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There are 727 churches in Scotland using unfermented wine.

Practically every third man in the British Army in India is a total abstainer.

The number of telephones in Stockholm, Sweden, is 23,000, whilst its population is only 300,000.

Next March the Berlin Academy of Sciences will celebrate the two hundredth year of its existence.

The grandson of the first woman in Zululand to become a Christian, was recently ordained a missionary.

A list of Andrew Carnegie's known benefactions in America and Britain shows the princely total of \$5,005,000.

The Methodist and Presbyterian missions of Japan have formed a plan of co-operation in Sunday school publications.

The New Hebrides training institution, on Tangoa, Santo, has sent out its first graduates to labor among the heathen.

Lord Rosebery has been elected Rector of Glasgow University, by 829 votes, to 515 votes cast for Lord Kelvin.

The English Parliament recently passed a bill compelling shopkeepers to provide seats for their women clerks.

The population of South Africa is 34,000,000; of these 32,000,000 who have never heard the gospel. There are 3-0 missionaries.

Dr. John Watson ("Lan Maclaren") has succeeded in raising the whole of the necessary money to open the Cambridge Westminster College free of all debt.

The highest spot inhabited by human beings on the earth is the Buddhist cloister of Hanle, Tibet, where twenty one monks live at an altitude of 16,000 feet.

The Religious Tract Society in China has circulated over 13,000,000 copies of Christian books and tracts. During the last ten years the circulation was nearly 11,000,000 copies.

The Czar submitted to an operation of skull trepanning at Darmstadt recently. It is said that the operation relieved him considerably of his suffering from cerebral pressure.

Bright spots are developing themselves in Italy in connection with Protestant missions. One mission at Spezia takes a special interest in soldiers and sailors. King Humbert has expressed his approval of the good work.

There is a Scottish Association at Kimberley, South Africa, which has done good work in the past in encouraging the study of Scottish history and literature on the diamond field, and which will do still more when the present trouble is over.

Mrs. Gladstone spent the summer at Hawarden, and took a long drive in the vicinity of the Castle each day. Mrs. Gladstone is still able to take an interest in the two charitable homes which she has founded in Hawarden Park. One is an orphanage, and the other a home of rest for elderly, infirm women.

John Calvin and John Knox were strongly opposed to erecting statues or monuments to commemorate the departed. Such things savored too much of popery and papal images in their estimation, and their followers in this country and elsewhere imbibed their views. But of late years they have been diligent in hunting up relics of these fathers, and John Knox is to have a monument at Edinburgh. The grave of Calvin at Geneva will doubtless also be commemorated ere long with a suitable monument. When we visited his grave more than 20 years ago, there was nothing but a flat stone slab to mark it, with the simple letters J. C. engraved on it.

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Note and Comment

It is stated that German statisticians place the Catholic population of the world at 320,000,000. This is considerably higher than former reports.

The Morning Star, of Boston, very pertinently remarks:—"B. Fay Mills is now 'taking a rest.'" He is also giving some other folks "a rest." Let us all hope that in his retirement Mr. Mills will "reverse himself and resume his judgment."

It is stated that the cost to the Dreyfus family of the proceedings in the case of Capt. Dreyfus amounted to over \$200,000. An enormous sum to have to spend to save an innocent man from the awful exile to which he was sentenced.

The Director of the Mint in Philadelphia, reports that the world's gold production in 1898 was 13,904,363 ounces, of the value of \$27,128,600. Of this the United States produced 3,118,398 ounces, Transvaal 3,841,975 ounces, and Australia 3,137,644 ounces.

In the city of Christiania, Norway, nearly twenty thousand votes were cast, recently, in favor of the prohibition of the liquor traffic. The vote was not quite large enough to win, but the feeling is moving strongly in the direction of prohibition, and may be expected to win soon.

A perpetual subscription is rather a novel idea, but one that will doubtless please publishers of periodicals. A man eighty years old, who has taken Harper's Magazine from the start, has paid seventy-five dollars to ensure his family's receiving the magazine as long as it is published.

The Protestant movement progresses in Austria. According to the report of the superior consistory of the Austrian Evangelical church, during the first six months of this year, some 3148 persons have passed over to Protestantism in Austria. In addition a large number have left Rome to join the old Catholics.

The nurses sent out by the Presbyterian Church in Canada to the Atlin district reached their destination on July 22 and have since been kept very busy. As the funds contributed for their work have been exhausted it becomes necessary to ask for a renewal of subscriptions. Contributions should be sent to Rev. Dr. Warden, Toronto.

Sir William Hunter, one of India's most observing statesmen and historians, stated that there are 60,000,000 non-caste people in India—all considered as outcasts - and that these millions would not long rest where they now are; they would become Christians, if the Church were ready to take them; if not, they would become Mohammedans.

In a recent interview in Chicago, Joaquin Miller, the poet, said: "To use intoxicants in Alaska is fatal. No one can use stimulants without serious results. Even coffee is not necessary to the habitual coffee drinker. Tea is the proper beverage there, and that is the popular drink. Whiskey is a deadly thing to the Indians, and they are perishing in Alaska very rapidly."

Rev. Hugh Price Hughes, the eminent London Divine, has a pungent way of putting things. He is said to have remarked in response to the hearty commendation of some man, "Yes, he may be a good man, but he does not remind me of Jesus Christ."

The members of the congregation of the Fifth Avenue Presbyterian church, New York, the pulpit of which was for many years filled by the late Dr. Hall, have discussed the matter of a successor to the late pastor, and unanimously favor the calling of the Rev. G. Campbell Morgan, of the New Court Congregational church, London.

The late Rev. S. H. Kellogg, D.D., whose recent tragic death in India is still fresh in the memory of our readers, was a distinguished graduate of Princeton. His son Edwin seems destined for a like brilliant career at the same historic seat of learning. He has just won a Scholarship of \$500 a year at Princeton University. The young man's many friends in Toronto will rejoice at his success.

The Canadian Temperance League opened their eleventh season of Sunday services on Nov. 5 in Massey Hall, Toronto. The special attraction for the opening meeting was Ira D. Sankey, and the hundreds who were unable to find a place in the hall give testimony as to his popularity. Although Mr. Sankey's singing was the chief attraction, several vigorous addresses were listened to with great interest.

The present century has been one of remarkable missionary activity. In the light of the figures brought before the recent Council at Washington, the cry, so often repeated, that missions are a failure ought nevermore to be heard. Here is the splendid story in briefest compass: "In the beginning of the century there were only 170 missionaries in all the world, with hardly 50,000 converts, and an annual expenditure of only \$250,000. Now there are 4901 mission stations, with 13,200 out-stations, 11,000 missionaries, and associated with them 35,000 native Christian assistants, 17,411 mission schools, 1,500,000 native Christians, and annually \$15,600,000 are spent in the work."

That excellent periodical, Queen's University Journal, contains a faithful portrait of Rev. Dr. Jordan, an account of whose recent installation appears in another column, as well as appreciative words of welcome. The Journal says: "We are pleased to extend to our new Professor, Dr. W. G. Jordan, whose installation takes place on the 1st of November, a most cordial welcome to our halls. Although he has been for some time known as a contributor to Canadian periodicals and Church papers, where his knowledge of modern languages and literature was easily seen, it was the Theological Alumni Conference which revealed his true gifts. At this important gathering his interpretation of the prophets was an inspiration, and all who heard his lectures felt that, excellent pastor and preacher though he was, his real place was in the University, where his intimate knowledge of Hebrew and wide acquaintance with the views of modern critics - English and German - would be of the utmost service. His ability to enter with sympathy into and disclose the mental workings of Old Testament heroes was at once recognized by the General Assembly in Hamilton, where he created a deep impression. Many were the congratulations which were there showered upon Queen's because of its genuine treasure-trove."

Rev. R. Douglas Fraser, Toronto, has begun, under the authority of the Presbyterian General Assembly, the publication of two new illustrated papers, "Jewels," for the little ones, and "The King's Own," for older scholars. The aim is to supply good Sunday reading, linked with a strong Canadian sentiment. The venture is justified by the success of the Presbyterian Sabbath School publications during the past year, and we wish it every success.

Prospective visitors and gold seekers in the Klondike region, says "Christian Work," may extract some comfort from the discovery made by the Harriman Alaska expedition that most of the glaciers which abound in that Territory are receding. The fact is an indication that average weather there is growing warmer. If it were growing colder glaciers would be advancing; while if it were about the same, one year with another, they would maintain the same general position, neither creeping nearer to the sea nor melting away from their terminal moraines. The rate of glacial recession is so slow, however, that fur overcoats and warm sleeping bags are likely to remain as a part of the necessary equipment of Alaskan travel for some years to come. Nothing, it may be added, is slower than the movement of a glacier, except the settlement of the Alaskan boundary dispute.

Hunger strikes and rebellions against a continuous diet of sour bread and black molasses are not uncommon in the annals of prison life, but it is something new to hear such a tale of woe as that which comes from a flock of jail birds in Scotland, their grievance being a lack of nutritious literature in the jail library, more especially of "Sartor Resartus," and the writings of Burns and Christopher North. That a Scotchman, even in durandic exile, should be deprived of things so necessary to his existence, was truly the refinement of cruelty. It is gratifying to learn that the want was immediately supplied by a sympathizing public, and that the felons in this particular jail will not be restricted in the future to such meagre Saxon fare as Thackeray and Shakespeare, but will be able to dwell fondly on the thoughts of the "Cotter's Saturday Night," or the more exhilarating diversion of "Tam O'Shanter."

Rev. Dr. Francis R. Beattie, professor in the Louisville Theological Seminary, and one of the editors of the Christian observer, made a thoughtful and practical address at the recent meeting of the Presbyterian Council at Washington City, on the subject of "Increasing the efficiency of the Alliance." A friend of the Council, and utterly unwilling to criticise the management of the meeting on the papers presented, he confessed to a feeling of disappointment such as that felt by very many others. He made three general suggestions: First that there should be wider publicity given to the programme, months before the meeting, that every delegate might know what subjects were to be discussed; second, that there should be more opportunity for discussion, with fewer long papers and more freedom; third, a more vigorous dealing with practical questions and living issues of the day. He suggests such questions as "the training of young men for the ministry," "methods of seminary training," and "the whole range of social and economic problems in their relation to the Church." He also believed that the questions of Biblical criticism should be boldly met and argued. "Conservative views have nothing to fear, and here is the place for their courageous defense."

Our Young People

A Meeting to Pour Hot Shot into King Alcohol's Camp.

Topic for November 19.—"Liberty and Love."—Rom. 14: 1-23.

"Who satisfieth thy mouth with good things."—Ps. 103: 5.

Love God; Love Thy Neighbor.

BY MARY CLEMENT LEAVITT,

Honorary President of the World's Woman's Christian
Temperance Union.

Some parts of Romans fourteen have been a stumbling block to young and weak Christians, who are unable to reconcile them to other parts of the Bible or to what they see around them.

We must remember that the epistle was written to men and women born into idolatrous families, who had themselves worshipped false gods in their temples by eating and drinking, feasting even to gluttony and drunkenness; men and women whose religion is all in days and seasons, in what one eats or drinks or does not eat or drink, whose deadly sins were not those that God forbids, nor against Him, but omissions of ritualistic performances in honor of one or another idol, of bowing in the wrong direction, of putting the wrong foot first over the threshold of the temple or the door-sill of the house, and the like.

Now from what Paul says about days, we must not think that he allows us to make God's Sabbath anything but a holy day,—a day on which we must assemble for worship, whenever possible, a day on which we must refrain from labor and amusement, when we must not think unholy thoughts, but must think God's thoughts, a day on which we can feed our souls on God all day long. And Paul allows us to make all other days like this, holy unto the Lord, by lifting heart and spirit up into the same fit for God's especial day. In this case we shall do all our secular work so holly unto the Lord that it will be a continual act of worship. I love to think of Paul stitching away at the heavy canvas of the tent, and reviewing to himself those scenes when he was caught up to heaven, even though he might never speak of them on earth.

"I know, and am persuaded in the Lord Jesus, that nothing is unclean in itself"; this has been a cause of stumbling and a rock of offence to many weak souls, and has been used even by teachers of the Word as a sanction to their own selfish and dangerous indulgence. Applying what they say to all articles that may be swallowed, we shall see the fallacy. Arsenic would kill him who swallowed it, even though he were trusting in the above doctrine. So would opium; so would diseased meat or decayed vegetables.

Paul was speaking of articles suitable for food, but esteemed unclean by some, because they had been offered in idol-worship. Others of stronger faith and clearer vision could see that the idols were nothing, and therefore the ceremony

of offering food in the temple before it was sold in the market could not affect it at all; therefore they bought and ate with a clear conscience.

But the man of weak faith or dull mind, looking on, might think his wiser brother was buying and eating in honor of the idol. Hence a very strong admonition is given to the stronger brother not to cause the weak one to err or stumble in his path. Paul says in effect, "In such a case if I could not buy and eat meat that had not been offered to an idol, I would eat no more meat as long as the world stands."

Now let us apply these principles to the use of alcoholic drinks, cider, wine, beer, etc., as well as the stronger ones.

We cannot place them among articles good in themselves, since science declares alcohol "a deadly, irritant, narcotic poison, not a true stimulant." If we knew nothing more about it, we could predict with certainty that it would be harmful to the body, and also the intellect and moral sense, since they are so largely dependent on physical conditions.

When facts show that an ordinary tumbler of pure alcohol, taken at one dose, kills a human being instantly, that when alcohol is taken little by little day after day, it still poisons to death, acting as a "slow, cumulative poison," those drinks that contain it must do harm.

Since, then, we are to do everything to the glory of God, eating, drinking as well as reading, working, praying, we shall be forced to reject everything alcoholic, because it not only injures God's handwork in our bodies, causes earlier death, and thus cheats Him of years of service that are His due, but also puts us into the awful danger of committing sins we should otherwise be free from.

The second reason why we must discard alcohol altogether is, lest by our example we cause another to fall into the habit which leads so many to drunkenness, crime, and death.

The testimony of thousands of physicians in England and America, who have tried both ways for years, is that they have better success with all kinds of disease without alcohols than with. Many more unite with these in saying it should never be prescribed to chronic cases, and is far too dangerous to be used as a household remedy.

Let us, then, hold and practice the true doctrine in regard to temperance,—use moderately all things good in themselves, while we abstain totally from all hurtful things, because of love and duty to God, because of love to our fellow beings.

Let us eat and drink that we may live and work, not live and work that we may eat. Or, the better motto: "Whether

ye eat or drink, or whatsoever ye do, do all to the glory of God."—Christian Endeavor World.

For Daily Reading.

Mon., Nov. 13.—His servants whom ye obey.
Rom. 6: 15-23
Tues., Nov. 14.—Walking at liberty. Ps. 119: 41-46
Wed., Nov. 15.—Liberty a stumbling-block.
1 Cor. 8: 1-13
Thurs., Nov. 16.—Thy neighbor as thyself.
Matt. 22: 34-40
Fri., Nov. 17.—The profit of many.
1 Cor. 10: 25-33
Sat., Nov. 18.—Servants through love.
Gal. 5: 13-15
Sun., Nov. 19.—Topic, Liberty and Love. Rom. 14: 1-23. (A temperance meeting.)

Hints for Talks and Testimonies

Why is liberty so greatly valued?
What are some false ideas of liberty?
Why can one have liberty only by doing right?
How can there be liberty together with self-denial?
Why is true liberty under law impossible without love?
How is our liberty affected by the thought of others?
What can be done to help others gain liberty from bad habits?
What examples of love for the weak are to be found in the history of temperance work?
Why are temperance laws no interference with liberty?

Out of Self to Love.

I have kept my fealty good
To the human brotherhood;
Scarcely have I asked in prayer
That which others might not share.

Change the dream of me and mine
For the truth of Thee and Thine.

Blest to me were any spot
Where temptation whispers not.

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true
With the work I faint would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude.

—From Whittier's "Andrew Rykman's Prayer."

The only men on earth who enjoy perfect freedom are the men who have clean hearts, for they not only know they ought to do the will of God, but they want to do it, and they like to do it, and moreover they have a power that enables them to do it.—John McNeil, in "The Spirit-Filled Life."

Whoever laughs at a total abstainer shows himself lacking in a clear mind as well as a good heart; for to take such a precaution as one's account as a matter of prudence is surely conformable to reason, and to take it in order to make it easier for others to do the same is conformable to the Golden Rule and the highest dictates of brotherhood.—Frances E. Willard.

For Dominion Presbyterian.

An Echo From the Council.

BY REV. ROBERT JOHNSON, D.D.

There has been not a little criticism, mostly of an adverse kind, of the Seventh General Council of the Reformed Churches recently held in Washington. I wish to mention two or three features of that meeting which I have nowhere seen noticed, and which are, in my judgment, not unimportant.

With regard to subjects upon the programme that may be called theoretical, regret has been expressed that questions of Biblical Criticism were not accorded more prominence, and that Calvinism and Presbyterian polity received so much attention. Surely those who utter these regrets fail to see the real problems that are before the church when they describe these latter subjects as untimely and antiquated. In a day when other systems, prelatic and episcopal, in their most intolerant forms are supporting unblushing claims by aggressive efforts, "and when Presbyterianism the world over is suffering from such efforts," it is surely timely that the past history of Presbyterianism as well as the principles by which we must stand in coming days should receive emphatic utterance, and should in such a gathering be discussed; and as to Calvinism, one has only to note the caricatures of this system of truth which every where appear in fiction, in the daily press, on the stage, and even from the pulpit, to realize the necessity of a clear and timely presentation of the system to which the world owes more than it has ever yet acknowledged. In a word, the framers of the programme, it seems to me, were men of wider outlook than are those who would have confined the attention of the council mainly to matters of criticism. They grasped the real situation of the church to-day, and called the council to its discussion.

Apart from the particular discussions suggested by the programme, a spirit characterized the council which seemed to many an earnest of things to come. This was "the interest manifested in the crying needs of the non-Christian multitudes in Christian lands." The problems—problems social, economic, religious—which the unevangelized masses around our churches force upon the attention of Christian people, came before the council at almost every session in some form; again and again, even in unexpected places, the interest of the church in these problems found expression, an interest that was above all sympathetic, while side by side with this was the ever-repeated confidence of the church in the gospel as the one and only power able to cope successfully with these perils. No one who, at the New York reception, heard Dr. Lang's impassioned appeal to the churches to arise to their great responsibilities in this matter, can soon forget it, and these last official words of the retiring president were the echo of the spirit very manifest during the sessions of the council. While some were disappointed in the council, while all indeed had criticisms to offer, there were many that felt that a key-note had been struck which indicated a turning of the church from a region of often vain controversy to that of practical and timely performance of

pressing duty, a movement that is surely one not to be regretted.

One other impression I beg leave to mention. In common with many others it seemed to me very evident that the questions of Destructive Criticism have a far less prominent place in the mind of the church than they have held in the past. Those who attended the fifth council in Toronto will remember what prominence these questions had there, and how persistently and successfully the then comparatively new Destructive Criticism impressed itself upon the council. At Glasgow, again, Destructive Criticism was strongly in evidence, but was treated with far less regard and consideration, while in Washington, let those give the reason who can, that which was so prominent seven years ago was simply not in evidence at all.

I have watched these councils, sir, with interest, feeling that, more fully and more truly than any other religious convention held, they indicate the trend of religious life and thought. Each council has been characterized by a particular spirit that has been an indication of the mind of the church at the time; the Seventh council shows that the mists of controversy are lifting, and the church, as represented by those who in the are field bearing the King's banners onward, is turning from the work of "defending" the Gospel to that of "proclaiming" it, thus to prove by working the works of Him who has sent her, her Divine origin and her Divine Commission.

I have been led to write what I have written by the regret expressed by many that the impression should prevail that the seventh council accomplished nothing. It is unfortunate when Presbyterian papers on both sides of the line exert themselves in lauding a Congregational council and in belittling a Presbyterian one. I venture to assert that the Washington council stands for infinitely more in the cause of religious progress than does the Boston council. As the Chicago "Interior" well points out with regard to the latter, neither the council itself nor the church it represents, as judged by the papers there presented, knows where it is at; negative criticism and the pyrotechnics of controversy may be interesting, and attractively so, but they do not denote progress. Presbyterians have no reason to regret the spirit of the Washington council; it spoke of an assured faith, of responsibilities recognized, and of a humble determination to face faithfully the work to which it is called by God.

St. Andrew's Manse, London.

A Duty Call.

If there is one call that is put off oftener than another it is the call upon one's invalid friends, yet when one is ill, even for a short time, visits or kindly messages from the outside world are more than ever appreciated.

An invalid, especially if she is in a nervous state, believes, unless she sees her friends or hears from them just so often, that she is forgotten or neglected.

To sensitive women especially, calling upon the sick and suffering is a real punishment, and such visits put off from day to day until delay appears no longer excusable are a detriment to both patient

and visitor. A few flowers, a glass of jelly, or some such remembrance, accompanied by a note, from time to time finding their way to the sickroom, obviates the necessity of a personal call until convalescence sets in, and then a ten-minutes' visit is all that is required.

On your entering a sickroom never allow your face to show surprise or alarm at the patient's appearance. Remove your outer wraps before entering the room. Be seated at once—not on the edge of the bed, nor, indeed, nearer than it is necessary, but so that the features can be easily seen. Listen attentively to all that is said, and be sympathetic. A little gossip is admissible in a sickroom, but no excitement. At the expiration of ten minutes a cheerful handshake, a bright good-bye and a hope for a speedy recovery, not only fulfils one's duty but acts as a tonic upon the patient.—American Queen.

The Coming of His Feet.

In the crimson of the morning, in the whiteness of the noon,
In the amber glory of the day's retreat,
In the midnight, robed in darkness, or the gleaming of the moon,
I listen for the coming of His feet.

I have heard his weary footsteps on the sands of Galilee,
On the temple's marble pavement on the street,
Worn with aching of sorrow, faltering up the slopes of Calvary,
The sorrow of the coming of His feet.

Down the minster-aisles of splendour, from betwixt the cherubim,
Through the wondering throng, with motion strong and fleet,
Sounds His victor tread, approaching with a music far and dim—
The music of the coming of His feet.

Sandaled not with shoon of silver, girdled not with woven gold,
Weighted not with shimmering gems and odors sweet,
But white winged and shod with glory in the Tabor-light of old—
The glory of the coming of His feet.

He is coming, O my spirit! with his everlasting peace,
With His blessedness immortal and complete.
He is coming, O my spirit! and his coming brings release,
I listen for the coming of His feet.

—Independent.

The fact is stated that India, in spite of British rule, is all virtually a soapless country. In the village of Hindostan soap is regarded as a natural curiosity. Though soap is sold in the towns, yet the total yearly consumption of that article in India is less than an ounce per person. This reminds us of the severe comment on the state of things among the Syrians, of whom it has been said, that "they make more soap and use less of it than any other people in the world." There are of course clean Syrians, as there are, alas! some dirty Protestant Christians. But the common effect of a pure Christianity, wherever it prevails, is to induce the more general use of soap.

A steamer foundered off the coast of China last week, and it is said that the wreck was caused by the ravages of the white rat. This is only a feeble illustration of the mischief wrought by the little gnawing sins that get into our life boats.

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Saturday, November 9th, 1899.

Many have renewed their vows at the Lord's table recently. Has that meant anything more than it did six months ago? Have you vowed to go on just as you have been doing, or have you pledged yourself to an advance? Spiritual life is a process of development. There is no adult stage in it. It has passed the germinant stage with you, it has met with checks because of other growths about it, but is it not gathering strength? The Lord evidently expects that it shall.

Remits from the General Assembly are not numerous, nor are they of supreme importance this year. That is fortunate, for we fear there will be a disposition to give scant attention to them, when it is remembered how the answers to remits have been treated for some years past. Members of the Lower Court ask themselves "Cui bono" when they are asked to deliberate upon a matter sent down from the General Assembly. This is most unfortunate, and we hope Presbyteries will persist in sending up their decisions to the Assembly, even if they are, for a time, seemingly ignored. They have a right to speak, and their voice will yet be respected.

Our forefathers read the Bible from cover to cover. Much of it they did not profess to understand, but they religiously read on, and when they were through, they began again. We read a verse here and another there, and tell ourselves that we are reading topically. Perhaps we read the same verses on two consecutive mornings, but we fail to discover the fact until we turn to our notes. Of the two methods the former is less blame-worthy, but there is surely a more excellent way. Instead of exhausting ingenuity in an effort to patch up topical lessons, would it not be possible to indicate, for ordinary readers, some historical order of study, so that a book, or part of a book, might be read in the light of its historical associations? These often throw a flood of light upon the sentence we are reading.

Dr. Robertson is asking for two score of missionaries to fill the fields that are yet vacant. Half that number, at

least, and ordained men at that, have been rejected by the Home Mission Committee, being told, with the utmost frankness, that they are not suitable for the fields that are open. It is true that some of these men have passed the half-century limit. It is also true that the Superintendent knows, better than any one else can tell him, what class of men are needed in the vacant fields. But is it not possible to utilize the rich experience of these men? Are there not fields in Ontario where they would be quite able and willing to work and thus set free the lusty young fellows who are filling these fields for the more arduous work in the west? When selecting the men for the fields there is more opportunity for the exercise of a truly broad, unselfish spirit, than is to be found in any other department of the work of the Church. It is hard to give up a strong young man, for whom the people have asked somewhat imperatively, that he may fill some western field. But would not the Church benefit by the exchange?

Installation of the New Professor at Queen's.

The Rev. W. J. Jordan was installed as Professor of Old Testament Exegesis at Queen's University on Wednesday, Nov. 1st. The Rev. J. Mackie, M. A., of St. Andrew's Church, Kingston, conducted the devotional part of the service. The Chancellor, Sir Sandford Fleming, having called upon the Registrar to read the minutes of the trustee meeting appointing Dr. Jordan to the position, stated that the General Assembly had confirmed the appointment, and proceeded to ask the usual questions. Satisfactory replies having been received from the professor-elect, the chancellor gave him the right hand of fellowship and declared him duly installed as assistant and successor to the Rev. Dr. Mowat. The Rev. Dr. Campbell, Moderator of the General Assembly, then gave an address of congratulation and counsel.

THE INAUGURAL ADDRESS.

The Rev. Dr. Jordan, after returning thanks for the kindly welcome given to him and expressing regret that the Principal was absent from a service in which he would have taken so much interest, gave an address on the subject of "The Ancient Prophet and the Modern Preacher." As the installation of the new professor was held in connection with the opening of the Theological term, this subject had a manifest appropriateness. The speaker justified it on the ground that he was taking a farewell of the regular pulpit work, and was about to take part in teaching those who were destined to fill some of the pulpits of the church. The Christian minister, with all his imperfections, must have a living vocation, that is, must work with the conviction that he is a messenger of God. This was Paul's view. He regarded the ministry as a gift of Christ to the Church, and as being built on the foundation of the prophets and apostles. The inward call and the living link with the past were of the essence of the matter. In these days there are others to teach science and discuss social questions; he must present the offer of forgiveness and call men to penitence. When men charge us with presumption for undertaking such a high

task we must be content to fall back upon the words of the great apostle: "We have this treasure in earthen vessels that the excellency of the power may be of God and not of us." Like the prophet, the minister is a speaker, rather than an author; it is face to face work, pleading with men, and suiting the message to the needs of the times. In our preaching to the times we must not forget that we are dealing with the deepest life of man and not the mere surface currents.

The prophet lived before the Christ came, but in his own way he entered into the Christ spirit, and we must remember that though we look even to such great things our religion is not dead history, but living revelation which looks eagerly forward to still richer fulfilment. The great prophets were, under God, the creators of the Church; they were the means of building up its noblest life. We live in an elaborate organization and are in danger of becoming slaves to mere routine. The ancient prophets had a broad natural outlook; to them religion and patriotism were two sides of the same life. The old Testament has still a large ministry to exercise because it deals so powerfully with the social side of life. The unique thing in the life of the prophets was that they were divinely appointed interpreters of a nation's destiny until that nation attained a position of great religious significance. Thus their work stands as an everlasting sign of an overruling providence. The prophet also, like the minister, was an intercessor representing men before the throne of God as well as speaking to men for God. To live a similar life we must have the prophet's faith in the righteousness of God, and the undying nature of religion; we must also cultivate the prophetic qualities of insight, constancy and courage. If we have the real vision we shall have strength to abide through change and temptations. It by God's grace we see with our own eyes and stand upon our own feet, we shall have courage to choose our course, and incarnate in our lowly lives the great truths which the prophets thought and for which they lived and died, and thus like them be in some measure witnesses of God.

A Methodist minister in Kingston recently preached upon The War and made references to Mr. Tarte which were reproduced by the Mail and Empire and commented upon by the Globe. In war times there is danger of the jingo spirit running high and surely the pulpit should exert a moderating rather than an inflaming influence, and, further, the circulation of questionable reports censuring public men is not the duty of the pulpit and is likely to bring preaching into contempt. We know that this is an hour of strain for the Empire and we believe that there is in our Dominion a healthy Imperial feeling, but great constitutional questions should be discussed calmly and bitter personalities from the sacred platform will do injury and not help any good cause.

Rather than place a needless stumbling-block in any Christian's path, it were well neither to eat meat nor to drink wine, because Christian love is a thing more precious than even Christian liberty.—Dean Farrar.

Preparation for the Ministry.

We have known men who thought that all the preparation necessary was the possession of a university degree and a college diploma. They obtained both, and were as far from being ministers as ever. The Creator, when he gave them the necessary endowment to fill the place in the world allotted to them, did not give them the qualifications that are needed in the ministry. He never intended them for that work. They had taken the direction of affairs in their own hands for a time and had lost their way.

Certain other men come to mind as we write, whom God intended to serve Him in the ministry, for they have the endowments, and these are never bestowed at random, but, though they are preaching to-day, they will never be ministers. The possession of the endowments necessary for this service will not constitute a man a minister. It will create an imperative call to put them to their natural use, just as the possession of the artist's temperament will create the desire to embody thought in song, or music, or picture. But for the power to answer that call satisfactorily both the embryo artist and the embryo minister must labor patiently and long. It is an abuse of endowment when a man fails to do his utmost to develop it.

The mere acquisition of a knowledge of facts will not develop these natural gifts. It is not the power to remember but the power to create that is desirable. In the study necessary to secure a degree the student may gain much valuable information, but this will be as waste lumber if he has not also learned how to utilize it in an entirely original manner, we have known men who headed the class lists till graduation and stood at the foot all the rest of their lives. We are not disparaging the work of the classroom. We would have every student for the ministry a student also in university classes, proceeding towards a degree, but apart from this there is a training which every minister should have, which every true minister must have.

The minister is a physician, called upon to diagnose spiritual disease in its thousandfold forms, and to prescribe for it. It is but a part of his work to tell men publicly of the presence of this spiritual disease, of its universal prevalence, and of its dire results; to tell them, too, of the sovereign remedy God has provided for the eradication of sin, and of the means by which alone this remedy may be applied. A more important part of his work is that of noting the effect of his preaching and skillfully following it up. We know of no more absorbing work than this, even as a profession.

Some men will come to the minister after he has preached and will ask him, as the first Christian congregation asked Peter, "What shall we do?" Some will turn indifferently away, and discuss trivial topics if the preacher makes an effort to get near them. Some will wound him with flattery and tell him how well he preached to-day, masking their real feelings the while under this seeming callousness to the message he has spoken to the soul. Does the minister know how to treat this complex spiritual condition? When it comes to the spiritual clinic is the lecturer at sea, or is he as

much at home when he prescribes for a special case as he was when he was lecturing about cases in general? The physician for the body must know something more than *Materia Medica*. The physician for the soul, under the Great Physician, should know how to act when he comes down out of the pulpit and the man comes to close quarters with him.

This preparation requires time. If it takes seven years to secure a College diploma it will take twice seven to graduate as a minister who can practice as well as preach, not in the narrow personal sense of that phrase, but in its broader application of applying skillfully the truth that has been proclaimed. Does the average student, in the course of his seven years, give an hour's thought to this part of his preparation?

But where shall he secure his training in spiritual clinics? To this question there have been many answers, for this need of practical training for the work of the ministry has long been recognized. To our mind the most satisfactory results will be secured by the establishment of an associate, or of assistant pastorates. With the benefit of the rich experience of the older minister, the young licentiate may supplement his study of books by the study of men. It is with the latter that he must deal, and, though there is but one disease, there are as many forms of manifestation as there are individuals in his congregation. While there is but one remedy, there are as many modes of applying it as there are souls before him.

Playing With Fire.

There are many ways of playing with fire, but the one that is most dangerous in the political life of the country is the habit of flinging about charges of disloyalty in a fierce partizan spirit. This can do no good and is certain to work mischief. This country would be in a sad way if either of the great parties had a monopoly of loyalty. Sensible men know that it is not so. They know very well that the vast majority of both parties are loyal to the great Empire to which we have the honor to belong. At the present time there is a very critical condition of things, and it is important that elsewhere there should be calmness and reasonableness. At the moment when the British Government received from the Boers notice to quit South Africa, and it was felt that many of our brothers were in danger of sudden and fatal attack, it was natural that there should be a thrill of excitement. But there are matters to be considered even then which need calm discussion. There could be no doubt but that Canada would take some small share in the defence of the Empire. The Star of Montreal and La Patrie of the same city might represent the two extremes of slowness and haste, and we do not think that the great body of the people sympathized with the heat that either displayed in their opposition to each other. There is one thing to be remembered in every crisis, that is, that it is the right and the duty of the government to govern. The opposition may co-operate or oppose, according to their views of the situation, but those who at the time happen to be at the head of affairs have both the prerogative and the responsibility

of guiding the ship of state. They must choose their course and then give an account to the people. The right of people to express their opinions through newspapers or otherwise must always be recognized, but the government of the day must decide between the little flurries of excitement and the sober, settled conviction of the community. It is easy for newspapers to be in a hurry and then to boast that they have forced the hand of the government, it is easy also for such journals, English and French, to reproduce the most bitter and bigoted things said on both sides. These things are easy, but they are not helpful to the life of the community and they should, as much as possible, be avoided; playing with fire in any such reckless fashion is not patriotism, but an ignorant zeal which has probably a great deal of self-seeking behind it. Our sympathies are naturally with the British Empire in its efforts to spread the principles of justice between man and man; if some of our French fellow-citizens do not at once rise to the same fever-heat of patriotism we should not be surprised at that, and we must remember that they, being honest, independent men like ourselves, do not take kindly to being bullied. It is important, then, that in the present hour we should discuss imperial questions in a calm, dignified manner, and that the religious press and pulpit should especially avoid all narrow appeals which tend to stir up jealousy and pride of race.

Literary Notes.

"Table Talk" for November contains two helpful articles on the subject of bread. The first, entitled "A Bread Talk," is strongly practical, while the second treats the subject more from an historical point of view. For readers who live in the States the suggestions for Thanksgiving will be of special interest, and even we who have already celebrated our Thanksgiving and partaken of the Thanksgiving dinner, will treasure up hints for another year. An article on "Figs," and one on "The Pumpkin Pie," open our eyes to the possibilities of these edibles. Besides many articles on "things eatable," "Table Talk" always has a little more substantial fare, so that there is reading matter to suit the tastes of all. Table Talk Publishing Company, Philadelphia, Pa.

The magazine number of "The Outlook" for November contains an interview with President Schurman on the Philippine Situation which is of special interest at the present time. Another timely article is that on "The Two Commanders in the Transvaal War," which is illustrated by portraits of Joubert and Sir Redvers Buller. "Augustine Birrell on Samuel Johnson" brings an old subject, but one that is always fresh, back to our thoughts. The Rev. Osbert Mordaunt describes "An English Village Public-House" which is managed by himself: it is interesting because to us the idea is a new one. We have mentioned only a few of the attractions of this especially good number. The Outlook, 287 4th Ave., New York City.

The Quiet Hour

For Dominion Presbyterian

Public Reading of the Scriptures.

BY PROF. JORDAN, D.D.

This lesson marks an important epoch in the life of the Jewish people. We have read of the brave defence against the outside foe; we have now a ministry to the inner life of the people. This ministry resembled that which has caused many revolutions since, in that "the Book" played a great part and the "pulpit" had a central place. In the life of the ancient prophets the spoken word was the great instrument of ministry; it was not so much exposition as original inspiration. In the reign of Josiah a book created a great religious reformation. But now the book takes a unique place, and "the pulpit" acquires a position which it was never to lose except in "dim ages" when religious worship was reduced to mere ceremonial. The Jewish people became in a new sense "people of the book." Sometimes their worship of the book may have become mechanical and bigoted, but with all such limitations and imperfections they drew from it strong definite character and tenacity of religious purpose. The event of which we read now has a living freshness and original power. Here the people acknowledged the loss of their God and made their national confession and covenant. On the part of the people there was unity of purpose and strength of desire. "As one man they gathered into the broad place before the water-gate and spoke unto Ezra the scribe to bring the book of the law of Moses." He was quite ready to do this; the great scribe delighted in the law of God and felt that the welfare of the people depended upon their intimate acquaintance with it, and practical conformity to it. His work and that of Nehemiah had its difficulties, but this was an hour of enthusiasm which rewarded the toil of patriot and priest and became an opportunity which, when well used, would leave a lasting impression. So on the first day of the month there was a large congregation of men and women and young people to hear the sacred law which was to be the rule of private conduct and the bond of religious communion. This was not an entertainment; it was felt to be a serious business into which the people entered with strength and eagerness; though the service was long it was not regarded as long suffering, "from morning until midday the ears of the people were towards the book." Ezra, the greatest living representative of the law, was the central figure and he was supported by the people. This is the first mention of the pulpit (tower of wood) and we are told

that it was made for the purpose of this special meeting. It has, however, entered into the life of the world; the form of the tower may vary, and its position in the church, but that which it represents is felt to be an essential part of the highest religious worship. The law now ceases to be a mere priestly monopoly and becomes a popular possession; the people have to look up to teachers and not simply to follow priests.

When the book was opened there was a simple, sublime act of devotion, and a strong, hearty response from the people. This was not homage to the book, but an acknowledgment of the living God, whose message it contained. The spirit of devotion is the spirit of hearing, if hearing is to be not simply an intellectual exercise, but an act of worship. Only by such hearing can the word enter as a living seed into the hearts and lives of men. We do not know exactly how this service was arranged and how the various assistants took their part, but we see clearly the substance, purpose, and spirit of it. "As they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading." There is much counsel to ministers here compressed into a few words. Distinct reading and clear exposition, with the result that the meaning was understood and remembered—this makes a living service and without this, elaborate ceremonial and rich music are an em-
shew.

The civil ruler co-operates with the church leader and the result is intelligent worship and a joyful festival. Judaism, like other forms of Puritanism, has been charged with making religious life dull and sour, but we know that great religious leaders have not had those narrow conceptions. When the people in the intensity of their emotion would give way to weeping and let their strength flow away in tears, they receive this command: "Go, eat the fat and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto our Lord; neither be ye sorry; for the joy of the Lord is your strength." How beautiful and wholesome that is! If the holy day was not regarded as a modern holiday it would at least not be a day of melancholy and weeping. There was to be enjoyment and unselfish ministry, the dominant note must be joy, the joy of the Lord which gives true inspiration and abiding strength. This joy was in the good things that God had given both body and soul; he had given bread, but he had caused them also to learn that man cannot live by bread alone, but upon the living words of God—words treasured in a book but capable of leaving living seeds in the hearts of individual men, and in the life of the community. If we learn to prize the word we shall learn that the joy of the Lord is our strength.

A Gospel of Hope.

BY C. H. WETTERBE.

Christ's Gospel is pre-eminently a gospel of hope. The believers of Old Testament times were constantly under the tuition of hope. Divine inducements were held out to hope for the coming of Christ, the deliverer of the redeemed and the Saviour of men. Long they waited for the fruition of their hope, and he came in God's due time, even in the "fulness of time." And when he came the event was celebrated by angelic chantings of notes of the highest of hope. The glad tidings were swiftly heralded that "the desire of all nations" had appeared on earth, and multitudes at once rejoiced in the glad prospect before them. In due time John the Baptist appeared as the Christ-harbinger, cheering vast masses of people with the proclamation that heaven's kingdom was at hand, and under the inspiration of a splendid hope thousands pressed their way into that kingdom. A new epoch had dawned. The enthusiasm of a new humanity had been kindled. A radical preparation of the heart was being made for the reception of the King of Kings and the Lord of Life, and he struck hands with John and proclaimed the year of jubilee. Men of all classes were bidden to hope for better things than they had seen and felt. The strongly bound captives of disease and sin and death were assured that by faith in the Son of Man their fetters would be broken off and henceforth they would be blessedly free. Everywhere Christ and his Apostles rang out the notes of hope, written in largest letters. However deep a hold disease had upon men, they were made to realize that a thorough cure was at hand for them. Humanly incurable cases yielded quickly to the treatment of the Great Physician. Nothing was too hard for him. He declared that "all things are possible to him that believeth." His was the Gospel of hope to all men, in all conditions, and such it is to-day. The whole world is being won to Christ. There is no ground for indulging in gloomy prophecies. Satan is not driving Christ from the field, but Christ is waging a successful war against him. The outlook is radiant with brightest hope.

Place of Duty a Place of Safety.

Duties never conflict, nor does duty ever intermit. We ought always to be in the place of duty, and there is never any place or occupation but one in which we ought to be at a given time. Just what is the one place of duty for a child of God at a given time may be a question to consider carefully and seriously; but when that question is settled for the occasion at the start, the ease or discomfort, the danger or the safety, of the undertaking, is a minor matter. One is really safer when surrounded with perils in the path of duty than while seemingly protected on every side in a spot where one had no call from God to be at the time. God is more interested than the man himself, or his family, or his friends, as to the safety of every child of his who is where he has summoned him to be just now. On that point we can rest assured.—S. S. Times.

*Sabbath School Lesson for November 19th:—Nehemiah viii., 1-12.

Golden Text—"The ears of all the people were attentive unto the book of the law."

For Dominion Presbyterian.

Christian Radicalism.

BY PROF. JOHN MOORE.

At a late ministerial meeting I opened the discussion on "Radicalism versus Expediency," especially in the pulpit. Several took part in a candid and courteous manner. I give some of the thoughts I presented which may be of interest to preachers and laymen.

The word radicalism means literally the roots, first principles, and foundations of things. Expediency means adaptedness to the end designed. This may be called tact. It is sometimes used to mean common sense. This is really not very common. The best definition I ever heard of it was by Prof. C. E. Stowe to his students, which is this: "Common sense consists in seeing things as they are and doing things as they ought to be done." There could be nothing better than this.

The word expediency sometimes means worldly and temporizing policy. This, of course, is wrong in the pulpit. The preacher should be radical in speaking on divine authority, and according to the root principles of Christianity. He should be logically and practically consistent with these, and apply them to the different forms of error and evil, and thus adapt himself to the times. Mere abstractions and pious platitudes will not answer. The truth should be applied to life and character in the present. Preaching about sinners in general and saints in the abstract does not meet the case. Take politics or civil government, which is a divine institution. The pulpit is not the place to preach partisan politics. But the preacher should apply the gospel to politics as a department of human and responsible conduct. Men have no more right to lie, deceive, and steal in politics than in anything else. Here radicalism in the true sense is needed. The province of the preacher is to speak out against all wrong, presenting at the same time the remedy.

Radicalism does not consist in bitter denunciation and loudly calling hard names. There should be the plain application of the truth in the spirit of love. The radical preacher is a man of one idea; he is broad and does not ride hobbies and deal in mere sensation. He speaks from strong conviction, and his radicalism is the evolution of his habitual thoughts and feelings and is not manufactured or artificial. His real power arises from sincerity, logical adherence to root principles, love of the truth and righteousness. Robertson, the great Brighton preacher, said truly, "Radicalism means root work, the uprooting of all falsehoods and abuses." All great reformers, whether in the pulpit or out of it, have thus been characterized. There must be hot logic. Dr. Channing truly writes: "Much as the age requires intellectual culture in a minister, it requires still more that his acquisitions of truth should be instinct with life and feeling; that he should deliver his message, not mechanically and in the line of his profession, but with the sincerity and earnestness of a man bent on great efforts; that he should speak of God, of Christ, of the dignity and loveliness of Christian virtue, of heaven and redemption, not as of traditions and historical records, about which he has only read, but as of realities which he under-

stands and feels in the very depths of his soul."

Radical preachers may be called fanatics and illiberal, but they make their mark for good, and will live while men of mere worldly expediency will be forgotten. The secret of power is Christian manhood. We have coming up before us a long list of radical reformers for our encouragement and inspiration, and while we are not required to do just what they did, we are required to do as they did. We need radical reformers in the pulpit and outside; others are of little use. The radical may stand alone among men, but if God is with him he is in the majority.

The greatest radicals the world has ever seen were Christ and his apostles. They were agitators, and started a conflict of ideas and moral forces which has been going on ever since and will be to the end of time. That great radical among the apostles, Paul, gave a charge which is as binding to-day as ever before: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." Boston, Mass.

A Daily Prayer

Lord, for to-morrow and its needs,
I do not pray;
Keep me from stain of sin,
Just for to-day.

Let me both diligently work

And duly pray;

Let me be kind in word and deed,
Just for to-day.

Let me be slow to do my will—

Prompt to obey;

Help me to sacrifice myself
Just for to-day.

Let me no wrong or idle word

Unthinking say;

Set Thon a seal upon my lips,
Just for to-day.

So, for to-morrow and its needs,

I do not pray;

But keep me, guide me, hold me, Lord,
Just for to-day.

It was for the sake of a Christ to be crucified that God could deal mercifully with Israel; it is for the sake of a Christ who has been crucified that He can think thoughts of peace concerning us.—Rev. W. Thorp.

To see that there is no life lived alone, no personality for itself, but that real success lies in what service one can render to others in love's name, will bring all one's forces into line with the highest principles, and conserve them for their fullest realization."—H. P. De Forest.

Prayer involves far more than we ordinarily think—a certain necessary relation between the soul and God. The condition of prayer is personal; it looks to character. How this rebukes our ordinary slipshod notions of what it is to pray! God's mercy-seat is no mere stall set by the vulgar roadside, where every careless passer-by may put an easy hand out to snatch any glittering blessing that catches his eye. It stands in the holiest of holies. We can come to it only through veils and by altars of purification. To enter into it, we must enter into God.

A Prayer.

BY ST. AUGUSTINE.

O Thou full of compassion, I commit and commend myself unto Thee, in whom I am, and live, and know. Be Thou the Goal of my pilgrimage, and my Rest by the way. Let my soul take refuge from the crowding turmoil of worldly thoughts beneath the shadow of Thy wings; let my heart, this sea of restless waves, find peace in Thee, O God. Thou bounteous Giver of all good gifts, give to him who is weary refreshing food; gather our distracted thoughts and power into harmony again; and set the prisoner free. Yes, he stands at Thy door and knocks; he it opened to him, that he may enter with a free step and be quickened by Thee. For Thou art the Wellspring of life, the Light of eternal brightness, wherein the just live who love Thee. Be it unto me according to Thy word, Amen.

To Live Forever.

BY HENRY WARD BEECHER.

That for which we were made is immortality, and our journey is rough, straight, sharp, burdensome, with many tears. Our journey is not to the grave. I am not growing into old age to be blind, and to be deaf, and to be rheumatic, and to shrink a miserable cripple into the corner, shaking and tottering, and forgetting all that I ever knew. The best part of me is untouched. I sit enshrined within the me. The soul, the reason, the moral sense, the power to love, the power to admire purity and to reach out after it,—that is not touched by time, though its instrument and means of outer demonstration be corroded and failing. No physical weakness touches the soul.

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

Morning family worship is a strong seam well stitched on the border of the day to keep it from ravelling out into contention, confusion and ungodliness. Wise is that Christian parent who hems every morning with the word of God and fervent prayer.—Theodore L. Cuyler, D.D.

If I believe in God as the righteous Father, whose one purpose in all His dealings with man is to train him into a participation of His own righteousness, that he may thus be a partaker in His blessedness, I cannot but trust Him and feel myself safe in His hands.—eternally safe.—Thomas Erskine.

Ministers and Churches.

OUR TORONTO LETTER

Rev. A. L. Geggie arrived in Toronto on Friday morning last. A deputation from Parkdale met him at the railway station, and took him and his good wife to Welby, where all enjoyed luncheon together. It was a kindly act, and will go far to make the new minister feel at home amid his new surroundings.

Doubtless Mr. and Mrs. Geggie carry sore hearts, in spite of the hearty welcome they have received to Toronto. The Truro people were much attached to their minister, and the pain of parting is still keen. The congregation which they have left gave Mr. and Mrs. Geggie substantial token of their goodwill, but familiar faces are absent as they go about their work, and one cannot wonder if they long for them. These expressions of attachment from a former congregation are the best recommendations the new minister has brought, though his co-Presbyters speak in warm praise of him and of his work.

On Tuesday evening the Presbytery met in the Parkdale church to induct Mr. Geggie to his new charge. The sermon was preached by the Rev. Armstrong Black, the new minister of St. Andrew's. To many members of Presbytery this was the first opportunity given to hear Mr. Black, their own duties on the Sabbath preventing them from attending his usual ministrations. And on all sides there were heard expressions of satisfaction and delight. Mr. Black will not be heard outside of St. Andrew's very often this winter, as we understand it is his intention to devote himself very closely to his own parish work.

Rev. Wm. Patterson, of Cooke's church, delivered the charge to the minister. It was a characteristic address, kindly, practical and suggestive. There was a vein of humor running through it, and occasionally it cropped out, flashing a light upon the bit of sound counsel which almost invariably lay alongside. The addresses of the Rev. L. H. Jordan, who had been acting Moderator of the session during the vacancy, was one that should be helpful to the congregation. In the comment upon Mr. Jordan's approaching departure there is a note of very general regret that he is soon to leave Toronto. Each year of his residence in the city there have been larger demands upon his time and energy, and there has invariably been an effort on his part to meet these with the utmost cheerfulness. During this year his work among his brethren and in the Presbytery will make considerable inroads upon the time of a busy pastor. On no occasion, however, have we known Mr. Jordan to give evidence of anything but the most thorough mastery of the details of work he has undertaken. That means more time than is often given to outside work.

The Parkdale people listened to their former minister once more last Sabbath. Acting upon the advice of his physician, Mr. Hossack has remained in Toronto for further treatment during the summer and autumn, and the result has fully borne out the wisdom of the doctor's counsel. On Sabbath Mr. Hossack preached with all his former energy and directness. The Rev. J. A. Macdonald, of the Westminster, was the preacher at the other service. These two make a strong team of preachers.

The lectures upon the life of Joseph, now being delivered by Rev. Armstrong Black, in St. Andrew's church on Sabbath evenings, are drawing large audiences. We know too little of Mr. Black to say that he is heard at his best in these discussions of Old Testament characters, but it certainly is a great pleasure to hear a subject, that has been so often discussed, treated in a manner at once fresh, scholarly and practical.

We notice, by the way, that one of the best preachers in the Anglican church, in Toronto, Prof. Cody, is also delivering a series of lectures on the Sabbath evenings, in St. Paul's church, on the life of Joseph.

"Judas Iscariot,—a scrutiny of life in its impulses and issues." Is the subject chosen by the Rev. L. H. Jordan, for a series of Sabbath evening lectures in St. James Square, during November. The first of the series was given on Sabbath evening last, and dealt with that period of the traitor-disciple's life before he was called to be an apostle. Mr. Jordan does not consider that Judas was naturally more depraved than any other man. He was rather a man who was developed persistently, "remorselessly," was the apt term used, in the direction of the terrible issue of his life. We have long thought of this disciple as more highly endowed than any other one of the twelve, and, on that very account as the one more strongly tempted. To these terrible temptations he yielded—in spite of the fact

that he was daily in the presence of Jesus, he yielded—and fell. We shall follow these lectures with much interest.

The annual meeting of the Toronto branch of the Lord's Day Alliance is announced for Monday afternoon, and that of the Provincial Alliance for Friday afternoon. There is a proposition to appoint a Field Secretary, who shall organize the work throughout Canada, and if this is adopted the position will, in all probability, be offered to J. G. Shearer, of Hamilton, who has already done splendid work in the organizing of a great part of Ontario. Erskine church, Hamilton, will lose a good minister, but the work of Sabbath preservation will get as good a man as can be got in Canada. There is another equally good, Rev. A. J. Cassidy, of Guelph, and if either of these be chosen the work will be efficiently done.

By the will of the late Mr. Kirkland, Knox College received a legacy of \$2,000 to endow the R. K. Thornton Scholarship, and two other legacies of \$300 and \$500 to establish scholarships in connection with theological education, these to be known as the Thomas Kirkland scholarships, in connection with Knox College.

The former bequest of upwards of \$50,000 from a citizen of Chatham has not yet been received, as those who had considered themselves prospective heirs are doing their utmost to prevent the College authorities from obtaining the money. They can never hope to secure it themselves, but it seems possible for them to prevent Knox College from receiving any benefit from the bequest.

The Rev. Alex. McKay, D.D., conducted the Gaelic service, Nov. 5, which was held in Knox Church.

Rev. Alex. MacGillivray has been appointed sub-agent for Toronto Presbytery in connection with the Century Fund.

The congregation of St. James' Square Presbyterian Church is likely to pay off its debt in connection with its offerings to the Twentieth Century Fund.

Dr. Milligan, of Old St. Andrew's, entered on the twenty-third year of his ministry in that church Nov. 5. The new organ was used for the first time in the public service.

Knox College is to receive another bequest. The will of Miss Isabella Smith leaves \$1,000 to Knox College, \$100 to the Century Fund and \$400 to the Bloor Street Presbyterian church.

At the meeting of Toronto Presbytery, Nov. 7, a discussion was held concerning a revival in the church. It was agreed to undertake a forward movement for the deepening of spiritual life.

Westminster Sunday school, which is comparatively small, contributed \$101.57 last Sunday. Only one other Sunday school has raised a larger amount, that of St. Andrew's, London, where the children have given \$120.

Last week the Morningside Presbyterian Church of Swansea held a happy thanksgiving service when the mortgage on the property was presented to the trustees, which clears the church of debt. The money, which amounted to \$1,100, was collected in the summer. Rev. J. A. Turnbull presided, and addresses were made by Rev. J. W. Rae, Prof. W. D. Ballantyne, Mr. William Kennie and Mr. James Mitchell.

WESTERN ONTARIO

Rev. R. W. Ross, M.A., of Glencoe, occupied Knox Church pulpit, Millbank, on Sunday, Oct. 29.

A concert was held last week in the school room of Knox church, Hamilton, in aid of the Locke Street Presbyterian church fund.

Rev. G. Milne, of Ballinauld, conducted services at Ospringle last Sunday, in the absence of the pastor, who was preaching anniversary sermons at Ballinauld.

Rev. Dr. Middlemiss, of Elora, is now in his 77th year and is in the enjoyment of fairly good health. He is now engaged on some literary work for early publication.

Rev. W. Farquharson, M.A., for the past eight years pastor of the Claude Presbyterian circuit, has accepted a call to Durham and severed his connection with Claude on Sunday, 22nd October.

A congregational meeting was held in Knox Church, Elora, on Nov. 6, for the purpose of selecting a minister. The Rev. W. R. McIntosh, of Allandale, Ont., received a unanimous call.

Rev. John Young, M.A., delivered an illustrated lecture on Nov. 8, in St. John Presbyterian Church, Hamilton, on Song, Scene, and Story in the Sunay

South. A male quartette sang several plantation melodies in good style.

The 22nd annual convention of the Ontario Women's Christian Temperance Union held its opening sessions on Oct. 31 in Guelph and continued until Nov. 8. The President, Mrs. Thomley, of London, taking the chair. This exceedingly active society is doing a splendid work, as the reports presented show.

NORTHERN ONT. RIO.

The Presbyterial church at Bobcaygeon was totally destroyed by fire early last Sabbath morning. When the fire was discovered it had gained such headway that it was impossible to save anything. The insurance is \$1,200.

Rev. Mr. McNabb's congregation at North Derby, have made extensive repairs on their church. The interior has been renovated and new wainscoting put on the walls and painted, altogether giving the place a more pleasing and attractive appearance.

Mrs. F. Coleman, who is leaving North Derby, was, at the close of the prayer meeting service a fortnight ago, presented with a beautiful Bible by her Sabbath school class. Rev. Mr. McNabb feelingly and appropriately making the presentation.

Rev. J. A. Matheson, B. A., of Pricerville, has discontinued the laborious work of preaching four times a Sabbath. Mr. Matheson has been preaching twice in English and once in Gaelic to his Pricerville congregation, as well as supplying his Swinton Park pulpit, seven miles distant.

The Christian Endeavor Society at Maxwell, which is in a flourishing condition, was a fortnight ago favoured with an able and specially edifying address from the pastor, Rev. P. Fleming. The young people of this charge have a warm friend and wise counsellor in their pastor, who, in turn, is being encouraged and aided in his work by their loyalty and zeal.

At the annual convention of the Young People's Societies of the Northern Union, held at Owen Sound recently, Rev. Dr. Somerville gave a concise and interesting address on the "Importance of Home Missions," and Rev. Dr. McKelvie dealt attractively and enthusiastically with "Foreign Missions." Rev. J. Little gave an impressive address on "The Holy Spirit." Rev. Dr. Waits warmly welcomed the delegates.

Knox church Sabbath School, Normandy, gave a successful tea and entertainment on the evening of October 27. After tea had been served the pastor, Rev. D. L. Campbell, was called upon to preside, when an interesting programme was given by the school and choir, ably assisted by Mr. Watson and Mr. Gilmore, of Hamplun. An encouraging and gratifying report was given by the superintendent, Mr. W. Allen.

Successful Harvest Home services were recently held in Knox church, Owen Sound. The sermons were preached by the pastor, Rev. Dr. Waits, whose theme in the morning was "God's Goodness in Temporary Blessings—An Abundant Harvest, etc.," and in the evening "His Giving His Son to Save a Lost World." The music by the choir was appropriate to the occasion, and well rendered solos were given by Miss Taylor and Miss McKerrill. The fruit of the field and orchard made an artistic decoration for the choir platform and altar.

The citizens of Owen Sound who were fortunate enough to attend, were recently given a grand musical treat at a sacred concert given in Division Street Presbyterian church. Mr. W. T. Carnahan and Miss Lillian Hall were the foreign talent, and they were ably assisted by Miss Greaser, Miss Wilcox, and the choir of the church. "Mr. Carnahan," says the Owen Sound Sun, "fulfilled the hopes of his many friends here. His voice is a rich, round baritone, and his enunciation, phrasing and general method, show the results of earnest study. Miss Hall, who, besides playing Mr. Carnahan's accompaniments, gave a number of fine organ solos, proved herself an able performer; she was several times enthusiastically recalled."

Rev. W. Farquharson, late of Claude, was inducted into his new charge at Durham, Saugen Presbytery, on October 18th. Rev. T. D. McCullough, of Harrison, delivered the sermon from Hosea 14:5-7, after which Rev. D. L. Campbell, of Dromore, related the steps taken in the call. Mr. Farquharson answered the prescribed questions, and Rev. J. A. Matheson, of Pricerville, led in prayer. Rev. J. M. Miller, of Holstein, suitably addressed the minister, and Rev. A. C. Dobson, of Fordwick, the people. After the induction Mr. Farquharson was introduced to his people, and the ladies served refreshments in the basement of the church. In the evening the church was again well filled, when a pleasing programme of music was given and the new minister received a hearty reception.

EASTERN ONTARIO.

Rev. S. R. Conn has been called by the congregations of Rosebank and Clayton.

Rev. Robert Young, Trenton, has been tendered a call to the Presbyterian church, Pakenham.

Rev. R. McKellar of Martintown and Rev. H. D. Leitch of St. Elmo exchanged pulpits on a recent Sabbath.

Rev. A. D. McIntyre, of Rockland and Cumberland, has been visiting his aunt, Mrs. McDiarmid, of Masville.

Rev. D. G. McPhail, of St. Andrew's Church, Picton, conducted the communion service at Demorestville on Oct. 29.

Messrs. Daniel McLean, John Rankin and James Hay have been ordained to the eldership in the Pittsburg congregation.

Rev. C. Young, of Russelltown, Que., who has been visiting friends at Armprior, preached at Chalk River on a recent Sunday.

Rev. John Chisholm, B.A., graduate of Queen's, will be inducted into the charge of Kempville and Oxford Mills on Nov. 14.

St. Andrew's congregation, Carleton Place, will put in a pipe organ shortly. They have the required capital already subscribed—about \$2,000.

Rev. R. P. McKay, M.A., of Toronto, assisted Rev. H. McKellar, of Martintown, at the communion service in Burns' Church last Sabbath.

Rev. Professor Jordan is delivering extra lectures at Queen's for Principal Grant. He was also the Sunday afternoon preacher on the 5th inst.

Rev. Robert Laird, M.A., of Brockville, is lecturing at Queen's for two weeks in the absence of Principal Grant who is expected back about the middle of the month.

The mission field of Marmora, etc., in the Presbytery of Kingston, has reached the status of an augmented charge. Rev. E. W. Mackay, Madoc, is moderator of the vacancy.

Rev. A. S. Grant, formerly pastor of St. Andrew's Church, Ottawa, who has been doing missionary work in the Klondike, preached anniversary sermons in his old church last Sabbath.

Mr. C. A. Ferguson, Missionary for the summer months at Calabogie, was presented with a kindly worded address and a purse of gold by the people of the mission charge, by whom he was greatly respected.

Rev. John Mcraith, of Balderson, has just finished building a boat. A local paper says: "The reverend gentleman is proud of his work, and it would take a big bunch of money to make him part with the skiff."

Rev. John Hay, B.D., sub-agent for the Century Fund, preached in St. Andrew's and John St. Churches, Belleville, on Nov. 5, explaining to these congregations the meaning and the merits of the Century Fund.

Mr. James Cumming, of Lyn, has been appointed sub-agent in connection with the century fund for the congregations west of Brockville. Rev. D. Strachan has been appointed in the same capacity for Brockville churches and Prescott and Cardinal.

Rev. J. R. McLeod, B.A., of Three Rivers, Que., has been appointed to visit the Presbytery of Glengary in the interest of the Century Fund. He preached in St. John's Church, Cornwall, last Sunday morning and in Knox Church in the evening.

Rev. J. R. MacLeod, of Three Rivers, who has been appointed sub-agent for the Century Fund for Glengary Presbytery, opened the campaign in St. John's and Knox Churches, Cornwall, on Nov. 5. On Monday morning the canvass was begun, and Cornwall's response was hearty. If other places would do as well as Cornwall the success of the fund is assured.

Notwithstanding the disagreeable nature of the evening, the Halloween concert of Knox Church, Cornwall, was well attended. Rev. James Hastie discharged the duties of the chair in an admirable manner; and the various numbers of the musical programme, almost exclusively Scotch, were well received by the audience. The Freeholder says:—"There were solos by Miss Atchison, Miss Glasco, Mr. Watson, Mr. Birchard and Mr. Brown, four part songs and choruses by the choir, which included the above ladies and gentlemen, as well as Miss McLaughlin, Miss Paradis, Miss Brown and Miss Maud Glasco, with Miss Bilsland at the piano. Mr. Connolly read a very amusing Scottish incident, and Alex. Brown was pardoned for the one exception to the Scotchness of the entertainment on account of the genuine merit of his violin selection from Caval-

eria, with a few lars of Annie Laurie afterwards to show he could fiddle in Scotch if he wanted to. After the music, Scotch dainties of various kinds were served by the ladies and disappeared with wonderful celerity, showing they were of the right quality, as well as supplying a felt want."

MARITIME PROVINCES.

Rev. P. M. McDonald of Wolfville and Horton has resigned.

Rev. E. Thorpe will supply St. Luke's, Bathurst, N.B., for the winter.

Rev. W. Hamilton succeeds Rev. W. C. Morrison at Bay of Islands, N.F.

Rev. J. S. Sutherland, Sussex, N.B., is now clerk of the St. John presbytery.

Rev. H. J. McNeil, of Orangedale, C.B., has been called to Orwell, P.E.I.

Rev. A. D. Archibald of Sackville, was inducted at Richmond, N.B., Oct. 21st.

Rev. A. W. Hill, of Digby, has been quite ill, but is now able to resume his duties.

Rev. J. Valentine has resigned the charge of Grand Falls to take effect on Oct. 31st.

Rev. H. H. Macpherson goes to St. John's, N.F., in the interests of the Century Fund.

Rev. Wm. Hamilton has been appointed to the Bay of Islands, N.F., for the winter.

Rev. Jas. Whiteside will labor at Millerton, N.B., presbytery of Miramichi, for the next winter.

Rev. A. H. Foster has been appointed as ordained missionary in St. Matthew's church, St. John.

Rev. W. C. Morrison, lately of Bay of Islands, N.F., has been appointed to Margaree as ordained missionary.

A son of Rev. Robt. Murray, editor of the Halifax Witness, is amongst the volunteers on their way to South Africa.

St. David's Presbyterian church, St. John, N.B., has extended a call to the Rev. J. A. Morrison, M.A., of Toronto.

Rev. J. E. Wallace has accepted the call to N.W. Arm & Rockingham, Halifax, and will be inducted on the 16th inst. at Bellany Church.

The annual collection for Foreign Missions was taken at Bamy's River, N.S., a few Sabbaths ago. It was three times as much as last year.

St. Matthew's church, Halifax, was reopened last Sunday, after having been thoroughly rejuvenated. Stained glass windows have been put in.

Alberton congregation, P. E. I., is about to call Rev. H. G. Gratz, M.A., formerly of Tobique, N. B. Their renovated church will be reopened next Sabbath.

St. John's church, St. John, has organized a large normal class to study for the diploma of the Provincial association. It will be led by the pastor, Rev. T. F. Fotheringham, M.A.

Rev. A. S. Morton, having declined the Synod's appointment as sub-agent of the "Century Fund," Rev. W. McDonald, of Fredericton, was appointed in his stead by the presbytery.

Our volunteers have been sent off with ringing cheers and silent tears. The Session, Trustees, and principal members of St. John's church gave an oyster supper at White's to the two young men from that church who have gone on active service.

The annual convention of the N.B. S.S. Association was held last week at St. Stephen. Over 120 delegates registered. Mr. Alfred Day, of Toronto, was present and was exceedingly popular. It was decided to observe February 26th as Decision Day in all the schools of the province.

Rev. T. F. Fullerton was presented with a purse of \$100 by his congregation and a few friends and one of \$80 by the officers of the 3rd Artillery on the eve of his departure to assume the chaplaincy of the Canadian contingent. He was escorted to the station by the Boy's Brigade of St. James' Church and the volunteers of Charlottetown. Mr. Fullerton preached in Quebec before sailing.

His many friends in St. John congratulate Rev. T. F. Fullerton on his appointment as chaplain to the 2nd Battalion, K.C.R.I. They also congratulate the special service corps. Mr. Fullerton was for a time pastor of Calvin church, St. John, and excelled in pastoral work, especially in winning the confidence of young men. Although the appoint-

ment of a Presbyterian minister may not be just what some expected, it is gratifying to find that the government can rise above sectarian prejudice. Mr. Fullerton's work will be eminently practical and useful.

Miss May Layton, daughter of Mr. Jacob Layton, Marshfield, leaves for Trinidad on November 30th, where she will teach in the Pinetown Mission school. Miss Layton is a grand daughter of Rev. Jas. Smith, D.D., who was sent out to this country by the Secession church of Scotland, in 1837. He visited Charlottetown and afterwards settled at Upper Steviacke, N. S., where he remained for upwards of 41 years. He also acted as Professor of Hebrew in the Theological College at Halifax. Rev. S. A. and Mrs. Fraser returned to their field along with Miss Layton. New Brunswick is sometimes reproached for its lack of Missionary zeal, but while many returned missionaries visit even small country charges in Nova Scotia they seldom favor St. John with a call. It would have been a real treat to welcome Mr. Fraser, but his busy furlough was fully occupied, where his inspiring presence was less required.

MONTREAL.

The Rev. D. D. Miller has succeeded the Rev. J. Myles Crombie, at Montreal Annex.

There are 142 permanent inmates at the country house in connection with the Protestant House of Industry and Refuge.

The Methodist churches have, during the past week, been holding a series of meetings for the increase of spiritual life.

The Rev. Dr. Robertson, superintendent of missions in the North-West, preached in Chalmers church on Sunday morning.

The Provincial Sunday School Union opened its annual convention at Sherbrooke on Friday, with a large attendance of delegates.

The health of the Rev. Dr. Robert Campbell, of St. Gabriel's church, has been gradually improving. For a time his illness was serious.

The annual sermon of the St. Andrew's Society will be preached on the last Sunday of the present month, probably by the Rev. A. J. Mowatt.

Although a new church has been opened in connection with the holiness movement, the movement does not seem to make much progress in the city.

Mrs. E. M. Whittenore, of New York, addressed a mass meeting in the Academy of Music, on Sunday afternoon, in the interest of the Old Brewery mission.

McGill University is going in for extension work by organizing courses of lectures in places outside Montreal. Ottawa will be undertaken first, and the lectures there will be on ancient scripture.

The meeting of the "Church and the Poor," conference on Friday, was attended by representatives of all the religious bodies and most of the leading educational and financial men of the city. It was decided to hold a public meeting with the object of forming a charity organization society.

The Rev. W. D. Reid, B.A., B.D., of Taylor church, spoke on Sunday afternoon at the opening of a gospel temperance series held in the East End Methodist church. Mr. Reid placed the responsibility for drunkenness and its crimes on the people at large, and said that little was to be hoped for from a change of government, but that the remedy lay in voting for prohibition candidates. "The man who stands behind the bar," said Mr. Reid, "is of absolutely no use to the country, and should be driven out. I believe that war is wrong; it is not in harmony with God's method, and it must be abolished. I believe the liquor business is wrong; it is a direct violation of the divine will, and it also must be driven off the face of the earth."

The Rev. Robert Knowles, father of the pastor, preached in Knox Church last Sunday morning, Oct. 29. In the evening Rev. Mr. Knowles and Rev. Mr. Johnson, of Preston, exchanged pulpits.

A meeting of the congregations of Binbrook and Abington was held in Knox Church, Binbrook, November 6th, to call a minister.

Meneely Bell TROY, N.Y., and
177 Broadway,
MANUFACTURE New York City
Company Superior Church Bells.

The Inglenook

The Flannel Remnant.

"Five yards? There's only five and a half in the piece. It's a remnant. Have the whole thing for thirty cents; regular price 25 cents a yard.

Willie looked at the clerk almost incredulously.

"Thirty from sixty," he thought—Aunt Ruth had given him sixty cents that morning with which to buy the cotton flannel—"leaves thirty; and twenty-five's all I lack to have enough to buy the skates."

"Will you take it?" The clerk was a trifle impatient, as two customers had already taken stools before his counter.

"I think so," and Willie watched the quarter and dime sheet across the store to the cashier's desk, while the purchase was sent to the wrapping table.

"Your change. Thank you!" The clerk turned away, and Willie slowly dropped the nickel in his pocket.

Just across the street from Kelso & Rand's, tastefully arranged in the show window of S. E. King & Co., was the finest assortment of skates that Willie had ever seen.

"Course it can't be wrong! Aunt Ruth wanted the flannel, and she's got it; and it's just as good, too, as though I paid all she gave me for it—and she'll never know!"

By this time Willie was opposite the show window.

"My! Isn't that a jim dandy pair, though! Just the ones I want!" And Willie's eyes fairly danced, as he held a pair of bright nickel "Aemes" lying on a strip of black plush.

"I reckon I can keep it, long's she gets them, They must cost a jale."

"You mean the Roger Aeme?" asked the attendant, as Willie, having waited his turn, pointed to the coveted skates.

"Yes; the ones in the corner."

"\$3.75. I think, they're listed. You may have them for \$3.55. Excellent bargain—none like it in the city!"

Willie hesitated. With the money his aunt had given him, he had just \$3.60.

"I reckon I can keep it, long's she gets the flannel," he reflected, at the same time jingling his aunt's thirty cents in his trousers' pocket.

"Can't make it any less. It's a bargain at \$3.55." And the clerk carefully brushed the skates with his soft silk handkerchief.

"But that other five cents," thought Willie. Then, after a moment, "Please lay them away for me; I'll come for them later."

"Very well. I'll have them ready for you."

"It's five yards and a half," figured Willie, as he reached the street; "and half a yard of flannel will come to just six cents. That will be six cents more for Aunt Ruth to pay me. She'll expect to, when she finds out how much I've got."

"It's a splendid piece of goods," declared Aunt Ruth, after she had taken Willie's purchase to her room. "I'm glad you got a half-yard extra. I had almost a mind to have you get it, for fear I'd be a little short. Thank you ever so much! Here are six cents."

"Oh, that's all right!" Nevertheless, Willie took the penny and shining nickel. Hurrying to his room he counted his money to "make sure" he had enough.

"It's—just—it." But, somehow, Willie was losing his enthusiasm. "Suppose Aunt Ruth." He checked himself. Aunt Ruth mustn't know, she couldn't know, that her own little Willie was a thief.

On the way to S. E. King & Co.'s, Willie came upon a group of boys—some of whom he knew—gathered about a poster tacked on the board fence of a vacant lot.

"Wonder what they've found!"

Getting nearer, he looked over Elmer Mason's shoulder, and read:—

FIFTY DOLLARS' REWARD.

To any one giving information leading to the arrest of the boys who broke into James Hill's store Friday night, November 17, the above sum will be paid.

Henry F. Stone, Mayor.

"Say, Willie," exclaimed Elmer, "I'd like that money mighty well; but I'm glad I'm not one of the boys who stole, aren't you?"

Willie appeared not to notice the remark.

"Why, old man, you look awfully queer! Aren't sick, are you?"

"Course I'm not!" And Willie hurried away, with an attempt to whistle.

"I—I'm just as bad if it wasn't breaking in for it, and being advertised for," thought Willie, as he went along. "And Aunt Ruth's always been so good! To steal from her! I don't want any skates, there!" And Willie brushed away more than one tear; it seemed a whole handful.

"They're all ready—\$3.55." And the clerk handed out the skates, neatly done up, almost before Willie closed the door.

"I—I can't have them. I've not money enough," faltered Willie, slowly.

"Never mind," said the clerk, kindly, appearing not to notice Willie's tear-stained face. "Perhaps, when you get enough, we'll have some others just like them on hand."

That night when Willie honestly confessed the whole story poster and all—Aunt Ruth said, softly, "After all, I'd rather be a brave little boy like you, than have the brightest skates in the whole window."—Christian Register.

O God, with faith the churches bless—

To work and give and pray!

And clothe thy saints with righteousness;

And take all sins away!

And every Christian land baptize,

And every heart and home!

And let the prayer like incense rise—

O Lord—"Thy kingdom come!"

Among the Boers.

Since my return to civilized lands I have found that the general impression with regard to the South African Boer is that he is a much maligned and abused individual, of stern, religious convictions, simple, honest and industrious, who only asks to be left alone to enjoy the fruits of his labor, and sit with his "vrouw en kinders" beneath his own vine and fig tree. This picture, I regret to say, is far from portraying the real character of the Boer as a class; naturally here and there may be found a shining exception, but taken as a whole, the Boer race, both men and women, are as unsavory a crew in manners and morals as it has been my misfortune to meet in Africa, Europe or America. I do not speak on this point without warrant, as from my opportunities as a medical man's wife, living absolutely among them for so many years, I was able to personally see and know of details concerning their family lives to an extent that to most "Outlanders" would have been quite impossible, and which seem almost incredible when related at second hand.

At "Naachtmaal," their special Communion service, which takes place in the Dutch church once in three months, the village would be full of Boers from the outlying farms, who drove in and stayed several days in the small houses of the village—men,

women and children herded together like sheep in a pen.

Almost the first thing to do on entering town, after first "outspanning" the horses, was to visit the doctor for some real or fancied ailment. Medicinotaking is to them a pleasing dissipation, the master the mixture in taste and smell, the greater faith they repose in its efficacy. A small medicine vial of teaspoon doses, to be taken two or three times a day, is regarded with a contemptuous and doubling eye, but a full-sized black beer bottle of some nauseous concoction, with instructions to swallow two large tablespoonfuls every few hours, will be borne away with much complacency; and, indeed, if the patient be not warned, double the dose ordered by the doctor will be taken in many cases, with the idea that it is impossible to have too much of a good thing.

There is also a fearful joy in gazing at a tooth-pulling, or the lancing of an abscess, performed on some relative or friend. Moreover, they never, if they can possibly avoid it, pay cash; but request that the amount may be "charged," leaving a satisfied sigh, with a sort of "Thank God, that's settled!" expression on seeing the sum entered on the debit book.

Always upon Naachtmaal days, before the usual rush to the doctor's office commenced, it was quite customary to carefully put away, and lock up, all small articles of value; sad experience having taught that anything possible to pocket, which might inadvertently be left lying about, would inevitably disappear in the capacious recesses of some Boer or Boeress's garments. They feel no shame at all in stealing, and think it is a really "slim" (clever) thing to get the better of one another or, best of all, cheat a "verloofde rooinek."

The shopkeepers used, as a matter of course, to remove from the counters all small packets of goods, like candies, etc., knowing well the acquisitive nature of their customers; and these were godly people who had sometimes journeyed many miles to attend the special communion service! They are a trying race to attend in sickness. If the medicines prescribed do not have an immediate effect, they are fond of supplementing them with mysterious and wonderful concoctions known as "huis medicien" (house medicines), which sometimes combined with the doctor's prescription in producing curious and surprising symptoms, the origin of which is to the unfortunate medico unaccountably obscure. They have other remedies still more unpleasant—such as goat excrement, swallowed in the form of pills, for indigestion; oil from adders, extracted by fying the whole snake, for bites and various kinds of swelling; cow-dung poultices, paraffin and buck-fat, externally applied for pains and inflammation; and last but not least, the still warm entrails of animals, applied as poultices in various disorders of women! They resort to many other nostrums equally nasty, but I think the enumeration of these few samples will be sufficient illustration on this point.—An Englishwoman, in Frank Leslie's Popular Monthly for November.

The Queen and Women Doctors.

The Queen was for many years opposed to the medical woman movement. A change, however, was wrought in her opinions through the lack of proper medical attendance to the women in India, which was brought to her notice. An American woman doctor had successfully treated an Indian princess for a most painful and lingering disease. This princess, hearing that the doctor was about to pay a visit to England, sent for her and requested her to write a message to the Queen, telling her how much the service of women doctors was needed for her subjects in India. The physician did so, and the princess, placing the letter in a jewelled locket, which she took from her neck, gave it to the American woman to deliver. This fact came to the knowledge of the Queen through the medium of the Home Secretary, and the doctor was invited to Windsor to deliver the message. The Queen was touched by the plea, and from that time her objections to women in the medical profession were withdrawn.—Missionary Review.

Suggestive Advice.

A writer in *The Gentlewoman* makes these suggestions in regard to home life:

The social status of any family can be gauged most accurately by the person who answers the door bell. A slatternly servant means a slatternly mistress, or, what is almost as bad, an incapable one. For the mistress of the house herself to open the door when so appalled that she feels compelled at once to plunge into a sea of apologies, is a confession of incapability and bad taste. The visitor who is received by a speechless or unkempt child also receives an impression of the household that is justly unflattering.

Fewer wives would sit lonesomely and disconsolately at home, while their husbands roam elsewhere in search of entertainment, if more wives realized that home should be something besides a clean place to eat and sleep in. Men "hate" women's tea parties and large show functions, but they like little dinners and supper parties. Many families refrain from entertaining because they cannot do so on an extensive scale. It is, however, possible to give small dinners and suppers that are both enjoyable and inexpensive. Ask people who either do or will like each other, and if you wish the women to have a good time, have just as many men guests as women guests. If the men are to have a good time make sure that some of the women are pretty and flattering. Men like to be flattered. Oh, yes they do.

One of the secrets of having food good is to serve all the hot food hot and all cold food cold. Always have hot plates upon which to serve hot food.

The stiffness so often experienced where people are calling upon other people whom they do not know very well can invariably be broken up by offering some sort of refreshments. The act of eating and drinking inevitably destroys self-consciousness and renders all concerned less restrained. It does not matter very much whether it is coffee and doughnuts, chocolate and wafers, a cup of tea and a biscuit, or what not, so long as it is something. It adds charm, however, to have whatever is served brought in deftly and served daintily.

One of the surest ways to be awkward "in company" is to try to act differently from one's accustomed manner. If one's everyday manner is not good enough for a company, then it should be changed, but the most delightful company manner is the natural manner, when it is natural to be charming. One of the charms of an agreeable manner is to seem unaffected; another is to have something to say worth hearing, and to say it easily and interestingly; another is to listen appreciatively when others speak.—Ex.

A Little Balaam.

"Now look here, Tolly, none yer foolin' on this here job: Mr. Hambleton wants some celery for his dinner, fresh from Reese's garden: 'taint so mighty long till dinner: ef I lets you ride, Dick, you goin' to come back quick?"

If I told you what Tolly said, you would not know what he meant, for the little Italian had not learned much English yet. But if I told you that he jumped, and capered, and shook his fingers and bobbed his head, you would know in a minute that he was delighted to ride Dick the donkey, and that he promised to come back quick.

But as soon as Tolly got out of John Redman's sight he headed Dick in the direction of Copp's hill where he hoped to see fine fun with the boys, coasting down hill on their sleds.

Dick went along that wrong path a little way, but when he came to the half-frozen branch he planted his forefoot on the brink, and not an inch moved he.

Tolly threatened him, beat him, coaxed him, got down and pulled him, but Dick would not go over the branch, and Tolly had to turn round and go after the celery.

He did not tell John Redman this little tale about Dick, but he told Charley Hambleton, his great friend and chum:

"Why Bartully," cried the young Sunday-school

scholar, "that's just like what Balaam's donkey did!" But Bartullo had never read about Balaam. So Charley brought his Story of the Bible out to the wood shed, and by the help of the pictures, showed how Balaam's ass kept him from going on to death.

That night Tolly gave donkey Dick half of his biggest apple.

The Young Squirrels.

Once, while I was calling at the home of some boys, I was invited by them into the old kitchen to see something they wanted to show me. There, lying on the floor, was an old mother cat, a kitten nearly half grown and four nearly full grown grey squirrels, all together in a heap. The boys told me that while ploughing in the spring they had found a nest with four tiny young grey squirrels in it. They brought the little things home and gave them to old mother puss to bring up. She had lost all her young kittens but one, and at once adopted the squirrels. She cared for them just as if they were her own kittens. The little strangers took her at once as their mother and the kitten as a brother. The five played together as kittens—only, when the squirrels grew larger, they would climb up along the side of the house or hastily run up a tree, and leave their cat step-brother below, looking awfully at, but not daring to follow the more nimble members of his mother's family. These little fellows treated their step-brother kindly; they took all the nuts and let him have all the meat.

Timothy Brown.

Oh, Timothy Brown was a terrible scamp,
And lessons he voted a bore!

French, grammar, geography, history, sums,
He vowed he'd not learn any more.

At the end of a year he knew nothing at all
About anything under the sun.—

French, grammar, geography, history, sums,
He'd forgotten them every one.

One day a rich uncle said, "Timothy Brown,
I'll ask you a question or two.

If I'm forty five and you're younger than I,
How much am I older than you?"

Well, Timothy Brown he thought for a while,
And at last he discovered this fact,
That he hadn't a notion how long he'd been born,
And he didn't know how to subtract.

"Come, when is your birthday? I'll give you a tip,"

Said his uncle, and patted his pate,
But Timothy Brown he burst into tears,
He couldn't remember the date!

That's the end of the story of Timothy Brown,—
A story that's perfectly true.

And perhaps there's a moral for no one at all,
And perhaps there's a moral for you!

—Eric Parker, in *November St. Nicholas*.

The span of life is waning fast;
Beware, unthinking youth, beware!

Thy soul's eternity depends
Upon the record moments bear.

—Eliza Cook.

A Couple of Kruger Anecdotes.

From the "Cape Times" just to hand one gathers a couple of Kruger stories which will be read with some interest just now. Two brothers had inherited a large farm, which they were anxious to divide. But the one did not trust the other, and in the end they went to Pretoria to ask the President for his advice, which was that the elder should make the division, and the younger should have the right of selection. Their fellow-burgers remarked, "There is no question of it, the old President's equal is dead." The second anecdote is briefly as follows:—Half a dozen back-country Boers had come to Pretoria to see the wonders of the capital. With characteristic familiarity they paid the President a visit at the early coffee-drinking hour, and later on during the day he showed them over the government buildings. In one of the rooms an electric lamp was burning, and as they were passing out, the President, with his hand on the switch or button, asked them to blow out the light from where they stood. The one after the other drew a deep breath, blew out his checks, and sent forth a tremendous puff, but all is

vain, the light burning steadily as before. Then the President bade them look, and blowing out his checks slyly turned the switch, blew, and out went the light. The Boers were amazed, and as they left the building one of them, who had been more observant than the rest, remarked—"The President must have a wonderfully strong breath, for, did you notice the light was entirely enclosed in glass."

Strange Honeymoon Resort.

In an article on "Colonial Memories," in *Comhill*, Lady Broome tells of a strange kind of honeymoon resort, more of the type that poets dream of than matter-of-fact young couples generally select:

There are many islets, some five miles or more away from Trinidad, and towards the Bocas or mouths of the great river. These little islands are a great feature of Trinidad, and splendid places for change of air or excursions. They all have houses on them and one tiny islet may, I think, claim to be the smallest spot of earth which holds a dwelling. It is just a rock, on the top of which is perched a small, but comfortable and compact house. Beyond its outer wall is, on one side, a minute plateau about ten or twelve feet in length, and is all the exercise ground on the island. I was assured it was the favourite honeymoon resort, which certainly seemed putting the capabilities of companionship of the newly-married couple to a rather severe test! Fishing, boating, and bathing are the resources at the command of the islet visitors, and the air is wonderfully fresh and cool on these little fragments of the earth's surface. Whenever I could make time, it was my great delight to take the Government launch with tea and a party of young friends to one of these islets, and it was certainly a delightful way of spending a hot afternoon.

Eulogistic Words for Grand Trunk.

A PROMINENT GENTLEMAN SAYS WHAT HE THINKS OF THIS GREAT SYSTEM.

It is a frequent occurrence at the General Offices of the Grand Trunk Railway System now-a-days to receive letters from travellers who have journeyed over this popular line, expressing their appreciation and the pleasure experienced while on the company's trains. While speaking to one of the officials of the Company, he said, "that it has been their aim and object to improve the great system which extends from the Atlantic Ocean to the Great Lakes and on to the great City of Chicago by bringing the rolling stock up to the highest standard, keeping the road-bed in the best condition and running the trains on time. In addition to this the employees are courteous and take pride in looking after the welfare and comforts of their patrons." The dining car arrangements have been so perfected and are operated with such care under the control of experienced officials, that nothing but words of praise are elicited from all those who have taken the advantage of travelling on this modern and up-to-date Railway.

Mr. W. E. Davis, General Passenger and Ticket Agent of the Grand Trunk, lately received a most flattering and unsolicited letter from a prominent Bostonian who had made a trip over this system. An excerpt from this communication reads as follows:—"My wife and myself have, only a few days since, returned from our trip to Colorado, going and coming over your splendid line. I can use the words 'splendid line' with absolute confidence, and because I never found a more pleasant trip. We left Boston on a Saturday morning at half past eleven, and reached Chicago the following evening promptly on time. The dining-car service over your route from Hamilton to Chicago is unsurpassed by anything I have ever seen in my life, and I particularly feel like endorsing and commending the plan you adopt of permitting passengers to either take the "a la carte" plan or so such for the entire breakfast, lunch or supper. The complete service over your road was in every way satisfactory and delightful, and I hope that in my personal influence I shall be able to show substantially the satisfaction that I felt in travelling over your line. I assure you the enjoyment which I derived between here and Chicago was of the very greatest and I hope to have an opportunity of again making the trip before a great while."

World of Missions.

The Mexican—A Study.

BY REV. J. J. PERDOMO.

A lack of acquaintance or a superficial knowledge of the Mexican race has led the church and people at large to serious errors such as prejudice, ineffectiveness through application of wrong methods, waste of opportunities and means. A close and continual contact with them, since entering this work, has taught me valuable lessons and methods of work.

Hastily viewed they appear as unapproachable, self-satisfied, proud in their ignorance, and extremely superstitious; but it is not known that such characteristics are really timidity, simplicity of character and conscientiousness. They do regard men and fear God, which is shown in an exaggerated hospitality and a violent zeal for their religion. If their religious beliefs are spurious and heathenish, it is not their fault; so were they taught from the cradle, and their conscientiousness leads them to remain faithful to such teachings until they are shown a better way. This is a praise-worthy principle of good promise. Their appalling superstition is merely the outward sign of a beautiful inward spirit—a worshipful nature. The Mexican is to be pitied and helped, but not blamed.

Ordinary methods do not apply to them. They must not be antagonized, ridiculed or confused, but approached with much tact and the clearness and simplicity requisite in the trainings of a child. An ordinary Presbyterian service, with a good Calvinistic sermon, however excellent for an ordinary intelligent congregation, would not suit a Mexican audience; it would bore them. From the bottom of my heart do I believe in "Hodge's Theology" as an excellent thing for the human race; but it is a strong food, and as such unfit for children; these have to be fed with milk, and not with meat. In fact, we must use adaptation. In the first place, the Mexican comes from a Church distinctly characterized by a visible cultus; its absence causes them a painful sensation, and the sudden transition becomes almost unbearable.

In the second place, because of lack of development, their slow intellects cannot very well grasp a thought, unless enforced by a strong practical illustration. Many a good gospel sermon, I believe, has been lost on this account. In the evangelization of these spiritual infants we must, for a while, at least, make an extensive use of pictorial language, pictures appealing to the eye. At present I am limited to the blackboard for illustration, since to my great surprise and sorrow, I found out that they were worshipping our well known Sunday School pictures (charts and cards); they call them "saints," kiss them and place them on the wall, alongside with all their other images of worship.

In the missionary labors of the Church, the Scripture is being literally fulfilled, when it says, "Cast thy bread upon the waters, for thou shalt find it after many days."—Assembly Herald.

The English Bible in Japan.

An interesting feature of the circulation is the total cessation of the demand for the Chinese and a continued increase in the sale of English Scriptures. The change is important as showing that Chinese thought and its system of ethics has lost its prominence and influence in the minds of the Japanese, and Christ is taking the place of Confucius as an ethical and religious guide. It is but a few years ago that the Chinese classics, with their heathen philosophy and code of morals were the admiration of the scholars and the standard of right and wrong all over Japan. But it is not so now. The reverence for the sages of China has rapidly diminished, and will ere long be among the things of the past.

Wherever I have been (and I understand it is true all over Japan) there is a great desire to learn English, and the missionaries everywhere are constantly beset with requests to teach. The result is that classes have been and are being formed all over the

county for the purpose of learning English. In the most of them the Bible is a text-book, and the truths are thus taught to hundreds of the young men in business, educational and official circles. This is a work that is going to tell in future. Many young men have already been gathered into the church from classes of this kind, and we can confidently look for many more. — Rev. H. Loomis in Assembly Herald.

Fishers of Men.

Now hark! the Lord is calling still—
"Go labor for me on the world's wide sea,
Spread out your sails, let down your nets,
And fishers of men ye shall henceforth be."

Brother! He speaks to you and me!
The message is given to one and all;
Some there may be, whom we can reach,
Who might never else hear the Gospel call.

Safe ourselves in the ark of God—
Shall we suffer the lost to drift away,
Or stand aside in selfish ease,
While sinners are perishing day by day?

Gospel in all Lands.

The Bible is no longer a prohibited book in Japan. I do not know how much the gift of a copy of the Scriptures to the Emperor may have influenced the public mind, but to my surprise there is not only no objection on the part of booksellers to keeping the Scriptures on sale, but often an urgent desire to have them on hand in order to meet the requirements of their business. In general, the booksellers wish to have our books simply to make a profit on the sale. But in some cases, as in Yamaguchi, the bookseller was found to be a Christian, and he wished to help the work as well as himself by the sales. — Assembly Herald.

For several years past, says World Wide Missions, India has been sorely afflicted, and the end of her special visitations is not yet. Slowly but steadily and remorselessly, the plague has been spreading among the towns and villages while famine, which for a brief season seemed to have ceased, has reappeared in many districts, and already the wail of the starving and the dying is heard in the land. The rains which come from the southwest every summer failed to appear in many sections of the country when due in June and early July, and have been very light everywhere. In the Province of Gujerat north of Bombay, inhabited by more than ten million people, these rains have failed this year for the first time in a hundred years. In parts of North India, in the lower valley of Nerbudda, in Rajputana, and other regions extreme suffering is reported. The orphan and the homeless beggar are again seen on the highways. Thousands of our Christians are suffering acutely. A missionary writes that the sight of blighted fields and despairing people so oppresses him that his heart utterly fails him when he attempts to go abroad among the people.

The new law recently gone into effect in Japan, as reported in the daily papers, may give some anxiety to the friends of Christian missions in that country. It places all sects and Churches under the absolute control of a local governor. Without his permission a church cannot be built or meetings held. The regulations are very minute; full details must be given as to the time, place, and character of the building; of the qualifications of the preacher and the tenets of his religion. This may seem aimed against foreign religions, and especially Christianity; but, as explained by the Japanese minister, it may well prove to be the very contrary. Its immediate and necessary effect will be to put Christianity on an equality before the law with the native religions. While it may put it in the power of a local magistrate hostile to Christianity to oppress and hinder mission work, the intention of the government seems, beyond a doubt, to grant full religious toleration, and the law will give Christianity a better standing in the empire than it has hitherto possessed. There seems no occasion for the friends of missions to be disturbed by its promulgation.—Christian Intelligencer.

Individual Missions.

Scattered about through the world I have met, here and there, individual missionaries, independent of any organization whatever. Some were living on their own property, some were supporting themselves by teaching or other work, devoting the remnant of time to missionary labor; still others were supported, wholly or in part, by the special contributions of friends.

The wisdom of such methods is not so apparent as is the faith of those who engage in them.

It seemed to me that India was literally strewn with the wrecks of mission work begun by such independent missionaries, but for one reason or another abandoned. Much the same is proving true of Africa.

Under such a system, or, rather, lack of system, there is no proper testing of men who go out, no certainty of support, no continuity or division of labor, no co-operation of great bodies. The work is fitful and ephemeral. There is waste of strength in partial self-support, in making fresh experiments in matters already settled, in undue exposure, in correspondence with friends.

There is a great call for men of means who shall support themselves, becoming honorary missionaries, as they are termed in England. The time is surely at hand when many a young man of means will see that he can best spend his property and himself in building up the Church of Christ in China or India. But by all means let him put himself under the direction of a Mission Board, and increase his own efficiency by all the power of corporate, co-operative action.—E. A. Lawrence, D.D., in "Modern Missions in the East."

Miserable Women.

HOW WOMEN LOSE INTEREST IN THEIR HOUSEHOLDS.

THE ILLS TO WHICH WOMEN ARE HEIR CAUSE MUCH SUFFERING—THE EXPERIENCE OF A LADY WHO HAS FOUND A SPEEDY CURE.

Mrs. Isaie T. Comeau, who resides at 83½ Arago street, St. Roch, Quebec, is a teacher in French, English and music. For many years Mrs. Comeau had suffered greatly from internal troubles, peculiar to her sex, and also from continuous weakness the result of headaches, neuralgia and nervous prostration. Her trouble became so bad that she was forced to give up teaching and go to an hospital, but the treatment there did not materially benefit her and ultimately she left the hospital still a great sufferer. Meantime her husband having heard of the great value of Dr. Williams' Pink Pills for Pale People, purchased a few boxes and prevailed upon his wife to try them. When interviewed as to the merits of the pills Mrs. Comeau gave her story to the reporter about as follows:

"My trouble came on after the birth of my child, and up to the time I began to use Dr. Williams' Pink Pills I could find nothing to cure me. I suffered much agony, was very weak, had frequent severe headaches, and little or no appetite. It was not long after I began the use of the pills that I found they were helping me very much, and after taking them for a couple of months I was as well as ever I had been. My appetite improved, the pains left me, and I gained considerably in flesh, and am again able to attend to the lessons of my pupils and superintend my household work. Since using the pills myself I have recommended them to others and have heard nothing but praise in their favor wherever used."

No discovery of modern times has proved such a boon to women as Dr. Williams' Pink Pills for Pale People. Acting directly on the blood and on the nerves, invigorating the body, regulating the functions they restore health and strength to exhausted women, and make them feel that life is again worth living.

Sold by all dealers in medicine or sent post paid at 60c. a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont. Refuse all substitutes.

Health and Home.

Johnny Cake.—One-half cup of sour milk, one egg, two tablespoons of molasses, one tablespoon of melted lard, one-half teaspoon of soda, one small cup of corn meal and one tablespoon of flour.

Country Griddle Cakes.—Take one quart of sour milk, one quart flour, one teaspoonful of soda, one-half teaspoonful salt, and beat until light and frothy and full of bubbles; bake at once on a hot griddle, and you will have delicious cakes.

Apple Fritters.—Make a batter with one cup of milk, one teaspoonful of sugar, two eggs, whites and yolks beaten separately, two cups of flour sifted with two teaspoonfuls of baking powder. Chop or cut fine four tart apples, mix with the batter and fry in spoonfuls in hot fat. Serve with maple syrup or a sugar syrup made by boiling one cup of sugar with one-half cup of hot water.

Chili Sauce.—Twelve medium sized ripetomatoes, one pepper finely chopped, one onion finely chopped, two cups vinegar, three tablespoons sugar, one tablespoon salt, two teaspoons cloves two teaspoons cinnamon, two teaspoons allspice, two teaspoons grated nutmeg. Put in a preserving kettle with remaining ingredients. Heat gradually to boiling point, and cook slowly two and one-half hours.

Casserole of Rice and Meat.—Boil one cupful of rice in two quarts of boiling water until tender, drain, and line a mold. Fill with a large pint of cold chopped meat well seasoned and moistened with one cupful of tomato sauce, or with one cupful of milk in which is beaten an egg. Cover with the rice, and bake about twenty minutes. Serve with tomato sauce or some of the gravy left over from the day before.

Lightning Cake.—Half pound butter, half pound granulated sugar, three eggs, half pound flour, rind of one lemon. Almonds. Beat the butter and sugar together until very light, then add the eggs, well beaten; stir in very gradually the flour, also the grated rind of a lemon. Have large flat pans and spread the batter very thinly on them (about one-third of an inch thick), then scatter mixed sugar and cinnamon and small pieces of blanched almonds on top. Bake a light brown. When done, cut in pieces and detach carefully from the pan. Keep in a dry place.

It is difficult to make paper stick to walls that have been made smooth by frequent whitewashing. The smooth finish may be scraped off or the surface may be changed with a coat of paste. If you decide to use the paste, make it in the following manner: Put one pint of water in a saucepan and beat into it one quart of cold water. When smooth add two quarts of boiling water, stirring all the time. Let this boil up once, then strain and cool. Brush this paste over the walls and allow it to dry. When you are ready to paper, wet the walls, spread paste on the paper, and hang it in the usual manner.

Cream peach tart.—Line deep-pie dish with good pie crust and nearly fill it (two thirds full) with slices of canned peaches that have been dropped into their boiling juice to which half a cupful of sugar has been added, and cook for two or three minutes. Cover with not the very thinnest crust, and do not pinch down the edges. When done allow it to cool, raise up the top crust and pour in the following cream, which should cool for a few minutes before being poured in: One small cupful of milk heated to boiling, one tablespoonful of white sugar, one-half teaspoonful of corn starch wet in cold milk. Let it boil well, then add the whites of two eggs, beaten to a stiff froth, before removing from the fire; then add one-fourth teaspoonful of vanilla.

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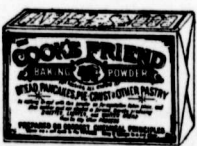
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