

Dominion Presbyterian

Devoted to the Interests of the Family and the Church

\$1.50 per Annum

MONTREAL, TORONTO, WINNIPEG

Single Copies, 5¢

Steam Navigation.*

The two most potent agencies in the development of the new world have been undoubtedly steam navigation and railway inter-communication. Canada has the honor of possessing the longest railway lines in the world; and it has the honor, also, of having built the first vessel to cross the Atlantic wholly by steam power. This was the "Royal William," designed by James Goudie, marine architect, of Quebec, and launched from the shipyard of Messrs. Campbell & Black at that city, April 29th, 1831.

In 1833 she crossed the Atlantic from Picton to Cowes, in the Isle of Wight, in nineteen and a half days. After a short time at Cowes, where she was painted and furnished up, she steamed up to Gravesend in fine style, the first vessel to cross the Atlantic propelled by the motive power of steam alone." From this beginning has grown the Canadian steam marine, now, or rather on December 31st, 1896, numbering 1,762 vessels, with a gross tonnage of 251,176, divided among the provinces as follows: Ontario, 41.1 per cent.; Quebec, 32.3 per cent.; British Columbia, 10 per cent.; Nova Scotia, 7.9 per cent.; New Brunswick, 3.8 per cent.; Manitoba, 2.6 per cent.; Prince Edward Island, 2 per cent. Mr. Jas. Croil, in his extremely interesting book, has given a complete history of steam navigation from the earliest attempts to the present day; he has detailed the origin, fortunes and misfortunes of the great Atlantic steamship companies; told the story of steam to India and the East and its adoption in the British navy; he has devoted the last portion of his book to the development of steam navigation on the St. Lawrence, the Great Lakes, and throughout the Dominion; and in an appendix he has described the latest novelties in steam shipbuilding, including Mr. Knapp's roller steamboat, exhibited in Toronto Bay in the summer of 1897. Although the book bristles with figures and statistics, there are so many accounts of disasters and perils, so many interesting personal and other sketches, that there is not a dull page from cover to cover. While it will be an authority for the searcher after facts, it will also afford pleasant reading to the general reader. It has many portraits of men prominent in shipping circles, and pictures of ships; and is furnished with an excellent index. We wish we had space for some extracts, but we can only quote the author's conclusion "that of all the triumphs of mind over matter in this nineteenth century, nothing has contributed more to the advancement of civilization and the spread of Christianity, to the wealth of nations and the convenience and comfort of the human race, than the marvellous development of steam navigation, which will ever be identified with the history of the illustrious reign of Her Majesty Queen Victoria."

*Steam Navigation and its Relations to the Commerce of Canada and the United States, by James Croil, Montreal, with illustrations and portraits. Toronto: William Briggs; Montreal: The Montreal News Company, Ltd., 1896.

It is said that the Presbyterian Board of Foreign Missions has declared itself ready to enter on work in the Philippine Islands, provided the opportunity is given and funds contributed for that specific purpose. The church in Yonkers, N.Y., of which Dr. G. F. Pentecost is the pastor, has contributed the first gift, \$1,000, for this purpose.

In Memoriam.*

"In Memoriam" is, to say the very least, one of the great poems of the nineteenth century, and is worthy to stand by the masterpieces of any century. It is a collection of poems which show Tennyson's varied powers of thought and expression. It deals with the great problems of doubt and faith as they are suggested by sin and sorrow. It reflects the life of the poet, the life of humanity, and, in a special sense, the life of the century in which it has its origin. During the past quarter of a century it has found many sympathetic readers, and has been made the subject of much careful study. Recently a French scholar has attempted the heroic task of translating it into his mother tongue, and has succeeded in showing once more that the translation of poetry is exceedingly difficult; even in the most skillful hands the poetry is apt to vanish in the process. Recently a high-class literary journal printed a dialogue between Henry King and Arthur Hallam as to the merits of the two memorial poems. It was well done, if that kind of thing is to be done at all. We mention these incidents now simply to show the wide-spread and increasing influence of Tennyson's great poem. We desire, therefore, to give a cordial welcome to Dr. King's careful piece of work. It is evident that he did not study the poem simply for the purpose of writing upon it; but has evidently gone over it sympathetically, and then critically, so that the present volume is the result of many years of communion with the poem. The preface tells us that "This small work on 'In Memoriam' had its origin in a course of lectures delivered to ladies in Manitoba College in the winter and spring of the present year," but of course Dr. King was well prepared for such a class before he took it in hand. He has, however, availed himself of the best work of others in this department and on important points is prepared to criticise the critics. It is a good thing, both for himself and the class, when one possessing the philosophical and theological equipment of Dr. King can find time to take up a subject of this kind. "In Memoriam" is a poem specially suited for the study of the literary circles in connection with our Young People's Societies, and this book will prove a useful companion. The expositions are clear and not too lengthy, the notes on difficult phrases are brief and to the point; on important points that have divided the interpreters, the arguments are fairly weighed. For instance, we think Dr. King makes good the interpretation which refers to the words of the prologue, "Strong Son of God, immortal Love" to the personal Christ. The unsophisticated reader would naturally receive this impression, and, notwithstanding the contention of some commentators, it will bear the closest scrutiny. On smaller points there may be difference of opinion, but the great thing is for the student to try to read the poem for himself. It is generally admitted, however, that, taken as a whole, "In Memoriam" is a poem for which the average reader needs help, and in this "critical study" it is given in a manner that is both thorough and unpretentious.

A critical study of "In Memoriam" by the Rev. John King, M.A., D.D., Principal of Manitoba College, Winnipeg. G. N. Morang, Toronto.

Wild Roses and Snow

(Bassee Pyrenees).

How sweet the sight of roses
In English lanes of June,
When every flower uncloses
To meet the kiss of noon.

Roses both sweet and wild—
Seen where a valley closes
Mid mountain heights up-piled.
How strange the sight of roses—

Upon whose sides remaining
Is strewn the purest snow,
By its chill power restraining
The tide of Spring's soft glow.

Yet God who gave the pureness
To you fair mountain snow,
Gives also the secureness
Whereby these roses blow.

From "Pictures of Travel, and other Poems," by Mackenzie Bell. London: Hurst & Blackett.

At the recent session of the Federal Assembly of the Australian Presbyterian Churches, the principal business was the proposed union of all the Presbyterian churches of all the colonies. No immediate settlement of the question is probable, the trend of opinion inclining towards union in foreign missions and theological halls under the triennial assembly, with a judicial committee, as a court of final appeal from provincial assemblies.

The Rev. James MacGregor, D.D., minister of St. Columba's, Edinburgh, who is now the chaplain-in-attendance on the Queen, is a native of Scone, Perthshire, and is 66 years of age. In 1881 he accompanied the Marquis of Lorne when Governor-General of Canada in his visit to the Northwest Territory. Five years later he became chaplain to the Queen, and in 1891 he was elected Moderator of the General Assembly of the Church of Scotland.

It may be said that the whole of Africa that is comfortably habitable by white men is under the British flag, or under British protection; and, again, that everything in Africa that pays dividends lies within the sphere claimed by the British Government. Practically what other nations have scrambled for has been John Bull's leavings.

Gen. Booth has admirers in Klondike. One of them has sent him a consignment of gold, which is to be sealed up in a small phial and exhibited at the coming Salvation Army exhibition. And in the meantime the General has an eye to the main chance; he invites other gold miners to "send their consignments along."

The Synod of Pennsylvania has voted that its size shall be reduced; that, hereafter when its numbers embrace all who have a right to be present, it will have 222 members. It will amply represent the powerful body of Presbyterians which occupies this field.

One hundred thousand gallons of whiskey were sold one day last week in a city saleroom. The sale realized about £20,000.

The Quiet Hour

A Glorious Sunset.—II.

Luke II, 29

By Rev. W. G. Gordon, B. A.

"For mine eyes have seen Thy salvation." What then did the old man see? He saw a little child, that was all; and there was no supernatural halo of glory round its head to make clear its divine origin; it was exactly like any other healthy, beautiful babe. But the man somehow did see a deep significance in this dawning life. It is said that those who are about to die see life clearly. That may not always be true, but there is large truth in it. A man who was led forth to die was asked, "What is the fairest thing in human life?" and, looking upon a beautiful, curly-headed boy, he said, "The life of a little child." Then it was recognized that the man who was about to die saw clearly. Simeon saw a still higher truth, and saw it more clearly. He saw that God's greatest gift to the world may come as a little child. The new-born babe is a wonder, and an uncertainty. No one can tell how much of blessing or of curse is wrapped up in its undeveloped life. Sometimes it has been given to a man to take keen glances into the child's future and prophesy correctly concerning his career. To this man the intuition was given that the child he now holds in his arms contains a new and richer revelation of God. As he reads this in the babe's eyes he says, "Let me go in peace." Peace was a great word with the Hebrews, when they met and when they parted. To the living they said, "Go to peace," and to the dying, "Go in peace." So God speaks to the old man through the babe which cannot yet speak: "Go in peace, because the Christ has come." This is not a blessing that he will share, before its full-orbed splendor is unveiled he will have passed into another sphere. But as he goes his satisfaction is in this, that there are in store new revelations for the Church of God, and great blessings for the world. Though he sees the salvation in the form of a little child he knows that it is a sublime fact, a glorious certainty which will work out its divine mission when he is gone.

This was a blessing for which he had waited so long, and with such unwearied patience. His attitude is described in these beautiful words: "Waiting for the Consolation of Israel." Noble name that for the Christ who should redeem and console his afflicted people. The great hope of the Jews was that God would

send an anointed king to redeem their nation. Their thoughts of the king were often worldly, their ideas of redemption crude and coarse; but even then it was a great thing, for a people to have a hope reaching out into the future, a hope centered in God. We can imagine there was a time when Simeon, as a young man, was ready to work for this hope, to do all in his power to prepare the way for the Saviour's coming. Perhaps he was ready also to fight for it, it may be that in his youth he was a zealot, full of enthusiasm for the coming of the new kingdom. Now he can only wait, his zeal is toned down into a patient hope, and he proves that "they also serve who stand and wait." As he waits he catches gentle music of the new kingdom, and knows that the time is at hand.

But the question arises again, how is it that this devout man has a much nobler view of the Messiah than was common in his day. Not long after this both priests and people rejected Jesus because he would not be a worldly king. The answer is in part that he was a spiritually minded man, a man whose thought and life was bigger than his formal creed. He was filled not with the spirit of party or sect, but with the spirit of God, an influence altogether higher and holier. There was in his soul a longing for a deeper life, which should have a wider range, hence his religion expresses itself in pure, sweet song, which is suggestive of greater things than the man himself can completely comprehend. But there is the other reason, that he stood consciously on the verge of eternity. The good man at least does see life more clearly when he looks into the face of death. Small things become still smaller then; and the really great things are seen in their true magnitude. When we come to view life in the light of eternity, many things for which we have struggled and fought sink into insignificance; and the spiritual forces of faith, hope and love are seen to be of abiding interest and power. This was his prophetic hour. Surely he had not waited in vain, when, on the eve of his departure it was given to him to speak a great word which the world will not allow to die, and to sing a sweet song, which has echoed down the centuries, and is still chanted in solemn tones in many lands. A preacher was once asked how long it had taken him to prepare a certain sermon, and he answered: "Forty years," meaning that the whole spirit of his life found expression in that particular discourse; and if

the whole of this man's life was spent as a preparation for this solemn song, it was a life well spent.

It may be that this old man spoke better than he knew; that he did not see clearly the full range of his own anticipations. Some glimpse he had of the glory of Israel and the real light of the nations; and also, as the next verse shows, of the meaning of the cross. It was no mere conquering king that he saw, but the crucified Christ in the form of a little child. But we ought to see clearly many things which for him were only in the germ; since his day there has been a great unfolding of the Kingdom, in the light of which we may read his words. We see now that the glory of Israel was and is the teaching which has come through her, the instruction that has gone forth from Zion. She was always craving political splendor, but God gave her something far more glorious. The real light of the world is the living Christ, and our personal concern is to come with child-like hearts to the Christ who was once a child. To accept the child Christ in a child spirit, this is the highest act of faith, and of self-surrender. With this in our hearts when we have to sav of our own life—

"The radiant morn' hath passed away,
And went too soon her golden store;
The shadows of departing day
"Grew on once more."
"Our life is but an autumn sun,
Its glorious noon, how quickly past."

We may also cry with confidence:—

"Lead us, O Christ, our life work done,
Safe home at last."
"Where saints are clothed in spotless white
And evening shadows never fall,
Where Thou, eternal Light of Light,
Art Lord of all.—Amen."

Waiting the Tide.

Close moored, apart, as merchant ships may stay,
Beyond their sailing hour to catch, at even,
Some tide to start them safer on their way,
And bring them earlier to the destined haven;

So now, though bound to earth-horn things,
I wait
Life's lingering tide, slow gathering to the flood,
"Tis well, less rashly venturing through the strait
To seas untried, I miss my way—(God,
—Selected.

Revelation; or the Christ the True Light.*

Nothing could be more appropriate for the first day of a New Year than this beautiful prologue of St. John's Gospel, which takes us back to "the beginning." There are "dispensations," new beginnings, in the life of the world and the Church, and God gives us new beginnings, new days, and new years in our little lives. This is the last of the Gospels, and in one sense the sublimest; it opens in a way that combines simplicity with dignity, and gives us all through a majestic presentation of the Divine Christ. Its character harmonizes with its authorship, as coming from the "dis-

Lesson for Jan. 1st. John 1: 1-14. Golden Text, verse 4: memory verses, 9-12.

ple that Jesus loved," the apostle of Love and contemplation. Such a view of the Lord Jesus as this was not possible in the days of His flesh, but it was only when the wonderful life was viewed and reviewed in the light of a fuller illumination that its deep significance was grasped. These fourteen verses are a general introduction to the whole Gospel, they suggest the highest and most central truths of the Christian faith.

I.—The Divine Word, 1-5. Here we are taught the eternal existence of the Word. He shares the divine nature, He is "at home with God," He was concerned in the Creation, through Him God is revealed. A great word reveals a thought or truth, embodies it and communicates it. In a sense far deeper than we can fathom, Jesus is the Word of God which abideth for ever. "The same yesterday, to-day, and for ever." In this we have declared the relation of Our Lord to God and man. He was always related to God, lived in closest fellowship with the Father. And this reference to creation shows that His relationship to humanity did not begin simply with the Bethlehem birth. Because there was in Him life, the deepest, divine life, and the purest human life. He was the light of the world, the light and life of men. But this light shined in the darkness of this wayward world, and the darkness comprehended it not, that is, did not lay hold of, or appropriate it. This last tragic fact is more clearly stated and more fully developed in the next paragraph. This is a characteristic of St. John's style, to state a truth briefly and suggestively, and then to resume it and carry it forward to further illustration.

II.—The Divine Word Revealed and Rejected, 6-9. Now a subordinate person is brought forward, a man who "came into being" and who was sent by God. The name of this man was John. There is a deep distinction between this good heroic man and the highest man, though he was divinely commissioned. He was not the light, but was sent as a martyr or witness-bearer, to make known to men that the light was drawing near. John was a brilliantly burning lamp (v. 35), but Jesus is the absolutely genuine light. Therefore the great statement is made concerning Him that He lighteth every man that cometh into the world. He is not a small, sectarian Christ, but the world's true, universal light. That would, in a sense, have been true if He had not come into the world. But He came into the world that had its being through Him, and the world did not know. To His own He came, and His own did not receive Him. We have passed now from creation to the cross.

Christ the Saviour, 12-14. To the faithful ones who received Him He gave authority to become children of the living God, so that looking up to the Father of Jesus Christ they could say, in lowly confidence, "Our Father." This

is not a thing of human lineage, it does not belong to the fleshly sphere, and does not depend upon man's will, it is a birth from God. This process is spiritual in its origin and its effects. There is the revelation of Jesus to the soul, and the revelation of God in Him. There is the response of faith and the gift of the Child-spirit. This spirit the world can neither give nor take away, it is the Christ's peculiar gift, and the disciples peculiar possession. Those who received it were able to say, "The Word became flesh and tabernacled among us, and we gazed upon His glory, a glory as of the only begotten of the Father, full of grace and truth."

Note the various aspects of the manifold revelation. It is a revelation of the Father through the Word, who shares His nature. The Word is revealed in the creature, in the consciences of men, in the witness of prophets, in the lowly human form which enshrines the divine, in the lives of those who through Him have gained a new birth, and received the gift of eternal life. As we view this manifold truth we know that the words "Let there be light" have been spoken again, with a richer meaning. Seeing it is God that said "Light shall shine out of darkness," who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

A New Year's Wish.

Numbers iv. 24.

The Lord bless thee!
How shall He bless thee?
With the gladness that knoweth no decay,
With the riches that cannot pass away,
With the sunshine that makes an endless day—
Thus may He bless thee.
And keep thee!
How shall He keep thee?
With the all-covering shadow of His wings,
With the strong love that guards from evil things,
With the sure power that safe to glory brings—
Thus may He keep thee.

The Call of the First Disciples.*

Here the ministry of John and the ministry of the Lord Jesus touch each other; John, who was "a burning and shining lamp," bore testimony to, and prepared the way for, the true universal light. One of John's noblest sayings was, "He must increase, but I must decrease." There was in that word not only recognition of the truth, but heroic submission, and self-sacrifice. This lesson is so rich in suggestions that even a few words of it would be sufficient for an extended exposition. We must then make an effort to summarize its wonderful teaching.

I.—The Beginning of Discipleship, 35-39. The beginning of life is always interesting, as spring-time in nature, childhood in human experience; how much more then in the spiritual sphere!

Lesson for Jan. 8th. John 1: 35-46.

Here we have the beginning of the Christian church. The desire for the discipleship was awakened by beholding the Christ. The testimony of John was powerful, but it was co-incident with the vision of the Christ. We must further remember that these men were in the preparatory school of John's ministry, the ministry of repentance. They were also in an expectant mood, on the look out for the coming Christ. Out of all this there came practical movement, they followed Jesus. The desire for discipleship was encouraged by the kindness of Jesus. How will he receive them? Will he frown them back into their old life or beckon them onward to a higher? Note, then, the kindly enquiry, "What seek ye?" A question not for his information but to draw forth their opening life, and when it has evoked the earnest question "Master, where dwellest thou?" there comes the kindly invitation, "Come and See." The Christ came to reveal Himself, and to the seekers, according to their capacity and need, there is given this tender invitation, "Come and See." Finally the desire for discipleship was confirmed by communion with the Christ. They abode with Him that day, and though there might seem to be little change in them, that fateful hour was really for them the beginning of a new career. Discipleship would merge into apostleship, the learners would receive the power to teach.

II.—The first service of a Christian Disciple, 40-42. This first missionary effort began at home. The silent Andrew was the means of bringing the impulsive, energetic Peter to Christ. Note his equipment for this service; he had found the Christ; that which to others was an uncertainty, and a desire, was to him an accomplished fact, hence his power to speak with the accent of conviction. The simple service of calling the brother must have behind it that sublime experience. The man that is brought to Jesus receives a great revelation. The revelation of the old and new name. There is made known to Simon the son of Jonas what he is and what he shall be. The fickle, impulsive Simon shall become Peter (Cephas) the man of rock-like character. This is prophecy by one who had power to make it true. Many inward spiritual processes, and much outward discipline is implied, but the word of Christ shall not fail. Simon is a type of the power of Jesus to reveal to us our real self and create in us a nobler self. All the great saints have received this revelation, when for the first time they stood face to face with the Christ.

III.—The Christ's peculiar call, "Follow Me." This is one of the great words of the Master. He, the lowliest man, sets forth His own personality, as the source of our salvation. To do this He "finds men," finds them when they are lost in the crowd, or in conventionalities. He sets the soul apart and speaks

to it the kingly word. The word which does not rest on threat, promise or persuasion, but in its naked authority only needs to be truly heard in order to be obeyed. We are strong and good when we have found our rightful king. We must study the great life portrayed in the manifold Gospel to learn the full meaning of this word, "Follow Me."

IV.—The cure for prejudice; already history begins to repeat itself. Andrew calls Peter, Philip calls Nathaniel. He whom the Christ has found has the power to find others. Thus the Christian Church has grown by the action of soul upon soul. The virtue springing from the Christ spreads and grows. But even the gentle Nathaniel, "the Israelite in whom is no guile," has prejudices, even though he has Jacob's devotion without the cunning which marred the patriarch's character; he can ask the question: "Can any good thing come out of Nazareth?" Not by mere theories or second-hand statements can such prejudice be met, personal experience is the only cure. "Come and see." Not by arguments, but by the vision of the Christ shall the confession be drawn from this gentle soul: "Thou art the King of Israel."

Open Gates.

Lord, we thank thee for open gates
To fields so wondrous broad;
Thank thee for fertile soil that waits
For the ploughshares of God.

Nay! thank thee for fields that now are
white—
Ready for sickles soon!—
For the toilers toiling with their might
Till all thy fields are mown;

Thank thee for Faith that makes us win
On every tented field;
Thank thee for triumphs grand brought in
Pledge of the future's yield.

Yes, yes, His fields are wondrous broad;
Seed for the sower waits;
And everywhere the friends of God
May enter open gates.

The Christ's First Miracle.*

The greater part of Our Lord's life was spent in silent preparation for His great work. The Christmas festival has recently called our attention to the lowly beauty of His childhood, afterwards we have a glimpse of His boyhood. For a moment He seemed to reach out for great things, but He left the Temple precincts and went down to Nazareth with His parents and was "subject" unto them. He who was to save men and rule the Church learned as a young man the lesson of submission. Now the time had come for Him to fulfil His mission and compress into a few months the richest and most significant life the world has ever seen. By words and deeds He reveals Himself and ministers to men. Parables and miracles are to be regarded as forms in which the Christ manifests Himself. There is something greater than the gracious words or "mighty works," that is, the person of the living Saviour from whence these spring. St.

Lesson for Jan. 15th. John 2: 1-11. Golden Text: "And His Disciples Believed on Him."

John's word for miracles suggests this; he calls them "signs." They are signs of power, proofs of divinity, and in the way in which they were given or kept back they are revelations of the Saviour's many-sided life. So this marriage at Cana of Galilee has remained an everlasting sign, teaching much more than the mere fact that the Lord Jesus had power to turn water into wine. That the first sign was wrought in the home to give joy to the guests, and not on some great public stage, to make a sensation, or to seek popularity, is in harmony with the lowly life of the Christ. He avoids vulgar self-advertisement and does the greatest things in the quietest way. Jesus Christ has sympathy with pure, human joy. We are so accustomed to emphasise the important truth that Our Lord is the Saviour from sin, and the consoler in sorrow that we are in danger of forgetting this equally important truth. And critics sometimes make it a reproach against the Christian religion that it is a one-sided mitigation of sorrow, and would ruthlessly quench all joy and hush all song. The first miracle shows us that while this may be true of some men's presentation of the Christian religion, it is not true of Our Saviour's life and teaching. He who wept by the grave-side of Lazarus went to the wedding feast and performed His first miracle there. He is our companion in life's joys as well as in its sorrows.

Jesus is not narrow in His view of human needs. He might have said that man's joy is not dependent on wine, and there had been wine enough. Some people wish that He had said such things. He was so strong and gentle that He could be pure without being a Puritan. The world owes much to the Puritans, but it owes much to other people as well; and so we are glad that He who never countenanced any wicked thing, treated human life in a large-hearted, generous fashion. When the housekeeper was in danger of disgrace, running short of wine, He gave the needed help in an unostentatious manner.

The life of Jesus is independent, independent even of His mother. Her anxiety for the credit of her friends was natural, and that she should turn to Him in perplexity was right. But He must go His own way and do His own work in His own manner. The days of subjection are over, yet He is not lacking in reverence and kindness for His mother. This Son of Man, however, must now follow only the inward voice and do the Father's business.

Even the remark of the governor of the feast, in which, perhaps, there is a touch of coarseness, symbolizes a great truth. Not only is the wine of Christ better than the world's wine, giving a more real refreshment, and a purer inspiration, the Christian life is the only experience of which it can be fully said: "Thou hast kept the good wine until now." It is always the last, best, and

better still to come. Abundance of indulgence in the world leaves men worn and weary, the things they have become distasteful and they have no taste for nobler things. But in the Christian life each stage of one's career has its appropriate blessings. In youth we think we have drunk the noblest spiritual wine, but there is a more inspiring draught for manhood, and in old age, when the outward man decays the inward man is renewed, the Christian soul declares that the greatest blessings have come last. But when we come to sit down at the marriage supper of the Lamb and rejoice with Him who has loved us and redeemed us we shall be inclined to say: "O Lord, Thou hast kept the good wine until now."

"And His disciples believed on Him." But does not disciples mean believers? Certainly. A man cannot be a disciple without faith; but this faith is not a mechanical act, done once for all, it is a living power which may increase in strength and compass. Disciples may spend the day in communion with Jesus, but that is only a beginning. He cannot be fully revealed in one interview, or exhausted by one day's experience. Disciple means learner, and in the daily presence of their Lord men learn how and what to believe. The Master can only reveal Himself as He faces new occasions and meets new circumstances. Some who seemed to be disciples fell away when the revelation became too strong, but the true disciples, though sometimes startled, cried, "Lord, to whom shall we go, Thou hast the words of eternal life." The words or miracles varied according to the situation and needs of those to whom they were addressed, but they came always from the same spirit of love and called for the same attitude. Each stage in the growing life of men destined to be apostles might be marked by the words: "His disciples believed on Him" there.

If We Only Understood.

Could we but draw back the curtains,
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should;
We should love each other better,
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner
All the while we loathe the sin;
Could we know the powers working
To o'erthrow integrity,
We should judge each other's errors
With more patient charity.

If we knew the cares and trials,
Knew the efforts, all fit, vain,
And the bitter disappointment,
Understood the loss and gain—
Would the grim, external roughness
Seem—I wonder—just the same?
Should we help where we now hinder,
Should we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source.
Seeking not amid the evil
All the golden grains of good;
Ah! we'd love each other better,
If we only understood.

Our Young People

Topic for January 15: "Where am I going?"—Ps. 119: 57-64.

"Lead me, O Lord, in a plain path."

Where Am I Going?

"Where am I going?" That depends upon the way, and the direction in which I am travelling. If I am in the narrow way, I am going to "life;" if in the broad way, I am going to "destruction," and the eight verses of our lesson give us some characteristics of the narrow way.

1. It is the way of obedience. "Thou art my portion, O Lord; I have said that I would keep Thy words." God himself is more than anything He can give us, and we should prize the God of love above the love of God, the Giver above the gift.

2. It is the way of prayer. "I entreated Thy favor with my whole heart; be merciful unto me according to thy word." Whole-heartedness is essential to true prayer, and in seeking God's favor it is worth while to put the whole heart into it. But while the psalmist thinks if God's favor, he is reminded of his sin, and that leads him to pray for mercy.

3. It is the way of truth. "I thought on my ways, and turned my feet into thy testimonies." Thinking leads to turning. Mr. Spurgeon says: "He came to the Word, and then he came to himself, and this made him arise and go to his Father." When the mind repents of ill ways, the feet are soon led into good ways, but there will be no repenting unless there is deep, earnest thought.

4. It is the way of promptness. "I made haste, and delayed not to keep thy commandments." We need to be in a hurry about doing what God has commanded us. When God commands, it dishonors Him for us to hesitate about obedience.

5. It is the way of remembrance. "The bands of the wicked have robbed me; but I have not forgotten thy law." Though the robbers may take the purse from my pocket, they cannot take the law from my memory. We have known some people to turn from the Bible because professed Christians had cheated them, thus allowing Satan to rob them of a treasure more precious than gold.

6. It is the way of gratitude. "At midnight I will arise to give thanks unto Thee, because of Thy righteous judgments." After he had been robbed it would be natural to rise at midnight to guard against other robbers, but "he thinks more of thanks than of thieves."

David leaves the robbers in the hands of a righteous Judge, while he praises Him for His righteous judgments. Midnight is rather an inconvenient hour, but no time is inappropriate for thanksgiving. And in the midnight of grief we may thank God while we look up to the stars of promise that pierce the darkness. Such thanksgiving at midnight will hasten the dawn.

7. It is the way of Christian fellowship. "I am a companion of all them that fear thee, and of them that observe thy precepts." He spends his nights with God and his day with Christians. He makes no distinction as to wealth or position, but delights in the company of all that fear God.

8. It is the way of teachableness. "The earth, O Lord, is full of thy mercy; teach me thy statutes." We never cease to be disciples. Natural law is simply just; you keep it and you are rewarded; you break it and you are punished; but the mercy of the Lord that comes to us through Christ fills the earth and makes everything in nature vocal to His praise. The Lord, who is our portion, Himself fills the universe, and He can at all times be of service to His people.—Christian Endeavor World.

For Daily Reading.

Mon., Jan. 9.—Fleeing from the Lord. Jonah 1: 1-15:3; 1-4.
 Tues., Jan. 10.—Arrested in the way. Acts 9: 1-9.
 Wednesday, Jan. 11.—Returned to the way. 1 Kings 19: 1-21.
 Thurs., Jan. 12.—Guided in the way. Isa. 30: 18-21.
 Fri., Jan. 13.—Light upon the way. Ps. 119: 106-112.
 Sat., Jan. 14.—Christ the way. John 14: 1-7.
 Sun., Jan. 15.—Topic. Where am I going? Ps. 119: 57-64.

Another Year.

Another year is dawning!
 Dear Master, let it be,
 In working or in waiting,
 Another year for Thee.
 Another year of progress,
 Another year of praise;
 Another year of proving,
 Thy presence "all the days."
 Another year of service,
 Of witness for Thy love,
 Another year of training
 For holier work above.

Christ says, "I am the way." Wherever you are, at whatever point of experience, at whatever stage of sin, this way begins where you are, and you have but to take it and it leads to God. From your person, as you are at this moment, there leads a way to the Father.—Marcus Dods, D.D.

The Clock's Warning.

The clock in a church steeple in the city of Edinburgh was striking one night, when a company of young men was passing the church on their way to a place of sin. Suddenly one of them stopped and said, "I cannot go with you."

When they pressed him for a reason, he answered: "When I left my home in the country, my mother said, 'My boy, you are going to a wicked city, and your temptations will be strong, but your father and I will pray for you without ceasing; and at nine o'clock every evening we will be on our knees saying, O God, save our boy; and,' said he, 'I will not break their hearts.' Notwithstanding the jeering and mocking of his companions, he turned completely from his evil ways, and is to-day one of the Christian merchants of Edinburgh.

Timely Hints.

How do our pleasures show where we are going?

How does our use of money show where we are going?

How does our reading show where we are going?

How do our views of Christ show where we are going?

How does our thought of Sunday show where we are going?

What are some of the helps to keeping in the right way?

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Ministers and Churches

OUR TORONTO LETTER

It would be safe to hazard the statement that any group of Toronto ministers seen together in the week preceding Christmas were discussing the Jenanyan matter. The farcical ending of the "investigation" was evident from the reports in the daily papers, which, by the way, were exceptionally fair. It is now generally conceded that the so-called enquiry was a blunder. Some believed this from the first, others became convinced of it when a well-known legal gentleman announced at the beginning of the enquiry, "I appear for Mr. Jenanyan." The presence of the "limb of the law" in his professional capacity, and the prospect of a libel suit made any but the most general statements in reference to Mr. Jenanyan impossible.

The most regrettable part of the affair was the very evident denominational cleavage in the meetings. Why this should be so was a mystery which only one skilled in the wick-edges of heart-lore could hope to solve. It may have been self-interest on one side, or on both sides, but, if so, it was fatally short-sighted. The open contempt with which the conduct of the affair is discussed outside ministerial circles should make the minister exceeding chary of being party to any further "enquiry" by self-constituted tribunals.

But an unpleasant sensation is short-lived in this season of universal goodwill. The succeeding Christmas season was an exceptionally busy one. All classes joined good-naturedly in an attempt to reach the tempting counter. We stood for a quarter of an hour watching the money literally streaming into the coffers of a down-town establishment, where bank bills were carried up in huge boxes. A cynical friend came up to us and with a smile said, "My minister was preaching last Sabbath that we make an effort to reach the amount we gave last year to missions," and we left him.

Dr. Barclay paid a visit to Toronto recently, and lectured in St. James' Square on Thursday evening, and conducted communion services in St. Andrew's on the following Sabbath. There was a peculiar air of sanctity in the observance of the communion at St. Andrew's. There was no sermon; somehow it would seem out of place to introduce a formal discourse. We met to worship, to remember the Lord, and to commune with Him. Every part of the service was an aid to fellowship, and the reverent soul received an uplift that enabled it to view life from a less sordid standpoint.

The Kirk-session and Managers of St. Andrew's have acted promptly upon the receipt of Mr. Connell's disappointing cablegram. Already they have taken measures looking to an early settlement, and may soon speak of the future prospective minister. They have not yet spoken, the gossips to the contrary.

Erskine has spoken, and it is said, with good expectation of a favorable response. It will be a heavy blow should they meet with disappointment, and if there be a possible inclination in store for them, further proceedings should be promptly stopped. They do not anticipate a refusal of their call however.

Already preparation is being made for the approaching Post-graduate Conference of the Alumni of Knox College. The Committee in charge of the programme has wisely invited members of other denominations and also laymen to take part in the Conference. This will give variety and an additional interest to the proceedings. It is rumored that the Alumni Association will be asked to decide upon the advisability of continuing the support of a representative in the Foreign Mission field. The graduates who have left College halls during the last decade have not adopted the idea of a representative with any degree of heartiness, and the original list has become depleted by death and removal and from other causes. The question of further support is a grave question, and the debate upon it will be one of unusual interest. The Alumni should not go back upon their record. It is said there are more than 400 of the graduates of Knox college settled in Canada. With such a constituency

it should be an easy matter to support one of their number in Honan. The man who now represents them is in every way worthy.

But Knox College herself is sadly in need of friends. We use the word 'friends' advisedly. She has supporters, she has men who direct her affairs, but she has few friends, and the circle seems to grow smaller. It is worth an effort to determine the cause, and when this has been searched out it should be removed. To conduct this search and to remove the hindering cause will be no child's play. In the prime of manhood, who, not that which is of sentiment only, but in the interests of a thoroughly equipped training school for preachers of the Word, are willing to make sacrifice and endure present reproach. But we are convinced that no change will result in the present unsatisfactory condition while "Knox College" is the rallying cry. The outlook must become broader than that which includes merely local distinctions. There must be a supreme effort for a thoroughly equipped Theological hall with well-endowed chairs in every department of current theological study, and a staff of instructors whose business it shall be to inspire and direct the independent study of those who enter the Hall. Such an institution would be worthy of our Presbyterian Church in Canada. Knox College would naturally be chosen as its home, but, while the loyalty of Knox Alumni may be an element in the successful struggle to reach it, we must look for a broader platform, than local esprit de corps. M.

WINNIPEG AND WEST.

The Rev. R. G. MacBeth, of Augustine Church, has been spending the holiday season at Oakville, Ontario, where Mrs. MacBeth is staying for the winter.

Rev. Professor Bryce, D.D., recently conducted anniversary services in Grassmere Presbyterian church; and when there met with a number of people who were present at the first religious services held in the village, twenty-four years ago, which he also conducted. On both sides the meeting was a pleasant one.

A very pretty wedding took place on December 21st in the Point Douglas Presbyterian Church. The contracting parties were the Rev. Hugh Robt. Grant, Presbyterian minister of Pincher Creek, Alberta, and a recent graduate of Manitoba College, and Miss Isabel Langill, of Winnipeg. The ceremony was performed by Rev. D. Munro.

At the annual meeting of the Moose Jaw congregation the following were elected managers: Hugh Ferguson, A. M. Fenwick, W. C. Goudie, M. J. MacLeod and Thos. Miller. Messrs C. A. Gass and Ben. Fletcher were appointed auditors for 1899. Among other matters brought before the meeting was the resignation of the pastor, Rev. J. C. Cameron. After considerable discussion the resignation was regretfully accepted.

The Morning Telegram of the 19th inst. gives an interesting account of the first establishment of Knox Church, the mother Presbyterian Church of the city, on the foundation laid for it at Fort Garry by the early labors of the Rev. John Black, the apostle of the Red River. The site was obtained from the Hudson Bay Company for a small Presbyterian Church, and upon this site the first building was erected in 1869, being completed by the voluntary labors of the officers and men of the volunteer forces which came into that year, and in 1871 Rev. (Dr.) Geo. Bryce arrived and began his labors. In 1874 Rev. James Robertson (now Superintendent of Missions) was secured as the first regular pastor, and he filled the pulpit for seven years, during which period the congregation increased so as to make the erection of a new building necessary, which was accomplished in 1879. In 1882, Rev. D. M. Gordon (now Prof. Gordon, D.D., of Halifax), came from Ottawa, and during his ministry the present structure was commenced and completed at a cost of \$6,000. On Mr. Gordon's leaving for Halifax, the present pastor, Rev. Dr. Frederick B. Duval, accepted the charge; and has since labored with eminent success; to him belongs the honor of organizing and

managing the first Christian Endeavor Society ever formed in Manitoba. Preaching from St. Matt. x. 38, 39, on Sunday last, or the call which the Saviour makes to all to take up his cross and follow Him. Dr. Duval observed that in order to retain society and establish peace, Jesus must needs command our allegiance before all fathers or chiefs, and that men stop and say "Is the object worth the expense?" "Ask the scholar," said the preacher, "whether the knowledge is worth the study, whether the realization is worth the toll that attained to it. Ask the patient now rejoicing in the increase of life, whether that life is worth the pain of the surgeon's blade. Ask a nation happy in its dignity and domain, whether it is worth the battles that saved it. Ask the human family whether its present heritage of light, liberty, protection, peace and prosperity are worth the sufferings that secured them. Then ask was the world's redemption worth the cross and all the martyrdom it symbolizes. Here you approach the realm of man's spirit, a spirit that is ready to sacrifice life for a higher life. We are constantly sacrificing one kind of life for another. We put away infant life for that of the child, the child's for that of the youth's; the youth's for the man's. We must put away a prodigal life for the virtuous. We must put off the old man" as Paul says—the corruptible human, to take on the "new," the renewed divine.

LONDON.

Rev. W. J. Clark, of the First Presbyterian Church, was surprised on Christmas Eve by receiving a handsome purse, which contained £30 in gold—the gift of the ladies of the congregation—to be employed in purchasing books for his library. Later on in the evening, an elegant and serviceable library chair, upholstered in leather was left at his residence. This was the gift of the young men and women of the Society for Bible Study, conducted by Mr. Clark. At the Christmas morning service in his church (which was prettily decorated) Mr. Clark thanked the donors in very grateful and thankful words.

The services in Knox Church, South London, were in keeping with the joyous festival of Christmas, and were largely attended. The reading desk, platform and choir gallery were amply decorated with holly and ivy. Rev. J. G. Stuart, the pastor, conducted the services both morning and evening, and his sermons were founded on the birth of Christ and the redemption of the world. The musical programme was specially adapted for the occasion.

At St. Andrew's Church yesterday the services were of a joyous Christmas character. All the hymns were of an appropriate nature, and sung by the congregation with a spirit worthy of the day.

OTTAWA AND VICINITY.

At the annual meeting of the W.F.M.S. of Bethany Presbyterian Church, the election of officers resulted as follows: President, Mrs. R. Sparks; vice-president, Mrs. J. D. Spurgals and Mrs. (Rev.) Robt. Eadie; secretary, Miss Reid; treasurer, Miss McRae; committee, Mrs. Robert Scannell, Mrs. Cummings, Mrs. J. Nevla, Mrs. J. M. Fuller, Mrs. Geo. Hay delivered an interesting address on "The History of Women's Work for Women."

At the annual meeting of the W.F.M. Society of Knox Church, the attendance was large. Mrs. Alexander presided. The annual reports of committees showed the society to be in a good financial condition. During the year 14 new active members have been added and three life members. The officers for the ensuing year are: president, Mrs. Alexander; 1st vice-president, Mrs. McLaren; 2nd vice-president, Mrs. J. Robertson; sec'y-treas., Mrs. Jamieson.

Individual communion cups were used for the first time in New Edinburgh Presbyterian church at the last communion service. The innovation is a popular one. Rev. J. A. Macfarlane preached farewell sermons and will leave this week to lecture in connection with the Bible Institute he is promoting.

A very happy occasion was the St. Paul's Church anniversary supper. In the absence of the Rev. Dr. Armstrong, Dr. Thorburn most efficiently discharged the duties of the chair. The following programme was rendered: address, Dr. Campbell; songs, Mrs. Gilbert Allen, Miss Strachan, and Mr. Miller; reading by Rev. Robt. Eadie, Miss Mayo, organist, acted as accompanist. After the programme supper was served by the ladies. There was a large attendance.

The Sunday School festival of Bethany church, Hintonburg, will be held on the second Friday in January.

ST. JOHN, N.B.

The opening of St. Matthew's church, St. John, N. B., took place under the auspices of the North End Presbyterians. The beginning of this church was the organization of the Portland and Rothesay Missions by the Rev. James Ross in the autumn of 1896. In May, 1897, the Rev. H. H. Morton, the present pastor took charge, and it was soon plainly seen that the mission should become a church.

The officials elected were: The session, Judge Forbes, Mr. Walter Livingstone. The board of trustees and managers were: Mr. J. Fraser Gregory, chairman; Messrs. Henry French, James R. Smith, Ernest E. Staples, David Magee, Henry King and James Wilson. The officers of the ladies' society are: Mrs. Wm. Smith, president, and Mrs. James Wilson vice-president. Last spring a meeting was held with regard to the site for the new edifice, and the present location on Douglas avenue was chosen. Plans were submitted and accepted and the first work on the church was commenced last May. St. Matthew's is pretty outside, and the interior is neat, and large enough to seat all who wish to attend. It is seated with chairs. There is a nice platform with the choir behind it. The church is lighted and heated throughout and has a gallery in the rear. There is also a Sunday School room. The church is without doubt one of the best constructed in the city and reflects credit on those who were instrumental in its inception and building. At the opening service the dedicatory prayer was offered by Rev. A. Rogers, of New Glasgow, who preached both morning and evening, St. Andrew's and St. Stephen's churches sending members from their choirs to assist in the services. In the afternoon a very impressive service was held, at which St. David's church choir took part. On the platform were the Moderator of the Presbytery, the Presbyterian ministers of the city churches, the ministers of the Protestant denominations of the North End and Rev. H. Martin. Addresses were given by Rev. Mr. MacNeil, Rev. Mr. Gordon, Dr. Bruce and Rev. D. J. Fraser, B.D. The Rev. H. H. Morton, on behalf of St. Matthew's church, thanked them all for their kind wishes. He said he would also take the opportunity of thanking the Presbyterian churches of the city for their kind interest. He had only been here a few weeks when he felt that sympathy. Calvin Church had lent them an organ; St. Andrew's church had been kind,—had given the children of their Sunday School a treat, and, together with St. Stephen's had kindly come to their assistance at the bazaar. The reading desk and chair had been kindly given them by friends in St. Andrew's church, and the set of communion linen had been presented by members of that church. Carleton church and St. David's church had contributed and Fairville church had also been kind, and he thanked them all very much for their sympathy and kindly help, and trusted they would not disappoint their expectation and desires. Special collections toward the building fund were taken up at each service.

EASTERN ONTARIO.

Burns Church, Martintown, has permission to sell part of its globe property. The Rev. C. McLeod, of Woodlands, has accepted the call to New Ellinburg.

The Presbyterian pulpit, Bishop's Mills, is being ably filled by Rev. J. M. Goodwillie.

Rev. F. D. Roxburgh, of Bridgeburg, is spending his holidays with his parents at Norwood.

The annual tea-meeting of St. Andrew's Church, Gananoque, is announced for the second week in February.

Rev. Dr. Kellock, of Richmond, Que., has been preaching very acceptably in the Presbyterian church, Kirkhill.

Rev. S. Houston, of Cooke's church, Kingston, and Rev. W. S. McTavish, of Church of the Redeemer, Deseronto, exchanged on a recent Sabbath.

Anniversary services were held in the Presbyterian Church, Manotick, on Dec. 18th. Rev. Dr. Campbell, of Erskine church, Ottawa, officiated.

The Rev. A. McCallum, of East Hawkesbury, is the Moderator of the Glengarry Presbytery for the ensuing six months.

Rev. Thomas Mitchell, brother of Rev. A. E. Mitchell, occupied St. John's church pulpit, Almonte, Sunday morning, 25th Dec.

The Rev. A. Russell, of Lancaster, by appointment of Presbytery, preached in the Cnasbruck Church last Sabbath. He was appointed Moderator of Session.

The pulpit of the Presbyterian church, Utica, was occupied on a recent Sabbath, by the Rev. Chisholm, of Dunbarton, who preached a very able and eloquent sermon.

The Rev. Edward Aston, of Merrickville, preached in St. Andrew's Church, Feneion Falls, on a recent Sunday. The local paper speaks of his sermon in terms of high praise.

Rev. R. F. Hunter, of Baltimore, will preach the anniversary sermons in the Presbyterian church at Springville next Sunday, the Rev. Mr. McMullen taking the services in Baltimore.

The Rev. D. Currie, M.A., of Knox Church, Perth, has been addressing his Endeavorers on "Systematic and Proportional Giving." The subject was treated in a thoughtful and practical manner.

Mr. John B. Boyd, the missionary in charge of the Presbyterian mission field of Osceola, was lately presented with a fur coat, a pair of gauntlets and a kindly worded address from his parishioners.

Rev. Mr. Bennett, of Bathurst, conducted the services in the first Presbyterian church, Brockville, on Christmas Day, and on New Year's Day. Rev. Mr. Sutherland, of Susquehanna, Pa., officiated.

Rev. C. E. Gordonsmith, of Lancaster, has been supplying the pulpits of Ross and Cobden Presbyterian churches. Mr. Gordonsmith is a preacher of more than average ability, and his ministrations are always welcome.

Rev. D. H. Lefsch, St. Elmo, has been appointed convener of the committee on Church Life and Work, for the Glengarry Presbytery, and statistical returns are to be sent to the Rev. D. McLaren, Alexandria.

It is announced that the opening of the St. Andrew's Church, Perth, rebuilding for some time past, will not take place till shortly after New Year's. A commodious church edifice will be the result of radical alterations made in the old building.

The Christmas services at St. Paul's church, Peterborough, were bright and interesting. Appropriate sermons were preached by the pastor, Rev. Dr. Torrance, the hymns and psalms also being appropriate to the occasion and were heartily sung by the congregation.

Rev. George McArthur, for many years pastor of the Presbyterian church, Cardinal, and a valuable member of the Brockville Presbytery, in which he held the office of clerk, has resigned to accept a call to Ogdensburg. At the last meeting of the Montreal and Ottawa Synod held in Brockville, Mr. McArthur was elected Moderator.

The recent anniversary services of Knox Church, Gananoque, were conducted by the Rev. J. McLeod, Duncan, of Woodville, whose past work is always appreciated by the Glenora congregation. Knox Church shows steady, solid progress, although in a quiet way. Dr. McDonald ministers to an attached people, among whom he has now labored for many years.

The Rev. James Cormack, of Maxville, has been lecturing at Vankleek Hill, under the auspices of the W.C.T.U., the Rev. J. McLeod in the chair. He devoted considerable attention to local option in Maxville, and stated that while it was possible to procure liquor on the sly, in his opinion the law could be as effectively enforced as in any other case in the License Act. The business men of the village, Mr. Cormack stated, were strongly in favor of local option. Rev. C. Cameron also briefly addressed the meeting.

An exchange says: "Rev. John Munro (son of Dr. Munro, of Maxville) has won the admiration of the people of Brooklyn, E.C., a mining town, by escorting a sick man to the hospital, at his own expense, fitting out another with a suit of clothes, finding still another a place to sleep, and thrashing another who mistook his man and undertook to 'do him up.'" "Mr. Munro," says the exchange, "has the confidence and respect of all who know him, no matter of what denomination, or whether of no religious belief."

At the annual meeting of the W.F.M.S. of St. John's Church, Almonte, the following were elected: pres. Mrs. (Rev.) A. E. Mitchell; 1st vice-president, Mrs. D. Hanly; 2nd vice-president, Mrs. J. A. Robertson; 3rd vice-president, Mrs. J. McCarter; cor. sec. Mrs. J. R. Mordy; rec. sec. Mrs. A. M. Greig; treas. Miss M. Anderson; organist, Mrs. A. Young; leaders of psalmody, Miss

A. J. Forgie, Mrs. P. G. McGregor. The society had a very successful year, realizing from their monthly contributions and thank-offering the sum of \$200.

At the recent meeting of the Presbytery of Peterborough, Rev. J. Hay, Moderator, reports were received from the Home Mission, Augmentation and other committees, and a unanimous call from Warkworth congregation was presented by Rev. D. A. Thompson, of Hastings, acting Moderator, in favor of the Rev. Alex. Craw. The call was sustained, and the induction services appointed for January 10th at 2.30 p.m., at Warkworth.

At the last meeting of the Lindsay Presbytery, B. Madill and John McArthur, representatives of St. Andrew's Church, Beaverton, appeared and presented a resolution of the congregation, asking to be received into the Presbyterian Church in Canada. The request was cheerfully granted, and St. Andrew's now forms an integral portion of the happy union of 1875. So far it has been profitable that Knox and St. Andrew's—the two congregations at Beaverton—will speedily unite, although, if this could be done on equal terms mutually satisfactory, a split would be healed, lasting since the disruption of 1844, which all these years has been productive of no little bitter feeling. Better, however, to still remain independent congregations than to unite in name with the true spirit of union wanting.

Much important business was transacted at the recent meeting of the Kingston Presbytery. The reports were generally of an encouraging character. The report of the Home Mission committee, read by Rev. H. Gracey, showed that new fields are being opened up within the limits of the Presbytery; it also referred in flattering terms to the West End and Tyendinaga reserve mission during the past summer. The report of Mr. Taylor's good work at Coe Hill. The Sabbath school committee reported progress; the congregation at Shaanontville had contributed very liberally to wipe out the deficit of the Assembly's committee. The question of the proposed division of the Presbytery was held over to the next meeting in March.

The enlarged church, Picton, was reopened last week, when the services were conducted by the Rev. Mr. Laird, of Campbellford, who preached eloquent and powerful sermons both morning and evening; the church was crowded at both services and the collections gratifying. The building has been entirely remodelled in the interior, extended 12 feet, with additional choir alcove and vestry, the side galleries taken away, the platform and pulpit reconstructed, and seated throughout with fine polished wood seats; the whole church has been beautifully painted and decorated; and the basement enlarged, with additional parlors and classrooms. The contractor, Mr. Andrew Irving, and the architect, Mr. A. Grant, and the managers of the church are to be congratulated on the result of their labors.

WESTERN ONTARIO.

Rev. J. S. Conning, Caledonia, has been given a call by Knox Church, Walkerton.

St. Andrew's Church, Guelph, has extended a call to Rev. A. J. McGillivray, of Loncon.

The Rev. Dr. Dickson, of Galt, has been exchanging with Rev. Alex. Stewart, of Clinton.

Rev. Dr. Thompson, of Avonton, Ont., who was a missionary to India for several years, is dead.

The Chatham Presbytery nominated Rev. Dr. G. Bryce, of Winnipeg, as the next moderator.

Alexander McLennan, B.A., a graduate of Queen's, has been appointed principal of the Milverton public school.

The Rev. John Young, M.A., of Hamilton, and Rev. Dr. Somerville, of Owen Sound, exchanged on a recent Sunday.

The managers of St. Andrew's Church, Strathroy, are considering a scheme for the thorough renovation of their church.

Rev. Dr. Abraham preached morning and evening, very acceptable sermons to large congregations at Christie on Sunday, Dec. 18th.

The Presbyterians of Hillsdale held very successful anniversary services on Christmas Day, and a pleasant social the following evening.

At the Presbytery meeting in Paris Tuesday, a call was presented by the congregations of Culloden and Verschoyle to Rev. A. Stewart, of Stratford. Mr. Stewart is a recent graduate of Knox College.

(Continued on Page 30)

The Dominion Presbyterian

IS PUBLISHED
AT 232 St JAMES STREET, MONTREAL

TERMS
\$1.50 per Year, in Advance

The Mount Royal Publishing Co'y

C. BLACKETT ROBINSON, Manager
TORONTO OFFICE: 5 JORDAN STREET.

Wednesday, January 4th, 1899.

The New Year.

We are told that "hope springs eternal in the human breast," and while it is true that hope has a natural basis in the human constitution, we must never forget that it is enrolled among the highest Christian graces. There are no words more suitable for the opening year than those of the great Apostle: "Now abideth faith, hope and love, but the greatest of these is love." As the years roll by we feel that these are the things which do abide, because they are not mere things, but spiritual forces, which, coming forth from God, give freshness and joy to the life of man. Other things die, bright illusions fade or are condensed into hard, prosaic facts, our ideals change, but faith, hope and charity must continue to be our inspiration and our strength. The great problem of life is to make both past and future minister to the living present. There is danger of living too much in the past, thinking that Providence is exhausted, and that we have done our little part. There is equal danger of living exclusively in the future, so that our life is merely a dream of what we may or shall do. Paul tells us that all things are ours "things present or things to come;" the present things which gather up the life of the past, and the future things which grow out of the trembling present. And this is because we are Christ's and Christ is God's. In this spirit we should go forth to meet a new year, not cynical and despairing because of past failures, not moved by vain, light-hearted confidence, but strong in hope, because our life is rooted in God, and because we have the assurance that the Christ is Lord of past, present and future, and links for his people all times into a living unity. To the faith of a true disciple that word is ever sounding, "Behold I make all things new." So let our New Year begin with a prayer for that open mind and willing heart which is ever waiting at the Cross to receive new lessons of life.

Gather my broken fragments to a whole,
As these four quarters make a shining day,
Into thy basket, for my golden bowl,
Take up the things that I have cast away.
In vice or indolence or unwise play,
Let mine be a merry, all-receiving heart,
But make it a whole, with light in every part.

THE DOMINION PRESBYTERIAN

The Aged Minister.

Many Presbyterians will read with a sense of keenest pain the circular letter addressed to the Church through the Press by the Church Agent on behalf of the Aged Ministers' Fund and the Ministers' Widows and Orphans Fund. Surely the body of church members throughout our Church in Canada do not understand the situation. Is it so that they cast off the widow and children of the man who has been God's ambassador to them! Do they really renounce all responsibility for the generous care of the white-haired minister who has served them all his life! We hope there are not many who would say with one who sits in the Elder's chair: "The minister should provide for himself and his family as I am doing. He has a comfortable stipend." What minister? The one who preaches to him now, or the one who baptized him forty years ago. The former is making provision for his wife and family, and is not asking the elder to contribute to a fund for his benefit. The minister of the present day contributes five dollars to the elder's one dollar for the benefit of the aged ministers. He is not contributing to a fund for his own benefit. Every dollar he pays, together with every dollar contributed by his congregation, goes to the scanty annuity paid to the ministers who are now past the three-score and ten, and whose stipend averaged less than six hundred dollars per annum. Surely if the congregations understood this they would join their minister in the effort to maintain the aged ministers in some measure of comfort. Should we not esteem them for their work's sake?

The Duke on the Archbishop.

During the last three months much controversial correspondence has been published in the London Times and other English newspapers over a charge recently delivered by the Archbishop of Canterbury to the clergy of his diocese on the ritual extravagances which have crept into the Anglican Church, and on the doctrine of that church on Confession and the Sacrament of the Lord's Supper. The charge, though not an official authoritative pronouncement, and not binding on the Bishops or the clergy of other dioceses, has been received with much respect, due, doubtless, to the high personal character and deep learning of the Archbishop; nevertheless, it has provoked much controversy. The latest contribution to the correspondence is a long letter from the Duke of Argyll, occupying nearly two columns of large type in the Times of the 17th of December, in which the Duke contends that the Archbishop has, no doubt unintentionally, misrepresented the teaching of the Presbyterian churches of Scotland and Eng-

land on the Lord's Supper. The letter is a remarkable one, written with all the force of language and logical argument of which the Duke is a master. After remarking that the charge divides the whole of Christendom, as regards the Eucharistic doctrine, into two distinct groups, the first of those groups being "those who hold that there is no special gift bestowed in the sacrament," and that this group (while excluding the Lutheran Church) must contain all the Evangelical Protestant churches of Germany, France, Britain and her colonies, America, together with the Established Church of Scotland, with all its offshoots, the Duke proceeds as follows: "I feel sure of the perfect fairness of the Primate's intentions. But he must allow me to say that we cannot quite trust the definition of our beliefs to men who confess themselves unable to define their own. Still less can we trust that definition to men whose minds have been prejudiced from the cradle by inherited antagonisms on questions which affect them almost personally. In feeling they are always unsympathetic, and on facts they are almost always ignorant. It is very hard indeed for an Anglican Bishop to be quite fair to Presbyterian Theology. I have seen many proofs of this most genuine apostolical succession. More than fifty years ago my old and dear friend Bishop Samuel Wilberforce, in a letter to one of his clergy, gave exactly the same account of the Eucharistic teaching of those whom (generally) he called the 'Puritans.' His words, though fewer, are practically identical with the words of the Primate now. 'The Puritans,' he said, 'denied that there was in the sacraments any special grace conveyed beyond that which by faithful men was always attained by prayer and hearing the Word.' I deem it my duty now, in so far as the Presbyterian churches in Scotland and England are concerned to denounce the whole of this language, purporting to describe our Eucharistic doctrine, as nothing better than a broad and inexcusable misrepresentation. I call it inexcusable because our authoritative Confessions are accessible to all. We have had in Scotland since the Reformation two authoritative Confessions, one sanctioned in 1567 by the Reformation Parliament, and the other, drawn up in 1649 by the Westminster Assembly of Divines. Of the first of these it is enough to say that its chapter on the Eucharist teaches what may be called the highest sacramental doctrine, and expresses it in language so strong and so literal as to make a dangerous approach to transubstantiation. Of course, this particular conception it emphatically repudiates. Nevertheless, it uses phrases which are not easily distinguishable from it. Moreover, the authors of that Confession, being aware that the same falsehoods about their doctrine on the Eucharist were even then spread abroad by their enemies, put on record this indignant passage:

'And, therefore, whosoever slander us that we affirm or believe sacraments to be naked and bare signs do injury to us, and speak against the manifest truth.' This early Confession has never been cancelled or withdrawn, and when the Church of Scotland, more than 80 years later, adopted also the Westminster Confession, she did so expressly declaring that she understood the second Confession to be in no wise contradictory of the first. And, accordingly, anyone who reads the chapter on the Holy Communion will see that, however difficult it may be in 'matter-moulded forms of speech' to distinguish between a spiritual and a carnal presence, the language used expressly repudiates the idea of 'bare signs,' and it closes with the emphatic declaration that 'the body and blood of Christ is as really but spiritually present to the faith of believers as the elements themselves are to the outward senses.' I see no difference between the Eucharistic doctrine of our Confession and that of the corresponding English Article."

The Duke concludes his letter as follows: "It is with a dislike amounting to repugnance that I have found myself called away even for a moment from the broad and fruitful fields of Christian philosophy, and compelled to enter on the narrow and crooked lanes of sectarian theology. They are odious paths indeed. One feels one's feet clogged and one's breath stifled in the most miserable logomachies. And nowhere are they worse than where they twine and twist around the Eucharist. When from the carnal imaginings and the incoherent metaphysics which have tortured and perverted the most touching of all the Christian ordinances, we turn to the simple and majestic narrative of the synoptic Gospels, we could almost wish that systematic theology were laid to sleep for ever. In this case it has converted a celebration which might be, and was intended to be, a common bond of union between all Christians, into the sharpest and keenest of all the weapons which they brandish in each other's faces to keep up divisions and to render them indelible. The result is a reproach to Christendom."

So far the Archbishop has not replied in the press to any of his critics; it remains to be seen whether he will reply publicly to the Duke's letter.

Ministers' Rates.

We are requested to remind ministers that their rates to the Aged and Infirm Ministers' Fund for the year ending 31st March, 1899, are payable on or before the 15th January, after which date interest is chargeable.

Ministers' rates to the Widows' and Orphans' Fund are payable on the 1st of November. There are still some who have neglected payment of these for the current year. It is specially requested that they will remit without delay.

An Assembly Remit.

The next General Assembly will be asked to devise a better method of supplying vacant charges than the method now in force. An overture embodying a substitute for the present method was submitted to the last Assembly. It was received with little debate upon the merits of the proposed substitute, and still less debate upon the great question at issue. The whole problem of the supply of vacancies, together with the proposed substitute method was sent down to Presbyteries for consideration, "with instructions to report thereon at the next General Assembly." This Remit, not of the proposed substitute alone, be it noted, but of the whole question of the best method of supply, is now before the Presbyteries. Some have already passed upon it, but any deliverance we have seen has been most unsatisfactory. No Presbytery, so far as we are aware, has done more than "express approval of the principle contained in the Remit," that is, we presume, of the principle of the substitute method. But this is not the Remit. The substitute method of supplying vacancies is merely an appendage to the great question remitted by the Assembly.

The principle upon which this substitute method proceeds is, that to the Presbytery alone belongs the right of appointment to vacancies. Is it necessary to express approval of that principle? Does any one question it? Presbyteries are not asked to express approval or disapproval of this principle, but rather, taking it for granted, to suggest some practical method of applying it throughout the Church. We hope few Presbyteries will be satisfied with so superficial a deliverance as the approval of a principle which we all admit, but the practical application of which presents considerable difficulty.

In the proposed substitute scheme, for the supply of vacancies, which is attached to the question sent down, there is one defect, which, if not remedied, will render it unworkable. It is proposed to ask each General Assembly to appoint a committee of three to gather and distribute information respecting all vacant charges, and all ministers eligible for the supply of these vacant charges. A full list of these ministers is sent to each Presbytery, and all Presbyteries in which vacancies exist proceed to select from this list the men who shall supply their respective vacancies for the current term. Should several Presbyteries select the same man, which is very probable, who is to be arbiter?

We suppose it would be possible to issue the list early in the quarter, instruct Presbyteries to make their selections at once and report to the Secretary of the Assembly's committee, who could then notify Presbyteries in some recognized order that men whom they had chosen

had already been chosen, and ask them to make another selection, continuing this process till all were supplied. The Secretary of the proposed bureau of information would thus be able to give employment to several stenographers, and the rights of the Presbyteries would be conserved.

The Alumni Conferences.

The Post-Graduate Conferences in connection with our Theological Halls is a recent institution, but is showing remarkable vitality. We have been favored with advance copies of the programme of the Conference to be held at Knox College in the end of January, and the beginning of February. We notice considerable space allotted to the discussion of Social-Christianity. In the opening days there are such papers as: "The State in Relation to the Unemployed," and "The Administration of Charities in our cities," both living questions at the present time. Then pressing closely upon the heels of the progressive thinkers, the members turn upon another day to the discussion of Dr. McGiffert's recent book; and during another sederunt to the consideration of the "Ritschlian Theology." The Conference closes with a study of comparative religions from a missionary standpoint, which will doubtless be one of the most interesting hours of the course. During the sessions the Alumni Association holds its annual meeting, and one evening is, most sensibly, we commoner mortals think, set apart for "Supper and a Social Evening."

The value of such conferences can scarcely be over-estimated. The frank interchange of thought and of opinion is a stimulus to intellectual culture. Thought suggestions are given and received that become the germs of further research, and a horizon that threatened to become narrow, widens immensely. Then, too, a bond is established between the busy pastor and his all-but forgotten College. The old love rekindles as he treads the well-remembered halls once more, and listens to voices he has not heard since the days of graduation. Life is brighter and broader after such associations.

Discussing the Ontario Curfew Law, which Mr. Kelso, superintendent of the Ontario Children's Aid Societies, declares to have been a failure in forty towns in the province, where it has been tried. The Montreal Gazette says: "It is not a good law. It was begotten of the spirit of meddlesomeness, that a lot of modern people take to be evidence of righteousness."

It is stated that a large company, with a capital of over \$500,000, has been organized in the United States and Canada to develop the oil wells and other minerals in Cape Breton.

Breadth and Depth.

In Queen's University Journal for November 26th, there is a full report of an address delivered by Dr. J. Watson in Convocation Hall on Sunday afternoon, November 6th. It is not necessary to say that this address is well worthy of a careful reading, and that one would desire for it a wider circulation than that which is given by a College journal. That Dr. Watson holds a front rank among the teachers of philosophy in the English speaking world is also well known, and whether the popular currents were running towards a crude materialism or a shallow spiritualism, his influence has been steadily on the side of a deeper view of life, and a nobler faith. Not that he is an "apologist" in any small party sense of that word, but as a teacher he is positive and constructive, believing that the intelligence in man can, in spite of many limitations, recognize the intelligence in the world, and come to the conviction that "the great soul of the world is just." The editor of the Journal, referring to Dr. Watson's twenty-seven years of service says: "Few men have been less in the public eye than he, and yet it is not too much to say that the higher intellectual life of our Alma Mater finds its dominant note in him." And calling attention to the address remarks: "it sums up and presents in concrete form the spirit of true Canadianism, which every university should foster in its students." It is good to know that an able teacher is thoroughly appreciated in his own home, and also to remember that being more or less "in the public eye" is not by any means the measure of a man's influence or usefulness.

There is much to be read just now in various journals on "Canada's growing time," "Canada a nation," "The Canadian idea," and so forth, and one cannot help feeling that we are in danger of laying too much stress on the merely material side of life, or of speaking of our national aspirations in an inflated style which tends to become hollow and hysterical. Dr. Watson's subject, "The University and the State," leads him to touch some of these points, and he does so with fine discrimination. St. Paul's words, "Quench not the Spirit; despise not prophecies. But prove all things; hold fast that which is good," form the starting point of the discussion. The condition of the Thesalonian Church is briefly sketched, and the meaning of the exhortation "prove all things" made clear, as also the deeper meaning which we may now legitimately attach to the words.

The university has a very real function, though it is important to avoid the "peculiar narrowness which is apt to spring up in sheltered academic circles," which "regards the university as the only organ by which the true may be winnowed from the false." The university

represents, mainly at least, that inextinguishable desire for clear and definite knowledge, which, as Aristotle tells us, "all men have by nature." But the best universities, even in their sum, have no monopoly of the truth." They cannot create genius which is a law unto itself. The function of the university is to educate, to teach. This does not consist in imparting "useful information." "No human brain, however powerful, can know all the facts which have been accumulated by the combined energy of the race; and the attempt to do so would, if persisted in, lead a man to his grave, or to the lunatic asylum." Neither is education a mere training of the mental powers, so that a man can perform clever mental gymnastics. Education is, in the words of Matthew Arnold, "knowing the best that has been thought and said." Education does not lie in the acquisition of facts, but in the grasp of principles." The gathering of facts and the increase of intellectual power are incidents in the process, but do not constitute the essence of education.

"The function of the university then is to put the student in possession of the principles which underlie and give meaning to life—taking the term 'life' in its widest sense." The university is a great teacher of principles, and hence it builds up manhood and advances the highest interests of society. In this sphere, as elsewhere, we must "die to live." The first step the student is called upon to take is to set aside his immediate perceptions and opinions as in the main false. As Seeley pointed out the highest type of scientific man has always in him much of the Hebraic consciousness of the overpowering might of the Eternal. The truly educated man learns to view the world as a system governed by unchanging law, but his education must not stop there. The student must be taught the principles which govern the destiny of man himself, "the principles underlying history, in the highest sense of that term—including the history of societies and States, as well as the history of literature, art, religion, and philosophy." By this teaching the university "corrects the one-sidedness of purely natural science, bringing to life the distinctive characteristics of man himself, as a being who is guided by reason, who is the arbiter of his own destiny, and who is able in a measure to share the self-consciousness of God."

The lecturer then illustrates more fully what is meant by "an education in principles," which must not be confounded with "familiarity with a few abstract propositions," and shows that "true education is no mere external ornament; it is a new birth,—which results in spiritual as well as intellectual elevation."

The remainder of the lecture is devoted to the bearing of this on citizenship, and is worthy of the most careful consideration. "Perhaps the main defect of a young country like Canada is the want of

a thorough self-consciousness." We enjoy civic freedom, such freedom is indispensable to life and progress. But real freedom is not doing what you want to do or seeking your own personal interest; it is gladly doing what you ought to do. The university works against a coarse, material view of success and in favor of a higher ideal of citizenship. "In these days when short-sighted politicians are lauding our country and all its institutions as if they were an embodiment of the 'New Jerusalem let down from Heaven,' it becomes us, as members of a university in which we have learned to see the ideal too clearly to be satisfied with the actual, to be worthy of our privileges as educated men and to resolve that whatever others may do, we shall 'prove all things' and 'hold fast that which is good.'" Let us also avoid the equally false extreme of a cynical pessimism. Canada is in her youth. She has in her strong and healthy sons and daughters the material for a great state. To the universities we look for the creation in their minds of the vision of the true citizen, and for the determination to make it actual. May they never be false to their high mission." But we must learn also to transcend national limitations and enter into the larger life of humanity, loyalty to one's own nation does not mean antagonism to every other. The wisest citizens of Canada acknowledge that the country has the defects and weaknesses of youth, but in proportion as they realize that they cherish high hope for the future and long to enter into the world's richest and noblest life, following everywhere the complete, the good and the beautiful. It is very difficult in a few broken quotations to do justice to an address which is so closely woven together, but we trust that we have not missed altogether the course of the argument and the spirit of the teaching. Sufficient has at least been said to show that it is worthy of one who has for so long exercised a powerful if indirect influence on the highest life of this Dominion.

Rev. Alexander Connell, B.D., of Regent Square, has arrived in China in safety. He has had to commence his work of visitation of the Church's mission stations at Swatow, instead of Formosa, as originally intended. Mr. Connell was at Shanghai on October 29th, and at Hong Kong on November 1st, and expected to reach Swatow on November 5th.

...

Hugh Miller, assistant Police Magistrate of Toronto, one of the oldest druggists in the city, died at his home on Jarvis street, on Saturday evening, in his 83rd year. Mr. Miller came to Toronto from Inverness, Scotland, in 1842, and went into business then. He was a public spirited man, a staunch Presbyterian, and generally ant, oeqdinghe knew him.

Home Missionaries Wanted.

The Rev. Dr. Warden, under date 29th December writes:—The Executive of the Home Mission Committee are anxious to secure the services of two or three men, unmarried, for Mission work at the mines in British Columbia. The men required are men of strong common sense, vigorous and energetic, judicious and tactful, and of a true missionary spirit. It is hoped that a large number of the students graduating from the several Colleges next spring will offer their services for mission work in the North West and British Columbia, and that several will be ready to go in at the call of the Church and overtake the work at mining centres.

I have this morning an urgent request for two ordained missionaries for the Pacific Coast, one for Ladner and the other for a new coal mining field, Chemainus, on Vancouver Island. The Rev. W. L. Clay, of Victoria, writes regarding Chemainus as follows: "The new field will extend from Chemainus to Extension Mine. Extension is almost certain to eclipse Wellington as a mining camp. There is here a solid mountain of coal into which a shaft a mile long has been driven, and the coal will almost roll out of its own accord. Twenty families, besides single persons are there now, and others are coming every day. No service except an occasional one given by the Northfield missionary. Alexandra, on the main line is also active. I was simply surprised at the number of houses I saw there last week. North and South Cedar are farming communities, with several Presbyterian families in each. Oyster Harbor, where wharves and bunkers are now being constructed for the output of Extension and Alexandra has a number of men just now. From Chemainus a logging railway is under construction nine miles back into the woods. Logging camps all along this road without services. Then, the Mount Sicker Gold Mine is not far off, so that the field is a very extensive one. The man for this field, (and he is needed at once) requires to have some experience, a great deal of energy, unlimited common sense, together with the grace of the Holy Spirit."

From Mr. Clay's report the field is not only likely to be self-sustaining soon, but will ere long require the services of several missionaries. The call is a very urgent one, and it is hoped that some one will volunteer his services for this important new field.

The strength of the Romeward drift which prevails in Anglican circles in England is indicated by the boldness of the offer recently made by the Duke of Newcastle to provide six poor churches with incense pots for use at Mass. All this in a so-called Protestant Church.

The Rev. J. McP. Scott, president of the Toronto Jewish Mission, writes:—The Jews in Toronto number about three thousand, amongst whom little or no Christian work is being done except that done by this mission. Mr. Henry Singer, our missionary, has approved himself as a devoted and faithful Christian worker amongst his own people, and has secured the confidence of the Christian public of this city. ***

When the American United Presbyterian Church was organized in May, 1858, it contained 408 ordained ministers, 653 organized congregations, and about 53,500 communicants. During the forty years of its existence it has grown to 939 ministers, 961 congregations, and about 126,000 members. ***

Mr. Chamberlain has invited the co-operation of English capitalists in an attempt to revive the sugar industry of the West Indies. Sir Thomas Lipton is willing to put a million into the undertaking on certain conditions. ***

During the absence of Dr. Watson in America the pulpit at Sefton Park will be occupied by well-known preachers from both sides of the Tweed. ***

Principal Dykes, as Moderator of the Regent Square session during Mr. Connell's absence, is taking an active interest in the work of his old congregation. ***

Marriages.

At North Sydney, C.B., on Dec. 5th, by Rev. T. C. Jack, B.A., George Hatric and Annie McGillivray.

At McLaren's Depot, Ont., on Nov. 30 by Rev. James Binnie, Mr. Jno. D. Miller to Miss Annie Allen, both of McLaren's Depot.

At St. Andrew's Manse, Lanark, Nov. 30th, by Rev. D. M. Buchanan, Mr. Duncan Ferguson to Miss Annie Anderson, both of Harper.

At her residence of the bride's parents, Derby, Ont., by the Rev. P. McNabb, of Killisnoh, Mr. James Maxwell Penner to Miss Annie Irvin.

At Ottawa, on the 21st ult., by the Rev. Dr. Campbell, Earnest Newman, Carleton Place, to Jennie, daughter of Mr. F. E. McKnight.

In Lindsay, on Wednesday, Nov. 23rd, by Rev. J. W. Macmillan, Miss Mary Ann McGill, of Lindsay, to Mr. John James McConnell, of Ops.

On Wednesday, 14th ult., at the residence of the bride's father, by the Rev. Hugh McLean, George Francis Howes to Mary Goodfellow, all of Hinchinbrook, Ont.

On December 26th, at the residence of the bride's father, by the Rev. James Hastie, A. J. Cunin, of Montreal, to Sarah Jane, daughter of Mr. John Curry, of Cornwall.

At the Manse, Inverness, on the 17th ult., by the Rev. James Sutherland, Geo. Grady, Esq., to Sarah Jane Joffe, all of the Township of Inverness, Co. Megantic, Que.

Mr. George D. Law, of East Toronto, to Miss Maggie Lumsden of Aberdeen, Scotland, on the evening of the 14th ult., at 36 Pembroke Street, Toronto, by the Rev. William Patterson.

At the residence of the bride's father, on the 6th ult., by the Rev. A. Findlay, Superintendent of Missions, Mr. Wm. J. McCutcheon to Sarah Jane, eldest daughter of Mr. James Cunningham, all of the Township of Franklin.

At Cornwall, Ont., on the 14th ult., by the Rev. Neil McNish, B.D., LL.D., assisted by the Rev. J. S. Burnett, J. W. LeB. Ross, formerly of Ottawa, to Mary Ethel, youngest daughter of the late Wm. Mattice, Esq.

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Our Library Table

"The Forest of Bourg-Marie," by S. Frances Harrison (Seranus). Toronto: George N. Morang. 1898.

A gratifying feature of our Library Table this season is the increasing number of books from Canadian publishers, and by Canadian writers. Mrs. Harrison has been long known as an accomplished and versatile literateur, and her poems, sketches and novelettes have made her name familiar to wide circles of readers, not only in Canada, but in the United States and Britain, where her contributions have been readily accepted by leading periodicals. The scene of this, her most ambitious prose work, is chiefly in the Province of Quebec, where Mrs. Harrison is very much at home. Her scenes and notaries, her farmers and villagers are drawn from life; but on the whole the story is to us somewhat disappointing. It displays, we think, less literary art than many of the author's short stories. In the very first sentence there is a note of exaggeration and unreality which runs through the whole book. The "old manor," with its floors, walls, windows covered with rich, warm furs, displaying "the most perfect gamut of color and glossiness, from the black of the bear and the brown of the skunk to the shining breast of the eider-duck; its dinner table covered with delicate, fine damask, now yellow with age, and laden with two-century-old vessels of gold, silver and glass, and its armory, where "in the place of fur there gleamed shield and sabre, rapier and sword, cuirass and headpiece," ancient mail and weapons of later years, seems too impossible in the last part of the nineteenth century, even for the "county of Yamachiche," in the Province of Quebec. Mikel Caron, descendant of the old seigneurs, and owner of these treasures, known only to himself and his grandson, Magloire, are the principal characters, and they present a striking contrast. Mikel dreams only of restoring the seigniory, of which he still holds the forest of Bourg-Marie, to its old time grandeur, as in the days of his ancestors; Magloire thinks only of getting by fair means or foul, as much as possible of his grandfather's suspected wealth, and returning to Milwaukee, where he had learned to despise his country and hate his religion. But we must leave our readers to find out for themselves how the dream of the one was rudely dispelled and the designs of the other ultimately accomplished. The ending of it all is sad enough.

"The Crucifixion of Phillip Strong," by Charles M. Sheldon. Toronto: The Poole Printing Co., Limited.

"His Brother's Keeper; or, Christian Stewardship," by Charles M. Sheldon. Toronto: The Poole Printing Co., Limited.

"Overcoming the World, the Story of Malcolm Kirk," by Charles M. Sheldon. Toronto: The Poole Printing Co., Limited.

The author of these and other similar stories, is pastor of the Central Church, Topeka, Kansas. The stories were originally written to be used by chapters in his Sunday evening congregations. Their attractiveness and manifest usefulness lead to their publication, and of the first one on our list Bishop John H. Vincent, of Topeka, says: "When I read 'The Crucifixion of Phillip Strong,' in its first edition, I scarcely knew the author; but I felt a dreamer had seen more than a shadow, and I wondered of what stuff he himself was made. The story, it seemed to me, was born of a soul impressed with and sometimes oppressed by, the reality of life. The earnestness of divine conviction seemed to run like a fire along every line. I at once wrote to the author concerning the book: 'It is a wonderfully strong and effective contribution to the Christian literature of this age. Every minister ought to read it, and everybody else.'" Subsequent acquaintance with his fellow townsman confirmed Bishop Vincent's estimate of the author. The titles of the other stories indicate their scope and purpose. The great miners' strike of 1896 is a prominent feature in "His Brother's Keeper," while the famous crusade against the saloon in Kansas is one of the many elements in "Overcoming the World." This neat, cloth-bound Canadian edition merits a wide circulation.

"Phil-o-rum's Canoe and Madeline Vercheres," two Poems by William Henry Drummond. Illustrated by Frederick Simpson Coburn. New York and London: G. P. Putnam's Sons. 1898.

If the reputation won by "The Habitant" will not be greatly enhanced it will certainly not be marred by the two poems in this beautiful booklet. The first is in dialect, and tells what old Phil-o-rum says to himself, what his "ole canoe" says to him, and his reflections thereon.

"I'm spikin' dis way, jus de oder day, w'en I'm out wit' de ole canoe,
Crossin' de point w'ere I see las' fall, wan very beeg caribou,
W'en somebody say, 'Phil-o-rum, mon vieux,
An' who do you suppose was talkin'?' W'y de poor ole canoe sheesf'.

Yass, dat's smart canoe, an' I know its true,
W'at she's spikin' to me dat day,
I mus' work she was only play,
Ar! I know I was comin' close on place w'ere I mus' tak' care,
W'ere de mos' worse current's de les' wan too, de current of Dead Riviere."

The other poem tells in spirited lines the well-known story of Madeleine Vercheres' heroic defence of the Canadian "Castle Dangerous," against the Iroquois. It was in October, 1692. The summer had been one of peace and the inhabitants had carried on their pursuits in forest and field unmolested by Iroquois marauders. In October the Marquis de Vercheres was in Quebec, Madame was in Montreal, and the people of the "Seigneurie" young and old, were in the working at the harvest.

"For news there was none of battle, from the forts on the Richelieu,
To the gates of the Ancient City where the flag of Louis flew."

The fort and blockhouse were deserted and unguarded, no look-out was kept, the tollers in the fields "sang as they toiled away."

"Till the murderous eye-balls glistened, and the tomahawks leaped out,
And the banks of the green St. Lawrence echoed the savage shout."

Madeleine, closely pursued by the savages, escaped to the fort, and with a garrison consisting of her two little brothers, two soldiers and an old man, organized a vigorous defence, which she maintained for six days, until relieved by a detachment of soldiers, who were greatly astonished when they saw the girl captain of fourteen and the little garrison with which she had so heroically held the fort. It was an achievement well fitted to attract a Canadian poet, and Dr. Drummond's treatment of it has been worthy of his theme. The publishers of this booklet have done their work admirably, and Mr. Coburn's illustrations are among the best we have seen this season.

"Dwellers in Gotham; a Romance of New York," by Annan Dale. Toronto: William Briggs; Montreal: C. W. Coates; Halifax: S. F. Heustis; 1898.

The thoughtful reader will find much more in this book than his title suggests. While there is a romance—indeed, threads of several romances—running through its pages, it deals in a clear, striking and attractive manner with the grave social and economic problems which are pressing more urgently day by day for practical solution. The author does not burden us with a treatise nor with tiresome essays, but he gives description, incident, crisp dialogue and character contrasts, which will satisfy the mere novel reader, and give the social reformer food for reflection and suggestions for practical guidance. We are shown the smooth and sunny side of New York life; and a bright vein of satire enlivens the scenes presented to us from the fashionable drawing-rooms of the West End to the squalid tenements of the East End. Perhaps the author's plan of social and economic reformation may be

best expressed in the words put in the mouth of Hugh Dunbar: "These silly dreamers and 'press-the-button' philosophers, who think they can change things by petty legislation and cheap reforms, are so far gone in their delusions that there is no hope for them. As for the working people, with their strikes and their brotherhood societies, as helpless as Canute at the incoming of the sea. The only cure is the development of a principle which has been in the world nearly two thousand years. That principle is the Christianizing of business. Any man, therefore, who will really solve the problem of the age must Christianize his business. He must apply the Golden Rule to his workshop and counting house. In time this spirit will prevail with the workmen, and the question will be settled for all time to come."

"The Red Axe." By S. R. Crockett. Toronto: The Copp, Clark Company, Limited. Paper, 75c; cloth \$1.50.

This story of northern Germany several centuries ago, is well told; the plot ingeniously conceived and skilfully constructed, and the interest of the reader is maintained and stimulated to the very effective and natural conclusion. The story is told by Otho Gottfried, only son of the "Hereditary Justice," or executioner to the robber Duke of the Wolfmark. One night the Duke returned from a marauding expedition with a multitude of captives, among whom were the Prince of Plassenberg and his little daughter. The cruel duke ordered the latter to be thrown into the dog kennel to be her father's fate, when Otho, then a sturdy boy of ten, looking out from a window in the Red Tower, cried out to his father to save the child or he would cast himself down on the same pavement below. The request was reluctantly granted by the Duke, and the child was transferred to the home of the Red Axe in the Red Tower. It is about the lives of these two young people that the interest of the story centres; but there is no lack of other characters to beguile the reader's attention. This attractive Canadian edition has a striking cover and twenty-six illustrations, by Frank Richards.

The Gospel of St. Matthew in Broad Scotch. Rendered by Rev. William Wye Smith. Toronto: Imrie, Graham & Co. Paper, 25c.

This is not the first attempt that has been made to translate parts of the Bible into colloquial vernacular Scotch. Fately, Waddell, of Glasgow, "did" the Psalms and Isaiah into Scotch prose, but his rendering was considered too archaic and was somewhat difficult to read. Mr. Smith is well known as the author of a volume of poems, chiefly Scotch, and as the Scottish expert on the Standard Dictionary. His fitness for the task he has undertaken is unquestionable. Although a Borderer himself, the linguistic authorities followed by Mr. Smith are Scott and Burns, especially the latter, whose writings have made the "Ayrshire" the classical dialect of the Lowlands. The foot-notes generally one of *misses* to each chapter, will be found interesting and valuable. While many may question the practical necessity for a translation such as this, all will regard it as an exceedingly interesting literary venture, and hope for such a generous demand for "St. Matthew" as may lead to the speedy publication of the whole New Testament, which, the author tells us, is ready for the press.

"Afterwards, and Other Stories." By Ian MacLaren. Toronto: Fleming H. Revell Company.

Although sadness and self-sacrifice are the most noteworthy characteristics of the stories collected in this volume, there is much diversity in the scenes, incidents and characters presented, and there is no lack of variety for which the author is distinguished. In only two of the stories are we taken back to Drumtochty. The scene of the others is for the most part in England, and they are told in plain English, unadorned with the dialect of the Glen. Most, if not all, of the stories have been printed in various publications and do not call for special criticism. Readers of Ian MacLaren will be pleased to get them in this attractive and more permanent form.

"The Scot at Home and Abroad," being the Substance of a Lecture Delivered by the Scottish Canadian Poet, John Imrie. Toronto: Imrie, Graham & Co. Paper, 25c.

In this address Mr. Imrie sketches the characteristic of the Scot—his virtues, his failings, and his faults—written with fidelity and skill. The lecture abounds in Scotch humor and is enlivened by a dozen or more original poems, including "The Cock o' the North" and "Burns Centenary Ode."

"The Vision of the Seasons, and Other Verses." By Dorothy W. Knight. Montreal: The William Drysdale Company, 1898.

We are indebted to R.S.K., who writes a preface to this booklet, for some interesting information about the author. Like Pope, Miss Knight, or Dorothy, as R.S.K. calls her, "blazed in numbers," and published, before she entered on her teens. Two booklets of hers have been already printed, the first in 1892, when she was eleven years old, which was exhibited at the World's Fair and gained a diploma of Honorable Mention. She has never been sent to any school, and to this, according to R.S.K., is owing, probably, the quality of her first verses. We readily admit that "limitation of environment is, under some conditions, a positive advantage;" but we do not admit that the superiority of Longfellow, Emerson and Holmes is due to their Unitarian style of education and their separation from "the influence of the common school." The common or public school, is not intended to develop poets or train for "purely literary work;" but it will not stifle poetic genius. Indeed, the genuine poet will give voice to the music within him, whatever his environment, as freely as the bird sings. But let us turn from the preface to the poems. There is in them no insipidness, no morbidity, so often characteristic of youthful writers. Their leading note is a buoyant cheerfulness, undisturbed by a line of sadness from beginning to end. They display close observation and a loving familiarity with nature, but little experience and less of that intensity of feeling which generally finds expression in poetry. Most of them are descriptive, as the titles indicate; but occasionally Miss Knight strikes a different chord. In the very pretty verses "I met you in a dream at night," and "A Mother's Song." In "Gathering Blackberries" she gives a little picture of herself when she was a couple of years younger than she is now.

"One of us there is a tall young girl, she has seen but sixteen years,
Gray are her eyes, and her hair is brown,
and health in her cheek appears.

Three of us gathering blackberries, and I was among the three,
I was the girl with the eyes of gray, and happy I was and free."

We have described rather than criticized this little book. Though not without many defects it evinces undoubted talent and gives promise of better things in the future, when the author's experience has been broadened, her judgment matured and her art improved. In the meantime we commend the "Vision of the Seasons" to the consideration of our readers.

Current Magazines

The Hesperian for the first quarter of this year opens with "A Christmas Medley," in which many obsolete and surviving Christmas customs are described. "On Antipathies," is the title of a clever essay containing much interesting matter. The literary criticisms as usual, are frank and pungent. Will Carleton's "alleged" poetry is severely handled; Richard Harding Davis is encouraged by the observation that he has added to the list of his worthless books by the publication of "The King's Jaccal," and the critic hopes that the household affairs of a lady recently married "will engross so much of her time as to leave none of it for the further perpetration of the kind of trash she has been inflicting on a gullible public during the past ten years under the thin veneer of reputed fiction." We may inform the editor that the name of the popular English novelist is Hall Caine, not "Cain," and that he is not "a minister." (Alexander N. De Menel, 7th and Pine streets, St. Louis, Mo., U.S.)

The January Scribner's has for frontispiece a portrait of Theodore Roosevelt, and opens with the first of a series of illustrated papers on "The Rough Riders," by their gallant colonel, which will be continued through six numbers. We may expect a surfeit of articles on the late war in all the United States magazines during the present year, and possibly during the next decade. The letters of Robert Louis Stevenson, edited by Sidney Colvin, are commenced in this number, and will be continued through the year. They promise to be exceedingly interesting. George W. Cable contributes the first part of a three-part story entitled "The Entomologist," and Richard Harding Davis has a short story "On the Fever Ship," suggested, of course, by his recent experiences as a war correspondent. "The British Army Manoeuvres" and "With the Sirdar," will interest military readers and others.

The cry is still they come! Another new magazine, Messrs. Cassell & Co. claim, and we cannot dispute the justice of the claim they make, that with the production of the "New Fenny Magazine," the first number of which appeared at the end of last October, they have touched the high-water mark in cheap, popular periodical literature, and they announce that they aim to make it not only the best of its class, but the best popular magazine of its class. It is published weekly; the first number contains an excellent account of the battle of Trafalgar, and the death of the "Hero of the Nile;" its second number opens with an interesting glimpse into the daily life of the Prince of Wales. If subsequent numbers maintain the same standard of excellence as those which have come to our notice already, Messrs. Cassell's new venture should achieve a well-merited success in a field where its competitors are many, and only the fittest are likely to survive the hard and close running.

The Studio for December devotes many pages to Harold Speed, one of the most successful of the younger English artists, and illustrations of his work. "Primitive Art from Benin," is the subject of an illustrated article by H. Ling Roth, and George Mouray contributes an appreciative notice of the late Fuis de Chavannes, the eminent French writer, of whom there is a portrait, specially drawn and cut upon wood for "The Studio." Studio Talk is full, as usual, of criticism, suggestion, foreign art gossip and interesting information.

With a view of affording Colonial artists an opportunity of introducing their work to the notice of the Mother Country, the Editor of "The Studio" is offering prizes for a competition open exclusively to artists and art students residing in the British Colonies and dependencies. Particulars of the conditions of the Competition will be found in this number of the magazine. (5 Henrietta St., Covent Garden, London, Eng.)

In McClure's for January, Simon Lake, inventor of the latest submarine boat, describes its construction, and how he makes long voyages in it at the bottom of the ocean, and while there steps out by an open door into the sea and examines a wreck or any object demanding his attention. Captain Mahan, Hamlin Garland, Rudyard Kipling and Stephen Crane are also contributors to this number. (S. S. McClure Co., New York.)

The Art Amateur has commenced its fortieth volume. Always rich, both in illustration and reading matter, it easily maintains the high position it has won among art journals. The first number of the new volume has a fine color-plate entitled "Grandpa," by Charles E. Proctor. It represents an old man blowing smoke-rings to the wonderment of a golden-haired little girl. (J. W. Van Oost, 23 Union Square, New York.)

In Frank Leslie's Popular Magazine for January we are glad to notice the re-appearance in periodical literature of two such veterans as Bret Harte and Joaquin Miller, the former contributing "Jack Hamlin's Mediation," and the latter, "In a Klondike Cabin." (Frank Leslie Publishing Company, New York.)

The Canadian Almanac, 52nd year of publication, has been received from the publishers, Messrs. Copp Clark Company Toronto. It contains a wonderful fund of information for twenty-five cents.

The usually neat appearance of the Presbyterian Record has been greatly enhanced by the addition of a handsome cover in appropriate blue color. The Record should find an entrance into every Presbyterian home "from ocean to ocean." In this connection it will not be out of place to mention the Youth's Record, the initial number of which has just been published. We commend it heartily to our readers, and wish it a warm welcome from the young people of the church. The Rev. Mr. Scott is sure to make it minister to the highest good of the important constituency he aims to reach.

In rural districts many people use no more than 200 words; the ordinary man can do very well with a vocabulary of 500 words.

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.

George N. Morang

Begets 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 Treasure. 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 Tennyson.

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

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

The Deluge, 2 vols. Cloth, \$1.25 per vol.; paper, 75c. per vol.

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The Forest of Arden. By HAMILTON W. MABLE, a beautifully illustrated gift-book. Ornamental cloth, deckle edges, gilt top, \$2.25.

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The place which Mr. Mable has undoubtedly taken in modern criticism has yet to be fully and adequately recognized, but already he has won a large following by his delightful books.

The Book of Games—With Directions How to Play Them. By MARY WHITE. 12mo, cloth, ornamental, \$1.00.

This is a book that will be welcomed in thousands of Canadian homes. It has been enthusiastically received in the United States and England, where it has passed through many editions.

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GEORGE N. MORANG

PUBLISHER AND IMPORTER

Toronto, Ont.

The Rev. J. Clark, of London, is again distinguishing himself as a public lecturer; his lecture on the Sudan has made a good impression.

Mrs. (Rev. D. L.) Dewar was waited on by members of the W.F.M.S. and presented with a kindly worded address, two cases of silver cutlery and a watch guard.

The Rev. J. C. Tolmie, of St. Andrew's Church, Windsor, is preaching a series of Sunday sermons on the life of Christ, which are listened to by large congregations.

Last week the Rev. Wm. Patterson, of Cook's Church, Toronto, delivered his popular lecture entitled "Ireland and the Irish," to a delighted audience, the pastor of the church, Rev. Thomas Wilson, in the chair.

The Rev. D. L. Dewar, M.A., B. D., late of Ailsa Craig, Ont., who went west a few months ago, has so far recovered as to be again at work. On the 18th ult. he preached in First Presbyterian Church, Pueblo, Cal.

The Presbytery of Sarnia will, in connection with its next meeting, hold a conference on "Fresbyterianism and Public Worship." Paper to be read by Rev. R. Haddow, B.D., and discussion opened by Rev. J. Elliott.

The Rev. John Clark, of Cowan Avenue Church, has been preaching in Knox Church, St. Mary's; and the local papers speak very highly of his pulpit efforts. At the evening service many were unable to gain admission.

At the annual Christmas tree, held in Ormiston Presbyterian Church, Lucan, the pastor, the Rev. Edw. F. M. L. Smith, B.A., was presented by his congregation with a handsome seal-skin cap, as a slight token of the esteem in which he is held.

At a recent meeting of the officers of Knox Church, St. Thomas, the following officers were elected: President, Rev. D. R. Drummond; vice-president, Mr. R. Lees; superintendent, H. A. Stewart; assistant superintendent, J. McK. Urie; treasurer, Miss A. McPherson.

At the regular monthly meeting of the Flesherston Presbyterian Ladies' Aid Society, held on 21st ult., officers for the ensuing year were elected, as follows: president, Miss Bella McKenzie; vice-pres, Mrs. A. S. Van Dusen; sec.-treas., Mrs. Jos. Blackburn. The financial statement showed that the society was in a prosperous condition, and had been doing aggressive work during the year.

QUEBEC.

On the evening of December 22, the Presbyterian Sunday School of New Glasgow, Que., gave its annual Christmas entertainment. An instrumental programme was discussed, and thereafter, the ladies of the church, with their usual good taste, served refreshments during the evening. Mr. and Mrs. Yrland were made the recipients of a magnificent carpet, the gift of their beloved congregation. The new Presbyterian book of prayer was used for the first time in St. Andrew's Church, Sherbrooke, last Sunday.

NORTH WESTERN ONTARIO.

Rev. N. Campbell, B.A., is Moderator of Uptergrove and Longford Mills.

Rev. Mr. Burnett, of Keady, Presbytery of Owen Sound, has tendered his resignation.

Mr. A. Edgington, of the Presbytery of Pembina, U.S., is applying for admission to our Church.

Rev. W. T. Noble, B.A., formerly a minister of the Episcopal Church, Quebec, is supplying Black Bank, Airlie and Banda, for the winter.

Rev. Jno. Little, of Chatsworth, is to moderate a call at Latona and Burns. Mr. Little is also Moderator of Crawford and Williamsford.

The death of Mr. J. A. Young, of Gravenhurst, removes one of the most highly respected and beloved office bearers of our church in Northern Ontario.

An attempt is being made by the Barrie Presbytery to strengthen the Angus and New Lowell field, of which Rev. Jno. Leishman is pastor, by a re-arrangement of stations.

Mr. Robert Ledingham has been given the status of Catechist by the Presbytery of Owen Sound, and cordially commended to the Assembly's Home Mission Committee for work.

Rev. Dr. McCrae, is moderator of Banks, Gibraltar and St. Andrew's. On account of the circumstances of the field it will not be possible to supply the field with probationers during the winter.

Rev. Dr. Fraser, of Annan, has drawn up a constitution for the Young People's Societies of the Presbytery. The constitution has been adopted and will be printed. Dr. Fraser takes the deepest interest in Young People's work.

Uptergrove and Longford Mills is still vacant, the congregation having fallen from the call to Mr. McEachern, of Waterdown, on account of his desiring not to accept, although his translation was granted by the Presbytery of Hamilton.

At its March meeting Barrie Presbytery will hold a conference on the reports on Church Life and Work, and kindred subjects. An afternoon and evening will be set apart for the conference. This is as it should be in every Presbytery.

Rev. Jno. Lindsay, who has been pastor on the Collingwood Mountain for the past two years, has been inducted as pastor of Kintore Presbytery of London. Mr. Lindsay was presented with an address and purse on leaving for his new field.

At the last meeting of the Presbytery of Owen Sound the evening session was spent in conference on worship. Able papers were read by Mr. Eastman on the history of liturgies in the Presbyterian church and by Mr. Hunter on Social Worship. The ideal of Worship was presented by Dr. Somerville, and a hearty discussion followed on all the subjects.

Under the new postal regulations inaugurated on Christmas Day and New Year's Day, letters can now be mailed both to and from all parts of the Dominion at the uniform rate of two cents per oz., and to and from all parts of the Dominion to and from the British Isles, the United States, Newfoundland, and several other parts of the world, including British India, and the Malay States, Hong-Kong, British East and Central Africa, Natal, Uganda, and the British Niger possessions, at the rate of two cents (or one penny) per half oz. And private mailing cards, bearing United States stamps, and mailed on this side of the frontier line, as also cards bearing Canadian stamps and mailed on the other side will be accepted. This latter concession will be a convenience to persons dwelling on either side of the line who desire to enclose stamped cards for replies to their letters.

Deaths.

At Woodville, on Sunday, December 18th, Donald Grant, in his 73rd year.

At Nipissing, Ont., on Dec. 8th, 1898, the Rev. William Hartley, of heart disease, aged 63 years.

At Augusta, Georgia, on the 25th ult., Edward McDougall, son of David Morrice, in his 23rd year.

At Quebec, on the 9th ult., Annie McKenzie, daughter of the late James McKenzie, of Point Lewis.

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British and Foreign

Rev. U. Campbell, M.A., has been inducted in Bonar Bridge Free Church.

Rev. W. G. Donaldson, late of Kelso, has been inducted to St. Paul's parish church, Leith.

The English Presbyterian Foreign Mission Committee reports that more new missionaries are required.

Dr. A. K. H. Boyd, of St. Andrew's, is still in a critical condition of health, and fears are entertained about his recovery.

During the last licensing year about 220,000 licenses for the sale of drink in Great Britain and Ireland were issued.

Rev. John McNeill has placed himself at the disposal of the Free Church Highland Committee till the end of next May.

Greenock Free Presbytery have unanimously passed a resolution in favor of the union of the Free with the U.P. Church.

Last week Perth Free Presbytery passed a motion approving of the proposed union with the United Presbyterian Church.

Prince George intends, as soon as possible, to build a hospital for the treatment of Creutzfeldt-Jakob disease, of whom there are about 2,000.

Dr. Alex. White has presided at the reopening, after being closed for three and a half years, of East Free church, Rutherglen.

There are ominous indications in Spain of a Carlist uprising. The Spanish Government has taken police and military precautions.

A deaf and dumb laborer at Stockholm has begun to hear and speak as the result of massage treatment at the expense of King Oscar.

At the anniversary services of the Morning-side Free Church, Edinburgh, (Rev. C. A. Edmund), the forenoon collection amounted to £800.

Mr. Samuel Smith, M.P., has presented every English Presbyterian minister with a copy of "The Secret History of the Oxford Movement."

Friends of the late Dr. John Hall know nothing about the plan of establishing a chair in the Union Theological Seminary to be named after him.

The congregation of East Free Church, Forfar, agreed to appoint Rev. A. B. Macaulay, assistant, Free St. George's, Edinburgh, to the vacancy.

Rev. W. F. Archibald, who returned recently from India, has been appointed as additional chaplain to the Presbyterian troops now stationed in Egypt.

Anniversary services were conducted in Lennoxton U. P. Church last week, the preacher being the Rev. Dr. William Blair, Dumblane, Moderator of the U.P. Synod.

The Presbytery of Brechin, have approved the call to the Rev. Hugh Calan, minister of Cairnie Parish Church, Ayrshire, to be minister of second charge of Montraeze Parish.

A service of praise, to introduce the Church Hymnary, was given in Kinning Park Free Church last week. Rev. Arch. Russell, M.A., spoke on the genesis and composition of the new book.

Dr. R. S. Storrs, in preaching his fifty-second anniversary sermon in the church of the Pliers, Brooklyn, said he felt strong and vigorous, and was fully determined to go on with his work.

At Nagercoil, South India, the Salvation Army has a large dispensary, standing within its own grounds, with accommodation for patients and appliances for all kinds of surgical operations. The officer in charge is a qualified medical man.

Salvation army work among natives in South Africa is progressing. A farmer in Swaziland has given land for another settlement, supplied material for buildings, promised labor, and presented three heifers for the use of the officers.

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Dr. W. Robertson Nicol says: "Mr. Hugh Black, of Free St. George's, Edinburgh, is now—we suppose—the most popular preacher in Scotland. His wise and charming book, 'Friendship,' is full of good things winningly

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