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32 KING-ST., EAST, TORONTO.

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The death has occurred of Rev. Patrick McGregor, M. A., Ph. D., minister of Logieholm Parish since 1879.

Principal Dyles intimates that a memorial volume on the opening of Westminster College is being prepared. It is being edited by Rev. A. Halliday Douglas, minister at Cambridge, and will be printed at the Cambridge University Press.

Rev. Dr. Matthews, General Secretary of the Free Presbyterian Alliance, is concerned for the welfare of the Presbyterian ministers who, with one exception, have fled from the Transvaal with their families, without their whereabouts being known. The Presbyteries of the Transvaal and Orange Free State are thus broken up.

Rev. Robert Stewart, senior minister of St. Mark's Church, Glasgow, has died. Mr. Stewart's figure was a familiar one at Presbytery and other public meetings. He was ordained in 1851 and occupied the pastorate of St. Mark's for forty-eight years. In 1891 he received the assistance of a colleague and successor.

A three-light stained glass window has been placed in St. Mary's Chapel, Aberdeen, in commemoration of the services rendered by Prof. Jas. Cooper, Glasgow, in connection with the restoration of the building while minister of East Parish Church. Dr. Cooper has also been presented with a silver chalice by a number of friends to mark his ministerial semi-jubilee.

Dr. Walter C. Smith, senior minister of the Free High Church, Edinburgh, is lecturer this year in Evangelistic Theology throughout the three Free Church colleges. The eminent lecturer is not in particularly robust health, but he has still the same eloquence and fire. His views on missionary questions are interesting. He is not an unqualified admirer of the methods of Drs. Duff and Miller in India, but he bestows unstinted praise on the methods of the English Presbyterian mission in China.

Mr. R. T. Turnbull, in a circular letter, intimating that the Synodical collection for the Aged and Infirm Ministers' Fund (February 18), says the so far successful efforts to increase the capital will this year enable the committee to increase the maximum annuity from £50 to £60 per annum. At present there are twelve annuities on the Fund, involving an expenditure, with the necessary charges, of about £750. For the stability of the fund it has been found necessary to resort to an annual congregation-aid collection.

At a largely-attended meeting of ministers and elders belonging to the Constitutional party held at Inverness it was decided to announce that they cannot conscientiously become parties to the proposed union on the basis at present formulated, and they are constrained to continue opposition to the scheme. They adhere to the resolutions passed at the Auchnasheen Conference and the subsequent public meeting at Inverness. A further declaration was made to the effect that the proposed changes in questions and formula are unacceptable, and that while prepared to unite with any Presbyterian Church, cannot enter into any union in which the distinctive principles of the Free Church are not expressly mentioned and maintained.

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## Note and Comment

When the Duke of York was a boy he once said to his elder brother - "Oh, you'll never be a king; it'll all be done by competitive examination!"

The Jubilee Revival in Glasgow, celebrating the work which Moody and Sankey wrought there twenty-five years ago, is proving a great blessing to the city. Rev. John McNeill is conducting daily services and vast crowds are attending.

Tests of wireless telegraphy are being made across Lake Michigan. There is a car ferry operated by the Ann Arbor Railroad, and at present they are obliged to telegraph between the two ferry houses by way of Chicago, and the delays are enormous. It is hoped that wireless telegraphy will solve the problem of rapid communication for them.

In Finland the newspapers have suffered severely from censorship and suppression. According to Public Opinion, a concert has been formed entitled the "Finland Newspaper Press Censure Insurance Company." It guarantees an indemnity not exceeding 60 per cent of the loss of the gross income incurred by suspension. The premium is 5 per cent of the gross income.

A despatch from Yokohama says that a strong protest is being made by the influential section of the Buddhists against the bill for the regulation of religions. The aim of the measure is the equality of all religions under the law. It gives the death blow to any hope of having Buddhism recognized as in any sense the state religion. The large majority of the Buddhist section, however, acquiesce in the new order of things.

The friendship between Lord Roberts and Lord Kitchener is of a particularly close and intimate character. Lord Roberts sat beside Lord Kitchener in the Peers' Gallery during the whole of the debate on June 5 of last year with reference to the Kitchener grant. Lord Roberts also came over specially from Ireland to have the gratification of being one of Lord Kitchener's sponsors at the ceremony of his introduction to the House of Peers.

Talking about his life before his conversion, Mr. Moody said that while he was a pretty bad boy in his unregenerate days, deep in the follies and errors of the world, he never broke so far away from his early religious training as to forget to say his prayers every night. "I used to sleep with my brother," he said, "and if either of us happened to jump into bed without first getting on his knees, the other would swear at him vigorously and kick him out on the floor."

It is an interesting fact that a tunnel between the postoffice at St. Martins-le-Grand, London, and the London and Northwestern Railway station at Euston, which has lain idle for nearly forty years, is now to come into practical use. It was built in 1859 for the purpose of carrying mails, etc., to the railway station, pneumatically. The railway cost about \$900,000, but the difficulties of using pneumatic pressure on a large scale caused the project to end with failure. The power was increased from 100 to 800 horse-power, but the results were the same. The tunnel is four feet in height and four and a half feet wide. Now an electric train is to run through it, and a regular mail service between the important station and the postoffice can be maintained, the trip requiring about five minutes.

Mr. Kijling has enumerated the elementary expenses of a household as "gas and coals and vittles and the home-rent falling due." The cost of the second item in this formidable list, it is reported, is about to be seriously increased. The demand for fuel is increasing, it appears, while the supply diminishes. The diminution is ascribed partly to the prosperity of the miners, who have no need to work full time, and partly to the withdrawal of labor from the pits owing to the calling out of the Reservists and the Militia.

In connection with the Century Fund of the Presbyterian Church the Assembly's Century Fund Committee purposes forwarding free, excepting charges for carriage, savings bank to the Sunday schools. It is suggested that in each school a special Century Fund financial secretary should be appointed, to whom the banks should be returned every three or six months. In order to lessen the expense of sending out the banks, schools will be invited to remit at the rate of \$2.50 per hundred, which is the cost price, and will include carriage. The name of every child giving or collecting for this fund will have a place in the memorial volume.

It is stated on the authority of the Journal de Geneve, that the Protestant Church, St. Hippolyte, the largest in the Cevennes, France, is built with the stones of the fortress in which the Huguenots were imprisoned, this fortress having been built with the stones of the old church which was thrown down when Louis XIV. revoked the edict of Nantes. It is thus, in a peculiar sense, an historic church. The key which opens the principal door has this inscription on its stem: "I am one of the hinges of the fortress." This is one of the revenges of righteousness, and indicates the changes which are going on in preparing the way of the Lord. Sanctified by the use to which it is put, the hinge of the door becomes the key of the door through which the once persecuted enter the church where they now live with freedom.

In his New Year's address, says Christian Work, the Kaiser made the Delphic remark that he would organize the German navy as his grandfather organized the Prussian army. And now Germany is asking itself what the Kaiser means, for the remark is subject to two interpretations bearing upon ways and means or technique. Without doubt, however, for the right interpretation we shall have to go back to an historical fact. When the Prussian Parliament refused Bismarck money to organize the Prussian army for the coming conflict with Austria, he advised the king to suspend the constitution and levy taxes by royal decree. The king risked his throne by his revolutionary act, which only success in war and a sudden accession of military glory and national spirit justified. But for Sadowa the present Kaiser might be consorting with the Bourbons and awaiting the Hapsburgs in some safe retreat beyond the boundary of the Prussian republic. His grandfather played a bold stroke for empire and won. There is no doubt that this is what the Kaiser means: the Reichstag has so often refused him the money he wants for his navy, then he will get it as his grandfather got money for the army. But to-day there is no Bismarck, no possible Sadowa to earn oblivion for a violation of the German constitution and an enforced taxation for furthering his ends. As a rule these things are not done twice. It would seem as if peril enough threatened the Kaiser's throne in the conditions existing, without increasing them by the Emperor's act in making enemies of his own.

A writer in the Nation, says the Cumberland Presbyterian, calls attention to the decay of literary allusion in current publications. While not spoken of generally, the fact has long been observed, not only in the novels but in the newspaper editorials. What is the cause? Does the reason lie in the fact that there is not that acquaintance with literature which once existed, or that men are concerned more with the scientific and social theories of the day? Does the author of "David Harum" make a single literary allusion or quote even once from the classics? Time was when the editors of our dailies condescended to write leaders sparkling with references to works of literature and art, glowing with allusions to the accumulated wisdom of the ages. Here and there we still see this, as in the long but always pleasing editorials of Henry Watterson and men of his age and erudition. Perhaps the reason may be found in the fact that money or friendship has placed men in the editorial chair who are not Wattersons, Danas or Greeleys. But the new class of editorial writers may have a defence also. They may be like the gentleman who fell into polite society once, and hearing some one quote from Byron, whispered to his neighbor: "Why do men want to be pedants?" They may think the man whose enriched mind now and then displays some of its lore is merely trying to "show off." It is a matter for pity that the public, while growing more familiar even with the football and pugilistic terms of the day, cannot spare the time to become acquainted with what is known as "book-learning."

If any one fact is made apparent, says Christian Work, in the religious world at the present time, it is the marked change that is going on in the attitude of the non-Christian faiths toward Christianity. These are discovering that no man nor any religion liveth to itself; and so they are striving to postpone the inevitable by stealing the weapons of Christianity, and trying to cover their nakedness with garments borrowed from the better faiths. Professor Mukerji wrote recently in the Indian Evangelical Review of this great change in the religious attitude of the Hindus of Bengal, taking Hinduism as an illustration. And the most hopeful element to Christians in the prevailing religious movement of Bengal, according to Professor Mukerji, is "the overt or covert recognition of Christianity as the purest and best of all religions. Raja Ram Mohan Roy would fain draw all the lessons of Christianity from the Vedas. Babu Bankim Chunder Chatterji would trace every lineament of the Son of Man in his sublimated and reformed Krishna. Swami Vivekananda, the most prominent religious reformer in Bengal at the present time, together with the Bengali Theosophists, would out-Christian Christianity, though professing to be guided only by the dictates of the Vedanta and the Hindu Scriptures. A good deal of this imitative method was seen in connection with the famine operations in Bengal. According to Professor Mukerji, the imitation of Christian methods by the Mohammedans was very close. They did excellent work during the famine, and they have been since trying to establish an orphanage. They would make no difference between Hindu and Mohammedan children. They wanted very much to get up a Hindu nunnery and admit orphan girls into it; but in this manner their only hope lay in converting a number of Christian ladies to Hinduism, and getting them to conduct an orphanage for girls, which proved to be the crux of the whole matter, for Christian converts to Hinduism are not to be had. However, the evolutionary process is beginning to work; the leaven is in the lump, and fermentation follows. That this will lead to something better and higher will prove as true of Bengal as of other countries where Christianity has won its way in the past.

# Our Young People

For Dominion Presbyterian.

Topic for Jan. 28.—"Lessons for Simon and Us."—Luk. 7: 36-50.

Just as I am without one plea,  
But that Thy blood was shed for me,  
And that thou bidst me come to Thee,  
O Lamb of God, I come.

BY WOODFORD.

Topic.—Some of the unwritten stories of the Bible are as helpful as some that are written. The tenor of certain passages clearly suggests these unwritten tales. In connection with this reading we ought to think out the untold narrative of how the woman mentioned was led to repentance. If such work is undertaken we shall find that when we have satisfactorily outlined what led up to her heartfelt adoration of Jesus, we shall have written the chiefest chapter of our own lives,—the day, the circumstances, that led her "with open face" to behold Him; the look in return, the word that shot through her soul, with a revealing and purifying light, so that she saw herself as she was, and turned to God and purity. No life is, or has been what it ought to be, in which the prayers, "Lord show me myself," "Lord show me Thyself," have not been answered. Because these prayers were answered in the life of the woman, she is one whom all will call blessed. Because these prayers, so far as we know, were not prayed by Simon, his life is beneath even the commonplace. He is proud, impenitent, unkind, selfish, "a thing and no man."

MONDAY.—The indescribable something that made this woman conscious of her sins, and of the help there is in God, is here seen begetting faith that made the bearers of the palsied come to Jesus for strength. What press prevents some from coming nigh unto Him, or from bearing their dear ones into his presence? Never falter, but "do the one thing," for assuredly faith will be noted and help afforded. As for scribes, and others such, with their quibbling, they are but men needing healing themselves. Those who long for God, who know their own or other's need, must press through and over all that obstructs, that sin may be forgiven by Him who alone can forgive sin, and that strength may be renewed by waiting on Him in whom we live.

TUESDAY.—These are far from Jesus who bargain saying, "What will we have." Simon invited Jesus that his entertainment of Him might enhance his own popularity—it was for show. Herod would make gifts over to the Child to further his own ends. The woman bestowed her gift out of gratitude, looking for nothing again. The wise men were glad to have the opportunity of bearing their gifts. How about our gifts of time and money to the cause of Christ? Are they made in the spirit of Simon and Herod, or of the woman and the wise men?

WEDNESDAY.—The Corinthians were in

a dangerous condition when they thought there was no need of repentance. Until Paul's message made them sorrowful they were of the type of Simon and Herod. God's word, through Paul, sharper than any two-edged sword, came as the surgeon's knife. As the surgeon is sorry for the pain he causes at the time, so is Paul for this sorrow that must be wrought. But the surgeon cuts and Paul speaks, having in view health and holiness—and the end justifies the means. Better surely be the woman dissolved in tears, than Simon with his false and sinful pride, his coldness, unkindness. Better surely to be the Corinthians, in this strength begotten of God, repenting, than Herod on a throne, but morally rotten to the core, cruel and unclean.

THURSDAY.—There are those who, if we confessed our sin or fault to them, would make use of the same to our hurt. It may be that a pride, supposed to be correct, keeps us from making such confessions to Jesus. The incident recorded in this reading shows Jesus' treatment of the erring. For Simon to have laid his life bare to his fellow-Pharisees, as the woman did to Jesus, would have been disastrous. For us to lay our lives bare to our fellows would never do. It is because we know of the wideness of God's mercy, it is when we see some of the beauty there is in Him to desire Him that we say, "Lord remember me." These are the great moments of life when we cast our burdens upon Him, so believing that we know that He cares for us. Pitiful indeed is the foolish pride that keeps any from Him.

FRIDAY.—Because we sometimes think of God as our fellows have given us reason to think of them, the type of Simon rather than that of the woman prevails. We must not let this conduct of others hinder our direct communion with God; nor must we neglect this direct communion so as to make ourselves to be of those who shut out the vision of the forgiving God from others. All of us are "little ones" before God; He is the Great One who will forgive, and whose forgiveness will have the result in our lives of enabling us to forgive others. What need then there is for the prayer, "Lord increase our faith"—for by faithlessness we are kept out, and keep others out from the mercy and help of God.

SATURDAY.—Because she believed she sought help. Others could not help her:—but how long were the years before she came to know Him! God could help her and can help us. Let Pharisees and

scribes and physicians stand clear then, that the spirit of man may speak with the spirit of God, and may hear, "Son, daughter, be of good comfort; thy faith hath made thee whole; go in peace." So there shall be fewer of the type of Simon, and more of the type of the woman, who (although a sinner) was made to be a saint; fewer Herods, more wise men.

## As a Sinner.

A great artist had painted part of the city in which he lived, and wanted, for historic purposes, to include in the pictures some of the characters well known in the town. A crossing-sweeper, unkempt, ragged, filthy, was known to everybody, and there was a suitable place for him in the picture. The artist said to him; "I will pay you well if you will come down to my studio and let me take your likeness." He came around, but he was sent about his business, for he had washed his face and combed his hair and donned a respectable suit of clothes. He was needed as a beggar, and was not invited in any other capacity. Even so the gospel will receive you into its halls if you come as a sinner, but not otherwise. —C. H. Spurgeon.

## Gratitude to Pardon.

Some years ago a soldier in the United States army was condemned to be shot for sleeping on his post when overcome with fatigue. The president pardoned him. It is said that ever after, that soldier prayed night and morning for the president; but certain it is that when, months afterward, he was fatally wounded in battle, he spent his last breath in prayer for the president of the United States.—Sunday-School Times.

## Hints for Talks and Testimonies.

How do we invite Christ to our homes and then slight Him?

How should we treat those that have been guilty of base lives?

What does harshness in judgment of others show about ourselves?

In what are all human beings on a level?

How is a sense of one's sin gained?

What is the ground of love to Christ?

What is to be learned from those that have been rescued from the greatest degradation?

What is the connection between faith, forgiveness, and love?

In what way may our love to Christ be shown?

If our love to Christ is small, what does that show?

## For Daily Reading.

Mon., Jan. 22.—Jesus in Capernaum. Mark 2: 1-12

Tues., Jan. 23.—Best gifts for Christ. Matt. 2: 1-11

Wed., Jan. 24.—Repentance in tears. 2 Cor. 7: 9-11

Thurs., Jan. 25.—The treatment of the fallen.

Luke 23: 39-43

Fri., Jan. 26.—Love and forgiveness. Luke 17: 1-4

Sat., Jan. 27.—From faith to peace. Luke 8: 43-48

Sun., Jan. 28.—

Topic Lessons for Simon and Us.

Luke 7: 36-50

Here I am, Lord, send me; send me to the ends of the earth; send me to the rough and savage pagans of the wilderness; send me from all that is called comfort in the earth; send me even to death itself; if it be but in Thy service, and to promote Thy kingdom.—David Brainerd.



For Dominion Presbyterian.

## David Livingstone

By James Croil.

PART I.

Few visitors to Westminster Abbey can have failed to notice the large black marble slab on the floor of the nave, near its centre, which bears in letters of brass the following inscription:—

"Brought by faithful hands over land and sea, here rests

DAVID LIVINGSTONE

MISSIONARY, TRAVELLER, PHILANTHROPIST.

Born March 19th, 1813; died May 1st, 1873, at Chetamba's village, Ula. For thirty years his life was spent in an unwearying effort to evangelize the native races, to explore the undiscovered secrets, to abolish the desolating slave trade of Central Africa, where, with his last words, he wrote: "All I can add in my solitude is, Heaven's rich blessing come down on every one, American, English, or Turk, who will help to heal this open sore of the world."

On one edge of the slab are the words:

"Other sheep I have which are not of this fold, them also I must bring, and they shall hear my name."

On the opposite edge is the Latin couplet:—

"Tantum amor veri nihil est quod noscere malim  
Quam fluvii causas per secula tanta latentes."

Which may be thus rendered:—"So great is my love of truth that there is nothing I would rather know than the causes of the river that have lain hid through so many ages," the reference evidently being to the source of the Nile, the discovery of which had been the unfulfilled dream of his life.

This tribute to the memory of our hero, in itself so interesting, is specially remarkable as the only recognition of the kind within the historic precincts where kings and queens, princes and nobles, warriors, statesmen, philosophers, poets and historians have been buried and eulogized from time immemorial. Many have elaborate monuments here who have no title to honorable distinction.

"A fond attempt to give a deathless lot

To names ignoble, born to be forgot!"

and many really great names are conspicuously absent. Of all the grand missionaries of the centuries, David Livingstone is the only one who attained "the honors of Westminster."

It's a far cry from Blantyre to Westminster Abbey. It took Livingstone the best part of sixty years to overtake the journey, and many weeks were years to him.

Whether we look back on his wonderful life in the light of science, or think of him as a missionary and philanthropist, or regard him merely as an adventurous traveller, we may search history in vain to discover any biography that presents so many points of admiration. Honesty of purpose, firmness, indomitable perseverance, complete self-abnegation, modesty, tender humanity towards the most abject and degraded of mankind, personal piety, not to speak of physical endurance and bravery, so conspicuously marked his character, he may be said to have embodied them all in his own person. As to the results of his life, the fruits of his labors, and the benefit to the

world of his example—they are unspeakably valuable.

Livingstone's forefathers had for generations cultivated a bit of land in one of the Hebrides Islands, and he was proud of his poor ancestry. Of one of these he used to tell the story, with conscious pride, that, when the old man was on his death-bed, he called his children around him and said to them: "I have searched carefully through all the traditions of our family and I could never discover that there had ever been a dishonest man among them. If, therefore, any of you, or of your children, take to dishonest ways, it will not be because it runs in our blood. It does not belong to you. I leave this precept with you—be honest."

David's grandfather, finding the Hebrides farm inadequate for the support of his large family, moved southward and found employment in the cotton mills at Blantyre—a small village on the Clyde about eight miles above Glasgow—where he was trusted and valued for his honesty, and liberally pensioned in his old age. Most of his sons went out into the world to seek their fortunes; some entered the army and some the navy. Neil remained at home—a trader on a small scale. So small were the profits of the tea store, Davie, his second son, was sent to work in the cotton factory as "a pricer." With part of his first week's wages he purchased a Latin grammar and began attendance at a night school when his day's work was done. After leaving this school he used to continue his studies till past midnight, but was always ready for his work in the morning. He soon mastered enough Latin to be able to read many of the classical authors and, at sixteen, he was a fair self-taught classical scholar. Scientific works and books of travel became his delight. Many a time his mother had to snatch the book from his hands at midnight and send him off to bed—reminding him that he must be up at five and go to his work at the mill. Even at the mill his mind was in his studies, and, with his book beside him on the spinning jenny, he caught up the spirit of sentence after sentence as it flitted to and fro.

Two kinds of books David had no fancy for—religious books and novels. His good father tried to impress him with the idea that "The Cloud of Witnesses" and Boston's "Fourfold State" were more edifying than Virgil and Horace and Mungo Park's Travels. The difference of opinion is said to have reached its climax one morning when the old man thrashed the lad soundly for refusing to read "Wilberforce's Practical Christianity." He might have spared the rod and his pains, for it only increased David's dislike to this kind of literature—a dislike which the young man claimed to be an intelligent one founded upon doubts in his own mind as to the consistency of science and the scriptures. But such misgivings could not and did not long obtain the mastery in his honest and good heart. The sound principles of

Christianity early instilled into his mind were still there, and, as he grew older, religious convictions became stronger and deeper. Though never very demonstrative, so far as his own experience was concerned, there came to him that change of heart which gave evidence of an inner spiritual life that impelled him to devote all his energies to the alleviation of human misery. He resolved to become a Missionary, desiring to minister to the teeming millions of China.

He must therefore study both medicine and theology. In the meantime he got promotion and better wages in the mill, enabling him to lay by enough money to attend classes in Glasgow University. He worked hard at college—very hard; but he ever afterwards looked back to this period of toil with thankfulness for the courage and hope it inspired. It was the making of the man. He had never received a tarthing from anyone but what he had earned.

Acting on the advice of friends, he offered his services to the London Missionary Society in 1838. Having passed his entrance exams, he was sent to their training college at Chipping-Ongar, where he studied along with others who afterwards became missionaries, and in whose society his long-cherished desire to engage in a life of usefulness was fanned into a glow of Christian philanthropy. It was here too, that he first made the acquaintance of Robert Moffat, who exercised a powerful influence over his mind, and helped to shape his future career. Moffat had been at that time twenty-three years a missionary in Africa. "I found Livingstone," he said "preparing to go to China as a medical missionary, but partly owing to the disgraceful opium war which had closed the country against missionaries, and partly from listening to speeches on missions to Africa, he soon began to feel his sympathies drawn in that direction. After several interviews and much serious thought he decided for Africa, whither he went with the fullest conviction that God had made plain his path."

Livingstone left England in 1840, landed at Capetown after a three months' voyage, and proceeded in a bullock-cart to Kuruman—some 700 miles inland, in the country of the Bechuanas, where Moffat and Hamilton had many years before founded a flourishing mission. He was astonished to find the shapely mission-house and church, the well-stocked garden, and the general order and comfort that prevailed. He remained at Kuruman several months, awaiting Moffat's return, and at length fixed upon Kolobeng, 300 miles beyond, where he pitched his tent—his "castle," as he called it—among the Backwains, or Alligators, who inhabited the borders of the great Kalahari desert. His first discourse to the natives was on "The Day of Judgement." "You startle me," exclaimed an old chief, Lechole by name. "These words make all my bones to shake. Did your forefathers know of this future judgement?" Livingstone assured him that they did. "But my forefathers," he continued, "were living at the same time yours were: how is it they did not send them word of these terrible things? My forefathers all passed

(Continued on page 38.)

## THE Dominion Presbyterian

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Thursday, January 18th, 1900.

One of the idle questions we may hear about this time is—"What tangible results can be shown from the week of prayer?" Men still ask for a sign and receive the same answer.

◆◆◆

The Century Fund Children's Banks are being distributed. To make them of real value parents should give each child an allowance weekly, and insist that anything deposited in the "Bank" should be from that allowance. Only in this way will the child be able to give anything. We earnestly hope our church will not tacitly countenance the practice of begging for money to put in their Banks.

◆◆◆

The announcement in the Dominion Presbyterian of last week, of the amounts received up-to-date for the schemes of the Church, and also of the amount still required, need not greatly alarm us, though the disparity is very great. The great bulk of contributions to the schemes comes in after the annual meetings of congregations. It would be an eye-opener for many in the Church if Dr. Warden were to publish the amount he has been obliged to pay the Banks for advances, while this money has been in the hands of Congregational Treasurers.

◆◆◆

The game of chess being played with South Africa for a board, is tantalizingly slow and silent. A critical stage has been reached, and every feint and move is watched with intensest interest. Incensed at the deliberateness of the principals, and maddened by the clamor for news of the game, some have invented

stories and circulated them freely. One of these touched the reputation of a brave man and a good soldier, and left a stain upon it. If this was done intentionally there could not be a more diabolical trick. If it was done wantonly, it is scarcely less blameworthy. Every man should seek to hold up the hands of those who must fight while we look on.

### Mental Decadence.

We are passing through a period when the majority of men do not think. Time is too valuable to permit of the examination of a subject, or even of a topic, in all its bearings, and if one happens to unearth a problem in its crude form, as a rule it is covered over again, and the discoverer hurries on to his business engagements. Yet we want to reach conclusions in regard to these subjects. Some one must do the preliminary thinking, and when it comes to the last analysis, we like to have it brought to us, with an easily understood record of the process by which this final stage has been reached, then we will complete the process, affix our signature, and announce the conclusion to which we have been led.

Every member of the Presbyterian Church in Canada would like to have definite convictions with respect to the Twentieth Century Fund, but not one in one thousand would take the time to think his way through the problem till he reached such definite conviction. The Assembly's Committee, with a shrewd appreciation of the situation, prepared a "Century Fund Catechism" in which the whole situation—from the standpoint of the promoters, of course—is tersely and clearly set forth. There was an amazing demand for that Catechism. It was read and adopted over the whole Dominion, and hence the wonderful unanimity of opinion in respect to the Century Fund. The man who got up that Catechism should have a term in the Moderator's Chair.

Mr. S. B. Capon, the new President of the Board of Commissioners for Foreign Missions, has hit upon the same idea. He also would have a Catechism prepared, to be used in the homes all over America as the Shorter Catechism was in Scotland; and it should, in simple words, tell the purpose, and the plan, and the extent of the great Foreign Mission movement to every American child.

The effect of this semi-ready thinking is certainly to inform the mind, but it will also dwarf the mind. Even now men cannot think continuously and connectedly. As in the morning the dawn springs from height to height, but leaves the intervening valleys in darkness, so our thinking has come to touch nothing more than the apex of things. We have no time to go down and search out all that lies between this point and that one upon which the light now rests. We think

rapidly, and act at once, it is said, but we are acting in absolute ignorance of much that lies behind us. And we have lost the rugged strength of those who saw the forward peaks as clearly as we now do, but who traversed every foot of the intervening way, and know what lies between.

### A Silver Crutch.

On this side of the line we have not suffered to an appreciable extent, from the coddling of our theological students. Most of those now filling Canadian pulpits supported themselves while passing through college, and funds that might almost be had for the asking, were left untouched. It is a record of which our Church may well be proud.

Over the line the easily obtained aid for the impecunious student has been a curse in the guise of a blessing. It has robbed young men of a part of their manhood, and has sent them into the active ministry with weakened moral fibre. A re-action is setting in, and now Yale has shown the way, under President Hadley's leadership, for a better disposition of the funds generously placed at the disposal of the authorities for assisting young men struggling for an education. All scholarships are henceforth to be given as a reward of merit according to the class lists, or as the reward of practical work done in the line of the student's chosen profession. Thus the theological student who will enter upon work to better the condition of the poor, either in mission work, in charitable work, or in educational work, will receive a certain payment for the work thus done. Comment upon the wisdom of the reform is unnecessary. True it is liable to abuse, and will doubtless be abused, but the evil done will, we feel confident, be far more than balanced by the good.

### A New Magazine.

The initial number of The Bible Student, containing the Bible Student and Religious Outlook, with Rev. W. H. McPheters, D. D., as Editor-in-Chief, promises well. The field to be covered has been somewhat limited, as the change of name would indicate. There still remain matters of interpretation, of introduction and criticism, and the great questions that emerge from the discussion of the latter. The names of the Associate Editors, Dr. Benj. Warfield, Dr. S. Smith, Dr. Geo. T. Purvis, Dr. Daniel J. Brown and Dr. John D. Davis, are a guarantee of sound scholarships, and an outlook upon the religious questions of the day from the safe standpoint of Liberal Conservatism.

It is interesting to read the prospectus and compare promise with accomplishment in this initial number. We find considerable attention given to the line of

study pursued in connection with the Sabbath School lessons. The articles do not deal with the lesson *per se* but with coquate lines of study. Thus for January there is an article by Dr. Warfield upon "Christ's growth in knowledge"; a second, by Dr. McPheeters, upon "Christ's interpretation of Scripture"; a third by Dr. Purvis, upon "The Virgin Birth."

The editorial comment is to the point, the longer articles are broken up into segments, with admirably chosen "side-headings", if one may use a somewhat contradictory, but suggestive term. Space forbids reference to all the articles which will be read with interest, and will, we imagine, create a desire to know more of a magazine, whose first number is so full of promise.

### The Essentials Remain.

While controversy is being waged around many doctrinal issues which, with their variant theories and interpretations, we have largely inherited from the past, it will be well for the Christian believer not to join the ranks of the alarmists, but to take refuge and find peace in the declaration that "the Word of our God shall stand forever." What is that Word? For one thing it is not the specious form of interpretation put forth by a body of men who would inseparably unite Christ's words with the particular philosophy which they inculcate. Rather the Word of God is that which inseparably unites teaching with life. What gain comes to the believer, let us ask, by the insistence that God "withholds mercy for the glory of his sovereign power"? Or what matters it, if the paradox is offered him of predestination and constraint joined to perfect liberty of the will, whether he accept it or not? But it matters much every way, indeed it is everything to the believer, whether he finds in Christ the realization of the true and right relation between man and God—the relation of children with their father—or not. So, too, it matters much, indeed it is of tremendous consequence, whether we are to hold to the Saviourhood of Jesus Christ or not. If Christ brings the believer home to God and introduces him into that filial life in which he rests and is strong, what concern have secondary issues to him? And if in his experience the believer finds confirmation of his faith in the friendliness and renovating power of the indwelling Spirit of God, what concern has he for a filioque controversy or a discussion over the institution of the Lord's Supper? Yet the Church, or rather some churchly people, expend much time, labor and energy over discussions which are as barren of results as the Matterhorn is of tropical flora; and they think that in doing so they are sustaining the very Ark of God—well meant, but all in vain. Let the believer possess his soul in patience.

The fundamental and essential remain; there let them rest in serenity, believing, in the words of a recent writer who has moved not a little the hearts and minds of men, that "the experience of God, of Christ, of the Spirit, of love and of victory is coming in; it will take new forms, but it will be the old reality, and the Christian will stand forth strong and clear—clear in the light of simplicity and strong in the strength of God."—Christian Work.

### Morley on Calvinism.

The "Dominion Presbyterian" of Dec. 21, contains an article in the course of which is a condensed statement of the leading doctrines of Calvinism as given by John Morley. I am quite willing to make all reasonable allowance for his anxiety to put what he wished to say, in as few words as possible. But I must say that he somewhat misrepresents Calvinism. I do not suppose that he properly understands it. Here is one of his sentences: "Founded on St. Paul and on Augustine, it was in a sentence this: That before the foundations of the world were laid, it was decreed by counsel secret to us that some should be chosen out of mankind to everlasting salvation, and others to curse and damnation." According to this, God dealt with both of these classes on precisely the same ground—His mere good pleasure. Neither deserved the portion assigned it. This is not true Calvinism. According to the latter, the salvation of the righteous is all of grace, the condemnation of the wicked, all of merit. Here is what our Confession of Faith says on the subject. "Those of mankind that are predestinated unto life, God . . . hath chosen in Christ unto everlasting glory, out of His mere free grace and love; without any foresight of faith or good works, etc.; and all to the praise of His glorious grace." (Chap. III. Sect. v.). "The rest of mankind, God was pleased . . . to ordain to dishonor and wrath for their sin, to the praise of His glorious justice" (Sect. vii.). Again, Calvinism is founded, not even in part, but wholly on Paul, who "spake as he was moved by the Holy Ghost." Augustine himself founded his system on Paul. Once more, Morley says that, according to Calvinism, "It was decreed . . . that some should be chosen . . . to everlasting salvation, and others to curse and damnation." Why say: "decreed that some should be chosen," that is, "decreed to choose them?" Would it not be enough to say: "some were chosen," etc?

Another sentence of Morley's on this subject is as follows: "On this black granite of Fate, Predestination, and Foreknowledge absolute, (Calvinism) was founded." Calvinism knows nothing whatever of any power distinct from, and independent of, the God of the Bible. It most distinctly sets forth that all things, yea, even the fall to the ground of a sparrow, or of a hair of our head, are of Him.

There is not, therefore, the very slightest trace of Fatalism in the creed of any true Calvinist.

Woodbridge, Ont. T. FENWICK

### David Livingstone.

(Continued from page 37).

away into darkness without knowing whether they were going." The question was not easily answered.

After a short stay at Kolobeng Livingstone removed to Lepolole, where he effectually secluded himself from all European society that he might the better study the language and customs of the natives. He next made choice of Mabotosa about 100 miles from Kolobeng, situated in a beautiful valley surrounded by mountains. Here he thought he could make himself at home for life and laid his plans for establishing a training school for native teachers and making Mabotosa a second Kuruman. Having completed the mission buildings and set things a-going, he made a journey to Kuruman, ostensibly to procure a fresh supply of stores. Dr. Moffat and his family had meanwhile returned from England and it was not long before Livingstone, bashful man as he was, mustered courage to ask Mary Moffat, the eldest daughter, to become his wife. They were married in 1844 and for eighteen long years the devoted missionary's wife proved indeed a help-meet, sharing the privations, difficulties and dangers that fell to their lot, as well as the honors that were heaped upon her illustrious husband.

About the time of his marriage Livingstone's courage was tried in another way. He was living within the territory of the king of beasts. In no part of the world was the lion at that time so plentiful, fierce and daring as in that part of Africa. Lions were the terror of the villages. To get rid of them, one must be killed. Livingstone volunteered to head a party in search of their enemies, all of which fled at the approach of the hunters, save one savage brute which remained sitting on a rock as before. Livingstone fired at him twice, wounding him severely. What followed is best told in his own words. "When in the act of loading again, I heard a shout. Starting and looking around, I saw the lion with tail erect just in the act of springing upon me. He caught my shoulder as he sprang and we both came to the ground together. Growling horribly close to my ear he shook me as a terrier dog does a rat. The shock produced a stupor similar to that which patients under the partial influence of chloroform are said to experience, annihilating fear and causing no sense of horror in looking at the beast. Immediately there was a crunching the bones. I had on a tartan jacket on occasion, and I believe that it wiped off all the virus from the teeth that pierced the flesh, for my two companions in this affray who were also bitten, one in the thigh and the other in the shoulder, both suffered severely from the peculiar pains incident to such wounds, while I escaped with only the inconvenience of a false joint in my limb."

It may be added that this false joint was the means of proving beyond a doubt the identity of Livingstone's remains previous to their interment in the Abbey.



## The Quiet Hour

For Dominion Presbyterian.

### The Baptism and Temptation of Jesus.\*

BY REV. W. H. JORDAN, D.D.

After several years of silent preparation our Lord is now ready to begin His great life-work. We know that those years of modest retirement were not lost; their fruits will now be clearly seen. In fact, our Lord's whole ministry is a protest against the vulgar measurements of length of days or extent of publicity; it teaches us to regard the quality of work, its loftiness of aim, and purity of nature. We are now called to note two events at the beginning of His actual ministry. John was still sternly declaring the strong truths to which attention was called in our last lesson, and inviting men to the Baptism of Repentance, when there came to this Baptism One who was different from all the rest of the crowd. He might seem to the superficial observer to be the same, and as we shall see He was determined to take His place side by side with all those who came sincerely to this great preaching, but John felt that there was a profound difference, and we to-day know that this young man who came up from Galilee was destined to take a new place in the religious life of the world, a place which none other had been able to fill. John, who was in full sympathy with the kingdom of God, felt instinctively the power of the new teacher, and shrank from even the appearance of superiority over Him. This frank recognition of the fact: "He must increase, but I must decrease" is one of the noblest traits in the character of John. He would have hindered Jesus, saying: "I have need to be baptised of Thee and comest Thou to me." Only when our Lord declared that He was fulfilling one of the demands of righteousness did John suffer Him. Then was Jesus baptised with the baptism of repentance, and as He came up from the water He received the sign of His father's approval. St. Luke tells us that "as He was praying the heavens opened"—a reminder, not only that all our Saviour's life was suffused with the spirit of prayers, but that the special crises of His life were all marked by a wonderful manifestation of the same spirit. He sought God in the plain path of duty and there was given to Him glimpses of the glory which He had with the Father before the world was. In some degree we may say of this, that the servant shall be as his Lord. We cannot enter now into a full discussion of our Lord's reason for demanding this baptism. The main point was, no doubt, to show Himself completely one with us, but He would also set His mark of approval on John's ministry and show how a noble preacher of righteousness ought to be received.

When He had received this glimpse of glory and had publicly accepted the principles of righteousness for which John contended, He was led by the spirit into the wilderness to be tempted of the devil. Thus we have put before us the changing scenes of the spiritual life. The comfort received in the hour of devotion was a preparation for the coming conflict and that spiritual conflict was itself a preparation for the great life of service to humanity. Often a dark, trying hour comes after a time of spiritual gladness, but we must not on that account think that the spiritual brightness is vain. One of its meanings is that by assurance of heavenly realities, we should be all the stronger to face days of darkness. Here is one plain lesson for us all; there is no sin in being tempted, though it is right that we should pray: "lead us not into temptation." The sin is in neglecting to seek the divine help and weakly yielding to the temptation. The Son of Man was led into temptation that He might share our lot, and fight in secret the battle which would be involved in His public ministry. When we wonder sometimes at the steadfast purpose, the calm determination with which He went through His life-work, let us remember that His public life began with the wilderness of temptation and ended with the garden of sacrifice. Always when a great man displays outward calmness in doing great tasks it is because there has been deep inward struggle. He has fought out the matter in the presence of his God. So we must regard our Lord's temptation, not as something capricious or artificial, but as a facing and accepting of the principles which must govern His life and work.

Note then that He fights the battle by the aid of Scripture. He goes back to the Old Book and says: "It is written." He was opposed to dead tradition and to mechanical worship of the letter, but He will not cut Himself off from the past. He gives a larger application and a deeper meaning to the principles which animated the ancient saints. When He says, "It is written," the old text becomes luminous with a new light.

He will not use His miraculous power for a personal, not to say, selfish purpose. Bread is important, but there is something more important. It is of the highest importance that He should not separate Himself from His kind. He will prove Himself to be the Son of God, not by making Himself an exception, but by becoming truly the Son of Man, bearing nobly the common burdens, and giving dignity to common trials. He will not give special treatment for Himself, but will be like us, in all particulars. Neither will He call upon His Father for such special treatment. Presumption and trust are different, though a devil by the use of Scriptural text may try to confound the distinction. The Son of Man will trust

in God for all the help that is needed to fight life's battle, but He will not make a vulgar exhibition of Providence. Again He will not betray the interests of the true Kingdom for the sake of present success and worldly glory. The motto of His own life, as it should be the principle of ours, is "Seek first the Kingdom of God." The Kingdom of God may be slow and silent, but it is an abiding Kingdom, whereas these kingdoms of the world, with all their glamour, will soon fall into dust. There is connected with the Church of to-day too much worship of mere success, and worldly splendor. We need to be reminded that the Church lives to incarnate the principle for which the Savior lived and died. Our hour of temptation is ever with us, and our only hope of victory is to live in the Spirit of our Master, avoiding all needless danger and trusting in God for help in the difficulties that must be faced. Then we shall know not only the hour of temptation, but also the ministry of angels.

### Transfigured Music.

Two travellers, one summer evening, were descending a steep mountain path in the Alps. Suddenly music came floating around them from some unseen source, pure, impersonal music, so distilled that no sediment of mere sound remained to blur the divine harmony. It was clearer than any piano note, finer than any strain of violin, more resonant than any peal of bells, richer than any organ swell, sweeter than any human voice. The travellers stood listening to hear whence it came. The rugged mountain of rock rose above them half a mile high and at the top was splintered into crags. The music came from the mighty wall of stone. The whole mountain seemed full of it, pulsing and throbbing with its burden of song. Again and again it pealed forth like a mighty cathedral bell, so grandly sweet, so all-compassing that the atmosphere for miles around seemed pregnant with the glory. It seemed as though angels had come back to earth and sung as they sang at Bethlehem. What did it mean? A mile down the path the travellers came upon a mountaineer with his Alpine horn, a big wooden instrument ten feet long, the flaring end of which fitted into a box like a hopper. He blew them a mighty blast, but it was only aloud rasping noise that was unpleasant and almost painful to the ear. Yet it was that rude horn blown by that rough mountaineer far down in the valley that was making that celestial music up among the summits of the Alps. The majestic mountain with its heart full of music gathered up those rough sounds and transformed and transfigured them into harmony so divine. So may the life on earth be transfigured into the life in heaven. The instrument on which we play may be rude and clumsy, the sounds we make may often seem harsh and discordant, we may be shut far down in the valley, all the conditions of life may seem narrow and its service hard, but when these experiences are caught up into the celestial world they may be transformed into such music as will make our heaven forever. "And I heard the voice of harpers harping with their harps."—Presbyterian Banner.

\*S. S. Lesson for Jan. 28th: Math. iii: 13-17. iv. 1-11.

Golden Text—"Mathew iii. 17."



**A Present-Day Danger.**

The dangerous tendency of the present day to which we are all of us more or less subject is that of subordinating the spiritual to the material. A glance at present conditions impresses this upon us, and a careful study of them is sure to confirm this impression.

Great material triumphs are being achieved at this time and great material advances are being accomplished. The discoveries and inventions of the age are marvelous. The record of the last half century eclipses the old fairy tales. Manufactures, agriculture and transportation have been revolutionized. The cotton gin, the steam engine, the reaper and the threshing machine, the telegraph and the telephone, the sewing machine, the bicycle and the automobile, have entirely changed the conditions of modern life. The tallow dip has given way to the electric light, and even steam itself is being superseded by electricity. If we were to take this as our measurement, we would all have to grant that this is a great age, the greatest by far that the world has ever seen.

But we do not believe that this is the real test. The needs of the immortal soul remain the same. Sins and sorrows abound to-day just as they did in the days when the oceans were crossed in sailing vessels, and death is as certain and the judgement day as inevitable as in old times before flocks were superseded by Mauser rifles. There is no valid reason for believing that the conditions of salvation have been modified by the larger facilities for gold mining or that the necessity for repentance and faith has been done away with even in this day of submarine cables. Sin abounds. The old vices flourish. The world, the flesh, and the devil still allure to destruction those who are not in covenant with God. Hearts are breaking and graves are multiplying, and even our triumphant modern surgery can not prevent it.

It would seem that we should not lose sight of the great truths of the Cross, and that we should not forget that the supreme need of the world is a saving interest in the blood of Jesus Christ. If we are wise we shall not. No current of world thought shall be strong enough to sweep us away from our mooring here. No attraction shall be sufficient to divert us from giving attention to the things which God himself rates as first and best. And yet there are contrary tendencies which we must carefully watch and resist.

We are constantly impressed by the fact that a foremost place in being demanded for business and pleasure. It has always been so, of course, but the demand to-day is exceedingly urgent. Young men find the attraction to the fields of the sciences and of applied forces, and of business, rather than to the work of the Gospel ministry. Great emphasis, too, is being put on recreation. The athletic field, the gymnasium, the links, the court, the cinder path and the yachting course engross the thoughts of millions day by day, to the exclusion of a care for the kingdom of God. And yet is not the sound body as a home for the sound mind to be desired? Most certainly, if we shall cultivate the healthful spirit and save ourselves from the decadence of the athletic Greek and the corruption of

the rugged Roman. Neither arts nor athletics can save from moral death the people who have lived for the material rather than for the spiritual.

Is there a possibility that we are doing our religious work with regard for the material rather than for the spiritual result? Are we paying undue attention to the architectural and aesthetic effects in our houses or worship rather than to efforts to promote revival and secure conversions? Are we more careful to report the exact number of additions to our churches than to promote the spirituality which keeps our membership close to Christ? Do we think more of buildings and furnishings and funds than we do of prayer and faith and love and the power of the Holy Spirit? Are we straining to produce material effects on the world and forgetting to agonize in prevailing prayer for the constraining influences of the divine grace? Do we emphasize the social rather than the prayer meeting, and do we preach for culture rather than for the salvation of souls?

It will not do for us to be carried away by any temporary, fleeting spirit of the age. We will become materialists if we permit ourselves to take materialistic views of life. Ever and everywhere that which is seen is temporal. Only that which is unseen is eternal. As we hope to escape disappointment in the future we shall deal to-day with that which is real and abiding.—Herald and Presbyter.

For Dominion Presbyterian.

**Psalm I.**

A new version, by W. M. M.

Happy the man who hath not in  
the wicked's counsel trod,  
Nor stood in sinners' way, nor sat  
With those who scoff at God;  
But in God's law doth take delight,  
And meditate both day and night.

He shall be like a stately tree,  
That firmly hath its root  
Beside the water streams and doth  
In season yield its fruit;  
His leaf shall wither not, and all  
Whatever he doeth prosper shall.

Not so the wicked, but like chaff  
Which wind doth drive away;  
They in the judgement shall not stand,  
Nor with the righteous stay;  
For God the way of these doth know,  
But those shall to destruction go.

We reprint the above, as it was incorrectly printed in the edition of Jan. 4.

**Chastenings as a Proof of Love.**

If a father truly loves his child, he watches that child with a keen desire for his right training and upbringing. A neglect of such watchful care shows a father's lack of true love for his child. Training and upbringing are what is called "chastening." In this sense, our heavenly Father shows His love for us by His chastening of us. "What son is there whom his father chasteneth not? But if ye are without chastening, whereof all [the loved children] have been made partakers, then are ye bastards, and not sons." We ought then to find comfort rather than cause for repining in God's chastenings, as a proof of God's love. Old Thomas Fuller says quaintly: "I saw two children fighting together in the street. The father of the one, passing

by, fetched his son away and corrected him; the other lad was left without any check, though both were equally faulty in the fray. I was half offended that, being guilty alike, they were not punished alike; but the parent would only meddle with him over whom he had an undoubted dominion, to whom he bare an unfeigned affection." Has God neglected you in his chastenings? If not, be grateful.—S. S. Times.

**The Folly of Forebodings.**

Anxiety and distress over to-morrow's possible calamities are abnormalities in our Christian lives. It was Phillips Brooks who, having himself learned to rest upon the everlasting arms, endeavored to teach us a like trust. Said he: "What a vast portion of our lives is spent in anxious and useless forebodings concerning the future, either our own or that of our dear ones! Present joys, present blessings, slip by and we miss half their sweet flavor and all for want of faith in Him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God our little children teach us every day by their confiding faith in us? We who are mutable, so faulty, so irritable, so unjust; and I He, who is so watchful, so pitiful, so loving, so forgiving! Why cannot we, slipping our hand into His each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?"

**Duty.**

There are occasions when God's servants shrink from duty. But what is the consequence? They lose the presence and comfortable enjoyment of God's love. When we obey our Lord Jesus as believers should, our God is with us; and though we have the whole world against us, if we have God with us, what does it matter? But the moment we start back, and seek our own inventions, we are at sea without a pilot. Then may we bitterly lament and groan out, "O my God, where hast thou gone? How could I have been so foolish as to lose all the bright shinnings of thy face? This is a price too high. Let me return to my allegiance, that I may rejoice in thy presence."—Spurgeon.

**A Prayer.**

BY CHRISTINA G. ROSSETTI.

O Lord, the Lord whose ways are right, keep us in Thy mercy from lip-service and empty forms; from having a name that we live, but being dead. Help us to worship Thee by righteous deeds and lives of holiness; that our prayers also may be set forth in Thy sight as the incense, and the lifting up of hands be as an evening sacrifice! Amen.

Go make thy garden as fair as thou canst,  
Thou workest never alone;  
Perchance he whose plot is next to thine  
Will see it and mend his own.

—Robert Collyer.

## MONTREAL.

The Rev. Dr. MacVicar has been re-appointed to the Protestant Board of School Commissioners for a term of three years by the provincial government.

Senator W. W. Ogilvie died suddenly on Friday afternoon, having been at his office in the morning. He was a Scotch Presbyterian and one of the most prominent business men of the city.

As an offset to the mission to Protestants in St. Patrick's Church, the Rev. Dr. Amaron spoke on Sunday evening in St. John's Church on "Reasons why we should not become Roman Catholics."

The Rev. Hugh Pedley, of Winnipeg, has accepted a call to Emmanuel Congregational Church, the pulpit of which was made vacant by the death of Dr. Evans. Mr. Pedley will take charge in April.

During the week of prayer special meetings for business men were held in the Mechanic's Institute during the noon hour. Mr. Dewey took part on Monday, and Mr. Fleck conducted the meeting on Tuesday.

The closing meeting of the week of prayer was held last Friday evening in the American Presbyterian Church. The Rev. Principal MacVicar presided. Much interest has been shown in these meetings this year, and we may trust that much good has been accomplished.

The sub-committee, appointed by the general committee of the Bible Society, to consider the choice of a successor to the late Sir William Dawson as president of the society, have chosen Bishop Bond, who has the matter under consideration. It is generally hoped that he will accept.

The seventy eighth annual meeting of the Protestant Orphan Asylum was held on Wednesday afternoon of last week, the Rev. J. Edgar Hill, D.D., presiding. The expenses of last year were greater than usual by reason of a scarlet fever epidemic and the large number of children in the home, but the treasurer's report showed no deficit.

The temperance people of Ormstown are greatly exercised over the action of the provincial government in remitting a large fine imposed in October last on a saloon keeper of the place for selling liquor without a license. The culprit pleaded guilty at the time and the fine seems to have been justly imposed. The temperance people of Ormstown, who appear to be in the majority, have been making a valiant fight and it is a pity to see them receive this setback. They are sending a protest to the government.

The Archbishop of Montreal has found it necessary to administer a striking rebuke to the inhabitants of the little island of St. Ignace, in the St. Lawrence, near Berthier. A recent meeting in the church ended in a riot, in the course of which the cure was roughly handled by his parishioners. The church having been desecrated, the Archbishop placed it under the ban, and sent one of his canons to carry out this decree. The cloth was stripped off the altar, the sanctuary lamp was put out, the church door was closed, and a funeral knell tolled. The ban will not be removed until the parishioners beg for pardon. In the meantime the cure has been removed to Berthier, and the state of Isle St. Ignace is like that of England during the interdict of King John's reign. Grave as the offence of the parishioners undoubtedly was, the stern measures which have been taken may have a tendency to breed in the minds of the islanders a willingness to be "informed" of the true nature of the Protestant faith. Such a thing has been known to occur.

A mission was inaugurated last week in St. Patrick's Roman Catholic Church with the object of converting Protestants to the Roman Catholic faith. The avowed object is to inform Protestants as to the true nature of the Catholic faith, but we may presume that conversion is the real object. If we opened a mission to inform Catholics about the Protestant faith, it would certainly be with the ultimate object, unconcealed, of converting them. The phraseology, however, artless though it may seem, has doubtless had much to do with the attraction of the large number of Protestants who have been attending these services. Many people who would look upon any attempt at conversion as an impertinence regard it as quite the proper thing to be informed. A prominent Church of England minister last week received an anonymous letter, which he has since made public, which is of such a character as to go far in the direction of establishing the fact that the mission is an ill-concealed underhand propaganda of proselytism. The preacher is an eloquent Paulist father from New York, whose sermons read in the papers very much like Protestant sermons. They remind the writer of these notes of the English sermons which, as a student, he used occasionally to hear from the

Jesuit preachers in the Church of the Gesu, addressed to the large congregation of Protestants who went there on Sunday evenings, after their own services were over, to hear the music. But, oh! the difference between sermons to Protestants and sermons to Catholics!

Can Protestant inmates of Roman Catholic hospitals have Protestant ministers called in to visit them if they so desire? This question came up at the recent quarterly meeting of the Presbytery in connection with the city missionary's report. Mr. Patterson stated that in some cases, at any rate, they could not, and said that he had complained of the matter to Sir William Kingston, of the Hotel Dieu, who expressed himself as strongly opposed to any such exclusion. It now appears that the superioress-general of the Little Sisters of the Poor recently asked the Congregation of the Holy Office what the nuns might do in such a case. The following reply, which is the same as one given to the Vicar General of Egypt in 1872, was sent: Nuns and Catholic persons having charge of the direction and service of a hospital cannot personally interfere to secure a minister of their own religion for patients who are not Catholic, and they will do well to say so when occasion offers; but there is nothing to prevent making use of a person professing the same faith as the patient, in calling such a minister. To prevent "communiatio in divinis," which is forbidden, a heretical go-b-wick may be employed. What the Catholic could do without contamination, the Protestant, who is contaminated already, may be employed to do. This suggests the theory, held in some quarters, that God makes use of the devil to do His disagreeable work of punishing, which is supposed to be incompatible with the clemency of the divine nature.

Mr. T. Burt Sutherland has returned to the city, after speaking at Scottstown, Gould, Canterbury, Gould Station and Lennoxville.

Rev. D. Tait of Chalmers' Church, Quebec, occupied the pulpit of St. Andrew's church, Three Rivers, last Sabbath in the interest of the Century Fund.

## MARITIME PROVINCES.

The Great Village W. F. M. Auxiliary held their annual thanksgiving service on Dec. 11th. Result \$23.85.

The congregation of St. Peter's, C.B., presented their pastor, Rev. John Calder, with an address and a well filled purse last Friday evening.

The Rev. E. J. Ratter was presented with \$11 by the Blue Mountain congregation and \$20 by Blair church as a Christmas gift.

Rev. M. G. Henry's Bible class, St. Croix, made him a Christmas gift of a fine fur cap and silk muffler. The moderator of synod is thus well equipped for his episcopal duties.

The New Richmond congregation have rebuilt the manse barn, destroyed by fire last October, and presented the minister, Rev. J. F. McCurdy, with a very handsome sleigh at Christmas.

The West River, St. Mary's congregation have not merely subscribed but they have actually paid off the whole amount of their church debt—\$332. We trust the other five instalments will go to the common fund.

The congregation of Quoddy and Moser River invited their pastor, Rev. A. F. Fisher, and his wife to an "at home", and in the course of the evening presented the former with a racoon coat and gloves and the latter with a china tea set, glassware, etc.

Rev. Dr. A. A. McKenzie was abundantly remembered by the St. Stephen, N.B., congregation. Amongst other Christmas gifts was a handsome dressing gown for Mrs. McKenzie, to the purchase of which every member of the congregation made a contribution. The congregation promises \$1000 to the century fund.

United Church, New Glasgow, maintains its character for liberality. In this church the contributions for all purposes are taken by a plate at the door and no envelopes are used. The amount raised for all purposes last year was \$5,248.51; of this \$1838.97 was for religious and benevolent objects. Rev. A. Rogers is the popular and much beloved pastor.

## A Change of Address.

In a letter just received by Dr. Warden from the Rev. Dr. Menzies of Honan, dated 28th December, he says "The first Chinese Imperial mail from Chang Te Fu leaves to-morrow. A postoffice here

has just been opened, and we intend to patronise it entirely now, and will drop our courier service at once." The address of all the missionaries of our church in Honan, with the exception of the Rev. D. MacGillivray, will hereafter be Chang Te, Honan (Via Tientsin), North China." He asks, will you kindly have the change of address noted by all the church papers, to save trouble at the Tientsin office.

## Brethren Though Speaking Different Languages.

Some time before Christmas, the Rev. M. St. Germain, pastor of the French Presbyterian Church at Duclou, near Ottawa, wrote to Rev. T. Fenwick, of Woodbridge, expressing the pleasure it would give him if the brethren there would send him something to enable him to give his Sabbath School a treat at the approaching season. Mr. Fenwick, though he is not a "Christmas man," brought the matter before the Sabbath School. He told the scholars, that though the Sabbath School scholars at Duclou understood no English, they were just as fond of presents as were those who spoke that language. A collection was taken up by which \$1.77 was raised. The teachers voted 27 large Scripture-Lesson pictures—one for each scholar. By and by Mr. Fenwick received from M. St. Germain, an acknowledgment of the safe arrival at their destination, of both money and pictures, and an account of this festival. The little church ("temple" he calls it) was crowded. The pictures made the children cry: "O! O!" and open their eyes wide. The pastor was presented with his portrait in crayon, and his wife, with four pieces of china. To make these presents, the congregation must have exercised some self denial, as it is poor. The meeting was a "great success." The children who, because they are too young, or for other reasons, are unable to attend the Sabbath School, were not overlooked. They got a share of the bon-bons ("sweeties") dealt out. Mr. Fenwick, for the amusement of the teachers and the scholars of the Presbyterian Sabbath School in Woodbridge, read in French, the expression of thanks and good wishes to them from those of the Sabbath School at Duclou, and afterwards, translated it.

Our Church at Duclou consists of 18 families—all converts from Romanism. Belonging to them are 60 children, of whom 27 attend the Sabbath School. M. St. Germain was once a monk of the Holy Cross. He was brought to the knowledge of the truth 19 years ago.

## Information Regarding the Century Fund

As some of the congregational canvassing books are being returned to the Rev. Dr. Warden, we are requested to state that this should not be done. The committee are providing a book, in duplicate, for the Treasurer of the Century Fund, in each congregation. When the whole work has been completed and the subscriptions paid, one of the duplicate copies of the congregational book is sent back to the Century Fund Committee. Congregational Treasurers will also please take notice that it is not desired that they should now report to the Century Fund Committee contributions received by them on account of church debt. When the work is entirely completed, and the duplicate congregational book returned to Dr. Warden, it will contain the information, giving not simply what has been contributed to the Common Fund but also what has been contributed toward church debt. This is the only way in which it is desired that reports should be presented.

## Births.

PEMBERTON.—At 220 Herkimer street, Hamilton, on Wednesday, the 10th inst., the wife of G. C. T. Pemberton, of a daughter.

## Deaths.

WILSON.—On Jan. 5, the wife of Rev. Thomas Wilson, of London, Ontario.

MC CUAIG.—On Jan. 6, at 82 John street, Toronto, Donald Campbell McCuaig, son of the Rev. Finlay McCuaig, Welland.

## Ministers and Churches.

### OUR TORONTO LETTER.

Dr. Milligan has chosen "The Book of Job" for his Sabbath evening series this winter. It is an old problem, this one of human suffering and its moral cause and effect. A young man makes a brilliant failure, as a rule, when he undertakes to interpret this earliest Biblical treatment of the problem. But the mature man, especially the man whose mind has been well disciplined will find in this earliest of the Biblical books a rare storehouse out of which food in abundance may be brought for the people to whom he is permitted to speak. We shall expect to find an ever-increasing audience in Old St. Andrews on Sabbath evenings.

This is evidently a year of surpluses. Queen St. East held its annual meeting on the 10th inst. and announces a surplus of \$10,40, not large, but satisfactory. The roll of membership remains nearly the same, the additions being 34, but the drain by removal and death being very heavy. The church is financially sound, having assets of \$20,000 and mortgage liabilities of \$4,300. The Sabbath School has 320 on its roll, and reports a balance on hand of \$90,88. All other departments are in good shape and this year is said to be the most satisfactory in the history of the congregation.

Cooke's Church has the largest membership of any single congregation in Canada. 178 were added during the year, 70 removed, and the total membership now is 1477. The average yearly contribution per member is a little over \$5, amounting to \$700 in all. The balance on hand this year is \$72. An effort is being made to pay off a floating debt of \$6000, and all has been subscribed except \$800. The mortgage liability is \$39,000. A unique feature of the annual report was the department of the Chinese Class, with a membership of 62.

Bloor St. congregation reports a surplus of \$250 this year. The mortgage indebtedness has been reduced by \$1500 in 1899, but still stands at the rather high figure of \$43,000. This congregation is aiming at \$25,000 for the Century Fund, and will certainly not fall below this mark. A striking feature of the report is a contribution of \$500 from the minister to the revenue of the Church. The congregation increased the minister's stipend by \$500 in January 1899, and he promptly handed back the amount. Beyond a doubt the congregation will recognize the generous act by an increase of at least that amount in this year's stipend.

Morningside, too, with its handful of members, has cleared off its entire mortgage indebtedness during the year, and comes out with a balance of "four cents." Few congregations run upon so close a margin, but then Morningside is almost in a class by itself. We do not think another Church in, or about Toronto, is entirely free of debt.

The Presbyterian Minister's Association resumed its meetings on Monday morning last. Unfortunately, the Rev. Geo. R. Fasken, of St. Paul, who was to present a paper upon "The limitations of legitimate liberty," had contracted a severe cold, and was unable to speak. A deputation from a Committee of the Anglican Church Synod, presented a proposition looking to the affiliation of the Voluntary and the Public School System in Canada. The matter will be more fully discussed at the next regular meeting.

Domestic Science is the euphonious term under which some are proposing to discuss the training of servant girls and prospective wives and mothers, in matters of house-keeping. An enthusiastic devotee of this new science proposes even to establish a College in Toronto, in which maidens shall be properly trained. Diplomas are to be granted, but the degree of D.S. is pre-empted. Long ago the subject embraced in the curriculum of the proposed College came under the term of "home training," but the home-maker of to-day has no time, it would seem, to train her daughters. Indeed in their prospects the promoters of the College of Domestic Science hint very broadly that the present day mother is her-

self sadly in need of training. It is significant that most of those taking part in this discussion are men. Has the worm turned, or is this another instance of rank oppression?

Central Presbyterian Church reports a deficit of \$146 but accounts for it by an increased expenditure and a former deficit. In reality the receipts are \$347 greater than for the last year. The special feature of this congregation is its splendid annual contribution to missions. Honors are equally divided between Central and St. John's in this respect. Dr. McTavish has been obliged to take a brief rest, and is now at Clifton Springs. He has 64 members under his care in the Central.

Erskine reports gains and losses. It has gained immensely in securing Rev. James Murray as pastor, and reports also that its former organist, Mr. Hewitt, a minister's right-hand man, has returned. Two prominent workers have been transferred to other fields—Mr. Jno. A. Paterson for many years the Sabbath School Superintendent, and Mr. Thos. Yellowlees, who has had charge of the William St. Mission, and who has recently been appointed Associate-Secretary of the Ontario Sabbath School Association. Here there is an absence of either debit or credit balance, but the finances of the congregation are most encouraging. Mr. Murray has 603 members to care for and 1273 persons under pastoral oversight.

### WESTERN ONTARIO.

The resignation of Rev. J. G. Shearer has been accepted by the Hamilton Presbytery.

On Jan. 3rd Rev. W. R. MacIntosh was inducted into the pastorate of Knox Church, Elora.

Rev. Dr. Wardrop has returned to Guelph after spending several months in Ottawa and Montreal.

Rev. R. E. Knowles, of Knox Church, Galt, lectured at Preston Jan. 15, on "The Sunny South".

Rev. A. J. McGillivray, of London, preached special sermons in the Ridgeway Presbyterian Church, last Sunday.

Knox Church, Galt, held its annual meeting on the evening of Jan. 13. The reports in all departments were most satisfactory.

On Friday, January 19, Rev. Dr. Grant will lecture on "South Africa, the Zition, and the Boer," in the Presbyterian lecture room, Orillia.

Before Rev. W. R. MacIntosh left Allandale for his charge at Elora, his congregation presented him with an address and a purse containing \$64.

A call to Rev. P. F. Sinclair, of Toronto, from the congregations of Bridgeburg and Fort Erie was sustained at the last meeting of Hamilton Presbytery.

Rev. J. H. McVicar, of Fergus, is to preach at the First Presbyterian Church, Eramosa, next Sunday, and the following week special meetings will be held every night.

At the last meeting of Hamilton Presbytery a call from the congregation of Strabane and Killbuck to Rev. P. J. McLaren of Bellwood, was sustained and ordered to be forwarded.

The pulpit of Guthrie Church, Harrison, will next Sabbath be occupied by Rev. Neil McKinnon, of Glenallan. Rev. T. D. Cullough will preach anniversary sermons in Glenallan.

On Jan. 15 a patriotic concert was given in Knox Church, Guelph, under the auspices of the young people. The basement was decorated with flags and the whole programme was of a patriotic nature.

The Christian Endeavor Union of Stratford held its quarterly rally in St. Andrew's Church Jan. 15. The speaker of the evening was Miss Jessie Duncan, who gave an address on Missions in India.

Rev. J. A. Clarke, of the Cowan-street Presbyterian Church Toronto, preached in the Presbyterian Church, Orillia, on Sunday. Rev. Dr. Grant was preaching anniversary sermons in Mr. Clarke's church.

Rev. S. H. Eastman, of Meaford, conducted anniversary services in Cookstown Presbyterian Church recently. The free-will offering amounted to \$14. The congregation has recently purchased a new pipe organ.

Knox, McNab St. and Wentworth Churches, Hamilton, all held their annual meetings on Jan. 17th. The reports presented showed that all were in a satisfactory condition. McNab St. aims at raising \$6,000 for the Century Fund.

Special services were held last Sabbath evening at the King Street Presbyterian Church, London, in memory of the late Mrs. Wilson, wife of the pastor, Rev. Thos. Wilson. Rev. R. McIntyre, an old friend of the family, occupied the pulpit.

Rev. W. Beattie, of Palmerston, President of Knox College Home Missionary Society, occupied the pulpit of Guthrie Church, Harrison, last Sunday evening, and gave an interesting account of his work at the mining camps in British Columbia, and also presented the claims of the Society on the Church for support.

The ordination and induction of the new elders of Knox Church, Galt, took place last Sunday morning. Messrs. John Gillespie, Andrew Elliott, Donald McLellan, Jno. McEwan, Jno. Sloan, Geo. McCullum, Dr. Moyer, Dr. Cameron and, Jno. Lees being installed into the sacred office. Rev. R. E. Knowles acted as moderator.

The annual meeting of the Presbyterian Church, Eden Mills, was held on Jan. 15. The following officers were elected for the ensuing year: Treasurer, Wm. Argo; Secretary, G. M. Anderson; Auditor, T. Scott; Collectors, J. Hawkins, F. Auld; Ushers, Cranston Scott, J. Ramsay; Organist, Miss A. Ingle; Leader of Song, G. M. Anderson.

### EASTERN ONTARIO.

On Jan. 21 Rev. D. M. Ramsay, Knox Church, Ottawa, will preach a special sermon to children.

On Jan. 7 the pulpit of St. John's church, Almonte, was occupied by Mr. J. A. James, a student of Knox College.

The anniversary services in connection with the Ashton Presbyterian Church were held last Sunday. Rev. A. E. Mitchell, of Almonte, preached.

The pulpit of Cooke's Church, Kingston, was filled last Sabbath by Mr. M. A. Mackinnon, a student of Queen's University.

The ladies of St. John's Church, Brockville, are preparing for the celebration of Burns anniversary on Jan. 25. A very interesting programme is being prepared.

A meeting of St. Andrew's congregation, Lancaester, was held on Jan. 14 in the Second Concession Church for the purpose of considering a call to a clergyman.

Rev. Robert Laird, of the First Presbyterian Church, Brockville, preached in the Baptist Church last Sabbath morning, while Rev. D. Strachan, of St. John's Church, preached in Wall Street Methodist Church.

At the communion held last Sabbath in Stewarton Presbyterian Church, Ottawa, twelve new members were received into the Church. At the evening service Rev. Joseph Potts, of the Upper Canada Tract society, gave an address on the work of the society's missionaries among lumbermen and sailors.

The fifth anniversary of the induction of Rev. J. McKellock into the pastoral charge of Morewood congregation was held at the manse on Dec. 4th last. The whole affair came as quite a surprise to the pastor who knew nothing of it, till the arrival of his members at his home freighted with good cheers. A pleasant social evening was spent and a sumptuous supper enjoyed after which an address appreciative of his work was presented to Mr. McKellock.

At the annual meeting held in Morewood Church on Jan. 10th the reports showed the congregational affairs to be in a most flourishing condition. That of the treasurer is particularly worthy of note, there being a substantial balance to the credit of the congregation. The givings to schemes were also larger than in former years. Great encouragement is felt on all sides and much credit is to be given to the able administration of Rev. J. McKellock the pastor.

The annual meeting of the Union Cornwall Auxiliary of the Woman's Foreign Missionary Society was held in St. John's church on Friday, Jan. 12. There was quite an increase in the contributions, notwithstanding the falling off of members. The amount for the year was \$291.98. The following officers were elected for 1900: Pres., Mrs. Hastie; 1st vice., Mrs. W. B. Maclelland; 2nd vice., Mrs. Rennie; treas., Mrs. Aleck McKrackin; sec., Mrs. D. B. Maclelland.

The annual congregational meeting of the Avonmore Presbyterian Church was held on Jan. 10. The reports show that the church work is in a very satisfactory condition. The following are the officers for the ensuing year: Board of management, D. Gorengy, Ira Shaver, Wm. Alguire, Thos. Henry, Donald McKinnon, W. J. McCart and John Grant treasurer, W. A. Campbell; secretary, Duncan McDermid; financial secretary, Silas E. Shaver; auditors, J. H. Wert and D. Campbell; ushers, Ira Shaver and John McIntyre; superintendent of Sunday School, J. A. Wert; assistant superintendent, W. J. McCart.



# The Inglenook

## Alice in Wonderland.

On a golden Fourth of July afternoon in 1852, a little boat glided leisurely up the river Thames from Oxford, England, bearing a group of light-hearted voyagers: three little girls, Lorna, Alice and Edith Liddell, and a gentleman of thirty, Rev. Charles Lutwidge Dodgson.

Landing in a meadow by the river side they found rest and shade under a rock of new-mown hay. Then came a request from the child trio often made before and never refused. The story of this is told in the well-known lines with which Alice in Wonderland opens:

Ah, cruel three! In such an hour,  
Beneath such dreamy weather,  
To beg a tale of breath too weak,  
To stir the finest feather;  
Yet what can one poor voice avail  
Against three tongues together?

"Sometimes," Alice Liddell writes some years afterwards, "to tease us, and perhaps being really tired, Mr. Dodgson would stop suddenly and say, 'And that's all till next time.' 'Ah! but it is next time,' would be the exclamation from all three, and after some persuasion the story would begin afresh."

"And ever as the story drained  
The wells of fancy dry,  
And faintly strove that weary one  
To put the subject by,  
'The rest next time'—'It is next time'  
The happy voices cry."

In this scene and hour began, as Alice Lyddell well calls it, "The ever-delightful tale," one that has fascinated thousands on both sides of the sea, and become a children's classic. The story, the whole idea of which came like an inspiration to his mind, was told simply for the pleasure of his little friends; and especially for Alice, to whom he wrote years later: "My mental picture is as vivid as ever of one who was, through so many years, my ideal child friend." It was with no thought of publication, but to please her, and at her plea, that from memory he first wrote the story out as Alice's Adventures Underground.

His friend, George MacDonald, however, saw the manuscript and persuaded him to give it to the public, and three years from the day of that riverside loitering, Alice Liddell received the first copy of Alice in Wonderland.

The immediate popularity of the book was to its author a great surprise, as he had expected but a small sale and a money loss to himself. Though he long kept its authorship as far as possible a secret, it gave him great pleasure, as he once wrote: "That children love the book is a very precious thought to me, and next to their love I value the sympathy of those who come with a child's heart to what I have tried to write about a child's thoughts."

But we only half understand a book till we know the personality that lies behind it; the Lewis Carroll, who all through his sixty-six years of life carried the fresh child-heart, the wonderful sympathy with and understanding of child nature, the man, was more delightful, charming, lovable than anything he ever penned.

It is told that as a boy he made pets of the most odd and unlikely animals, and numbered certain snails and toads among his intimate friends; and also that he almost lived in that Wonderland through which he afterwards led the entranced Alice. One of the oldest of a numerous family, he early began to invent games and amusing stories for his brothers and sisters; and, as a schoolboy in a public school, he was known as a champion of those weaker and younger than himself.

Withal a strange union of gifts was his. Beside a current of whimsical humor, constantly bubbling up in verse and story, ran an equal talent for enjoyment in the most abstruse mathematics. Few contrasts can be greater than that between C. L. Dodgson, for twenty-six years lecturer on mathematics at Christ Church College, Oxford, author of many volumes on his especial subject, noted among scholars for his exact and logical reasoning, and "Lewis Carroll," contributor to Punch, and author of Alice in Wonderland and Alice through the Looking Glass.

It is related that Queen Victoria, charmed with the first Alice, of which a presentation copy had been sent to Princess Beatrice, asked its author to send her his next book. In a few months, for both were published the same year, this arrived—a mathematical treatise on Determinants.

Perhaps it was shyness, but always the profound, serious scholar—who was so familiar with Euclid that he would often go through a whole book when wakeful at a night—shrank with almost morbid sensitiveness from any mention of his alter ego.

But his most marked characteristic was his love for children. "The man who loved little children," as some one named him, his power of attracting them to him, and of interesting them, was wonderful. Wherever he went, there children gathered round him, and "Next to what conversing with an angel would be, for it is hard to imagine it, comes, I think, the privilege of having a real child's thoughts uttered to you," he once wrote.

In return for this he gave them the best of his humor, his love, his sympathy. Many a time this last took a material and helpful form, for his generosity was as wide as it was modest, and to make others happy was the rule of his blameless life. With this thought, he distributed hundreds of his children's books to hospitals and convalescent homes, "wherever," as he wrote to a friend, "there are sick children capable of reading them, and though, of course, one takes some pleasure in the popularity of the books elsewhere, it is not nearly so pleasant a thought to me as that they may be a comfort and relief to the children in hours of pain and weariness."

It was his privilege to see his Alice translated into French, German, Italian and Dutch, and one poem, Father William, into Arabic, while a number of plays and operettas have been based on it. It was only last year that an English paper made inquiry as to the most popular children's book, and the verdict was for Alice in Wonderland.

There remains another and most beautiful side to his character, his deep and delicately reverent religious spirit, the perfect faith and trust with which, as simply as a child, he walked through life in the fear and love of God. To him one of the great attractions of childhood was its innocence and spirituality, and through the earthly love he was always gently seeking to lead the little ones to the heavenly love.

In his last book, Sylvia and Bruno, the ideals and beliefs which, as a Christian, he held dearest, found expression. He says: "I took courage to introduce what I had entirely avoided in the two 'Alice' books, some reference to subjects which are, after all, the only subjects of real interest in this life; subjects which are so intimately bound up with every topic of human interest that it needs more effort to avoid than to touch on them."

Love was the keynote of his life; under everything he wrote lay the desire to make the world a brighter and happier place; his dread was always of giving pain, and his aspiration to follow humbly in the steps of Him who went about doing good. Thus, when one January in 1898, angel hands drew aside the veil, we cannot doubt that it was to give

him entrance to the fullness of the heavenly love that he had so long preached, and taught, and with true childlike spirit lived. Presbyterian Standard.

## The Green Ray at Sunset.

The existence of a "green ray," or "green flash," at the moment the sun disappears from view beneath the horizon, is unknown to many, but any careful observer can see the color, especially when the sun sets in the ocean. The phenomenon has been often noticed by physicists, and has been thought by some to be an optical illusion. The subject was recently discussed very fully in the French Physical Society. As reported in Science Abstracts (November), M. Guehard asserted that the green ray is "the gray shadow of the earth, feebly illuminated from the zenith and viewed by an eye fatigued for red; it therefore appears green." M. Pellat stated his belief, on the contrary, that "the setting yellow sun has a red lower and a green upper border, separately examinable in the telescope, and due to prismatic refraction by the atmosphere. The absorption which makes the sun's disk appear yellow, makes the violet upper rim appear green, or greenish-blue, instead of violet. When the sun sets, the upper green rim can be seen for a fraction of a second, but can be kept longer in view if the observer go up a slope as the sun sets." M. Guehard thought this was different from the green ray following the setting of a red sun. M. Kaveau said that he had seen "the sea colored green in a triangle with its apex at the point where the sun set; and the color seems to flow away towards the horizon."

## Training Shepherd Dogs.

The natives of New Mexico seem to have an original way of training shepherd dogs. A pup is taken from its mother as soon after birth as possible. The breed of the dog is immaterial. The young of a sheep or goat is taken away, and the pup is substituted. After the first few days the pup is never fed except just before the flock goes to pasture in the morning and just after the sheep are brought in at night. As soon as he can walk he goes out with the flock and stays with it all day. Whenever he begins to anticipate supper by trying to drive the flock in before sundown he gets punished. After he is about a year old he takes a flock out, guards it from other dogs and coyotes during the day, and brings it in at the proper time at night without supervision. I have tried all kinds of temptation on a dog that was encountered in the hills with his flock, but in spite of all he would remain faithful to his duty, driving his flock to a safe distance before venturing to make the acquaintance of my own dog.

## The Czarina's Private Fun.

The Empress of Russia is a very accomplished lady, speaking five languages, besides numbering among her recreations riding, painting, rowing, sketching, swimming, tennis, etc. But one of her favorite amusements is drawing caricatures.

Freed from the fear of the censor, she indulges with her pen and pencil in a way which makes even Russian ministers tremble, drawing them in caricature, which would mean death or Siberia to any other artist. She has drawn the Czar himself—a solemn, bearded but bald infant in long clothes, tied in an armchair, and surrounded by a host of grand dukes and grand duchesses armed with feeding bottles, all insisting on feeding him in a different way. No wonder the Czar is screaming at the top of his voice.

## Ready Beforehand.

"What are you doing now? I never saw a girl that was so continually finding something to do!"

"I am only going to sew a button on my glove."

"Why, you are not going out, are you?"

"Oh, no! I only like to get things ready beforehand, that's all."

And this little thing that had been persisted in by a certain girl until it had become a fixed habit saved her more trouble than she herself had ever had any idea of; more time, too. Ready beforehand—ry it.—Christian Work.



**At the Breakfast Table.**

BY A TRUSTWORTHY REPORTER.

"Mamma! Where's my shoes?"  
 "I put them in their place in your closet, dear. Make haste, we're at breakfast," called mamma from the dining-room.  
 "I'll be late to school just because folks don't leave my things alone," scowled Jack, hurrying in with his shoe-strings dangling and a scowl on his face.

Mamma was discreetly busy with her coffee cups.  
 "Hominy, Jack?" asked papa cheerily.  
 "O dear! I don't like hominy. Why don't we have oats oatmeal?"

"Papa likes hominy best, so we take turns," explained mamma, trying to avert the storm.

"Might have 'em both," interjected Jack, his voice muffled by a large mouthful of the despised cereal.  
 "Is there griddle-cakes, then?" he demanded presently.

"This is ironing morning. Katie couldn't fry cakes to-day."

"What else is she made for?" savagely.  
 "Jack!" Papa looked suddenly up from his paper. His son subsided for a few moments, and table-talk went pleasantly on.

"It looks like the beginning of a bad storm," papa said, glancing at the rain-drops on the pane.

"The youngsters had better go to school prepared for wet weather."

"Yes, the rubbers and-umbrella brigade to-day," smiled mamma.

"Oh, need I wear rubbers?" complained Jack.  
 "Nobody but little kids wear 'em a day like this. I won't get wet. Need I?"

"Oh, yes, dear. You always walk through all the puddles, you know, and you have a cold already."

"I think it's mean, I do! None of the other big fellows have to wear rubbers like babies. Even my thick boots all on. I think you're real mean, so there!" with a burst of angry tears.

"Jack, leave the table," said his father sternly.  
 "Go and put on your rubbers without a word, and then come and apologize to mamma for your rudeness. It's too bad, dear," looking at mamma's sad face.

"Your meals are spoiled continually by such tantrums. I will put a stop to them, if I have to whip Jack twice a day."

"But the whipping would only make his temper worse; you've tried that. I've another idea simmering. We'll talk of it to-night"—as Jack came sulkily back.

\* \* \*

"Good morning!" cried Jack, dashing into the dining-room next day.

"Morning?" returned papa, gruffly. "What's this, Evelyn oatmeal? Haven't you learned yet that I don't like oatmeal? I want hominy."

"We had it yesterday, John, if you remember; but I'll see that it is made to-morrow."

"That won't feed me to-day" pushing away his saucer. "Well, what next? Fish-balls? Umph!"

"I thought you liked them," said mamma, anxiously.

"Plenty of things I like better. Have you mended those gloves of mine, Evelyn?"

"Why, no, John, you didn't ask me to. I'll do it now."

"No, I can't wait. I should think you might keep my things in better order. I'm behind time for the train, anyway; breakfast was so late." And off rushed papa, without good-bye, slamming the door angrily and leaving a dark shadow behind him.

It had not lifted at dinner that night. Papa gumbled at the cooking, found fault with everything and was so ill tempered that the meal, usually accompanied by much fun and pleasantness, was more dismal than breakfast had been. Jack held his breath in dismay.

"Don't know where the key to my desk is, Evelyn? And what am I to do now without it? You must have mislaid it. Strange you can't leave my things alone. I think it's a shame"—

But mamma had suddenly covered her face with her handkerchief and left the table.

"Mamma," whispered Jack, stealing into her room and her lap in the dark.

"Well, dear?" her arms close around him.  
 "Mamma, what ailed papa? If I was a man, I'd—"

"Perhaps papa didn't think; perhaps he was just cross at everything."

"Papa is naturally impatient, Jack, and if one lets a temper get out from under control it is hard stopping it. It grows worse every day until it becomes stronger than a man himself, and makes life miserable to him and everyone about him. Can't you see for yourself how it would be?"

Jack meditated awhile. "Mamma did papa ever have a temper like mine?"

"Very like, he says, though we can hardly be, I love it, he controls it so well. Perhaps he was willing for you to see to-day what your temper might become if you let it grow worse, as you are doing now. Do you think we have had a pleasant day, Jack?"

"I guess not. It's been awful."

"And it all came from the unpleasantness of one person, Jack."

There was a long pause. Then Jack suddenly announced with conviction, "Mamma, I believe papa was just putting his temper on, and I know what I'll do. But if I'm as ugly usually as he has been to-day, I guess I'd better begin to stop!"

And he did. Congregationalist.

**The Land of Pretty Soon.**

I know a land where the streets are paved  
 With the things we meant to achieve—  
 And with the money we meant to have saved  
 It is walled with the pleasures for which we grieve—

The land words unspoken, the promises broken  
 And many a coveted boon  
 Are stored away in the land somewhere,  
 The land of Pretty Soon.

There are uncut jewels of possible fame  
 Lying about in the dust,  
 And many a noble and lofty aim  
 Covered with mold and rust.

And, oh, the place, while it seems so near,  
 Is farther away than the moon;  
 Though our purpose is fair, we never get there  
 To the land of Pretty Soon.

—Ella Wheeler Wilcox.

**"Eyes and No Eyes."**

In the December Century, Mr. John Burroughs writes about the "Art of Seeing Things." The way to become an observer, he thinks, is to see more than the particular thing you are looking for. Most people see things but vaguely, but we may teach ourselves to observe discriminately. Who has not seen a red squirrel or a gray squirrel running up and down the trunk of a tree? But probably very few have noticed that the position of the hind feet is the reverse in the one case from what it is in the other. In descending they are extended to the rear, the toe nails hooking to the bark, checking and controlling the fall. In most pictures the feet are shown well drawn up under the body in both cases.

People who discourse pleasantly and accurately about the birds and flowers and external nature generally are not therefore good observers. In their walks do they see anything they did not come out to see? Is their any spontaneous or unpremeditated seeing? Do they make discoveries? Any bird or creature may be hunted down, any nest discovered if you lay siege to it; but to find what you are not looking for, to catch the shy winks and gestures on every side, to see all the by-play going on around you, missing no significant note or movement, penetrating every screen with your eye-balls—that is to be an observer; that is to have "an eye practiced like a blind man's touch"—a touch that can distinguish a white horse from a black—a detective eye that reads the faintest signs.

During some great fete in Paris, the Empress Eugenie and Queen Victoria were both present. A reporter noticed that when the royal personages

came to sit down Eugenie looked behind her before doing so, to see that the chair was really there, but Victoria seated herself without a backward glance, knowing there must be a seat ready for her; there always had been and there always would be. The correspondent inferred that the incident showed the difference between born royalty and hastily made royalty. I wonder how many persons in that vast assembly made this observation; probably very few. It denoted a gift for seeing things.

**A Moody Story.**

Somebody once said to D. L. Moody "Have you grace enough to be burned at the stake?" "No," was the reply. "Do you not wish you had?" "No, sir, for I do not need it. What I need just now is grace to live in Milwaukee three days and hold a convention."

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Nearly everybody you meet will regard it as a kind of insult to be asked if they have weak lungs. All seem to have a solid faith in the soundness of their own breathing machine. In cases of trouble they will admit there is a "heavy cold" a "touch of Bronchitis," or even a "spell of Asthma," but as to weak or unsound lungs—never—NEVER. Even the poor consumptive, who scarcely speaks without coughing, whose cheeks are wasted, hollow and bear the hectic flush of doom, will assure you with glistening eyes that his cold is on the mental, and he will be all right when the weather changes.

Never was there a cure for lung trouble equal to the newly-discovered Dr. Slocum treatment. This forms a system of three remedies that are used simultaneously and supplement each other's curative action. It cures weak lungs, bronchitis, coughs, consumption, and every other ailment of the pulmonary region. It destroys every germ that can effect the respiratory system, and even in advanced stages of lung trouble positively arrests the tubercular growth, while it also builds up the patient so that his system is enabled to throw off all other wasting diseases. Thousands of cases cured already prove these claims. Thousands of grateful people bless the discovery.

If the reader is a consumptive or has lung or throat trouble, general debility or wasting away, do not despair, but send your name, postal-office and nearest express office address to the T. A. SLOCUM CHEMICAL CO., Limited, 179 King Street West, Toronto, when three large sample bottles (the Slocum Cure) will be sent you free. Don't delay until it is too late, but send at once for these free samples and be convinced of the efficacy of this great remedy.

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## World of Missions.

### A Letter from the West.

A photo, which we regret we are unable to reproduce, accompanies this letter. It is the picture of a very neat substantial looking church with a background of mountains.

Atlin, B.C., 5th Dec., 1899.

Dear Editor:

No. That is not the Church in Atlin,—we have not reached the stage which would warrant the erection of a church—but the very beautiful Church which 'oorain mon' Sinclair has had erected in Bennet. It is not only his design, but largely his handiwork, and is a credit to him and to the people who aided him—beautiful in appearance and proportions. But you people in Western Quebec, and Eastern Ontario know the Bishop of Bennet very well. My first acquaintance with him was once when I boarded the west-bound train at Schreiber on the North Shore, years ago. I am quite an old chap you see. The then incumbent bishop, and other three students of Queen's were on their way to mission fields in the West, and I was not so old then, nor indeed am I now, as not to know how to have a good time with students. The fact is, I am getting younger, not older. And just let me whisper, entre nous, that those who live in the neighborhood of Smith's Falls, lovers above others, of the Bishop of Bennet, and the parts adjacent, would, if they could, peep in some Sunday morning, find him just as young and handsome as ever. No man better represents progressive and aggressive Presbyterian Christianity than J. A. Sinclair. Look at him. I can see him though he is 120 miles away, standing four-square and solid, at the coming in of the doors of the Yukon land. I do not know that he will at all like this talk about himself. But he won't get a chance at me for six months, so I don't care. Well, that is his Church at Bennet. He planned it and did much of the work with his own hands. Ah me! I have always been much more expert with my feet. I can hit the trail hard and long, one of the "greyhound species," as an old elder used to put it.

But just you come to Skagway. Take a tie pass to Bennet, and then clog train to Dawson, and keep your eyes and ears open. You will find the trail of Dickey, Grant and Sinclair all along. For the marks they leave are such as neither sandstorms nor snowstorms, cold nor heat, time nor eternity can obliterate—a trail of blessing clean to the Arctic Circle. I know, for I have seen and heard—seen men whom they have touched to bless and have heard testimony from their lips to the faithfulness in teaching and life of those Apostles of the North. Their sound has gone out into all the earth, for their ministry has touched the lives of every civilized nation under heaven.

Bennet stands at the parting of the ways, is headquarters in the interior for all business with Dawson north, and Atlin, east. It will, too, even when the railway is built past it, be the centre of all the shipping business with the interior. I am glad and so may the Church be, that Mr. Sinclair was there, with his consecrated energy of heart, head and hand, to direct our work and lay the foundation for us. I have been out at Bennet thrice since coming to Atlin; have seen with my eyes and heard with my ears something of my brother's work, and he must permit me to bear testimony before the Church to the wisdom and consecrated energy with which he has served her.

The boundaries of my field have shrunk dreadfully. It is now about 6 miles long and a street wide. I catch myself longing for the Teslin trail, betimes; for 21 months of unbroken tramping have made me restless. I shall hold myself down to books and the thorough working of my narrowed field. Next spring the creeks will again be peopled, though not as they were last summer. But the field itself will be as large, and will demand sufficient walking to give me exercise.

The nurses are well. They have done fine work, which our people sick and well have appreciated. Of course it is work that is not remunerated as such

work is in the East. But you can see how it must dawn upon a sick man that Christ must mean much to a Church, which gives him as good care as he could get in Montreal, though he has not a friend in the camp, nor a dollar in his pocket. And the nurses—there are people, Presbyterian, Episcopalian, Methodist, Catholic, unbelievers, who will never forget them or the Church and the Christ that sent them. I am now confirmed in a view which I have held in a nervous, uncertain kind of way for many years, that the Church which is not thus caring for men's bodies is not only neglecting half her ministry, but is refusing to open the door of opportunity to hundreds of our noble women who long to serve the Master in some such way. This is a hobby of course. But after all I have observed that men who ride hobbies always get there. And I hope that the old Church will now that she is in the saddle, ride this hobby until her ministry amongst men becomes a magnificent and full reflection of the ministry of Jesus, the preacher, teacher, saviour, physician.

I think this is enough for one letter, don't you think so, readers? Especially as it is only a beginning. You see I have not been much amongst you for some time and I did not know what you were doing in the publishing line. But if the editor will let me, I shall now and again tell you something of our life and work in the North.

JOHN PRINGLE.

### The Turn of the Century.

As we enter upon the last year of the 19th century, many attempts are being made to show the contrast between the present and the past—100 years ago. The distance is too great, and the difference in most cases is between nothing and present results. It is difficult to attempt the comparison even with half a century ago. It is an enormous task on many lines, to make a comparison even with a decade ago.

The general moral uprightness of the native Christian community is in most countries observable by non-Christians where they dwell. Instances could be multiplied in almost every country where missions are established. Rev. Dr. Gordon, of Japan, at the anniversary of the American Board said, that one of the most instructive things in Japan to-day is the confidence which many Japanese officials and other men of influence show in their Christian countrymen, though they are themselves more or less indifferent to Christianity. When three years ago the empress dowager died, large sums of money were handed down for benevolent uses, and in many cases Christians were called upon by their non-Christian countrymen to administer these funds. The Lord Bishop of Worcester, in his annual sermon before the Church Missionary Society last May, instanced the time of ruinous floods in northern Japan, which rendered homeless thirty thousand people. The Buddhist monks and priests of Hakodate offered to collect and distribute money and clothing among the distressed, and met with insignificant response. But when the native Christians appealed to their townspeople, and sent round carts surmounted by Red-Cross banners, the people shouted, "Here come the Christians!" and they cramped clothing into the carts, even taking off what they were wearing, and throwing them in; and "shopkeepers gave new goods out of their stores, and some gave money as well."

Another thing which could not have been seen a century ago, is the aggressive element of the native Church. When the English Bishop of Uganda visited the region of the Mountains to the Moon to the far west of Uganda, he found twelve churches capable of accommodating three thousand worshippers, two thousand of whom were able to read or were learning to read. The pioneers of this work were native evangelists. Missionary Review of the World.



## Healthy, Happy Girls.

Healthy, happy girls often become languid and despondent, from no apparent cause, in the early days of their womanhood. They drag along, always tired, never hungry, breathless and with palpitating hearts after slight exercise, so that to merely walk up stairs is exhausting. Sometimes a short, dry cough leads to the fear that they are going into consumption. Doctors tell them they are anaemic—which means that they have too little blood. Are you like that?

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Do not take anything that does not bear the full name "Dr. Williams' Pink Pills for Pale People." It is an experiment and a hazardous one to use a substitute. Sold by all dealers or post paid at 10 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville.

**Health and Home.**

**Oyster Stew.**—Drain the oysters and examine them carefully. Now put the liquor, which has been drained, into a stew-pan; let it heat slowly, being careful that it does not get burned. When it has been heated to the boiling point skim it carefully. We will suppose that you are using a pint of oysters for your stew. While the oyster liquor has been heating also heat a pint of milk in a double boiler, and when it begins to boil add the skimmed milk. Drop into the boiling liquor, the oysters, one rounded tablespoonful of butter, salt to taste and a very little pepper. Let the stew boil up once, and serve immediately.

**Fried Oysters.**—Select the oysters carefully, free them from the shell, drain them, then sprinkle with salt and pepper, and let them stand in a cool place while you are preparing the crumbs. Place them so they will not press against one another. Mix a little salt and pepper with a cupful of the cracker-crumbs; beat up one egg and add one tablespoonful of milk, roll the oysters one by one first in the crumbs, then in the egg, then in the crumbs again; put them in a frying-basket, and plunge for a minute in hot lard; the lard should be so hot that a piece of bread will brown while you count forty. Do not let the oysters touch each other in the basket, as the hot lard must cover every part; drain for a minute on brown paper, then serve. Your oysters will be brown, crisp, plump and tender.

**Broiled Oysters.**—If you wish to serve broiled oysters, you must select the largest the market affords, and see that they are quite free from shells; sprinkle them lightly with salt and pepper. Have ready some melted butter, dip each one in this, then roll in fine cracker-crumbs. Lay them on an oyster-broiler which has been well rubbed with soft butter, and cook over charcoal until the oysters are a delicate brown, first on one side, then on the other. Serve them at once on slices of thin toast.

**Oyster Soup.**—For every pint of oysters use one pint of milk, one cupful of cold water, one and one half tablespoonfuls of flour, two tablespoonfuls of butter, salt to taste, one fourth of a teaspoonful of white pepper, a slice of onion, a stalk of celery cut into small pieces, and a bit of mace. Drain the oysters as directed, and rinse them with the cupful of water. Put the oysters in a bowl and set them in a cool place until you are ready to use them. Heat and skin the oyster-liquor just as you did for the stew, and in the meanwhile put the milk to heat in a double boiler, reserving a gill to wet the flour with. Into the milk put the onions, celery and mace; when the milk boils, stir into it the flour which has been mixed with the gill of milk until it is perfectly smooth, and cook for a quarter of an hour. Take out the onion and celery at the end of that time, let the oyster-liquor boil up once, and add to it the thickened milk. Last of all add the oysters, butter and milk, let it boil up once and serve immediately.

**Scalloped Oysters.**—For an earthen baking dish that holds three pints allow a solid quart of oysters, one half pint of cracker-crumbs, three and one half tablespoonfuls of butter, one and one half teaspoonfuls of salt, about a gill of milk, a little nutmeg and one third of a teaspoonful of pepper. Free the oysters from bits of shell, and drain the liquor as directed. Put one third of the oysters into the baking dish, sprinkle on them one half teaspoonful of salt, one third of the pepper and just a grating of nutmeg, and dot with one tablespoonful of butter. Spread a generous half cupful of the cracker-crumbs over these, and moisten with a little milk, using about one half gill. Now put in the remainder of the oysters, sprinkle with the rest of the salt and pepper, grate a bit of nutmeg as before, and dot with one and one half tablespoonful of butter. Spread the remainder of the cracker-crumbs over these oysters, dot with one tablespoonful of butter, sprinkle with a little of the oyster-liquor and a little milk. Bake in a hot oven for one half hour. Serve them while they are hot.

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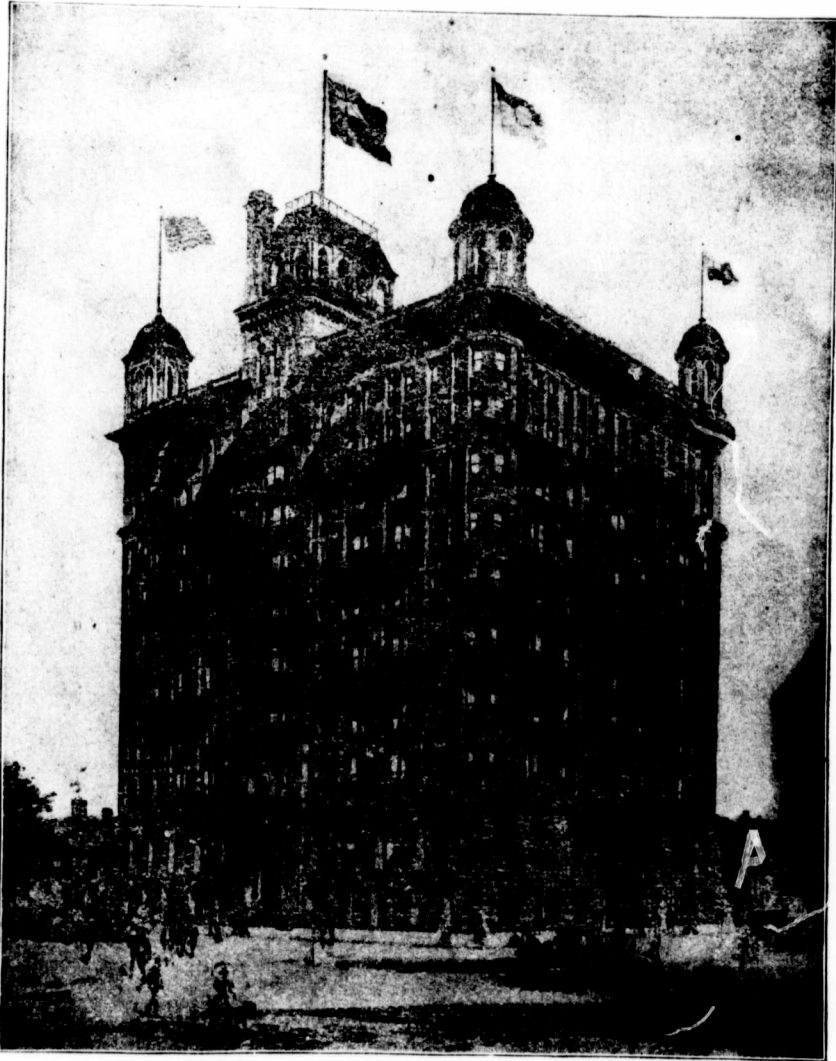
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