

# Dominion Presbyterian

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## Note and Comment

Principal Grant will address the teachers of Carleton County in May next on "To Read and Write, the End of a Liberal Education."

The late M. C. Cameron, Goderich, lieutenant-governor of the North-west Territories, in his will donated \$1,000 for a Gaelic scholarship at Queen's. It will be called the M. C. Cameron scholarship.

Arrangements are now completed by the Knox College Literary and Theological Society for their annual "At Home" to be held in the College on Friday evening next. The affair is in good hands and is an assured success.

The Senate of Knox College, Toronto, have made arrangements with Mr. J. W. Bengough, so well and favorably known throughout Canada, to deliver two lectures each week on elocution. Much interest is being taken in the lectures by the students.

Rev. Dr. Thos Hall will not succeed his father, the late Rev. Dr. John Hall, as pastor of the Fifth Avenue Presbyterian Church, for he has accepted the chair of Christian Ethics in the Union Theological Seminary, which was vacated by the Rev. Dr. Charles A. Briggs.

Herman Warsawiak, a Jewish missionary, who caused so much trouble in the Fifth Avenue Church, New York last year, and who is well known in Toronto, has filed a voluntary petition in bankruptcy in the clerk's office of the United States District Court. He places his total liabilities at \$29,167, of which \$27,592 is secured to creditors.

The Knights of Columbus, a national Roman Catholic organization, voted lately to refuse membership to liquor dealers. This order secures life insurance benefits to the wives and children of its members, and its action is an indication of the efforts made in the Catholic Church to free that body from the imputation resting on it that it favors the liquor traffic and is to a considerable degree supported by it.

Japan has an income tax, and what is more, the payment of it is enforced. If any taxpayer complains that he is rated too high by the officials he is likely to be put into a dark room and told to "think it over carefully." After remaining there twenty-four hours in darkness and doubt, the man is then very likely willing to admit with the officials that he is somewhat richer than he had at first supposed.

One of the most serious features in the liquor traffic, says the Christian Leader, is the extraordinary prices being paid all over Scotland for "licensed premises." In Dundee the other day a licensed place in High Street—not by any means an imposing building—was sold for £12,700. The shop and flat cost £8,000, and the balance is given for goodwill. The licensing laws of the country require to be drastically reformed in the interests of the very life of the nation.

A series of Inter-collegiate debates have been in progress among several of the leading literary societies of the different colleges in Toronto. So far they have been very successful. On Friday evening, December 8th, College Chapel, Victoria University, was filled to overflowing to hear the subject: "Resolved, that the Present condition of the Industrial Classes is due more to the Employer, than to the Employee," discussed by representatives from Victoria University and Knox College. Messrs. R. H. Bell and J. W. Davidson appeared as affirmative speakers from Victoria, and Messrs. W. J. Knox and Hugh Munroe, of Knox on the negative side. Both sides were maintained with much spirit and along lines that showed careful preparation. The referees were Principal Boyce of Osgoode, Professor McKay and Mr. D. R. Willie, who unanimously agreed to give the decision in favor of Knox College.

The marriage is announced of Dr. Wilfrid B. Mowat to Miss Claire Embury at Crown Grace, North Dakota. The bridegroom is a son of Rev. A. J. Mowat, pastor of Erskine Presbyterian Church, of Montreal, who some time ago settled at Waltham, North Dakota, for the practice of his profession. Many friends, here and elsewhere, will wish the young couple much happiness and ever-increasing prosperity in their far western home.

The Interior remarks: "The Universalist Leader is inclined to concede the claim of the moderator of an Iowa Presbytery that Adam was a Presbyterian, and therefore the right to 'charge up against Presbyterianism all that has gone wrong in the world.' This fancy of our brilliant contemporary is right in the face of Scripture. Where Adam made his fatal mistake was in listening to the first Universalist sermon: 'Thou shalt not surely die'—and straightway, acting upon Universalist doctrine, he 'brought on all our woes.'"

There are now about 350 public libraries in Great Britain, says Science. These libraries contain over 5,000,000 volumes and issue about 27,000,000 books each year. The annual attendance of readers is about 60,000,000. In comparison with these figures, the following, recently published, will be interesting: There are 844 public libraries in Australia, with 1,400,000 volumes; 298, with 330,000 volumes in New Zealand; 100, with 300,000 volumes, in South Africa. In Canada the public libraries contain over 1,500,000 volumes.

A correspondent in Scotland writes as follows on the position of Presbyterian Psalmody: "It is sad that our Sabbath Psalmody is getting to such a low ebb, while at the same time musical education is steadily advancing. In many cases the decay of congregational singing is due as much to apathy as want of ability—in fact, it is as much a religious question as a musical one. The people who can sing will not. Another cause of decline is the large number of uninteresting tunes which we have to sing. Whatever the defects were of the old repeat tunes, the people sang them heartily, and enjoyed them. German chorales are too much in evidence in our Presbyterian books."

A correspondent (R. B. L., Montreal) writes: Can any of your readers supply the name of the author of a metrical paraphrase of the 137th Psalm, which I learned nearly 50 years ago out of an old hymn-book used 70 years ago in St. Peter's Church (now used as the Cathedral), Liverpool. I quote the first and third verses from memory, and shall be greatly pleased if any reader can supply the second, fourth and fifth verses:

1. By proud Euphrates stream we lay  
And wept our captive hours away;  
While on the oser banks unstrung  
Our tattered harps neglected hung.
3. Oh! how shall captive hands aspire  
To wake the consecrated lyre?  
Proclaiming to a tyrant's ear,  
The song Jehovah deigns to hear.

Dr. Robertson Nicol, at a meeting commemorating the 150th anniversary of the C. C.'s 12th Chapel in Birmingham, said that the first business of the preacher to-day was to aim at the conversion of souls, not to edify the saints. He rarely heard a gospel sermon nowadays. Ministers seemed to be glad for granted that all in their congregations were converted. If they did they make one of the most lamentable mistakes possible. It is imperative that those who present the ultimate spiritual alternative should realize and preach that no outward respectability or morality, or blamelessness of life can take the place of the radical heart-changing demands of the essential condition of entrance into the kingdom. We sometimes forget that the announcement of this condition was made, in the first place, and with all impressiveness of manner, to one who was a leading religious rabbi. Preachers can do no better than repeat the same message in the same manner, and to the same people.

Manitoba College has lately received accessions to its list of students in the persons of a Swedish, youth and two Galicians. The former speaks English fairly; the latter, Russian, Polish and German, but as yet they know very little English. They are, however, intelligent youths and fairly well educated. The attendance of these three students is due to the efforts of Dr. Robertson, and to the keen interest he takes in foreign settlers in the Northwest. The hope is that, when educated, these young men may be missionaries to their fellow-countrymen who are coming in increasing numbers.

During the recent famine in India the people prayed before their idols for rain. The following incident is narrated of the people of Aurrangabad, in western India. "The Hindus had hired Brahmin priests to keep up their noisy worship before the village idols and fully expected abundant rain as the result of their worship. But after waiting for days and weeks they resolved to punish the gods, who had received costly offerings without giving them the looked-for blessing in return. In some places they indignantly besmeared their idols all over with mud, and closed up the entrance of the temple with thorns. In others they filled up the temples with water and blocked up the doors, so that the idols may shiver in wet as a punishment for keeping their fields dry."

Notwithstanding the severe storm on Monday, December 5th, a pleasant meeting was held at Alvinston in connection with the Sarnia Presbyterian Association of Young People's Societies. A number of important subjects were discussed and it was decided to raise funds for the support of a missionary in the home field, who would be specially connected with this association. The evening meeting was held in the handsome new church (Guthrie Church) which has been erected during the Ministry of the present pastor, the Rev. W. G. Fortune. At this meeting the Rev. D. McIntyre presided, and addresses were delivered by Rev. W. G. Jordan (Strathroy), A. Graham (Petrolia), and A. L. Budge (Maclean). The choir rendered efficient service and solos by Miss McKenzie (Glencoe), Miss Love (Petrolia), and Mr. Douglas (Alvinston) were much appreciated.

The Pointe-aux-Trembles Mission Schools put forward a claim for support by prayer and contributions to their funds, based upon a statement of work done in the past, and proposed to be done in the future. The pupils are boys and girls whose average age is 15 1/2 years; the subjects taught are reading, writing, drawing, music, singing, geography, history, arithmetic, algebra, geometry, French, English, Latin, Greek, natural philosophy, book-keeping, Bible. It is hoped that a few years in the schools will elevate the ideal of the 100 pupils taught there, create in them a sound ambition, a desire for self-reliance, a spirit of enquiry and independence which will open before them a broader career than can be looked for elsewhere; and that many of them will not only acquire intellectual achievements which will render them more useful to the country, but that they will become faithful servants of the Master; and that, on leaving the school, they will cheer their parents by their improved behaviour, their progress, their message of grace from the Heavenly Father; that they will surprise their neighbors by their honesty, their good habits, their fearless attitude toward the enemies of the Bible, their intelligent patriotism and their efforts to help those who are desirous of improving their situation. On these grounds the schools base their claim to the support of Christian people and our churches generally. Contributions should be addressed to the Rev. Dr. R. H. Warden, Confederation Life Building, Toronto.

## A Better Christmas Present

than a year's subscription to THE DOMINION PRESBYTERIAN would be difficult to find. Lasts thirteen months and costs \$1.00. If ordered at once will be sent from first issue till 1st January, 1900.

# The Quiet Hour

## A Glorious Sunset.—1.

(Luke 11, 29)

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

Surely we may call this a glorious sunset, and, as a matter of fact, Simeon's farewell song has been sung in the evening service of some sections of the church for more than thirteen centuries. It is a song suited to the close of a well-spent day and specially fit for the evening of a godly life. Thus we may apply the suggestive words "At eventide there shall be light." Simeon's words were beautiful when first spoken, but now they are strong and rich with the sacred association of many ages. But we have here something more than a golden sunset, there is also a glorious dawn. In this picture we have a babe and an old man as the two central figures, one entering into this life, another passing away from it; one whose great day was soon to open and the other whose little day was coming to its appropriate and solemn close. There is always something sweet and suggestive about these two extremes when they meet under peaceful circumstances, the old man taking the babe in his arms, the grey-haired old man, who can hardly walk, leading by the hand the bright-faced child, whose little feet never seem to tire of running to and fro; this is a picture in itself which does not need any artist to idealize and transfigure it. It is part of the true, sacred poetry of life which comes to us direct from God. If we learn its lessons in this particular case it will give deeper meaning to our common life.

This meeting took place in the temple, or, to use the more modern word, the Church. The Church is the place where all extremes should meet, and all differences be levelled. It is a place for the little child as well as for the old man. This should be a spiritual home where we meet with God and with each other. Perhaps the child cannot follow the sermon or understand the full significance of the service, but it can learn to sit at home, and begin to have some sense of the mystery of life. The old man, it may be, cannot see clearly or hear very well, but he can keep the memory of bygone days and testify that meeting with God and His people is not altogether a matter of seeing and hearing. These two met according to God's appointment. The parents brought their child because they were loyal to the law of their Church, which was to them the law of God. The old man came, prompted by a good impulse from God, a prompting from the Holy Spirit. He felt somehow that it would be a good thing to go to the church that day, the promises were fulfilled and it would be a day of blessing to his soul.

Do you think that a man going in such a spirit could fail to receive a blessing? There is a divine order and a promise of blessing in our meetings and partings if we have the insight of faith to discern the deeper meaning of life.

There are some people who cannot understand why a babe should be brought to the temple. There are many things in life hard to understand but certainly we cannot regard this as a great difficulty. The child had, according to the custom of that church and the law of that time "to be redeemed" as a sign that it belonged to the Lord. Jesus was made under the law and subject to all its requirements. The time had not come to declare that He was the Redeemer and would bring His people from this law to a higher life. So he was made a child and passed through childhood with its natural pains and social bonds. Our children are brought to the church as a sign that they are redeemed, and that this Jesus who was once a child, was and is the Lord and Saviour. We are told that as the old man Simeon held the child in his arms and looked into its smiling face, he had a foregleam of the coming truth, a flash of heavenly light, a presentiment of the new redemption. In explaining this we must consider the character of the man as well as the Spirit's inspiring impulse. Others might not have seen this, but men see what they are able to see, what they are trained to see, and to some extent what they wish to see.

He was a godly old man, a man of strong character and noble life. Irreverent wickedness never looks more foolish and miserable than when it is linked with old age. All its shallow brilliance, its false glitter, has departed; the unbelief and shame of a life-time grows into a great burden then. On the contrary, a true piety shows its quiet strength and abiding beauty

in the closing years of this life. We have met many pious old people and none of them repent of having chosen Jesus as their Saviour in early life, but many were full of thankfulness to the God of Grace who had guided them and filled their life with blessing. You want to cheer them, to carry comfort, as was your Christian duty, and so, you received the blessing, seeking to minister who were ministered unto, as the old Christian looked back upon a long past with gratitude, and forward to the great future with calm, unflinching hope. Such a man was Simeon, not a cold Pharisee, or worldly Sadducee, but a mature saint, nourished upon the noblest prophecies and sweetest psalms. He was ready and eager to go. He pictures God as a master who has been detaining his slave, but now allows him to depart. Such is a natural and proper feeling for an aged man, who can look back upon a well-spent life. In mid-life, if a man is depressed, weighted down with heavy burdens, which at times seem intolerable, he may be tempted to cry "Lord, let me die, am not better than my fathers," but that is not a natural, spontaneous cry, it is wrought out of a man by hard pressure. When young people, who are in good health, talk in rapturous strains about wanting to die and go to heaven, or "to sing themselves away to everlasting bliss," there is apt to be something official in their tone, and nowhere is unrealism more dangerous than in the sphere of religion. Those who are young and strong must try to make this harsh word a little more like heaven before they take their flight to brighter scenes. But there are those who feel that they are held back by a mighty hand, their work seems to be done, they have had all life's experience, they have tasted all its sorrows and joys, and there seems no reason why they should stay here longer. When a great faith is revealed in this man's thought that God is holding him back, and now he sees the meaning, it was that he might receive this great blessing. His life had been full of mercy, but one more blessing, the greatest of all was to come to him on the verge of eternity. When he received the blessing it was also his release. God is the Master, he is only the slave; but he submits cheerfully, because he knows that the higher will is just, and now the word is spoken he is at liberty to go, and thus the song rises from the depths of his soul—"Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation."

### "I Shall Not Want."

This version of the twenty-third psalm appeared in a recent number of the Northfield Echoes:

"The Lord is my shepherd; I shall not want."  
I shall not want rest. "He maketh me to lie down in green pastures."

I shall not want drink. "He leadeth me beside the still waters."

I shall not want forgiveness. "He restoreth my soul."

I shall not want guidance. "He leadeth me in the paths of righteousness, for His name's sake."

I shall not want companionship. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me."

I shall not want comfort. "Thy rod and thy staff they comfort me."

I shall not want food. "Thou preparest a table before me in the presence of mine enemies."

I shall not want joy. "Thou anointest my head with oil."  
I shall not want anything. "My cup runneth over."

I shall not want anything in this life. "Surely goodness and mercy shall follow me all the days of my life."

I shall not want anything in eternity. "And I will dwell in the house of the Lord forever."

At the devil's booth all things are sold;  
Each ounce of dross costs its ounce of gold;  
For a cup and bait with our lives we pay,  
Bubbles we buy with a whole soul's asking;  
The heaven alone that is given away,  
The only God may be had for the asking.

—James Russell Lowe.

### The Coming of His Feet.

In the crimson of the morning, in the whiteness of the moon,  
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 weight of sorrow, faltering up the slopes of Calvary,  
The sorrow of the coming of His feet.

Down the minister aisles of splendor, from beneath the cherubim's prayer,  
Through the wonderting 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.

Sandled 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 Turban 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.

Speak, move, act in peace, as if you were in prayer, says Fenelon. In truth this is prayer.

If you are a fisher of men you will have to toil all night, but Christ will appear in the morning.

Who treats the path of love and loss,  
With humble steps and head bowed down,  
May bear on earth the heaviest cross,  
But wears in heaven the brightest crown.  
—George Arnold.

The man who prays in secret is the man who most enjoys common prayer. The man who makes most of religion in daily life, is the man who makes most of the Church and feels most deeply the need of its worshipful observances.

### What the Ant Teaches.

I want to try and teach you some lessons from the ants. They are very busy creatures, but I think you will agree with me that they are very interesting. They are only spoken of in one book in the Bible—in Prov. vi, and xxx. In chap. xxx, 25, we are told "the ants are a people not strong" and verse 24 tells us that they are "exceeding wise." This is what God tells us about them, and He gave them all their wisdom.

In chap. vi, 6, God tells us to consider their ways and be wise. "Now, most of you do not like considering very much, you think it more fit for old people than children. But go now, and find an ant's nest in your garden; watch the little creatures and you will see how busy they are. Each one seems to have some little task before him; sometimes you will see one trying to carry something almost as big as himself, he tumbles down with it, but is soon up again, trying again and again, until the task is done. Sometimes their nest gets partly destroyed, and then they all set to work busily to put it right again. Here, then, is the first lesson the ant teaches us—diligence.

It teaches you all to be diligent in everything—in your duties at home, in your lessons, and above all, and first of all, to be diligent in seeking the Lord.

In chap. viii, 17, we read, "Those that seek Me early shall find Me." While you are young is the time to seek the Lord Jesus. As you grow older your hearts will get filled with other things. "Now is the accepted time, now is the day of salvation." 2 Cor. v, 2.

In chapter vi, 8, we learn something more about ants, which teaches us another lesson. They provide their nest in summer. They know the long winter is coming, with the frost and snow, so they are wise and gather up a good store while they can. Now think for a moment what this teaches you. You all know that the sweet story of God's love and the invitation to come to Jesus will not always sound in your ears. The day will come when, instead of the summer time of the Gospel story, there will be the winter of God's judgment. Prov. i, 28 tells us that "Then shall they call upon Me, but I will not answer, they shall seek Me early, but they shall not find Me."

How important, then, to learn these two lessons from the ants—to be diligent, and to be diligent at the right time. There is a verse which puts the two together for us—"Seek ye the Lord, while He may be found." (Is. lv, 6.)

## Advice to Ministers.

Preachers often receive counsel as to powerful preaching and right living, and they cannot complain if they, who preach so much to others, are preached to themselves. It is easy to give advice, which consists of cheap, commonplace, and useless generalities; but to touch with a strong hand the actual needs of a particular situation is a different thing. It was once said, under great provocation no doubt, that the worst vice is advice. That statement, however, cannot be accepted without qualification. In the "Homiletic Review" for November, the Rev. Dr. Cunningham Geikie, who is so well known as a thorough scholar and a graceful writer, furnishes an interesting and useful article on "The Preacher in Daily Life," in which he draws upon his own large experience. In this article there are many wholesome words, and none more so than the following passage:

"If you don't know the right answer to any question, frankly say so, never attempting to explain if you feel ignorant. Tell your questioner that you will turn the matter over, and then tell him what you think the solution. Show a manly, free, direct integrity. Never hedge or trim, assenting one moment only to retract the next, and thus save yourself, whichever side is right; but speak frankly, with no mean, non-committal circumlocution. Men will not respect one who fences. Never curry favor by cowardly silence or by implied assent to what you in reality think wrong, but state your opinion with gentle modesty."

The counsel here set before the young minister may not be the way to speedy popularity, but it is the spirit of the true disciple. The writer illustrates the character of the good priest or faithful parson by pictures drawn from the poems of Chaucer and Goldsmith; these should be familiar to all young ministers, and they can read them in their original setting, or in Dr. Geikie's quotations. But there are a few more appropriate quotations to the present hour, that we must quote them.

"Be careful not to startle your hearers by crude, revolutionary notions, either in doctrine or criticism of the Scriptures. The faith of the crowd, whether genteel or humble, is like the chemical toy known as Prince Rupert's drop; a tadpole-like bit of unannealed glass, the least tip of which is to shiver the whole into dust. You can tell the truth, even if unrealized before, so free from all hostile aspects that it will provoke no opposition. That goes for much, and humility and real godliness are a guard against flashing too strong a glare of what you fancy truth on eyes too weak to bear it."

The following words will show the spirit in which the practical side of life is dealt with: "Christ tells us that the good shepherd faces the wolf when he sees him coming in upon the flock. But is there a worse wolf in our day than strong drink? In my Norwich parish I reckoned that every third family was more or less ruined by it. Make no friend with such an enemy of Christ's fold. He tells us that to follow him we must be cross as He bore His. It is surely a toy cross for a respectable man to give up, his wine or beer, to rescue souls from the wolf. To do so is worth bearing a heavier cross than that."

## Sale of Indulgences in Brazil.

(One of the Presbyterian missionaries in South America forwards the following public announcement by a priest of the Romish Church, of the sale of indulgences.)

"On next Monday, August 1, at 3 o'clock p.m., in the Church of Our Lady of Carmel, begins the 'Pardon of Assisi,' or, as some call it, the 'Indulgence of Porciuncula.' It will continue until midnight of the following day. This is the greatest indulgence in the Catholic Church, for on this occasion the faithful, having confessed and commuted, though in some other church, and afterwards visited a church directed by the monks of St. Francis d'Assisi, as Carmel is at present, can gain not only the pardon of their sins, but also the remission of all penalties which they ought to suffer either in this world or in the world to come.

"What makes this indulgence still more notable is the fact that, repeating the visits to said church, its benefits are secured for the souls of our precious dead. Therefore, the greater number of visits will be the number of souls delivered from purgatory. Who does not recognize the greatness of such an indulgence?"

"That all the faithful may learn more perfectly the glorious origin, the marvelous propagation, and the singular advantages of this indulgence, there will be special services beginning on Saturday, July 30, at 7 p.m.

"On the day of the indulgence, August 2, at 9 o'clock a.m., in the Carmel Church, there will be a solemn mass, which will be exclusively for the contributors and their dead. They are, therefore, invited to be present. On the same day there will be a mass at 4.30 a.m., and another at 6 a.m.

"Monk Joao Pedro de Sesto."

## Our Young People

[We regret having to go press without the several important articles and items of interest, that will usually be found on this page. Brief we give the Sabbath School lesson. By next issue all the departments of the paper will be in complete working order.—Ed.]

## "The Captivity of Judah."

The end had come at last, the sorrowful message of Israel's noblest prophets received a tragic fulfillment. A great judgment fell upon Samaria at the close of the eighth century before Christ and Judah met a similar fate early in the sixth century. These two acts of judgment were both prophesied by the peasant prophet of the Judean lowlands, Micah i., 6, 9, iii., 12. The second was the burden of Jeremiah's long, painful ministry. The executor of judgment in the first case was the Assyrian, and in the second the Chaldean power. Not only did the prophets foresee these calamities, they also understood their spiritual significance.

In their view the great national sorrows came from Jehovah for punishment and purification, the great world powers were instruments in the hand of the Eternal. Isaiah, x., 15. The judgment upon northern Israel was destructive, the kingdom was destroyed, and except those who joined themselves to Judah, there were few left. In the judgment upon Judah many were lost, but out of the purifying fire the Jewish church came freed from the coarse forms of idolatry, and with a new devotion to the Word of God. Early in his life Jeremiah saw that this calamity must come, and as it drew near his spirit trembled under the pressure of the coming storm. Though it was too late to ward off the hour of doom, the terrible suffering recorded in this lesson might have been avoided had kings and people accepted the prophet's warning and bowed penitently before the rod of chastisement. The horrors of the final hour were increased by the feeble violence, and shallow fickleness of this king, whose name is so inconsistent with his character. He who should have represented the "righteousness of Jehovah" is one of the most striking examples of wickedness based on weakness. There were at least three reasons why the politicians and the populace would not receive the message of judgment until it had actually reached its final stage, and even then persuaded themselves that it would be temporary.

1.—A false interpretation of the deliverance in the days of Isaiah, instead of the goodness of God leading them to repentance, they concluded that under no circumstances could Jerusalem be destroyed, and were ready to say, like their forerunners, in the days of the earlier prophet: "Is not the Lord among us, none evil can come upon us?" Micah, 2.—A foolish trust in Egypt instead of in God. This was a strange infatuation, which ignored all the lessons of history. It led to a vacillating policy, which invited disaster. 3.—A belief that the reformations, and especially the one under Josiah had rendered judgment unnecessary. It seemed unreasonable that the prophet Jeremiah should continue to declare that these religious movements had not gone deep enough. Thus they hardened themselves and were encouraged by false popular prophets until the "day of Jeremiah" came as a day of disaster. From this point of view we may interpret the "captivity of Judah." It was a tremendous national catastrophe; it closed a terrible chapter in the old chapter of Judah's life and opened a new one; its effects are still felt in the life of the Jews and of the world. When they sat and wept by the rivers of Babylon, though there was still much corruption, new forms of piety and patriotism arose. It was a vindication of Jeremiah's ministry, the man who through long, toil-some years had preached the unpopular truth was shown to have been in communion with the Highest, and to have possessed "the Secret of the Lord." There was no joy in this for him, but for us there is a great lesson. It was a manifestation of the righteousness of God and of the real nature of election. The living God, who was revealing himself to Israel, prized purity of life more than any city or temple, and called His people not to sensuous enjoyment or conventional religion, but to real unselfish service.

\*International S.S. Lesson, Dec. 18th, Jer. 52, 1-11.

Golden text, Jer. 29, 13. Memory verses, Jer. 52, 9-11.

Golden text, Jer. 29, 13. Memory verses, Jer. 52, 9-11.

\*International S.S. Lesson, Dec. 18th, Jer. 52, 1-11.

## A Case of Conscience.

"He's paid me too much."  
Ned's fingers were rapidly turning over two or three bills.

"Yes—three dollars too much. He must have thought this five dollar bill was a two."

The boy sat for a few moments in deep thought.  
"I don't care. It's no more than my rightful due—only I don't get it. Twelve dollars a month for my whole time out of school. It doesn't begin to pay for all I do, and I wouldn't stand it if I could help myself. Everybody says old Curtis is a real grind. Of course, I shall keep this. He gave it to me. If he has made a mistake that's his own lookout. That settled, what shall I do with this lucky windfall? I'm to have a half-holiday the last Saturday in the month. This would give me a run down to the shore. I never got out of the city. It seems as if this had come just to give me a chance."

Carefully laying the money in a safe place, Ned quickly absconded himself in study. All the week he took little time for thought. It was easy to avoid it, for between work and study, few boys were so busy as he. Night found him so "dead tired" that the sound sleep which blessed labor was his chief reward. There came a night or two in which he had to fight hard against a troublesome, intrusive thought. By the aid of some intricate calculations he succeeded in refusing entertainment to the unwelcome visitor. As the time drew near he jaded all his plans for his seashore frolic. And when early sleep seemed to evade him, he strove to fix his mind on his anticipated pleasure. But far into the last Friday night in the month, he got up, lit his lamp, and gazed fixedly into his mirror.

"Ned Harper, you're a thief!"  
Pausing for a moment as if to familiarize himself with the sound of his self-accusation, he resumed:

"You are, and you know it. That is, you are as long as that money remains in your hands. It is not yours, and all your fine talk cannot make it so. You're on the right side of it now, but in one day you would have been on the wrong side. You would have been a thief, thief, thief, all your life. Nothing could ever have put you back where you are now, by the Grace of God."

"You made a mistake in your last payment," said Ned, going with the money to his employer.

"Ah, did I? When did you find it out?"  
He looked keenly at the boy's painful flush as he asked. Ned had hoped he would not ask. For a moment he thought of evading the question by half truth. Then came the thought: "Because I came next door to being a thief, I needn't come next door to being a liar."

"I—saw it soon after," he said.  
"Like enough he'll discharge me," was Ned's conclusion in the matter. He was not discharged. Little by little Mr. Curtis placed more important work in his hands, and by slow degrees led him up to a position of trust and confidence.

"I have kept him," he said to a friend, "because I like a young fellow who has a conscience."

## Story About Lions.

When lions were still numerous and easily observed in southern Africa, they were sometimes seen instructing one another in voluntary gymnastics, and practising their leaps, making a bush play the part of the absent game. Moffat tells the story of a lion which had missed a zebra by miscalculating the distance, repeating the jump several times for his own instruction. Two of his comrades coming upon him while he was engaged in the exercise, he led them around the rock to show them how matters stood, and then, returning to the starting point, completed the lesson by making a final leap. The animals kept roaring during the whole of the curious scene, "talking together," as the native who watched them said. By the aid of individual training of this kind, industrial animals become apt: as they grow older—old birds, for instance, constructing more artistic nests than young ones, and little mammals, like mice, becoming adroit with age.—Christian Work.

## For Brainy Boys.

Boys, if you wish promotion when you take up business, you will need to let strong drink alone. A drinking young man is not the kind that gets the best positions. Twenty years ago it was often true that a young man who drank beer or wine, or even whiskey, in moderation, might be advanced to places of greater trust and responsibility. It is not so now. Brainy boys and young men who are teetotalers from principle are plenty enough to get the best positions. It will pay you in the long run to be a teetotaler.

The largest bible in the world is the Buddhist tripitaka, or "Three Baskets," which comprises 325 volumes, and weighs 1,625 lbs.

# World of Missions

## Women's Foreign Missionary Society. (Western Division)

### Its Genesis, Organization and Present Position.

This Society was organized in 1875 by the Foreign Mission Committee of the General Assembly, for the express purpose of helping in one department of its work, viz.: the evangelization of women and children in heathen lands. Its beginning was simple. Two members of the Foreign Mission Committee, Prof. McLaren and the late Rev. Dr. Topp, called a meeting of Presbyterian ladies in Knox Church, Toronto, and explained to them their object in doing so, which was to have a woman's society in our Church, similar to those so successfully carried on in the American Presbyterian Church. A constitution was adopted similar to the Philadelphia one, with modifications to suit our circumstances. Societies of a like character were formed about the same time in Kingston and Hamilton, with slightly different constitutions; but these have both joined the General Society as Presbyteral auxiliaries.

The idea of the constitution is that there should be in every congregation an auxiliary and mission Band, and that all the auxiliaries and bands in a Presbytery shall form a Presbyteral society which shall meet, by attendance of delegates, once or twice a year. Every woman who pays \$1 annually, either to the General Treasurer, or through an auxiliary, is a member of the General Society, which meets once a year in the month of May. These annual meetings have been held in several Ontario cities, more frequently in Toronto, as the most convenient centre.

The affairs of the General Society are managed by a board of thirty-six women, resident in Toronto, and to these are added all the Presidents of Presbyteral Societies, auxiliaries and mission bands, throughout the western division. This board meets weekly and attention is given by its members to the minutest detail of business. The board is elected yearly at the annual meeting of the General Society, and whosoever chosen elects its own officers by ballot from the thirty-six resident in Toronto.

The machinery is simple and very complete and workable. First, there is the General Society, which is the deliberative and legislative body. Second, there is the Presbyteral Society, which embraces all the auxiliaries and mission Bands within the bounds of the Presbytery. Third, there are local auxiliaries and bands which include, in so far as they may be actively interested, the women and children of the churches.

Presbyteral organizations, as well as local auxiliaries and bands, have ample scope for the exercise of individuality, and the modifications demanded by varied circumstances, as they are at liberty to adopt their own rules and regulations, provided they do not conflict with those of the General Society.

From the thirty-six managers resident in Toronto there are elected annually a president, four vice-presidents, a treasurer, eight secretaries and nominating, finance and executive committees. A monthly periodical, called the Foreign Mission Tidings is published and distributed to all the auxiliaries and mission bands. It records the most important letters received by the Board from the foreign field, and at the same time affords a medium for the communication of the decisions of the Board and other interesting matter to the Society at large.

Thousands of dollars' worth of clothing are sent annually to the various Indian schools maintained by the Church, and to the feeble and infirm on the Reserve. These supplies are placed at the disposal of the missionaries in charge of the Reserve, and the testimony to the good accomplished is both general and abundant.

#### GROWTH OF THE HOME WORK.

At its first annual meeting the Society reported one life member, 18 auxiliaries, 3 mission bands, the contributions amounting to \$1,165.30.

The statistics of the 22nd annual report are:—Presbyteral Societies, 27; total auxiliaries, 635; total mission bands, 304; total membership, 21,265; total life membership, 1,636; total contributions, \$44,276.97; total of clothing sent to Northwest, 35,000 lbs.; issue of Foreign Mission Tidings, 16,300 per month.

#### OUR FOREIGN WORK, CENTRAL INDIA.

The first missionaries sent by the Presbyterian Church in Canada to India were Miss Rouger and Miss Fairweather, who sailed for India in October, 1873. The Church had then no organized mission in India, therefore it was arranged that these missionaries should labor under the care of the American Board of Foreign Missions. In 1876 the Church chose Central India as a suitable field in which to begin organized missionary effort, and in 1877, Rev. J. M. Douglas and Rev. J. F. Campbell were appointed missionaries of our church in India. Upon reaching their field of labor the former settled in Indore, Central India, the latter went for a few months to Madras, but eventually settled in Aishow, Central India. Soon after, Miss Rodger and Miss Fairweather joined Mr. Douglas at Indore.

At the first annual meeting of the W.F.M.S. (W.D.) in April, 1877, it was decided to assist the Foreign Mission Committee of the Church, to the extent of paying the salary of one of these lady missionaries, and a portion of the salary of the other. Last year the Society expended the sum of \$21,892 in maintaining woman's work at the various mission stations of the church in India alone.

These stations are Indore, Mhow, Neemuch, Rutam, Ujjain, Dhar. At present the Society is supporting sixteen women, who have been appointed to these important fields. The work may be divided into Medical, Educational, Village and Zenana.

The Society has four medical women in the field, and one on furlough. These are prosecuting dispensary and medical mission work at the stations of Indore, Aishow and Neemuch. At Indore there is a fine Woman's Hospital, built by our Society, at a cost of about \$10,000, which is under the charge of our lady missionaries.

The Educational mission work includes the Girls' Boarding School at Indore, various schools at each of the stations, Sunday Schools, Women's Bible classes, etc. The Boarding School at Indore was erected by the Society at a cost of \$5,000. The various schools, native assistants required, the Women's Dispensaries, and Hospitals, are all maintained by the Society.

Many Zenanas, or homes of high caste women, are visited by our lady missionaries and their native workers.

#### FORMOSA, JAPAN.

In connection with the work of Rev. Dr. Mackay, missionary of the church in this island, our Society provides the expenses of the Girls' School at Tamsui, and maintain a number of Bible women. The Girls' School building was erected some years ago, at a cost of \$3,000. From forty to fifty girls receive instruction in this school from year to year.

#### HONAN, CHINA.

This mission originated in the Students' Volunteer movement, which had its origin among the students of Cambridge University. In 1893 two of the students of Princeton Seminary visited Colleges in the United States and Canada, and, in response to their appeals, 100 Canadian students declared themselves willing to become foreign missionaries. Soon after the students of Knox College and Queen's College decided to support two missionaries in the foreign field. Honan, a large province in North Central China, about 600 miles northwest of Formosa, with a population of nearly 22,000,000, was selected as the field, and the two missionaries chosen were Rev. James Goforth and Rev. Dr. James Frazer Smith. Since that period two stations have been opened in Honan, and the staff largely increased. Our Society has four missionaries in the field, two of whom are medical women. The salary of one of them, Miss Dow, M.D., is paid by the Montreal W.M.S.

#### INDIANS OF THE NORTHWEST AND BRITISH COLUMBIA.

There are in the Dominion, according to census returns, 109,205 resident and nomadic Indians, and of these, probably one-half are yet heathen. The Presbyteral Church, through its Foreign Missionary Committee (W.D.), commenced its first mission in the year 1866, by sending the Rev. James Nesbit, missionary to the Indians of Prince Albert. From that time the work has steadily expanded, new fields have been added, until at present there are fourteen stations occupied, where there are nine Industrial and Boarding Schools, and five Day Schools maintained, attended, in all, by about 500 children.

Our Society expended last year almost \$13,000 for the maintenance of these schools, salaries of teachers, repairs to buildings, etc. We have also from time to time expended large sums in the erection of new school buildings, notably at Round Lake, Birdie, Crowstand and Alberta, and from year to year the children of the schools are largely clothed by our Auxiliaries and Mission Bands.

The Society has also in the past contributed a stated amount yearly to the support of the school work, carried on by the church under the supervision of the Foreign Missionary Committee of the Presbyteral Church in Canada (W.D.), in the islands of Trinidad and the New Hebrides. Through this work, so briefly touched upon, we confidently expect, through the blessing of God, to train a mighty army of native workers, who shall go forth to win their countrymen to the Lord Christ.

In common with the other Woman's Missionary Societies of the denominations, we have a weekly hour of prayer, between the hours of five and six o'clock on Sunday afternoon, when we gather unitedly around the Throne of Grace, and plead with the God of Missions for a blessing on our work. Many of our members set apart their offerings at this hour of prayer.

Our aim is, as far as the way is opened, to obey the Lord's last command, and carry the Gospel to every creature. To do this as effectively as possible, we desire to have an Auxiliary or Mission Band in every Presbyterian congregation in the land, to bring every woman in these congregations to membership in our Society, and to train the children to practical and active sympathy with the missions of the church.

#### The Coming Harvest.

We are praying for the harvest,  
For the gleam of reaping time,  
When the fruit of all our sowing  
Shall appear in every clime.  
We are praying for the dawning  
Of the bright and golden day,  
When the Gospel of the Saviour  
Shall from pole to pole hold sway.

We are working for the harvest,  
Oft in gladness, oft in tears,  
Often times with hearts aglowing,  
All the labor with doubts and fears;  
Point us to the future years,  
When the love of Christ doth conquer,  
And the Golden Age appears.

We are waiting for the harvest—  
Waiting calmly day by day—  
For we too must rest in quietness,  
While we work and while we pray.  
On the hill-tops of our silence,  
With the eyes of faith and love,  
We can see the coming glory,  
Streaming earthward from above.

Hail! thou glorious harvest morning,  
Quickly come the day and hour  
When the creeping earth shall blossom  
'Neath the Prince of Peace's power,  
When o'er every tribe and nation  
He, the King of Kings shall reign,  
And the long departed Eden  
Shall return to us again.

There's no time for idle brooding,  
No need for despairing words,  
Let us all be up and doing,  
For the earth shall be the Lord's,  
By our praying and our working,  
By our faithful waiting, too,  
We shall herald in the morning,  
When the harvest comes to view.  
G. F. in Great Thoughts.

Mr. W. S. Fleming, the missionary who is reported to have been murdered on November 1st at Panghai, went out to Australia in connection with the China Inland Mission in 1895; and, according to the latest available list, dated June, 1898, he was then at the disposal of the Province of Kwei Chau. The station of Panghai is on the southern borders of Kwei Chau, about 250 miles south of Chungking. The station is in the midst of the Miaotzes, one of the aboriginal tribes of China. These people have always been very peaceable, and no news has been received of any disturbances in that region.

The December number of Foreign Mission Tidings announces the following new life members of the Woman's Foreign Missionary Society (Western Division): Miss Kate Telfer, Theford; Mrs. C. McGregor, Dunrobin; Miss Jean S. Lovelace, Agincourt; Mrs. Fowle, Erin; Mrs. A. Sutherland, Mrs. John Sater, Dorchester; Mrs. Mary T. Alexander, Winnipeg; Miss W. E. Forbes, Cairn; Mrs. Andrew Bell, Chesterfield; Mrs. R. Edwards, Cairn; Mrs. T. S. Conley, New Westminster, B.C.; Miss Margaret Moorcraft, Bowmanville.

In Central Africa.

The latest report of the Livingstonian Mission (Free Church of Scotland) is a remarkable document. The opening page is striking, to say the least, for there Rev. Donald Fraser begins an appeal to the home church for a hundred thousand new missionaries for Livingstonia. "At present," he says, "we are surrounded with great opportunities for extension. Doors are open on every side, at which we helplessly look unable to enter. Where, from the arrival of the white man with God's message, there has even been stolid indifference, or even fierce opposition, to-day there come deputations of old men and young, saying, 'We, too, would learn to send us teachers.' And we sit before them and say, 'Fathers, brothers, would that we were able! But you must wait and God will send His messengers some day.' And they say, 'We have waited and waited. Why do you despise us? And our heads are bowed when we reply, 'Brothers, some time you, too, will hear.' And day by day we cry, 'Lord of the harvest, Thou seekest the field. Send, Lord, ere it be too late.'"

It is difficult in a few lines to give any idea of the interesting character of the report. Spiritual quickening seems to have been experienced throughout the mission. The year has been one of unparalleled ingathering. Twelve languages are employed in various parts of the immense field; in these, or most of them, God's Word has been circulated, and educational work, in various grades, has been pushed forward with encouraging results. Native preachers and teachers are doing their part in a way full of promise, and stations have been planted among new tribes in regions never yet reached by the Gospel. In some quarters the rising generation is showing a real love of study, and English books are read with much zest. The industrial department—printing, building, agricultural measures—many temporal comforts to the immense population, while the medical work is a blessing beyond description.

Lord, Is It I?

"Laborers wanted." The ripening grain Waits to welcome the reaper's cry. The Lord of the harvest calls again; Who among us shall best reply? "Who is wanted, Lord? Is it I?"

The Master calls, but the servants wait; Fields gleam white 'neath a cloudless sky; Will none seize the sickles before too late, Ere the winter's winds come sweeping by? Who is delaying? Is it I?

In the mining camps of the Klondike, British Columbia and Western Ontario, papers of any kind are scarce indeed, while the religious paper is too frequently absent altogether. Send THE DOMINION PRESBYTERIAN to your young friend, seeking gold in the Far West, and it may prove a wholesome reminder that there are other treasures more precious than gold, and more lasting, for which man should seek. Your sending it may do good, not only to the recipient, but to many others, who may, through him, be led to the pages from week to week. Costs \$1.60 till 1st January, 1900.

Miss Sarah J. MacMaster, of Montreal, contributes an interesting paper on French Evangelization to the December issue of the Foreign Missionary Tidings. Miss MacMaster concludes her article as follows: "We cannot but go forward in this branch of mission work. There are many who have cast off the fetters of superstition and must not be let drift into unbelief. They need to be further enlightened and built up. There are openings for more workers in the field if there were but the necessary funds provided. These surely will be forthcoming when the claims of the work are fully realized."

The Children of China.

Almost every Chinese child of high station carries a fan. Fans are the rattles of Chinese babyhood. A Chinese nurse diverts her young charge with views of her swiftly-moving, gaily-pointed fan. With that same fan she cools for him the torrid air of the Chinese summer, and when he grows strong enough to walk, and totters about, with Asiatic masculine arrogance, upon his well-developed yellow legs, his apple-faced mother, if forced to criticize his momentary mode of life, is very apt to scold his yellow shoulders with her pink perfumed fan, though, to be honest, a Chinese child is almost never struck. Many Chinese children who have scarcely a garment and rarely have a good dinner, have fans and are experts in their use, for in China, the manner in which a fan is carried, opened, used, and moved, is almost as significant as it is in Korea. The nakedest Chinese boy will almost be sure to own a kite. Chinese children are as skillful as Japanese children in

kite-flying, and are almost as fond of it as are the children of Siam. They also delight in rolling the hoop and in playing battledoor and shuttle-cock.

It is more than religion with the Chinese to obey as their ancestors have obeyed, and in all things to follow in the footsteps of those ancestors. This held China together for centuries; but now the reluctance of the Chinese to make use of methods and implements of war that were unknown to their ancestors, threatens to make China, if not a nation of the past, at least a nation torn and dismembered. The late war with Japan should teach China the necessity of the arts of Western civilization.

A large proportion of the Chinese are born, live, and die on boats. Strangely enough, none, or nearly none of them can swim. But almost every Chinese child is an expert fisher and exceedingly fond of the sport. Fish and rice form very largely the diet of every Chinese child. Except among the very poor the children and the women eat apart from the men.

The children of the wealthier people eat considerable poultry, and unlimited fruit. Among the poorer Chinese the girls are taught to cook, and to do all sorts of household work, and to sew roughly. I have eaten some delicious dinners cooked by a Chinese girl of twelve. Indeed, cooking is the great national talent of the Chinese.

The boys of the poorer classes are taught one or more of a thousand ways of earning a living.

I remember one bright, merry, little fellow, who lived as if with his grandfather, who was blind and lame, and the small fellow (I think he could not have been more than eight, perhaps not so old) was the real breadwinner of the family. They had a hatching establishment, a small hut with a very low roof, on which the hot summer sun beat down fiercely. Near the hut was a good-sized pond, divided by boards and stakes into small sections. On the floor of the hut they hatched ducks' eggs, and when the ducklings were sufficiently hatched they were put adrift upon the better part of a month. I have seen the floor of the hut completely covered with eggs. But it was said that the small boy never made a mistake. At all events his customers seemed satisfied to a man that they invariably received the result of their own eggs. I never heard of a complaint, which to me was remarkable.—Pall Mall Budget.

Persecution of the Stundists.

The Odessa correspondent of the Daily News writes that since M. Pobiedonostzeff last year obtained for the Holy Synod increased legal powers for the suppression of sectarianism, the unfortunate Stundists, the most virtuous and exemplary body of Nonconformists in the empire, are mercilessly pursued and persecuted wherever they are found, publicly or clandestinely, performing their religious services.

A few days ago seven members of the Stundist sect, all prosperous agriculturists of Trubchevsk, in the government of Orel, were charged before the local tribunal with heretical proselytism. The case was heard, of course, with closed doors, and after sitting for nine consecutive hours the court sentenced the accused to the deprivation of all civil rights and to deportation to Transcaucasia. The wives and children of the deportees have appealed to the court for permission to follow their husbands and fathers into banishment. This prayer may or may not be granted; it rests with the discretion of the court.

The place of deportation for these religious offences depends on the part of the empire in which the sectarian is tried and convicted. If the convict reside in European Russia he shall be deported to Transcaucasia; if he be living in any of the Caucasian or Transcaucasian governments he shall be transported to Siberia; and if he be resident in Siberia he shall be banished to one of the remote settlements of the country. The most cruel part of such a sentence is the deprivation of all civil rights. A person so deprived becomes in the eye of the law and in the estimation of his fellows a mere cypher. He has no redress or legal protection, or appeal against any injury put upon him by an ill-disposed neighbor or a court enemy. He may be harried, abused, robbed, or maltreated to the death with perfect impunity to his aggressors.—The London Christian.

The Dominion Presbyterian.

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# Ministers and Churches

## ST. JOHN, N.B.

Judged by the number of Thanksgiving suppers, the people of St. John fully appreciate the good gifts of Providence, and are extraordinarily grateful. Nearly every church of every denomination has celebrated the day gastronomically, much to the benefit of brotherly kindness and the funds of Ladies' Aid Societies. There has been but one opinion given regarding the "disembowelling of Turkey." Ministers have had something else to do than to write sermons full of the usual platitudes. We know of one at least who is famous for carving turkeys as well as texts, and who prepared ten of the popular birds in toothsome form for the table. One of the most interesting of these functions was held in the Presbyterian Hall at Fairville, one of the suburbs of St. John. This congregation is but four years old, but it is rapidly rising into the rank of a self-supporting charge. The special occasion of thanksgiving was the final retirement of the mortgage on their building. Quite a number of representatives of the other city churches drove out to join in congratulating the Rev. Arthur Morton and his people on their enviable circumstances. A hearty vote of thanks was given to Dr. James Walker, whose generosity in subscribing more than one-half of the debt, made it possible for the congregation to raise the balance. More than one of our churches have reason to thank Dr. Walker for his judiciously bestowed liberality.

St. David's Church celebrates its half century in the first week of December. St. Andrew's Church claims to have had a continuous existence for 114 years, although not organized into a congregation at first, but worshipping as a distinct body of Christians with the Church of England for a long time. St. John's Church dates its organization from the preaching of the first sermon of its first minister, Rev. Robert Irvine, afterwards of Hamilton and Montreal, on May 12th, 1844. St. Stephen's is also one of our oldest congregations, but the continuity of its existence was broken by the heresy and deposition of its minister, who carried his congregation with him and formed the body known in local history as the "Wishartites," which disbanded upon his death.

The new St. Matthew's Church, in the North End, is approaching completion. Under the energetic efforts of Rev. Harvey Morton, this little congregation is making substantial progress, and has the good will of its older sisters. Should a "boom" visit St. John, this section of the city will have been pre-empted for Presbyterianism. Both the Mortons are sons of the Rev. Dr. Morton, of Trinidad, and are a sensible addition to the intellectual and moral force of the church in St. John.

St. David's Church has just been celebrating its semi-centennial anniversary, and the services have been of unusual interest, as they mark the completion of fifty years of church labor and triumph. Principal Pollok, D.D., of Halifax, conducted the services, preaching sermons appropriate to the occasion. On Monday evening there was an organ recital; on Tuesday evening a largely-attended congregational social; on Wednesday evening a prayer meeting participated in by the various Presbyterian churches in the city; on Thursday evening an excellent concert was given under the auspices of the Y. P. Association; and on Friday evening the sacred cantata "The Coming of the King" was given by the Sabbath School scholars, bringing to a successful close a varied and interesting programme. Dr. Bruce is to be congratulated on the prosperity and harmony which characterizes St. David's under his pastorate.

## UPPER OTTAWA

The Rev. Morris MacLean, of Blakeney, has declined the call from Spencerville, much to the satisfaction of his people.

The Rev. R. V. McKibbin, B.A., has been supplying Ross and Cobden with much acceptance. He returned recently to his home at Ottawa.

The W. F. M. S. of Beaubien held their annual thank-offering meeting on the evening of Thanksgiving Day. The pastor, Rev. Robert McNabb, presided, and the Rev. Dr. Bayne, of Pembroke addressed the meeting. The offering was the largest ever made by this auxiliary—some \$50.

Mr. R. S. Rudd has presented two pulpit chairs to St. Andrew's Church, Arnprior.

The Rev. John MacLaren, of Carp, Ont., preached at the opening of the new church at Bell's Corners on November 20th.

The Rev. Dr. Bayne, of Pembroke, preached at the opening of the new Methodist Church at Westmeath on the 29th of November.

A collection of \$43 was taken up in St. Andrew's Church, Arnprior, on Thanksgiving Day in aid of the Protestant Hospital, Ottawa.

The Rev. M. D. M. Blakely, late of Cobden, has taken charge of the Mission Field of Alice and is meeting with much encouragement.

Mr. J. W. Wallace, B.A., who assisted the Rev. D. J. MacLean, of Arnprior, during the summer, has returned to college, leaving fragrant memories behind.

The jubilee of Calvin Church, Pembroke (Rev. Dr. Bayne, pastor), will be celebrated next March. This is now one of the strongest charges in Ontario. Since Dr. Bayne's settlement there ten years ago over 500 members have been added and the number of families has been increased by eighty. The jubilee will be a notable event, as the Presbytery has consented to meet in Pembroke at that time and assist in the services.

## OTTAWA.

The Rev. N. A. McLeod, has been called to the New Edinburgh Presbyterian Church, in succession to Rev. J. A. McFarlane.

On the eve of her departure from the city, Miss Jennie Andrews was presented with a gold bracelet by the choir of Knox Church, with which she has been associated for some time.

At a recent meeting of the Home Missionary Society of St. Andrew's Church, Ottawa, a letter was read from Rev. Mr. Johnston of Swan River Mission, Lake Dauphin District, N.W.T., describing his work, which is progressing favorably, although under difficulties.

The Ladies' Aid of the Glebe Presbyterian church, Ottawa, gave their annual bazaar on the 6th inst., in the church on 3rd Avenue. Rev. J. W. Milne occupied the chair. The attendance was large and the church was beautifully decorated.

At the close of the entertainment refreshments were served. A tidy sum was realized and will go towards the organ fund.

Rev. J. W. H. Milne, who has been preaching at the Glebe Church all summer, and whose interest in temporal as well as in the spiritual welfare of his people, has earned for him golden opinions, was inducted this evening. Rev. Mr. Herridge, pastor of the parent congregation, presided. Rev. R. Herbeson preached the sermon. Rev. J. D. Morrison (Billing's Bridge), addressed the people, and Rev. Dr. Moore instructed the minister.

There has been a change in the choir at the Bank Street Presbyterian Church. Miss Lennox, who occupied the position of leader for over a year, has resigned, and is succeeded by Miss Mabel Shea. Miss Shea is one of the most talented singers in Ottawa, and her beautiful, flexible voice has been much admired at the services in this church for some time. Her promotion from the ranks is well merited.

The annual sermon of the St. Andrew's Society was preached to about one hundred and fifty members in St. Andrew's Church on Sunday evening by the chaplain, Rev. J. W. H. Milne. A large number of the most prominent Scotchmen in the city were present. Mr. Milne's discourse was an effort to arrive at the reasons for Scottish greatness, and he found that that which has given distinction to the Scottish people is religion. All the varied attainments of the Scotch found their foundation in the inherent devotion of the people to the Christian faith.

Mr. Herridge's Thanksgiving discourse in St. Andrew's Church is an event always looked forward to by a large circle of admirers. On that day he discards for the nonce his regular style of sermonizing, and delivers a patriotic oration. On one occasion Mr. Herridge is said to have offended a number of his parishioners of American lineage by his ultra-loyal nature of his remarks. This Thanksgiving season he fell into the spirit of the hour, and expressed the

wish that the Stars and Stripes and the Union Jack might ever be found wrapped solid within fold. At another point he said: "As Canadians, there is no people on the face of the earth to-day whom we need envy, or with whom we need wish to exchange situations."

After having been in the renovator's and decorator's hands for some months, Knox Church was, on Sunday week, publicly reopened for divine worship. Rev. W. T. Herridge, B. D., preached the initial sermon—a "very beautiful discourse"—taking as his text the words, "I saw no temple therein." In the evening Rev. D. M. Ramsay, the pastor, who is meeting with a remarkably successful ministry in the congregation, spoke from his own pulpit. The improvement, taken as a whole, are quite extensive. They cost in the neighborhood of \$5,000. Committed soon after the complete wiping off of the debt by the congregation, this must be viewed as additional cause for congratulation. The auditorium of the church is now tastefully tinted, and new carpeting has been laid. The ceiling is of metal, and the lighting is effected by electric lamps in clusters of four around each pillar.

## LONDON.

Rev. Robert Johnston, B.D., pastor of St. Andrew's Church, London, Ont., has been waited on by a deputation from the Presbyterian church at Titusville, Pa. It is understood that the Titusville people offered Mr. Johnston \$3,000 a year and a free manse.

At the last meeting of the London Presbyterian Council, Rev. J. G. Stuart read a paper on the progress of the Presbyterian Church in Canada during the last decade. The paper showed much research, and evinced a pardonable pride in the record presented. A splendid discussion followed, resolute of thankfulness, yet keenly anxious that every defect in the annals of the denomination should be rectified, so that it might enter the twentieth century better fitted than ever for the task of keeping Canada for Christ.

Probably no other Presbyterian centre in Canada surpasses London in the matter of mutual good will and good wishes, as between congregations, pastors and office-bearers. This happy state of affairs is largely due to the London Presbyterian Council—an informal body, composed of all the Presbyterian ministers, elders and managers of the city. It meets quarterly and is the opportunity for bringing together the leading spirits of the various congregations. There is no aloofness, no unfriendly rivalry, between the different congregations; while the large discussions that take place are in the highest degree educative and informing. It will be understood that the Council claims no legal status; but it has in more than one instance been found that the force of a united Presbyterian public opinion is a potent force indeed.

Presbyterianism in London was never more aggressive, more hopeful than at the present time. St. Andrew's, the largest church, is doing extremely well under Rev. Robert Johnston. Rev. W. J. Clark, in Dr. Froudford's old church, finds the building often small enough for all who throng to hear his stirring appeals. Rev. J. G. Stuart holds the fort in London South, Rev. Thomas Wilson in London East. Rev. Walter Moffat, towards the southern portion of the city, is building up the new Chalmers' Church satisfactorily. On the eastern side, near the Asylum, success has rewarded the new charge presided over by Rev. George Gilmore. The recent settlement of Rev. A. J. McGillivray, in St. James' Church, has proved a happy one. The new pastor, with his "shining morning face" and strong common sense, is steadily sanctifying his way. There has been talk of the St. James' congregation moving farther north, into the new and rapidly growing residential neighborhood in that direction. There is a mission school up there now, under St. Andrew's, but what is needed is full congregational equipment. The sooner the better.

## MONTREAL.

Considerable interest is felt in the announcement of a Presbyterian paper for this city, the Province of Quebec and Eastern Ontario.

The congregations in the city have all put on their usual activity, and are prepared for aggressive work during the coming months.

Melville Church people have got into their new building, a neat and commodious edifice. The opening services were conducted by the Rev. W. T. Herridge, and on the following Sabbath by the Rev. Dr. Barclay and Prof. Ross. Every seat has been taken so that already they are at a loss for room. Of course the intention is to put up a larger building and use the present one for Sabbath School purposes. However, this will hardly be attempted for a few years. The pastor of Melville Church, Rev. T. W. Winfield, is to be congratulated on having such splendid facilities for the performance of his important duties in this rapidly growing charge.

## THE DOMINION PRESBYTERIAN

Special services, having for their object the deepening of the spiritual life, are now being held in Chalmers' Church, in this city. The pastor, Rev. G. C. Herne, B.A., has the meetings in charge.

On Friday, the 2nd of December, Rev. George D. Ireland, a graduate of Montreal College, and native of P.E.I., was inducted into the charge of St. Paul's Church, Woodstock, a congregation which shows its appreciation of its privileges in the generous treatment of its ministers and liberal support of ordinances.

Anniversary services were held in Taylor Church last Sunday, conducted in the morning by Principal Shaw, of the Methodist College, and in the evening by Prof. Ross, of the Presbyterian College. The sermons preached were suitable to the occasion; the attendance was good, and the collections, devoted to the reduction of the church debt, aggregated \$900.

At the last meeting of the Natural History Society the Rev. Robert Campbell, D.D., read an interesting paper upon "Golden Rods and Asters," with special reference to those specimens which are found in the vicinity of Montreal. The paper was illustrated by the display of a large number of local specimens of the above-mentioned flowers, which the audience closely examined. Each of these was described by Dr. Campbell, who stated its name, characteristics and where it was found.

The very interesting gathering of the S.S. Superintendents and teachers, as well as of office bearers of the city schools, convened by Mr. David Morrice, and held in the parlors of Crescent street Church, has had an inspiring effect. The guests were received by Mr. Morrice, president and Mr. Thomson, of Chalmers' Church, vice-president. Mr. Morrice in his usual manner spared no expense in having the room handsomely decorated with many of his most costly paintings and works of art. Short addresses on the best methods of carrying on Sabbath School work, and how to retain the older scholars, were delivered by Rev. Dr. Amerson, Rev. J. L. George, and Messrs. Burnie, S. S. Bain, C. W. Davis, A. C. Hutchinson and others; after which refreshments were served and a pleasant social hour was spent by those present.

### EASTERN ONTARIO.

Rev. E. S. Logie, of Pakenham, has been preaching with acceptance in St. Andrew's Church, Smith's Falls.

Rev. Wm. Johnstone, of Milbrook, preached the preparatory services in the Presbyterian church, Springhill, very acceptably on Friday, 2nd inst.

St. Andrew's Church congregation, Williams-town, purpose holding a social on Monday evening, December 20th. The young people are preparing for an enjoyable night.

Rev. J. Walter Bennett occupied the pulpit in St. Andrew's Church, Almonte, on a recent Sunday, and preached two excellent sermons. The pastor, Rev. R. I. Hutcheon, was absent at Kingston, delivering a lecture in connection with Queen's University.

The Rev. Daniel Strachan, B.A., of Brockville, has been earning distinction as a lecturer. A few evenings ago he spoke to a large audience in the town hall, Perth, (Rev. D. Currie in the chair), on his experience among the negro population of the Southern States.

The concert given in Peterboro' by the choir of St. Paul's church, on the evening of the 8th inst., was a decided success, both as to solid musical merit and popular enjoyment. The program was contributed to by Miss Ina Fenwick and Mr. Harold Jarvis.

At the Thanksgiving night entertainment in St. John's Church, Rev. A. E. Mitchell, of Almonte, expressed his fear that his people no longer loved each other, as he had not married any of them for a year, but now it is announced that the young people evidently mean to make up for this, as no fewer than five weddings are announced to take place shortly.

An "Acquaintance Social" was recently held in St. Andrew's Church, Smith's Falls, under the auspices of the Young People's Society, for the purpose of making the many new members who have lately joined the church acquainted, and a pleasing programme was rendered. The serving of refreshments terminated a profitable gathering.

### WESTERN ONTARIO.

The recent anniversary sermons of Allandale Presbyterian Church were preached by Rev. D. McLeod. The special offering in the morning amounted to \$119.00.

Rev. Dr. Wm. Chestnut, brother of Rev. J. Chestnut of Carleton, will visit the manse this week and occupy the pulpit of St. Paul's on the coming Sabbath.

The pastoral work in Zion Church, Brantford, will be conducted for some time by Rev. F. O. Nichol, late of Sarnia.

Rev. Dr. Abraham, of Burlington, spoke in the Baptist church recently on the work of the Bible Society in foreign fields.

Rev. A. Y. Hartley, who is to be settled as pastor at Tarbutt Presbytery, of Algoma, was for a number of years pastor at Bluevale, Ont.

Rev. W. J. Clark, of London, lectured in Knox Church, Woodstock, on Friday evening, 9th inst. His subject was: "With Fire and Sword in the Soudan."

About 220 members and sixty adherents signed the call which Price's Corners and Hillsburg Presbyterian churches recently extended to the Rev. M. McKinnon, of Fenelon Falls.

Meaford congregation is prospering greatly under the pastoral care of Rev. S. H. Eastman, B.A. The fine new school-room will supply a want felt by the congregation for many years.

The Rev. J. M. Aull, of Palmerston, has been preaching in the Central Church, Gait, and the press of the town characterises his pulpit efforts as "impressive, practical and highly useful."

Rev. Dr. Murray, of Kincairdine, has been nominated by the Presbytery of Maitland as Moderator of the General Assembly. Dr. Murray has had a long and successful pastorate in Kincairdine.

The call from Kintore Presbytery, of London, to Rev. Jno. Lindsay, of Collingwood Mountain, and a graduate of the Presbyterian College, Montreal, will be dealt with by the Barrie Presbytery at its meeting on the 13th inst.

The anniversary services at Cheltenham, Rev. S. O. Nixon, pastor, were conducted by Rev. Dr. McGee, of Collingwood. There were overflowing congregations, and the offerings at all the services amounted to nearly \$200.

There was a large congregation at the memorial service held in memory of the late George Stewart in the Presbyterian Church, Flesherton, on Sabbath morning last. The pastor, Rev. L. W. Thom, preached an appropriate sermon from John 14:24.

The Rev. Wm. Cooper, B.A., of Listowel, has resigned for the purpose of continuing his studies at Edinburgh, and in accepting the resignation, the Stratford Presbytery appointed Rev. P. O. McLeod, of Attwood, Moderator of Session.

The Rev. W. A. Mackenzie, recently pastor of the First Presbyterian Church, Brockville, is reported to have accepted a call to a large congregation in Iowa, U.S.A. By the way, the Rev. Dr. Mackenzie, of St. Stephen's, N.B., has been preaching in this vacant pulpit.

On Friday evening of last week, one of the best entertainments ever held in St. Mary's was given in the First Presbyterian Church, when an organ recital and sacred concert was held. The church was well filled by an appreciative audience, and the entertainment was successful in every respect.

The collections at the Presbyterian Church, Ottawa, during the past two Sundays in aid of the building fund have amounted to two thousand four hundred dollars. There is now no obstacle in the way of their having a new church; and arrangements are being made for building in the spring.

Rev. T. L. Robertson, of the Presbyterian Church, Merriton, is soliciting subscriptions for the building of a new church to replace the old one destroyed by the tornado. The object is a most deserving one, and we are glad to learn that the rev. gentleman has thus far been very successful in his collections.

A parlor concert was given at the residence of Hon. J. T. Garrow, G. derich, recently, under the auspices of the Ladies' Aid of Knox Church. A good programme was presented, but it is to be regretted that more were not present to hear it. This was the first of a number of parlor entertainments to be given during the winter by the ladies of Knox Church.

The Presbytery of Sarnia met at Alvinston on Tuesday, December 9th. The day previous the Young People's Presbytery held their convention. The following were some of the topics on the programme: Praise an important factor in the worship of God, Rev. A. L. Budge; The Mission of the Y.P.S.C. E. in the world. Is it being fulfilled? Miss Maud Cameron; Missions, What the Young People may do for them, Miss McCrae; The Missionary Idea in the Old Testament, Rev. W. G. Jordan, B.A.; The Influence of the Holy Spirit, Rev. J. Thompson, D.D.

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## About Ourselves.

The multiplication of periodicals is one of the outstanding features of our time. The political press is found in every corner of the land. This is equally true of the papers devoted to trades' organizations, and to the professional and financial interests which form so important a factor in the intellectual and material forces of our country. Many people—not among the less worthy citizens of Canada—are strongly of the opinion that religious journalism should also be in evidence to a larger extent than it is, to the end that the "Righteousness which exalteth a nation" may more and more become the distinguishing characteristic of our fair Dominion.

Efforts were recently put forth to reduce the number of denominational papers published in Toronto, and with some measure of success. This was a commendable move, as four papers in the same interest in one city amounted to something akin to a scandal. There is room, however, for a Presbyterian paper with headquarters in Montreal—No journal in this important interest being published between Halifax and Toronto.

When it is borne in mind that the Synod of Montreal and Ottawa alone has over 27,000 families within its bounds, with a total membership of 58,000, it will be conceded that there is "room and verge enough" here for a paying subscription list.

But even these figures convey a very inadequate idea of the extensive field as yet unoccupied. From the last Blue Book it will be seen that there are 109,600 families in our Church. It is quite within the mark to say that Presbyterian papers already published do not reach more than 20,000 families; indeed, this is placing it at an outside figure. Surely the remaining 89,600 afford a fine constituency for a live, up-to-date distinctively Presbyterian newspaper, devoted to the highest interests of our church and country.

We present our readers then with the initial number of THE DOMINION PRESBYTERIAN. In view of the facts above stated, no apology for doing so is needed. Montreal, the Province of Quebec and Eastern Ontario, will be our immediate field; but while this is so, the interests of all sections of the country shall have careful attention. Special correspondents at important centres in the various Provinces will provide regularly for our readers a summary of noteworthy proceedings; and arrangements have already been made with many of the best writers of the church for a series of articles which shall minister to the intellectual enjoyment and help to deepen the spiritual life of those who peruse them.

The reader is asked to overlook the imperfections of this issue. It is proverbially difficult to get out the first number; and some delay in the printing office makes the issue several days later than was at first expected. This will account for the belated appearance of many new items. Of course, these difficulties are not likely to occur again, and with a complete list

## THE DOMINION PRESBYTERIAN

of exchanges, and correspondent writing on time, we expect hereafter to be quite-up-to-date.

The Toronto budget went astray altogether, and hence we are without our letter from the Queen City.

### The Beauty of Worship.

Worship and work are two sides of the same Christian life. In worship we seek rest and inspiration, in other words, renewal of spirituality, that we may not faint under life's burdens, or fail in its duties. The man who worships in a lowly spirit, receives strength to front the world, and face great tasks, and the man who works faithfully and achieves high character, is the man who, by the grace of God, is capable of rendering the purest worship. The true disciple of the Lord Jesus Christ knows what it is to worship in loneliness and silence, for the soul of man is now the true Shekinah. But without going so far as those who say that a man who does not worship with the congregation does not worship at all, we are prepared to maintain that he who worships most truly in private appreciates most fully the communion of saints. Public worship is the reverent united approach to God of men and women who feel their need of forgiveness and blessing, but it is at the same time a drawing near to each other in spiritual fellowship. We believe that true fellowship with God through Christ makes possible the highest human fellowship. In the light of these great truths the subject of public worship should be considered. It is impossible to review in the course of one brief article the various statements and arguments given in these letters and lectures.\* The movement with which Sir Sandford Fleming has identified himself concerns itself with the form of family and congregational worship, and those who ask that the Church should devote more care to the better ordering of our public worship believe that spiritual facts are so closely related that they react and react on each other. In this demand Sir Sandford Fleming is supported by prominent ministers and laymen in the East and the West, and the Assembly has appointed a committee to consider the subject, with Dr. Laing as convener, that position now being held by the Rev. Prof. Ross, of Montreal. In this matter all admit that it is both safe and wise to hasten slowly, but the slowness and the steadiness of the movement is one pledge of its progress. Changes must be gradual and must carry with them the approval of those who take the most intelligent interest in the life of the Presbyterian Church. We have pleasure, then, in commending this pamphlet to the careful attention of all who are interested in the highest life of the Church. Sir Sandford Fleming claims to speak as a "pew-holder and humble member of the Presbyterian Church in Canada." But he is a man who has gained great distinction in other spheres, and it is a matter for gratitude that this question should be discussed by him from the hearer's point of view. In this collection of papers Mr. W. Mortimer Clark, Q.C., of Toronto, takes a similar position; from the ministerial standpoint the question is presented by the Rev. Dr. Pollok, of Halifax, Rev. T. F. Fotheringham, M.A., and others. So we are justified in saying that this important matter of the form of worship is here handled by men of more than average intelligence, who are intensely loyal to the Presbyterian Church and familiar with its history. We hope to have opportunity to say something of particular aspects of the subject, but can now only note the spirit and aims of the movement. The spirit is that of reverence for the sanctuary and its services. Mr. Gladstone once said, very wisely: "Reverence is essential, and where there is reverence I am not disposed to quarrel with my brother about ritual." Quarreling about small points of ritual is a small business, which narrows and warps the minds of men. From that we trust the Church will be delivered. But

\*Worship in connection with the Presbyterian Church in Canada, being the letter of Sir Sandford Fleming, C.E., LL.D., K.C.M.G., to the Rev. Professor Ross, and related papers. The William Drysdale Co., Montreal.

surely it is a legitimate thing to strive for the improving of public worship, that the Church may have a simple, beautiful service in which all may take part, a service that shall have something of uniformity, and so bear the distinctive mark of our own Church, and yet where free utterance shall not be quite strangled by a dead weight of over elaborate forms. There may be formalism with the barest forms, and simplicity may degenerate into slovenliness. There is one point that all these writers insist upon, namely, that the use of liturgical forms in not un-Presbyterian. It is not merely this that the name Presbyterian refers simply to a form of government, to lay too much emphasis upon that would be merely to quibble; for there is a relationship between the form of government, the type of doctrine and the style of worship. But, as a matter of fact, the Presbyterian Church once had a liturgy. Knox and other reformers took part in revising the Book of Common Prayer, and the other reformed churches have a richer form of service than that which we now possess. This fact must stand in the forefront of the discussion, and at present all that is asked is discussion fair and patient, which views all the facts of the case and recognizes all the needs of the situation. Then will the Church learn to express her best life in the public services in forms that speak both to heart and intellect, which unite the most sacred associations of the past with the most fervent aspirations of the present, and realize fully the strength and beauty of the sanctuary.

### Twentieth Century Funds.

All over the Christian world there are preparations for a great forward movement with the opening of the twentieth century. A spiritual quickening throughout the whole Church of God is longed for, prayed for and expected. It is felt, too, that with the incoming of the new century an earnest effort should be made to remove the financial embarrassments which at present are hindering the work of Christ in almost every department. To this end Twentieth Century Funds are looming up in connection with the various Protestant churches. The different branches of the Methodist Church on both sides of the Atlantic have taken up the idea, and already the raising of millions is under way. In the Scottish and English Presbyterian Churches the matter is under discussion. The Irish Presbyterian Assembly, at its last meeting, took hold of the idea with great vigor and enthusiasm. Two elders from country towns subscribed \$10,000 on the spot. The proposal is to raise half a million. The money raised is to be devoted to the strengthening of existing agencies of the church, and starting new ones for evangelizing Ireland. Among the special objects named are the erection of an Assembly Hall, provision for their aged and infirm ministers, and for the moral and physical training of the young.

In our own Church, a committee appointed by last Assembly, with Dr. Warden and Robert Murray at its head, has the matter in hand, and next June will present a matured scheme to the Church. Meantime, it is urged, that as far as possible, congregational debts should be wiped out, so that with the ushering in of the new century the Church may go forth "fair as the moon, clear as the sun, and terrible as an army with banners."

Many in Canada will be glad to read what the British Weekly has to say of Dr. Munro Gibson's new book "From Fact to Faith." Of these sermons it says: "He bases them not on texts of Scripture, which the sceptic might dispute, but on such indubitable facts of life as heredity, the struggle for existence, the law of sacrifice. His method he works in his own manly, frank and vigorous way, avoiding with singular success the extravagances into which those who handle such subjects are apt to run. These addresses are sensible, edifying and likely to do good."



## The Ministry of the Religious Paper.

This important subject is so well set forth in the following sentences, gleaned from an exchange, that we commend them to our readers: "A religious paper should be in every home, and by this we mean a denominational paper representing the church to which the family may belong. It should be read by every member in the home who can read. Parents who fail to provide the home with such a paper are recalcitrant to a sacred obligation, the fulfilment of which is essential to good influence in the home. It is better to be deprived of some things which may be considered 'necessaries' than to be without good reading.

"The church member who does not read his denominational paper will soon become shrivelled, narrow, anti-missionary, and then go into 'innocuous desuetude.' On the other hand, a church member who reads, and becomes an agent in his church for a religious paper, is a benefactor. He is performing a service for Christ and the Church which is second to none. A pastor who will from time to time call the attention of his people to important articles, special numbers, and will urge upon his congregation the value and need of taking a religious paper, and will then follow it up with a little earnest solicitation, will strengthen himself among them. They will become informed, appreciative and responsive to the denomination and to Christ."

True, every word! May we not expect that many ministers and office-bearers will aid us in our efforts to secure for THE DOMINION PRESBYTERIAN a wide circulation at once. The low price at which it is offered places it within the reach of every one; while the quantity and useful nature of its contents make it a desirable visitor to every home.

## Presbyterian College, Montreal.

We direct special attention to the circular of Mr. David Morrice, Chairman of the College Board, which appears in another column. The friends of the College from the first have shown most commendable liberality in supporting it, and we feel safe in saying that it merits all and more than all that has been done in this respect. We trust, therefore, that the response to the present appeal may be entirely satisfactory. This is the season for gifts and thank-offerings. Let them flow freely into the treasury of this most deserving institution.

The College, which is under the control of the General Assembly, offers to theological students educational advantages of the highest order. The buildings adjoining the beautiful campus of McGill University, their admirable equipments, the library of thirteen thousand volumes, containing the most recent standard works, the teaching staff of five professors and four lecturers, all specialists in their respective departments, and the marked success in church work which the alumni of past years have achieved, fully justify this statement. The Province of Quebec, Eastern Ontario, the Home Mission fields of the Northwest and many other parts of the Dominion, have been greatly benefited by the institution. It is a potent factor in the Church life of the city, and nearly one-half of the ministers of the six Presbyteries which constitute the Synod of Montreal and Ottawa have been trained within its halls, while its usefulness in educating French pastors, evangelists and teachers cannot be too strongly emphasized.

The growth of Presbyterianism in the area just referred to during the last quarter of a century is very noteworthy, and in no small measure due to the existence and efficiency of the College.

When Dr. MacVicar, who has been its Principal from its inception, was inducted as pastor of Cote Street (now Crescent Street) Church, as successor to the late Dr. Donald Fraser, of London, Eng., the Presbytery of Montreal consisted of twenty ministers, and now it has sixty-three, although not occupying half the territory then within its bounds. Then

there were in the city only seven Presbyterian Churches, all told, including the American Church, now there are twenty, counting English and French.

These figures are significant. But we are most deeply impressed by the progress of secular and theological education. The Protestant schools in Montreal thirty years ago numbered only five or six, and now they are planted in all parts of the city in first-class buildings, and give a thorough elementary education to some ten or twelve thousand pupils. The High Schools for boys and girls take rank among the foremost in Canada. McGill University has in the last few years received from citizens of Montreal several millions of dollars in buildings and endowments.

The Methodist, Congregational and Episcopal Colleges are steadily advancing. Their buildings are highly creditable to the city and are lasting monuments to the liberality of the bodies to which they belong.

The Royal Victoria College for Ladies, the princely gift of Lord Strathcona and Mount Royal, without a rival in this country as to the completeness of its appointments, and will be opened next autumn.

With this onward movement on all hands why should not our own Presbyterian College receive two or three hundred thousand dollars? This is what is urgently needed for its full and proper equipment and to enable it in future as in the past, to take the lead among the four Theological Seminaries affiliated with the University.

## The Billeting System.

The Billeting System has had its day. It is evident that it must soon cease to be, at least so far as the meetings of our General Assembly are concerned. Presbyteries are now considering an overture to reduce the representation of the General Assembly from one-fourth to one-sixth, and to make provision for a central fund to pay the expenses of commissioners. The overture certainly deserves the support of all the Presbyteries. The present large representation makes our Supreme Court an unwieldy body and with the growth of the church this evil is year by year being aggravated. On the other hand there is no interest that will not be fully conserved by the smaller representation. Then, too, with a smaller body it would be possible to have an expense fund. But as the matter now stands the thing cannot be done. In any case it seems absolutely certain that the billeting system will be abolished not later than a year from next June. So mote it be.

The annual statistic of "The Alliance of Reformed Churches holding the Presbyterian System" shows that it includes eighty distinct bodies, with a total membership of 4,627,000, and almost 30,000 congregations.

Mrs. John MacGillivray, B.A., is doing excellent work as editor of the Foreign Missionary Tidings. She is proving herself a most worthy successor to Mrs. G. H. Robinson, who for many years so successfully edited this useful publication.

To the young farmer on the lone prairie, perhaps far from Sabbath ordinances, the Dominion Presbyterian, with its columns of fresh religious reading, in reminding him of lessons taught of the fields of golden grain ripening for the harvest, would be a welcome visitor from week to week. Sent to a friend for a year, will cost you only one dollar.

The Commission of the Established Church of Scotland has agreed to nominate Rev. John Pagan, D.D., of Bothwell, as Moderator of its next General Assembly. The Commission of the Free Church of Scotland has agreed to nominate Rev. James Stewart, D.D., for many years the president of the well-known missionary Training Institute at Lovedale, Cape Colony. The Moderator of the English Synod will probably be Dr. John Watson, of Liverpool.

The semi-official announcement is made that the honor of knighthood is to be conferred on Mr. W. C. McDonald, on the occasion of the formal opening of the new Chemistry and Mining Building, his latest gift to the University. Mr. McDonald'sgivings to McGill have been so munificent that our readers everywhere will rejoice if the report should turn out to be correct, and that this distinction has been so worthily bestowed.

Perhaps no more popular, and we may add, certainly no more useful Christmas present, has come under our notice, than the Warnicke Elastic Book-case, for which the William Drysdale Company are the sole agents. The book-case can be bought at a price to suit any purse, and when placed in position forms an attractive feature in any room. The William Drysdale Company have also on exhibition a large stock of beautiful cards, booklets, and well-bound books suitable for Christmas and New Year's gifts.

The British Weekly having dealt in an interesting fashion with the "Christian Scientists" is now handling the question of "Palmistry." There seems to be a revival of superstition, and it is clearly the duty of influential journals to warn their readers against the fads and frauds which are so common. So long as there are weak-minded victims there will be clever scoundrels who "live by their wits" and who find an easy prey in the ignorant and credulous. The more people know the real meaning of "Science" and "Christianity," the less likely will they be to be carried away by such follies.

The corrupt state of the religious world in Spain may be judged from a recent remarkable enactment of the Spanish Minister of Justice to the effect that all pensions granted to nuns in 1837 shall henceforth be null and void, except where the party interested can be proved to be alive. The reason of this is that in that year it was provided that every nun at that time living should have a pension for life, and that since then not a single death has been notified by the Roman Catholic authorities to the Government! As the oldest nun in 1837 was seventy years of age, the Spanish Minister is growing sceptical about her existence.

We hope in our next issue to review the Rev. Principal King's book on "In Memoriam." In the meantime it is interesting to note that the French are beginning to pay more attention to Tennyson, and that Mr. Leon Morel has turned the English of "In Memoriam" into French, and transposed Tennyson's octo-syllables into French Alexandrines. The translator has accomplished, in a fashion, an almost impossible task, but it is easy for the reviewer (in Literature) to give examples of "perfect exactitude of rendering combined with absolute nullity of poetic effect." It would be a good exercise for some of our young readers to find Tennyson's English for this couplet: "Le sac au lourd boulet qui lui fait un suaire Plonge ou vaste tombeau des flots toujours mouvants."

In a recent issue of "Literature" there is a review of the "Korean Sketches" of Rev. J. S. Gale, in the course of which the reviewer says: "It is comparatively a long while since Korea was so much before the world. Luckily these sketches are sufficiently interesting to stand in no need of adventitious aids. Mr. Gale has been for more than ten years a member of the American Presbyterian Mission, which has done so much for Korea, and he seems to have succeeded in penetrating beneath the surface of native manners. He was practically the first foreigner who ventured to take up his residence outside the Korean capital; and so had every opportunity of seeing the natives untouched by external influences. Mr. Gale's sense of humor makes him a very entertaining companion in such a chapter as that on "The Korean Boy," etc.

# The Inglenook

## Why Do We Wait?

Why do we wait till our ears are deaf  
Before we speak our kindly word,  
And only utter loving praise  
When not a whisper can be heard?

Why do we wait till hands are laid  
Close-folded, pulseless, ere we place  
Within them roses sweet and rare,  
And lilacs in their flawless grace?

Why do we wait till eyes are sealed  
To light and love in death's leap trance—  
Dear wistful eyes—before we bend  
Above them with impassioned glance?

Why do we wait till hearts are still  
To tell them all the love in ours,  
And give them such late need of praise,  
And lay above them fragrant flowers?

How oft we, careless, wait till life's  
Sweet opportunities are past,  
And break our "alabaster box  
Of ointment" at the very last!

Oh! let us heed the living friend  
Who walks with us life's common ways,  
Watching our eyes for look of love,  
And hungering for a word of praise!

—British Weekly.

## Grandma's Way Of Keeping The Eighth Commandment.

"Mr. Burk is wasting his time making us repeat the commandments in Sunday-School—as if any of us were tempted to kill or steal," said Stella.

"The eighth commandment is at least often strained in this family," answered Grandma quietly.

"Mother, if you have seen the children doing anything of that kind you ought to have told me," spoke up Mr. Gordon.

"I did not, say the children were the only transgressors," replied Grandma, laughing.

Mr. Gordon colored. Had grandma been down to his store, and had her puritanical ideas been shocked over the weighing of brown paper with sugar, or some other little advantage allowed to the seller

"I am sure I do not steal," said Stella emphatically.

"Grandma, keep a record of every time we break the eighth commandment the coming week," suggested Mrs. Gordon. "Saturday evening you shall read it, and the one who offends most must buy the kitchen clock I need."

Each of the Gordon family was willing to buy a clock if convicted of stealing.

"If it were impatience, mother, I should expect to buy my own clock," Mrs. Gordon said, as they gathered around the glowing grate on Saturday evening.

"If it were a quick temper, I would open my bank, but I am safe," said Stella.

Mr. Gordon and his son Ben felt too secure to even consider the matter.

"I have not been with each one of you every moment, so can give you only the few things I have seen. These will no doubt remind you of other things in which you have broken the eighth commandment," said grandma, producing a large note-book, with a smile at her doubting audience.

"To begin with Stella. I noticed two old Sunday-School books, the kind everyone wants, in her closet, and a song-book on the piano marked, 'For the Sunday-school room only.'"

"I've always forgotten to return them," interrupted Stella.

"Yes, as you have the handkerchief Bettie left, which is in wash nearly every week," continued grandma. "Then you stopped practicing on Monday to talk a half-hour to Lizzie, stealing time from your music. You forgot to give your mother that important message, and took an afternoon from her when she went out to see about it and got that headache that took another half-day and a dollar to the doctor, besides the medicine, and you took away your mother's patience when she found all this came from your neglect."

"O, grandma!"

"The Bible does not say what we shall not steal, so the inference is we shall not take anything that belongs to another without his consent. It certainly took money out of your father's pocket when you carelessly broke the

parlor window yesterday. When you took the second dish of berries last night you took Bettie's fruit as certainly as the boy at the corner took the oranges from the old man. Both went without fruit they supposed was theirs. When you took your mother's new veil and lost it—"

"And my new lead pencil," interrupted Ben, who was rather enjoying his positive little sister's discomfort.

"Thursday you broke into my room and stole a much-needed rest from me," went on grandma, with a smile.

"Put down the nights her cousin stays, and they keep us awake until midnight, talking and giggling," added Ben.

"You may take some of these samples to yourself, Ben, for with all of her neglect of the eighth commandment, Stella has been often very helpful and sweet to us all, so I pass to your own private record," answered the old lady. "Besides the stolen books in your room, I saw a silk umbrella that had another name than Ben on it."

"I mean to take that back," murmured the culprit.

"I believe that excuse would not hold in court," replied grandma. "Monday evening I have recorded that my grandson boasted that the car was so crowded the conductor had failed to ask for his fare."

"But, grandma, he is paid for collecting fares."

"Your 'Thou shalt not steal' has nothing to do with the conductor's duty to his employer," went on grandma, in a tone very severe for her.

"The next evening, when company came, the cake saved for supper was gone and your mother thought Bettie must have eaten it, while I saw a tall young man slip away from the cake-box."

"A fellow can't steal," murmured Ben, hanging down his head.

"It is only a question whether the cake is for your lunches or for the family tea which makes taking it right or wrong," went on grandma.

"Then several times I have heard a young man tease his little sister until he took away her sunny temper."

"O, grandma, teasing isn't stealing."

"My boy, if teasing takes away from Stella something she wishes to keep, what is it but stealing. Then, the mornings you were late to breakfast, I heard busy Bettie say it took the best of the morning getting your breakfast and cleaning up after you."

"Ben has nearly bankrupted us all, if you are going to consider the times we all waited for him," laughed his father.

"Two evenings he stole the time from his lessons to read a foolish story, and will probably steal some of the Sabbath to get those lessons. Ben took his father's good temper when he took his cuff buttons without asking, and his mother's when he took her new magazine and lost it, and his grandmother's when he took her new church paper to wrap up a package, and thus stole part of her Sunday reading," read grandma from her note-book.

"I'm sorry I took your paper," murmured Ben, who was really a good-hearted boy. "Any way, you haven't anything against mamma, for she gives up to everyone."

"That's her worst fault," said grandma. "She is robbing her old age by using up her nervous force, and robbing you children of self-dependence by everlastingly waiting upon you."

"Didn't you catch her getting money out of my Sunday trousers pockets?" asked Mr. Gordon, smiling at his wife.

"No, indeed, she was too well brought up for that, though some wives are justified in getting what they have earned in that way. But besides stealing time for work that ought to be used in sleep or rest or improving your mind, you have broken the commandment, too, Rebecca. I have noticed you do not hurry up supper when your sewing-girl is here, so in a week you manage to get an hour or more for nothing; and Thursday you took Bettie's afternoon to have her put up fruit."

"I meant to give her Friday, but company came. See I did wrong, mother; for I do not like it if a girl takes as much as a spoon of thread that does not belong to her," answered Mrs. Gordon.

"Now, Benjamin, you went to the store last Sunday afternoon, and took some of the Lord's Day for accounts."

"But the book-keeper, mother—"

"Yes, no one steals unless there is need of something, though I can hardly say that when you take Rebecca's time picking up after you."

"What's a wife for, mother?"

"Not to pick up collars off the bureau, coats off the chairs, and handkerchiefs and old letters off the floor. It is like spending pennies for someone who intended spending dollars for you, when a man takes his time in picking up after him. You stole Thursday evening from the prayer meeting, when you were much needed there, and then took two hours of the minister's time to talk about something on Saturday morning; and I heard his wife say, this afternoon, he would have to sit up till midnight to finish his sermon, because he had had so many callers."

"Look here, mother, you need not read the rest of the book. I'll admit we do not keep the commandments any too well, and I fear in business it is even worse. I hope the children will learn one lesson. It is not so bad to take things from the cupboard or our bureau drawers, but it makes them indifferent to property rights, and might make them form a habit of taking them from others, when it would be considered theft. Any way, mamma must be considered as children we will get her that parlor clock she has been wanting, and the kitchen clock too," said Mr. Gordon.

"You have given me a new idea, mother," said Mrs. Gordon. "We must follow the Golden Rule very closely, or we shall often break the eighth commandment by talking idleness, or time, or health from others, and really robbing them more than if we had taken only money or other property."—Sunday School Times.

## Crutches.

"Take this little white powder; it will give you a night's delightful sleep," says some persuasive friend, and you look hesitatingly and longingly at the fobbed paper which encloses such longed-for possibilities. It is so hard to lie awake night after night, hearing the clock strike one, two, three, four, knowing full well that you will be desperately sleepy when the rising bell shall send its tocsin pealing through the house, and realizing, too, that the next day's duties will confront you as an armed battalion, when you will have neither courage nor strength to face them.

But it is a mistake, believe me, to take the sleeping powder, unless, indeed, your physician absolutely orders it. The narcotic, however innocent, the sedative, however subtle, is in itself a crutch, and the use of a crutch always the acknowledgment of infirmity. Furthermore, a crutch is liable to snap, or to slip, or to prove treacherous, or to lose itself or be lost when most needed, and only a cripple, never a strong man, carries one.

In this whole matter of insomnia the wisest way is to fight the wakeful fiend by lying calmly still, with eyes shut and hands and feet serene, if you can. To be genuinely tired by exercise in the open air, to detract the blood from the too active brain by a light jog before going to bed, and, above all, not to fret and worry, are better remedies than the whole range of the apothecary's shop affords.

In a beautiful volume printed for the entertainment of a family I lately came upon a pleasant bit of description, referring to an old gentleman past eighty, who, as the old often do, lay awake at twelve o'clock. A granddaughter in an adjacent chamber heard her crooning something softly to herself, and asked if anything were amiss. "Oh, no," was the quick and cheerful reply. "He gives songs in his crutch." No need of a crutch for this strong soul.—Harper's Bazar.

## Comparative Census of European Countries.

According to figures given by the latest number of La Revue Francaise de l'Etranger, the total population of Europe, by calculations made on the latest census, is 380,000,000, which is a gain of 37,000,000 over that computed January, 1888. Here is a table showing the figures given in the Revue Francaise de l'Etranger:

European Russia and Finland . . . . .	106,200,000
Germany . . . . .	52,300,000
Austria-Hungary . . . . .	43,500,000
The United Kingdom . . . . .	38,800,000
France . . . . .	38,600,000
Italy . . . . .	31,300,000
Spain . . . . .	18,000,000
Belgium . . . . .	6,500,000
Portugal . . . . .	5,000,000
Sweden . . . . .	5,000,000
Holland . . . . .	4,000,000
Switzerland . . . . .	3,000,000
Denmark . . . . .	2,000,000
Norway . . . . .	2,000,000

The density of the population according to each square kilometer (about 0.386 square mile) is thus reckoned: In Belgium, 220; Italy, 189; Holland, 148; England, 128; Germany, 97; Switzerland, 73; France, 72; Austria, 69; Spain, 36; Russia, 20. While the annual increase of the population of Russia has been 1.45 for every 100 in the last ten years, that of Germany has been 1.15, of Austro-Hungary 0.86, of England 0.25, of Italy 0.45, of France 0.08. At this rate of augmentation, in 100 years, Russia would have 228,000,000 inhabitants, Germany 106,000,000, Austria 79,000,000, England 65,000,000, Italy 44,000,000, and France only 40,000,000.

# Health and Home

**A Delicious Omelet Souffle.**—For an omelette souffle separate six eggs, measure and sift three tablespoons of powdered sugar. See that the oven is hot, and have everything in readiness. Beat the whites of the eggs to a very stiff froth. Beat the yolks of the eggs; add them to the whites; add a tablespoon of lemon juice; mix quickly. Heap into a baking dish, dust with powdered sugar, and bake in a quick oven for five or eight minutes. Serve hot and as quick as possible.

**For Whooping Cough.**—An excellent remedy for whooping cough, a medical journal states, is to pour boiling water on flax seed, steep it for some time, strain, to every pint of tea, add enough granulated sugar or honey to make a thick syrup; after boiling them together a few minutes put in the juice of two lemons. A few spoonfuls taken at regular intervals will soon relieve the cough.

**Beef Cakes.**—Mince the meat very fine. Boil and mash potatoes equal to one-third the quantity of the meat, mix them together thoroughly, season with pepper and a few sprigs of parsley minced. Add the beaten yolk of one egg to bind it. Wash and flour the hands, then make the mince into cakes about the size round of the top of a tea cup, and fry them brown in a hot butter or beef drippings.

In preparing apple fritters make a batter with one cupful of sweet milk, one teaspoonful of sugar, two eggs, whites and yolks beaten separately, two cupfuls of flour sifted with one teaspoonful 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, made by boiling one cupful of sugar with one-half cupful of hot water.

**Mrs. Rorer's Lemon Sandwiches.**—Lemon Sandwiches are made by scattering both the bread and the butter. Trim the crust from a loaf of fresh bread; put it into a large butter-pot or soup tureen, and surround it with lemon peel. Take a sufficient quantity of butter, about half a pound, cover it over with grated lemon, wrap in wax paper, put it also in the tureen and allow it to remain over night. When you are making the sandwiches, rub the butter down until a little soft; add gradually the juice of one lemon and four tablespoonfuls of finely-chopped parsley. Spread it on the bread, put two slices together, and cut into the desired shape.

**Christmas Cake.**—1 lb. raisins, 1 lb. currants, 1-4 lb. peel, 1-4 lb. almonds, 1 lb. melted butter, 1 lb. eggs (6), yolks and whites beaten separately; 1 lb. dark brown sugar; 1 lb. flour; 1 cup milk; 2 dessert spoons baking powder; flavor to taste. Mix all well together, adding the butter and whites of eggs last, and beat for 20 minutes.

**Christmas Plum Pudding.**—1 lb. suet; 1 lb. currants; 1 lb. stoned raisins; 6 eggs, well-beaten; 1 grated nutmeg; 3-4 lb. bread crumbs; 1-2 lb. flour; 1-2 pint milk. Flavor to taste. Chop suet finely, mix with dry ingredients. Stir these well together and add the eggs and milk. Beat the mixture well. Sufficient for seven or eight persons.

## A Canadian Catalogue.

A well-known Toronto book house is now sending out a very interesting list of early native books and scarce pamphlets.

Some of the items are of peculiar interest, and many of them quite rare. "Christie's Lower Canada," "Haliburton's Nova Scotia," "Cartwright's Labrador," "Theller's 1837," "The Canadian Antiquarian and Numismatic Journal," "W. Lyon Mackenzie's Grievances," "Anglo-American Magazine," with "Auchinbeck's 1812," etc., etc. Any of our readers who are interested would do well to address a letter of inquiry to Williamson & Co., Toronto.

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We are always glad to receive the Bibelet (T. B. Mosher, Portland Maine; current numbers 5 cents each). Many of our readers will not need to be told that this tiny volume, which appears each month, is "A reprint of poetry and prose for book lovers, chosen in part from scarce editions and sources not generally known." Mr. Mosher's name is identified with high class literature, and beautiful typography. Those who wish to receive a choice specimen each month will do well to forward at once the 50 cents for next year. The issue for December contains the following selections from Swinburne: 1. "Memorial Verses on the Death of Theophile Gautier." 2. "Ave atque Vale." These poems have already made their mark, and many will be glad to have them in this handy form. Of the first, Mr. E. C. Stedman says: "The 'Memorial Verses on the Death of Theophile Gautier' are also beautiful. They are composed in a grave form of quatrains resembling, though with a difference, Fitzgerald's 'Omar Khayyam.' The elegy is the longest of Swinburne's contributions to a volume in which eighty poets of France, Italy and England united to lay upon the tomb of Gautier a wreath more profuse with laurels than any other which has been recorded in the history of elegiac song. The same authority tells us that the full bloom of Swinburne's lyrical genius appears in that large moulded ode 'Ave atque Vale.'"

As the publisher of choice literary and artistic books, Mr. R. H. Russell, of New York, has made for himself an enviable name; in all his publications the highest development of the printers' art is combined with the best illustrative work. Even the Russell catalogue of books is admitted to be the finest of its kind. We have just received from this well known house two of its more recent productions, "London Types," by William Nicholson, drawn in his bold and inimitable style, consisting of twelve familiar London types. These prints are remarkable lithographic fac-similes of the original drawings, rendering in perfection the artist's fascinating use of color. The set of quatrains, one of which is opposite each "type," is the work of W. E. Henley. "The Adventures of the Lady Ursula," is recognized as one of Anthony Hope's most delightful bits of work since the "Dolly Dialogues." This book is beautifully illustrated with six exquisite illustrations done in photogravure, cover in silver decoration. R. H. Russell, publisher, 3 West 29th Street, New York.

Le Soleil for the 3rd inst. contains an appreciative review of Mr. Lighthall's "The False Chevalier," or the Life Guard of Marie Antoinette," by Sir Jas. M. LeMoine. The reviewer refers to the author as "a distinguished member of a group of brilliant literary men belonging to Montreal," and names in this connection Revd. McLennan, Drummond, Martin, Smith, Murray, Starke, Weir, etc.

### Marriages.

On October 31st by the Rev. J. J. Cochrane, William David Cochrane, Bachelor, to Miss Elizabeth Jane Gauley of West Essex.

At Winnipeg, Man., on November 16, by Rev. C. P. Pabando, F. J. Radford to Miss Olive Barton, both of Winnipeg.

At Revelstoke, B.C., on November 30, 1898, by the Rev. Dr. Drew, John Morrice Roger Fairbairn, of Kaslo, B.C., to Hannah Louisa, fifth daughter of Mr. Thomas Macfarlane, of Ottawa.

At the residence of the bride's parents, Sixth Ward, on Wednesday, November 16, by the Rev. W. R. McIntosh, B.D., Miss Marie McCampbell to E. H. Coulter, of Kileyth.

In Montreal, at the residence of the bride's sister, on December 6th, 1898, by the Rev. Dr. Mackay, James C. Wilson to Katie E. Simpson, eldest daughter of John Taylor.

At Binbrook, Ont., on November 30, by the Rev. Wm. Walker, assisted by the Rev. Mr. Ferguson, Jennie, daughter of Mr. Robert Wright, to Abisthar Marshall, all of Binbrook.

At London, Ont., on November 30, by the Rev. Robert Johnston, P. Bruce Wallace to Miss Lillian M. Forsythe.

At Ramsay, Ont., December 1, by Rev. G. T. Bayne, John Thom to Agnes Elizabeth Neilson.

### Deaths.

At Winnipeg, Man., on November 28, Caroline Taylor, beloved wife of John Watson.

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## Our Library Table

"Friendship," by Hugh Black, M.A. Toronto: Fleming H. Revell Company; Montreal: F. E. Grafton & Sons.

Friendship is as old as humanity, and has been a favorite theme for poets and philosophers since the very beginning of literature. It filled a large place in the writings of the ancients. The writer of Samuel gives a notable illustration of it in the beautiful story of David and Jonathan; and Pagan writers of high rank such as Plato, Aristotle, Epictetus and Cicero, treated the subject with philosophic seriousness. In modern times, though it inspired the "Lycids" of Milton, and the "In Memoriam" of Tennyson, it is apparently, but not really, an obsolete sentiment. The author of this charming little work, who is one of the ministers of Free St. George's, Edinburgh, and said to be the most popular preacher in Scotland, holds that, although "the Christian ideal of love, even for one's enemies, has swallowed up the narrower ideal of philosophic friendship," the sentiment is not obsolete. "It is as true now as in Aristotle's time, that no one would care to live without friends, though he had all other good things. It is still necessary to our life in its largest sense." Our author treats the subject from as many points of view in nine most interesting chapters. The book is a thing of beauty; and we can conceive of no better gift book, from friend to friend, at Christmastide, or, indeed, at any time, than this beautiful little illuminated volume.

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"The False Chevalier, or the Lifeguard of Queen Marie Antoinette," by W. D. Lighthall. Montreal, 1898: F. E. Grafton & Sons. We have no reason to doubt that, as stated in the preface, this story is founded on a packet of worn-out letters and documents found in an old French-Canadian house on the banks of the St. Lawrence." Mr. Lighthall has made the very best use of his meagre material, and has produced a novel which is a really brilliant addition to our Canadian literature. The story is easily outlined; but it is its wealth of incident and its realistic illustrations of French and French-Canadian social life at the close of the eighteenth century—it opens in 1788 and ends in the midst of the Terror—that makes it so intensely interesting. Germain Lecour, the son of a wealthy French-Canadian merchant of very humble origin, but himself handsome, accomplished, well educated and with superior natural abilities, is sent to France in charge of a consignment of furs, but chiefly to see something of the land of his fathers. There he attracts the notice of a wealthy, childless, old nobleman, who has seen service in Canada some thirty years before. He invites the handsome, high-spirited young Canadian to his chateau and ultimately makes him his heir, after learning all the details of his quest's origin and social status, which are unreservedly communicated by him. The old chevalier's introduction of his protégé to some courtiers of high rank as "Monsieur Lecour, of Repentigny in Canada," leads the latter to assume that his name is Lecour de Repentigny, an appellation indicative of noble birth and territorial possessions. This title, which came to him by accident and which love and ambition impelled him to retain, was "destined to bring on all the serious consequences which form the matter of this story and to change a right-hearted young man into a desperate adventurer." It gave him entrance to court, a place in the royal hunts, a commission in the Queen's Bodyguard, and an opportunity to win the love of a Montmorency; but ultimately it brought him to disgrace and the guillotine. We trust we have said enough to induce many of our readers to test for themselves the merits of "The False Chevalier."

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"John Black, the Apostle of the Red River; or, How the Blue Banner was Unfurled on Manitoba Prairies." By George Bryce, M. A., LL.D., Professor in Manitoba College, Manitoba. Toronto, 1898: William Briggs. It would be impossible to find anyone better fitted than Dr. Bryce to write the biography of the Apostle of the Red River. He, too, was a pioneer Presbyterian missionary in Manitoba and was intimately associated with Dr. Black from 1871 to the death of the latter in 1882. He had, therefore, every advantage in the way of material, and his experience as a writer has enabled him to produce a most interesting and valuable work. Besides the appreciative biography, he gives us a vivid sketch of the fortunes and misfortunes of

the Selkirk settlement, the rivalries of the old trading companies, the acquisition of Rupert's Land by Canada, the troubles arising therefrom, the material progress of the country and the rapid development of Presbyterianism throughout the whole Northwest after the organization of the Province of Manitoba. It is a book that may be read with interest by any Canadian of any denomination whatsoever. We noticed a couple of errors which escaped the eye of the proofreader. On the very first page it is stated that Dr. Black "had reached the age of sixty-two" when he died, whereas, on page 154, it is correctly stated that "sixty-four years was his allotted span." Again, on page 104, the names "David Gunn" and "Donald Gunn" are given in a single paragraph, where obviously the one person is referred to. The book has portraits of Dr. Black and Rev. James Nisbet, and many other illustrations.

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"The Battle of the Strong, a Romance of Two Kingdoms." By Gilbert Parker. Toronto, 1898: The Copp Clark Company, Limited. Mr. Parker's popularity as a novelist must give pleasure to every Canadian who takes an interest in Canada's literary development. It is not so many years since the publication of "Pierre and His People," and every succeeding volume has manifestly enhanced the reputation of this clever Canadian writer, until his works are now as well known in Britain and the United States as in his native land. That reputation will suffer nothing from the present work, which exhibits all the author's skill in character sketching and plot construction, and his fidelity to local color. The scene is laid chiefly in the Island of Jersey, but partly in France and for a short while in Canada. The time extends from about the commencement of the French revolution to the downfall of Napoleon Bonaparte. We cannot tell the story nor even indicate the plot, which, however, hinges largely on a secret marriage. It is enough to say that the book is uniform with the author's previous works; that it has a very necessary glossary of Jersey words and phrases, a map of the island and a reproduction of Ouleis's engraving of Copeland's famous painting of "The Battle of Jersey," now in the National Gallery; and that among its 428 pages there is not a single dull one.

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"Pathfinding on Plain and Prairie: Stirring Scenes of Life in the Canadian Northwest." By John McDougall, with illustrations by J. E. Laughlin. Toronto: William Briggs; Montreal: C. W. Coates; Halifax: S. F. Huestis; 1898. The adventures related in this most interesting book have the somewhat unusual merit of being true. The author was a pioneer missionary in the Northwest, long before Confederation, when the Hudson Bay Company ruled the land; when vast herds of buffalo roamed the plains, and the Indian tribes constantly sent out war parties for plunder or revenge. The period covered is from 1865 to the autumn of 1868, and it is supplemental to the author's previous work, "Saddle, Sled and Snowshoe." Books like this are not only interesting on account of the stirring incidents they relate, but valuable for their faithful representations of conditions which have passed away forever, and the like of which can nowhere be seen the wide world over. The buffalo is extinct, the Indian is corralled in reservations, the rule of the Hudson Bay Company is abrogated, and Canadian law prevails from the Atlantic to the Pacific.

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"The Little Lame Lord, or The Child of Clovelia." By Theodora C. Elmslie. Philadelphia: The Union Press. This is a book of the Little Lord Fauntleroy type, though hardly in the same class as its model. Indeed, it will scarcely stand serious criticism. The little Lord Carnegie, who from his cradle is not only irreprouchable, but aggressively good, upsets all our modern theories of heredity. His father, a descendant of an impoverished race, is a careless, improvident man of the world; his mother, the beautiful daughter of a wealthy soap-maker, is selfish, without any affection for her daughters, and with a defective, or only selfish, love for her son. The maternal grandfather is pompous, egotistical and purse-proud, with a heart hardened against his own only son, while the maternal grandmother is a good-natured, submissive old lady, without any distinctive qualities. The motive of the nurse, Rhoda Grange, too, for abducting the child, seems inadequate.

Notwithstanding all this, the story is interesting and well-told, and cannot fail to have a wholesome and helpful effect on the youthful reader. It is embellished with a number of excellent half-tone illustrations.

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"John Splendid," by Neil Munro, (Copp, Clark & Co.), is a good piece of work, and will give the writer a first place among Scotch storytellers. This is not a sensational novel, with a complicated plot, that keeps the reader in breathless suspense. It is rather a well-told tale, a piece of real life. The Highlanders have found in Mr. Munro one who knows their home, their language and their spirit, and who can interpret it so that those who do not know the Gaelic can feel the warm pulsations of the Celtic life. John Splendid, if not exactly a "hero," is a living man, in whom the reader can take an interest, and who represents a certain human goodness which is disposed to think lightly of theology. The theological side of things is, however, well maintained by Gordon, the lowland Puritan parson, who shows that he can suffer as well as preach, and that behind his stern theology is some recognition of love, human and divine. The "Ariple" of this story is a tragic figure; in him "the native hue of resolution is sicklied o'er with the pale cast of thought," and he is quite out of harmony with his rude surroundings. Sufficient, however, to say now that this tale of the "Little Wars of Lorn" is really a piece of good literature, and besides being an interesting story, reflects in a subtle way the strife of human passions, and the development of character. Is not this for ever the highest theme?

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"The Pilgrim's Progress," Quarto, 204 pages. New York: The Century Co. \$1.30. Editions de luxe, \$5. Seldom has a famous book been so adequately illustrated as the new edition of "The Pilgrim's Progress," with illustrations and decorations by the brothers George, Louis and Frederick Rhead. The original drawings, exhibited first in London and afterwards in New York, attracted unusual attention in both cities, and a general desire was expressed to see them reproduced in connection with the text of Bunyan's classic—the most popular single book ever written in the English language. They are not only highly decorative, but they reflect with remarkable fidelity the spirit of the book itself. There are thirty-six full-page illustrations, and twice as many smaller ones, with headings, initials, etc. The type in which the work is printed has been carefully chosen to harmonize with the style of the pictures and decorative borders. Perhaps, after all, the most striking thing about the book is the very low price at which the regular edition, printed in brown ink on heavy paper, is sold—a price that puts it within the reach of all.

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"The Psalms and Their Story," by William E. Barton, D.D., the Pilgrim Press, Boston: (two vols.) Interested in questions of the highest criticism without feeling that that interest requires him to adopt all the conclusions of the most radical critics, Dr. Barton has endeavored in this book to set forth the conclusions to which careful and conservative men have come regarding the date of the Psalms and the historical circumstances under which they were written. With the frank acknowledgment that in the case of very many Psalms it is utterly impossible to fix a date that is more than barely probable, he, nevertheless, has placed every Psalm in the circumstances in which it appears most likely that it was written. The result is a book which, while entirely popular in style and enlivened here and there with Dr. Barton's characteristic humor, will be of very great value to everyone who loves the Psalms and desires to make them most profitable to himself.

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"The Day's Work." By Rudyard Kipling. Toronto: George H. Morang; New York: Doubleday & McClure Co., 1898. Most, if not all, of the dozen short stories in this volume have already appeared in various periodicals, and require no special criticism. They are all good, if we except the first, which we confess to be rather tiresome; and the best is probably "The Tomb of His Ancestors," which is full of humor, and quite in the Kipling style. The book is well printed, well bound, and has a number of illustrations.

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"Chatterbox," (Dana, Estes & Co., Boston), for 1898, is, as usual, full of interesting tales of adventure and home life, anecdotes of well-known people, and riddles upon which the children may try their ingenuity. Six colored plates are added to the many illustrations. This book will make an appropriate Christmas gift.

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"The Princess and the Porter," (Dana, Estes & Co., Boston), is another charming story of life among the boot-black society of New York, by James Otis, who always writes attractively for the young. The book is beautifully gotten up, bound in grey linen, contains many illustrations, making it a dainty gift for a child.

"The Lost Word," by Henry Van Dyke. This is a most charming Christmas legend of the long ago, written by Dr. Van Dyke's happiest style, marked by the same poetical and deeply religious feeling that made "The First Christmas Tree" so successful. The book is illustrated by beautiful photogravures, and each page is surrounded with a quaintly decorative border. Charles Scribner's Sons, New York, \$1.50.

"Recollections of a Nonagenarian." By Rev. John C. Holbrook, D.D., LL.D. Boston: The Pilgrim Press. The recollections of an active, intelligent, observant man, who was born ninety years ago, must necessarily be of interest, and Dr. Holbrook's life has been an eminently active one. He was born in Vermont on January 7, 1808, and, if still alive, is nearing the end of his ninety-first year. We have read his "Recollections" with much enjoyment and found his descriptions of California in its early days and his experiences and observations in the Old Country, whether he was sent to collect funds in behalf of the Southern Freedmen, especially interesting.

### Literary Notes.

Dr. Monroe Gibson's new book, "From Faith to Faith" (published by Nisbet & Co., London), is being much asked for. A good deal of it appeared in serial form in the Sunday at Home last year.

McClure's Magazine announces the beginning in January of a series of six stories by Rudyard Kipling, each of which is to be complete, yet which are to form a serial. Schoolboy life in England will be the topic.

The William Drysdale Company have in press a new edition of our Blue Book Rules and Form of Procedure, which will include recent acts passed by the general assembly from time to time. The price will be 40c., same as formerly.

"Trevelyan's Little Daughters" is the pretty title of a very pretty story by a Toronto lady, Mrs. Charles Sheard, about to be issued by William Briggs. Reginald B. Birch, the New York artist, contributes a number of admirable illustrations.

A booklet of poems of the late Mary E. Adams, a lady of exceptional literary ability, will be published within a week or two by William Briggs, with the title "From Distant Shores." The poems included are among the best from Miss Adams' pen, and they will comprise some twenty-four pages, and will be illustrated by a number of engravings from original sketches in India ink.

"The Butterfly Book," by W.J. Holland, LL.D., the best authority on the continent on the butterflies, has just been placed on the market by William Briggs. A striking feature of the book is the series of full-page illustrations reproduced in their natural colors by the new method of color photography. The result is a triumph of art, a volume sumptuous in appearance and most interestingly written.

A second edition of Miss FitzGibbon's "A Veteran of 1812"—the popular life story of her grandfather, Lieut.-Col. James FitzGibbon, the "hero of Beaver Dam"—will be issued for Christmas by William Briggs. An additional chapter, giving some very interesting letters and new data, is being included. This capital biography of a noble officer who served with brilliant distinction in the war of 1812-14, and later on did conspicuous service in suppressing the rebellion of 1837, is deserving of a wide circulation.

Strikingly attractive is the list of art publications offered at this holiday season by Messrs. Raphael Tuck & Sons. The list includes gaily juvenile and toy book and booklets and Christmas cards. Attention is called to the high class lithography employed in all the work of this firm, the apt illustrations, and interesting character of the text. This applies to all lines and naturally commends the publications of this firm to the public. Messrs. Raphael Tuck & Sons, fine art publishers, New York and London.

A new, strong, brilliant Canadian historical novel, entitled "Diane of Ville Marie," is announced by William Briggs for issue in December. The author, Blanche Lucile Macdonell, a Montreal lady, takes her native city—as the title implies—for the scene of her story. The period of which it treats is the troublous times of Frontenac's second administration. A very handsome cover design has been made for the book by Mr. S. C. Simonski, a rising Toronto artist. The appearance of "Diane of Ville Marie" will be looked forward to with interest.

Mr. John Burroughs, whose books are treasured largely for their literary quality, has an essay in the December Critic on "Style and the Stylist," in which he bears heavily on the mere maker of phrases. In the same magazine appears a hitherto unreported lecture on "The Art of Fiction," by Mr. Gilbert Parker, the Canadian novelist, who, by the way, has recently purchased a handsome house in London. The Christmas Critic fairly teems with pictures; but with the exception of a recent photograph of Mr. Riley, these three essays are free from illustrations.

Literature of November 23rd contains a critical review of Mr. G. K. Parkin's Life and Letters of Edward Thring. It says that the Principal of Upper Gansou College had a difficult task and that "those who take the trouble to go through the two closely printed volumes will honor Mr. Parkin for having clearly stated the really important facts of his life and left his reader to draw their inference." According to this reviewer, the book is too long, and it is not picturesque; however, it is evidently a mine of information concerning a noble man's life. Edward Thring was a schoolmaster of the first rank, and like all men with lofty ideals, he had his own share of disappointment and pain.

Literature opens its review of Gilbert Parker's "Baubles of the Strong" thus: "Nothing more vigorous or human has come from Mr. Gilbert Parker than this novel. It has all the graphic power of his last book, 'The Pomp of the Love-letters,' with a truer feeling for the romance both of human life and wild nature. At the same time, those who care less for good writing than for a clear and simple story, will probably not find what they want until they have got through the first quarter of the book. After a sketch of the plot and its treatment, the review concludes: 'Lastly, Mr. Parker's style, especially his descriptive style, has in this book, perhaps even more than elsewhere, that aptness and vitality which distinguishes his treatment of the romantic story from so much that is odious or unobservant in other writers.'

### Current Magazines

The December Magazine Number of The Outlook is its twenty annual book number. It has 157 pages of reading matter and advertisements, the latter including very full and interesting announcements by all the principal publishers of their holiday books. The reading matter and the illustrations are particularly suited to the special purpose of the number, and the issue is in many ways a notable one. (\$3 a year. The Outlook Company, New York.)

The Christmas number of The Century betrays the high standing of this excellent magazine. Besides an unusually designed cover, it displays many attractive Christmas features, both in illustration and letter-press. It opens with a short illustrated poem entitled "Christmas Eve"; and other seasonable contributions are "The Passing of Cat Alley," "Christmas at Bethlehem," "Uncle Riah's Christmas Eve," and "The Ballad of Calnan's Christmas." Capt. Sigbee and Lieut. Hobson contribute papers on the "Maime" and the "Merrimac," respectively; and in a paper embellished with many portraits and other illustrations, Mr. Ford writes most entertainingly about the "Many-Sided Franklin."

From the illustrated title page of cover to the illustrated advertisement at the back, the Christmas number of Scribner's is "a thing of beauty." The illustrations in black and white and in colors are numerous, well executed and artistic. The letter-press is varied and interesting, and includes war papers by Richard John Davis and Capt. A. Bentley Mott; "John Ruskin as an Artist"; a paper on "Recent Developments of Policy in the United States," by Rt. Hon. Joseph Chamberlain; "Wagner's Ring of the Nibelung," with decorations and illustrations in color; "Stevenson at Play," by Lloyd Osborne, and many other interesting contributions in prose and verse. The number surpasses any we have hitherto seen.

Music, Song and Story for December offers an exceptionally attractive budget of entertaining literature, in the way of stories, poems, folk lore, fairy tales, etc., all beautifully illustrated, and a folio of new music, comprising nine pieces. These are made up as follows: A fine Christmas anthem for solo, quartette and chorus; two Christmas carols; a pathetic Christmas song, "Somebody Please Tell Santa Claus"; a bright ballad, "The Mate of the Polly Drew"; a children's play song; a zither solo; and two piano solos, "The Sentinel" two-step, and "Sincerity" gavotte. With such a bill at 10 cents a month or \$1 a year, this magazine should carry all before it. It is published at 70 Fifth Avenue, New York.

## George N. Morang

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

**The Uncalled.** A new story, by PAUL LAWRENCE DUNBAR, author of "Lyrics of Lowly Life." 7 Crown 8vo. Cloth, \$1.00; paper, 50c.

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

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

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

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

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

### THE WORKS OF SIENKIEWICZ

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

**With Fire and Sword.** Cloth 8vo, \$1.25 paper, 75c.

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

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

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

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

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## The Presbyterian College, Montreal

My dear Sir,—As the time is now approaching when many congregations apportion their annual contributions to the various schemes of the Church, we venture to bring before you the claims of the Presbyterian College, Montreal.

Its students are drawn from all sections of the Church from Prince Edward Island to British Columbia. Some of them have come from Britain to prepare themselves for work in our large Home Mission Field, and some of them have come from France and Switzerland to fit themselves here for entering on the work of French evangelization. During the year the success attending the work of the College has been very gratifying. Last spring fifteen students graduated, and fourteen are in the class which is now preparing to graduate in April next. About two hundred and fifty graduates of the College are doing successful and important work in many departments of the home and foreign fields.

Those who visited the College on the invitation of the Chairman of the Board, during the meeting of the General Assembly last June, will remember that certain repairs were necessary. These repairs have been made, including a renovation of the drainage system, which had become imperative, and the whole institution has been placed in a condition of perfect efficiency. The cost of these repairs and alterations will be about \$2,000, which will be an additional charge on the ordinary fund.

The Treasurer of the College intimates that, in addition to revenue from endowments and special contributions, \$5,000 will be required for the current year. Although this is only one-seventh of the total amount asked this year for the four Colleges in the Western section of the Church, it is more than double the sum usually received by this College from Congregational Contributions. For the last eight years these contributions have averaged only \$2,370 annually.

The Board of Management would therefore respectfully ask the friends of the College to remember it when their Congregations are making their annual appropriations to Colleges, that at least \$5,000 may be secured. All contributions should be sent to the Rev. Dr. Warden, Toronto. Yours very truly,

DAVID MORRICE,

Chairman of the Board of Management.  
Montreal, December 3rd, 1898.

## Presbytery Meetings

## Synod of the Maritime Provinces.

- 1 Sydney.
- 2 Inverness, Little Narrows, 14 March, 11 a.m.
- 3 P.E. Island, Charlottetown, St. James, 7 March, 11 a.m.
- 4 Pictou, New Glasgow, 10 January, 1.30 p.m.
- 5 Wallace, Amherst, 7 February.
- 6 Truro, Truro, 10 January, 11 a.m.
- 7 Halifax, Hx. Chal.
- 8 St. John, St. John, St. A., 17 January.
- 10 Miramichi, Newcastle, 21 December, 10 a.m.

## Synod of Montreal and Ottawa.

14. Ottawa, Ottawa, Bank Street, 7 February, 10 a.m.

## Synod of Toronto and Kingston.

19. Whitby, Pt. Perry, St. J., 17 January, 10 a.m.
20. Lindsay, Lindsay, St. A., 20 December, 11 a.m.
21. Toronto, Toronto, Knox, 1st Tues. every month.
22. Orangeville, Orangeville, 10 January, 10.30 a.m.
24. North Bay, Elmdale, 17 January, 9 a.m.
25. Algoma, Webbwood, March.
26. Owen Sound, O. Sd., 20 December, 10 a.m.
28. Guelph, Guelph, Kx., 17 January, 10.30 a.m.

## Synod of Hamilton and London.

29. Hamilton, Hamilton, Knox, 17 January, 9.30 a.m.
31. London, St. Thomas, 9 January, 2 p.m., 10th, 9 a.m.
33. Stratford, Strat., Kx., 10 Jan., 10 a.m.
34. Huron, Clinton, 17 January, 10.00 a.m.
35. Maitland, Kincardine, Kx., 17 Jan., 1 p.m.

## Synod of Manitoba and the Northwest.

38. Superior, Fort Wm., 1st week in March.
39. Winnipeg, Man. Col., 2 Tues., Jan., bi-mo.
40. Rock Lake, Boissevain, 1st week March.
41. Glenboro, Glenboro, 6 March.
42. Portage la Prairie, 1st March.
43. Brandon, Brandon, 7 March, 10 a.m.
44. Minnedosa, Binscarth, 8 March, 10 a.m.
45. Melita, Melita, 7 March, 9 a.m.
46. Regina, Indian Head, 1 March.
47. Calgary, Lethbridge, (provisionally, 22 February.)
48. Edmonton, Lacombe, date not fixed.

## Synod of British Columbia.

49. Kamloops, Revelstoke, date not fixed.

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## British and Foreign

A notorious devil-dancer has recently been converted in South India.

There are upwards of sixty applicants for the vacancy in the West Established Church, Cambuslang.

The production of Scottish whiskey has risen from 18,159,651 gallons in 1888 to 33,744,503 gallons this year.

The Rev. Mr. Welch, of Helensburgh U. P. Church, has declined the call to Renfield Free Church, Glasgow.

Arbroath Free Church, after considering the question of union with the U. P. Church, agreed to oppose the union.

There is a movement in the north of Ireland to secure Presbyterian representation in Ireland at next election.

The Salvation Army in Japan has just been celebrating its third anniversary. Two new corps have been opened in Tokio.

The situation in the Armenian Provinces of Turkey continues very disturbed. Arrests of Armenians at Ahlat have been numerous.

A writer in the Times boasts that the English Church Union (a Romanizing body) has over 33,000 members, of which 4,200 are clergymen.

Twenty-one thousand pounds has been subscribed to the National Memorial Fund to the late Mr. Gladstone, exclusive of promises to local committees.

Rev. Dr. Cooper, the new professor of Church History in Glasgow University, preached his farewell sermon last week in the East Parish Church, Aberdeen.

The first British missionaries to work in the Soudan for twenty years have left London this week. It is expected that the missionaries will make expeditions up the Nile beyond Khartoum.

It has been desired by the managers and congregation of Dalmeir Established Church to build a permanent stone church, capable of holding about 800 persons, with suitable halls attached.

As significant of the development of the British position in Egypt, arrangements are made for a course of instruction in English in the School of Law. This has hitherto been given in the French language.

It is understood that Dr. John Watson (las McLaren), has definitely decided to visit the United States in the early spring for the completion of his lecturing tour. He will again be in the hands of Major Pond.

Among the names mentioned for the vacancy in Govan Parish Church are those of the Rev. Mr. Kintpatrick, Jedburgh; Rev. Mr. Rudge Wilson, Wilton; Rev. Mr. Fisher, Aberdeen; and the Rev. John White, Shettleston.

The death is announced of Rev. D. Donaldson, minister of the Presbyterian Church at Alnwick; also of Col. Theophilus Boileau, late of the 20th Hussars, an elder of the Marylebone Presbyterian Church for about twenty-five years, and later at Ealing for over ten years.

The Liverpool Presbytery gave three reasons for not adopting the Synod's remit on the interchange of Pastorate; (1) that the supposed evil has not been shown to exist; (2) that the suggested scheme would not remedy the evil; and (3) that it would bring evils of its own.

The Archbishop of Canterbury, as president of the National Temperance League, has issued, dated from Lambeth Palace, a preliminary invitation to the national and international temperance organizations throughout the world for a World's Temperance Congress, to be held in London during 1900.

When the Prince of Wales' family is at Sandringham every member of it is down to prayers every morning before breakfast. One of the younger members reads prayers and the Princess plays a hymn. The little service is very short, and the servants have to put in an appearance at it. This rule has been observed almost ever since the marriage of Their Royal Highnesses.

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