She herself tried to perfect her education by attending an adult female school, and so rapid was her progress that on one occasion she was chosen to read an address to Lord Northbrook when he visited the school at Dacca.

Thus she lived and died; a true child-wife, pure as a child, devoted as a wife, and always yearning for that Spirit whom she had sought for, if, happily, she might feel after Him and find Him. And surely He was not far from her, nor she from Him.

In 1850 you could buy a man in the Fiji Islands for seven dollars, butcher him and eat him, without even public remonstrance. To-day the Bible is in nearly every house, and on Sunday nine-tenths of the people may be found assembled in the churches for public worship. What about the power and profit of foreign missions?

Politically the New Hebrides are No Man's Land. Therefore every man looks upon them as his legitimate prey! By cajolery, by fraud, by violence, the poor natives are deported as "laborers" (plain English—slaves) to Noumea and French possessions in New Caledonia, or to French plantations in the New Hebrides, and to Queensland. By strong drink, firearms, and disease—introduced to make profit, by vessels of civilized (?) nations—they are slain and demoralized in their own land; and there seems to be no one, outside the missionaries, to lay it to heart. No one in authority speaks out for equal justice to be administered to men and women, whether white or black; and if they did, there are no official administrators.

An Outstanding Feature.

The national hopefulness of the Jew was the outstanding feature in a recent address by the Chief Rabbi in London, England, and it might well be so. All the world has been trying to crush the Jew for more than three thousand years, and it has failed. The whole history of the race from the oppression in Egypt onwards has told of the endurance of persecutions which would have inevitably extinguished the life of almost any other nation. The mightiest of the conquerors of the world have in turn tried to root them out. Egypt came first. Then Assyria, Babylon, Persia, Greece, Rome, all of them in the ancient world, were the oppressors and would-be destroyers of the little scattered and forlorn people of Israel. All the oppressors have vanished from the earth, but the Jew remains with all the distinctive peculiarities of his race.

Then in Christian times each of the nations of Europe in turn has played the part of exterminators of the Jew, and they have all found the task too hard for them. There is reason for the Jew to hope that the same strange providence which has guarded his race through all the changes of so many thousand years will still continue to protect it till all the great purposes for which the Jew appeared on the stage of history are fulfilled. And it is fitting that the chief ruler of the Jewish people in Great Britain should emphatically acknowledge the honorable manner in which for at least the last two centuries and a half Britain has behaved towards the Jew. It was not always thus even in this country.

Mr. Frank Paton writes from Australia the following distressing news—The other day I heard from Dr. Gunn, of Aneityum. He had been to our station at Lenukel and found that a labor schooner had carried off sixty-four (or fifty-seven) natives to Queensland—ten of these were members of our Candidates' Class, and many others were worshippers. It is very disheartening, but they are in God's hands, and our heart's daily prayer is that they may fall into Christian care in Queensland. A French schooner had also called and got twenty-one natives to take to Noumea. May God help these poor misguided people.

Mr. David Paterson writes from Pangkuma, Malekula—The Sabbath service at Mr. Milne's station at Nguna was a never-to-be-forgotten sight. The large church was well filled with worshippers. When they all rose and sang the Hundredth Psalm, my soul was filled with emotion. I could not but think of the wondrous change that the Gospel had wrought in an island not long since inhabited by savage and inveterate cannibals.

The Bible—Jesus Christ.

The Bible is not only a bead-roll of faith, not only a record of heroic testimony, a treasury of splendid experience, but it is also a unity, a single Book, a single, supreme, consistent, continuous action. From end to end it says one thing and one only; it recalls one single event. What is that? We know it well! By St. Paul's own special title it is called the mystery, the open secret, the divine act of revelation, the thing that God was always doing under cover, as hidden heaven, yet preparing to be disclosed—the thing that was prepared from the foundation of the world, and that was at last done at the one fit moment, at the time and at the spot made ready according to the end decreed—the Mystery, Jesus Christ, the Hope of Glory. From cover to cover the Book is full of Him and of Him only, one mind felt in it everywhere, one spirit quickening it, one Face looking out. He weeps with all that weep. He suffers with all who suffer, He rejoices with all who rejoice. He it is who determines the shape of the entire material; towards Him it is directed, for His purposes it is distributed, by relation to His arrival, its relative importance is to be estimated; He is the standard of its worth throughout; He is the sole measure of its truth. He gives to the whole varied mass coherence and growth and vitality. Without him it would have no principle to combine its details, to fertilize them, to transmute them. From cover to cover the Bible records the one fact; it is a body possessed by a single dominant soul, and the Soul that possesses it is Jesus Christ.—Canon Scott Holland.

This I wish you, this is best—
Love that can endure the test,
Love surviving youth and beauty,
Love that blends with home duty;
Love that's gentle, love that's true,
Love that's constant, I wish you.

—E. S. Martin.

Rev. George Jackson, B.A., Edinburgh, in a recent lecture on "John Knox and the Reformation," remarked: The career of Knox could be divided into three clearly marked periods—the years of silence and preparation, the years of exile and wandering, and the years of strife and trial. Knox was very much more than a Scottish reformer, and many facts bore evidence of the remarkable influence which he exercised both in England and on the Continent. In particular, it was through his influence that the remarkable declaration in the communion service of the Anglican Prayer Book, known as "the black rubric," was inserted.

It is stated that there are more than six hundred Jews converted to Christianity, who are preaching the Gospel in Europe. Of these about 350 are in Great Britain.

Explorations in Iceland.

Mr. T. Thoroddsen has completed the exploration of Iceland, to which he has given up his vacations for the past fifteen years. He will now write a full account of the results of his labors, which will be published with his map of Iceland. The New York Sun of recent date published a résumé of his labors. For years his articles on Iceland have been in great demand, and he is regarded as an authority on the inner parts of Iceland. In the fifteen years which he has spent exploring Iceland he has visited every nook and corner, found hundreds of lava fields and glaciers, and traced all the indentations of the coast line, and in valleys scooped out of tough basalt has discovered deep lakes, one of the lakes being 100 feet above the sea level, and its bottom is 275 feet below the level of the ocean. In the fifteen years he has travelled over 8,000 miles among the sandy level wastes. It is not surprising that the exploration of inner Iceland has been left so long, as the field was so small and far away that explorers thought they might win greater laurels in other parts of the world in which the public was more deeply interested. Travel in Iceland is particularly difficult, owing to the fact that large areas of lava-strewn land are destitute of verdure and Mr. Thoroddsen has often been compelled to carry fodder for his horses for many days at a time. There are no roads, and the summer season, which is the only time when travel is possible, is short. He has discovered scores of crater lakes scattered all through the interior. Many craters that help to cover the surface of Iceland with lava have become the receptacles for the drainage from the mountains. We are all familiar with photographs of the moon showing the parched expanse of rock pitted deeply with great numbers of craters. The Iceland explorer thinks that the country around Vatna Jokull would be a terrestrial counterpart of the surface of the moon were it not for the atmosphere and the water of greenish tinge that fills two-thirds of the yawning cavities.

The coming of a new year directs attention to some of the curiosities of the calendar. A century, for instance, cannot begin on a Sunday, or a Wednesday, or a Friday. Again, the same calendars can be used every 20 years. In years that are not leap years the year begins and ends on the same day of the week. So that January begins on the same day as October, April as July, September as December, while February, March and November begin on the same day.

In Braemar a Catholic bridegroom who marries a Protestant bride receives a premium of £10.

Africa has very nearly 700 languages, and this fact presents great difficulties to missionary effort.

Our Young People

A Prayer Meeting on Church Going.

Topic for March 5: "The Gates of Zion."—Ps. 87: 1-7; 100: 1-5.

Four Gates.

By Rev. William Futehy Gibbons.

Christianity has been called the religion of the city. In the early days of the church the epithet "pagan" was almost the synonym for "countrified." The beginning of the history of the church was in a garden; the consummation is represented under the figure of a heavenly city with walls and gates.

"The Lord loveth the gates of Zion." (Ps. 87: 2.) There is no doubt about that. But do the inhabitants of our cities to-day love the gates that lead to the sanctuary of the Lord? In David's day the tribes came up in festival attire by troops and bands, making holiday of their religion, and singing in antiphonal chorus the psalm of degree, "Lift up your heads, O ye gates, and the King of glory shall come in." In our day multitudes who live at the very gates of the churches troop from the cities by trolley, train, or boat during the summer season to demoralize the country, or bake their brains by the register over the Sunday newspaper in the winter, regardless of the fact that church-doors swing open with a welcome.

We need not wait until the gateways of the heavenly city appear before we enter into the presence of God. We may approach Him through the gates of the earthly temple. There is

The Gate of Hearing. According to the allegory of Bunyan's "Holy War," it was through Ear-Gate that the enemies of Christ found access to the city of Mansoul. Through the same avenue of entrance Immanuel came. There must be the hearing of the saving truth before there can be any saving truth. The first step toward God is often the step that crosses the threshold of the church. The first gate that opens on the way to God is usually the gate of hearing. "Faith cometh by hearing, and hearing by the Word of God."

The Gate of Prayer. Do not regard prayer in the light of a merely mechanical method of approach to God. It is not by the use of a certain number of solemn words, uttered in an awe-smitten tone, with the body bent into a conventional posture, that the soul enters into the presence of God. "Prayer is a true wish sent Godward." Prayer is the longing of the soul after God, the desire of the soul for communion with the living God. (Ps. 84: 2.) He who

feels that longing, enters through the gate of prayer into the holy place where God dwells.

The Gate of Praise. Glorious as is the gate of prayer, the gate of praise is still more glorious. Many find their way to God through their needs. Poverty, pain, disappointment, drive them to grope blindly for God in prayer, "if haply they may feel after Him and find Him." Fewer there are who are led to God through their blessings. Many

"Lips cry, 'God be pitiful'
That ne'er said, 'God be praised.'"

But it is the higher privilege of the Christian to "serve the Lord with gladness;" to "come before His presence with singing;" to "enter into His gates with thanksgiving, and into His courts with praise." (Ps. 100: 2, 4.)

The Gate of Vision. Go through this gate, and "thine eyes shall see the King in His beauty." (Isa. 33: 17.) No wonder that holy men of old longed for the beatific vision. But it is only to those who are pure in heart that the promise is given that they shall see God. Kingsley, ready to be translated, cried out, "How beautiful God is!" Gaze on this version of the perfect Christ, and you will be "changed into the same image, from glory to glory."

May our souls long for God, to see His power and glory as we have seen Him in the sanctuary! — Christian Endeavor World.

For Daily Reading.

- Monday, Feb. 27—How amiable are thy tabernacles!—Ps. 84: 1-12.
Tuesday, Feb. 28—Strength and beauty in the sanctuary.—Ps. 96: 1-13.
Wednesday, March 1—Holiness becometh thine house.—Ps. 93: 1-5.
Thursday, March 2—Reverence my sanctuary.—Lev. 26: 1-13.
Friday, March 3—Help from the sanctuary.—Ps. 29: 1-9.
Saturday, March 4—Vows paid in God's house.—Ps. 116: 1-19.
Sunday, March 5—Topic. The Gates of Zion.—Ps. 87: 1-7; 100: 1-5.

A Reminder.

In the porch of the old church at Grasmere, where Wordsworth worshipped, and with whose quiet enclosure this poet of nature sleeps, is this request: "Whoever thou art that enterest this church, forbear not to put up a brief prayer for the minister and the congregation who worship here; and, above all, forget not to offer a petition for thyself."

The Gate Beautiful.

In the old temple there was a gate called Beautiful. Its leaves were gold; its pillars were exquisite with carving; its floors were mosaics of precious stones. Over its entrance was flung a golden grape-vine whence depended jewels for clusters of grapes. It was the crown of the temple worship; it was the joy of the temple architecture.

Every Christian church ought to have a Gate Beautiful,—not a Gate Beautiful of gold and bronze and precious stones, but a gate built of something costlier far,—a gate built of warm and loving hearts going out in brotherhood and sisterhood to those who do not know the Lord, seeking to win them to Him and so to win them to His Church.

And I do not know a better Gate Beautiful for any church than a Christian Endeavor society, going out towards associate members through all the congregation, that, first beginning as associate members, they may be won for the Lord Jesus and so won for His church.—Wayland Hoyt, D.D.

And God Shall Wipe Away all Tears.

And God shall wipe away, at last,
All tears from eyes that weep;
Death, sorrow, crying pain all passed
For those in Christ who sleep.
Not e'en a mother's love can stay
Her child's returning tears;
But those which God doth wipe away,
Are gone for endless years.

Our tears of shame and sorrow, shed
O'er failure, sin and loss—
Tears for the dying and the dead—
Tears 'neath our heavy cross—
Tears for a loved one gone astray—
And tears with those who weep—
All tears, God's hand shall wipe away,
For those in Christ who sleep.

O, this the vision from of old,
Sometimes of greater cheer,
Than gates of pearl, and streets of gold,
And waters, crystal clear.
No death, nor grief, nor pain, nor sighs—
And tears all wiped away;
For that we wait with lifted eyes;
Speed, Lord, that happy day!

The vision of God—this is the one thing needful for worship and for conduct.—George Adam Smith.

In prayer we are occupied with our needs; in thanksgiving we are occupied with our blessings; in worship we are occupied with God Himself.—Anon.

What is a consecrated place? Is it only the church edifice, or the cathedral? Wherever the soul finds God is a sacred spot. Jacob on his pillow of stone in the silent night solitude, exclaimed, "How dreadful is this place! this is none other but the house of God, and the gate of heaven!"—T. L. Cuyler, D.D.

The world has a right to look worshippers, as they come out of church, in the face, and ask them, What do you bring away from your altar, your psalm, your sermon, your benediction? What gifts have you to distribute in your neighborhood?—Bishop Huntington.

Erskine (Toronto), and Her New Minister.

Dominion Presbyterian Special.

Rev. James Murray preached to his new congregation on Sabbath last. He enters upon a ministry that promises to be long and fruitful. Three men have preceded him as ministers in that congregation, and it is more than sixty years since organization was first granted to ten persons, members of the United Secession Church of Scotland, from which germ the present congregation has arisen. It was in 1839 that the Rev. John Jennings was called, and for thirty-five years he continued to minister to the people, resigning in 1874 on account of failing health. Rev. John Smith succeeded him in the following year, and for thirteen years was a faithful and devoted pastor. His sudden death early in 1888 for a second time left the congregation without a minister, and in the midsummer of the same year a call was addressed to the Rev. W. A. Hunter, then minister at Orangeville. Mr. Hunter accepted and entered upon his ministry in Erskine in October of that year. In 1897 Dr. Hunter was obliged to seek relief from an affection of the lungs in a milder climate. He was greatly beloved, both by his congregation and by his brethren in the Presbytery, and leave of absence was granted him, and subsequently renewed, in the hope that he might eventually return to resume his pastorate once more. In the late summer of 1898 Dr. Hunter felt that he could no longer hope to return to his work in Canada, and asked to be released from his pastorate here. His resignation was sorrowfully accepted, and again the congregation sought one to lead them in service. Mr. Murray accepted their call, and now stands among them, strong, stalwart and alert to lead them in the service to which they have pledged themselves.

The theme of the induction sermon was strangely accordant with the history of the congregation. Some, not acquainted with the experience through which it had passed, thought it strange that "truth learned through suffering" should be the theme chosen, and yet it was eminently fitting. Few congregations have passed through so stormy an experience as this one. As early as 1853 there were some, indeed quite an influential section of the congregation, who could not see eye to eye with others, and they went out from the not too strong parent body, and formed what became the Gould street, now St. James Square, congregation. Still the parent congregation worked on, and gradually gathered strength again. Several years afterwards, in 1860, the church building, then situated at the corner of Bay and Richmond streets, was badly damaged by fire, and the congregation was obliged to seek a new meeting place for a time. Six years later, the health

of Dr. Jennings, their minister failed, and he was obliged to leave them for six months, but the congregation held its own under the temporary ministrations of the late Rev. Wm. Burns, then a student in Theology at Knox College. Two years afterwards a severe storm swept over the city, and the tower and roof of the ill-fated church suffered severely. In 1875 troubles from within again culminated in a considerable section leaving the parent fold, and forming what is now the Central church. The movement towards the residential parts of the city was begun by this congregation, which in 1878-79, purchased a site on Caer Howell Street, and erected a beautiful church there at a cost of \$32,000. Just five years after, the new church was almost completely destroyed by fire one Sabbath afternoon, but was rebuilt, and is now one of the most homelike auditoriums in the city.

Through it all Erskine Church has made way, perhaps all the purer and stronger because of the trials through which she has passed. Certain it is that, after building two new churches, partially rebuilding three times, sending out a nucleus for at least two strong congregations, she has now a church all but free from debt, a people far from discouraged, harmonious and eager for service, and a minister who has already proven himself a workman whom the Master has honored.

His sermons on Sabbath gave clear evidence of the spiritual tone of the man. For the morning Mr. Murray chose as his theme, "The preeminence of Christ," based upon the well-known passage, Colossians 1-12-18. Though no formal divisions were announced it was easy to recognize the three great thoughts that possessed the mind of the preacher. Naturally he was first held by the great theme of the passage—that God has made Christ pre-eminent in all things. Without attempting an exposition in detail, in a few clear, terse sentences, the preacher spoke of the pre-eminence given to Christ in equality with the Father, in creation, as Creator, in providence, and in grace, as the foundation and federal head of the church.

"But," said the preacher, as he passed to the second thought moving him, and his manner changed as he came to close quarters, "what is the great practical bearing of this great truth upon human life. What place do you propose to give Him whom God has made pre-eminent? Is he to hold the supreme place in your affections?" In earnest tone he spoke of the Christ as the only One worthy to hold the first place there, and suggested rather than described, the life of the man in whose heart Christ sat enthroned. It was scarcely a sermon here. Unstudied, careless of oratorical grace, the speaker talked with us heart to heart, and he spoke effectively.

Once again his manner changed as he spoke of himself and of his own determination with respect to this great truth. "For him, during his ministry, Christ should be supreme, the great central theme of all his preaching from that pulpit." During the first part of the sermon the new minister had been conscious of his new congregation, and was just a little hampered by the consciousness. When he had passed to the second part, he lost that consciousness and was an ambassador of Christ, pleading on his behalf with his fellowmen. Again, he remembered that he was preaching his first sermon in his new charge, but it was no restraining bond. He had risen above that, as he boldly declared that while he stood in that pulpit his supreme ambition should be to speak of the Christ whom he loved, and for whose service he hoped to win his people in love.

We had heard that Mr. Murray's strength lay in his power of appeal for a whole-hearted service on the part of the professing Christian and for the acceptance of service on the part of the careless. As we glanced round the crowded pews when the evening service was about to begin, we anticipated that he would have something to say to all that mass of latent energy. We watched him looking over his audience, and could almost anticipate the aspiration. "If only all this latent power could be utilized for Christ!"

Choosing the incident of Gideon's deliverance of Israel from the Midianites, and the war cry of Gideon for his theme, he spoke of God's choice of men to fight His battles, and of the qualities His soldiers must possess. It was God's work, he reminded us, and we chose to do it. In undertaking the work, it was of the utmost importance that we should be upon God's side, of far greater importance than that God should be upon our side. We had not thought of the difference, but he made us see it. Two qualities must be present in the soldier whom God chooses—Courage and Readiness. Courage, that he may not shrink from the difficulties and dangers incident to the warfare and promptness to seize upon the fitting opportunity as it passes, and utilize it.

For half an hour he had spoken to us all, when, suddenly, he dropped many of us, and spoke directly to his own people. Would they come up to the help of the Lord in this place. Many of them were unafraid, but were they all ready, alert, prepared to act at this moment, should opportunity present herself.

The rumor was true. Mr. Murray is strong in appeal, and we look to Erskine to hold her place as an aggressive congregation, and even to become more aggressive under his ministry.

Would we worship aright, our hearts must look up and cry, "Teach me, Holy Spirit, to worship," and he will do it.—Rev. R. A. Torrey.

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Presbyterial Oversight.

Toronto Presbytery declared, by a decisive majority recently, that Presbyterial Visitation after the manner outlined in the "Blue Book" is not expedient. The debate on the question was an animated one. The point at issue was not whether Presbytery ought to visit congregations under its care, or not. That is not a debatable question. The debate centered around the manner of conducting the visitation, and it was decided that the mode which has received the commendation of the General Assembly is not tolerable. And the deliverance was so emphatic that it cannot easily be misunderstood.

By two widely separated sections of the Church the action of the metropolitan Presbytery may be misconstrued. The extremely radical member will see in it a refusal to submit to authority. Such members, however, have usually many years of experience before them, and in these will learn their mistake. The men who led the debate against the proposed visitation are the most loyal Presbyterians. They willingly submit to all rightful authority, but quickly resent anything that savors of interference or tyranny. The extremely conservative member deploras such action as an evidence of the growing influence of Independence. May it not be, however, the natural protest of the true Presbyterian against prelacy, the prelate being, not an individual, but a Church Court.

There is a form of oversight which the Presbytery should exercise. It should maintain such closeness of touch with the various congregations in their leading lines of work, that at any point, it is in a position to counsel, either in the way of discouraging or encouraging the course the congregation is pursuing. Too often the congregation looks upon the

Presbytery merely as a place of final resort when internal fires become too hot for comfort. The visit of the Court, called in under such circumstances, takes on the form of an investigation and it is sometimes frankly called a Presbyterial investigation. In this enquiry sore points are uncovered and probed, and irritation often becomes open rebellion.

The true relation of a Presbytery to a congregation is not judicial but paternal. The latter, of course, includes the former, but judgment is its strange work. It seeks to encourage and direct, rather than to check and restrain. Formal visitation by a Presbytery's Committee will not reach the desired end in maintaining this relation, any more than the formal yearly call of the professional pastor serves any good purpose. The scheme outlined in The Dominion Presbyterian in its issue of the 4th inst., seems to us practicable. In the debate in Toronto one member referred to a somewhat similar scheme, but the smoke of conflict obscured it. We commend the scheme again to sober judgment.

Ministers' Salaries.

A writer in The Outlook discourses the question of ministers' salaries. According to Dr. Carroll, who superintended the church statistics in the last census, many a well educated minister must content himself with a salary of \$500 per year, barely support for the most pressing necessities of his family, with no margin for the education of his children. The same authority gives the following averages:—Presbyterian Church, from \$1,000 to \$1,200; Methodist Church, \$847 (this less average is caused by the prevailing low salaries in the south, where the average falls to \$500); the Congregational Church, \$1,047. This latter, according to the present writer, is too low, and he gives detailed statistics for Congregationalism in 42 States and territories. The lowest average is Georgia, \$285, and the highest New Jersey, \$1,693, and the general average, \$1,125. The same denomination shows in the State of Minnesota an average to mission workers of \$688. In other States it probably falls far below this sum. As to mission workers in the Presbyterian Church, Wisconsin and Utah have the highest average, \$1,000, and the general average is a little over \$866.

His conclusions are that for the good of the ministers and the honour of the Church,

1. The workers in difficult mission fields should be as well paid as those in more forward places.
2. Alms-giving donation parties, and all things of that kind should be rooted out.
3. The members of churches should increase their subscriptions and place the financial standing of the ministers on a basis more in harmony with his position and the work expected of him.

These and other recommendations are certainly wise, though difficult to carry out.

The New Statistical Schedules.

Church statistics are valuable when they are accurate and easily accessible. In spite of the fact that our Church has, at the head of its statistical department, a man who has few peers as a compiler, our church statistics are neither accurate nor accessible. There are two causes for the inaccuracies that are constantly appearing. Several reports are sent in to different officials covering, in part, at least, the same ground; and these reports cover different periods of the church year. The amount of labor entailed upon the chairman of the statistical committee to secure even the approximately accurate statement provided, is enormous.

The proposed new schedules, copies of which are now in the hands of Presbyteries for examination, will remove the first of these causes of error. They assign to each of the several officials of the church, his exact portion, and hold him responsible for it. There is no overlapping. Thus assuming ordinary care on the part of each, the statistics obtained may be fairly accepted as accurate in each department. Were the accompanying recommendation that all departments of the church's work, of which it is desirable to take a tabulated statement, shall close with the calendar year, carried out, we might then hope to secure statistics of sufficient accuracy to make them of real value in estimating the progress of the work of the church.

But the best feature of the proposed schedules is that they make statistical information so readily accessible. Few will now wade through the mass of detail with which the statistical report is burdened to reach desired information. The new schedules classify the information given, and in one or other of the nine forms will be found, clearly tabulated, the information desired. All that pertains to the congregation, its minister, its representative, its statistics and finance, will be found in the first schedule. Here, too, is an admirable grouping of the congregations of the Presbytery, according to their status as self-sustaining, augmented, mission charges or other stations. Under the last would, we presume, be included, unorganized mission stations under the care of individual sessions, such as are to be found at any important centre. In this schedule are two columns, to which we trust the General Assembly will direct special attention—that indicating the value of the church property, and that reporting the debt upon the church property. Some congregations will resent the question, some will refuse to answer it; the Supreme Court ought to make it clear that this information is desired.

The next schedule deals with contributions to the Schemes of the Church. In the past this has been prepared by the Clerk of the Presbytery from information received from the Sessions of the

various congregations. This information was based upon the allocations made to the different schemes. Sometimes this corresponded with the amount actually received by the Church agent. Sometimes it did not. The schedule is now prepared by the Church agent, and is compiled from his books, giving the exact amount received each year from the several congregations of the Presbyteries.

The tabulation of changes in the roll of Presbyteries supplies a long-felt want. At present there is no recognized method of keeping an historical roll, somewhat more detailed than that of the proposed schedule, but the work has been undertaken entirely upon his own responsibility. There should be such an historical record, in easily accessible form, for each Presbytery. The tabulation proposed is a long step in the direction of such a record, and we trust, will lead to other and more complete records being attempted.

We pass the remaining schedules, which deal with the Theological Colleges, the Home Mission fields, the Augmented Congregations, the Foreign Mission Fields, and French Evangelisation, in the order named, to say a word in commendation of the ninth and last. Here it is proposed to present, in compact form, a comparative view of the work of the church for the decade then passing. Such a comparison will be of inestimable value. No such comparison could now be made, unless one had six months at command in which to search out the materials for it. Here, compiled year by year, it will be obtainable at a glance.

The schedules are not perfect, but we advocate the good features, and they are many. With the adoption and employment of these new forms other features now lacking, will gradually be added, till we have, what we need much in this busy age, information at hand to which we may refer in a moment, and upon which it may implicitly rely.

Religion and Insanity.

This subject, which was touched upon in a recent issue, has been raised again in other quarters and in different forms. (See *The Literary Digest*, Jan. 14th. The form is narrower, even this: "Does the Doctrine of Eternal Damnation lead to Insanity?" Dr. Selden H. Talcott, Middletown, N. Y., maintains that the preaching of this doctrine to children does lead to this sad condition. "The church is sometimes the vestibule of the insane asylum. Children should not be frightened into religion, nor should so-called religious education be driven into them. Worry and insomnia, arrest of mental development, and then unreality are the results." He advises pure religion to the young in the form of a new commandment, a glorious inspiration to be good and do good. This report called forth a storm of protests among clergymen. Some sided with

the doctor in whole or in part, other doctors took part in the discussion and the *New York Herald* said some good things. Dr. George F. Shraley, agreeing with this journal, pointed out that "religious insanity is more prevalent among negroes than whites. There are forty per cent. of negroes to twenty-five per cent. of whites who become demented through religious excitement. Those who have witnessed the scenes at a colored camp-meeting will understand what I mean. Wild, unnatural features of so-called religious exhortation should be avoided by the churches."

Dr. Charles F. Macdonald, former president of the New York Commission on Lunacy, and with an experience of nearly thirty years as an alienist said he had found comparatively few cases of insanity with religious excitement as the primary cause.

"That cases of insanity do occasionally arise from excessive religious zeal and excitement I think there can be no question. There, however, are exceptional instances, and in nine out of ten of the many cases which I have personally investigated in which religious excitement was regarded as the causative factor, I have found that the morbid mental symptoms which marked the onset of the disease—namely, religious excitement—had been mistakenly regarded as the cause."

Such errors respecting the cause of the disease are common. He agrees with Dr. Talcott that the young should not be tormented by excessive appeals to their fears; he puts the matter, however, in this qualified form:

"I can understand how excessive religious devotion might act as an exciting cause of insanity in individuals who are predisposed thereto, whether through inheritance or otherwise."

"And this may be said of excessive indulgence of any kind. In my opinion, it is only this class of individuals who are likely to be uniformly affected by excessive religious zeal or excitement."

"It should be borne in mind that the immediate and direct cause of insanity is a condition of mal-nutrition of the brain and nervous system, no matter what the underlying conditions may be."

An "Old Pastor," a pathetic story translated from the German, by Rev. R. J. Craig, B.D., of Kingston, will appear in an early issue of *The Dominion Presbyterian*.

The Public School Teacher.

Few have taken time to estimate the influence exercised by the rural public school teacher upon the children of the community. For at least six hours of the day, for five days of the week they are under the personal supervision of the teacher, and for at least two additional hours each day they are preparing the exercises and lessons set by the teacher. Into all this work the personality of the teacher enters, and is impressing itself to some extent upon the mind of each pupil. Character is then, for the pupil, in its formative stage, and an impression received at this time, especially if deeply imprinted by repeti-

tion, will remain throughout life. A taste or distaste for the work of a master in literature, in art, in sciences, in moral teaching, may readily be created then by some well-advised, or ill-advised, words of the teacher, or by some injudicious use of the work of any one of these masters. We have not yet conquered a dislike for Cowper's "Task," and for Wordsworth's "Excursion," because a teacher assigned a selection from each as a penalty when we were about nine years of age. Had the somewhat whimsical purpose of the former, or even the more serious aim of the latter, been explained to us, even a nine years' boy writing a penalty would have found some interest in his task, and might have been saved the conquering of a strong prejudice against all the work of these masters in after years.

The love for the work of the great literary master is but one of the elevating tendencies within the power of the teacher to create and foster. Every circle of knowledge offers others. Let the teacher's office be magnified, both to those who teach, and by those whose children come under the influence of the teacher.

Two Wholesome Stories.

In the Heart of the Hills; or, the Little Preacher of the Pacific Slope, by Hattie E. Colter.

The Treasure Care of the Blue Mountains, by Orliphant Smeaton, illustrated by Joseph Brown. (Orliphant, Anderson & Ferrier, Edinburgh and London.)

Of course, anything that comes from this firm is pure literature; it may not be in every case a work of genius, that is not expected from any publishing house; but there is one thing certain, that, so far as our somewhat large experience goes, Messrs. Orliphant, Anderson & Ferrier never sends out a book with any uncleanliness in it. In these days fiction forms a large part of the reading of the general public. It is generally admitted that to indulge in wholesale denunciation of "novels" is both foolish and useless. Under that name, some of the noblest, most inspiring works of art have to be classed, as well as some of the most unsettling and harmful of books. In these days many people learn their geography, natural science and new theology from books that are cast in the form of stories. The two volumes before us are bright, readable stories, not tracts in disguise, though some might bring that charge against Miss Colter's work. It is the story of a young lady who has a beautiful face and an angelic spirit. She goes out to work among the miners, and so hears "the little preacher of the Pacific Slope." The impression it leaves is that of the real power exerted by the presence of a pure, gentle woman. We do not meet in it the rollicking "Dukes" and "Shovels" of Ralph Connor's stories, neither do we hear the strange lingo of the camp. Perhaps a little more "surprise power" might have been used. We felt certain before we had read many pages that "the little preacher" would marry the millionaire proprietor of the mines, and turn him to philanthropic purposes. We can recommend the story, especially to our young lady readers.

Mr. Smeaton's story is for the boys, but we feel sure the girls will enjoy it, and the "older boys" also. There are a strange, wild things in it, which may be improbable, but are none the less interesting to read about. It has not the sensationalism of Rider Haggard, and we would not like to say that it has the genius of Stevenson, but it is alive, and boys may enjoy the fights and the critical situations without being the worse for this taste of strange adventures.

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The Inglenook

Bearing the Consequences.

"I declare, Walter, you grow more careless every day," said Mabel Dewey in a tone of vexation. Two hours previously she had sent a note to one of her friends, and the faithless messenger had just returned without bringing the zephyr she wanted.

"Well, I couldn't help it," said the offender. "I went to see Clarence's pigcons first, and when I thought about the note Miss Nannie had gone driving and Mrs. Forbes couldn't find the stuff you wanted."

Walter threw himself into the hammock with an air of careless indifference that was very exasperating under the circumstances.

"You might have remembered if you had tried," said his sister, reprovingly. "It is so provoking."

"I can't help forgetting things any more than you can help remembering them," said Walter, tartly. "I heard you say this very morning that you were sorry you remembered where father's gloves were," he concluded triumphantly.

Mabel smiled in spite of her vexation. "Those shabby old things that father will persist in wearing! I was sorry that I remembered about them."

"And I'm sorry when I forget things, but I can't help it all the same," said Walter, positively.

"What have you forgotten now?" asked his mother, stepping out on the veranda at that moment.

"Oh, only a note of Mabel's," replied Walter.

Mrs. Dewey looked inquiringly at her daughter, who explained at more length, saying in conclusion, "Now, I can't finish this trip for the afghan as I hoped to do."

"Ho, that thing!" said Walter, with a boyish contempt for fancy work. "I'm sure that's no great matter."

"The work may not be of great importance, but it is of great importance that you should realize how your fault is increasing, and make an effort to overcome it," said his mother gravely.

"Why, I don't think it is a fault, mother. I really can't help it," said Walter.

"You would try to help it, I fancy, if you had to depend on yourself for awhile," said Mabel severely; "but from the time you are called in the morning until you go to bed it's 'Walter, don't forget this,' and 'Walter, be sure to re-

member that,' and from every member of the family."

Walter flushed angrily. "Nothing very serious has come of it yet, anyway. And I could remember my own affairs if I didn't have so much else to attend to," he said importantly.

Mabel laughed at this, while his mother asked quietly, "What do you call your own affairs?"

"Why—why, taking care of my coat and hat, and getting up at the first call, and so forth and so forth," answered Walter vaguely.

"You may try it for a fortnight. It will be good training for your treacherous memory, from which the whole family suffer more or less."

"Except Walter himself," said Mabel.

"I don't understand exactly," said Walter blankly.

"It is very simple," his mother explained, "for the next two weeks you are not to be called upon to do any errands." Walter looked relieved. "Neither are you to be reminded of a forgotten duty or engagement. Furthermore you are to bear the consequences without grumbling; for if you are not to blame for forgetting what concerns you alone surely no one else can be."

Walter looked rather doubtful about this, but catching sight of a smile on Mabel's face, he promptly agreed to the plan; secretly determining to "show her" that he could get along all right. He shouldn't forget anything of importance.

"You better tie a string around your finger to remind you not to forget," said Nellie, when the plan was made known to the assembled family at dinner that day.

But Walter scorned all such aids, and when the fortnight began next morning, he surprised Dick by springing out of bed at the first call. Breakfast over, he set about performing his various little duties before anything occurred to distract his attention, and the day passed without any serious lapses, at least he thought so at bed-time, and boasted of the fact.

"It's only one of the fourteen. Don't brag too soon," said Dick warningly. The next morning when his hat was missing, Walter felt that he had boasted too soon.

"Try to think where you had it last," suggested Mabel, kindly; and after a minute's thought, Walter dashed out into the side yard remembering all too late, that one of last evening's callers had been Jack Gray's collie puppy, a mis-

chievous creature with a particular fondness for destroying hats and handkerchiefs, or in fact anything else left within his reach.

"That horrid dog," exclaimed Walter, picking up the remains of his brown straw from the grass where he remembered throwing it when Jack challenged him to a race around the block.

That he had been the victor in the contest was small comfort when Dick said teasingly, "if hats are valuable, it would be well for you to borrow a hat pin of Mabel and fasten yours to your curls; then you wouldn't forget it so often."

"Forgetfulness is somewhat expensive," said his mother, when Walter returned to the house.

"I had to buy a new racquet when you forgot to put the others away," said Mabel, meaningly.

"You don't mean that I must buy a new hat myself, do you?" asked Walter in dismay.

"You agreed to bear the consequences whatever they were," was his mother's reply, and Walter sadly took enough from his precious "camera fund" to replace the hat.

That was a hard lesson, and he usually remembered to take care of his property after that, and he made no more boasts.

On Thursday morning, when his mother called, he was so sleepy that he snuggled down for another nap, forgetting that there was any special reason for rising at once. A half hour later, he was awakened by the whirl—whirl—whirl of the lawn mower, and though he hurried down as quickly as possible, Dick had already done the greater part of the work, and so was entitled to the lion's share of the pay, the brothers having agreed to an arrangement of that kind early in the summer. "I'll not get that camera at this rate," he said despairingly. "I think Dick might have called me," he added, forgetting that he had agreed to depend upon himself alone.

His mother's reproving glance recalled the latter part of his agreement to his mind, and he said no more.

He was beginning to understand the trouble caused by his forgetfulness and why no one showed any sympathy for him in his various trials, whether great or small.

His worst disappointment during this eventful fortnight, was one Saturday afternoon when he forgot to mention a note his father sent to his mother.

Walter and Dick "took turns" in getting the mail, and that day Walter stopped at his father's office to leave a package. While there, the telephone rang, but he paid no attention to the one-sided conversation which followed, nor observed that when it was ended, his father hesitated a moment as though half inclined to call up some one else; but, after a glance at Walter, he turned away and

going to his desk, he wrote rapidly for a few minutes.

"There's a note for your mother, Walter," said he, placing the missive with the home mail as he spoke.

He said nothing about any haste in the delivery thereof, and Walter thought the little time spent in admiring Joe Windom's new wheel could not matter. But even that short interval was sufficient for him to forget all about the note when he reached home.

"Here's the mail," he called, throwing letters, papers, and all upon the hall table, and rushing out to join his playfellows who were waiting for him.

Coming in at tea time, he found Mabel presiding in her mother's stead. "Father, mother, and Nellie have driven over to Hutton's Mills," she explained, as Walter took his place at the table.

"O, I wish I had been there," he exclaimed; "I wanted to go over there and see that new coffer down they're putting in where last spring's 'reshet swept the old one out."

"Father would have taken you to-day, but you did not give the note to mother, and were off again before he came up," said Mabel quietly.

"I forgot," said Walter, mournfully.

"Oh, well, it's not important, you know," said Dick with a mocking laugh.

Mabel shook her head reprovingly at the speaker, then launched forth into an animated description of a game of tennis in which she had taken part that day, and Dick quite forgot Walter's woes, just as his sister intended he should.

"I'll remember your errands after this, see if I don't," whispered Walter, gratefully, when that teasing Dick was not looking.

The very last day of the fortnight came at last, and Walter meant to be extremely careful, though he made no boasts.

And he was thankful that he had not when, soon after breakfast, he saw his mother carrying a heavy load of wood into the laundry. "Oh, mother, why didn't you tell me it was wash-day and my turn to bring the wood?" he exclaimed, rushing forward to relieve her.

"You were not to be reminded of your duties," she replied.

Walter said no more, but that wood-box was filled in short order, and then a very shame-faced boy slipped into his mother's room for a little talk.

"I've found out how much trouble it makes for all of us, and I'm going to do better," he said, determinedly; and his mother's loving smile promised wise help and counsel in the struggle.—Living Church.

The chances of the confirmed tippler surviving an attack of pneumonia are very small indeed.

The Japanese Education Commission has reported in favor of the British system as compared with those of Germany and France.

On the Manner of an Introduction.

It is mortifying to note how many persons pay little or no heed to what may be styled the etiquette of introductions. To the lover of good form there is something that sets one's teeth on edge on hearing an introduction so worded that a woman is presented to a man, or an elderly woman to a young one. The rules with regard to introductions are so simple and sensible that it would seem that the wayfaring man or woman, though a fool, could scarcely err therein. A man is always introduced to a woman, and it may be well in passing to add that a lady's permission should be asked before such a presentation is made. It is a simple matter to say, "Miss Smith, may I present to you Mr. Jones?" before uttering the formal, "Miss Smith, allow me to introduce Mr. Jones."

The man is, of course, always brought to the woman he is to meet; the woman should never be led to the man.

These rules might seem superfluous were it not that one so often observes their infraction among people who should know better. At a tea a matron who years before had arrived at the dignity of a grandmother was piloted by her hostess to a young girl of twenty, and they were made known to each other in the well-meant words: "Mrs. Knight, I want to present you to my dear little friend, Mabel Day. Mabel, dear, this is Mrs. Knight, of whom you have so often heard me speak."

If the ladies were amused by the speech, they were so well versed in that knowledge of good form in which their hostess was lacking, that they showed no consciousness of her error.

A Child's Appetite.

The appetite of a healthy child, as a rule, is quite as susceptible of education, in both a right and wrong direction, as are its mental or moral faculties; and parents in whose hands this education mainly rests, should give the subject careful consideration, since upon it the future health and usefulness of their children not a little devolve. We should all be rulers of our appetites instead of subject to them; but whether this be so or not, depends greatly upon early dietetic training. Many a loving mother, by thoughtless indulgence of her child, in season and out of season, in dainties and tidbits that simply serve to gratify the palate, is fostering a "love of appetite" which may ruin her child in years to come. There are inherited appetites and tendencies, it is true; but even these may be largely overcome by careful early training in right ways of eating and drinking. It is possible to teach very young children to use such food as is best for them, and to refrain from the eating of things harmful; and it should be one of the first concerns of every mother to start her children on the road to manhood and womanhood, well trained in correct dietetic habits.—Good Health.

Self-Supporting Women.

"I would rather have my house filled with self-supporting women," said a landlady of forty years' experience, "than any other persons. They are prompt and sure pay, have a keen sense of justice, and their honesty is unimpeachable. No woman has so sure an appreciation of the value of a dollar as the woman who works for it, and knows that her board and lodgings are dependent upon her daily earnings. If she happens, through illness, loss of work or other cause (most self-supporting women have dependents) to be unable to meet her board bill, she is ready to make any sacrifice to catch up. I have yet to meet a man in arrears who would give up a cigar, a newspaper, or the slightest necessity or luxury in the interest of his landlady. Give me the self-supporting woman every time. She is worth a dozen men or women of elegant leisure, who would evade a board bill to gratify dress or pleasure."—N. Y. Tribune.

The Rise of English Journalism.

Even in the latter years of the century (the eighteenth), the debates in Parliament were not allowed to be printed, and it was only by a variety of artifices, a little exact knowledge due to a good memory and a good deal of imagination that Johnson managed to produce what he called "The Senate of Lilliput." In 1771 the printers were summoned to the bar of the House for publishing debates; one of them, who refused to appear, was arrested, and this led to a collision between the House and the London Magistrates. The Lord Mayor sent the Commons' messenger to prison for an unlawful arrest, and was himself sent to the Tower by the House. It was the last effort made by Parliament to resist public opinion in this direction, and from this period the Press began the new life which has made it an irresistible force in the country. The "Morning Chronicle" had appeared in 1769; the "Morning Post" was started in 1772; the "Herald" in 1780, and the "Times," in 1785; and at the beginning of the present century the publication of the "Edinburgh Review" in 1802, and of its rival the "Quarterly Review" in 1809, exercised an influence on the politics and literature of the country unknown to the journalism of our earlier period. To these Reviews the first men of the time contributed, and have contributed ever since, and though neither periodical occupies as high a position as it did forty years ago when there were fewer rivals in the field, the "Edinburgh" and "Quarterly" still hold a unique place in journalism, since they allow of more elaborate essays than the monthly magazines can publish.—From the Life of a famous journalist in the Leisure Hour.

Ministers and Churches.

EASTERN ONTARIO.

St. Andrew's Church, Williamstown, has increased the stipend of Rev. Aspad Govan \$100 per annum.

Messrs. Hugh McGregor, Alex. P. Ross, R. J. Grant and A. A. Grant, have been elected elders of St. Andrew's Church, Williamstown. Their ordination will take place next Sunday.

At North Bay, Mr. J. B. McDougall and wife were presented with a beautiful upholstered arm chair last week by the Presbyterian choir, of which Mr. McDougall has been leader since coming to town, a little over two years ago.

A series of special meetings in Knox Church, Bobcaygeon, are being held this week by the pastor, and the Rev. J. W. Mitchell of Thorold. The independent, is ample proof of Mr. Mitchell's ability and power.

On Friday evening of last week the Pakenham Presbyterian Sunday-school society was held in the school room, and tea was served in the basement dining hall from six to seven after which an interesting programme was gone through, consisting of recitations, singing, etc., by the scholars, with several selections on the graphophone.

Mention was made in these columns last week of the movement for the erection of a new church at Maxville. The response of the people has been generous. Already over \$3,000 have been subscribed by the members and adherents in this village, and it is expected that those in the country will be equally liberal. We congratulate the faithful pastor, Rev. James Cornack, on the encouraging result.

The anniversary services held in St. Andrew's Church, Appleton, were a grand success. The Rev. F. Chisholm of Carleton Place, preached at 11 a.m. and the Rev. A. A. Scott, M.A., at 7 p.m. The church was filled to the doors on both occasions. The chair at the social evening was taken by the pastor, Rev. G. T. Bayne, and the Revs. A. E. Mitchell, of Almonte; J. M. McLean, of Blakeney, and A. Scott of Carleton Place, being present, were cauted upon.

Reference was recently made in these columns to the illness of the Rev. D. L. Dewar, and many will learn with great regret of his death. Mr. Dewar was until last summer the pastor of the Presbyterian Church, Ailsa Craig, Ont., when, owing to ill-health, he visited Colorado. He returned to ten Sandhill a short time ago, to the old homestead, where he died on Sunday, Feb. 12. The funeral took place in Tuesday, at St. Columban Church, Kirk Hill, where the service was conducted by the Rev. D. Mackenzie, assisted by the Rev. John W. McLean. He leaves a widow and two small children.

The ninth anniversary of the opening of St. Andrew's Church, Kingston, was celebrated last Sunday. Rev. W. G. Jordan, B.A., of Stratford, who has been lecturing at Queen's and attending the alumni conference, preached in the morning from the double text, Isaiah, chapter xiii: "Behold the servant of the Lord," and the gentleman's dissent says the Widge was a most thoughtful and able analysis of these passages, and was listened to by the large congregation with marked appreciation. Rev. Mr. Jordan has attained a distinctive reputation as a Queen's University lecturer, upon which secure him as a lecturer in the theological faculty. In the evening Rev. Principal Grant preached a powerful sermon, appropriate to the anniversary occasion, from the last verses of the nineteenth psalm: "Let My work appear unto My servants, and My glory unto their children," etc.

Sunday last was a notable day in the history of St. Andrew's Church, Appleton, it being the time appointed for the holding of their anniversary services, which passed off very successfully. The weather was all that could be desired and large crowds were in attendance. The morning service was conducted by Rev. F. Chisholm, pastor of the Methodist Church, Carleton Place, and of more taking his text from St. Luke, 1st chapter, 32nd and 33rd verses: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall rule over the house of Jacob for ever; and of his kingdom there shall be no end." Rev. A. A. Scott, of Carleton Place, preached in the evening and gave an interesting sermon, taking his text from 1st Corinthians, 13th chapter, and verses 30 and 31: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness and sanctification, and redemption: that according as it is written, He that glorieth, let him glory in the Lord." The choir of the church was strengthened by outside talent and did their part exceedingly well. On Monday evening the annual tea meeting was held, to be served in Teskey's hall from 6 to 8 o'clock, after which a literary and musical programme was given in the church. Addresses were given by Revs. A. A. Scott, of Carleton Place; A. E. Mitchell, of Almonte; and J. M. McLean, of Blakeney. Rev. G. T. Bayne occupied the chair.

The congregation of St. John's Church, Brockville, united with the First Presbyterians for divine service yesterday. The spacious auditorium of the First Church was filled at both services, and the united choirs of the two congregations completely filled the gallery set apart for their use. Rev. D. Stradham, pastor of St. John's, conducted the services.

The anniversary services in connection with the Ashton Church, held on Sunday last, were a great success. The Rev. Dr. Bayne, of Pembroke, preached both morning and evening to large and interested congregations. The collections were large and the singing was of the highest order. Other clergy present were the Revs. Dr. Burnet, Mitchell, Scott, McFarlane and Woodside.

Owing to sickness in his congregation, Rev. J. J. Wright, of Lynn, was unable to officiate in Cooke's Church, Kingston. In the morning Prof. Rose, Queen's University, occupied the pulpit, talking as the text of his sermon 1 Peter, v, 8: "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour." Rev. M. MacGillivray preached in the evening, his text being found in Matthew v, 41, 42. The singing throughout the service was lively and inspiring.

MONTREAL.

The communion will be observed in Crescent and Knox Churches on the second Sabbath of March.

The fourth edition of the Free Church Catechism is almost exhausted, and a special edition at 3d. is now being prepared.

The Rev. Dr. Barclay has quite recovered from his recent indisposition, occupying his pulpit on Sunday last, when he preached with his usual vigor and thoughtfulness.

The late Mrs. Oliphant left her autobiography ready for the press. It will be published along with a number of her letters by Blackwood. The work is being edited by Mrs. Coghill, a cousin of Mrs. Oliphant.

Rev. William Patterson, of Cooke's Church, Toronto, conducted special services in the American Presbyterian Church during the past week. The services were largely attended, and were well calculated to promote and deepen the higher religious life of every hearer. Mr. Patterson was assisted by Rev. Mr. McWilliams, pastor of the church.

The Rev. D. W. Morrison, of St. Paul's Church, Ormstown, will complete the twenty-fifth year of his pastorate, in which he has been singularly blessed, on March 4. Mr. Morrison has been given leave of absence for six months, and he and Mrs. Morrison will leave on a trip to Europe, probably about March 11, hoping to resume work on their return with renewed vigor—a wish that his many friends will pray may be fully realized.

The Star says:—Mr. William Reed has accepted the appointment of organist and musical director of St. Andrew's Presbyterian Church, Toronto. St. Andrew's is one of the leading churches of that city, and the position is, therefore, an important one. Mr. Reed will assume his new duties on April 1st, when his present engagement at the American Church will terminate. The latter position he has occupied for over eleven years.

The subject for the morning service in St. Andrew's Church of Scotland, was "Fasting," the preacher being Rev. J. Edgar Hill. On Friday next, 24th inst., the annual anniversary of the Sabbath school will take place, while on Monday, 27th inst., the postponed lecture on "My Tour in Southern Italy," will be given by Rev. Mr. Hill. The lecture will be illustrated by lantern slides and the hearers are asked to make a contribution on behalf of the Wendensian church.

Rev. Mr. Rounde's address in the Presbyterian Church, Norwich, was thoroughly enjoyed by all present. Mr. Rounde, though a French Canadian, is a good English scholar, and speaks the English language perfectly. His address was full of information, facts gleaned from his own experience, with the Quebecans, and his life in the province. He spoke of the work the churches are doing there, and of the noble work of the late Father Chiniquy. At the close of his address he showed some fine-illustrated views of Quebec City and Montreal, and closed with a number of views of the Presbyterian mission at Pointe Aux Trembles.

Rev. E. D. McLaren, D.D., of St. Andrew's Church, Vancouver, has entered upon the 11th year of his pastorate in that city, and a largely attended service was held to commemorate the 10th anniversary of his induction. In noticing the event, the World says: "He has labored faithfully and zealously in connection with the great Church of which he is so distinguished a member, and has taken his part in every good work calculated to be for the advancement of the interests of this city, materially and otherwise. It is to be hoped that he will long be spared to go out and in amongst the people who honor and respect him so thoroughly."

OUR TORONTO LETTER.

The Rev. Alex. McNabb, whose death was noted in these columns, the Dominion Presbyterian, has been less than two years in Newmarket. In that charge, and in his previous charge, he had done excellent work in unifying and organizing effort for Christian work. He was in the prime of life, and was singularly devoted in his service for Christ. A widow, with her little child, mourn his departure from them, and a congregation deeply attached to him, and all his brethren who know him, sympathize with her in her deeper sorrow.

It is saddening to enter a home from which the one has been taken upon whom all in the home leaned. There is for the time such utter bewilderment, such groping after some light in the dense darkness. The mystery is deepened when it is not one in the home, but a community that feel themselves bereft because he who was leading them out into the light has suddenly been called from them. There is a well-ordered plan, of which this is part. Some day we shall see it, but not from this side.

Meantime the other workers are busy, and the work goes forward. Three of Toronto's ministers have spent the week in Huron, though not for political interests. A convention for the deepening of spiritual life has been held at Hensall, and the meetings have been most successful. The district is thoroughly Scotch-Canadian, but it is also progressive, and any impression made will not be evanescent.

Another of our ministers has been in Montreal in connection with special evangelistic services in one of the churches there. We remember reading his definition of such services as "preaching the Gospel six times during the week instead of twice." Discrediting all appeal to the emotions, except as a means to reach the will, he seeks with all his intense earnestness to present "Christ Crucified" and to urge all to trust in Him. The amount of work accomplished by this minister of Cooke's Church is enormous. He has spent the week in the most exhausting kind of Christian work, and yet he returns to his own congregation of over two thousand souls, and is announced to preach a special sermon to students on Sabbath evening next. The round begins with the following Sunday evening, and continues all but necessarily till the close of the next Sabbath day! Is it right to put such a strain upon the instrument offered to the Divine Spirit for service? It is our part to care for the instrument, that it may be fit for service.

At least three of Toronto's ministers have spent the week within the halls of their Alma Mater in Kingston, where the annual Alumni Conference has been in progress this week. They, too, he had a profitable time. A spirit of good-fellowship marks the Queen's man wherever he is met. True, he lays stress upon the Scriptural injunction to minister specially to those of the household of faith, but he doesn't unchurch the sons of Knox or Montreal, and his hand-grip is scarcely less cordial to these than to one group of the Queen's sons. This spirit of brotherliness makes a gathering of Queen's Alumni a peculiarly pleasant occasion, and the pleasure is heightened by the most kindly hospitality of the people of Kingston. Many a jaded minister will return from Kingston to emerge fresher in mind and more buoyant in spirit from the week of Conference with his brethren.

In church circles there is little to note this week. A rumor has been going the rounds since Sunday that the popular pastor of the Parkdale Presbyterian Church is about to resign, and that he has forwarded his resignation to the Presbytery. It is said, indeed, that the congregation has been summoned to appear at the next meeting of the Presbytery in connection with the resignation. The step must have been taken in the interval, for in the record of the last meeting, as published in the press, there is no report of the tabling of the resignation. Should the rumor be true, and should the resignation be accepted, it will remove another of the first of our Toronto preachers. The utmost harmony prevails between pastor and people, and we trust the rumor is without foundation.

Reopening services were held in Fern Avenue last Sabbath. The congregation has added considerably to the comfort and available space by extending the sides, and putting in a new furnace. The district is fast filling up, and Mr. Graeb is doing excellent work in his new field. Were the parent Parkdale Church to take hold for a limited number of years, say for five years, and beginning with the sum of \$250 for 1890, give to this vigorous but needy daughter a sum decreasing by \$50 each year, it would do a good thing for Presbyterianism in North Parkdale, M.

The Presbyterians of Edmonton, Alta, have selected an excellent site for their new church on Jasper avenue, diagonally across from the Hudson's Bay store. It is a corner lot with good frontage on two leading streets and lots of natural trees.

MARITIME PROVINCES.

The following was received too late for last issue:—

New Brunswick is in the throes of a provincial election. The date was precipitated by the resolution of the Monoton convention of the Liberal-Conservative party to run the next election on strictly party lines. To head off this move the government brought on the polling a year sooner than necessary. Hitherto the Provincial Cabinet has ignored Dominion politics, and has devoted itself with praiseworthy diligence to developing the agricultural resources of the country. Its policy has related merely to matters of provincial welfare. The attempt to turn it into an auxiliary of a Dominion party will be appreciated, as it deserves to be, next Saturday. The leading candidate on the government side for St. John is a loyal Conservative and an elder in St. Andrew's Church, Mr. George A. Robertson. His brilliant three years as Mayor, during which, mainly owing to his energetic and business-like management, St. John expended large sums on its harbor, and secured in return the winter port business, has made his election sure whatever side of politics he may espouse. He is one of the "coming men," and a worthy successor of the "Tilley and Burpees of the past. St. John has good reason to be proud of the business men whom it has sent into political life.

(The election returns have since come in, showing a great victory for the Government—40 to 4.—Editor.)

Rev. T. F. Fotheringham lectured last Friday evening to the Guild of St. Stephen's Church, St. John. Rev. D. J. Fraser, B.D., minister, lectured on "How to make our worship more worshipful." He urged a more reverential demeanor, and the use of a partial liturgy in which the congregation had an audible part. A draft outline of such a service was distributed and discussed.

It is the season of annual meetings. The congregation of New Mills, N.B., Rev. J. M. McLeod, minister, reports a sound financial state, the most notable advance on the past being the largely increased contributions to Foreign Missions. For this the ladies get due credit. A church that congratulates itself upon an advance in this respect is likely to show progress all round.

Rev. A. H. Campbell was inducted at Watford on the 23rd ult. He has occupied the field three years, two as catechist and one as ordained missionary. During that time three churches have been built, and the congregation has risen from the status of a mission field to that of an augmented congregation. There has also been a very large increase in the membership.

It is reported that the T. Eaton Company of Toronto are about to invade the Maritime Provinces, and that they will shortly open a branch departmental store at Truro. Some are loudly calling for legislation to shut them out. There ought to be "a more excellent way," of excluding them than this.

Rev. A. W. Mahon has been laid aside by the prevailing epidemic, and brethren are assisting him in pulpit supply. Rev. A. W. Lewis, B.D., of Waxeig, preached in Greenock Church, St. Andrew's, last Sabbath. Mrs. Mahon has the sympathy of all in the death of her father recently.

St. John's Church, Yarmouth, N.S., reported a balance on the right side. It was resolved to make a special effort to reduce the church debt. The minister, Rev. E. D. Millar, has been lecturing to the students of the Presbyterian College, Halifax.

Two ministers of St. John Presbytery have recently resigned. Rev. Thomas Millar, of Richmond, who has returned to Scotland in very poor health, and Rev. J. A. McLean, of Springfield.

Prof. Falconer preached in Sharon Church, Stellarton, last Sabbath, in connection with the canvas for the college building fund. The total amount subscribed now amounts to \$10,592.

The Durham, Pictou County, congregation, Rev. J. R. Coffin, minister, was so rejoiced to find itself out of debt that by a unanimous resolution it was decided to build a new organ.

Rev. J. Carruthers is lecturing on elocution to the students of the Conservatory of Music at New Glasgow.

WESTERN ONTARIO.

The Rev. D. A. McLean, of Kemble, has been unanimously called to Knox Church, Tara.

The Rev. E. H. Savours has declined the call to Listowel, and his people rejoice that he has done so.

In the lecture room of the MacNab Street Presbyterian Church last night Rev. John Young gave a very interesting illustrated lecture on "The Mammoth Cave of Kentucky." There was a large audience present. The lecture was in aid of the Christian Endeavor Society.

Rev. E. A. McKenzie, of Chesley, conducted anniversary services at Shallow Lake on Sunday.

Rev. John Davidson, of Dobbington, preached in Knox Church, Paisley, on Friday and Saturday last.

Mr. Fred Barron, B.A., of Knox College, son of Mr. J. L. Barron, preached at St. Andrew's Church, London, last Sunday.

On Sunday last Revs. A. H. Drumm, Port Elgin, and Rev. Wm. Mowat exchanged pulpits, the former taking anniversary services at Alford.

In the absence of the Rev. R. E. Knowles, the pulpit of Knox Church, Galt, last Sunday, was occupied by the Rev. Dr. Smith, for more than a quarter of a century the respected pastor of this large congregation.

Rev. E. W. Panton, M.A., of Stratford, has been speaking at Milverton on "Forestry," a subject in which he takes an intelligent interest, and one that should be well worth of more attention than he receives in this "Canada of ours."

Rev. Mr. MacPhail, of Tilbury, is recovering from the operation he underwent for appendicitis, and he will be able to return and resume his charge about March 1st. His place has been very acceptably filled by the Rev. J. R. Gilchrist, of Toronto.

At the recent anniversary services in Erskine Church, Hamilton, the Rev. Dr. Fletcher, in the course of his address, spoke in high terms of the pastor, Rev. J. G. Shearer, who, he said, "had not a lazy bone in his body." Mr. Shearer, it is certain, will not rust out. His people should not allow him to wear out before his term.

Woodstock Express: Rev. Dr. McMullen, of Kerens, and Rev. Dr. Mackay, of Chalmers, exchanged pulpits Sunday night. In the morning Dr. Mackay preached from the words, "Wilt thou be made whole?" The same congregation smiled as Rev. Dr. McMullen announced the same words as the subject of his discourse when he began his sermon at night.

An unusually large congregation attended the memorial service of the late Rev. James Pritchard, held in the First Presbyterian Church last Sunday evening. The Rev. H. Currie, B.A., of Theford, preached an eloquent and appropriate sermon from Acts 9, 20, "He Preached Christ." The preacher's feeling reference to their late pastor's sterling worth visibly affected many of his hearers.

The building committee of St. James Church, London, comprising Dr. Thompson, T. A. Rowat, Neil McNeil, Ald. Douglas, Mr. Weir, Wm. Webster, James Gray, Rev. J. A. MacGillivray, G. McLean and Mr. Wallace, met recently. Mr. Neil McNeil was elected chairman, James Gray, secretary, and Wm. Webster, treasurer. Arrangements were made by which an effort will be made to sell the north mission property as soon as it is transferred by the people of St. Andrew's Church.

At the meeting of Guelph Presbytery two calls were presented, one from Eramosa, to the Rev. Mann, and the other from Alma and Cannon, to the Rev. Mr. McLennan. Both were unanimous and cordial. Mr. McLennan being present, the call was put into his hands, and he signified his acceptance of it. Arrangements were made for his induction in the church at Alma on 2nd of March. In the case of Eramosa, a letter was read from the Rev. Mr. Mann stating that the call, if unanimous, would be accepted by him, and arrangements were made for his induction at the church in Eramosa on 28th February.

Monday morning brought the news that the Rev. Alex. MacNabb, the active young minister of Newmarket congregation, had been suddenly called to his rest. Mr. MacNabb graduated with the Knox College class of '92, and accepted a charge at Meaford, in the Presbytery of Owen Sound. From this charge he was called to Newmarket, in the Presbytery of Toronto, and was settled there in February, 1897. He was quiet and unassuming in manner, but a devoted pastor and an earnest and vigorous preacher. He was in the prime of life, only forty-two years of age, and had won a very warm place in the affections of his people in Newmarket.

The musicale given by the Ladies' Aid of Knox Church, Woodstock, at the residence of R. R. Fulton, was a most successful and enjoyable affair. The programme was an interesting one, and was listened to with marked appreciation. Mrs. Orr, with harp accompaniment, the Misses King, Finkle, Fulton, and Smeel and Messrs. Sykes, McClellan, McLeod and King, contributed vocal numbers; Miss Claire Stewart gave a reading, Miss Sheddin a piano solo, and the Misses Hay and Holmes and Hay and Bush by piano duets. A specially attractive feature of the evening's entertainment was the Scotch stories of George Smith, told in a most inimitable manner. Several young ladies had charge of a candy table, which yielded splendid profits. Besides having had a very pleasant gathering, the ladies congratulated themselves on having netted thirty-four dollars for their church. Dr. McMullen occupied the chair, filling the duties in his usual happy manner.

The Rev. W. G. Jordan of Strathroy, gave a thoughtful address in Convocation Hall, Kingston, last Sunday afternoon, taking his text from Romans 1, 15: "To as much as in me is, I am ready to preach the Gospel to you that are at Rome also."

The anniversary services of Southside Church, Toronto, were held on Sunday. The Rev. J. A. Macdonald preached at the forenoon service. The Rev. M. N. Bejune, in the afternoon to the children of the Sabbath school, and the Rev. Prof. MacLaren in the evening. The annual social was held on Thursday evening of this week.

Anniversary services were held in the Burns Church at South Delaware on Sunday. Rev. Robt. McIntyre preached in the morning and evening, and Rev. D. R. Drummond in the afternoon. The annual entertainment took place last night and was a great success, the proceeds amounting to \$110. Rev. Robt. McIntyre occupied the chair in his customary happy manner.

Rev. J. L. Robertson, of Merriton, whose church was totally annihilated by the cyclone which caused such extensive devastation at St. Catharines and Merriton last October, visited Acton this week, says the Free Press. He addressed Knox Church in a very interesting description of the cyclone on Tuesday evening, appealing for aid in the rebuilding of the church. A liberal response was made.

The reports presented at the eleventh annual meeting of the Waterloo Presbytery Church proved the work of the congregation to be in a very satisfactory condition. Ten had been added to the membership; four been removed by death. The report of Board of Management showed the total receipts to have been \$1,334.52, of which \$1,023.78 was raised for stipend and current expenses, \$109.16 by the Sabbath school, \$79.10 by the W.F.M.S., \$51.34 by the Ladies' Aid Society, \$20.50 by the Y.P.S.C.E., and \$79.80 by the congregation for missionary schemes. A floating debt of \$450 is to be wiped off at once, and the congregation, along with the pastor, Rev. J. McNeil, B.A., enter on another year quite encouraged in their work.

It was announced from the pulpit of the Parkdale Presbyterian Church on Sunday that Rev. D. C. Hossack, the pastor, intended at once to relinquish his charge of the church, and that he had forwarded his resignation to the Toronto Presbytery. Mr. Hossack will preach his farewell sermon to his congregation next Sunday. Mr. Hossack has suffered from illness for some time past, and his physicians has decided that he must stop preaching and take a long rest. His first charge was the Presbyterian church of Orangeville. In 1888 he accepted a call to Parkdale Presbyterian Church, and his ministry there has been most successful, the church having greatly increased in strength and usefulness under his charge. His resignation will be received with much regret both by the members of his congregation and by the Presbyterians of the city.

WINNIPEG AND WEST.

The new church, North Portal, was opened on February 12, being the first Presbyterian church erected in this place. The event marks an important era in the history of the town. Dedication services were conducted by Rev. George Roddick, the evening service being conducted by Rev. Mr. Yule, the resident missionary. Both services were attended by large and appreciative audiences. The church is neat and commodious, and reflects much credit on this small but liberal and enterprising congregation. A very enjoyable social was held on Monday evening. The church was crowded to its utmost capacity. The popular American Customs' House officer, Mr. Jones, was called to the chair, and presided with much tact and humor. Short addresses were delivered by no less than five clergymen of the different denominations.

The new church at Carman was opened under most favorable circumstances on the 12th inst. The Rev. W. R. Ross, of Belmont, who had charge of the congregation in the early days, preached in the morning and Rev. R. G. McBeth, M.A., of Winnipeg, in the afternoon and evening. The Sunday collections and subscriptions amounted to \$450. In every way the social on Monday evening was an unqualified success. The pastor, Rev. Mr. Sutherland, made an excellent chairman. Mr. J. Murray reported statements showing that the cost of the new church was \$7,600. The Ladies' Aid Society has undertaken the seating of the church, which cost about \$600, and the carpeting and matting was in the hands of the Christian Endeavor Society. Addresses suitable to the occasion were delivered by Revs. Hartley, Henderson, McBeth and Ross. The speaking was varied by vocal and instrumental music of a high order. The receipts of the evening were \$201.50.

MARRIAGES.

By the Rev. J. R. MacLeod, of Three Rivers, in Bethel Church, Grande Mere, on Feb. 17, 1899, Albert Gustave Hincky to Mary Balcer, both of Germany, but presently of Grande Mere, P. Que.

British and Foreign

Rev. John M'Neill has begun a fortnight's mission at Nairn.

The gold output of Alaska, United States, is officially estimated at 1,788,000 dollars.

Nairn Free Church congregation, by a large majority, has decided to introduce hymns into public worship.

A great Presbyterian missionary demonstration, to be held in Newcastle on March 8th, is being arranged for.

The Free Church Sustentation Fund continues to advance. This month it has taken another step forward and shows an increase of \$27,240.

Rev. P. Carnegie Simpson, M.A., Wallington, is about to receive a call to Renfield Free Church, Glasgow (Dr. Marcus Dods' former charge.)

Rev. Alexander Stuart Martin, M.A., B.D., parish minister of Seone, has been appointed as an Examiner in Divinity at the University of Edinburgh.

Rev. Mr. M'Morran, Edinburgh, son of the Free Church minister of Dunoon, has been appointed assistant to Rev. Dr. Henderson, in Crieff Free Church.

The late Miss Ann Sheriffs, Aberdeen, has bequeathed \$10,000 to the schemes of the Free Church, and \$7,000 to various Aberdeen charities and benevolent institutions.

Rev. Dr. Alexander MacLaren will complete his seventy-third year on the 11th of February. The wonderful energy and vigor he displays in his pulpit work at his age is truly remarkable.

The Indian Government has been offered by Mr. Jamestsji Tata the sum of \$1,250,000 for the establishment in India of a university for research on the model of the Johns Hopkins University.

The next course of Cunningham Lectures will commence on the 7th of next month in Edinburgh. The lecturer is Dr. Stalker, and his subject is "The Christology of Jesus; or, Christ's Teaching about Himself."

Rev. J. T. Middlemiss, of North Bridge Street Church, Sunderland, has been unanimously appointed president of the Sunderland Free Church Council. Mr. Middlemiss is also ex-president of the Sunday-school Union.

The Marquis of Huntley, Lord Rector of Aberdeen University, at the last meeting of the court, intimated that the offer by Mr. C. W. Mitchell, Newcastle-on-Tyne, of \$50,000 for the restoration of Greyfriars Church had been withdrawn.

The death is announced of Rev. Gavin Anderson, M.A., of High Church, Dundee, at the age of fifty-six. Mr. Anderson was born in Edinburgh, and attended Dr. Candlish's Church, for whose memory he cherished a lasting regard. He was ordained in 1872.

The order of "deaconesses" is being re-established in some sections of the Presbyterian Church in England, despite a protest that they might be associated with the idea of "nuns," as in the Roman Catholic Church.

A tax of 8s (10 fr.) a year has been placed on bicycles in Belgium. Official statistics show that 100,000 bicycles have been declared by their owners, whereby the State has been benefitted to the extent of 1,000,000 francs, or about £40,000.

The Rev. J. S. Moffat, son of the late Dr. Robert Moffat, sailed again for the Cape on Saturday, the 28th ult. He has spent forty years in Bechuanaland. During his stay in England he has been championing the cause of the native races of South Africa.

A Derry farmer (a sturdy Irish Presbyterian), having left nearly £1,000 to be spent in distributing the Rev. C. H. Spurgeon's sermons, his relatives contested the will; a compromise has been agreed to by which the relatives get two-thirds of the amount.

Dentists in Germany are using false teeth made of paper, instead of porcelain or mineral composition. These paper-teeth are said to be very satisfactory, as they do not break or chip, are not sensitive to heat or cold or to the action of the moisture of the mouth, and are very cheap.

It is perhaps not very generally known that Leo XIII. is the first Pope of Rome who has visited England since the historic visit of Pope Innocent, many hundreds of years ago. In 1843, the present Pope, while Papal Nuncio at Brussels, paid a short visit to London, and was presented to the Queen at Buckingham Palace.

The Rev. William Ross, of Cowcaddens Free Church, Glasgow, has just made the remarkable statement that during the last twenty-five years he has performed the marriage ceremony for no couple who have not previously undertaken to have no alcoholic liquors at the subsequent festivities. It is still more surprising that in only five or six cases out of about a thousand have the bride and bridegroom refused to agree to Mr. Ross' conditions.

The vacant canony at Westminster Abbey and the living of St. Margaret's, which is attached to it, are the objects of great interest, and, no doubt, of great expectations just now. Canon Wilberforce, the present chaplain of the House of Commons, is mentioned as the most probable appointment. It is said, however, that the Rev. Cosmo Gordon Lang, at present vicar of Portsea, son of Dr. Marshall Lang, of Glasgow, will have an influential support. Dean Farrar, and, before him, Dean Milman, occupied the pulpit of St. Margaret's, while to Presbyterians it is interesting to remember that Richard Baxter preached there for a time.

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Health and Home

Cranberry farina is prepared by cooking three scant teaspoonfuls of farina in one pint of sweetened cranberry sauce until thick, molding and serving cold with cream.

A simple but effective remedy for hoarseness is found by adding to the beaten white of an egg the juice of one lemon, sweeten to taste with white sugar, and take a teaspoonful from time to time.

Escalloped Oysters (old style): Three pints oysters carefully looked over for fear of shells. Put one layer of rolled crackers in baking dish, then one of oysters; with dots of butter, pepper and salt on each layer of the first, with considerable of the oyster liquor and a few spoonfuls of rich cream over the top. Bake in a not too hot oven.

Lemon Pie—Two lemons, juice and grated rind, two cupfuls of white sugar, one cupful of sweet cream or milk, two tablespoonfuls of cornstarch mixed with the yolks of six eggs; bake in a rich crust. Beat the whites to a stiff froth with four tablespoonfuls of white sugar. When nearly done, spread on top of the pies and slightly brown. This will make two pies.

A London physician at a meeting of the Medical society stated that extraction or excision of teeth was unnecessary. He was enabled to cure the most desperate case of toothache, he said, unless the case was connected with rheumatism, by the application of the following remedy to the diseased tooth: Alum, reduced to an impalpable powder, two drams, nitrous spirit of ether, seven drachms; mix and apply to tooth.

For dessert whip one pint of thick cream to a solid froth; add two tablespoonfuls of sugar, one teaspoonful of vanilla and three bananas pressed through a sieve, mix lightly, heap in small glasses, and serve within an hour.

English Muffins.—Make up one quart of flour with cold water as soft as you can handle it; put in a teaspoonful of salt and a tablespoonful of yeast and set it in a moderately warm place. In the morning beat up the white of an egg to a stiff froth, put it in the mixture and beat it well with a spoon. Bake in large muffin rings.

An eminent physician, who has been investigating the properties of the different vegetables, announces that a diet of carrots ameliorates harshness of character and reduces nervous irritability; peas create fatty tissue and encourage joyousness, while turnips have just the opposite effect. Celery taken in excess causes eye trouble, while cabbage is beneficial in pulmonary ailments, and lettuce aids as a sedative, owing to the opium contained in its milky juice, which keeps the skin clear and fresh. Red beets are blood producing and will add plumpness to the thinnest form, providing they are boiled tender.

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Literary Notes.

Expression. (Expression Company, Room 19, Pierce Building, Copley Square, Boston). This is a new periodical devoted to what we may call "the higher education." It is conducted by a specialist in this department, and has a good literary tone. Among other good things the present number contains an article on "Boxane in Cyrano de Bergerac." The price of this small quarterly magazine is \$1.00 per annum.

Appleton's Popular Science Monthly is an interesting number. The article by Dr. S. Smith on "Vegetation a Remedy for the Summer Heat of Cities," is very important, as it seeks to show that trees in cities are good for comfort, health and ornament. Among many contributions of special interest we note a chapter on "The Great Bombardment," explaining how "four hundred million meteorites bombard the earth every twenty-four hours." There are the usual "fragments of science" and book reviews, and the editor stands always on his watch tower to defend Darwinism, and to show the omniscience of Mr. Spencer. This has its uses; but it is as well to remember that there were great thinkers and workers before Darwin and Spencer, and that there will probably be some in after days.

A Scottish Philosopher. (Thomson Reid, by A. Campbell Fraser. The Famous Scots Series, Edinburgh: Oliphant, Anderson & Ferrier.) This is a brief biography of an able Scotsman who may be fairly classed among the philosophers. If any one says that his arguments for the validity of "common sense" was not philosophy, well, of course, that is the point in dispute. Some think that, besides being more modest, it is more philosophical for settling man's relation to the "absolute" and the "ultimate." At any rate Thomas Reid is an important name in the history of Scottish thought, and, in this little book his career is clearly sketched, and we are told what he really meant by "the common sense" of mankind. The author is quite competent for the task, as he has been a professor of philosophy for many years, and has written several important books on various branches of the subject. He says: "This little book is an attempt to present Reid in a fresh light, and in his relations to present-day thought. It deals with the Scottish character in the enduring alternation between agnostic despair and endeavor after perfect insight, which seems to be a law of the philosophic progress of mankind."

The January number of the Bibbot (T. B. Mosher, Portland, Maine, 50c, a year) contains the first part of a story by the late Wm. Morris, entitled "Gertha's Lovers." Morris as a master of words is beyond any need of our commendation; but we may point out that those who wish to get this monthly instalment of choice literature would do well to send their subscriptions now.

This selection from the "Earthly Paradise" is given on the front page:—

Think, listener, that I had the luck to stand
A while ago within a flowery land;
Fair beyond words; that thence I brought away
Some blossoms that before my footsteps lay.
N-4 plucked by me, not overfresh or bright,
Yet, since they minded me of that delight,
Within the pages of this book I laid
Their tender petals, there in peace to fade.
Dry are they now, and void of all their scent,
And lovely color, yet what once was meant,
By these dull stains, some men may not desecry,
As dead upon the quivering leaves they lie.
Behold them here and mock me if you will,
But yet believe no scorn of men can kill;
My love of that fair land wherefrom they came,
Where midst the grass, their petals once did flame.

There was a large attendance at the annual meeting of St. Andrew's Church, Sherbrooke, the pastor, Rev. Wm. Shearer, in the chair, and Mr. J. F. Kerr acting as secretary. The Session report indicated that only about half the members attended communion. The pastor had baptized 29, married 13 couples, and buried 15. Mr. J. W. Eddie made a strong plea on behalf of the prayer meeting, expressing the hope that more of the men would turn out. The Sabbath school report showed the receipts had been \$1.00, expenditure \$123.98, leaving a balance of \$8.63. Mr. James Davidson read the Senior Ladies' Aid report. The total income from this branch of church work was \$325.10. The Young Ladies' Aid Society made from all sources \$128.74. Mrs. M. Bartlett gave in the East Sherbrooke Ladies' Aid report. They had held many successful meetings during the year, and had handed into the church treasury \$100. Rev. William Shearer reported on behalf of the W. F. M. S., which showed the receipts were \$125.99. The report of the Y. P. S. C. E. was read by Mr. J. Keith Edwards. The total amount of moneys raised for church work, including the above, was \$3,066.08. The debt now on the church is \$5,300. It was decided that an effort be made to raise \$1,000 at the next anniversary service. The retiring managers, Messrs. J. F. Kerr, J. K. Edwards, and J. W. Eddie, were re-elected, and Mr. A. D. Brodie and Mr. James Hall were appointed managers in room of Messrs. A. S. Johnson and C. J. Digby, removed from the city.

OTTAWA AND VICINITY.

Rev. R. Whillans, of Hintonburg, conducted the services in Merivale last Sunday.

In Stewarton Presbyterian Church on Sunday Rev. Mr. Herbinson preached a sermon in memory of the late Lizzie Carruthers.

The Presbyterians of Ottawa have presented a petition to the Council asking that no by-law be passed permitting the running of street cars on Sunday.

The Ladies' Aid of St. Andrew's Church, Ottawa, gave an at home in the church parlors to the teachers and pupils of the Presbyterian Ladies' College. Refreshments were served and a good programme presented.

In Bethany Church, Hintonburg, Rev. Robt. Eddie strongly denounced professional singing in churches. "God," he said, "had given the singers their voices, and therefore they should be only too willing to sing his praises free."

At the morning service in St. Andrew's Church last Sunday the five newly elected elders, Dr. Gibson, L. H. Alexander, Prof. Robertson, Gilbert Allan and J. A. Gemmill, were ordained, Rev. W. T. Herridge officiated, assisted by the other elders. Mr. Hemidge preached strongly on the nearness of Presbyterian principles to Bible truths.

Rev. Dr. Armstrong last Sunday, in referring to the new Catechism, said that "its production indicated two things, first, the substantial agreement of these churches in regard to its fundamental doctrines of Christian religion; second, the strong current that is setting towards unity instead of separation in these communities. Dr. Armstrong compared the new with the Shorter Catechism, the latter being more logical and comprehensive, but the new Catechism, in his opinion, is better adapted to modern theological education.

Deaths.

At his home in Bradford, Pennsylvania, U.S.A., on February 16th, Archibald McLean, Treasurer of the City of Bradford. Deceased was a son of the Rev. D. McLean, Glenarthy, Scotland, and brother of Mrs. D. D. McLeod, Barrie.

McKEEN—At the manse, Orono, Ontario, on Feb. 15, 1899, Mary Dinwoodie, only daughter of the Rev. J. A. McKeen, in the 12th year of her age.

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NOTICE.

ON ACCOUNT of the lamented death of the Rev. Dr. Cochrane, the late clerk of the Synod of Hamilton and London, I have requested the Rev. Dr. Laing, of the approaching Synod of Bradford. Presbytery clerks and others are respectfully requested to address all communications bearing on Synod business to Dr. Laing.

(Signed), F. McCUAIG, Mod. of S. of H. & L.

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