

Dominion Presbyterian

Devoted to the Interests of the Family and the Church

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Note and Comment

For the first time in five years the Fraser river is frozen over. The thermometer is now about zero. There is good sleighing, coasting and skating. It is phenomenally cold for British Columbia.

Gordon's sister says that the General was very fond of the evening hymn, "Abide with me," and used it often while at Gravesend. Also, up to the last he very much liked the hymn "For ever with the Lord."

A united Protestant demonstration "to uphold and maintain the Protestantism of the nation, and to demand the suppression of the Mass and the confessional in the Established Church," will be held in the Royal Albert Hall on Tuesday, January 31, under the auspices of a large number of Protestant bodies throughout the country. The chair will be taken by Lord Kinnaird.

The election of the Rev. Roger S. Kirkpatrick, of Jedburgh, to the pastorate of Govan Parish Church, says the Christian Leader, means that the former traditions of the High Church ritual, inaugurated by Dr. John McLeod, will be continued. *** The living of Govan is one of the best in the Church of Scotland, and the position is one of great responsibility and influence.

Mr. W. Houston, M.A., who has held for several years past the position of Director of Teachers' Institutes for the Province of Ontario, has resigned to engage in academic work. He has been appointed to lecture on history, economic science and constitutional and administrative law in McMaster University. Mr. Houston is well qualified for the lecturing in question, and McMaster is to be congratulated on having secured his services.

The returns of the Presbyterian Church of England show an increase in the number both of congregations and of members. There are 327 churches and preaching stations, as compared with 271 in 1876, affording accommodation for 162,044 persons. For all purposes £270,577 was raised last year, an increase for

the year of £9,007. In the Presbyterian Alliance, of which the next council will be held in Washington in September, there are now 26,578 affiliated congregations, with a membership of 4,059,751.

Not long ago Principal Salmond, in an address, called attention to two dangers menacing the Churches of Scotland. "One was the recrudescence of the old Moderatism, which lacked evangelical nerve, and the other was the wave of priesthood and sacramentarianism coming over the Scottish people." The Churches of Scotland are not the only ones threatened by these two dangers, both of them spring from a low state of piety.

The Scotch novelist, S. R. Crockett, was at one time pastor of a country church at a salary of \$1,200 a year. His income at the present time is estimated at \$12,000 annually. He is an early riser, and writes as follows concerning his habit: "Every morning, summer and winter, I've had my cold tub, and am ready to begin work at 4.30 o'clock. I should feel I'd missed one of the keenest pleasures of my life in missing the sunrise. I always go out to look at it, no matter how busy I may be. I seem to see the world recreated then, and to share in the sense of being newly born myself. Perhaps I've gone to bed discouraged, feeling it is not—never can be—in me to do the work I would do. But in the dawn everything seems possible to me. Six hours' sleep is all I take because it's all I need." Mr. Crockett is a typical-looking Scotchman, with a full beard and a brawny arm.

The Missionary Instinct.

This is something more than an eagerness to preach the Gospel and a passion for souls. It is that rare endowment of wisdom by which the soul-seeker chooses unerringly the way into the citadel of the sin-entrenched soul. Those who possess it work quietly but effectively. Those reached by them are held, and often they, too, catch something of that Divine wisdom and begin the search for other souls.

It is the development of this rare endowment that Ralph Connor has undertaken to trace in his sketches of Western mining and prairie life. Craig and Mrs.

Mavor, in the "Tales from the Selkirks," and the "Sky Pilot," in "Tales from the Foothills," are remarkable for the possession of this gift and for the use they make of it. It requires some spiritual perception to discover traces of the divine image in the old-time whiskey trader, who has turned rancher or stage-driver; still more to see such traces in the reckless miner, the gambler and the debauched saloon-keeper. Yet many who see in these men souls worth saving turn helplessly from them because there seems no possible opening into such lives. That there is such an approach is Ralph Connor's message to the Christian Church. Such men as Nelson and Nixon and Slavin and Bidy Green and the "Duke" can be reached, and splendid recruits they make.

It is well that such a book should find its way into the homes of Christian people. It will teach a much required lesson that missions to the miners and to the ranchers are not merely civilizing agents, but have a deeper purpose, the reaching of great souls, sadly disfigured, yet still dear to the Master's heart. It will inspire the prospective missionary, whose determination to spend a year or two in Western mission fields rests upon no more worthy foundation than the wish to see something of Western life, or the desire to fulfil the expectation of the Church in her young men. It will strengthen the disheartened missionary upon the field, who has watched for a year for an opening in just such lives, and who has given it up; and he will make another effort. Such, we take, is the motive of the missionary-litterateur, who seeks rather to present One "able to save" than to gain for himself a niche among literary celebrities.

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The Quiet Hour

A Fresh Starting Point.*

It is a common thing for people to make new resolutions on entering upon a new year. This is a good thing to do, especially when we are conscious of mispent time in the past. But in making these resolutions, we should remember that "this year also" will be just like the past, unless we consecrate it and ourselves to the Lord in holy service for God. What are we then going to make of this year upon which we have entered? It will be just what we make it. We greatly mistake, if we think that there is no opportunity for ordinary lives to do good. We can all educate our hearts by deeds of love, and to be the instruments of blessing to our brother men. There are two ways in which we may help others—by guarding them from danger, and by soothing them in their rough path by kindly sympathies. And it is an encouraging thought, that he who cannot do the one, has, at least, the other in his power. If he is unable to protect, he can sympathize. Let the weakest, let the humblest of my hearers remember, that in his daily course, he can, if he will, shed around him the atmosphere of heaven: kindly words, sympathizing attentions watchfulness against wounding men's sensitiveness—these cost very little, but they are priceless in value. Are they not, brethren, almost the staple of our daily happiness? From hour to hour, from moment to moment, we are supported, blest by small kindnesses.

"In the common relations of life there is room not only for duty but for heroism. No ministry is more pleasing to the Master than that of cheerful and hearty faithfulness to lowly duty, when there is no pen to write its history and no voice to proclaim its praise." To be a good husband, loving, tender, and unselfish and cherishing; or a good wife, thoughtful, helpful, uncomplaining and inspiring, is most acceptable service. To live well in one's place in the world, adorning one's calling, however lowly; doing one's most prosaic work diligently and honestly, and dwelling in love and unselfishness with all men, is to live grandly. One who fights well the battle with his own lusts and tempers, in the midst of the countless temptations and provocations of everyday life is a Christian hero.

*From notes by a hearer of concluding portion of New Year's sermon by Rev. John Abraham, in St. Andrew's Church, Whitby.

"We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial." "We should count time by heart-throbs." "He lives most who thinks most,—feels the noblest, and acts the best."

These are some of the things we should seek to do during the year. To some the task may seem impossible of accomplishment; but God places before us no duty that we are unable to perform; and as a stimulus to noble effort, we should bear in mind that God's angel keeps an accurate account of all we do. Stored away in the archives of eternity, these pages of life will be brought out again, when the last year of all years stands crowned in the presence of God. Oh! then, so let us live now, that we shall be satisfied with the record these pages will reveal when we are called to our final account.

And above all, let us seek that higher life found through faith in the Son of God. The shroud of the dying year covers the graves of some, who, with us welcomed its birth. There are vacant pews in our churches; empty chairs at the firesides that were not vacant when the year began. Many who were in health and happiness at the opening of the year are now in the far-off world of spirits. Who shall say that ere another year shall close, we, too, may not be numbered with the silent dead? How important, then, that we should be prepared to go when God calls us away.

"When thou my righteous judge shall come,
To take thy ransomed people home,
Shall I, among them stand?
Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at thy right hand?"

Such thoughts should induce us to leave sin and worldliness, and live for the grand life beyond. The sun grows large as it goes down, so ought the Christian's character to round and brighten. How quietly the sun sets, elsewhere to rise and shine—so should the Christian's departure be.

Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character. — Jeremy Taylor.

Those who are trying to bring men home to God must be on their way to God's home themselves.—R. W. Dale, D.D.

God's Goodness.

The goodness of God is infinite, and extends to all men. He sendeth his rain upon the just and unjust. He preserves in life the good and bad alike, "for in Him we live and move and have our being," and he sent His Son to exhibit that love for the world. Hence it is written: "God so loved the world" that He sent His Son to die, "that whosoever believeth in him might not perish, but have everlasting life." Aye, God's goodness extends to even the animal creation. He has made "the high hills as a refuge for the wild goats, and the rocks for the conies." "He causeth the grass to grow for the cattle." "He sendeth the springs into the valleys which run among the hills. They give drink to every beast of the field; the wild asses quench their thirst." Well might the Psalmist sing: "The earth is full of the goodness of the Lord."—Christian Instructor.

"The Lord Will Provide."

"Write deep in your hearts this New Year's Day the word of sublime confidence; Jehovah-jireh. It tells you that you can trust God always; that no promise of His ever fails; that He doeth all things well; that out of all seeming loss and destruction of human hopes He brings blessing. You have not passed this way heretofore. There will be sorrows and joys, failures and successes this year, just as there were last year. You cannot forecast individual experiences. You cannot set a step before your feet. Yet Jehovah-jireh calls you to enter the new year with calm trust. It bids you put away all anxieties and forbodings.—"The Lord will provide." Rev. J. R. Miller, D.D.

Five "Ifs" to Beware Of.

1. "If thou wilt." Luke v. 12. Doubt of divine willingness.
2. "If thou canst." Mark ix. 22. Doubt of divine power.
3. "If I may." Mark ix. 21. Doubt of personal fitness.
4. "If it be thou." Matt. xiv. 28. Doubt of divine word.
5. "If the Lord would make windows in heaven." 2 Kings vii. 2. Doubt of divine providence.

There are no men or women, however poor they may be, but have it in their power, by the grace of God, to leave behind them the grandest thing on earth, character; and their children might rise up after them and thank God that their mother was a pious woman or their father a virtuous man.—Dr. Donald McLeod.

The good pasture which Christ provides for his sheep is eternal life. Nothing withers in it; all is green, all is flourishing.—St. Augustine.

Christ and Nicodemus.*

Written for the Dominion Presbyterian.

There are some texts which Luther called "Little Bibles," because they contain in a few words the essence of the great Evangel. Such an one is the Golden Text for this week: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." Here we have a great love, which is the source of our life, of revelation and of salvation; and then we have a great gift. A great love must express itself in a great gift; this depends not on the merits of the receivers but on the divinity of the givers. The only measure of the "so" is the gift of "the only-begotten Son," out of these two there comes a great opportunity; through faith men may enter into eternal life. How solemn our life becomes in the face of a gift which makes possible such a wonderful destiny. But we have begun at the end of the lesson; reverently we have penetrated into the inmost shrine of the great temple of Gospel truth. Now we must retrace our steps and regard the lesson as an appropriate entrance to this high revelation. Our Lord had the art of speaking to the crowd. "The common people heard Him gladly," but He did not despise the audience of one; the sublimest revelations were made to individuals, to Nicodemus, and the woman of Samaria, and through them to us. The private teaching, which seemed so insignificant at the time, was destined to have the most powerful and permanent influence. What a mighty influence has been exerted upon the world by what has been appropriately called "The Training of the Twelve." Let us be thankful, then, that the Apostle of love has preserved for us this wonderful conversation. It shows us the intense interest aroused in the teaching of Our Lord, when one in high official position came secretly to enquire as to its nature and application. We will not denounce him for coming stealthily, our courage is not of such a high order that we can afford to do that. We are glad that he came at all, it is not the most impulsive and demonstrative who stand the greatest strain. Our Lord did not denounce the man's timidity, but rather rebuked his coarse materialistic conceptions of the religious life. "A teacher in Israel," with the noblest prophecies and sweetest psalms open to him, ought not to have stumbled so stupidly at the doctrine of the new birth; and yet we, with our still greater light, marvel at the mystery.

A compliment is met by the statement of a great principle; to see the Kingdom of God, to live in it, and so "to seek first the kingdom of God," implies a new birth. To enter into the new

kingdom we must be born from above, or born anew. If a man takes this in a crude, mechanical way, he must be reminded that such new birth is absolutely necessary. Every being begets its own kind; from the flesh can only come flesh, and the spiritual life must come from a spiritual source. Why should we marvel at this when it is the law of all life? The truth is mysterious, certainly; can we expect that which concerns the highest life to be made plain to our poor senses? Many things we know as facts of which we cannot explain the "how;" it is of far greater importance to have experience of the reality than to have this question answered: "How can these things be?" We have the testimony of one who knows; His own life is the great proof that He came from the heavenly sphere, that He who loved to call Himself the "Son of man" is also the Son of God. Something of the life which He brings from heaven in His own person He will impart to us by the ministry of the Holy Spirit, as Paul tells us: "If any man be in Christ, there is a new creation." But this cannot come about by mere teaching. Our Lord Jesus is more than "a teacher sent from God." Such was John the Baptist, 1, 6. The Saviour must vivify His teaching by His sacrifice: "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up." From the beginning of His ministry the great teacher walked steadily towards the Cross. It is true the Cross was in His life, as He met the carelessness and stupidity of men "enduring the contradiction of sinners against Himself." But the complete sacrifice was offered in Gethsemane and on Calvary God's eternal spirit of self-sacrifice was incarnate there. Taking away the symbolic sacrifices He substituted the sacrifice of a living obedience. He came to do the will of the Father by the which will we are sanctified through the offering of the body of Jesus Christ once for all. Not in the dim light through which Nicodemus gropes, but in the light of the Cross; in this "lifting up" which is to draw all men, can we understand the great saying with which we begin and end our meditation "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."

Explanatory Notes.

After a short time spent in Galilee Jesus went to the passover at Jerusalem, where he cleansed the temple and worked miracles.—Pharisees (v. 1). One of the leading sects of the Jews marked by the strictness of the rules laid down about keeping the law.—Ruler (v. 1). A member of the Sanhedrin. (John 7 : 50). —Ktabbi (v. 2). A title of honor meaning "teacher."—Anew (v. 3). The word may also mean "from above," as

shown by the reading in the margin; but the more probable sense is that of "anew."—Ye (v. 7). This is emphatic, as referring to one holding even the position of Nicodemus. At the same time, it separates Jesus from others.—Wind (v. 8). Although unquestionably correctly translated, the word here is the same that is translated "Spirit" in the last part of the verse. This would make the illustration more forcible. — The teacher (v. 10). The position of Nicodemus made his ignorance of these matters the more remarkable.

Was the trial sore?

Temptation sharp? Thank God a second time! Why comes temptation but for man to meet And master, and make crouch beneath his foot, And so be pedestalled in triumph? Pray "Lead us into no such temptations, Lord!" Yea, but, O Thou whose servants are the bold, Lead such temptations by the head and hair, Reluctant dragons, up to who dares fight, That so he may do battle and have praise.
—Browning.

Strong Feelings.

From a missionary exchange the following paragraph was taken, which shows the strong anti-Christian feeling which exists in Egypt: "An Egyptian society, in Cairo, representing young Egypt, formed to promote patriotic feeling among Moslems, was prevented by the governor from enacting a new play a few weeks since, which held this passage: Good Moslems should pray the prophet that God may cause a catastrophe sufficient to annihilate all Christians. It also held this situation, also, too true to life: the sultan was represented sitting on a throne, while the seven European powers were kissing his feet."

Principal Fairbairn landed at Bombay on November 18. He was welcomed by a group of representative missionaries, and attended the same evening a conference held at the Young Women's Christian Association. On the following evening a reception was given in his honor by one of the leading Parsees of Bombay, and on the next day (Sunday) he preached in the Presbyterian church. During his stay in Bombay he was the guest of the Principal of Wilson College. The course of lectures which Dr. Fairbairn is delivering in India is entitled "Religions and the Philosophy of Religion."

It is stated that the second son of the King of Korea, the heir-apparent to the throne, has been sent to the United States to be educated, and has been placed under the care of the Rev. Dr. Ellinwood, one of the secretaries of the Presbyterian Board of Missions. If this be so it is a remarkable sign of the times.

This is the true education: "Teach me to do thy will." This was the education of Christ.—Professor Drummond.

*S. S. Lesson for January 22: John III, 1-16. Golden Text, 16.

Our Young People

Topic for January 22: "A Student's Prayer."—Ps. 19: 1-14.

"Teach Me Thy Way."

The Student's Christ.

First and last, in the classroom and outside, I have discussed with hundreds of college students their troubles and fears, their ambitions and hopes, and the one thing I have wanted to say to all of them is this: Remember Christ at your study-table.

For Christ is at the study-table as at the communion table, at the book feast as really as at the Lord's Supper. And the student that studies with Christ will succeed, while the student that studies without Christ will not succeed, though he graduate at the head of his class.

Now there are four things that Christ at your study-table will help you not to do.

1. He will keep you from cheating, from using "ponies," "interliners," "keys," or even, to any unfair extent, the aid of your companions. He is the Truth, and you cannot study with the knowledge that he is by your side, and use any but upright and honorable methods. Your essays will be all yours, and not heaps of unacknowledged quotations; your examination papers will bear the examination of the recording angel; your recitations will be those of a man and not those of a parrot,—if you have studied with Christ.

2. He will keep you from getting discouraged. That is, you will count it your success to please him when you faithfully do your best, and so you will not be worried for fear of what men might call failure.

3. He will keep you from envy. Others may have bigger brains than you, and a larger accumulation of knowledge, but no one has more of Christ than you may have, or larger apartments in the Father's house, or a heartier "Well done!" from the Father's lips.

3. He will keep you from low ambitions. It is noble to be a great scholar, but it is infinitely grander to be a great Christian. It is well to know God's world, but that will perish, and it is the supreme end of knowledge to know God. It is a high honor to receive deservedly the title of doctor of philosophy, teacher of philosophy, but to be a sincere and loving scholar at the Master's feet is a more dazzling ambition than any that Caesar or Aristotle ever entertained.

And then—more briefly, because they flow from these—there are four things that Christ at your study-table will help you to do.

1. He will help you to understand. He will clear your brain and quicken your apprehension. He who made the brain is your partner. Many a difficult problem, in books as well as in life, has been cleared up for me and for other Christian students in answer to prayer.

2. He will help you to remember. The secret of memory is attention. If you stood before a machine with the inventor of it, could you forget his enthusiastic explanations? If you sat down to a textbook with the author of it, would not its pages flash new light upon your mind? And Christ, who made all things about which you study, is at your side by the study-table.

3. He will help you to enjoy it. What a zest it will give your astronomy to study it with Him who holds the suns in the hollow of his hand! And your mathematics, to follow their great lines with the One who stretches out the heavens with a span!

4. He will help you to use it. That is where many students fail; but the Christian is—must be—a man with a purpose, an overmastering purpose, that bends everything, studies, muscles, wealth, everything to itself.—Christian World.

For Daily Reading.

Monday, Jan. 16.—Value of an education. Prov. 2: 1-16; Isa. 50: 4.
 Tuesday, Jan. 17.—An Egyptian education. Acts 7: 20-40.
 Wednesday, Jan. 18.—A Chaldean education. Dan. 1: 1-7; 5: 10-17.
 Thursday, Jan. 19.—A Jewish education. Acts 22: 1-15.
 Friday, Jan. 20.—Jesus, taught of God. John 7: 14-18; 8: 25-30.
 Saturday, Jan. 21.—Education and prayer. Jas. 1: 5-8.
 Sunday, Jan. 22.—Topic. A student's prayer. Ps. 19: 1-14. (A meeting for the Day of Prayer for Colleges.)

The Father's Letter.

There was once a very wise foolish man, who received a letter. At once he began studying it in this way. He measured it accurately. He used a microscope to see of what fibres the paper was made. He analyzed the ink, and the mucilage on the flap. He gauged the average slant of the letters. While he was about this folly a friend came near and glanced at the letter.

"Why," said he, "this letter is from your father!"

"Is it?" asked the foolish wise man; "I hadn't got so far as that."

Ah, how many students read in creation everything but their Father's message.—A.R.W.

Education Under Difficulties.

Dr. Blaikie says that David Livingstone began to work in a factory at ten years of age. With part of his first wages he purchased Ruddiman's Rudiments of Latin, and pursued the study of that language for many years at an evening class which met between the hours of eight and ten. He studied at home until midnight, went to the factory at six in the morning, and worked until eight at night.

During his working hours, his plan was to place a book on a portion of the spinning jenny so that he could catch sentence after sentence as he paused at his work. The utmost interval he could have had for reading was less than a minute.

Livingstone regarded these years of toil as an important part of his education, and was willing "to begin life over again in the same lowly style and to pass through the same hardy training."

An English artisan, who has supported himself since he was thirteen years old, had also educated himself by means of free libraries and university extension lectures. He was so remarkable a student that he was several times mentioned in the university extension examiner's report. At twenty-three he entered Oxford University, and during three years' study there has become a distinguished student and will rank high when he comes to his degree.

What a Boy Can Do.

These are some things a Christian boy can do who wants to work for Jesus:

Be frank.

Be polite.

Be prompt.

Be obliging.

Obeys his parents.

Keep himself tidy.

Refuse to do wrong.

Never use profanity.

Never learn to smoke.

Be useful about home.

Keep out of bad company.

Never laugh at a coarse joke.

Learn his lessons thoroughly.

Never make unnecessary noise.

Never be disrespectful to old age.

Be kind to his brothers and sisters.

Take the part of those who are ill-used.

Never make fun of another because he

is poor.

Never play marbles for "keeps;" it is gambling.

Fail, if he cannot pass his examination honestly.

Never tell or listen to a story which he would not repeat to his mother.

Try to lead his companions to Jesus by speaking a little word for him when he can.

Surely the opportunities are thick on every side for a Christian boy to do Christian work.

New Accession to the London Pulpit.

The following description of two recent accessions to the ranks of the London Presbyterian Ministry is contributed to the Aberdeen Free Press:—

"Several Presbyterian ministers from Scotland have quite recently been settled in London. Rev. Alexander Matheson, a graduate, I believe, of Aberdeen, has come from Blair Atholl to Belgravia. His new church is within a stone throw of Begrave Square, where only the very wealthy can live. It is tightly wedged between other buildings, but looks quite worthy of the aristocratic neighborhood; and, although so small that, when the minister spreads out his arms to pronounce the blessing, you might imagine that he could shake hands with the people in the front row of the side galleries. Inside the church has quite a well-to-do air. The open wooden roof, the numerous windows with tiny colored panes, the pews and the cushions are such as not to offend the fastidious taste even of those dwellers in Belgrave Square who may attend what some folks call 'the Scotch Chapel.' I found a considerable congregation this forenoon, and not a few of those present were obviously strangers. Mr. Matheson ought to fill the church. His sermon showed study and ability, and it was capably delivered, the Highland accent being quite pleasant, at any rate, to a northern ear, and some passages reaching an eloquent height without effort. In appearance Mr. Matheson does not realize the Southern conception of a Highlander, as he has no beard. His forehead is bold, and his face is pale, sharp and clear. It is the face of a student who believes in revivals.

"Another new Presbyterian minister is Rev. Thomas Currie, who has come from a Free Church in Edinburgh to be the colleague of Dr. M'Ewan, in Clapham. Mr. Currie is a man of very strong individuality. I wish I had a word to hit him off. To speak of his vigor is not sufficient. His whole manner is intense. There are some churches in which one may dream idle dreams, imagine vain deeds, or plot a novel in the brain, but Mr. Currie seizes the attention. Into his words he puts himself, and whether you like the words or not, you listen to them with interest. His advent in Clapham has been watched with curiosity. The stately Presbyterian Church, with its large congregation and its sprinkling of carriage folk, has often impressed strangers, both in the pulpit and in the pews, as cold and uninviting. Mr. Currie has taken this church by the ear and given it a good shaking, and the congregation, I believe, rather like the operation. He is Scotch to the core, in his gravity and in his consuming concern for the education and the proper upbringing of children, and he has a dreadful distrust of London. His sermons,

which I think occupy about twenty-five minutes, are worthy of a Scotch-taught minister, but are so rapidly delivered that the words tumble over one another, their impressiveness springing from the nervous energy and passionate intensity of the speaker, who sometimes surprises the hearer with a thrill of pathos."

A Prayer.

I do not pray that o'er thy way
No cloud be born;
That roses sweet may round thy feet,
Spring without thorn.

A life below has weal and woe,
Sunshine and rain;
To live and die without a sigh
Were loss—not gain.

This do I pray, that day by day,
God may thee guide;
Then come what will, no harm or ill
Can e'er betide

H. W. H. in "Irish Presbyterian."

The death is announced of the Rev. Gustavus Aird, D.D., the Father of the Free Church, who was more than 50 years minister of the Free Church congregation of Creich, in Sutherland.

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World of Missions

Notes from Honan and Formosa.

Mr. Goforth's Narrow Escape.

Owing to the recent disturbances in China, Rev. R. P. Mackay, Foreign Mission Secretary, has had many enquiries with regard to the safety of missionaries, and he is pleased to announce, from letters received a few days ago, that there has been no trouble so far in Honan. After the Empress issued her recent edict the Honanese were a little surly, and acted as if the Europeans must go, but everything has quieted down again, and no unpleasantness is expected.

Mr. Goforth, one of our missionaries in Honan, had a narrow escape from a maniac, who attacked him with great ferocity, but the man was overpowered, and his knife taken from him. Escaping to his house he then attacked with a cleaver his own brother, who attempted to prevent him from doing further mischief, and severed his head from his body. The man was again making his way toward the missionary compound when he was captured, and will no doubt be beheaded, as in China insanity does not prevent the carrying out of the death sentence.

News has also been received from Formosa, where Rev. Dr. G. L. Mackay is stationed, of severe storms, doing great damage to church property and destroying many of the natives' houses.

A Christian Brahmin.

Half a century ago, or thereabouts, a thoughtful young Brahmin of highest caste was brought face to face with the most important problem the human mind can consider, namely, how to be reconciled to God and be saved from the punishment, power and love of sin. He sought peace for his soul from the Hindu shastras, but failed, of course, to find it. Finally he studied the Bible, especially the New Testament, and was instructed by earnest missionaries, eventually becoming convinced that Jesus Christ, the sinless Son of God, is indeed man's true and only Saviour. He believed on this divine Saviour who receives all who comes to Him without respect of persons, and soon found the peace which Christ alone can give. He personally realized the Saviour's power to forgive sin and to cleanse the heart. With the courage of a true seeker of truth he resisted all attempts to dissuade him from becoming a Christian, and was duly baptized into the Christian

faith. Afterwards he became a highly esteemed minister of the Free Church, and was honored in an especial manner as a servant of Christ in Great Britain, the United States and Canada, which countries he visited more than once. The name of this good man was the Rev. Narayan Sheshadri, D.D., a Mahratta Brahmin.

After many useful years in the service of Christ, Dr. Sheshadri died in the faith which had stood all tests and which had brought him true peace with God and abiding rest of soul. He once gave the following reasons why conscience and reason, through the gracious influence of God's Spirit, induced him to forsake Hinduism and become a Christian:

1. Hinduism furnishes no proper, consistent and intelligible account of God.
2. Hinduism gives erroneous and absolutely inadequate views of sin.
3. Hinduism reveals no satisfactory way of salvation by which men may find peace and rest.
4. Hinduism furnishes no rational account of the world to come.

Christianity demonstrates its divine origin and infinite superiority to human religions by its teachings on these momentous subjects -- teachings which commend themselves to the wisest and best of men as reasonable and soul-satisfying.

[Dr. Sheshadri was well-known in this country. We heard him in Old Gould Street Church, when he preached there for Dr. King, more than twenty years ago. His was a striking personality; and the marked Scotch accent of his speech was in strange contrast to the Brahmin turban and robe which he wore. If our memory serves us he died at sea, on his way to Britain, after spending a few days in Canada, and looking in on our General Assembly, then in session, in Kingston.—Editor.]

Forward!

I WILL go forth 'mong men, not mailed in scorn,
But in the armor of a pure intent.
Great duties are before me, and great songs,
And whether crowned or crownless when I fall,
It matters not, so as God's work is done.
—Alexander Smith.

God is bounteously rewarding the labors of the United Presbyterian missions at Nyassaland, Africa. In a land where twenty years ago missionaries entered at the peril of their lives, 4,000 converts recently gathered, spent five days in meditation, prayer and song, and one day 284 converts were baptized, 195 of them adults.

The spread of Christianity in Uganda continues its remarkable progress. Bishop Tucker estimates that at least 6,000 persons put themselves under instruction during the first six months of this year. The Waganda purchased 2,382 Testaments and 5,091 portions of Scripture during the same period.

* * *

Follow with reverent steps the great example
Of Him whose holy work was "doing good;"
So shall the wide earth seem our Father's
temple,
Each loving life a psalm of gratitude.
—Whittier.

* * *

The Sultan, says "The Moravian," is evidently determined to forestall the Zionist movement as far as he can. He recently issued instructions to the Turkish authorities in Palestine forbidding the transfer of real estate to Jews, even if they are Turkish subjects. This has put a stop to all transactions in landed property in the name of the colonies projected by Barons Rothschild and Hirsch and the Israelite Alliance. This severe action is the outcome of the proclamation of the recent Zionist Congress at Basle in favor of the reassertion of the Jews as a nation and a state, and the determination to make Palestine the centre of Jewish power. But the Sultan is not satisfied with prohibiting the transfer of real estate in Palestine to the Jews; he has caused impediments of various sorts to obstruct the return of the Jews to Palestine, even as visitors. It is forbidden to Jews to proceed from Jaffa to Jerusalem, or to other places in Palestine, unless a non-Jewish resident of Jaffa guarantees that the visitors in question will leave Palestine again within thirty days of their arrival.

* * *

A medical missionary gives the following instance of a Chinese mother-in-law's cruelty, the results of which came before him in his mission hospital at Ningpo: "One of our female patients presented us with a sad illustration of Chinese cruelty. This was a little girl named Ah-dzing, who was admitted in a shocking condition, having had both her feet destroyed by gangrene. The child had been betrothed, and, in accordance with an old custom here, was living with her future mother-in-law. The latter treated her very harshly, and at length one day, for some trivial offence, she tied cords tightly around each of her legs, and, heedless of the visible suffering produced, kept the ligatures on until the limbs dropped off! The stumps have healed up nicely after secondary amputation, and our bright, smiling little friend may now be seen on Sundays walking to church on her knees. We are having stilts made for her, and in a year or two, when she is fully grown we hope to provide her with a pair of artificial feet."

Light from the East on Western Augmentation Problems.

By Rev. Robert Campbell, D.D., Renfrew.

By Rev. Dr. Campbell, D.D., Renfrew. The third Sabbath of January has been allotted by the General Assembly for the Augmentation scheme collection, and in January also, many congregations and missionary societies will make their allocations. I may be permitted, therefore, to make a final appeal on behalf of a scheme, whose position is so very critical, and whose great need is that kindly remembrance which stirs the hearts of most of us in the holiday season. I am hopeful, indeed, that the "little sister" scheme shall not be forgotten, but it may need to be suggested that, as she is growing older and has more work and larger expense laid upon her, it will be in order that all her friends shall present her with more substantial gifts.

It occurs to me to ask how such a scheme fares elsewhere, and, as our brethren in the Maritime Provinces are working the same scheme alongside of us, it appears to me that we may gather some helpful lessons from an examination of their work. I venture, therefore, to institute some comparisons which I trust may furnish instruction and even inspiration to many of us in the West.

(1.) I learn that there are 161 self-sustaining and 61 augmented congregations, the augmented being 28 per cent. of the whole number, in the Eastern section. In the western section there are 623 self-sustaining and 156 augmented, these being 20 per cent. of the whole number. Thus, if the Eastern percentage obtained in the West, we should have at least 215 augmented charges, and it is a serious matter for our consideration, whether the best interests of our Church, and especially of our vast Western mission field, would not be better conserved by following the lead indicated by this comparison. Dr. Robertson would hold up both hands in favor of such an advance.

(2.) There is very strict Synodical supervision in the East, and yet the grants allotted to assisted charges average \$161, though the revenue last year only permitted \$150 to be paid. In the West grants were paid in full and averaged \$142, although with the Northwestern work on our hands, the preponderance might reasonably have been on the other side.

Mr. McDonnell often lamented because, as he said, "We have always to cut to the quick" and "Can never be generous, even where generosity would pay us best," and this comparison illustrates those sayings.

(3.) In the East, the Synod authorises estimates and allocations to Presbyteries, whilst Presbyteries allocate to congregations, and the amazing result is that they work so closely to the lines laid

down. 116 congregations (more than half) reached or over-reached these allocations, and only three Presbyteries out of ten were noticeably behind the amount apportioned to them. We had our scheme of allocations also, asking Presbyteries for comparatively much more modest sums, but results were so discouraging that we have laid them on the shelf, and, this year, we appeal for the voluntary gifts of those who think the work worthy of their help.

(4.) It looks reasonable to suppose that the self-sustaining charges in the two sections are, on an average, equal in ability. Yet the 161 self-sustaining congregations East, contributed \$8,100, or an average of \$50.50, whilst 623 Western congregations contributed \$19,280, or an average of \$30.95. Similarly, 61 augmented charges East, averaged \$20.70, whilst 156 in the West averaged \$12.20. The heart of our difficulty is here as we may see, for if our self-sustaining charges had reached the Eastern average our income from them would have been \$31,396, or \$1,200 more than we actually received last year, whilst from augmented congregations we would have had \$3,229, or fully \$1,250 more than we received.

Touching the matter more particularly, there were 57 out of 161 Eastern congregations giving up to or beyond the average of \$50, whilst of the 623 Western, only 80 came up to that standard, whereas 200 should have been the proportionate number. As all our city congregations are included in this class, there can be little hesitation in saying that if ever the Augmentation scheme is to become the prosperous and helpful agency that it was intended, and is fitted to be, it can only be because this point in our comparison is seriously and sympathetically considered. There are 198 congregations in the Western section who believe that their ministers should have stipends running from one to several thousand dollars, besides a large number where the stipend is at least \$900. Those congregations, as we may reasonably think, are amongst those most heartily interested in our Church's work, with ability to help well in doing it, as well as having some idea of the proper cost of carrying it on. It cannot be accounted a thing impossible, therefore, that they should be so informed and appealed to that they shall for the most part take rank beside the 57 in the East whose average contributions is \$50 and over. At this upper end of the scale we can, if we will, come into comparison on equal terms, and one must believe that the only reason that we are not doing so is that this point has escaped our notice. We have 200 congregations who can give \$100, and over if need be, but some of us forget just what the proportion of our giving should be.

At the other end of the scale I find

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The New Creation.

We are ever seeking something new; in fashions that are superficial as in ways that are profound we pursue our search. To healthful childhood, the world is all new, in a certain sense the world has to be created afresh in the case of each new child. Youth is the time of aspiration, when we pass forward to conquer new worlds. This is good, for as Professor Blackie said, "Where aspiration is wanting the soul creeps, it cannot fly; it is curiously busy in counting and classifying the bars of its own confinement." But after many discoveries we hear the cry that "there is nothing new under the sun;" that even the world we live in is old and weary.

There is truth on both sides; the world is old, and yet it is new; new each new morning, new to each new life. It is not by any means a new truth that those who live for selfish pleasure, or seek "art for arts' sake" soon become cynical and complain that life is vain. To such the world is a rotating machine, producing constantly a similar combination of circumstances, and life a dreary round of similar sensations. It is only the faith in an ever-living God that keeps our life from becoming a weary, stale, unprofitable thing. That is the central truth from which all other truths radiate. "There is one God and one Mediator between God and man, the Man Christ Jesus." From the heart of this comes the revelation of the Christian religion. In tenderest tones our Master says "Ye believe in God, believe also in Me."

This great word He speaks when their lives are touched by the most tragic change, the departure of their Lord, and when Judaism is about to be dethroned to make way for a broader faith. No wonder that in such times of shaking men began to long still more ardently for a new creation, and to sing in rapturous strains of new heavens and a new earth, which do not pass away.

In this connection we need to remember Paul's great statement that "if any man be in Christ he is a new creature, old things have passed away, behold all things have become new." Thus the great truth, real in all ages, is brought to bear upon our individual life; we are

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reminded that the world within gives tone and color to the outside world. We must love the new creation in us, it is not a thing of scenery, of golden streets and pearly gates; but of a divine life, a real communion with God. The richest poetry, the most glorious imagery, cannot express the wonder and beauty of God's new world; but we must gain the secret within ourselves: through the child-like heart and the child-like faith it comes.

Thus, if we know what it is to be in the circle of His love, in fellowship with His great company of witnesses, in sympathy with His redeeming work, we shall face with new hope the prosaic life of a new year, and learn to transmute dark failures of the past into new inspiration for the perpetual strife, as we hear the great promise from out the heavenly sphere, "Behold I make all things new."

Presbytery Representation in Assembly.

Shall the representation be in the ratio of one in six or continue to be one in four? The debate upon this question was carried on two years ago, and an almost unanimous decision reached that there should be a reduction in representation. For some reason the Assembly declined to ratify the voice of the Presbyteries, but these bodies were in earnest, and have themselves taken the initiative to ask that the representation be reduced. Against such reduction it is argued that it will place the power in the hands of the few, that certain members will always be present at Assembly, either because they represent important interests in the Church, or because of the personal influence they are able to exert in their respective Presbyteries. The General Assembly will thus come to represent, not the interests of the Church at large, but the interests of a dominant party in it. Such an argument discredits the good judgment of the Presbytery. It is not likely that five men out of thirty, however strong their influence, will succeed in securing their election year after year. Nor is it likely that, should there be discovered a tendency to bureaucracy in any of the commissioners in one year, these will again be elected in the succeeding year. It is true that under present system certain names are always upon the commissioners' roll. There are two reasons for this—some of these men are permanent officers of the Assembly, and some represent important interests of the Church at large, such as its home and foreign missions, its colleges, etc. These should be, by virtue of their office, permanent members of Assembly and the presbyteries in which they reside should have their full quota of commissioners apart from these. Again, some men represent the Presbytery better than any others, and are naturally chosen year by year. The check to an

abuse of the system is not to send any member of Presbytery but to send say two-thirds of the number chosen by a system of rotation.

The arguments in favor of a reduction in representation are overwhelming. The present Assembly is unwieldy. Anything beyond a formal discussion of a question is impossible. There cannot be the free interchange of thought and opinion that a smaller Assembly would afford. The limited choice would lead to more careful choice and only the best men would go by election. Then, too, with the smaller representation is bound up the question of the payment of the travelling expenses of commissioners. At present it would be folly to undertake so heavy a burden as the payment of the expenses of one in four of the members of Presbyteries. If the representation were reduced such payment would be possible. And until the travelling expenses of commissioners are paid we cannot hope for a truly representative Assembly. The central Presbyteries will be represented fully, while outlying Presbyteries content themselves with one and a few proxies.

The Week of Prayer.

The public meetings held under the auspices of the Evangelical Alliance during the first full week of the New Year, are often disappointingly small. A thousand and one things interfere with the attendance, not the least among them being the social duties of the season. We are not, however, to conclude that the energy spent upon the perfecting of all details for this week of special prayer is mis-applied. The influence of the call for special intercession reaches far beyond the public meeting. In thousands of homes there is a unity of spirit during these days when the prayers of Christendom are united upon one common object. The effect will surely be apparent during the year so happily begun. Little asperities will be soothed down, individual preferences will give place to the common desire, and united effort will become more feasible where there has been united prayer, even though it has risen from the privacy of the home instead of from the crowded assembly.

We print in this issue an article by one of our correspondents entitled "The Demon of Dumbness. It is 'a living document.'" As it grows out of personal experience within our Church, we trust that the facts upon which it is based are few, and that the mood which it represents is not a common one. We are glad to give it to our readers because there is an air of reality about it; and the reminder that gentle courtesy is one of the highest Christian virtues can never be out of place.

The Purity of Journalism.

The Roman Catholic Archbishop of Montreal, Mgr. Bruchesi, has addressed a long open letter to the editors of *La Patrie* and *La Presse*, appealing to them in the name of the country's honor, of morality and religion, to banish from their pages, in future, the detailed descriptions of horrible crimes, and the sensational pictures which have disfigured them in the recent past. He begins by referring to the congratulations presented to him by the journalists of Montreal soon after his consecration, he then discusses, at length, this important subject of the relation of the public journals to the terrible crimes which occasionally take place. He says: "Do not be astonished, Mr. Editor, if this appeal comes to you in an unusual way, no longer in the form of a private communication, but of an open letter. It is not a public advertisement which follows an ineffective secret admonition. No, but I thought that it would be easier for you to conform to the instructions which duty forces me to give you, if my observations come at the same time under the eyes of journalists, and of their readers." Next comes the statement of facts—and we are sorry to be able to say from our observation, that the statement is, alas, too true. "Very often, Mr. Editor, whole pages of your journal are covered with engravings representing some criminal scene. Everything is there, the assassin, his accomplices, the victim, the theatre and the instruments of the crime." Reference is made to the visits of reporters for the sake of getting up these gruesome details, and the pertinent question is asked, "What kind of daily food is this for thousands of readers of all ages and conditions?" I tremble at the thought of the images which these pictures and descriptions deposit and engrave gradually but deeply in the mind of the people." The archbishop does not suppose that these reports can be suppressed altogether, large liberty must be allowed so long as such subjects are treated decently and handled in a way that is likely to promote public morality, but he seems to be just as firmly convinced that the liberty has degenerated into license. This, then, is the course recommended or commanded: "In the future then, Mr. Editor, you will banish from the columns of your journal all those engravings, and all the unwholesome recitals. You will be afraid of causing deterioration of character, of enervating the soul, of awakening wicked instincts which slumber in the depths of the heart. You will be afraid of corrupting the mind of a large number of workmen, of young people, young girls, scholars and children." If people have a depraved taste and want this kind of thing, then, according to this authority, there is all the more need to refuse to give it.

In "*La Patrie*" there is this significant note at the head of the letter: "We can assure His Highness (Sa Grandeur) that we will do all in our power to conform to his advice and wishes."

We think this is a noble appeal, and that it is well to have the reminder from any quarter that a free press must also be a pure press; if there is an implied rebuke there is also a tribute to the great influence of journalism.

The Passing Opportunity.

With good heart we look out upon the opening year. The incoming tide of commercial prosperity has reached us, and already some stranded enterprises are floating again. In gratitude men's hearts are turning to a beneficent Father, whom, though often ignorant, most men still worship. To a well-directed appeal they quickly respond with their gifts for the altar. Thus when it was made known that a Children's Hospital was being hindered in its good work by a heavy financial burden, gifts to the amount of \$100 a day poured in to relieve it. To the appeal of our own church for an additional \$10,000 for mission work among the miners, the response is, if slow, yet steady. These responses make it evident that there is an ability to give, and also that there is a latent desire to give. It needs but the men to awaken that latent desire into activity, and to give direction to it.

Two of such men, who welcomed the last year when it opened, have ceased from labor during its course. William Burns just crossed the threshold of the opening year with characteristic ardor opening his lips as he entered the portal, to plead the cause of the Aged Minister. Even as he spoke the Master called, "It is enough, come and rest awhile." We miss him sorely. Each succeeding month of the past year we have been learning at how many points his life touched upon the life of the Church, and infused some of his own ardor into church life. The cause of the Aged Christ-Witness is all but lifeless to-day because he is not here. He has passed, and the Church seems to have forgotten him, but the Master's "Well done" has made him glad.

William Cochrane is not with us. A strange premonition led him to enter upon the first page of his diary last year, "I shall not see another year." There was no sadness in the entry, it was the laborer's smiling recognition of the coming of the evening, and rest. We shall miss his leadership. We have already missed it, but it is characteristic of us to make no sign.

In the presence of the splendid opportunity of this opening year we miss these men. Doubtless what should go, and what would have gone to aid the schemes with which they were so closely identified may be diverted into other channels. There has been a chorus of

disapproval of the support given to sporadic movements, but the Church at large pays little heed to expressions of disapproval. It does respond to a personal appeal to its intelligence. It would rather respond to the appeal of its credited agents were they presented with the persistent energy and ready tact of the promoters of isolated movements. But how many of those who contribute know anything beyond the most formal statement of the actual condition of our Church schemes to-day? The opportunity is still here. The men to utilize it are needed.

The Archbishop of Montreal, who was not so very long ago appointed to that high office, is comparatively young, and certainly is not lacking in vigor. Recently he corrected the journals in the matter of publishing detailed and disgusting reports of crimes, now he has issued an order forbidding church bazaars throughout his diocese, for reasons which to him are strong, but which he does not think it wise to make public. He has further ordered that at charity banquets there shall be nothing stronger, to drink than light wines. It is not for us to discuss the question whether this vigorous pastoral action is wise. It is possible that all these things are needed reforms, but we believe that the nobler, more effective and permanent way of bringing salutary changes about is by intelligent teaching, which quickens the individual conscience and exalts the Christ as the leader of faithful souls.

The pastoral, issued by the Archbishop of York, reproves the observance of the festivals of Corpus Christi and All Saints, the interpolation of anything in the appointed services of the Church (except hymns), the private interpretation of the Ornaments Rubric, and the introduction of ornaments either of the church or the minister without previous consultation with the Archbishop, the ceremonial use of incense, the sprinkling of water upon the congregation, the placing of candles in front of pictures or sculptures, the reservation of the Sacrament, the teaching of Transubstantiation, the omission of the earlier part of the Communion Service, the ringing of a bell at the moment of the consecration, the celebration of Communion without communicants, and the doing of anything to prevent or discourage any persons offering themselves for Communion, the use of unauthorized service books, particularly at Holy Communion, the invocation of the Holy Angels, or of the Blessed Virgin, or of the departed saints, the use of definite prayers for the dead, and the compulsory use of confession.

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The Inglebrook

The Demon of Dumbness.

By Salva.

Among the many deeds of mercy wrought by Our Lord during His ministry on earth, not the least noteworthy was the casting out of the spirit of dumbness. We have in the Gospel-narrative a record of not less than four instances in which this was done. When the people heard men speak who aforetime were dumb they marvelled greatly—and well they might. This particular form of Christ's ministry is urgently needed to-day. In our congregations, up and down the land, there is a large number of people who, though possessing many high Christian qualities, are painfully under the sway of the Demon of Dumbness. In the prayer-meeting, in meetings called for the consideration of important business, they seem as if nothing short of a miracle could cause them to speak.

Nowhere, perhaps, is this Demon of Dumbness found in fuller force than in the treatment which those who may be called occasional pulpit supplies receive from officers and leading members of some congregations. It is not at all unusual for such visitors to come and go without receiving any friendly greeting or any kindly word of farewell. It would be a cruel misinterpretation to say that there is a deliberate intention to be discourteous or unkind. But the fact remains that often not a single word is spoken. It may be pleaded that there is a natural reserve, and a lack of practice in speech, and also, that though nothing is said, there is strong and deep feeling. The fair and proper reply to all this is that the sooner this reserve is broken through the better, that to keep silence is not the method to promote the power of speech, and that strong, deep feeling should have light and air, that is, expression. To feel right is a good thing, but to express that right feeling is still better, even though it be in broken, rugged words. The Book lays stress not only upon being thankful, but also upon giving thanks. "Let the house of Aaron now say that His mercy endureth for ever. Let them that fear the Lord both great and small now say that His mercy endureth for ever."

No minister worthy of the name and the position desires to be addressed in fulsome terms nor to be complimented upon having preached an eloquent sermon. That kind of thing is a poor business, profitable neither to speaker nor hearer. But would it not be a gracious

act to meet the minister on his arrival in the vestry, give him a welcome, and express the hope that his occasional ministry might be blessed? A kindly word at parting, of the same simple nature, would be equally graceful. His efforts may not have been very successful, and no one but God knows that better than he does. All the greater need for a few cheery words. If there has been success and blessing there is a proper way of recognizing it. The facts of which we now speak do not come within the range of the committee on statistics, but if the tale could be told it would be a tale of many a noble spirit sorely discouraged, of many a sensitive heart deeply wounded.

A venerable minister, the very embodiment of Christian suavity, speaking on this subject said, with a significant smile: "Certainly our elders are not very effusive." Effusiveness is not to be desired, but there is all the difference between that and absolute dumbness. Carlyle's statement that "Speech is silvery and Silence golden" is not to be taken without qualification. It is no mean attainment to be able to discern by a sort of instinct the time to speak and the time to be silent. "A word in season, how good it is."

The Rev. Walsham How, when appointed Bishop of East London, in 1879, caused at first much amusement with his shovel hat, apron and gaiters, and many wondered who he might be. In the course of time he had the pleasure of hearing it said "That's a bishop;" later on he had the still greater pleasure of hearing it said "That's the Bishop;" at length he had the delight of hearing frequently these words "That's our Bishop." His biographer mentions this as illustrating the beautiful humanity of the Bishop. Soon after his translation to Wakefield he had to preach in an out of the way part of the diocese. On his departure a working man put his hand into the railway carriage window and said: "We like you very well, you can come again." This was a good "send-off." Yorkshire people are outspoken; they are not as a rule afflicted by the Demon of Dumbness. Some of them would even go the length of telling a speaker "We think nowt o' that." But they appreciate honest effort and know when to speak the encouraging word. One of the Bishop's favorite stories was about a verger who said to him, "A've put a platform in t' pulpit, you excuse me, but a little man looks as if he were in a toob." This may be the opposite of

dumbness, but it sprung from a kind heart.

Some years ago there was a big fire in the great city of London. Despite the efforts of the firemen the flames made headway at a terrific rate. Human lives were in imminent peril and their rescue seemed to be quite hopeless. At length some one in the crowd cried out as the firemen were about to give up the attempt, "Give them a cheer." Forthwith there arose a loud hearty British cheer, which was a very inspiration to the firemen, who, feeling as if new life had come to them, made a fresh effort, which resulted in the rescue of the imperilled lives. The moral of that incident lies upon the surface.

In this respect it may not always be easy to apply the formula "What would Jesus do?" But it is certain that He whose exquisite gentleness does not break the bruised reed or quench the smoking flax, and whose words of praise for Mary of Bethany were so emphatic and gracious, would not fail to speak words of cheer to His servants, thus bracing up their drooping, trembling spirits.

Certain it is also, that He who in days gone by cast out the Demon of Dumbness, would not fail, if the conditions necessary for the exercise of this power were fulfilled, to repeat this work of mercy in our day. It is an urgently needed work, and if it were wrought there would be less need for this mournful, desponding strain.

"Oh it is hard to work for God,
To rise and take His part,
Upon this battlefield of earth,
And not sometimes loose heart."

The good men who, in the Providence of God, are leaders in our congregations, have it in their power to help those who minister in holy things, occasionally or steadily, not to lose heart; and among the many forms in which this help can be given, not the least valuable is that of timely, gracious speech. But in order to do this the Demon of Dumbness must be cast out.

A Master of the World.

Of all great men who have leaped upon the world as upon an unbroken horse, who have guided it with relentless hands, and ridden it breathlessly to the goal of glory, Caesar is the only one who turned the race into the track of civilization, and, dying, left mankind a future in the memory of the past. He is the one great man of all, without whom it is impossible to imagine history. We cannot take him away and yet leave anything of what we have. The world would have been as it is without Alexander, without Charlemagne, without Napoleon; it could not have been the world we know without Caius Julius Caesar.—Marion Crawford.

Continued from page 39.

the same disparity. In the East not more than 8 congregations of the 198 contributing, give less than \$10, whilst 13 give \$10 but under \$20, there being 4 per cent. under \$10 and 11 per cent. under \$20. Take similar congregations in the Synod of Montreal and Ottawa, and the Synod of Toronto and Kingston, leaving out the missionary Presbyteries of Barrie and Algoma, and all O. M. fields, and there are 340 congregations, of whom 81 give less than \$10, and 75 give \$10 but under \$20, or 43 per cent. giving under \$20, and 23 per cent. under \$10. Whoever will take the statistics and run his eye down the columns of Eastern and Western Presbyteries, will have no need to investigate minutely, but at a glance will know that the Western contributions are comparatively small, and a little more careful examination will show further that, compared with the East, the contributions to Augmentation are largely disproportionate to those to other schemes.

These are the facts which, to my mind, show what is the difficulty with the Augmentation Fund. On collection days and in the allocations, it has been looked upon as one of the little schemes that could get on with a small contribution. Unwittingly, as I believe for the most part, this cutting down process has been carried on until the usefulness of the scheme has been greatly impaired, and in view of the extra demands coming from new districts, it is certain that unless more be done for it, and that speedily, its usefulness will soon be gone.

I know that comparisons are said to be odious, but it is not with the view of setting the efforts of friends in an odious light that I have called attention to these features of our position. We need all light that can be had upon a position which is so perplexing, and these rays of light from the East may, as I trust, be helpful and set us all to work, each in his own sphere seeking to secure a more generous support for the work with which the Western Committee is charged.

A missionary in Japan writes to "The Advance" as follows: "As to the general evangelistic work in Japan, the prospect has never been more encouraging. The war with China and the treaty revision have left the Japanese more approachable, and there is a lessening of official bigotry. At the same time the people are more preoccupied. They are more disposed to 'get along and have a good time,' hence more indifferent to the gospel."

The Dominion Presbyterian,

freighted with varied and wholesome reading during the coming year, will make a seasonable present to send an absent member of the family, and it only costs ONE DOLLAR from now till 1st January, 1900.

Silence at meat is good neither for the soul nor the body.

The dyspeptic, perhaps, is more to be pitied than blamed.

Blest is the man, be he ever so humble, whose stomach can take all he gives and not grumble.

The natural palate is not easy to please; the artificial one must have its French frippery.

A coy appetite has ears of judgment as well as sharp eyes; it can't be fooled with fair words nor coaxed with ill-looking dishes.

Methuselah lived nine hundred and sixty-nine years—the frying pan had as yet not been invented.

The stomach has its antipathies; humor them and don't force lodgers upon it with which it cannot agree.

Fish have a royal prejudice against being carved with iron and steel. Once on the table they object to the contact of any metal, except gold or silver.

A never-failing cure for hiccoughs, that gives prompt relief, is to draw in as much air as the lungs will hold, and retain it as long as possible. Once is generally sufficient, but if necessary it may be repeated.

Oven Broiled Chicken.—Take a chicken two to four months old, split down the back and spread open as flat as possible. Season well with salt and pepper, put in baking pan and spread with two large tablespoons of butter. Place in moderately hot oven, when brown add three-fourths cup of hot water, baste frequently, bake one-half to three-fourths of an hour. Garnish with parsley and serve on hot platter.

To make Mocha Charlotte Russe moisten one rounding tablespoonful of corn starch in a quarter of a cupful of cold water, boil one minute; add a half cupful of sugar, and pour while hot over the well-beaten whites of three eggs; add a teaspoonful of vanilla, and turn into a mold to harden. Make a sauce from the yolks of the eggs, beaten with four tablespoonfuls of sugar and one pint of scalded milk, cooked together for a moment, but not allowed to boil or it will curdle.

Quince Marmalade.—Remove the blossom ends and rub the down from the quinces. Pare, core and weigh, dropping the fruit into cold water immediately to prevent discoloration. Cover the cores and parings with cold water and stew slowly, closely covered, for three hours. Strain through a coarse linen bag, squeezing at the last. Drain the fruit on a towel, and use the liquor from the parings and cores for cooking. When soft, rub through a colander; and add one-half of three-fourths of a pound of sugar to every pint of pulp, and cook fifteen or twenty minutes. When quinces are scarce, one part tart apples to three parts quinces makes a fine marmalade.

Begs to call attention to the following New and Interesting Books . . .

The Uncalled. A new story, by PAUL LAWRENCE DUNBAR, author of "Lyrics of Lowly Life." Crown 8vo. Cloth, \$1.00; paper, 50c.

This is a story of a young man who was intended by his guardians to occupy a pulpit. But the task of fitting him for it proved too much for them.

The House of Hidden Treasures. By MAXWELL GRAY, author of "The Silence of Dean Maitland," etc. Crown 8vo. Cloth, \$1.50; paper, 75c.

The success of the former works of this clever author guarantees a large sale of this novel. It is a beautiful study of the character of a noble woman, who, at the age of fifty, remains unmarried and faithful to her early love.

Critical Study of In Memoriam. By REV. JOHN M. KING, M. A., D. D., Principal of Manitoba College, Winnipeg. Cloth, ornamental, 16mo, with gilt top, \$1.25.

This scholarly work is one which will appeal to all students of Tenyson.

THE WORKS OF SIENKIEWICZ

Quo Vadis. Cloth, 8vo, \$1.50; paper, 75c.

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Pan Michael. 1 vol., 8vo. Cloth, \$1.25; paper, 75c.

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These remarkable works are making their way over the entire civilized world.

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Toronto, Ont.

Ministers and Churches

OUR TORONTO LETTER.

The first meeting of the Toronto Presbytery in the New Year was a disappointing one. We read the items of business on the little board in the entry, and mentally cancelled other engagements we had made for that day. Three Assembly Remits, an Overture, a Petition for the organization of another mission in Parkdale, a discussion upon the vexed question of Presbyterial Visitation, a Call to a prominent city charge, this certainly offered a satisfactory bill of fare. And when, after listening to the reading of more or less desultory talk, we voted on the result and found that two Remits and an Overture had been referred back, that the Scheme for Presbyterial Visitation had also been referred back, and some wise heads added to the committee "to define what is meant by Presbyterial Visitation," we wanted to use expressions not quite in keeping with the good resolutions formed two days before. It was a relief to be assured by a member of Presbytery that the day's experience was a most unusual one.

There was, however, a gleam of light in the prevalent dullness. One member, a young brother, rose, and with great self-possession and an admirable fluency of diction dilated upon the prevailing tendency to honor eminent missionaries and professors in Colleges, but to pass over the man whose only distinction was that he was a successful pastor and preacher, yet to succeed as a preacher in these days of clamor for change was more difficult than it was to gain distinction in any other line, it was to mark his appreciation of pulpit power by nominating for the highest place of honor the Church had to bestow, one of its members whose success as a preacher and pastor was greater at the end of a twenty-three years' pastorate than at any time during that period. He would therefore propose the name of the Rev. G. M. Milligan, D.D., minister of Old St. Andrew's, Toronto, as the Presbytery's nominee for the Moderator's chair at the next General Assembly. It was a brilliant little interlude, and the members showed their appreciation by a ripple of applause and a hearty endorsement of the nomination.

It is peculiarly pleasant to look again upon a familiar face and to hear a well-remembered voice after a decade of busy years, and did excellent work in our Northwest before crossing the lines to the south. He is now settled in an important charge in Indianapolis, where J. C. Smith of '85 is also settled. Mr. Erouhart was always genial, and the admixture of the frankness of the Western American has made a very happy combination in his disposition. He was warmly welcomed on his recent flying visit to Toronto, and would be gladly received were he to return to one of her charges.

The welcome to old friends is the more cordial because, for an ever-increasing number the welcome must be deferred till we, too, cross to that better country where they have gone. Swiftly the boat is unmoored and night, but a cloud shuts out the morning into which they have entered. Before we have grown accustomed to the vacant place of the one, another suddenly drops out of the ranks of the workers, steps into his boat, casts off, and he too disappears. Yesterday we mourned the loss of Principal Kirkland, so long familiar as the quiet worker; doing without noise what a smaller man would have proclaimed from the housetops. We learn his real value when we look at the disheartening blank his passing has made. Today we join with others in their sorrow at the loss of Bishop Sullivan, the courteous gentleman, the brilliant orator, and the eminent administrator. He, too, has heard a call, and has obeyed it. Who can take up the work of these men? We dare not name the man, but the Master knows, and has chosen. M.

Rev. John McEwan, of Toronto, spent Christmas at Lakefield.

The Rev. J. G. Shearer, of Hamilton, has been speaking in Woodstock in the interest of the Lord's Day Alliance.

EASTERN ONTARIO.

The sum of \$40 was realized from the Sabbath School entertainment held in Calntown recently.

The annual Sunday School entertainment at Horning's Mills, was held on 26th December. Proceeds about \$65.

Rev. D. J. McLeod, of Barrie, has been nominated by the Presbytery as Moderator of the General Assembly.

The Rev. McFarlane, of South Mountain, occupied the Presbyterial Church pulpit at Bishop's Mills last Sabbath.

Miss Eagleson, organist at Centreville Presbyterial Church, was presented with a purse of \$45 and an address of appreciation.

Rev. J. M. McLean took Dr. Bayne's services at Pembroke two weeks ago, the latter being at Pakenham, assisting at the anniversary services there.

The Presbyterians of Hopetown are going to put up an \$1,800 church in the spring. They have already nearly one thousand of the amount subscribed.

A successful entertainment was recently held in the Presbyterial church in Omemeo, realizing about \$58. Mr. Tanner filled the duties of the chair.

Owing to the illness of the Rev. Mr. Hutchinson, of St. Andrew's Church, Almonte, the service in this church on Sunday evening, January 1st was withdrawn.

Dr. MacKenzie, of St. Stephen, N.R., who was "approached" with regard to the vacancy at Port Hope, gave intimation some time ago that he was not a candidate.

Mr. Arch McMillan, occupied the pulpit of St. Andrew's Church, Sonya, on Sabbath evening, 1st inst., and delivered an excellent discourse to an attentive and large audience.

The ladies of St. Andrew's Church, Lindsay, have secured the services of the Rev. Munro Fraser, of Hamilton, to deliver his popular lecture "From Egypt to the Holy Land," Thursday evening, February 6th.

Mr. D. Inglis Grant, the rising young barister, was married to Miss Dennis at the residence of Rev. Mr. Frizell in Toronto. Rev. Dr. Grant, father of the groom, officiated. A host of friends wish the young couple much happiness.

The recent anniversary services in St. Andrew's Church, Pakenham, were conducted by the Rev. Dr. Bayne, of Pembroke. The social on Sabbath and the proceeds of handsome sum of \$300.

The call from St. Andrew's Church, Guelph, to the Rev. A. J. McGillivray, of St. James Church, London, has been before the Presbytery of Guelph, and ordered to be transmitted. It is signed by 25 members and 63 adherents. The stipend promised is \$1,600, without a manse.

Rev. W. H. Smith, late of Ferrona, was inducted into the pastorate of the Summerside Presbyterial church, on Thursday evening last. There was a very large congregation, the church being well filled, and the services throughout were of a most interesting and impressive character. After the induction a social was held in the hall to welcome the new pastor.

The members of the Billings Bridge church turned out in large numbers to celebrate the re-opening of their church. The Rev. Dr. Moore officiated. The congregation is to be congratulated on the success of their efforts to enlarge and improve their place of worship. The seating capacity has been about doubled, and instead of being warmed by a box stove, as formerly, the building is now thoroughly heated by a hot air furnace.

The Rev. John Lindsay, of the Presbytery of Barrie, was inducted into Kintore, Presbyterial church, on the 29th ult. Rev. T. Wilson presided. Rev. A. MacGillivray, M.A., preached. Rev. W. McKay delivered the charge, and Rev. George H. Smith, B.D., addressed the congregation. At the evening recitation music was furnished by Miss Maggie Murray and the Embro Male Quartette, and J. D. Ferguson and J. Lindsay. Mr. Smith presided.

Dr. Grant, of Orillia, (Knoxian) is to preach anniversary sermons at Millbrook, Sunday, 15th inst.

The Presbyterial Christmas celebration held in Kemptville, was a most enjoyable event. Miss Alice Maude Bayne of Carleton Place, rendered several readings in her inimitable style. Music by the choir, solos, club swinging by Miss Marie McDowell, a pleasing speech by our popular M. F., Mr. F. T. Frost, selections by Kemptville's orchestra, also helped to form a programme which was heartily enjoyed by a large and appreciative audience. The proceeds amounted to a sum in the vicinity of \$80.

The anniversary services in connection with the Presbyterial Church, Tweed, were held on Sunday, 1st inst., when Rev. M. McGillivray, M.A., of Chalmers Church, Kingston, preached both morning and evening. At the following took part in the programme: Mrs. McKay, of Matilda (nee Miss Mary Gunn, of Toronto); Miss Maggie Palmer, of Peterboro; Rev. M. McGillivray, of Kingston, and Rev. J. G. Potter, B.A., of Peterboro.

The death is announced of Mrs. Nathan Eastbrooke, of Cornwall Island, at the advanced age of 83 years. She was born at Cornwall in 1814. Her maiden name was Caroline Bagz. At the age of sixteen she married Nathan Eastbrooke, and with him went to live at Herkimer T.Y., where they resided for twenty-eight years. They have twelve children, of whom only three survive, although now in his ninetieth year. The funeral service was conducted at the house of the Rev. James Hastie, of Knox Church, Cornwall.

WESTERN ONTARIO.

Rev. P. F. Sinclair has been occupying the pulpit of Knox Church, Aylmer.

Mr. A. H. McGillivray, B.A., preached in the Tavistock Presbyterial church on a recent Sunday.

Rev. R. J. M. Glassford has been spending a few days at Caledon East, where Mrs. Glassford's mother is lying ill.

Rev. John Currie was made the happy recipient of a fine study chair from the teachers of the Kilmartin Sunday School.

Rev. Thomas Wilson, of London, is announced to preach the anniversary services in Knox Church, Dutton, on Jan. 15th.

Hepworth congregation has been granted leave to raise \$1,000 by mortgage to consolidate the debt on their church property.

The Christmas services in the Drummond Hill Church were largely attended, the Pastor, Rev. James Wilson, filling the pulpit.

The Rev. M. L. Leitch and Mrs. Leitch, of Stratford, called on a few of their friends in Elora, last week, and received a warm welcome.

Last Sabbath the Rev. M. McGregor, of Tilsonburg, preached anniversary services at Alvinston; the Rev. W. G. W. Fortune going to Tilsonburg.

Last Sabbath evening the Rev. Dr. Waits delivered his usual sermon to young men. There was a song service and male chorus in connection therewith.

Miss Bessie McLaren, of Port Elgin, has been presented with the General Assembly's diploma for correctly repeating the answers to all the questions in the Shorter Catechism at one recitation.

The Galt Reformer sneaks in high praise of Mr. John Taylor, in his last year at Knox College, who has had charge of different mission stations during his vacations, the last being at Byng Inlet.

At a meeting of session last week Mr. A. M. Gibson of Flesherton was elected representative elder to the Orangeville Presbytery for the current year—representing the united congregations of Flesherton and Eugenia.

The week of prayer has been observed in Knox and Kilmartin congregations. Messrs. Thomas Young, of Dorwent, and Thomas McCord, rising young students of Knox College, Toronto, assisted the pastor, Rev. John Currie.

The many friends of the Rev. R. Aylward, of Park Hill, who was laid aside for more than three months by a severe illness, will be pleased to hear that he is now quite convalescent, and able to resume his pulpit and pastoral work.

The concert in connection with the Nassagawey Presbyterial Church, held on the evening of the 23rd December, was a well attended and was in every way an unequalled success. The programme consisted mainly of addresses, singing and recitations.

The Rev. A. H. Drumm, of Port Elgin, has been laid up with an attack of grippe.

The recent Christmas tree social held in connection with the Avonport Sunday School was a decided success. The Rev. Mr. Graham, pastor, occupied the chair and the different parts by the children were well executed under the tutorage of Miss M. Thompson.

At the annual meeting of the King Street Presbyterian Sunday School, London, the following officers were elected for the year 1899: Superintendent, Rev. Thomas Wilson; assistant superintendents, D. H. Dobbin; secretary, Wm. H. Yeomans; treasurer, Miss Jennie Grieve.

At the annual meeting of Knox Church, Galt, the congregation voted an increase of \$500 per annum to the salary of their minister, Rev. R. E. Knowles, making it \$3,000 a year, with free manse. Mr. Knowles was formerly minister of Stewarton Presbyterian Church, Ottawa.

Special service for the children was held in Knox Church, Beaverton, on Christmas morning. The subject was "What Jesus has done for the world, Light, Life and Liberty." The address was given by the young people by the Pastor, Rev. R. J. Macdonald, B.A., was a model one. The annual entertainment was held on the 27th December.

Knox Church Sunday School, Guelph, observed January 1st as an "Opening Day." All the classes met in the school room, where addresses were delivered by Rev. Mr. Scott and Rev. W. A. J. Martin, the Pastor, Mr. G. B. Ryan and Mr. J. A. McTea, the superintendent. The secretary's report showed a large increase in membership.

The Rev. M. McKinnon, B.A., late of Fenelon Falls, was inducted to the pastorate of St. Andrew's Church, Hillsburg, on Tuesday, Dec. 13th. A large number of the Presbytery were present, and the Rev. Mr. Nixon, of Cheltenham, conducted the service. Mr. Crozier, of Grand Valley, addressing the congregation, and Mr. Fowle, of Erin, the newly inducted minister. At the social gathering in the evening the sum of seventy-seven dollars was cleared.

In the school room of Knox Church, Galt, on Thursday evening, Rev. Dr. Laing read his drama entitled "The Betrayal of Christ," which he had written some thirty years ago. At the close, Rev. Dr. Wakefield and Joseph Reid, M.A., proposed and seconded a vote highly of the drama as a literary production, which Dr. Laing had read with great impressiveness; and which had been greatly enjoyed by the large audience.

SundJ PaBarni Sszoyread shrdlu shrdlu ua At a meeting of the Toronto Presbytery, late pastor of Erskine Church, who is now in Colorado, saying that he is now able to resume work, and that he had been admitted as a member of the Presbytery of Denver. It is surmised from this that Dr. Hunter will accept the call recently extended to him from a Denver church, and that he will assume connection with the American Church.

Life and Work, issued quarterly by the Session and managers of St. James Square Church, Toronto, is a neat and useful publication, reflecting credit on the pastor, Rev. Louis H. Jordan, and those associated with him. At the last communion six were received by certificate. The membership on roll at date is given as 593. A paragraph dealing with accessions to the roll since 1894, makes this encouraging statement: "While each year has marked an advance upon its predecessor, the gain in the membership during the twelve months just completed has been by far the most encouraging that we have been privileged to record during our recent history."

WINNIPEG AND WEST.

Rev. A. J. McKiehan, of Kasenfeld, Man., was recently presented by his parishioners with a beaver cap, as a mark of appreciation of his services.

At the annual meeting of the Moose Jaw Sunday School the following were elected as officers for 1899.—Supt., Thos. Miller secretary, Alex. McGregor; librarian, D. McTavish, assistant librarian, John Teifer.

A large gathering of the children belonging to the various Presbyterian Sabbath schools in this city took place on the morning of the 2nd inst. in Knox Church. About sixteen hundred were present. Mr. Isaac Pitblado was called to the chair, and after singing a doxology Rev. Principal King offered prayer. Suitable addresses were then delivered by Dr. Du Vaul, Mr. Donald McIntyre, Rev. C. W. Gordon, and others. The singing, which interspersed the speaking, was hearty, and the whole proceedings seemed to be thoroughly enjoyed by the young people.

The address of Rev. M. Gale, formerly of Estevan, is now Portland, Man.

The names of the Sunday schools and superintendents, with the number of pupils in each, is here given:—Knox, Mr. W. H. Thomson, 40; St. Andrew's, Mr. George A. Lister, 25; St. Augustine, Mr. W. Kirkland, 160; St. Stephens, Mr. G. S. Dingle, 275; St. Giles, Mr. J. Craig, 245; Pointe aux Trembles, Mr. R. Crawford, 245; Westminster, Mr. I. Pitblado, 190; German Reformed, Mr. R. Magnusson, 66; Beverley Street, Mr. Hugh Robertson, 40; Martin Luther, Mr. Ingar Buasson, 10; total, 2,336. The Beverley street School and the Martin Luther Sunday School were unable to be present.

MONTREAL.

The congregation of Georgetown Church presented their minister, Mr. Williams, with a purse containing one hundred and twenty-five dollars as a Christmas gift.

Dr. Chiniquy has been suffering from a severe attack of the grippe. More than a week ago he was forced to take to his bed and has been there ever since. He attributes this sickness to a severe cold, which had become so severe that it was feared that pneumonia would set in. His medical attendant says that unless more serious complications set in he has hopes of his recovery. "Father" Chiniquy, as his numerous friends delight to call him, is eighty-nine years of age, and was out a fortnight ago as lively as a man of forty.

Lord Strathcona's Christmas gift to St. Paul's Church, in this city, is the necessary authorization for the construction of a fine new organ at his expense, the only condition being that as much as possible of the old instrument as might be serviceable should be incorporated in the new one out of respect to those who subscribed for the original organ.

The Presbyterian Ministerial Association of this city, recognizing the value of fraternal exchange of pulpits, has made the following arrangement which, it hopes, will be carried out by the ministers whose names are mentioned below. The hour of exchanging is to be determined by the exchanging ministers. Each minister will take his own theme, although it has been most respectfully recommended that Sabbath observance be the subject. Melville, Rev. Dr. R. Campbell; St. Gabriel's, Rev. Mr. Winfield; Crescent street, Rev. Mr. Mowatt; Erskine; Rev. Dr. Mackay; Knox, Rev. Mr. Cruickshank; Stanley street; Rev. Mr. George; Calvin, Rev. Mr. Dewey; St. Matthew's, Rev. Mr. Fleck; Chalmers' Taylor, Rev. Mr. Dobson; St. John's, Rev. Mr. Bourgoine; Pointe aux Trembles, Rev. Dr. Amaron; La Croix, Rev. Mr. Bruneau; St. Jean Baptiste, Rev. Mr. Duclos; St. Paul's, Rev. Mr. Doudiet; St. Charles Street Mission, Rev. Dr. Barclay.

TORONTO.

The news of the unexpected death of Principal Kirkland, M.A., of the Normal School, Toronto, came as a sad surprise to his many friends. The deceased gentleman was out on Friday, 30th ult., and apparently in his usual vigorous health, and on the afternoon of the following day he was called to his reward. The end was very peaceful and entirely free from pain. The physician who was in attendance pronounced the cause of death to be heart failure. Shortly after Mr. Kirkland came to Toronto he was elected to the office of elder in what is now St. James' Square Presbyterian Church, and this position he filled during the pastorates of Rev. Dr. King, Rev. Dr. Kellogg and Rev. L. H. Jordan, till his death. He taught for almost the same length of time one of the Bible classes of the congregation, and he was in other ways a persistent and effective church worker. From this sphere of activity he will be greatly missed, as also from a wide domestic circle. His wife, who survives him, is the daughter of the late Rev. Dr. Thornton, of Oshawa, formerly a prominent minister of the Presbyterian Church of Canada, and the sister of the Rev. Dr. Thornton, of London, still a prominent minister of the English Presbyterian Church. Principal Kirkland will be greatly missed in educational circles. In addition to his professional position at Trinity and his principalship of the Normal School he was for many years, and until his death, a member of the Senate of Knox College, in which capacity his advice and co-operation have always been much appreciated by his colleagues.

It has been the custom of the Toronto Presbytery to meet on the second Tuesday of the year, instead of the first, but this year the meeting was held on the first Tuesday. Dr.

McTavish, Moderator, faced a heavy docket on opening the meeting. In the course of discussion several important items were referred to Vacancies, and the Remit on the Supply of Visitation. The Remit on Synodical Home Mission Committees was not approved. The call to the Rev. James Murray, of Knox Church, St. Catharines, from Erskine Church, Toronto, was sustained, and has been forwarded to the Presbytery of Hamilton, where it will be discussed on the 17th inst. The Rev. Dr. Milligan, minister of Old St. Andrew's, Toronto, was nominated for the Moderatorship of the next General Assembly. Dr. Milligan has given some 23 years of increasingly effective service in his present charge, and his nominator rightly said that the Church should mark its appreciation of an efficient pastorate. Members of the Parkdale Session joined with residents in the extreme west of the city in a petition for the organization of a mission Sabbath School and Sabbath evening services. The petition, and there seems to be no objection among neighboring sessions the petition will probably be granted. The Hospital Visitor presented his quarterly report, and the Scheme of Presbyterian Hospital Visitation was again heartily endorsed by Presbytery. Presbytery will discuss the new Statistical Schedule at the next meeting.

R. C. TIBB, Clerk.

Current Magazines

The International Journal of Ethics—Arch Street, Philadelphia) for January, 1899, will be appreciated by those who take an interest in the philosophic treatment of the ethical side of life. Mr. T. J. Lawrence, of Downing College, Cambridge, England, discusses the Tatar's Rescript, and comes to the conclusion that this effort to reduce the evils of militarism should have the approval of all right minded men; "The Idea of Progress" is ably handled by J. S. Mackenzie, of University College, Cardiff, Wales. Mr. Dickinson Miller, of Philadelphia, furnishes a keen criticism of Prof. James' "Will to Believe," with a reference also to Mr. Huxley's position as to doubt and faith. There are other strong articles and the number of book reviews, English and foreign, is very large, the books dealt with are those which discuss in some way ethical and social questions.

Appleton's Popular Science Monthly, for January, has many interesting and useful articles, as well as the usual reviews and "Fragments of Science." Mr. James Collier continues his contributions on "The Evolution of Colonies" and the twentieth article on "The Principles of Taxation," by the late Hon. David Wells, appears in the present issue. David Starr Jordan gives some "True Tales of Birds and eBasts." These, we suppose, are "fairly tales of science" meant to take the place of tales which are both foolish and fanciful. Prof. G. T. W. Patrick propounds views, which, if accepted, revolutionize the system of primary education. He maintains that children under ten should not be taught to read, write and do sums in the present laborious fashion, but that education should begin with history, natural sciences and manual training, these being imparted largely by oral instruction.

Among "Books Received" the International Journal of Ethics for January mentions "An Outline of Philosophy, with Notes Historical and Critical," by Prof. J. Watson, LL.D. (of Queen's University), and says: "The new edition has been considerably enlarged by the addition of twelve long notes, occupying about one hundred and eighty pages) on various philosophical questions. It is to be hoped that in future editions the book will be welded into a more systematic unity. It is not yet quite what one could expect from the title. The general impression is that it makes is that while the lectures on which it is based were probably admirable (especially when accompanied by the actual reading of the philosophical works referred to in it), it has not been quite successfully transformed into a book. Still it is probably the best general introduction to philosophy we have in English."

Last week instrumental music was used for the first time in public worship in the Free High Church, Airdrie.

A call is to be presented to the Rev. Alexander MacMillan, of Free Martyrs', Paisley, to Windsor Place Presbyterian Church, Cardiff.

The new Moderator of the Presbyterian Church of Victoria is the Rev. P. J. Murdoch, M.A., of Camberwell, near Melbourne. He is a native of Aberdeenshire, a thoughtful and able preacher, and has been for several years convener of the Business Committee of that Assembly.

When Ruth Was Hero.

"Mother may I go up and stay all night at grandma's?" Ruthie's mother laid down her work and thought for a moment. It was what Ruth called one of her "nice, comfortable ways." She never said "no" without being very sure that there was some good reason for doing so; so that when it was "no," Ruthie understood perfectly that that ended the matter.

"Why, yes, dear," she replied, presently. "I think it will be a very good plan. You can carry up the yarn she asked me to get for her when I was up there yesterday, and you might take her a loaf of my fresh, sweet bread. Grandma always thinks that things taste better that have not been made in the house. It is pretty cold, but you can wrap up and walk fast. You will have plenty of time to get there before sunset."

So Ruth put on her warmest coat and her gay little hood, which made her look for all the world like another Little Red Ridinghood, particularly when she had hung her basket over her arm, and kissing her mother good-bye, started off on her two-mile walk. "I'll come down to church with them in the morning," she said, turning back as she reached the door. And then, waving her hand, she ran gaily down the path, and went skipping off up the road toward the village.

"How I do love unexpected things!" she said, giving herself a little hug of satisfaction. "It's lots more fun than knowing long beforehand. Grandma will be glad to see me," she went on, musing as she trudged over the frozen snow, "and that will be nice. Then Grandma's things always taste so good, and Aunt Clara will be sure to let me choose the preserves I like best, and after supper I will get Uncle Charley to crack nuts. He does know how to crack them better than anybody I ever saw. I'm real glad that Aunt Clara married him! Dear me, it is cold!" And she thrust her hands deeper into her muff, and ran all the way down the hill and through the village and half way up the next hill before pausing again. She had reached the church by that time, and as she stood there in the biting wind to regain her breath, she heard the sound of the organ from within.

"Why, there's Mr. Mace practising!" "I must slip in just a moment and warm my toes a bit at the same time. I hadn't any idea it was so cold!" And opening the door she stepped quietly in, and curled up in one of the first pews, closing her eyes as she often did while listening to music, which she dearly loved. The church was perched half way up the hill, and some little distance from the nearest house in the village below. People used to laugh about its being hung up there, and would give strangers who asked the reason all sorts of funny answers; but the real reason was that the queer old gentleman, who had given most of the

money to build it with, long ago, when Ruth's grandma was a little girl, insisted that it should be in just that spot, because he liked the view, and said that the air was better up there, which perhaps it was.

To Ruth, curled up in the pew, with closed eyes, a funny thing happened; she fell asleep. Coming from the cold and wind into the warm, comfortable church, and listening to the low, soothing music, had sent her off into dreamland before she was even conscious of being sleepy. The music rose and fell and died away. Mr. Mace closed to organ, and, leaving the church, locked the door behind him, never guessing that he had left a little prisoner fast asleep within. Half an hour, an hour, two hours passed, and still Ruth slept on. The sexton came and tended the fire and went away for the night, and she never moved, then, or for a long time after. The sun was still shining when she went into the church; something, not the sun, was shining when she finally opened her eyes—something big and red, and it glowed at her through the surrounding darkness. What was it? What could it mean, where was she? Not at home, not in her bed! and yet it was dark, save for that great, glowing eye! Surely the sun must have set!

Ruth sat up and looked about her, bewildered. What was that high thing yonder? It looked like a pulpit—it was a pulpit! Ah, yes, she remembered it all now! She must have fallen asleep while listening to the music, and the red light was the glow from the great stove. But she must get out and go on to grandma's at once! And jumping to her feet she walked as quickly as possible, for she was stiff from her cramped position, down to the door and tried the knob. It was locked fast, and running back into the church, the startled little girl glanced up at the clock, which hung within the light from the fire. Ten o'clock! Then she must stay there all night alone!

To say that Ruth was frightened expresses her condition. She was terrified. The great silent church seemed suddenly filled with strange and startling sounds; and the huge, glowing eye, staring at her through the darkness, cast the corners into deeper gloom, and invested them with imaginary horrors.

But, suddenly, as she stood there in the long aisle, a thought occurred to her. She could ring the bell as she had often seen the sexton do, and that would certainly bring someone to release her. Springing back into the vestibule she pulled open the door of the closet beneath the stairs and grasped the dangling rope. But before she had pulled it once there came a second thought. If that bell sounded it would rouse the neighborhood for miles around, for it was understood that the ringing of the church bell meant fire. Should she, for a little discomfort to herself, disturb and worry so many persons on this wild win-

ter night? For a moment she stood there, fighting with herself against herself as she had never fought before. Then, dropping the rope, Ruthie went slowly back into the church. If she could only have convinced herself that it was her duty to let someone know where she was! But her mother thought her safe with her grandmother, who, in her turn, had no other idea than that she was snugly tucked up in her bed at home. No, there was no one to worry about her. But what should she do. How could she endure it? Why had God let this dreadful thing happen? She had flung herself down on the cushions of one of the pews and with her face buried in her folded arms, lay there, shaking with terror, as she listened to the wind howling about the church, and flinging the bare branches of the trees against the window panes, with a weird, unearthly sound. But with that last exclamation came another thought; a beautiful, comforting, soothing thought: She was not alone; God was there with her as surely as though she had been in her bed at home, and she breathed a little prayer that he would take the fear and loneliness away; and almost instantly the answer came. For a few moments she lay there wondering at the sweet peace that had come into her little heart. Never in all her life before had God seemed so near. She sat up and glanced about her, astonished to find that she could look even into those dark corners without shrinking. Then presently she made another discovery, which was that she was very hungry, and that reminded her of the sweet loaf in her basket. Eating some of it would help pass the time.

As she sat breaking off little bits and eating them, she remembered how she had said the afternoon before—how long ago it seemed—that she liked unexpected things. "I am sure I ought not to complain," she said, with a little laugh, "for this is the very most unexpected thing that ever happened to me. How glad I am that I did not ring that bell! If I had, by this time there would have been a hundred people hurrying here out of their warm beds into that dreadful cold. How nice and warm it is, and how pretty the shadows on the ceiling are!" She had laid her head back against the top of the pew, and was gazing up at the roof, where the glow from the fire cast a bright reflection. And sitting thus, little by little she drifted away again into dreamland.

An hour, two hours passed. The wind howled, rising higher and higher; but still Ruthie slept. It shook the church, it blew down the chimney, and presently a wilder gust loosened the imperfectly fastened door of the stove and flung it open, allowing some of the red hot coals to fall to the floor and roll beyond the zinc. Ruth slept on, but no longer quietly. She dreamed that she was Mary, Queen of Scots, and that her head

was being cut off; and how terrible the pain was in her neck! Then she was Joan of Arc, bound to the stake, with the cruel flames creeping up about her feet. They had not touched her yet, but the smoke stifled her. She turned and coughed, then started up choking, with a wild cry, wide awake now, to find the church full of smoke.

Quickly as the stiffened limbs would allow, the little girl made her way into the vestibule, seized the bell rope, and pulled with all her strength. Ding! dong! ding! dong! Out upon the wild winter wind was flung the sound; faster and faster fell the strokes. "Fire! Fire! Fire!" One after another took up the cry, but still the bell kept up its quick, loud call; still Ruth pulled and tugged. And so, tugging and pulling, pale and exhausted, but plucky still, they finally found her.

Yes, she had saved the church; there was no doubt about that. On such a wild night there would have been no possible chance for it by the time the fire had been discovered from without.

"It was a mighty lucky thing for us that I looked in, Miss Ruth," said Mr. Mace when he met her next day coming out of church. "I think the village owes me a debt of gratitude, and that I ought to be the hero instead of you, my dear."

But only Ruthie and her mother knew that for the brave resisting of a sore temptation, the dear old church would have been lying at that moment a mass of ruins; that the real heroism lay, not in the ringing of the bell when she did, but in unselfishly refraining from ringing it when she did not.

"I am glad and thankful that my girl was the means of saving our dear church for us, but I am far more proud of her victory over self. We two know that therein lay the hardest fight and the truest conquest," said Ruth's mother, as she stooped to kiss her after tucking her up the next night. And Ruth did know it, and the knowledge made her very humble and very thankful to God who had given her the victory.—The Living Church.

Good Society.

Good society is that which can give a dinner without sending a notice of it to the newspapers; can introduce a daughter without having her frocks made the subject of a paragraph, and which believes that the family and its happiness is of more importance than the booming of a beauty or being counted among the Four Hundred.—Good Housekeeping.

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