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## The Presbyterian Review.

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Toronto, Jan. 6, 1898

### NOTES AND COMMENTS.

The week of Prayer is being generally observed in Canada this week. In Toronto the meetings are being held in the Week of Prayer lecture room of the Y.M.C.A. at 4 p.m. daily; the programme being as follows, Monday, "Confession and Thanksgiving", Tuesday, "The Church Universal", Wednesday, "Nations and their Rulers", Thursday, "Families and Schools", Friday, "Foreign Missions." The evening meetings were held at 8 o'clock on Tuesday, in the College Street Presbyterian Church, Wellesley Street Baptist Church, and St. John's Presbyterian Church, Bolton avenue.

The sad news that Sir Henry Havelock Allen was cut down at Fort Musjid, on the Indian Frontier, while separated from his escort, on a march to Jamrud has filled Str Henry Havelock-Allen British subjects everywhere with great sorrow. Sir Henry was a son of the celebrated General Sir Henry Havelock, the hero of Cawnpore and Lucknow, a Christian soldier, whose career has been used to the moral to young and old. The late Sir Henry rendered important service in Canada during the Fenian Raid. He was accounted one of the bravest soldiers in the British Army and worthy of his father's honoured name.

Two points of Mr. Ross' comprehensive platform laid down at the Mount Bydges Convention are worthy of being Two Good Points emphasized at the present time. One deals with the liquor laws, the other with Canada's relations with Great Britain. The first plank he explains thus. To enforce without fear, favour or affection the laws respecting the liquor traffic, and to impose from time to time, as may be practicable such restrictions on the sale of intoxicating liquors as will promote public morality and protect society from drunkenness and all kindred vices.

The second plank is elaborated in these terms: To foster and strengthen our relations with the Empire to which we belong, and to adopt on all questions such a resolute, honorable and progressive policy as will guarantee to the Province of Ontario at all times that influence in shaping the future of the Dominion of Canada to which it is entitled by virtue of its area, wealth and population. It goes without saying that the great majority of the people of Ontario will heartily endorse both propositions, but it is well that such principles should be kept constantly before the people, for only the force of public opinion can move Governments and Legislatures.

It would appear that the peace which prevailed in W. C. T. U. circles at the Toronto Convention over the Lady White Ribboners Somerset election, has not reigned long. Under the magic of Miss Willard's influence the Convention was harmonious and no open rupture took place, but from their homes, some of the prominent officers have, since, been complaining and resignations and protests have been tendered. It is now reported that on account of Lady Somerset's attitude on the C. D. Acts, her election to a vice-presidency is so objectionable to some of the leaders that trouble is imminent. Much can be said for the objectors that regard Lady Somerset's views as subversive of one of the principles of White Ribbonism. They do not object to freedom of opinion, nor do they minimize Lady Somerset's great services, but they, with no small show of consistency, contend that holding such views as she does, Lady Somerset ought to have declined office in an Association such as the W.C.T.U. Yet the cause all have at heart will be better served by a peaceful ending of the controversy and it is to be hoped Miss Willard's great influence will bring about an acceptable settlement.

A contemporary publishes the following suggestive paragraph. "I am seeking for light as to my duty," writes a brother, "and for a long time have been praying for God to show me the way." We know him to be a devoted minister, seeking only to know the will of his Lord. And yet is it not possible that we sometimes look quite a distance ahead and ask for light as to that time? Is it not possible to become morbid in praying for guidance? Is it not better, ordinarily, to pray for guidance and strength for immediate duty, and wait in the confidence that the light we need will be given as our feet tread the path of duty? "Our Father, who art in heaven, this day lead me." The light will be given with the daily bread. Patience, O my soul; wait on the Lord, and He will strengthen thine heart.

The departure of missionaries to a foreign land is always an interesting event. They go forth in obedience to the divine command, knowing, in a certain sense, not whither, but in faith on Him whose message of peace they are to publish to the ends of the earth. Last week a devoted band was bidden God speed at Toronto by Rev. Alex. Gilray and Rev. Elmore Harris, on their way to China, sent there by the China Inland Mission. The names of the missionaries are.—Mr. and Mrs.

Thorne of Mimico, returning missionaries, and the following young ladies, who are going out for the first time:—Miss R. McKenzie of Galt; Miss M. Standen, Minesing, Ont.; Miss N. MacPherson of Philadelphia; Miss L. Webster of Buffalo, and Miss Lizzie Tilley, Miss Margaret McDonald and Miss Lizzie Bennet of Toronto. The leaving-taking was quiet but affecting. The hymns sung as the group stood on the railway platform were symbolic of the hopes and dangers ahead, and of the trust with which the new scenes were looked forward to.

#### LATE REV. WM. BURNS.

THE death of Rev. Wm. Burns, the Agent of the Aged and Infirm Minister's Fund came with startling suddenness. Stricken down under circumstances of peculiar



LATE REV. WM. BURNS.

sadness, the shock which the tragic event has brought upon the Church has been very severe. Mr. Burns left his home in the best of spirits and apparent health on Saturday to preach in Knox church Galt. He officiated in the forenoon and proceeded in the afternoon to conduct a funeral service at the residence of a member. He arrived, and began the service when he reeled and fell down dead—a sudden, unexpected call.

The news was wired to Rev. Principal Caven, who with Rev. Dr. Gregg and Rev. W. G. Wallace, notified the bereaved family. On Tuesday the funeral took place at Toronto, and the large attendance of the public as well as of the ministerial brethren, showed the high esteem in which the deceased was held in the community.

Mr. Burns became known early in his career, as an able preacher and an energetic worker in church circles. He was associated as assistant minister with Rev. Dr. Jennings and Rev. Dr. Topp, and then settled at Perth. His pulpit and pastoral ministrations were greatly valued and his name was often mentioned as that of a leading minister of the church. But besides, he was possessed of more than average business capacity, which with the interest he had manifested in the welfare of his Alma Mater, pointed to him as a most suitable agent for Knox College when the Endowment Fund for that institution was to be vigorously pushed. In that capacity he rendered invaluable service to the College and therefore to the Church. His name will in this connection be indissolubly joined with the College and no Alumnus will be remembered by those who knew of his arduous labor, with more respect.

But it was as agent for the Aged and Infirm Minister's Fund that Mr. Burns' name will live in the annals of the Church. This important fund owes much to the devotion of some leading ministers and laymen, especially to men such as Mr. Macdonald, the lawyer, Rev. Dr. Fletcher, Rev. Dr. Parsons etc., but Mr. Burns, as the Agent, was in the full current of the work, which he conducted most satisfactorily and successfully. He had given the entire thought of his later years to the interests of the beneficiaries of the fund, with what success is known to the Church. It

has been well remarked in the daily press that he overcame difficulties which would daunt a man of less perseverance, and turned to a successful issue cases well nigh impossible of such an ending. This was because of his shrewd knowledge of human nature combined with an amiable disposition and a never failing courtesy of manner. His position, it will be difficult to fill, for he knew the men he had to deal with intimately and his knowledge of the Church in Ontario was minute and comprehensive.

He will be missed by the members of the Toronto daily press. Without making distinctions he was a prime favourite with the busy reporters, who were never turned empty away while any item worth chronicling was within his ken. And he will be missed by a circle of very warm personal friends whose estimate of his character was based on an intimate knowledge of his motives and aspirations.

To his widow and family sincere sympathy will go forth in the hour of their tragic bereavement.

#### SCHEMES OF THE CHURCH.

The Rev. Dr. Warden has issued the following Comparative Statement of Receipts, for the Schemes of the Church, from the beginning of the ecclesiastical year, 1st May, to 31st Dec. 1896 and 1897.

Scheme.	1896.	1897.
Home Missions.....	\$21,358.47	\$19,730.85
Augmentation.....	2,665.49	2,986.23
Foreign Missions.....	38,922.11	33,472.93
French Evangelization.....	7,431.37	5,914.42
Pointe aux Trembles.....	2,048.37	2,233.71
Widows' and Orphans' Fund.....	1,225.85	1,047.92
Aged and Infirm Ministers Fund..	1,047.22	1,363.04
Assembly Fund.....	2,205.43	1,773.60
Knox College.....	1,271.11	1,393.19
Queen's College.....	208.57	228.70
Presbyterian College, Montreal....	195.75	228.63
Manitoba College.....	1,150.18	958.47

Special attention is called to the fact that the Church year now terminates on the 31st March, a month earlier than formerly.

#### FOREIGN MISSION FUNDS.

THE Secretary of Foreign Missions has issued a Leaflet that is worthy of special notice. It has the merit of being unmistakeable in two fundamental points:—The lost condition of the heathen and the individual responsibility of the membership of the Church. The heathen are sunk in sin—they are the enemies of God, and are without hope and without God in the world. On the other hand the Apostles and Primitive Church understood the Great Commission to be a personal injunction, and they acted upon it. To them "the field was the world" and they went into all lands preaching the Gospel. All can do this, the Leaflet says "As all can fight their country's battles either by enlisting or by supporting those who are enlisted."

We endorse this as the Scriptural and therefore the proper and most effective method of presenting the case. There is no comparison instituted or attempted depreciation of any other scheme—it is a brief statement of what is unquestionably the supreme duty of the church. Any Christian who will not be moved by the appalling need of millions of his fellows or by the direct command of the Saviour whom he professes to follow, may reasonably be asked to reconsider his profession—especially in this age, when the hand of God is so manifestly leading on His Church to the conquest of the world, all narrowness is rebuked by the abundant tokens of divine approval. That the field is the world is seen, and felt and believed as never before since Apostolic times.

On the second page of the Leaflet are given three or four encouraging facts—a few out of many—chiefly indicating how liberally the native converts give of their

own limited means for the diffusion of the Gospel amongst their own people.

The state of the funds is given in the following sentence:—"The missionaries sent home estimates last spring for the requirements of their work, and the Committee cut them down \$20,000. Notwithstanding that, the Committee has had to borrow up to this date (1st Dec.) \$50,000, because many congregations do not send in contributions until the end of the year. We have received to date \$28,371, and still require \$92,000 by the 1st of April in order to close the year free from debt. These figures include the W.F.M.S. work, of which \$16,300 have been already paid, and are included in above receipts.

If the church does not feel disposed to provide the funds then—the more's the pity—but there is no alternative. It seems the estimates sent from the fields last spring were cut down to the tune of \$20,000. In all conscience that is close enough. Yet the Assembly has ordered further reduction at the end of this month if the outlook does not brighten and the Committee is determined to carry out the Assembly's instructions—has the Church nothing to say to this? Now as congregations are about to apportion their funds let them place an injunction on the Committee and prohibit this pitiful prospect of snatching bread from the hungry just after it has been raised to the lips. The thought is intolerable.

#### THE LONDON DISASTER.

NEW Year is not unfrequently ushered in by some catastrophe which casts a shadow over the joys of the festive season. Unfortunately Canada has given 1898 the tragic example. The disaster at London, Ontario, has sent a thrill of horror through the whole country. The liveliest sympathy has been excited, and from sea to sea but one feeling animates Canadians. That such a calamity could have been possible in a public building, supposed to be under public inspection is a puzzle to many. It is easy to be wise after the event, yet now is the time when the public mind is startled to urge on all municipalities to institute strict inspection of all public places where people congregate and where any danger to life or limb may lurk.

#### TAX EXEMPTION.

ON Monday the Citizens of Toronto were asked to vote on the question of tax exemptions, and it is important that attention should be directed anew to the result of the vote. Several classes of property are at present exempt from taxation such as property belonging to the municipality, government property, schools, hospitals, etc., also certain monies, as income up to \$700. The vote having been favorable to the abolition of all exemptions, it follows that all these classes are involved. The church is interested as the proposed tax would fall heavily on property already burdened by mortgages and debts, and on congregations whose limit of ability has in many cases been already overstepped by contracted obligations. The church people themselves could have settled this question by voting against it. That some changes in the law may be desirable we do not deny, but church property used for church purposes should, for good and sufficient reasons often stated of late in these pages, be exempt from public burdens and we are disappointed with the adverse vote.

The question is of wider interest than to the Toronto citizen, for a change at Toronto would mean a change in the Province of Ontario, the statute being a Provincial one, and the conference of municipal representative from which the demand has sprang, being Provincial. Therefore the action of Toronto may have more than a local bearing and it will be well for friends everywhere in Ontario to keep an eye on petitions to the Legislature in this matter.

Reverting to the Toronto vote. It is not to be taken without question as the voice of the people. First, the total vote cast on the question was so much smaller than the total vote cast on the other ballots—such as the mayoralty, that if the difference were added to the exemption vote the pros. and cons. would have been practically even. But further. It must be taken into account that there was a duplicating of votes, the same persons having been permitted to vote in every ward on the roll of which his or her name happened to be, the same as if voting for Alderman, thus one voter might possibly represent five votes in the majority and as the active abolitionists are, as a rule, the property-holders it is very likely the vote in favor of abolition was materially increased in this manner. Secondly A great deal of confusion existed in the public mind as to the import of the question. Some regarded it as against church exemptions only, and were influenced by the large areas of real estate said to be owned by Roman Catholic churches in the city; others, as against the exemption of stocks, mortgages, etc; and what was quite strange, considering the publicity given to the subject in the press, many professed to have heard of the vote for the first time when presented with the ballot at the polling booth. A significant fact is the statement that many of the voters did not understand the question, shewing that the abolitionists have much educational work yet to do in order to form an intelligent public opinion.

One press criticism has been most unjust to clergymen as a class, claiming as it does that the strongest opposition to the abolition of exemptions come from the clergy. We hope the clergy are against abolition, so far as the churches are concerned. Clergymen are expected to stand by the interests of their congregations. It is not the clergyman who would suffer by a tax, but the people, many of them poor, who would have to make up the additional amount required and which to many struggling congregations would mean death, or reduction to the status of Mission Stations. Yet in face of this danger clergymen can be found, so wedded to theoretical visions, as to throw in their lot with the abolitionists.

#### KLONDYKE MISSION.

REV A. S. Grant's departure for the Klondyke to assist Rev. R. M. Dickey in his arduous labours and difficult field, was made the occasion of a pleasant gathering in St. James Square church. Rousing speeches, which will re-echo in the minds and consciences of many who heard them were made by Revs. Principal Grant, Dr. Robertson, Dr. Cochrane and Dr. Warden, but the feature was the address by Sir Oliver Mowat, K.C.M.G., who felt pleased that his first unofficial act since becoming Lieutenant-Governor of Ontario should have been in connection with Mr. Grant's projected work and that too in the church of which he has been a member for more than 40 years. The best wishes of all go with Mr. Grant to this distant field of labour.

#### THEIR EXCELLENCIES' VISIT.

LORD and Lady Aberdeen's visit to Toronto, brought to a close last week, will long be a pleasant memory to the citizens. It may be safely said that no Governor General, in the past, has taken such pains to know and understand the people, or to have succeeded in advancing so many real interests in this country. Ably seconded by her Excellency, Lady Aberdeen, his Lordship has made an impression on the public mind which will be lasting having been produced by good works, springing from a high sense of the responsibilities and opportunities of his exalted position.

## "A HAPPY NEW YEAR!"

For the Review

A happy New Year! A glad New Year!  
Is the wish of my heart for you,  
May that "perfect love which knows not fear,"  
Be "our motto" the whole year through.

Let the Seasons come, and Seasons go,  
Yet no change in our friendship be;  
May the Summer's heat, and Winter's snow,  
Be as Spring and Autumn to thee.

When the South winds fan, or North winds roar,  
Or temptation & fierce storms arise;  
Keep Faith at the helm,—Hope at the oar,—  
The Beacon of Love in your eyes!

Come pleasure or pain, come good or ill,  
Come Life or come Death this New Year,  
Drink deep to the dregs the Master's will,  
'I am with thee—thou need'st not fear!'

Toon, welcome, New Year! latest and best  
Of all the glad years that hath been  
May we, at its close, with love attest:  
He hath led us "by pastures green."

Toronto, Canada

JOHN BURKE

## THE POWER TO BE QUIET.

BY REV. JOHN HUNTER, D.D.

"Unquietness," says an old writer, "is the greatest evil that can come into the soul except sin." The truth and force of this remark will be seen when we consider a few of the blessings which depend on the power to be quiet.

## THE LOSS OF RESTLESSNESS.

Consider how much we lose of the beauty of the world when our hearts are full of unrest which selfish desire and striving generate. Without the tranquil mind it is almost impossible to enjoy nature. The flowers, and hills, and stars, the running brooks, and the winds among the trees, tell us little, if anything, of their secrets when we are disquieting ourselves in vain. We must be quiet to get the best impressions from this universe of sights and sounds.

Consider how much we lose of what is gracious, beautiful, and helpful in our human relations, because we carry about with us an unquiet mind, a heart seldom or never

At leisure from itself  
To soothe and sympathize.

Our restless and selfish moods, tempers, and habits diminish our sensitiveness to the poetry and pathos of human life, take from us the gift of appreciation, and leave us with little power to respond to the sweet and gentle sanctities of home and friendship.

Consider how much we lose of ourselves, how we fail to come into true and complete possession of ourselves, because we have so little of the power to be quiet. The literary sense, one of the masters of literature tells us, perishes for want of repose, and the same might be said of even finer and more precious gifts—the gifts which make of men great prophets and great saints. Alas! for all that God gives and man loses.

## THE GAIN OF THE QUIET HEART.

The power to be quiet has its intellectual value. It is necessary to clear, deep and strong thinking. The mind must be quiet to get the best work out of itself. To think to any good purpose it is not enough even to be alone; we must have the power to be quiet when we are alone—the power, that is, to hold the mind calmly and steadily to its work above all the strife and tumult of the lower life.

The power to be quiet has its ethical as well as its purely intellectual value. To be able to answer in moments of critical trial the vital question, "What is the right thing to do? What is my duty?" We must be able to separate ourselves from the excitement and urgent pleading of private desire and interest, and from the tyranny of worldly idea and custom, from the convention which often takes the place of conscience. The clear vision only comes to the calm heart—the heart free from wrong feeling and selfish affection. It is the placid lake that reflects the mountains and the blue skies, and, when the night comes down, the everlasting stars. So it is in the quiet soul the lights of the moral heavens reflect themselves.

To receive the deepest religious impressions, to have the great truths of religion as a real and vital possession, we must have the power to be quiet. The eternal voices are not heard when the world and passion are speaking, and we are troubled about many things. The visions of the seer and mystic ask for discipline and quietude. It is the calm, brooding spirit that has given us the prophets of the East and West. The quiet and contemplative mind shares the blessing of the pure in heart who see God. "Be still and know." "When I was silent I heard a voice." It is in stillness and silence, when mind and heart and soul are fully awake but calm, that we are most conscious of the One Presence.

In secret silence of the mind  
My heaven and there my God I find.

Many of us find it hard to believe what we would fain believe, and much of our religion is a dim and doubtful tradition, just because we have lost the power to be quiet. Out of life and experience come the great revealings. What does it matter, as George Fox once said to Cromwell, that we have the Scripture, if we have lost the Spirit that wrote them? We cannot expect the unseen things to be supreme and commanding realities to us if they are never allowed to get sole and undisturbed possession of our feeling and thought, and if all those secret and subtle ways are closed by which the Silent Spirit approaches the heart.

## THE POWER THAT COMES THROUGH QUIETNESS.

The power to be quiet is power for worship. It is essential to prayer, and to the receiving of the full benefit of our gathering together from time to time for the social rites of religion. The best things do not force themselves unbidden upon us; we must be prepared to receive them, prepared to meet our God. It would change some of our familiar forms of speech if we realized how possible it is that when we are complacently dismissing a religious service as "dull," we may in that judgment be passing sentence upon ourselves and be condemning our own unserious and unthoughtful moods and habits.

Amid the care and strife of our common life how much we need the power to be quiet! It is pitiful to be at the mercy of things which are but the incidents of a brief and passing day. To be strong and brave we must have root in ourselves. To get out of life a Divine education we must have the quiet and well-balanced mind which in prosperity keeps us humble and in adversity patient. The power to be quiet means power to suffer and be strong, power to compel losses to yield us some moral gain, and out of temporal defeat to wrest an eternal victory.

It may seem hardly possible for us who live in these days to get and to keep the power to be quiet. Life has changed, and the whole state of society is different from what it was even fifty years ago. Simplicity is going out of fashion. We have no love for quiet things. Even home and church are suffering from the excitement and the supply of the means of excitement which are characteristic of our time. What a constant rush are the lives of many men and women! Quiet work, quiet pleasure, quiet feeling, quiet thought quiet prayer are things of which they appear to be utterly ignorant. They must spend even their holidays in crowds, and the noise of the big town or city has become such a part of their nature that they must have the echo of it among the hills and by the sea. They have no power to be quiet.

They chatter nod and hurry by,  
And never once possess their souls  
Before they die.

## THE SECRET OF QUIETNESS.

It is impossible, however, to cultivate and preserve the power to be quiet, the quietude not of weakness, but of strength, not of passion exhausted, but of passion controlled and used, not of a world renounced, but of a world subdued to the service of the soul and the obedience of Christ.

Meditation will help us—frequent pauses in our busy days for serious reflection upon life's meaning and end, and for cherishing those highest thoughts which come not in noisy but in silent hours. Prayer will help us—the prayer that brings the sense of the Unseen Presence into our life, and the quickening and sustain-

ing thought of the eternal goodness and care; the prayer that means the identification of the human will with the Divine will—lost in God. The worship of the Church will help us—correcting and enlarging our individualism by giving us the sense of universal and eternal relationships. Obedience will help us. Great peace have they whose obedience to the highest and best is quick and constant; who instead of getting away from things, seek rather to get right with things, to be reconciled to the Divine order of the world and life, reconciled to God. It is the peace of Jesus which the world cannot give nor take away, but which enables one to be quiet in the world, to venture abroad into all its excitements and strifes with a calm and brave heart, and while seeking things temporal to win with them and through them all the finest and most enduring things of life.

### THE NEARNESS OF GOD.

BY REV. CHAS. S. ROBINSON, D. D.

Four miserable mistakes are made oftentimes by a large class of persons even in our Christian communities; any one of which would vitiate the true idea of God as revealed openly to us.

One of these is the belief that our Maker is absolutely, mechanically, remote from us; a distant monarch seated lonesomely away from any human voice or footstep. Sometimes we are unnecessarily modest in our forms of expression. We imagine we are only just suitably devout when we repeat the psalmist's reflection uttered in the eighth psalm: "When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" These statements are perfectly true; but there is a sense in which one may quote them to his own injury, simply misapprehending their purpose. God is mindful of man; he has sent his own Son to die for man's redemption. The dayspring from on high has visited us, and the Lord is near.

Another mistake is found in thinking that our access to God is dependent upon some grand caprice of His favor. We picture the divine Being to ourselves somewhat as Esther pictured Ahasuerus, when she was going into his presence to plead for royal relief to her endangered people. We seem to suppose there is extreme risk in approaching Him. If He shall extend the golden scepter, we are safe; but the chances are that He may not. And so, in the heroism of a fine devotion, we say, "If we perish, we perish." But Esther seemed to have forgotten that on her finger at the moment was a ring which proved she was the wife of the man she was so much afraid of. And the great God is represented in the Scriptures as bending over a redeemed soul, and saying, "Turn again, for I am married unto you." "But now, in Christ Jesus, ye who sometime were afar off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us."

Still another mistake is made when we imagine that the seasons of God's benevolent feeling toward men are periodic. Many an elderly convicted sinner unconsciously allows himself to be hindered in his surrender of his heart to Christ by the surmise that the access must be easier in times of revival. The influences of divine grace are forced to find a most unwarranted and unscriptural symbol in that ancient intermittent spring at the pool of Bethesda, under whose porches sat the lame and halt, waiting for the moving of the water. Thus many linger in prayer with a sort of discouragement, thinking the occasion may be inopportune, and many others try to make an easy explanation of their petition's failing of an answer, when all the reason there is for the hindrance is their own want of faith. Our Maker has no caprices, no moods of beneficence, no vacillations of good will. No one thing in the Bible is more clear than the representations of God's unalterable steadiness of purpose in His love and care of His creatures. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. He shall cover thee with his feathers, and under his wing shalt thou trust; his truth shall be thy shield and buckler."

But the most inveterate mistake of all is found in the notion which many cherish as to the eminent likelihood of self-deception in all attempts at amity with God. If they try to be at peace with Him how shall they know they have been accepted? A very wide experience finds its preposterous type in the hesitancy and final daring of the four lepers in Elisha's time, who sat at the gate of Samaria in the midst of the famine. They said to themselves, "If we sit here, we shall die; if we enter in, and fall into the hosts of the Syrians, and if they kill us, we shall but die." We have even put this false sentiment into a hymn, to be sung by an inquirer:

"Perhaps he will admit my plea; perhaps will hear my prayer;  
But if I perish I will pray, and perish only there!"

The result of any of these mistakes is hurtful. The idea of God becomes exceedingly repulsive. He seems remote, relentless, implacable and exacting. Our notions grow vague. We cannot wholly turn away from the thought of Him, but surely there is no comfort in it. If there be any one of the old admonitions that is appropriate now it is this: "Acquaint thyself with God and be at peace; and thereby good shall come unto thee."

It is sufficient to say here that the corrective, as applied in the Scriptures, is as extensive as the mistake. In each of these four particulars the word of inspiration labors to be forcibly and explicitly clear. God seems to be desirous to have men become familiarly and intelligently acquainted with Him. While we are superstitiously erecting altars, like the men of Athens, to unknown gods, revelation speaks up boldly to us, saying, "Whom ye ignorantly worship, him declare I unto you."

The brief statement made in one of the ancient Psalms contains compactly the entire action of fact. "Thou art near, O Lord." God has been pleased to reveal Himself as close at hand. He has manifested Himself in the flesh. One name there is that ought to be dearest of all to every Christian—Immanuel. For it means, not a deity remote or hidden, but literally translated—"God with us."

Nor is this all; in this fine disclosure of Himself the eternal God has shown us how intensely kind are all His sympathies in our behalf. Instead of being distant or capricious, Immanuel seems to be saying, as Joseph said to those backward and guilty brethren of his before his throne when he was ruler over Egypt, "Come near me, I pray you; for I am your brother." In the person of our Redeemer the awful majesty of the Almighty becomes subdued into ineffable tenderness and good will. "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."—*North and West.*

### THE DUTY OF THE COMMON MAN.

The questions of chief interest to-day are social rather than individual. We discuss communities, classes, nations, races, not persons, when we are considering moral renewal. Problems, perplexities, perils, are thrust before our eyes from pulpit, platform and review. But they concern opposition between the rich and the poor, the strife of political parties, the contentions of organized bodies, the government of cities and of the nation. Never, apparently, was there so much work on hand for those who would do good as now. The whole church needs to be purified; social barriers must be thrown down; a class of men must be raised up with education, leisure and patriotic spirit to hold the balance of power in government. The competition for gains and honors must be checked. Systematized charities must be administered so as to diminish, if not abolish, poverty.

But work for great bodies of people must be done by organized bodies. The tasks set before us are too large for an individual even to take hold of. We are assured that, unless something is done, social revolutions and cataclysms will be upon us. What can the common man do? Will any unorganized service avail against the dangers which threaten the body politic?

We believe that the opportunity of the common man to make his life useful was never greater than now. He can do large service to his fellowmen by believing in and asserting his individual influence as against the passion of our time for merging all effort into organizations, for marshaling every philanthropic impulse under a banner and a boss. Let him realize that he has a place of his own to fill, that he cannot

throw the responsibility for filling it on any leader in social reform or any organization. A great need of to day is a multiplication of societies, each of which is limited to one person. Each of these societies must face a world composed in large degree of millions of ignorant, struggling, baffled men and women, pulling down one another in their selfish eagerness to get something for themselves in this brief life. But each society of one has for its first duty to find for itself the place where it can do the greatest service.

Did we say a society of one? No, there are always to be two, the man and his God. And in a measure it should always be a secret society. Every person who insists on providing for it a constitution, by-laws and business should be urged to organize by himself and devote himself to the administering of his own society. The common man with his God, in his own place, has an exalted task and a high honor. He need not wait a moment to take up his work. At once he can begin to deal justly, to love mercy, to walk humbly with his God. He can put before himself the reward of self-sacrifice, can strive for it and enjoy it. Every day he will find as many opportunities as he can meet. In his home, his neighborhood, his business, he will face the whole world, and by the simple exercise of the spirit of Christ in him he can inspire and lift up the world. He can make the sacrifice of the Son of God his own, and can share in its sufferings and its joy. It is a daily experience. In his mistakes he can learn patience with others. In his triumphs he can be assured of the approval of God.

The common man who does these things in not common in God's sight. He is not alarmed when the perils of society seething with its sins are held up before him, for he is doing his part in his little corner of the world to avert these perils, and he knows that there are many others doing likewise. He knows, too, that each one, like himself, has God for his partner, and in such a partnership he does not expect to fail. His daily life may be humble and unknown. But the Almighty One has accepted it as an instrument for transforming the world into the kingdom of God, and he rejoices in its strength and in its results, which are sure.—*Congregationalist*.

#### PLEBISCITE AND PROHIBITION.

I hope that the great body of the people of Canada will vote for the Plebiscite and Prohibition. The government need not be afraid to carry the Prohibition law in Canada. Years ago, (1882-1885), I attended Prohibition Conventions at Portland and Old Orchard, Maine, addressed by several Senators and leading men. General Neal Dow told us that prohibition had greatly enriched Maine. It was naturally a poor State;—and before Prohibition the people generally were very poor, living in poor homes, often with broken windows, and miserably poor churches. Since prohibition the wealth of the Country had at least doubled and instead of being greatly in debt they were able to save at least \$24,000,000 yearly, and to lend several millions to the new settlers in the Western States. In Maine there was not more than 1-10 the liquor drinking there had been before the Maine Law, and that chiefly among the traders and visitors from other places, and they had to visit very low places and use bribery to obtain it. In Maine they had not more than one fifth the crime after prohibition and that chiefly on the coast at points visited by people from other places. Now the liquor traffic costs Canada directly about \$40,000,000 yearly, and about \$16,000,000 by criminal expenses or say about \$56,000,000 whereas the Revenue from it is only some \$7,000,000 that is in all about one eighth of what it costs Canada. Prohibition would not only save millions of criminal expenses but greatly increase the wealth of the people of Canada by at least 70,000,000 to \$80,000,000 or ten times the amount of the revenue. Then the government need not fear to charge the \$7,000,000 as a direct tax on the people of Canada as the country will soon gain vastly more. The *New York Christian Herald* 15th December, 1897, shows that in Cambridge, Mass., they tried "No License" and "License" for ten years, each, and that under "License" the population greatly decreased and under "No License" their revenue rose from \$12,000,000 to \$83,000,000.

Again, the Hon. W. L. Gladstone says that the Liquor Traffic destroys more lives than war, famine and pestilence. The best authorities reckon 150,000 yearly are thus destroyed in Britain the United States and Canada, and some say 7,000 of these in Canada. Now surely it is the duty of the government to punish murder, and to stop

the Liquor Traffic which causes these murders yearly.

The objection that political parties take advantage of Prohibition in Maine has little or no value as politicians will do what they can whether the people are under prohibition or not.

Then let all Christian people and all good citizens turn out and vote for prohibition at the coming Plebiscite.

As for Maine the Prohibition which prevails there, though often tightened, is only partial, the State not having constitutional power to forbid drink to enter it. But it would be different in Canada as the prohibition law would forbid the entrance of liquor and, as Major Rind says, that prohibition would be far more easily and effectively enforced than any partial law, Scott Act or even the Maine Law.

Toronto.

ROBERT WALLACE.

### LOOKS INTO BOOKS.

PRIMEVAL REVELATION. Studies in Genesis I-VIII. By I. Cyndylan Jones, D.D. New York, American Tract Society 1897. \$1.75.

This handsomely printed volume of 366 pages is the second edition of the "Davies Lecture" for 1896. That a second edition should be called for so promptly shows the popular character of the work. It is written in a fresh lively style with a good deal of Welsh fervor, and dealing as it does with the problems raised by the opening chapters of Genesis, which are of perennial interest to the world, one does not wonder that it has met with so much acceptance. Dr. Jones' attitude both on questions of criticism and on questions of science is mainly conservative and he evidently wishes that it could always be so. He occasionally, however, feels compelled to make concessions which show that he is not impervious to the arguments of science, though he usually resents its conclusions. There is no doubt that Dr. Jones represents the sort of transition stage in which many religious minds find themselves at the present time, and as he writes well his work may continue to be popular for a few years to come. But it is very obvious that neither he nor his sympathetic readers can logically rest at the point where they now stand. They must either recede or go forward to a franker acceptance of modern science, which after all they will find not such a very dreadful thing to do and which will by no means overthrow the foundations of the faith. The writer shows himself to be entirely familiar with the recent literature of his subject, but he has not yet thought his way through it or reached any fixed principles of interpretation of the opening chapters of Genesis. He is neither honestly literal nor honestly poetical, but endeavors like many more to be something between these two—a method that can hardly be expected to lead to very satisfactory results on the whole, though very convenient to make the exposition interesting in detail. The book is certainly worth reading, but as certainly we shall before long have a better and more satisfactory book on the subject. Perhaps it has even already appeared.

IN THE NEW CAPITAL. By John Galbraith. Price 25c. Toronto, Toronto News Co., Limited.

In this work the author has followed somewhat the idea of Bellamy and has built an ideal dream of the future upon the commonplace facts of every day life. In the opening chapters of the book he deals with the unemployed. The effect of the introduction of machinery on the reduction of the income of the wage earner, and touches incidentally upon socialism. In the second part he dreams of the City of Ottawa in 1999 in which he sees Canada in an ideal state of being and perfection which none of our readers may hope to live to realize. He concludes with a rude awakening to find the world as it was when he went to sleep, himself the sadder for the awakening.

WHITE MAN'S AFRICA. By Paultney Bigelow. Illustrated by R. Caton Woodville and from Photographs. New York, Harper & Brothers. Price \$2.50.

Harper Brothers thoughtfulness and enterprise in sending Paultney Bigelow to South Africa has resulted in the publication of this book which appeared in serial form in their justly popular Monthly. The production of this book seems to have been one for which he was particularly fitted, and the product of his labor is both valuable and timely. The author is a practical man, an experienced traveller, a clear-headed judge of causes from their effects, and a keen observer of the latter, shrewd in his appreciation of the peculiarities of people and individuals, and just and fair minded in his deductions. Mr. Bigelow limits the Africa of the white man

to the region stretching from the Cape of Good Hope for a thousand miles or so northeastward along the Indian Ocean. "As compared to the whole continent, it reminds one of the thirteen united colonies of America in 1776"—the New England of Africa—with a vital difference. The presence of so many imported Hollanders Mr. Bigelow regards as an evidence of the Boer's incapacity for managing his own affairs. The sketches of President Kruger and Steyn are well drawn and comprehensive, and the contrasting of the two men and the conditions which obtain in their respective States is both interesting and convincing. If it is ungenerous to express a regret that a book so teeming with information as Mr. Bigelow's has no index, yet the addition thereof would have contributed largely to its usefulness as a book of reference. The book, on the whole, is admirable and deserves a host of readers.

A TSAN'S GRATITUDE. By Fred Whisbaw. Price \$1.25. London, Longmans, Green & Co. Toronto, Copp, Clark Co. Limited.

This latest edition of Longmans' Colonial Library is as interesting as its predecessors. The plot is laid at the time of the Peninsular War and embraces many of the leading events of that period. The author is to be congratulated on keeping well within the bounds of possibility and has not allowed his desire for exciting incidents to wander too far in the fields of imagination.

THE CONVERTED CATHOLIC. A Monthly Magazine. Edited by Father O'Connor. Now in its 12th year.

This magazine is especially designed for the conversion of Roman Catholics to Evangelical Christianity. Its special features are testimonies of recent converts from Rome, (four thousand of which have been already published); the irrepressible conflict between the religion of Christ and the religion of the Pope; the Jesuit conspiracy against American institutions, notably the public schools; special reports from every quarter of the conversion of priests and people, and details of the successful progress of this movement, with general enlightenment on Roman Catholic questions. Subscription \$1.00 a year. Sample copies sent on application. James A. O'Connor, Publisher, 142 West Twenty-first St., New York.

SUGGESTIVE ILLUSTRATIONS OF THE GOSPEL OF MATTHEW. By Peloubet, author of "Silent Notes." Toronto and New York, Fleming H. Revell Co.

There has never been more profound interest in the study of God's Word than at the present day when the most cultured minds of Christian students in all parts of the world are giving their best thought to it, and the recent explorations and discoveries brought to light by the spade are confirming some theories and throwing light on perplexing points. But many Bible readers have not the scholarship necessary to follow these profound students, and yet wish to have the benefit of modern thought and study, and such will be glad of this volume. There is no other commentary made that begins to contain so much usable information. Our younger teachers will especially find it very helpful, and their constant use of it will tend to train their minds along those lines which will cause their teaching to become effective. The book is a fine specimen of printing, is strongly bound, and in every way fitly establishes the reputation of its publishers.

THE CITY OF STORIES. By Frank M. Bicknell, author of "The Apprentice Boy." Square 12mo. unique cover design. Illustrated. \$1.25. Boston, Estes & Lauriat.

Mr. Bicknell is well known to the readers of *St. Nicholas* and *Harper's Round Table* as the author of many clever fairy tales, which have appeared from time to time in the pages of these magazines. The best of them have been collected in book form and are published with nearly all of the original illustrations under the title: "The City of Stories." Over thirty of the illustrations are by such eminent artists as Birch—making a most artistic as well as interesting gift.

THE READER'S SHAKESPEARE.—His dramatic works condensed, connected, and emphasized, for school, college, parlor and platform. By David Charles Bell. Vol. III. Price, \$1.20. New York Funk & Wagnalls Company.

This is the third and concluding volume of this valuable work. The general satisfaction with which the preceding volumes of this new edition of Shakespeare were received and the generous commendation given it by the press prove that the work was opportune and welcome. The five features which account for the popularity of this work are: 1. Certain judicious abridgments and omissions of unnecessary or objectionable scenes and words make the text more acceptable for family and class reading. 2. These readings are intended chiefly for the voice and ear rather than eye, and thus will facilitate the much-prized but still neglected art of reading

aloud. 3. Each play is preceded by a brief narrative, historical and literary. The principal scenes, incidents, and characters, not only of the main, but of the secondary plots, are conducted by elucidatory remarks. 4. Each play is so condensed that it may be read aloud in about an hour, or an hour and a half. 5. These condensations are intended for use in higher schools and colleges, for private and family reading, and for public or platform delivery.

PELOUBET'S SELECT NOTES. 1898. W. A. Wilde & Co., Boston, For sale by the Fleming H. Revell Co., Toronto.

For twenty-four years this series of Select Notes on the Sunday-school Lessons of the International system have been published, with an ever increasing demand, and value. This issue just received, bears upon every page marks of the careful, painstaking work of its compilers and publishers, and it will undoubtedly prove to be the most valuable volume of the series. The book is a fine specimen of printing, contains three truthful maps, five full-page illustrations, besides a host of smaller pictures scattered through the book, is strongly bound, and in every way fitly maintains the high reputation of its publishers.

WHEN VALMOND CAME TO PONTIAC. By Gilbert Parker. Price \$1.25. Toronto, Copp, Clark Co., Limited.

As previously announced the Messrs. Copp, Clark Co. have arranged for the publication of a uniform edition of Gilbert Parker's works of which "When Valmond Came to Pontiac" is the initial volume and will shortly be followed by "Pierre and His People." It is the intention of the publishers to issue these volumes at intervals of about a month until all are completed. Parker's works are too well-known to need comment. We can, however, recommend to our readers this edition which is excellently printed on good paper and bound on American Bucram.

CHATTERBOX FOR 1897. Small 4to, illuminated board covers. Price \$1.25. Boston, Estes & Lauriat.

This is the original and only genuine "Chatterbox, and must not be confounded with the many poor substitutes that are placed on sale with the same or similar titles. It is undoubtedly "The King of Juveniles," containing over 400 pages, including over 200 full-page original illustrations. Six handsomely colored plates are contained in the volume this year, and it is sewed instead of wired, as heretofore.

The Copp Clark Co., have just placed upon the market another edition to Methun's Colonial Library, "Secretary to Byrno M.P.," by W. Peet Ridge, price 75c. This series which is uniform in style, binding and price embraces some of the most popular works of fiction as they appear.

The Presbyterian Committee of Publication, Richmond Va., have just issued a very neat little booklet, "The Family Altar," helps and suggestions for family worship, prepared by Annie E. Wilson. It contains suggestive scripture readings and a series of brief and comprehensive prayers for every day in the week. The opening chapter deals with family life, the reading of scripture in the home, family prayer and singing. The book should meet with ready sale.

Our esteemed contemporary *The War Cry* issued from the press of the Salvation Army appears this week enclosed in an appropriate cover and forms their Christmas issue. The idea is pleasing and represents briefly the various works undertaken by the Army. We compliment the publishers upon their enterprise.

THE LADIES' HOME JOURNAL FOR 1898.—To make *The Ladies' Home Journal* for 1898 "the best of all the years, the most cheerful and helpful magazine that a woman can possibly have in her home," is the purpose of its editors, as disclosed by a prospectus outlining a few of the projected features for the coming year. While the *Journal* will be more useful and practical than ever before, it is made apparent that its literary features will be strengthened, and that pictorially it will be more attractive and artistic than ever. A notable feature, "The Inner Experience of a Cabinet Member's Wife," a series of letters from the wife of a Cabinet member to her sister, will, it is said, reveal some startling and graphic pen-pictures of Washington social and official life. Edward W. Book will have a special page for young men, in addition to his usual editorial discussions; Lillian Bell will continue her bright, crisp letters from European capitals, Mrs. Burton Harrison will describe society at the beginning of the century, and ex-President Harrison is to write on "The Flag in the Home." The 1898 *Ladies' Home Journal*, is aimed to meet the literary and practical needs of every member of the household. By The Curtis Publishing Company, Philadelphia. Ten cents per copy; one dollar per year.



## UNDER THE EVENING LAMP

### A SON OF INDIA.

(Conclusion.)

Bunwanoo is a city built upon a hill. In the valleys beneath are groups of the poorer native houses, lightly built of lath and matting, the roofs thatched with the shells of coconut. Up on the hills are the bungalows of the English and well-to-do Hindus, set to catch every passing breeze, and looking out upon a panorama of beauty which is perhaps unequalled in central India.

In the dining room of one of these, on the evening of the day on which Samol began his toilsome march, sat three gentlemen over their wine. The cloth had been removed, and the pyramids of ice were reflected in the polished surface of the table like the dainty icebergs that they were. The punkabs waving overhead kept the air deliciously cool and clear. Down in the valley Samol halted for a moment and looked up at the house, taking courage for the last climb. His breath came spasmodically, more like that of a dying man. He could hear voices and laughter coming down through the still air, for the windows and doors were all opened to the evening breeze.

"Here's a poor devil of a Hindu making tracks for your house, Dunstan," said Nobbs, one of the diners. "Gad, he looks as if he'd been walking for the last twenty years! Bet you five shillings he's coming to beg for a cup of *quahra*," meaning, of course, money.

"If he is, we'll drop him down at Steere's, next door, said Dunstan, with a laugh; I've got a grudge against that fellow, anyhow."

"What for?" asked Tremain, the third man, laconically.

"What for? why, because he is what he is—a deuced parson!"

"I should think so," said Nobbs, dogmatically. "D'you know, I believe if it weren't for these parsons we'd never have trouble with the native population at all. They are so injudicious and incendiary, and the whole trend of their teaching, you know, is so revolutionary and levelling, deucedly levelling, in fact!"

"It seems to be good form, now a days," said Tremain, "peeling a walnut, to shift the onus of the blame on to the missionaries. I don't go in for religion myself, as you know, but, hang it all, I like to see fair play, and I must say that, from my own observation, I think that, so far from exercising a pernicious influence, the missionaries are distinctly on the side of peace and order. Besides it's ridiculous to say that their influence is of a revolutionary kind when you remember that they would have everything to lose and nothing to gain by any *disorganization* of present affairs."

"Oh, I don't mean to say," replied Nobbs, "that they do it out of pure cussedness. No, I mean that the tendency of their doctrines is unsettling—from their very nature it is so! The missionary tries to make the native *think*—a very bad plan, a ruinous plan, indeed, for we don't want him to think!"

"Certainly, not," agreed Dunstan, "we want to keep them as ignorant as we can, and if they like to eat each other in their dens, well, so much the better! It's the only way to keep them down."

"It's an effectual way, I don't doubt," said Tremain, throwing himself back and fixing his eyes, keen and cold as steel, on the ceiling, "but is it, *should* it, be a question of 'keeping down?' We may easily cut our own throats by a policy such as that. In my opinion, there is too much of this off-hand way of settling the matter—as if the people of India were a swarming pack of fleas, and we British had a sort of Bull from heaven authorising their immediate extermination. In point of fact, they have qualities the finest in the world, if only—"

"Ah, if only, interrupted Dunstan, sneeringly, "that's just where the argument fails, my dear fellow! We all know that anything might be 'if only' it were not so and so. The man who bolsters up a defence of the natives is building a *pons asinorum* by which they will crawl over some day and give him his quietus when his back is turned. Now, just look at that patriarchal old villain coming up the hill, moving as if he had a ton weight tied to each foot. He is going to pretend that he is worn out with heat and fatigue, the beggar! Wait till you hear his dolorous whine for *quahra*, and then see if you don't give him a forcible invitation to go and cool his heels elsewhere."

The three turned their heads and looked at Samol, who was now nearly abreast with the outer edge of the verandah. It didn't need much observation to see that his strength was well nigh spent, and there was, besides, such a curious mingling of expectancy, exaltation, and exhaustion in his face, that the rough words of interdiction died on Dunstan's lips before they could be uttered.

"Gad! he looks like an angel trailing a coffin," said Nobbs, with a boisterous laugh; "there's no denying it, these Hindus are born tragedians! Call him in, Dunstan, he'll furnish us with some amusement, I warrant."

But there was no need to call him in, for Samol, mounting the verandah with feeble steps, walked in through the open window with an unhesitating directness which only his intense abstraction and anxiety of soul could excuse or account for. And as these were spiritual conditions which only God could know, it was not unnatural that his conduct should seem to the diners unpardonably audacious and impertinent. Dunstan rose to his feet in a rage, and peremptorily ordered him out again. Now, Samol had made a mistake. He thought this was the house of the missionary. He was trembling with weakness, but he knew that he dared not sit down. He looked round, vainly seeking a friendly face. But they were strange to him, and hostile. This, then, was what he had dared so much and come so far to find. In that moment the light of hope in his heart flickered, and died out. His head sank on his breast again; across his eyes gathered a thin film, obscuring the last ray of light. Dunstan looked at Tremain. Tremain rose to his feet. Nobbs wheeled round and spoke out sharply.

"I say, you old rascal, you needn't come any of your tricks here. We're not to be taken in as readily as you think. If you don't go at once, Dunstan Sahib will show you the way out in a hurry."

Samol seemed perfectly blind, and there were noises in his ears which prevented him from hearing distinctly, but the word "Sahib" struck him like a flash of bright light, and he raised his head again, and began to fumble in his girdle. The next moment he drew forth the precious leaves, and with a movement full of eloquence held them out for someone to take, for he could not see his way. Nobbs, who was nearest him, took them from him reluctantly. But they were in Hindustani, which he could not read. "I'm bothered if it doesn't look like a tract!" said he, passing it on to Tremain. "Here, you can read these hieroglyphics. What is it the beggar's after?"

"I can't tell," said Tremain, after a brief survey, "but this is a portion of the New Testament—Matthew."

Nobbs broke into a laugh, in which he was joined by Dunstan. "Oh, that's his little game, is it?"

Samol knew they were laughing at him, and he shrank back. He held out his hands for the leaflets again, instinctively feeling that there was no help for him there. Tremain put them into his hands, and looked with his keen eyes into the old man's face.

"What is it you want to know?" he asked. There was a note of kindness in his voice, and that single note shook the very foundations of Samol's soul.

"I am old Samol," he cried, his weak voice shaking with emotion, "and I know not what the book means. Who is this Jesus Sahib and where can I find Him? I have been a Sadh Jai all my life . . . but I didn't know! . . . the English are they not Christians? Do they not care? . . . They hate the poor Hindus; but their Christ, He says He loves the whole world! How then, Sahib?"

Tremain stood stock still. Nobbs fidgeted uneasily. Dunstan took a deep draught of wine. Samol waited, and then, as if realising at last that his quest was utterly in vain, with a gesture of infinite dignity and pathos he replaced the leaflets in his girdle, and turned away.

"As quick as you like," said Nobbs, rudely.

Samol half turned again, and staggered. "Bhowanee was right," he murmured, raising his hand as if he would call the world to hear him.

"The man's dying!" said Tremain, stepping forward.

The words had hardly escaped his lips before Samol, staggering again, fell to the ground beside the *Kursi*, and seemingly became at once unconscious. At the same moment, the missionary, Steere, stepped on to the verandah, and called out a cheery Good Evening to them all.

"Mr. Dunstan, I thought I saw an aged Hindu come in here, and it struck me that he had mistaken your house for mine. I have been trying to get hold of him for some time, and I believe that he has been trying to find me."

"Ma, your a little late," said Tremain quietly; "he'll never try to find you again."

They all gathered round the unconscious form, and Tremain and Steere lifted him on to a couch by the window. It seemed as if the sound of a new voice had fanned the flickering flame of life, for at that moment Samol opened his eyes and looked at Steere. He recognised him at once, and a look of eager question came into his face. But the next moment the light died out again, and he shook his head, as if realising that for him there was no longer time.

"*Shab-ud-jur*," he said, sighing deeply. It was the dialect of his mountain home, and he meant that the night was growing dark. And with that sigh his spirit passed out of sight.

The four men stood dumbfounded for some minutes, and then Dunstan and Nobbs bethought themselves of the wine, and went to the table again. It was the only thing they could think of at the time.

"I suppose, Mr. Steere this man is damned?" said Tremain, thrusting his hands deep into his pockets.

"Who said so?" replied the missionary, turning on him almost fiercely.

"I beg your pardon. I thought that you would have it so. This man was not a Christian, you know."

Steere straightened himself up, and looked at Tremain. Their eyes met, and something passed from eye to eye, and from soul to soul, which could never be put into words. Then Steere said:—

"And other sheep I have which are not of this fold." Mr. Tremain, that was said before the world had ever heard the name of 'Christian.'

Tremain did not answer at once. There was an unwonted light in his eyes.

"I will see you again," he said, then, as he turned and strode from the room.

He went out into the night, and down the hill, where the patches of early moonlight were like the figures of men, walking

And he, like old Samol, had begun his life anew.—*The Christian Leader.*

## THE HOME CIRCLE.

## NOTHING TO DO.

'Nothing to do' in this world of ours,  
Where weeds spring up with the fairest flowers,  
Where smiles have only a fitful play,  
Where hearts are breaking every day.

"Nothing to do!" thou Christian soul,  
Wrapping thee round in thy selfish stole,  
Off with the garments of sloth and sin!  
Christ, thy Lord, hath a kingdom to win.

"Nothing to do!" There are prayers to lay  
On the altar of incense, day by day;  
There are foes to meet, within and without;  
There is error to conquer, strong and stout.

"Nothing to do!" There are minds to teach  
The simplest forms of Christian speech;  
There are hearts to lure, with loving wile,  
From the grimmost haunts of sin's defile.

"Nothing to do!" There are lambs to feed,  
The precious hope of the Church's need;  
Strength to be lorn to the weak and faint;  
Vigils to keep with the doubting saint.

"Nothing to do!" and the Saviour said,  
"Follow thou Me in the path I tread."  
Lend, lend thy help the journey through,  
Lest, faint, we cry, "So much to do!"

## BETWEEN THE LIGHTS.

As with doubtful hands we push away the shades and take our first steps in the opening year, the thought cannot fail to come to us all of how little we know what is before us. Living, but living an uncertain life, let the season utter its warnings. One thing is certain, that if you desire improvement in anything, it will never come to you accidentally. It must begin in a distinct, resolved purpose to make a change for the better. I call on you to give this day to a serious review of your life of what you have been living for, and of what you purpose henceforth to live for. Give one day to this, and let it be this first day of the year: at least begin the year aright. Here you stand at the parting of the ways; some road you are to take; and as you stand here, consider and know how it is that you intend to live. Carry no bad habits, no corrupting associations, no enmities and strifes, into this new year. Leave these behind, and let the dead Past bury its dead; leave them behind, and thank God that you are able to leave them.

## A GOOD MOTTO.

Near the entrance of a certain building in the city of London, occupied by lawyers, is a sundial on which is the motto, "Begone about your business."

By order of this association of lawyers one of their number was to select a motto for it. When the dial was completed the dial maker sent his foreman to the lawyer for the motto.

"What motto? I know nothing about a motto," he replied, on being asked for it.

"The motto for the sundial," said the foreman.

"I know nothing about it," cried the lawyer, angrily. "I am busy; why do you come to me for anything? Begone about your business."

The foreman returned and told his employer that all he could get out of the man was, "Begone about your business."

"The very best thing," said the dial maker. "He could not have hit on a better one if he had tried all the year."

The next day when the people passed by the sundial they read, in large letters, "Begone about your business."—Selected.

## MARGARET WILSON AND THE XXVTH. PSALM.

"She was just a lassie, but she deed for the Covenant."  
"Within the sea, tied to a stake, she perished for Christ Jesus' sake." She was faithful unto death, and when she was but eighteen, He gave her a crown of life.

Paul and Silas prayed, and sang praises unto God, in the dungeon of Philippi. So did this young martyr-maid while she was fastened to the stake in Blednoch bay, Wigtonshire, Scotland, waiting for the sea to come back and overwhelm her, May 11th, 1685. Sweet and clear were her notes. Death had no terrors for her. She was going to her heavenly Bridegroom. Many of the onlookers accompanied her, but often very imperfectly, on account of their sobs.

It is interesting to know the very words which she then sang. I need not say that they were taken from what is,

pre-eminently, *The Book of Praise*—the heaven-inspired Psalter. Of course, the version was Rouse's. She sang a part of Psalm xxv. In some accounts of her martyrdom, it is said to have been taken from the 1st. version beginning at the 7th verse.—

"My sins and faults of youth  
Do Thou, O Lord, forget;  
After Thy mercy think on me,  
And for Thy goodness great."

But we are told that the tune which she sang was *Martyrs*—"plantive Martyrs, worthy of the name," as poor Robbie Burns says. She could not, therefore have sung a part of the 1st. version, for *Martyrs* is a common metre tune—8, 6, 8, 6—but the 1st. version of Psalm xxv. is short metre—6, 6, 8, 6. She must, therefore, have sung the corresponding part of the 2nd version, which is common metre.—

"Let not the errors of my youth,  
Nor sins, remember'd be:  
In mercy, for thy goodness' sake,  
O Lord, remember me."

The fact which I have just stated, imparts a great solemnity to these words. T. FENWICK.

## THREE LONG AND EXCELLENT WORDS.

There are three rather long words, which may be used as pegs on which to hang reflections of their own, or points round which ideas may cluster. One is development. If you cut an apple through the circumference, as you cut an orange, you will see in clear outline around the starlike centre made by the seeds the shape of the blossom. The fruit has grown from the flower, and the flower's shape is in the heart of the fruit. The fruit developed little by little through summer days and winter days, but the flower gave it the start. Take the little thought and use it, and if you have a gift or grace—a taste for housekeeping, cooking, sewing, painting or reading—develop it by use and study and taking pains.

My next long word is responsibility. It means, as we all know, the answering when we are called, answering to our names. The responsible person can be trusted. Not long ago, in New York city, a fire broke out in the upper stories of a great apartment-house. Two young women, one a young lady visiting the family in a certain home on the sixth floor of the house, the other a maid in the same home, were confronted suddenly with black volumes of smoke, red tongues of flame, and no way to escape but by the iron ladder that hung along the side of the house. There were two little children there, and some valuable papers, and though the young women could not save everything, they took the children and the papers down the fire-escape with calmness and courage. They were *responsible*.

My last word is consecration. It is a very sacred word, and I leave you to weave your own sweet fancies around it. We must be consecrated to the best possible ideal; we must fill every day with noble work.—*Harper's Round Table*.

"In all thy ways acknowledge Him." Perhaps we acknowledge God in spiritual things, but shut Him out of the other parts of our life. We talk to Him about our souls, but not about our daily work, our week-day life. What did you pray for yesterday? Did you men talk to God about your business, your buying and selling, your farm work, your common taskwork? Did you women pray about your household affairs, asking God to help you keep tidy homes, to train your children well, to be sweet-tempered, gentle, patient, thoughtful? Did you young people talk with God about your studies, your amusements, your friendships, your books? We make a mistake when we take God into our counsel in any mere section of our life.—J. R. MILLER.

In the neighbourhood of Haddam Castle, Dumfriesshire, Scotland, there was once a tower called the "Tower of Repentance." What gave the tower its name we are not told, but it is said that an English gentleman, walking near the castle, saw a shepherd lad lying upon the ground, reading attentively. "What are you reading lad?" "The Bible Sir." "The Bible, indeed!" laughed the gentleman; then you must be wiser than the parson. Can you tell me the way to heaven?" "Yes, sir, I can," replied the boy, in no way embarrassed by the mocking tone of the other; "you must go by the yonder tower." The gentleman saw that the boy had learned right well the lesson of his book, and being rebuked, he walked away in silence.

## FOR THE SABBATH SCHOOL

### International S. S. Lesson.

LESSON III.—BEGINNING OF THE MINISTRY OF JESUS.—JAN. 16.  
(*Matt. iv : 17-25*)

GOLDEN TEXT.—“The people which sat in darkness saw a great light.”—*Matt. iv. 16.*

TIME AND PLACE.—Summer, A. D., 28 Galilee.

LESSON OUTLINE.—I Beginning to preach, 17 II. Beginning to call men, 18-22 III. Beginning to heal, 23-25.

INTRODUCTION.—More than a year intervened between the time of the last lesson and the present. Of this interval Matthew gives us no record, but from the other Gospels we learn that after His temptation Jesus returned to Jordan, where He was recognized by John as the Messiah, and gathered around Him His earliest followers. (*John i. 29-31.*) Accompanied by them, He went to Cana, in Galilee, where His first miracle was wrought. (*John ii. 1-11.*) After a brief time in Galilee our Lord returned to Jerusalem, where He cleansed the temple of its traders (*John ii, 12-25*), and where He instructed Nicodemus. Nearly a year was spent in Judea, when the imprisonment of John the Baptist and the opposition of the Jewish rulers led him to go again into Galilee, passing through Samaria, and pausing at Jacob's well and the neighboring village, at length making His headquarters at Capernaum. Our lesson takes up His work at this point.

VERSE BY VERSE.—17. “From that time.”—From the time of His going into Galilee. “Began to preach.”—He had, no doubt, taught in Judea, but His ministry from this time became a more public ministry. “The kingdom of heaven.”—The spiritual kingdom which Jesus was about to establish, so called because its source is in heaven, and it leads to heaven.

18. “Saw two brethren.”—He had seen them a year before, and announced then that He was the Messiah, and they had been for a time His followers. (See *John i. 35-42.*)

19. “Fishers of men.”—Whose work should be to win men and gather them into the kingdom of Christ.

20. “Straightway.”—At once. “Followed him.”—Became from this time His constant companions.

21. “Two brethren, James, . . . John.”—They were cousins of Jesus. Zebedee's wife, Salome, was the sister of Mary, the mother of Jesus. (*John xix. 25.*)

23. “All Galilee.”—The northern province of Palestine. “Synagogues.”—Places of worship, like our churches.

24. “All Syria.”—A region north and northeast of Palestine, of indefinite extent. “Torments.”—Painful diseases.

25. “Decapolis.”—Literally, *ten cities*, the country east and south-east of the Sea of Galilee. “Beyond Jordan.”—The country east of and bordering on the river Jordan.

THE POINTS. Follow me. Jesus never calls a soul to perform an impossibility. He never calls any to a life of idleness. He went about. He preached. He taught. He attended to the needs of the suffering. Those whom He called were already busy. God often repeats his call, inviting to a greater work and larger territory. He that is faithful in little is likely to be faithful over much. They were fishermen. They were also disciples. Jesus made no objection to their occupation. He endorsed it. He promised them the work of fishing with Him. He calls builders, and calls them to build up a spiritual house for him. He calls shepherds, and says, “Feed my flock.” He sets every one into the place for which they are fitted. But the invitation, the call, was to follow. They were not called upon to go into places too hard or too obscure for His own notice. They were to go in company with Him. No duty too hard, no place too dreary for a disciple who walks and talks with the Master. The call was “(1) an invitation to full communion with Him, (2) a demand of perfect self-renunciation for His sake, (3) an announcement of a new sphere of activity under Him, (4) a promise of rich reward from Him.” This call was also “(1) a call to faith; (2) a call to labor; (3) a call to suffering and cross-bearing; (4) a call to a heavenly home.”

The response. Prompt and willing. Straightway and immediately they left their nets. They were not waiting for an opening which might lead them into some more desirable work. They were busy after a night's labor getting ready for another effort in the sea. They were satisfied with their calling. They were congenial with their partners. They were not expecting Jesus to call for them in His work. They had been with Him before, and He had made no special demand on them. But now they make no question of why, or when, or where, but regard the call, the invitation, the demand, as sincere, and Him who made it as their rightful Master. Therefore they act promptly. As disciples they were ready for anything for the cause they had so lately espoused, and therefore went willingly. No counsel from others

was necessary. They know the Master. They trusted He would lead them safely and care for all their interests. Therefore they had no need to prepare, but went straightway and immediately. An example of always being ready is here illustrated.

The work. Teaching, preaching, healing, with authority. “His authority was that of one who knows all the facts and all their bearings. Being God He knew all about heaven and hell, all about God and the truths He had revealed to the Jews, and all His plans and purposes for His kingdom in the future. His message was the good news of God's fatherly love and care, of His forgiveness of sin, of knowledge of the way of life, of the power of the Holy Spirit, of new light breaking over all the earth, and not for the Jews alone. Every doctrine and promise and hope of the Gospel was good news.”—P. Jesus was an example in preaching and teaching, which He would have His disciples, whom He calls to that work, imitate. “It is sad when teaching ceases to be preaching; more sad when preaching ceases to be teaching; most sad when preaching ceases to be the Gospel of the kingdom; not less sad when destitute of the power of life.”

The territory. Distant cities heard of the fame of Jesus. His work was so practical, so helpful, that communities were bettered physically as well as spiritually wherever Jesus went. Remote places, distant from the holy city where the temple and the priests were the attractions for the Jews, heard the good news of the kingdom. Among the lowly and the sick Jesus began His ministry, and there His words were received.

## CHRISTIAN ENDEAVOR.

### DAILY READINGS.

First Day—The First Disciples of Jesus. *John i. 35-51.*

Second Day—The First Miracle of Jesus. *John ii. 1-12.*

Third Day—Beginning of Jesus' Ministry in Judea. *John ii. 13; iii. 24.*

Fourth Day—Jesus Journeying from Judea to Galilee. *John iv. 1-42.*

Fifth Day—The Second Miracle of Jesus. *John iv. 43-54.*

Sixth Day—Close of Jesus' Ministry in Judea. *John v. 1-47.*

PRAYER MEETING TOPIC, JAN. 16.—FISHERS OF MEN: HOW TO WIN SOULS. *2 Tim. iv. 1 S.*

### TOPIC THOUGHTS.

To win men we must serve men. There is nothing so attractive as unselfishness.

Study of the Master Soul-winner teaches us the secret of His proficiency.

We cannot win souls unless we truly want to do so.

There never yet has been a soul converted without the help of the Spirit.

The trained hand can best throw the life line. To save souls we must study how.

A passion for souls may be acquired in the school of prayer.

Without the presentation of Christ and Him crucified there can be no salvation for sinners.

The worldly are not winsome for Christ.

The soul-winner must spend much time in study of the word of God. In its pages is found essential wisdom.

For the same reason that Christ died, His disciples should live — to save men. The greatest men of the world have had this passion, although not all of them saw Christ's day. The object of their life was to bring to men salvation so far as they knew it—social salvation, industrial salvation, or intellectual salvation. It is our greater privilege to offer to men full salvation for this life and the life to come. Dare we do less than accept this as the mission of our life?

The summons of to-day is a summons for young men and women who will convert desks, anvils, plows, counters, machines and kitchens, into pulpits for the preaching of the glorious gospel of the Son of God. Every post of duty should be a pulpit. Just where you are is the place where God wants you to be a soul-winner, and it is the place where you can serve Him most effectively. The fish that you are to catch are the fish in the waters beside which you stand. If you cannot catch them you would cast your line in vain in the waters of Africa or India or China.

As we become fishers of men, we must rightly apprehend the true means of salvation. Christ is “the way, the truth, and the life,” and “there is none other name under heaven given among men, whereby we must be saved.” *Matt. i. 21; Acts iv. 12, v. 31, x. 43, xiii. 23-24, 38; 1 Tim. ii. 5, 6.* Men are not saved by self-reformation, or by merit. “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.” The scriptures are very clear on this point. (*Acts xv. 11, Rom. iii. 20-26, iv. 16, 25; Eph. ii. 5, 8; 2 Tim. i. 9, 10. Tit. iii. 5, 6, etc.*)

## Church News

[All communications to this column ought to be sent to the Editor immediately after the occurrences to which they refer have taken place.]

### MONTREAL NOTES.

The annual entertainment of the Chinese Laundry Schools of the city was given in the school room of Crescent St. Church on Monday evening under the general direction of Dr. Thomson, the efficient missionary. The large attendance of the Chinese scholars, numbering about 250, shows that Dr. Thomson holds the confidence of the great bulk of the resident Chinese community, notwithstanding efforts recently made by a few to arouse prejudice against him because of his vigorous action in restraint of gambling among them. The large attendance of teachers and other friends during the evening proves that the churches have not lost their interest in the work, though the novelty is now somewhat worn off. The programme was furnished almost exclusively by the Chinese themselves, consisting of readings from the Bible, recitations, hymns in English and Chinese, concluding with a performance by a native Chinese orchestra on their own instruments. In his opening remarks, the chairman, Dr. MacKay, made special reference to the fact that this was the ninetieth anniversary of Protestant missions to the Chinese, the first to go out having been the Rev. Dr. Robert Morrison. There is no more hopeful department of Chinese work than this attempt to reach them on this continent, where they are surrounded by Christian institutions and Christian influences. They are much more open minded than at home and prejudice plays little part as a hindrance to entering light. Not a few of these Chinamen who were brought to the Sabbath school solely by their desire to learn English for business purposes have been reached by the truth and are now communicants in our city churches.

On Friday last the congregation of Melville Church, Westmount, turned out in large numbers at 3 o'clock in the afternoon for the induction of the Rev. T. W. Winfield. The Rev. Prof. Campbell presided and put the usual questions, the Rev. T. A. Mitchell preached an appropriate sermon from Acts i. 8: "Ye shall receive power, when the Holy Ghost is come upon you." The Rev. Dr. Barclay gave the charge to the minister and the Rev. Prof. Ross that to the people. A social gathering to welcome the new pastor was held in the evening when the church was quite filled. Addresses were given by the ministers of the other Protestant churches in Westmount and by a number of the city brethren.

The Presbyterian French Mission on Dufferin street, which is in charge of the Rev. Mr. Rondeau, held a most successful entertainment on Tuesday evening, Dec. 23. It consisted of vocal and instrumental music, recitations, etc. The children, some in French and some in English, performed their parts well, reflecting great credit upon their instructors. The hall was filled to overflowing. Every available corner was occupied. A deputation from St. Giles' Church and friends of the mission addressed the meeting. The work is making good progress under the careful oversight of Mr. Rondeau.

At a special meeting of the Presbytery held on Friday the 31st ult., the call from Norwood to the Rev. W. T. Merison was sustained and his congregation of St. Therese cited to appear at another meeting to be held on the 15th of January.

On Monday evening, Dec. 27, the Presbytery of Glengarry met at Avonmore, the chief business being to consummate the call of the Avonmore congregation to the Rev. George Weir, a recent graduate of the Montreal Presbyterian College. Mr. Weir was examined and answered the usual questions satisfactorily, and his ordination and induction were proceeded with. The Rev. J. Millar, of South Finch, preached the sermon, the Rev. P. D. McLennan addressed the minister, and the Rev. P. McLaren addressed the congregation. The settlement is viewed with satisfaction, and the best results are expected.

### GENERAL.

Rev. M. H. McIntosh has accepted the call of the West and Knox church congregations, New Westminster, B. C.

The Presbyterians of Bell's Corners, intend building a new church in the spring. The sum of \$700 has already been subscribed.

Rev. R. J. Hunter, of Ridgetown, has resigned. Mr. Hunter has accepted a call to a church in Colorado, a few miles from Denver.

The thanksgiving offering of the Presbyterian church Nanaimo, this year amounted to \$217.40. This exceeds last year's offering by over \$80.

Rev. Professor Falconer, by appointment of the Presbytery of Halifax, preached to the congregation of Coburg Road church, on Sunday, Dec. 26th, when the pulpit was declared vacant.

At a farewell social held at the Glebe church, Ottawa, Rev. Mr. Winfield was presented with a handsomely engraved and framed parting address by the members of the congregation.

Rev. Geo. Cathbertson, of Wyoming, preached his farewell sermon to his South Plympton congregation on Sunday, Dec. 26th, and on Sunday, Jan. 2nd, took leave of the Wyoming congregation.

Baron's church, Hallett, thankoffering for the schemes of the church was \$202, the largest in the history of the congregation. Of this sum \$162.50 was put on the collection plates on Thanksgiving day.

Rev. Dr. McDonald has just completed nineteen years as pastor of the First church, Seaford. Anniversary services were held on Sunday, Dec. 19th, when Rev. J. McMillan, of Lindsay, preached morning and evening.

Rev. W. G. Back, who has lately been preaching in the Glebe church, Ottawa, leaves shortly for the North-West, where he will enter upon ministerial duties in connection with the Home Mission work of the Presbyterian church.

Prior to his departure for Barrie, the congregation of the Presbyterian church, Sunderland, waned upon their late pastor, Rev. J. J. Cochran, and presented an address expressing their appreciation of his work among them and regret at his departure.

On Christmas day the ladies of the congregation of St. John's church, Brockville, presented their pastor, the Rev. D. Strachan, B. A., with a fine pulpit gown. He wore it on the 26th at the communion service, at which there was the largest attendance in the history of the church.

The Ladies' Aid Society of Fern avenue church, Toronto, have presented their retiring President, Mrs. R. C. Tibb, with a sewing machine. For the past two years the ladies have paid the taxes and the interest on the mortgage thus leaving the voluntary contributions to go towards stipend and current expense.

The anniversary services in connection with St. Andrew's church, Kippen, Ont., were held on Sabbath, Dec. 19th. Rev. A. Stewart, of Clinton, preached morning and evening on Sunday and delivered an address at the social on Monday evening. Addresses were also delivered by several other clergymen of the neighborhood.

Meetings of the Rockwood and Elen Mills Presbyterian congregations were held on Thursday Dec. 30th. Rev. Mr. McPherson, Moderator of the Session, presided. From a list of five ministers it was decided by large majorities to give a call to Rev. David Anderson. The call will be formally presented at the first meeting of the Presbytery next month.

On Thursday afternoon, Dec. 23rd, Rev. John Hawley was inducted into the pastoral charge of the Presbyterian congregations of Waterville and Lakeville, N. B. The services were held in the church at Waterville, which was tastefully decorated for the occasion, and filled with a large congregation. Rev. Geo. McMillan, of Kentville, moderator. The edict of induction was read by Rev. P. M. McDonald, of Wolfville. Rev. H. D. Kerr, of Windsor, preached an excellent sermon, taking as his text Job. xxi. 15. Rev. R. Sinclair addressed the minister, and Rev. R. S. Whidden, of Bridgetown, gave the charge to the congregation. The

ordination prayer was offered by the Moderator. Rev. Mr. Hawley comes highly recommended, and enters upon the pastorate of one of the finest congregations in the Annapolis Valley. This congregation, which has added Berwick to its field of labor, enters upon a new era in a state highly gratifying to the Presbytery.

On Wednesday, Dec. 29th, Rev. Dr. and Mrs. McMullen gave an informal reception to the congregation of Knox Church, Woodstock. One of the features of the evening was the presentation to Rev. Dr. McMullen of a silk pulpit gown. In a short address the doctor thanked his people not only for the handsome gift but for the kindly feeling it expressed. Light refreshments were then handed around and a most enjoyable evening was brought to a close.

Alexander Dow, who was for nearly forty years an elder in the Presbyterian church at Osgoode, Ont., died on Dec. 6th, aged ninety-three years. The deceased was one of the three first church trustees in the Township of Osgoode, and contributed very much to the organization and maintenance of the Presbyterian cause there in the early days of the settlement. After serving as a trustee and manager for upwards of twenty years he was elected and ordained an elder in the year 1858.

The Presbytery of Glengarry met at Avonmore, on Monday, Dec. 27th, the chief business being to consummate the call of the Avonmore congregation to the Rev. George Weir, a recent graduate of the Montreal Presbyterian College. Mr. Weir was examined and answered the usual questions satisfactorily, and his ordination and induction were proceeded with. The Rev. J. Millar, of South Finch, preached the sermon, the Rev. D. D. McLennan addressed the minister, and the Rev. D. McLaren addressed the congregation.

During his stay in Toronto, Rev. Dr. Crafts will deliver addresses as follows: Sunday, Jan. 9th, a. m., will preach in Cooke's Church, subject "The Lord's Day and the Rest day"; p. m., will preach in Broadway Tabernacle, subject "The Sabbath in 19th century cities." Monday, Jan. 10th, 10.30 a. m., will address the Ministerial Association at their meeting in Association Hall; 3.30 p. m., conference on methods of work for defending the Lord's Day, in small hall of Association Hall. All interested are cordially invited. 8 p. m., lecture in Carleton St. Methodist Church, subject "The scientific basis of Sabbath laws," illustrated by chart.

On Sunday, Dec. 19th, Knox church Bellfield, Man., which has been built by the "crofter" settlers of whom there are about thirty families, was opened for service. The services were conducted by Rev. J. H. Cameron of Kildonan, who preached in Gaelic at 10 a. m., in English at 11 a. m., and again in Gaelic at 2.30 p. m. Although the day was anything but mild, the church, especially in the afternoon, was comfortably filled. The church which is 45 feet long by 35 feet wide, is a well built, substantial stone edifice with arched windows, wainscoting up to the windows, and arched ceiling roof. It is heated by a furnace and temporarily seated with chairs which it is intended

## Well Known Pastor

Health, Voice, Appetite and Strength Failed - Completely Restored by Hood's Sarsaparilla.

"Last year my health failed entirely. My limbs were so weak that I could scarcely walk. I had no appetite and suffered with constipation. My voice failed me in the pulpit. I began taking Hood's Sarsaparilla and very soon I saw a great improvement. In the winter I was attacked with the grip which left me weak and prostrated. I went back to my old friend, Hood's Sarsaparilla, which seems to be the thing for me." Rev. C. S. BRADLEY, pastor Christian Church, Lowellville, Ohio. Remember.

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shall be replaced by pews at an early date. The church cost in the neighborhood of \$1,500, besides free labor, of which a large amount was given by the people. A comparatively small debt of something like \$200 remains to be met. The Sabbath collections amounted to \$53. On Monday evening a social was held in the new church. Tea was served. Hon. Mr. Young of Killarney presided. Mr. Cameron gave an address in English, Mr. Matheson in Gaelic, and Mr. Gordon of Winnipeg gave an address and a vivid glimpse of "Camp Life in the Selkirk."

On the evening of December 31st, Rev. R. Stewart, of Melbourne, Ont., received a kindly worded address and a beautiful fur coat from the Riverside section of his congregation.

On Tuesday, the 28th ult., the congregation of Knox Church, Regina, presented their pastor, Rev. J. A. Carmichael, with a handsome Persian Lamb overcoat, as a New Year's gift.

Taking as his text "How old art thou" Rev. Mr. Herridge of St. Andrew's Church, Ottawa, preached a very powerful sermon last Sabbath morning, showing that the quality and not the quantity of life is the important consideration.

Engagements of Rev. N. H. Russell for missionary meetings:—Jan. 5th, Cooke's church, Toronto; Jan. 6th, Merton St. Mission;—Jan. 9th, College St., Toronto; Jan. 12th, Central church, Toronto; Jan. 13th, King; Jan. 14th, Bolton; Jan. 16th, West church, Toronto.

The Sacrament of the Lord's Supper was dispensed at Moffat and at Wolsley N. W. T. on Sunday Dec. 26th. At the former place thirty seven, and at the latter thirty eight members sat at the Communion table. Four members were received by certificate and one by profession of faith.

On New Year's Eve the congregation of St. Andrew's Church, Ottawa, presented Mrs. Herridge, wife of the pastor, with an oil painting of her husband. On Sabbath the Rev. Mr. Herridge thanked his congregation for the gift and referred feelingly to the close communion that has existed between himself and the congregation during his fourteen years pastorate.

The Scotstown congregation and Sunday School held their annual entertainment on Christmas eve when an interesting programme was presented. A pleasant feature of the evening was the presentation to Mrs. King, wife of the pastor, of several handsome gifts from the Sabbath School and congregation. Rev. A. King was the recipient at the same time of a purse of money and an address of appreciation. Mrs. King gave a Christmas gift of a new carpet to the church.

Notice is hereby given, that a special general meeting of the Shareholders of the Security Gold Mining and Development Company of Ontario, Limited, will be held at 41 Adelaide Street, east, Toronto, on Monday the 10th day of January, 1898, at the hour of 4 o'clock afternoon.  
Toronto, Dec. 24. T. R. CHAMBER.  
Sec. Treas.

"THE HANDSOME CALENDAR OF THE YEAR" is the prevailing opinion of those who have seen THE YOUTH'S COMPANION Calendar for 1898. It consists of three panels, each of which presents a charming Watteau design of figures in quaint, rich costumes. The twelve colors in which they are printed give a delicacy and softness to these pictures like that of water-color paintings. The three panels are surrounded by a scroll border embossed in gold. The entire Calendar is so delicate in design and coloring that it makes an attractive ornament for any home.

The Calendar is published exclusively by THE YOUTH'S COMPANION and could not be sold in art stores for less than one dollar. Yet every new subscriber to THE COMPANION and those who renew for the year 1898 receive it free. It is by far the richest souvenir of the season that THE COMPANION has ever presented its friends.

Mr. Gladstone the greatest of living Englishmen, has for the 85th time paid THE YOUTH'S COMPANION the compliment of making it the medium through which to address the American people. His article appears in the New Year's Number. Full prospectus of the 1898 volume and sample copies of the paper sent free upon request.

### WHY SHOULD A MAN INSURE HIS LIFE?

(1) Because to most men life insurance is the only means of making absolutely secure the future of their loved ones.

(2) Because through endowment insurance, a man, by making small annual deposits, may buy a fortune, to be paid to him at the end of twenty years.

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These reasons make it worth the while for insurance, even though a few household economies be practised.

Better have the wife economize a little now, than be forced to economize a little later on.

If, after perusing the above, you decide to insure your life, it will be to your advantage to take out a policy in that sterling home company the North American Life.

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### PAIN PAST ENDURANCE.

G. W. Coon Hopelessly Crippled with Rheumatism.

Could Not Raise Either Hand or Foot and Had to be Fed and Dressed—The Doctors Told Him a Cure was Impossible, Yet he Attends to His Business To-day  
From the Milbrook Reporter.

Rheumatism has claimed many victims and has probably caused more pain than any other ill affecting mankind. Among those who have been its victims few have suffered more than Mr. G. W. Coon, now proprietor of a flourishing bakery in Hampton, but for a number of years a resident of Pontypool, when his severe illness occurred. To a reporter who interviewed him Mr. Coon gave the following particulars of his great suffering and ultimate cure:—"Some seven or eight years ago," said Mr. Coon, "I felt a touch of rheumatism. At first I did not pay much attention to it, but as it was steadily growing worse I began to doctor for it, but to no effect. The trouble went from bad to worse, until three years after the first symptoms had manifested themselves I became utterly helpless, and could do no more for myself than a young child. I could not lift my hands from my side, and my wife was obliged to cut my food and feed me when I felt like eating, which was not often considering the torture I was undergoing. My hands were swollen out of shape, and for weeks were tightly bandaged. My legs and feet were also swollen, and I could not lift my foot two inches from the floor. I could not change my clothes and my wife had to dress and wash me. I grew so thin that I looked more like a skeleton than anything else. The pain I suffered was almost past endurance and I got no rest either day or night. I doctored with many doctors, but they did me no good, and some of them told me it was not possible for me to get better. I believe I took besides almost everything that was recommended for rheumatism, but instead of getting better I was constantly getting worse, and I wished many a time that death would end my sufferings. One day Mr. Perrio, storekeeper at Pontypool gave me a box of Dr. Williams' Pink Pills and urged me to try them. I did so somewhat reluctantly as I did not think any medicine could help me. However, I used the pills, then I got another box and before they were gone I felt a trifling relief. Before a third box was finished there was no longer any doubt of the improvement they were making in my condition, and by the time I had used three boxes more I began to feel, in view of my former condition, that I was growing quite strong, and the pain was rapidly subsiding. From that out, there was a steady improvement, and for the first time in long weary years I was free from pain, and once more able to take my place among the world's workers. I have not now the slightest pain, and I feel better than I felt for seven years previous to taking the pills. I thank God that Dr. Williams' Pink Pills came in my way as I believe they saved my life, and there is no doubt whatever that they rescued me from years of torture.

Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor ataxia, sciatica, rheumatism, erysipelas, scrofulous troubles, etc., these pills are superior to all other treatment. They are also a specific for the troubles which make the lives of so many women a burden, and speedily restore the rich glow of health to pale and sallow cheeks. Men broken down by overwork, worry or excess, will find in Pink Pills a certain cure. Sold by all dealers or sent by mail postpaid, 50c a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y. Beware of imitations and substitutes alleged to be "just as good."

### COLONIAL CONGRESS.

To the courts of Europe, this Colonial Congress was not obscure, it was not visible at all. Yet thoughtfully regarded, it deserved consideration better than anything just then engaging the attention of Europe.